

10: 1 Kings - Melakim

Version 3: 3-14-16

Chapter 1

1:1 And King David was old, gone on in days.
And they covered him with coverings.
But it was not warm for him.

1:2 And his servants said to him,
"Let them seek for our sovereign the king a young virgin.
And she can stand before the face of the king.
And she will be to you an attendant.
And she will lie on your chest.
And she will warm my sovereign the king."

1:3 And they searched for a beautiful young woman
in all the territory of Yisra'el.
And they found Abishag herself, היא the Shunammite.
And they brought her herself היא to the king.
Abisahg means father of error.

1:4 And the young woman was exceedingly beautiful.
And she was an attendant for the king.
And she served him.
But the king did not know her *carnally*.

1:5 And Adoniyah, son of Haggith, lifted himself up saying,
"I myself will reign."
And he prepared for himself a chariot and horsemen
and fifty men to run before him.

Adoniyah means Yah is my sovereign.

1:6 And his father had not disciplined him
among his days saying,
"Why have you done thus?"
He was also exceedingly good looking.
And he himself הוא was born after Abshalom.

It's easy to miss the fact that this is David's son. It is David who has not disciplined him "from his days" (literal rendering). It implies that he has not been disciplined since his youth.
Abshalom means father of well being.

1:7 And he had words with Yo'ab, son of Tzeruyah,
and with Ebyathar the priest.
And they assisted Adoniyah.

Yo'ab means Yah is father.
Tzeruyah means wounded by Yah.
Ebyathar means father of abundance.

1:8 But Tzadok the priest, and Benayahu, son of Yahoyada,
and Nathan the prophet, and Shim'i, and Re'i, and the mighty
men who were David's were not with Adoniyah.

Tzadok means just.
Benayahu means Yah has built.
Yahoyada means Yah knows.
Nathan means given, or gift.
Shim'i means famous.
Re'l means social.

1:9 And Adoniyah slaughtered sheep and oxen and fatted
caves by the stone of Zoheleth which is beside En Rogel.
And he called all his brothers themselves, הוא sons of the king,
and all the men of Yahudah, servants of the king.

1:10 But Nathan the prophet himself, הוא and Benayahu,
and the mighty men themselves, הוא and Shelomoh himself, הוא
his brother, he had not called.

1:11 And Nathan spoke to Bat Sheba,
the mother of Shelomoh saying,

"Have you not heard that Adoniyah, son of Haggith,
has reigned?

But our sovereign, David, does not know it.

Bat Sheba means daughter of the oath.

1:12 And now come!

I will advise you.

And you are to rescue your life *itself* **אנ** and the life *itself* **אנ**
of your son Shelomoh!

1:13 Go!

And go in to King David.

And you are to say to him,

'Did not you *yourself*, **אנ** my sovereign the king,
swear to your female servant saying,

"Indeed Shelomoh your son will reign after me!

And he will sit on my throne!"?

But why has Adoniyah reigned?"

1:14 Behold!

You will still be speaking there with the king.

And I myself will come in after you

and confirm your words *themselves*." **אנ**

hinneh - lo! - behold, lo, see.

This is virtually always used in the emphatic form. Its entire
intent appears to be to get one's attention.

1:15 And Bat Sheba went to the king, to his bedroom.

And the sovereign was exceedingly old.

And Abishag the Shunammite was attending the king *himself*.

אנ

1:16 And Bat Sheba bowed.

And she bowed herself toward the king.

And the king said, "What is it for you?"

1:17 And she said to him,

"My sovereign, you swore by YAHWEH, your Elohim,
to your female servant saying,

'Indeed Shelomoh your son will reign after me!

And he will sit on my throne!'

1:18 But now behold! Adoniyah has reigned.

And now my sovereign the king has not known about it.

1:19 And he has slaughtered oxen and fatted caves
and sheep in abundance.

And he has called to all the sons of the king, and to Ebyathar
the priest, and to Yo'ab, the captain of the assembly.

But Shelomoh, your servant, he did not call.

1:20 And you *yourself*, **אנ** my sovereign the king,

the eyes of all Yisra'el are on you

to declare to them who is to sit upon the throne

of my sovereign the king after him.

1:21 And it will be as my sovereign the king lies down
with his forefathers that I myself and my son Shelomoh,
will be considered offenders."

chatta' - a sinner, a criminal, one counted guilty.

This is a form of the word that is "traditionally translated" as
'sinner'. A sin is nothing other than an offense. Every sin
offends YAHWEH. In this instance the 'sin' would be against
the existing king, Adoniyah. In that instance it typically meant
death to the offender.

1:22 And behold!

She was still speaking with the king.

And Nathan the prophet also had come in.

1:23 And they told the king saying,

"Behold! Nathan the prophet."

And he came in before the face of the king.

And he bowed himself to the king

with his nostrils to the ground.

Note: There's no need to add "is here" to the announcement that Nathan was present. This would have been a simple announcement that presented Nathan to the king.

1:24 And Nathan said, "My sovereign the king, have you yourself **הנני** said, 'Adoniyah will reign after me. And he will sit on my throne.'?"

1:25 Indeed he has gone down today. And he has slaughtered oxen and fatted calves and sheep in abundance. And he has called all the king's sons, and the captains of the assembly, and Ebyathar the priest. And behold!!

They are eating and drinking before his face. And they are saying, "May King Adoniyah live!"

1:26 And as for me, I myself your servant, and Tzadok the priest, and Benayahu, son of Yahoyada, and your servant Shelomoh he has not called.

1:27 If from my sovereign the king himself **הנני** this word has been done then you have not made it known to your servant himself **הנני** who is to sit upon the throne of my sovereign the king after him."

1:28 And King David responded. And he said, "Call Bat Sheba to me!" And she came before the face of the king. And she stood before the face of the king.

1:29 And the king swore. And he said, "By the life of YAHWEH Who has redeemed my life itself **הנני** from every distress

Note: The literal Hebrew here says "life of YAHWEH". Life is presented as a noun, not a verb. This is an apparent Hebraic affirmation that affirms YAHWEH's life itself confirms what I am saying to you. It's as if to say, "If YAHWEH does not exist my words are meaningless!"

1:30 indeed according to what I have sworn to you by YAHWEH, The Elohim of Yisra'el saying, 'Indeed Shelomoh your son will reign after me! And he will sit on my throne instead of me! even so I will do this day!'

1:31 And Bat Sheba bowed her nostrils to the ground. And she bowed herself toward the king. And she said, "May my sovereign King David live to eternity!"

olam - properly, concealed, i.e. the vanishing point. This word is connected intensely to the Hebrew perspective of the world. What was past was behind one. This was known to that person because it had been experienced. Life was for the most part concrete, not abstract, although there were exceptions. Time was viewed as a continuum. What we call future was for them "the unknown and the unknowable". Olam generally characterizes this concept. For them it represented that which was beyond the visible horizon. This represented what we might call the future, or eternity, or forever. For them it was an unending period of time - precisely because it could not be known.

1:32 And King David said, "Call to me Tzadok the priest, and Nathan the prophet, and Benayahu, son of Yahoyada." And they came before the face of the king.

1:33 And the king said to them, "Take with you the servants of your sovereign themselves! **הנני** And you are to cause Shelomoh himself, **הנני** my son, to ride upon the mule which is for me.

And you are to bring down he himself הוא to Gihon.
1:34 And there Tzadok the priest, and Nathan the prophet
are to anoint he himself הוא king over Yisra'el.
And you are to blow with a shofar.
And you are to say, 'May King Shelomoh live!'
1:35 And you are to come up after him.
And he is to come.
And he is to sit upon my throne.
And he is to be king instead of me.
And he himself הוא I have directed to be ruler over Yisra'el
and over Yahudah."

nagiya - captain, civil, military or religious ruler.
This term is also used in reference to The Messiah. It
appears to carry with it a connotation of supreme leadership
in the Hebrew mind.
tsavah - to constitute, enjoin. Translated as appoint, charge,
command. Although this is often "translated as 'command',
this is not the apparent intent of the term. It is far better
understood as to give direction to, to direct.
Note: It's also important to recognize that David is directing
him to be ruler over **both** Yisra'el and Yahudah. (These are
the proper Hebrew designations.) Thus under Shelomoh the
entire nation will be united once again.

1:36 And Benayahu, son of Yahoyada, responded
to the king himself הוא.
And he said, "Amen!
Thus says YAHWEH, The Elohim of my sovereign the king!

'amen - sure; abstract, faithfulness; adverb, truly.
This is an affirmation of certainty. Our general sense of this
is "So may it be established!
Note that this is a Hebrew word. It's not merely an English
expression.

1:37 As YAHWEH has been with my sovereign the king
so let Him be with Shelomoh!
And may his throne itself הוא be greater than the throne
of my sovereign King David!"

1:38 And Tzadok the priest, and Nathan the prophet,
and Benayahu, son of Yahoyada, and the Kerethites,
and the Pelethites went down.
And they caused Shelomoh himself הוא to ride upon
the mule of King David.
And they brought he himself הוא to Gihon.
1:39 And Tzadok the priest took the horn of oil itself הוא
from The Tent.

And he anointed Shelomoh himself הוא.
And they blew with the shofar.
And all the people said, "May King Shelomoh live!"
1:40 And all the people came up after him.
And the people played the flutes.
And they rejoiced with great joy.
And the earth was split by their sound!

1:41 And Adoniyah and all the called who were
with he himself הוא heard it.
And they had finished eating.
And Yo'ab heard the sound of the shofar itself הוא.
And he said, "Why is the sound of the city roaring?"
1:42 He was still speaking. And behold!
Yahonathan came, son of Ebyathar the priest.
And Adoniyah said to him,
"Come in because you are a man of force, you yourself הוא.
And you are announcing good news."

1:43 But Yahonathan responded.

And he said to Adoniyah,
"Indeed our sovereign King David
has made king Shelomoh *himself* הוא
1:44 And the king *himself* הוא has sent Tzadok the priest
himself, הוא and Nathan the prophet *himself*, הוא and Benayahu,
son of Yahoyada, and the Kerethites, and the Pelethites.
And they have caused he himself הוא to ride on the king's mule!
1:45 And Tzadok the priest and Nathan the prophet
have anointed he himself הוא king at Gihon.
And they have gone up from there joyfully.
And the city was stirred up by the noise which you heard.

1:46 And also, Shelomoh has been seated
upon the throne of the kingdom.
1:47 And also, the servants of the king
have gone to bless our sovereign King David saying,
'May your Elohim make the name of Shelomoh *itself* הוא
better than your name and his throne itself הוא
greater than your throne.'
And the king bowed himself on the bed.
1:48 And also, according to this said the king,
'Blessed be YAHWEH, The Elohim of Yisra'el,
who has given this day one to sit on my throne
and my eyes are seeing it!' "

1:49 And all those who were called by Adoniyah
shuddered with terror.
And they stood up.
And each one went his way.
1:50 And Adoniyah was afraid of Shelomoh.
And he stood up.
And he went.
And he seized the horns of the slaughter site.

mizbeach - an altar. A place of sacrifice (slaughter).
The term 'altar' is in one sense very proper. However, in
today's world it no longer represents a place of sacrifice.
There is no Temple. There is no sacrifice. A sacrifice
involves the slaughter of an animal. It's not a "pretty place".
It's a place of blood. It's a place of burning flesh and strong
odors. The term "slaughter site" has been used to call
attention to this reality. It's a far more descriptive term that
truly represents what took place there.

1:51 And it was reported to Shelomoh saying, "Behold!
Adoniyah is afraid of King Shelomoh *himself*. הוא
And behold!
He has seized the horns of the slaughter site saying,
'Let King Shelomoh swear to me today that he will not
put to death his servant himself הוא with the sword.' "

1:52 And Shelomoh said,
"If he will be a man of strength not a hair of him
will fall to the ground.
But if harm is found in him he will be put to death."

ra' - bad or (as noun) evil (natural or moral)
The Hebrew concept of what is by "tradition" translated as
'evil' has a much broader meaning. It encompasses every
form of what is bad, from the relatively insignificant to the
extremely significant. To classify everything as 'evil' does
injustice to this view. It's far better to refer to something bad
that is done to another as harm because it inflicts some form
of damage on another.

1:53 And King Shelomoh sent.
And they brought him down from the slaughter site.
And he came and bowed himself toward King Shelomoh.

And Shelomoh said to him, "Go to your house!"

Chapter 2

2:1 And the days of David drew near to die.

And he charged Shelomoh his son saying,

2:2 "I am going the way of all the earth.

And you are to be strong.

And you are to be a man.

2:3 And you are to protect the duty *itself* of YAHWEH, your Elohim, to walk in His ways for the sake of protecting His rules, His directives, and His judgments and His testimonies, as it is written in the Torah of Moshe so that you will cause to prosper all that you do *itself* and whatever you face *itself*

2:4 in order that YAHWEH will cause to stand His word *itself* which He spoke concerning me saying,

'If your sons will protect their way *itself*

to walk before My face in truth with all their heart and with all their being,' saying,

'there will not be cut off for you a man from upon the throne of Yisra'el.'

2:5 And also you yourself know what *itself* was done to me by Yo'ab, son of Tzeruyah;

what he did to the two captains of the assemblies of Yisra'el, to Abner, son of Ner, and to Amasa, son of Yether.

He even murdered them.

And he placed the blood of battle in peace.

And he put the blood of battle on his belt that was on his waist and on his sandals that were on his feet.

tsaba' - a mass of persons (or things), especially regularly organized for war (an assembly).
A mass of persons is an assembly. It refers to servants or service. It does not always mean "army".

2:6 Now act with your wisdom.

And do not let his grey hair go down in peace to she'ol.

she'ol - Hades or the world of the dead; the depths. This is often translated as "the grave". This is unfortunate because this does not refer to the grave as the place in the ground where one is buried. It refers to an entirely different Hebrew concept of the place or realm of the dead. There are many misconceptions about death that Scripture does not support.

2:7 And to the sons of Barzillai the Gil'adite do kindness.

And they are to be among those eating at your table because of the fact they came to me as I was fleeing from Abshalom, your brother.

2:8 And behold!

With you is Shim'i, son of Gera,

a son of Binyamin from Bahurim.

And he belittled me with a vehement belittling on the day I was going to Mahanaim.

But he came down to meet me at The Yarden.

And I swore to him by YAHWEH saying,

'I will not put you to death with the sword.'

2:9 But now do not hold him guiltless.

Indeed you yourself are a wise man.

And you know what *itself* you are to do to him.

And you are to bring down his grey hair *itself* with blood to she'ol."

2:10 And David laid down with his forefathers.

And he was buried in the City of David.

2:11 And the days that David reigned over Yisra'el was forty years.
He reigned seven years in Hebron and in Yerushalaim he reigned thirty-three years.

2:12 And Shelomoh sat upon the throne of his father David.
And his dominion was established exceedingly.

2:13 And Adoniyah, son of Haggith, came to Bat Sheba, the mother of Shelomoh.
And she said, "Do you come in peace?"
And he said, "Peace."

2:14 And he said, "I have a word for you."
And she said, "Speak."

2:15 And he said,
"You *yourself* אנך know that the kingdom was mine.
And all Yisra'el had placed their faces toward me for the sake of reigning.
But the kingdom has been turned around.
And it has become my brother's because it was his from YAHWEH.

2:16 And now one request I am making from *you yourself*. אנך
Do not turn back *my face itself*." אנך
And she said to him, "Speak!"

The phrase "turn back my face itself" is a Hebraism that means "please accept me". Or, "Do not reject me."

2:17 And he said,
"Please speak to Shelomoh the king because he will not turn back *your face itself*." אנך
And let him give to me *Abishag the Shunammite herself* אנך for a wife."

2:18 And Bat Sheba said, "Very well.
I will speak concerning you to the king."

2:19 And Bat Sheba went to King Shelomoh to speak to him concerning Adoniyah.
And the king rose up to meet her.
And he bowed himself toward her.
And he sat upon his throne.
And he had a throne placed for the king's mother.
And she sat by his right hand.

2:20 And she said,
"One small request I am asking from *you yourself*." אנך
Do not turn back from me *your face itself*." אנך
And the king said to her, "Ask it my mother because I will not turn back *my face itself*." אנך

2:21 And she said,
"Let *Abishag the Shunammite herself* אנך be given to Adoniyah, your brother, for a wife."

2:22 And King Shelomoh responded.
And he said to his mother,
"And why are *you yourself* אנך requesting *Abishag the Shunammite herself* אנך for Adoniyah?
Even request for him also *the kingdom itself* אנך because he is my brother, the eldest from me; for him, and for Ebyathar the priest, and for Yo'ab, son of Tzeruyah!"

2:23 And King Shelomoh swore by YAHWEH saying,
"Thus may The Elohim do to me and more also if against his life Adoniyah has spoken *this word itself!* אנך

2:24 And now as YAHWEH lives Who has established me and has set me upon the throne of David my father, and Who has made me a house according to what He spoke,

indeed this day Adoniyah will be put to death!"
2:25 And King Shelomoh sent by the hand of Benayahu,
son of Yahoyada.
And he attacked him.
And he put him to death.

2:26 And to Ebyathar the priest the king said,
"Go to Anathoth to your fields
because a man of death are you yourself. הנני
But at this time I will not put you to death
because you carried The Chest itself הנני
of my Sovereign YAHWEH before the face of my father David
and because you were oppressed
in everything that oppressed my father."

2:27 And Shelomoh drove out Ebyathar himself הנני
from being priest to YAHWEH to fulfill the word
of YAHWEH itself הנני which He had spoken
concerning the house of Eli at Shiloh.

2:28 And the news came as far as Yo'ab
because Yo'ab had reached out after Adoniyah.
But he had not reached out after Abshalom.
And Yo'ab fled to The Tent of YAHWEH.
And he seized the horns of the slaughter site.
2:29 And it was reported to King Shelomoh that Yo'ab had fled
to The Tent of YAHWEH.

And behold! He is beside the slaughter site.
And Shelomoh sent Benayahu himself, הנני son of Yahoyada
saying, "Go! Attack against him!"

2:30 And Benayahu went to the Tent of YAHWEH.
And he said to him, "Thus said the king.
'Go out!'"

And he said, "No, because here I will die!"
And Benayahu brought back word to the king himself הנני
saying,

"Thus said Yo'ab and thus he answered me."

2:31 And the king said to him,
"Do according to what he has said and attack against him!
And you are to bury him.

And you will turn away from me and from the house
of my father the blood which Yo'ab shed without cause.

2:32 And YAHWEH will return his blood itself הנני on his head
for when he attacked against two just men even better than he.
And he murdered them with the sword and my father David
did not know it; Abner himself, הנני son of Ner, captain
of the assembly of Yisra'el, and Amasa himself, הנני
son of Yether, captain of the assembly of Yahudah.

2:33 And will their blood will return upon the head of Yo'ab
and upon the head of his seed for eternity.
But upon David, and upon his seed, upon his house, and upon
his throne there will be peace until eternity from YAHWEH."

2:34 And Benayahu, son of Yahoyada, went up.
And he attacked against him.
And he put him to death.
And he was buried in his house in the wilderness.

2:35 And the king put Benayahu himself, הנני son of Yahoyada,
over the assembly instead of him.
And the king put Tzadok the priest himself הנני
instead of Ebyathar.

2:36 And the king sent.
And he called for Shim'i.
And he said to him, "Build yourself a house in Yerushalaim!

And you are to dwell there!
And you are not to go out from there here or there!
2:37 And it will be on the day you go out and pass over
the Brook Kidron *itself* אָתָּךְ you will know, you will know
that you will be put to death!
Your blood will be on your head!”
2:38 And Shim'i said to the king, “The word is good.
According to what my sovereign the king has said
thus your servant will do.”
And Shim'i dwelt in Yerushalaim many days.

2:39 And it was at the end of three years.
And two slaves of Shim'i fled to Akish,
son of Ma'akah, King of Gath.
And they reported it to Shim'i saying, “Behold!
Your slaves are in Gath!”
2:40 And Shim'i rose up.
And he saddled his male ass *itself*. אָתָּךְ
And he went to Akish at Gath to search for
his slaves *themselves*. אֹתָם
And Shim'i came.
And he brought his slaves *themselves* אֹתָם from Gath.

2:41 And it was reported to Shelomoh that Shim'i had gone
from Yerushalaim to Gath, and he had returned.
2:42 And the king sent.
And he called for Shim'i.
And he said to him, “Did I not make you swear by YAHWEH
and testify against you saying, ‘On the day you go out
and go here or there you are to know, you are to know
that you will be put to death!’?”
And you said to me, ‘The word I have heard is good.’
2:43 And why have you not protected
the oath to YAHWEH *itself* אָתָּךְ or the directive *itself* אֹתָּךְ
that I gave to you?”
2:44 And the king also said to Shim'i, “You *yourself* אָתָּךְ know
all the harm *itself* אָתָּךְ that is known to your heart which you did
to my father David.
And YAHWEH will return *your harm* אָתָּךְ on your head!
2:45 And King Shelomoh will be blessed.
And the throne of David will be established
before the face of YAHWEH until eternity.”
2:46 And the King directed Benayahu *himself*, אֹתָּךְ
son of Yahoyada.
And he went out.
And he attacked against him.
And he was put to death.

And the Kingdom was established in the hand of Shelomoh.

Chapter 3

3:1 And Shelomoh became related to Pharaoh *himself*, אֹתָּךְ
King of Egypt.
And he accepted the daughter of Pharaoh *herself*, אֹתָּךְ
And brought her to the City of David until he completed
building his house *itself*, אֹתָּךְ
and The House of YAHWEH *itself*, אֹתָּךְ
and the wall *itself* אֹתָּךְ all around Yerushalaim.

3:2 However the people were slaughtering at the high places
because a house for the Name of YAHWEH had not been built
until those days.

3:3 And Shelomoh loved YAHWEH *Himself*, אֹתָּךְ
for the sake of walking in the rules of his father David.

However he was slaughtering and burning incense at the high places.

3:4 And the king went to Gib'on to slaughter there because that was the great high place.

A thousand olahs Shelomoh offered up upon that slaughter site.

olah - a step (or collectively, stairs, as ascending); usually a holocaust (as going up in smoke). This term is traditionally translated as "burnt offering". However, as you can see by looking at the definition, there is no direct reference to an offering - only a reference to something ascending, going up. These offerings were the ones that were completely burned up and turned into smoke. They represented a total commitment, a total surrender of one's self to YAHWEH. That's why it's often referred to as a "whole burnt offering".

3:5 At Gib'on YAHWEH was seen by Shelomoh in a dream of the night.

And The Elohim said, "Ask what I might give to you."

ra'ah - to see, literally or figuratively. This is traditionally translated as "appeared". However, that leaves the impression there was a physical appearance. It's clear that what happened here was in a dream. It was "a vision of the night". More properly we must say YAHWEH was seen by Shelomoh, in this vision. It's not YAHWEH in person, it's YAHWEH in a vision. This is typical of the "appearances of YAHWEH" or of "His angel" (actually a messenger of His) that we encounter in Scripture.

3:6 And Shelomoh said,

"You Yourself אנך have done great kindness to your servant David, my father, according to how he walked before Your face in truth, and in right action, and in uprightness of heart with You.

And You have protected for him this great kindness itself. אנך
And you have given him a son to sit on his throne as it is this day.

3:7 And now YAHWEH, my Elohim, You Yourself אנך
have caused to reign Your servant himself אנך
instead of my father David.

And I am a little child.

I do not know how to go out or to come in.

3:8 And Your servant is in the midst of a people whom You have chosen, a great people who are not able to be numbered and are not able to be counted.

3:9 Now grant to Your servant a listening heart for the sake of judging Your people themselves, אנך

for the sake of discerning between good and bad.

Indeed who is able to judge this great people of Yours themselves? אנך

3:10 And the word was pleasing in the eyes of YAHWEH because Shelomoh had asked this word itself. אנך

3:11 And The Elohim said to him,

"Because what you have asked is this word itself אנך
and you have not asked for yourself long life,
and you have not asked for yourself wealth,
and you have not asked for the life of your adversaries,
but you have asked for yourself understanding
for the sake of listening attentively for judgement,

3:12 behold! I will do according to your words.

Behold!

I will give to you a wisdom and an understanding which is like no one who was before you.

And no one like you will arise after you.

3:13 And also what you have not requested

I have given to you, both wealth and honor,
so that there will be not anyone like you among the kings
all your days.

3:14 And if you will walk in My ways for the sake of protecting
My rules and My directives according to how your father David
walked then I will lengthen your days *themselves*." תנ

Presented in this verse is another example of a very important Scriptural precept, If...then. YAHWEH gives us conditions under which we are to live. There are very serious consequences if we do not follow these conditions. This is nowhere more powerfully demonstrated than in the later life of Shelomoh.

3:15 And Shelomoh awakened.
And behold! It was a dream.
And he went to Yerushalaim.
And he stood before The Chest of The Covenant of YAHWEH.
And he offered up olahs.
And he prepared shelem offerings.
And he prepared a banquet for all his servants.

'arown - a box - chest, coffin.
This word is, by tradition, translated as "ark". It's the same word used for what Noah built. It's the same word used to describe the container into which Moshe was placed. Each of those should catch your attention. Yet **neither** of them was a 'boat', which is the traditional understanding of an "ark". This was nothing more and nothing less than a chest.
adoni - sovereign, i.e. controller.
This is an instance where a scribal insertin has been made in the text to replace the name of YAHWEH. This was done under the concept that that name was "too holy" to pronounce. A number of these replacements were made. This is most unfortunate because The Covenant of YAHWEH is unique in all the world. It should **never be altered** because of some "tradition of men"!
shelem - properly, requital. (pay back); a (voluntary) sacrifice in thanks.
These offerings were not mandatory. They were "free will offerings".
mishteh - drink, by implication drinkin (the act); (also by implication) a banquet or (generally) (feast).
This term is not the same as a festival (as in The Feasts of Yisra'el). It is distinctly different, and for that reason it's given here as a banquet to help make that distinction.

3:16 Then two women of adultery came to the king.

And they stood before him.

3:17 And the one woman said,

"Please my sovereign,
this woman and I myself dwell in one house.

And I gave birth with her in the house.

3:18 And it was the third day after I had given birth.

And this woman also gave birth.

And we were together.

No stranger was with us ourselves תנ in the house.

Only we two were in the house.

3:19 And the son of this woman died in the night
as she laid on him.

3:20 And she rose up in the middle of the night.

And she took my son himself תנ from beside me.

And your female servant slept.

And she laid him in her bosom.

And she laid her dead child himself תנ in my bosom.

3:21 And I rose up in the morning to nurse my son himself. תנ

And behold! He was dead.

But I paid attention to him closely in the morning.

And behold! It was not my son to whom I had given birth."

3:22 And the other woman said, "No!
Indeed the living one is my son and your son is the dead one!"
And this one said, "No!
Indeed your son is the dead one and the living one is my son!"
And they so spoke before the king.

3:23 And the king said, "The one says,
'This is my son who lives,
and your son is the dead one,'
while the other says, 'No!
Indeed your son is the dead one
and my son is the living one.' "

3:24 And the king said, "Bring to me a sword!"
And they brought a sword before the king.

3:25 And the king said,
"Cut the in two the living child himself ^{HN}
And give half itself ^{HN} to one and half itself ^{HN} to the other."

3:26 And the woman whose son was living
spoke to the king because she was overcome
with compassion on account of her son.

And she said,
"Please my sovereign, give to her the living child himself ^{HN}
and do not kill, do not kill him!"
But this one said, "Let him be neither mine nor yours!
Divide him!"

3:27 And the king responded.
And he said, "Give to her the living child himself ^{HN}
And do not kill, do not kill him!
She is his mother."

Note: The double mentions in the preceding verses are a
Hebraic means of placing specific emphasis on the matter at
hand. This is often lost in English translations by inserting
some form of 'surely, certainly, etc.' into the text.

3:28 And all Yisra'el heard of the judgment itself ^{HN}
which the king had judged.
And they revered the king because they had seen
that the wisdom of The Elohim was in him
for the sake of making a judgment.

Chapter 4

4:1 And King Shelomoh was king over all Yisra'el.
4:2 And these were his head persons:
Azaryahu, son of Tzadok the priest,
4:3 Elihoreph and Ahiyah, sons of Shisha, scribes,
Yahoshaphat, son of Ahilud, the recorder,
4:4 and Benayahu, son of Yahoyada, over the assembly,
and Tzadok and Ebyathar, the priests,
4:5 and Azaryahu, son of Nathan, over the officers,
Zabud, son of Nathan, a priest, companion of the king,
4:6 and Ahishar, over the household,
and Adoniram, son of Abda, over the compulsory labor.

4:7 And Shelomoh had twelve stationed over all Yisra'el.
And they provided for the king himself ^{HN}
and for his household itself ^{HN}
Each month of the year it was upon a man to provide.

4: 8 And these were their names:
Ben Hur, in the mountains of Ephraim.
4:9 Ben Deker, in Makats and Sha'albim,
and Bet Shemesh, and Elon Bet Hanan.
4:10 Ben Hessed in Arubboth,
Sokoh and all the land of Hephher were his;
4:11 Ben Abinadab, all the height of Dor.

Taphath, the daughter of Shelomoh, became his wife.

4:12 Ba'ana, son of Ahilud, in Ta'anak, and Megiddo, and all Bet She'an, which is beside Tzarethan below Yizre'el, from Bet She'an to Abel Meholah, as far as the other side of Yokne'am.

4:13 Ben Geber, in Ramot Gil'ad.

The towns of Ya'ir, son of Manasseh in Gil'ad were his, the portion of Argob in Bashan, sixty large cities with walls and copper gate bars were his.

4:14 Ahinadab, son of Iddo, in Mahanaim.

4:15 Ahima'ats in Naphtali. He also took Basemat herself, היא the daughter of Shelomoh as wife.

4:16 Ba'anah, son of Hushai, in Asher and in Aloth.

4:17 Yahoshaphat, son of Paruwah, in Yissaskar.

4:18 Shim'i, son of Elah, in Binyamin.

4:19 Geber, son of Uri, in the land of Gil'ad, in the land of Sihon, King of the Amorites, and of Og, King of Bashan, and one prefect was in the land.

4:20 Yahudah and Yisra'el were as numerous as the sand which is beside the sea for multitude, eating and drinking and rejoicing.

Note: The Hebrew text begins Chapter 5 at this point. This becomes a bit confusing and difficult to follow for one using a standard bible. Therefore the traditional verse numbering will be used so reference can be made more easily to other bibles. It will be followed by (T___) to indicate the versification in The Tanakh, which is the Hebrew Text of The Old Covenant.

4:21 (T5:1) And Shelomoh was ruling in all the kingdoms from The River to the land of the Philistines, and as far as the border of Egypt.

They were bringing tribute.

And they served Shelomoh himself הוא all the days of his life.

A reference to "The River" is a reference to The Euphrates River.

4:22 (T5:2) And Shelomoh's food supply for one day was thirty kors of fine flour and sixty kors of meal,

4:23 (T5:3) ten fattened cattle and twenty cattle from the pastures, and one hundred sheep, besides deer, and gazelles, and roebucks, and fatted fowl,

4:24 (T5:4) because he was ruling over everything this side of The River from Tiphseh and as far as Azzah, over all the kings on this side of the River.

And there was for him peace on every side all around him.

Azza is Gaza of today.

4:25 (T5:5) And Yahudah and Yisra'el dwelt in safety, each man under his vine or under his fig tree, from Dan as far as Beersheba all the days of Shelomoh.

4:26 (T5:6) And Shelomoh had forty thousand stalls of horses for his chariots and twelve thousand horsemen.

4:27 (T5:7) And these officials provided for King Shelomoh himself הוא and for everyone themselves הם who came near to King Shelomoh's table, each man in his month.

Nothing was lacking.

4:28 (T5:8) And barley, and straw for the horses, and swift steeds they brought to the place where he was, each according to his judgment.

4:29 (T5:9) And The Elohim gave to Shelomoh wisdom and understanding exceedingly much, and breadth of heart like the sand on the shore of the sea.

4:30 (T5:10) And Shelomoh's wisdom was greater than the wisdom of all the men of the East and all the wisdom of Egypt.

4:31 (T5:11) And he was wiser than all the men, than Eythan the Ezrahite, and Heman, and Kalkol, and Darda, the sons of Mahol.

And his name was in all the surrounding nations.

4:32 (T5:12) And he spoke three thousand proverbs. And his songs were one thousand and five.

4:33 (T5:13) And he spoke about trees, from the cedar tree of Lebanon even to the hyssop that springs out of the wall.

And he spoke about animals, and about birds, and about creeping creatures, and about fish.

4:34 (T5:14) And they came from all the peoples to listen attentively to the wisdom of Shelomoh *itself*, תנ from all the kings of the earth *themselves* תנ who had heard of his wisdom *itself* תנ

Chapter 5

5:1 (T5:15) And Hiram, King of Tzor, sent his servants *themselves* תנ to Shelomoh because he heard that he *himself* תנ had been anointed king instead of his father.

Indeed Hiram was loving toward David all his days.

5:2 (T5:16) And Shelomoh sent to Hiram saying,

5:3 (T5:17) "You *yourself* תנ know that David *himself*, תנ my father, was not able to build a house for the Name of YAHWEH, his Elohim, in the presence of the battles which surrounded him until YAHWEH put they *themselves* תנ under the soles of his feet.

5:4 (T5:18) But now YAHWEH, my Elohim, has given rest to me from all around.

There is no opponent and no instance of harm.

5:5 (T5:19) And behold!

I am saying to build a house for the Name of YAHWEH, my Elohim, according to what YAHWEH spoke to my father David saying, 'Your son whom I will put on your throne instead of you, he will build the house for My Name.'

5:6 (T5:20) And now give directions and cut down for me cedars trees from The Lebanon. And my servants will be with your servants. And the wages of your servants I will give to you according to everything you say because you *yourself* תנ know there is not among us a man who knows to cut timber like the Tzidonians."

5:7 (T5:21) And it was as Hiram heard the words of Shelomoh *themselves*. תנ

And he rejoiced exceedingly.

And he said,

"Blessed be YAHWEH today Who has given to David a wise son over this great people!"

5:8 (T5:22) And Hiram sent to Shelomoh saying, "I have listened attentively to what you have sent to me *itself*.

תנ

I myself will do everything you desire *itself* תנ with cedar trees and with fir trees.

5:9 (T5:23) My servants will bring them down from The Lebanon to the sea.

And I myself will place them as rafts upon the sea as far as the place to which you send me.

And I will scatter them.

And you *yourself* ^{HN} can pick them up.

And you *yourself* ^{HN} will do *my pleasure itself* ^{HN}
by giving food to my household.”

5:10 (T5:24) And it was so.

Hiram gave to Shelomoh trees of cedar and trees of fir,
everything he desired.

5:11 (T5:25) And Shelomoh gave to Hiram
twenty thousand kors of wheat as food for his household
and twenty kors of pressed oil.

Thus Shelomoh gave to Hiram year by year.

5:12 (T5:26) And YAHWEH gave wisdom to Shelomoh
according to what He had spoken to him.

And there was peace between Hiram and Shelomoh.

And the two of them cut a covenant.

5:13 (T5:27) And King Shelomoh raised up
forced labor from all Yisra'el.

And the forced labor was thirty thousand men.

5:14 (T5:28) And he sent them to Lebanon,
ten thousand in a month by alternation.

One month they were in Lebanon, two months at home.

And Adoniram was over the forced labor.

5:15 (T5:29) And Shelomoh had seventy thousand
carrying burdens and eighty thousand cutting stone in the
mountains

5:16 (T5:30) apart from those Shelomoh had stationed
over the tasks.

Three thousand and three hundred were ruling over the people
working at the tasks.

5:17 (T5:31) And the king gave direction.

And they journeyed with large valuable stones
to lay the foundation of The House, cut stones.

5:18 (T5:32) And Shelomoh's builders, and Hiram's builders,
and the men of Gebal cut.

And they set up timber and stones
for the sake of building The House.

Chapter 6

6:1 And it was in the four hundred and eightieth year
of the going out of the children of Yisra'el
from the land of Egypt, in the fourth year, in the month of Ziv
which is the second month,
of Shelomoh's reigning over Yisra'el.
And he began to build The House of YAHWEH.

Note: This is a very specific date. It fulfills a prophecy
YAHWEH gave concerning the exodus event. 480 years
after they left Egypt construction was started on The house
of YAHWEH, built specifically "for" His Name!

6:2 And the house which King Shelomoh built for YAHWEH
was sixty cubits long, and twenty wide, and thirty cubits high.

6:3 And the porch on the face of the great hall
of The House was twenty cubits long
upon the face of the width of The House,
And its depth was ten cubits upon the face of the House.

hekal - a large public building, such as a palace or a temple.
Traditionally this word is translated as "Temple". However,
the word does **not only mean temple**. It's used of any large
public building.
A temple is a building devoted to the worship, or regarded as
the dwelling place, of a god of gods or other objects of
religious reverence. The entire compound surrounding this

central large building was devoted to such usage, and therefore was referred to as "The Temple of Yisra'el". But keep in mind that any other large public building could also be called a "temple", such as the one in Corinth for Athena.

6:4 And he made for The House framed windows with lattices.

6:5 And upon the wall of The House he built extensions all around of the walls of The House themselves תנ all around the great hall and the inner sanctuary.

And he made ribs all around.

6:6 The lowest extension was five cubits wide.

And the middle one was six cubits wide.

And the third one was seven cubits wide

because he made offsets for The House all around outside but *it* was not fastened into the walls of The House.

6:7 And The House in its being built, was built with completed stone, quarry built.

And a hammer, or chisel, or any iron tool was not heard in The House as it was being built.

6:8 The entrance for the middle side chamber was on the right side of The House.

And with winding stairs they went up to the middle side chambers, and from the middle to the third.

6:9 And he built The House itself. תנ
And he completed it.

And he covered The House itself תנ with beams and boards of cedar.

6:10 And he built the extension itself תנ upon the entire House five cubits high.

And it was fastened to The House itself תנ with cedar wood.

6:11 And the word of YAHWEH existed toward Shelomoh saying,

It's worth commenting here about the phrase which is traditionally translated as "the word of YAHWEH **came to**" a person. The Hebrew literally means "the word of YAHWEH **was toward**." The verb is "to be, to exist." It existed toward someone. We do not know how it existed, only that it did exist in some form. Thus it's better to say what the text states, and not what we "think" it should say.

6:12 "Concerning this House which you yourself תנ are building:

If you will walk in My rules, and make My judgments themselves, תנ and you will protect all My directives themselves תנ for the sake of walking in them, then I will cause to stand up My word itself תנ

with you yourself תנ which I spoke to David your father!

6:13 And will dwell in the midst of the children of Yisra'el.

And I will not abandon My people Yisra'el themselves." תנ

6:14 And Shelomoh built The House itself. תנ
And he completed it.

6:15 And he built the walls of The House themselves תנ inside with cedar boards from the floor of The House to the walls of the ceiling.

He paneled the inside with wood.

And he covered the floor of The House itself תנ with boards of fir.

6:16 And he built twenty cubits themselves תנ at the rear of The House

with boards of cedar from the floor to the walls.
And he built for it inside for the sake of the inner sanctuary,
for The Set Apart, The Set Apart Place.

dbyr - the shrine or innermost part of the sanctuary.
This is traditionally referred to as "The Holy of Holies."
The root is **dabar** which means to speak. It was here, in the most sacred place on earth for the Hebrews, that YAHWEH spoke to His people by means of the appointed head priest.
qodesh - a sacred place of thing, sanctity.
This represent something set apart, consecrated. In this case it is set apart to YAHWEH. But there are other things that are also set apart which are not dedicated to YAHWEH in Scripture, even pagan things and places.
It comes from a root that means to be clean, pure.

6:17 And The House itself was forty cubits.
It was the great hall in front of it.

6:18 And the cedar for inside of The House
was a carving with ornaments and open flowers.
Everything was cedar.
Not a stone was being seen.

6:19 And the inner sanctuary in the midst of The House
was established for the sake of putting there
The Chest of The Covenant of YAHWEH *itself*. חֲנֹכֶחַ

6:20 And the front of the inner sanctuary
was twenty cubits long,
and twenty cubits wide,
and twenty cubits high.

And he overlaid it with pure gold.

And he overlaid the *incense* altar with cedar.

6:21 And Shelomoh overlaid the inside of The House *itself* חֲנֹכֶחַ
with pure gold.

And he made gold chains to pass over the front
of the inner sanctuary.

And he overlaid it with gold.

6:22 And the entire House *itself* חֲנֹכֶחַ he had overlaid with gold
until the entire House was completed.

And the entire *incense* altar that was in the inner sanctuary
he overlaid with gold.

The incense altar was not a "slaughter site". There was nothing slaughtered here. Only incense was burned upon it. it's also referred to as The Golden Altar, since it was entirely covered with gold. It's unfortunate that it's been called an altar since that's not it's primary function.

6:23 And inside the inner sanctuary he made two cherubim
of olive wood ten cubits high.

6:24 And five cubits was the wing of the one cherub.
And five cubits was the wing of the second cherub,
ten cubits from the tip of one wing to the tip of the other.

6:25 And ten cubits was the other cherub.
The measure of the one and the measure of the one
were both cherubim.

6:26 The height of one cherub was ten cubits,
and so was the other cherub.

6:27 And he put the cherubim *themselves* חֲנֹכֶחַ
in the center of the inner house.

And the cherubim stretched out their wings *themselves*. חֲנֹכֶחַ
And a wing touched one wall.

And the wing of the other cherub touched the other wall.
And their wings touched one another in the center of the room.

6:28 And he overlaid the cherubim *themselves* חֲנֹכֶחַ with gold.

6:29 And all the walls of The House *itself* חֲנֹכֶחַ all around
both inside and outside he carved with engravings

of cherubim and palm trees and open flowers.

6:30 And the floor of The House itself תנן he overlaid with gold inside and outside.

6:31 And the entrance itself תנן to the inner sanctuary he made as doors of olive wood, the lintel *and* doorposts *being* a fifth of the length of the wall.

6:32 And the two doors were of olive wood.
And he carved on them engravings of cherubim, and palm trees, and open flowers.
And he overlaid them with gold.
And he hammered upon the cherubim and upon the palm trees the gold itself. תנן

6:33 And according to this he made for the entrance to the great hall posts of olive wood, a fourth part of the length of the wall

6:34 and two doors of fir wood with two leaves of the one folding, and two leaves of the other door folding.

6:35 And he carved cherubim, and palm trees, and open flowers.
And he overlaid them with gold right over the carved work.

6:36 And he built the inner courtyard itself תנן with three rows of cut stone and a row of cedar beams.

6:37 In the fourth year the foundation was established of The House of YAHWEH in the month Ziv.

6:38 And in the eleventh year, in the month Bul, the eighth month, The House was completed in all its matters and according to all its plans.
And he had built for seven years.

Chapter 7

7:1 And Shelomoh built his house itself תנן for thirteen years.
And he completed his entire house itself. תנן

7:2 And he built The House of the forest of Lebanon itself, תנן a hundred cubits its length and fifty cubits its width, and thirty cubits its height, with four rows of columns and beams of cedar upon the columns.

7:3 And it was paneled with cedar above upon the beams that were upon forty five columns, fifteen to a row.

7:4 And windows were three rows.
And window was toward window, three times.

7:5 And all the openings and the doorposts had square frames.
And window was toward window, three times.

7:6 And a porch of the columns itself תנן he made fifty cubits long and thirty cubits wide.
And the porch was on the front of them.

And the columns and the cornice was on the front of them.
7:7 And a porch for the throne where he pronounced sentence, The Porch of Judgment, he made.
And it was paneled with cedar from floor to floor.

7:8 And his house where he was to dwell, the court to the rear was within the porch, this was of like workmanship.
And Shelomoh made a house for Pharaoh's daughter whom he had taken like this porch.

7:9 All these were valuable stones sawed with a saw according to measure inside and outside, and from the

foundation to the coping, and outside on the great courtyard.

7:10 And the foundation was laid with valuable stones,

large stones, stones of ten cubits and stones of eight cubits.

7:11 And above were valuable stones, cut to size,
and cedar wood.

7:12 And the great courtyard all around had three rows
of cut stones and a row of cedar beams and were like
the inner courtyard of The House of YAHWEH
and the porch of he house.

7:13 And King Shelomoh sent.

And he brought Hiram *himself* אָהָרָם from Tzor.

7:14 He was the son of a widow woman
from the tribe of Naphtali.

And his father was a man of Tzor, an engraver of copper.

And he was filled with wisdom *itself* אָהָרָם

and understanding *itself* אָהָרָם

and the knowledge *itself* אָהָרָם

of working with every work in copper.

And he came to King Shelomoh.

And he did all his work *itself*. אָהָרָם

nchosheth - copper.

It's important to recognize that this word is most often translated incorrectly. It means copper, not brass, and not bronze. This is important because copper is a **pure** metal, not an amalgamation like brass and bronze. Purity in Scripture has extremely important significance.

7:15 And he cast two columns of copper
eighteen cubits high each.

And a cord of twelve cubits surrounded both.

7:16 And he made two capitals to put on the tops

of the columns, castings of copper,

five cubits the height of the one capital

and five cubits the height of the other capital,

7:17 a network of works of network, wreaths of chainwork

for the capitals which were on top of the columns,

seven chains for one capital

and seven for the other capital.

7:18 And he made the columns *themselves* אָהָרָם

and two rows all around upon the network

the one to cover the capitals *themselves* אָהָרָם

that were on top with pomegranates.

And so he did for the other capital.

7:19 And the capitals that were on top of the columns

in the porch were in the shape of lilies, four cubits,

7:20 and capitals upon on the two columns,

also above beside the bulge

which was next to the network.

And the pomegranates were two hundred

in rows all around on each of the capitals.

7:21 And he stood up the columns *themselves* אָהָרָם

for the porch of the great hall.

And he stood up the column on the right *itself*. אָהָרָם

And called its name Yakin *itself*. אָהָרָם

And he stood up the column on the left *itself*. אָהָרָם

And he called its name Bo'az *itself*. אָהָרָם

Yakin means Yah will establish.

Boaz means in Him is strength (uncertain).

7:22 And on the top of the columns was lily work.

And he completed the work of the columns.

7:23 And he made the molten sea *itself*. אָהָרָם

ten cubits from one lip to the other,

round all about, and five cubits its height,

and a cord of thirty cubits encompassed it *itself*. תת

This is quite remarkable because it indicates that he knew the precise ratio of *Pi* (3:1416...) to the diameter of the circle.

7:24 And below its lip were ornaments all around encompassing it *itself*, תת ten to a cubit encompassing the sea *itself*, תת two rows cast in its casting.

7:25 It stood on twelve oxen,
three facing north,
and three facing west,
and three facing south,
and three facing east.

And the sea was set upon them.

And all their hind parts were inward.

7:26 And its thickness was a handbreadth.

And its lip was a work like the lip of a cup with lilly flowers. It contained two thousand baths.

7:27 And he made the stands *themselves* תת

ten of copper, four cubits in length
and four cubits in width, and three cubits in height.

7:28 And this is the work of the stands,
enclosures for them and the enclosures between frames,

7:29 and on the enclosures which were between the frames
were lions, oxen, and cherubim.

And on the frames of the stand above and below the lions
and oxen were wreaths beaten, descending,

7:30 and four copper wheels for the stand,
and axles of copper, and four supports for them
under the casting opposite each wreath.

7:31 And its mouth inside the capital at the top was one cubit.

And the mouth was round like the work of the stand,
one and a half cubits.

And also on the mouth were engravings.

And the enclosures were square, not round.

7:32 And the four wheels were under the enclosures.

And the axle trees of the wheels were in the stand.

And the height of a wheel was one and a half cubits.

7:33 And the work of the wheels was like the work
of the chariot wheels. Their axle pins, and their rims,
and their spokes, and their hubs were all cast.

7:34 And there were four supports
at the four corners of the one stand.

From the stand itself came the supports.

7:35 And at the top of the stand, half a cubit in height,
was a round band all around.

And at the top of the stand its flanges and its enclosures
were from itself.

7:36 And engraved on the plates of its flanges
and on its enclosures were cherubim, lions, and palm trees,
according to the clear space on each with wreaths all around.

7:37 He made the ten stands like this of one casting,
one measure, and one shape for all of them.

7:38 And he made ten basins of copper.

Each basin contained forty baths.

Each basin was four cubits,
one basin on each of the ten stands.

7:39 And he put the basins *themselves*, תת

five stands on the right side of The House,
and five on the left side of The House.

And the sea *itself* תת he put on the right side
of The House, to the east, toward the south.

7:40 And Hiram made the pots *themselves*, תת

and the shovels *themselves*, תנ and the bowls *themselves*. תנ

And Hiram completed doing all the work itself תנ
that he had made for King Shelomoh
on The House of YAHWEH:

7: 41 columns, two,
and the bowl shaped capitals
that were on top of the columns, two,
and networks, two for covering
the two bowl shaped capitals themselves תנ
which were on top of the columns,
7:42 and the pomegranates themselves, תנ
four hundred for the two networks,
two rows of pomegranates for each network for covering
the two bowl shaped capitals themselves תנ
that were on top of the columns,
7:43 and the ten stands themselves, תנ
and the ten basins themselves תנ on the stands,
7:44 and the one sea itself, תנ
and the twelve oxen themselves תנ beneath the sea,
7:45 and the pots themselves, תנ
and the shovels themselves, תנ
and the bowls themselves. תנ

And all these utensils *themselves* תנ
which Hiram made for King Shelomoh
for The House of YAHWEH were of polished copper.
7:46 In the plain of The Yarden the king had them cast
in clay of the soil between Sukkoth and Tzarethan.
7:47 And Shelomoh left unweighed
all the products themselves תנ
from their exceeding, exceeding abundance.
The weight of the copper was not searched out.

7:48 And Shelomoh made all the vessels themselves תנ
for The House of YAHWEH,
the golden incense altar itself, תנ
and the golden table itself תנ
upon which was the bread of the presence,
7:49 and the lamp stands themselves תנ
of pure gold, five on the right side and five on the left
in front of the inner sanctuary
and the flowers, and the lamps, and the snuffers of gold,
7:50 and the basins, and the snuffers, and the bowls,
and the ladles, and the fire holders of pure gold,
and the hinges of gold for the doors of the inner house,
the Set Apart, Set apart Place, and for the doors
of The House for the great hall.

7:51 And all the work which King Shelomoh had done
for The House of YAHWEH was completed.
And Shelomoh brought in the set apart items themselves תנ
of David, his father, the silver itself תנ and the gold itself תנ
and the utensils themselves. תנ
And he gave them into the store houses
of The House of YAHWEH.

Chapter 8

8:1 Then Shelomoh assembled
the elders of Yisra'el themselves תנ
and all the heads of the tribes themselves, תנ
the exalted fathers of the children of Yisra'el,
to King Shelomoh, to Yerushalaim, for the sake of bringing up

The Chest of The Covenant of YAHWEH *itself* תנ
from the City of David.
It is Tziyon.

Tziyon - meaning is uncertain. One form of the word means desert or barren wasteland. Another form is identified as referring to a monumental or guiding pillar, marking the way for travellers, and perhaps this comes close to its original meaning.

But perhaps more importantly - it's known as "The City of David". David's reign as King of Yisra'el is a major "landmark" and theme in Hebrew culture. The goal is to see his kingdom restored. This is particularly in view through The Messiah, Who is Himself directly related to the "seed" of David. It is perhaps from this perspective that we can better understand the concept of "Zionism". Its goal appears to be the re-establishment of the Kingdom of David in the person of YAHUSHUA, The Messiah.

8:2 And all the men of Yisra'el assembled to King Shelomoh at the festival in the month of Eythanim, which is the seventh month.

Eythamin means permanence.
The seventh month places this at the time the festival of Sukkoth (Tabernacles).

8:3 And all the elders of Yisra'el came.

And the priests lifted up The Chest *itself* תנ

8:4 And they brought up The Chest of YAHWEH *itself* תנ

and The Tent of Appointment *itself* תנ

and all the set apart vessels *themselves* תנ that were in The Tent.

And the priests and the Levites brought up they *themselves*.
תנ

8:5 And King Shelomoh and all the assembly of Yisra'el who had met by appointment before him were with he *himself* תנ before The Chest, slaughtering sheep and oxen that could not be counted and could not be numbered for multitude.

8:6 And the priests brought in The Chest of The Covenant of YAHWEH *itself* תנ
to its place in the inner sanctuary of The House,
to The Set Apart, The Set Apart Place,
to beneath the wings of the cherubim,

8:7 because the cherubim spread two wings
toward the place of The Chest.

And the cherubim were covering above The Chest
and above its poles.

8:8 And the poles extended.

And the ends of the poles were seen from the set apart place
at the front of the inner sanctuary.

But they were not seen outside.

And they are there to this day.

8:9 There was nothing in The Chest
except the two tablets of stone which Moshe set there at Horeb
where YAHWEH cut a covenant with the children of Yisra'el
in their going out from the land of Egypt.

8:10 And it was as the priests were coming out
from the set apart place.

And the cloud filled The House of YAHWEH *itself* תנ

8:11 And the priests were not able to stand to minister
because of the presence of the cloud.

Indeed the splendor of YAHWEH
filled The House of YAHWEH *itself* תנ

8:12 Then Shelomoh said,
"YAHWEH has said He would dwell in thick darkness.
8:13 Built, I have built a house, a residence for You,
an established place for Your dwelling for eternity."

8:14 And the king turned around his face *itself*.
And he blessed the entire assembly of Yisra'el *itself*.
And the entire assembly of Yisra'el was standing.

8:15 And he said,
"Blessed be YAHWEH, The Elohim of Yisra'el,
who spoke by His mouth to David *himself*, my father.
And with His hand He has fulfilled it saying,

8:16 'From the day that I brought forth
My people *themselves*, Yisra'el *itself*, from Egypt
I have not chosen in a city from all the tribes of Yisra'el
to build a house for the sake of My Name being there.
But I chose in David for the sake of being over
My people Yisra'el.'

8:17 And it was in the heart of my father David, to build
a house for the Name of YAHWEH, The Elohim of Yisra'el.

8:18 But YAHWEH said to my father David,
'Because of what has been in your heart,
to build a house for My Name,
you did well because it was in your heart.

8:19 However, you will not build The House.
But your son who is coming from your loins,
he will build The House for My Name.'

8:20 And YAHWEH has caused to stand
His word *itself* which He spoke.
And I have been raised up instead of my father David.
And I am sitting upon the throne of Yisra'el
according to what YAHWEH spoke.
And I have built a house for the Name of YAHWEH,
The Elohim of Yisra'el.

8:21 And I have placed there a spot for The Chest
in which is The Covenant of YAHWEH
which He cut with our forefathers
as He was bringing out *they themselves*
from the land of Egypt."

8:22 And Shelomoh stood before
the slaughter site of YAHWEH
in front of all the assembly of Yisra'el.
And he spread out his hands toward the skies.

8:23 And he said,
"YAHWEH, The Elohim of Yisra'el,
there is not like You an elohim
in the skies above or on earth beneath,
protecting The Covenant and the kindness
toward Your servants who are walking before Your face
with all their heart,

8:24 which You have protected for the sake of your servant
David my father, *that itself* which You spoke to him.
And You spoke by Your mouth.
And by Your hand You have fulfilled it this day!

8:25 And now, YAHWEH, The Elohim of Yisra'el,
protect for the sake of Your servant David my father
what *itself* You have spoken saying,
'There is not to be cut off a man of yours
from before My face sitting on the throne of Yisra'el
provided that your sons protect *their way itself*,

for the sake of walking before My face
according to how you have walked before My face.'

Many translations use "before Me" instead of "before My face". Before My face is the literal translation. It's used in this text to call attention to the reality that YAHWEH is ALWAYS WATCHING every act we perform. We are, indeed, literally before His face.
It's also used because for the Hebrews this is how He was perceived.

8:26 And now Elohim of Yisra'el,
please let Your word be faithful which You have spoken
to Your servant David my father.

8:27 Indeed is it certain The Elohim is dwelling on the earth?
Behold!

The skies and The Heavens of the skies cannot contain You,
how much less this House which I have built!

8:28 But turn toward the prayer of Your servant
and his request for favor, YAHWEH, my Elohim,
for the sake of listening attentively to the shout of joy
and to the intercession with which Your servant is interceding
before Your face today

8:29 for the sake of Your eyes being open toward this House
night and day, toward the place of which You said,
'My Name is there!'

for the sake of listening attentively to the intercession
which Your servant himself is making toward this place.

8:30 And listen attentively to the request for favor
of Your servant and of Your people Yisra'el
who intercede themselves toward this place!

And You yourself listen attentively
in the place of Your dwelling, in The Heavens!
And hear!
And forgive!

8:31 Whoever themselves ^{PN} offends against his neighbor
and has caused him to take an oath
for the sake of swearing and comes to swear
before Your slaughter site in this House,

8:32 and You Yourself ^{PN} hear in The Heavens.
Then act.

And judge Your servants themselves, ^{PN}
for the sake of declaring morally wrong the one morally wrong,
giving his way onto his head,
and causing to be right the one who is right,
giving to him according to his rightness.

8:33 As Your people Yisra'el, are being struck
before an adversary because they have offended against You
and they return to You, and they praise Your Name itself, ^{PN}
and they pray, and they request favor toward You in this House

8:34 then You Yourself ^{PN} listen attentively in The Heavens
and forgive the offense of Your people Yisra'el.
And return them to the soil which You gave to their forefathers.

8:35 As You restrain the skies and there is no rain
because they are offending against You
and they pray toward this place,
and they praise Your Name itself, ^{PN}

and turn back from their offense
because You are oppressing them,
8:36 then You Yourself ^{PN} listen attentively in The Heavens
and forgive the offense of Your servants,
even Your people Yisra'el,

because You are teaching them the good way *itself* תנ
in which they are to walk.

And give rain upon Your land
which You have given to Your people to possess.

8:37 Because there is famine in the land;
because there is blight, mildew, locusts, grasshoppers;
because their adversary is distressing them
in the cities of their land; every blow; every sickness;
8:38 every prayer; every request for favor which exists
for any human being of all Your people Yisra'el,
each man knowing the blow to his heart,
and he spreads out his hands toward this House,
8:39 then You *Yourself* תנ listen attentively in The Heavens,
Your dwelling place.

And forgive!

And act!

And give to every man according to all his ways,
whose heart *itself* תנ You know.

Indeed You *Yourself* תנ alone know the hearts *themselves* תנ
of all the children of men

8:40 in order that they will revere You
all the days that they live upon the face of the land
which You have given to our forefathers.

8:41 And also toward the stranger
who is not of Your people Yisra'el
but has come from a distant land for the sake of Your Name,
8:42 because they will hear of Your great Name *itself*, תנ
and Your strong hand *itself*, תנ and Your outstretched arm,
and he will come.

And he will pray toward this House.

8:43 You *Yourself* תנ listen attentively in The Heavens,
Your dwelling place,
and do according to all for which the stranger calls to You,
in order that all the peoples of the earth will know
Your Name *itself* תנ for the sake of revering You Yourself תנ
like Your people Yisra'el,
that Your name is called upon this House which I have built.

8:44 When Your people go out to battle against their adversary
in the way that You send them and they pray to YAHWEH,
toward the city which You have chosen
and The House which I have built for Your Name
8:45 then listen attentively in The Heavens
to their prayer *itself* תנ and to their request for favor *itself* תנ
and make a judgment.

8:46 When they offend against You,
because there is no one who does not offend,
and You are enraged with them,
and You give them to the adversary,
and they take them captive

to the land of the adversary, far or near,
8:47 and they turn back to their heart
in the land where they have been taken captive,
and they return, and they request favor toward You
in the land of captivity saying, 'We have offended.

And we have acted perversely.

We have done wrong.'

8:48 and they return to You with all their heart
and with all their being in the land of their adversaries
where they themselves תנ have been taken captive,
and they pray to You toward their land
which You have given to their forefathers,

the city which You have chosen
and The House which I have built for the sake of Your Name,
8:49 then listen attentively in The Heavens,
Your dwelling place,
to their prayer *itself* ^{PN} and to their request for favor *itself* ^{PN}
and make a judgment.

8:50 And forgive Your people who have offended against You,
and all their rebellions with which they
have rebelled against You?

And grant them compassion before the face of their captors,
and they will have compassion on them

8:51 because they are Your people, and Your inheritance
whom You have brought out from Egypt,
from the midst of a furnace of iron,

8:52 for the sake of Your eyes being open
to the request for favor of Your servant

and the request for favor of Your people Yisra'el,
to listen attentively to them whenever they call to You.

8:53 Indeed You Yourself ^{PN} have separated them for Yourself
for an inheritance out of all the peoples of the earth
according to what You spoke by the hand
of Your servant, Moshe, as You were bringing out
our forefathers *themselves* ^{PN} from Egypt,
Sovereign YAHWEH!"

8:54 And it was as Shelomoh ended praying to YAHWEH
all this prayer *itself* ^{PN} and this request for favor.

He stood up from before the slaughter site of YAHWEH,
from kneeling on his knees
and spreading his hands to the skies.

8:55 And he stood.

And he blessed all the assembly of Yisra'el *itself* ^{PN}
with a loud voice saying,

8:56 "Blessed be YAHWEH,
who has given rest to His people Yisra'el
according to all that He has spoken.

Not one word has failed
from all His good word which He spoke
by the hand of Moshe His servant!

8:57 YAHWEH, our Elohim, is with us
according to how He was with our forefathers.
May He not abandon us.

And may He not strike us

8:58 for the sake of inclining our hearts to Himself
for the sake of walking in all His ways,

and for the sake of protecting His directives, and His rules,
and His regulations which He gave as direction to
our forefathers *themselves*. ^{PN}

Note: The traditional terms used for 'commands, statutes, and ordinances are not properly understood. YAHWEH has **never** issued a command. That may seem like a false statement until you understand that He **never** forces anyone to do anything! **NEVER!** Everything He does with us is based on His instruction - His **Torah!**
The Torah is not "law"! It is **instruction!**
It consists of His directions to his people not His demands!
Since His Word does not consist of "laws" we must re-think His intent. Command becomes "give direction" or "directive".
His "statutes" are actualy His rules, His guidelines for our behavior. And His "ordinances" are His regulations to help us stay on the path He has presented for us to walk upon.

8:59 And may these words of mine
with which I have requested favor before the face of YAHWEH

be near YAHWEH, our Elohim, day and night
for the sake of doing judgment for His servant
and judgment for His people Yisra'el,
the word of each day in its day,
8:60 in order that all the peoples of the earth
might know that YAHWEH is The Elohim!
No other!

8:61 And your heart is to be completely
with YAHWEH our Elohim,
for the sake of walking in His rules
and guarding His directives as at this day!"

62 And the king and all Yisra'el with him
made slaughterings before the face of YAHWEH.
8:63 And Shelomoh offered sacrifices of shelem *themselves*

תנ
which he slaughtered to YAHWEH,
twenty two thousand bulls and one hundred
and twenty thousand sheep.
And they dedicated The House of YAHWEH *itself*, תנ
the king and all the children of Yisra'el.

8:64 On that day the king consecrated
the middle of the courtyard itself תנ
that was in front of The House of YAHWEH
because there he prepared the olahs *themselves*, תנ
and the grain gifts *themselves*, תנ
and the fat of the shelem offerings *themselves*, תנ
because the copper slaughter site that was before YAHWEH
was too small to contain the olahs *themselves*, תנ
and the grain gifts *themselves*, תנ
and the fat of the shelem offerings *themselves*, תנ

8:65 And Shelomoh prepared at that time the Festival *itself*, תנ
and all Yisra'el with him, a great assembly
from the entrance of Hamath to the River of Egypt,
before the face of YAHWEH, our Elohim,
seven days and seven days, fourteen days.

8:66 On the eighth day he sent away the people *themselves*.
תנ

And they blessed the king himself תנ.
And they went to their tents
rejoicing and glad of heart over all the goodness
that YAHWEH had done for His servant David
and for Yisra'el, His people.

There is only one festival in the seventh month that lasts seven days. It is Sukkoth (Tabernacles).

Chapter 9

9:1 And it was as Shelomoh had finished building
The House of YAHWEH *itself* תנ
and the house of the king *itself*, תנ
and all the desire of Shelomoh *itself* תנ
which he was inclined to do.

9:2 And YAHWEH was seen by Shelomoh a second time
according to how He had been seen by him at Gib'on.

9:3 And YAHWEH said to him,
"I have heard your prayer *itself* תנ
and your request for favor *itself* תנ
that you have requested for favor before My face.
I Myself have set apart this house *itself* תנ
which you have built there

for the sake of My Name until eternity.
And My eyes and My heart will be there all the days.

9:4 And you yourself, תָּא if you will walk before Me
according to how your father David walked,
with integrity of heart and with right action
for the sake of doing according to all that I have directed you,
if you protect My rules and My judgments,
9:5 then I will cause to stand
the throne of your kingdom itself תָּא
over Yisra'el for eternity according to what I spoke to David
your father saying, '
There will not be cut off for you a man
from upon the throne of Yisra'el.'

9:6 If you turn back, you turn back, you yourself תָּא
or your sons, from following after Me,
and you do not protect My directives,
My rules which I have put before your faces,
and you go and you serve other elohim
and you bow yourselves toward them
9:7 then I will cut off Yisra'el itself תָּא
from the face of the soil which I have given to them.
And The House itself תָּא
which I have set apart for the sake of My Name
I will send away from before My face!
And Yisra'el will be a proverb and a byword
among all the peoples!

9:8 And this exalted house,
everyone passing over beside it will be devastated!
And they will whistle and say,
'For what reason has YAHWEH
done thus to this land and to this house?'
9:9 And they will say, 'Because they have abandoned
YAHWEH Himself, תָּא their Elohim,
Who brought out their forefathers themselves תָּא
from the land of Egypt.
And they fastened themselves onto other elohim.
And they have bowed themselves to them.
And they have served them.
For this reason YAHWEH has brought upon them
all this harm itself.' " תָּא

9:10 And it was at the end of twenty years
in which Shelomoh had built the two houses themselves, תָּא
The House of YAHWEH itself, תָּא
and the house of the king itself. תָּא

9:11 Hiram, King of Tzor, had supplied Shelomoh himself תָּא
with trees of cedar, and trees of fir, and gold,
for his every desire.

Then King Shelomoh gave to Hiram twenty cities
in the land of The Galil.

9:12 And Hiram went out from Tzor
for the sake of seeing the cities themselves תָּא
which Shelomoh had given to him.
But they were not right in his eyes.

9:13 And he said, "What are these cities
you have given to me my brother?"
And he called them the land of Kabul as they are to this day.
Kabul means sterile.

9:14 And Hiram sent to the king
one hundred and twenty talents of gold.

9:15 And this is the word of the forced labor
which King Shelomoh raised for the sake of building
The House of YAHWEH *itself*, אה
and his house *itself*, אה
and The Millo *itself*, אה
and the wall of Yerushalaim *itself*, אה
and Hatzor *itself*, אה
and Megiddo *itself*, אה
and Gezer *itself*. אה

9:16 (Pharaoh, King Egypt, had gone up
and captured Gezer *itself*. אה
And he burned it with fire.
And the Kena'anites themselves אה
who were dwelling in the city were killed.
And he gave it as a dowry to his daughter, wife of Shelomoh.)

9:17 And Shelomoh built Gezer *itself*, אה
and Lower Beth Horon *itself*, אה
9:18 and Ba'alath *itself*, אה
and Tamar *itself* אה in the wilderness in the land of Yahudah,
9:19 and all the storage cities *themselves* אה
that Shelomoh had,
and cities for chariots *themselves*, אה
and cities for horsemen *themselves*, אה
and the delight of Shelomoh *himself* אה
that he desired to build in Yerushalaim,
and in The Lebanon, and in all the land of his rule.

9:20 All the people remaining of the Amorites, the Hittites,
the Perizzites, the Hivites, and the Yebusites
who were not of the children of Yisra'el,
9:21 children who had remained after them in the land,
whom the children of Yisra'el
were not able to devote to destruction,
Shelomoh raised up as forced labor until this day.

9:22 And from the children of Yisra'el
Shelomoh did not give as slaves because they were
men of battle, and his servants, and his leaders,
and his captains, and captains of his chariots,
and his horsemen.
9:23 These were the head persons,
those stationed who were over the tasks of Shelomoh.
five hundred and fifty ruling over people doing the tasks.

9:24 Then the daughter of Pharaoh went up
from the City of David to her house that he had built for her.
Then he built The Millo *itself*. אה

9:25 And Shelomoh offered up three times in a year
olahs and shelem offerings on the slaughter site
which he had built for YAHWEH.
And he himself אה offered incense as smoke
with what was before the face of YAHWEH.
And he made The House secure.

9:26 And King Shelomoh made a fleet of ships
at Etsyon Geber which is at Elot *itself* אה
on the shore of the Sea of Reeds in the land of Edom.
9:27 And Hiram sent with the fleet his servants *themselves*, אה
men of ships with knowledge of the sea,
with the servants of Shelomoh.

9:28 And they went to Ophir.
And they took gold from there, four hundred and twenty talents.
And they brought it to King Shelomoh.

Chapter 10

10:1 And the queen of Sheba was hearing
a report of Shelomoh concerning the Name of YAHWEH.
And she came to test him with riddles.

10:2 And she came to Yerushalaim
with an exceedingly significant company,
camels carrying spices, exceedingly abundant gold,
and precious stones.
And she came to Shelomoh.

And she spoke to him all that was in her heart *itself*. אנ

10:3 And Shelomoh declared to her every word *itself*. אנ
Not a word was concealed from the king
that he did not declare to her.

10:4 And the queen of Sheba saw
all the wisdom *itself* אנ of Shelomoh,

and the house that he had built,
10:5 and the food of his table,
and the seating of his servants,
and the standing of his ministers,
and their attire,
and his cupbearers,
and his olahs which he offered up
in the House of YAHWEH.

And there was not for her breath any longer.

She was breathless, or, it took her breath away.

10:6 And she said to the king,
"The word I heard in my own land concerning your words
and concerning your wisdom was true.

10:7 But I did not believe concerning the words until I came.
And I saw with my eyes.
And behold! The half was not told to me!
You have more wisdom and goodness
above the report which I had heard.

10:8 Happy are your men.
Happy are these your servants
who are standing before you continually,
who are listening attentively to your wisdom *itself*! אנ

10:9 Blessed is YAHWEH, your Elohim,
who has delighted in you,
for the sake of putting you on the throne of Yisra'el
because YAHWEH has loved Yisra'el *itself* אנ for eternity!
And He has established you as king
for the sake of doing judgment and justice."

10:10 And she gave to the king
one hundred and twenty talents of gold,
and exceedingly abundant spices and precious stones.
Spices such as this did not come again in the abundance
which the queen of Sheba gave to King Shelomoh.

10:11 And the ships of Hiram which carried gold from Ophir
also brought from Ophir almug trees in exceeding abundance
and precious stones.

10:12 And the king made pillars of almug trees *themselves* אנ
for the House of YAHWEH, and for the king's house,
and lyres and harps for singers.
Such almug trees have not come
or been seen as far as this day.

10:13 And King Shelomoh gave to the queen of Sheba everything desirable which she had requested besides what he had given to her by the hand of King Shelomoh. And she turned and went to her land, she and her servants.

10:14 And the weight of the gold that came to Shelomoh yearly was six hundred and sixty-six talents of gold,

Note: This may prove significant in connection with The New Covenant reference to "then umber of the man" when "calculated" is 666:

10:15 besides that from men of travel, and the trade of merchants, and all the kings of Arabia, and the governors of the land.

10:16 And King Shelomoh made two hundred large shields of beaten gold, six hundred pieces of gold went up onto each shield, 10:17 and three hundred shields of beaten gold, three minas of gold went up onto each shield. And the king put them in the House of the Forest of Lebanon.

10:18 And the king made a large throne of ivory. And he overlaid it with refined gold. 10:19 Six steps were on the throne. And the top of the throne was round on its back. And armrests were on either side of the place of the seat. And two lions stood beside the armrests. 10:20 And twelve lions were standing there, one on each side of the six steps. And beside this there was none like it for any kingdom.

10:21 And all the drinking vessels of King Shelomoh were of gold. And all the vessels of the House of the Forest of Lebanon were of pure gold, not of silver. It was not regarded *of value* in the days of Shelomoh. 10:22 Indeed the king had ships of Tarshish at sea with the fleet of Hiram. Once every three years the ships of Tarshish came bringing gold, and silver, ivory, and apes, and baboons.

10:23 And King Shelomoh became greater than all the kings of the earth in wealth and wisdom.

10:24 And all the earth sought the presence of Shelomoh *itself* חנ to listen attentively to his wisdom *itself* חנ which The Elohim had put in his heart.

10:25 And they were bringing each man his gift, vessels of silver and vessels of gold, and garments, and weapons, and spices, horses, and mules, the word of a year in a year.

10:26 And Shelomoh gathered chariots and horsemen. And he had one thousand four hundred chariots and twelve thousand horsemen. And he stationed them in the chariot cities and with the king at Yerushalaim.

This is one of the first indications of trouble for Shelomoh. YAHWEH had declared a king was not to gather horses for himself. Surely that included horsemen as well. This was done as one sought to build their "protection" by themselves instead of relying on YAHWEH.

10:27 And the king gave the silver *itself* חנ

in Yerushalaim like stones.

And the cedars *themselves* **הן** he gave like the sycamores which are in the Shephelah for abundance.

10:28 And horses were coming forth for Shelomoh from Egypt and Keveh.

The king's merchants took them at Keveh at a price.

10:29 And a chariot went up.

And it came out from Egypt for six hundred pieces of silver, and a horse one hundred and fifty.

And thus all the kings of the Hittites and the kings of Aram were brought out by their hand.

Chapter 11

11:1 And King Shelomoh loved many foreign women

in addition to the daughter of Pharaoh *herself*, **הן** Mo'abite, Ammonite, Edomite, Tzidonian, and Hittite women,

11:2 from the nations of whom YAHWEH had said to the children of Yisra'el,

"You are not to go into them and they are not to come in to you!

Assuredly they will turn away your hearts after their elohim!"

Shelomoh adhered to these for the sake of love.

We now see the second indication of trouble for Shelomoh. First it was accumulating horses. Now its accumulating foreign women. Both were forbidden by YAHWEH.

11:3 And he had seven hundred royal women and three hundred concubines.

And his wives pulled away his heart *itself*. **הן**

11:4 And it was at the time of Shelomoh old age his wives pulled away his heart *itself* **הן** after other elohim. And his heart was not whole with YAHWEH, his Elohim, like the heart of his father, David.

11:5 And Shelomoh walked after Ashtoreth, the elohim of the Tzidonians, and after Milkom, the detestable one of the Ammonites.

The wisest man who has ever lived makes the most foolish choice that can be made - he places his own Elohim on a par with false elohim. This results in his complete undoing. This section of Scripture proclaims the Truth that it is indeed possible to "lose your salvation", to abandon YAHWEH for the sake of serving other "things" that are more important to you than He is. This story is a warning!

11:6 And Shelomoh did bad in the eyes of YAHWEH. And he did not follow YAHWEH completely like his father David.

11:7 Then Shelomoh built a high place for Kemosh, the detestable one of Mo'ab, on the hill that is east of Yerushalaim, and for Moloch, the detestable one of the children of Ammon.

11:8 And thus he did for all his foreign wives who burned incense and slaughtered to their elohim.

11:9 And YAHWEH was enraged at Shelomoh because his heart had turned away from YAHWEH, The Elohim of Yisra'el,

Who had been seen by him twice,

11:10 and Who had given direction to him concerning this word for the sake of not walking after other elohim.

And he did not protect what YAHWEH had directed *itself*. **הן**

11:11 And YAHWEH said to Shelomoh, “
Since this is what has existed with you
and you have not protected My Covenant and My rules
which I directed over you
I will tear, tear the kingdom itself ^{HN} from upon you!
And I will give it to your servant.
11:12 However I will not do it in your days
for the sake of your father David.
Out of the hand of your son I will tear it.
11:13 However, all of the kingdom itself ^{HN}
I will not tear away.
One tribe I will give to your son
for the sake of my servant David
and for the sake of Yerushalaim which I have chosen.”

11:14 And YAHWEH raised up an adversary
against Shelomoh, Hadad the Edomite himself, ^{HN}
from the seed of the King of Edom.

11:15 And it was as David was in Edom itself, ^{HN}
And Yo’ab, captain of the assembly,
had gone up for the sake of burying
all those killed themselves. ^{HN}

And he had struck every male in Edom.

11:16 Indeed Yo’ab and all Yisra’el remained there six months
until every male in Edom was cut off.

11:17 And Hadad fled to go to Egypt, he himself ^{HN}
and *some* Edomite men, servants of his father.

And Hadad was still a young child.

11:18 And they rose up from Midyan.

And they went to Paran.

And they took men with them from Paran.

And they went to Egypt, to Pharaoh, king of Egypt.

And he gave him a house and ordered food for him.

And land was given to him.

11:19 And Hadad found exceeding favor
in the eyes of Pharaoh.

And he gave to him as wife the sister herself ^{HN} of his wife,
Tahpenes the Queen.

11:20 And the sister of Tahpenes bore to him

Genubath himself ^{HN} his son.

And Tahpenes weaned him in Pharaoh’s house.

And Genubath was in the household of Pharaoh
among the sons of Pharaoh.

11:21 And Hadad heard in Egypt that David
had laid down with his forefathers,
and that Yo’ab was dead, the captain of the assembly.

And Hadad said to Pharaoh,

“Send me away. And I will go to my land.”

11:22 And Pharaoh said to him,

“Indeed what have you yourself ^{HN} lacked with me?

But behold!

You are seeking to go to your country.”

And he said, “Nothing.

But send me, send me away.”

11:23 And The Elohim raised up toward him
another adversary, Rezon himself ^{HN} son of Elyada,
who had fled from Hadadezer himself ^{HN}
King of Tzobah, his sovereign.

11:24 And he gathered men around him.

And became captain of a band

as David was killing they themselves ^{HN} of Tzobah.

And they went to Damascus.

And they dwelt there.
And they reigned at Damascus.
11:25 And he was an adversary of Yisra'el
all the days of Shelomoh
as well as the harm *itself* הַנֶּחַם that Hadad did.
And he was loathing against Yisra'el.
And he reigned over Aram.

satan - an opponent, especially Satan, the arch-enemy of good.
Here the word is properly translated as adversary. Rezon is **not Satan**, but he is "a **satan**", an adversary. Satan is **not the name** of our Adversary. His name is Lucifer, which means light bearer.

11:26 And Yarob'am, son of Nebat,
was an Ephraimite from Tzeredah.
And his mother's name was Tzeru'ah,
a widow woman, a servant of Shelomoh.
And he lifted up a hand against the king.

Yarobo'am means contender of the people.
Tzeru'ah means leprous.

11:27 And this is the word for which he raised a hand
against the king.

Shelomoh had built The Millo *itself* הַמִּלּוֹ
He repaired the breaches *themselves* הַמַּחְסוֹת
in the City of David, his father.

11:28 And the man Yarob'am was a mighty man of force.
And Shelomoh, had seen the young man *himself* הַנְּעָר
that he was doing his tasks.

And he appointed he *himself* הַנְּעָר over all the forced labor
of the house of Yoseph.

11:29 And it was at that time.

And Yarob'am went out from Yerushalaim.

And he *himself* הַנְּעָר was found by Ahiyah the Shilonite,
the prophet, as he was on the road.

And he was covering himself with a new garment.

And the two were alone in the field.

11:30 And Ahiyah seized the new garment that was on him.
And he tore it into twelve pieces.

11:31 And he said to Yarob'am,

"Take for yourself ten pieces because thus said YAHWEH,
The Elohim of Yisra'el, 'Behold!
I am tearing the kingdom *itself* הַמַּמְלָכָה from the hand of Shelomoh.

And I am giving to you ten tribes *themselves*. עָשְׂרֵי שִׁבְטֵי

11:32 And one tribe will be his

for the sake of My servant David,
and for the sake of Yerushalaim, the city which I have chosen
among all the tribes of Yisra'el,

11:33 since they have abandoned Me
and are bowing themselves to Ashtoreth, the elohim
of the Tzidonians, to Kemosh, the elohim of the Mo'abites,
and to Milkom, the elohim of the children of Ammon.

And they are not walking in My ways
for the sake of doing what is right in My eyes, or My rules,
or My regulations like David his father.

11:34 And I am not taking all the kingdom *itself* הַמַּמְלָכָה
from his hand because I have established him as ruler
all the days of his life for the sake of My servant David
whom I chose, he *himself*, הַנְּעָר
who protected My directives and My rules.

11:35 But I will take the kingdom from the hand of his son.

And I will give to you ten of the tribes *themselves*. עָשְׂרֵי שִׁבְטֵי

11:36 And to his son I will give one tribe

in order that there will be a light for My servant David
before My face all the days at Yerushalaim,
the city which I have chosen for Myself
for the sake of establishing My Name there.

11:37 And I am taking you yourself. אני

And you will reign over everything that your being desires.
And you will be king over Yisra'el.

11:38 And it will be if you listen attentively to
all that I direct you itself. אני

and you will walk in My ways, and you will do what is right
in My eyes for the sake of protecting My rules
and My directives according to what My servant David did
then I will be with you.

And I will build for you a trustworthy house
like what I built for David.

And I will give to you Yisra'el itself. אני

11:39 And I will oppress the seed of David itself. אני
for the sake of this.

However, not for all the days.' "

11:40 And Shelomoh sought to kill Yarob'am himself. אני

And Yarob'am got up.

And he fled to Egypt, to Shishak, King of Egypt.

And he was in Egypt until the death of Shelomoh.

11:41 And the rest of the words of Shelomoh,
all that he did, and his wisdom, are they not written
on the scroll of The Words of Shelomoh?

11:42 And the days that Shelomoh
reigned in Yerushalaim over all Yisra'el was forty years.

11:43 And Shelomoh laid down with his forefathers.

And he was buried in the City of David his father.

And Rehab'am, his son, reigned in his place.

Rehab'am means a people has enlarged.

Chapter 12

12:1 And Rehab'am went to Shekem
because all Yisra'el had gone to Shekem
to cause to reign he himself. אני

12:2 And it was as Yarob'am, son of Nebat, heard it.
And he was still in Egypt where he had fled
from the presence of King Shelomoh.

And Yarob'am was dwelling in Egypt.

12:3 And they sent and called for him.

And Yarob'am came and all the assembly of Yisra'el.

And they spoke to Rehab'am saying,

12:4 "Your father caused our yoke itself אני to be difficult.

But now you yourself אני cause us to be lightened
from the the difficult service of your father
and his heavy yoke which he put on us and we will serve you."

12:5 And he said to them,

"Go away for three days.

And return to me."

And the people went.

12:6 And King Rehab'am consulted the elders themselves אני
who had been standing before the face
of Shelomoh himself, אני his father, when he was alive.

And he said,

"What do you yourselves אני advise me

to return as word to these people themselves?" אני

12:7 And they spoke to him saying,

"If today you are a servant to these people
and you will serve them,
and you will respond to them,
and you will speak good words to them,
then they will be your servants all the days."

12:8 But he abandoned the advice of the elders *itself*. אֵת
And he consulted the young men *themselves* אֵת
who had grown up with *he himself* אֵת
who were standing before him.

12:9 And he said to them,
"What word do *you yourselves* אֵת advise that we return to
these people *themselves* אֵת who have spoken to me saying,
'Lighten from us the yoke which your father has put upon us?'"

12:10 And the young men who had grown up with him
spoke to *he himself* אֵת saying,
"Thus you are to say to this people
who have spoken to you saying,
'Your father caused our yoke *itself* אֵת to be heavy.
But *you yourself*, אֵת cause us to be lightened from our yoke.'
Thus you are to say to them,
'My little finger is thicker than my father's waist!
12:11 And now, my father loaded upon you a heavy yoke.
But I myself will add to the yoke upon you!
My father chastised *you yourselves* אֵת with lashes.
But I myself will chastise *you yourselves* אֵת with scorpions!' "

12:12 And Yarob'am and all the people came to Rehab'am
on the third day according to what the king had spoken saying,
"Return to me on the third day."

12:13 And the king responded harshly
to the people *themselves*. אֵת
And he abandoned the advice *itself* אֵת
which the elders had advised him.
12:14 And he spoke to them according to the advice
of the young men saying,
"My father caused *your yoke itself* אֵת to be heavy.
But I myself will add to your yoke.
My father chastised *you yourselves* אֵת with lashes.
But I myself will chastise *you yourselves* אֵת with scorpions!"

12:15 And the king did not listen attentively to the people,
because it was a turn of events from YAHWEH
in order to establish His word *itself* אֵת
which YAHWEH had spoken by the hand of Ahiyah
the Shilonite, to Yarob'am, son of Nebat.

12:16 And all Yisra'el saw that the king
had not listened attentively to them.
And the people returned word to the king *himself* אֵת saying,
"What portion do we have with David?
And there is no inheritance with the son of Yishai.
To your tents, Yisra'el!
Now, see to your house, David!"
And Yisra'el went to their tents.

12:17 And the children of Yisra'el
dwelt in the cities of Yahudah.
And Rehab'am reigned over them.

12:18 And King Rehab'am sent Adoram *himself*, אֵת
who was over the forced labor.
And all Yisra'el stoned him with stones.

And he died.

And King Rehab'am with determination got into his chariot for the sake of fleeing to Yerushalaim.

12:19 And Yisra'el has rebelled against the house of David to this day.

12:20 And it was as all Yisra'el heard that Yarob'am had returned.

And they sent.

And they called he himself הוא to the assembly.

And they caused he himself הוא to reign over all Yisra'el.

There was none following the house of David except the tribe of Yahudah alone.

12:21 And Rehab'am came to Yerushalaim.

And he assembled all the house of Yahudah itself הוא

and the tribe of Binyamin itself, הוא

one hundred and eighty thousand chosen ones prepared for battle for the sake of fighting with the house of Yisra'el,

for the sake of returning the kingdom itself, הוא to Rehab'am, son of Shelomoh.

12:22 And a word of The Elohim existed to Shema'yah, the man of The Elohim saying,

Shema'yah means Yah has heard

12:3 "Speak to Rehab'am, son of Shelomoh, King of Yahudah, and to all the house of Yahudah and Binyamin, and to the remainder of the people saying,

12:24 thus said YAHWEH,

'Do not go up!

And do not fight with your kindred, the children of Yisra'el.

Each man is to return to his house

because this word is from Me Myself.' " הוא

And they listened attentively to

the word of YAHWEH itself, הוא

And they returned going according to the word of YAHWEH.

12:25 And Yarob'am built Shekem itself הוא

in the mountains of Ephraim.

And he dwelt there.

And he went out from there.

And he built Penu'el itself, הוא

12:26 And Yarob'am said in his heart,

"Now the kingdom will return to the house of David.

12:27 If these people go up to prepare slaughterings

in the House of YAHWEH at Yerushalaim

then the heart of this people will turn back

to their sovereign Rehab'am, King of Yahudah.

And they will kill me and return to Rehab'am,

King of Yahudah."

12:28 And the king got advice.

And he made two calves of gold.

And he said to the people,

"It is too much for you to go up to Yerushalaim.

Behold your elohim, Yisra'el,

which brought you up from the land of Egypt!"

Yarob'am makes a fatal error. It's virtually the same error Aahron made at Sinai. He knows these golden calves did not bring up the children of Yisra'el from Egypt. He is not relying upon YAHWEH as he has been directed to do. It is a huge mistake that has extremely long term consequences for everyong involved.

12:29 And he placed the one itself הוא at Bet El.

And the other one *itself* הוא he placed at Dan.
12:30 And this matter became an offense.
And the people went before the one as far as Dan.

12:31 And he made a house of high places *itself*. הוא
And he made priests from the extremes of the people
who were not from the sons of Levi.

12:32 And Yarob'am made a festival in the eighth month
on the fifteenth day of the month
like the festival that was in Yahudah.
And he offered up upon the slaughter site.
Thus he did at Bet El for the sake of slaughtering
to the calves that he had made.
And he stationed at Bet El the priests *themselves* הם
of the high places which he had made.
12:33 And he offered up upon the slaughter site
which he had made at Beth El
on the fifteenth day of the eighth month,
in the month which he had devised from his own heart.
And he made a festival for the children of Yisra'el.
And he went up on the slaughter site to burn incense.

Chapter 13

13:1 And behold!
A man of The Elohim went from Yahudah to Bet El
with the word of YAHWEH.
And Yarob'am was standing beside the slaughter site
to burn incense.
13:2 And he called out against the slaughter site
by the word of YAHWEH.
And he said, "Slaughter site! Slaughter site!
Thus said YAHWEH, 'Behold!
A son is to be born to the house of David.
Yoshiyahu is his name.
And on you he will slaughter the priests *themselves* הם
of the high places, those burning incense on you.
And bones of men will be burned upon you.'"
Yoshiyahu means foundation of Yah.

13:3 And he gave on that day a sign saying,
"This is the sign of which YAHWEH has spoken.
Behold!
The slaughter site will be torn apart
and the ashes which are upon it will be poured out."

13: 4 And it was as King Yarob'am heard
the word *itself* הוא of the man of The Elohim
who called out against the slaughter site at Bet El.
And Yarob'am stretched out his hand *itself* הוא
from over the slaughter site saying,
"Seize him!"
And his hand withered which he had stretched out against him.
And he was not able to return it to himself.
13:5 And the slaughter site was torn apart.
And the ashes poured out from the slaughter site
according to the sign which the man of The Elohim
had given by the word of YAHWEH.

13:6 And the king responded.
And he said to the man of The Elohim,
"Please intreat the face of YAHWEH *itself*, הוא your Elohim.
And intercede on my behalf that my hand will return to me."
And the man of The Elohim intreated
the face of YAHWEH *itself*. הוא

And the king's hand returned to him.
And it was as at the beginning.
13:7 And the king spoke to the man of The Elohim,
"Come to the house with me myself אני and refresh yourself.
And I will give to you a reward."

13:8 But the man of The Elohim said to the king,
"If you were to give to me half your house itself אני
I will not go in with you!
And I will not eat food
and I will not drink water in this place
13: 9 because thus I myself אני have been directed
by the word of YAHWEH saying,
'You are not to eat food.
And you are not to drink water.
And you are not to return by the road which you came.' "
13:10 And he went on another road.
And he did not return by the way he had come to Bet El.

13:11 And one old prophet was dwelling at Bet El.
And his sons came.
And they reported to him all the actions themselves אני
that were done by the man of The Elohim that day at Bet El,
the words themselves אני which he had spoken to the king.
And they reported them to their father.

13:12 And their father said to them,
"Where is this, the way he has gone?"
And his sons had seen the way itself אני
which the man of The Elohim had gone
who had come from Yahudah.
13:13 And he said to his sons,
"Saddle for me the male ass."
And they saddled the male ass for him.
And he rode upon it.
13:14 And he went after the man of The Elohim.
And he found him sitting beneath an oak.
And he said to him,
"Are you yourself אני the man of The Elohim
who came from Yahudah?"
And he said, "I myself."
13:15 And he said to him,
"Come to the house with me myself אני and eat food."

13:16 And he said,
"I am not able to return with you yourself אני
or go in with you yourself. אני
And I am not to eat bread and I am not to drink water
with you yourself אני in this place
13:17 because a word existed toward me
by the word of YAHWEH,
'You are not to eat food and you are not to drink water there.
You are not to return by going the way which you came.' "

13:18 And he said to him,
"I myself am also a prophet like you.
And a messenger spoke to me
by the word of YAHWEH saying,
'Cause him to return with you yourself אני to your house.
And let him eat food and drink water.' "

He lied to him.

13:19 And he returned with him.

And he ate food in his house.
And he drank water.

13:20 And it was as they were sitting beside the table.
And the word of YAHWEH existed toward the prophet
who had caused him to return.

13:21 And he called out to the man of The Elohim
who had come from Yahudah saying,
“Thus said YAHWEH,
‘Because you have rebelled against the mouth of YAHWEH
and have not protected the directive itself תנ
with which YAHWEH, your Elohim, charged you
13:22 and you have returned,
and you have eaten food and you have drunk water
in the place of which He spoke to you,
“You are not to eat food.
And you are not to drink water!”
your corpse will not go to the grave of your forefathers.’ ”

13:23 And it was after he had eaten food
and after he had drunk.
And he saddled the male ass for him,
for the prophet whom he had returned.
13:24 And he went.
And he encountered a lion on the road.
And it killed him.
And his corpse was thrown by the road.
And the male ass was standing beside it.
And the lion was standing beside the corpse.

13:25 And behold!
Men were passing over.
And they saw the corpse itself תנ thrown by the road.
And the lion itself תנ was standing beside the corpse.
And they went and spoke in the city
where the old prophet was dwelling.
13:26 And the prophet heard
who had caused him to return from the way.
And he said,
“It is the man of The Elohim who rebelled against
the mouth of YAHWEH itself. תנ
And YAHWEH has given him to the lion.
And it has mangled him and killed him
according to the word of YAHWEH which He spoke to him.”

13:27 And he spoke to his sons saying,
“Saddle for me the male ass itself.” תנ
And they saddled it.

13:28 And he went.
And he found his corpse itself תנ thrown by the road.
And the male ass and the lion were standing
beside the corpse.

The lion had not eaten the corpse itself תנ
and it had not mangled the male ass itself. תנ
13:29 And the prophet lifted up the corpse itself תנ
of the man of The Elohim.

And he set it down on the male ass.
And he returned.
And the old prophet went to the city to mourn and to bury him.
13:30 And he put down his corpse itself תנ in his own tomb.
And they lamented over him saying, “Alas, my brother!”

13:31 And it was after he had buried he himself. תנ
And he said to his sons saying,

“When I have died then you are to bury me myself ^{HN}
in the tomb where the man of The Elohim is buried.
Beside his bones you are to set down
my bones themselves. ^{HN}

13:32 Indeed the word will exist,
it will exist what he called out by the word of YAHWEH
against the slaughter site which is at Bet El
and against all the houses of the high places
which are in the cities of Shomeron.
It will certainly come to be.”

Shomeron means watch station. It is the Hebrew name for Samaria.

13:33 After this matter Yarob'am did not turn back
from his hurtful way.
And he returned.
And made priests from every extreme of people
for the high places.
Those desiring he filled his hand itself ^{HN}
as priests of the high places.

Note: Filling the hand is a Hebraism for consecrating a priest.

13:34 And this matter was the offense
of the house of Yarob'am.
And it was for the sake of cutting it off
and destroying it from the face of the soil.

Chapter 14

14:1 At that time Abiyah, the son of Yarob'am, was sick.
Abiyah means my father is Yah.

14:2 And Yarob'am said to his wife,
“Get up now!
And disguise yourself!
And they will not know that you yourself ^{HN}
are the wife of Yarob'am.
And you are to go to Shiloh.
Behold! Ahiyah the prophet is there.
He spoke to me of being king over this people.

14:3 And you are to take in your hand
ten loaves and cakes and a jar of honey.
And you are to go to him.
He will declare to you what is to be for the child.”

14:4 And thus did Yarob'am's wife.
And she got up.
And she went to Shiloh.
And she went the house of Ahiyah.
And Ahiyahu was not able to see
because his eyes stood *shut* from his age.

14:5 And YAHWEH had said to Ahiyahu, “Behold!
The wife of Yarob'am is coming to ask a word from you
concerning her son because he is sick.
Thus and thus you are to speak to her.
because it will be as she comes in
that she will make herself unrecognizable.”

14:6 And it was as Ahiyahu listened attentively to
the sound of her footsteps themselves ^{HN}
as she was coming in the entrance.
And he said, “Come in, wife of Yarob'am.
Why are you yourself ^{HN} making yourself unrecognizable?
And I am sent to you with a difficult word.

14:7 Go say to Yarob'am,

'Thus said YAHWEH, The Elohim of Yisra'el,
"Because I exalted you from among the people
and I gave you as ruler over My people Yisra'el,
14:8 and I tore the kingdom *itself* אנ
from the house of David and I gave it to you
but you have not been like My servant David
who protected My directives and who followed after Me
with his whole heart for the sake of doing
only what was right in My eyes.
14:9 But you have done more harm
than all who were before you.
And you have gone.
And you have made for yourself other elohim
and molten images for the sake of provoking Me to anger.
And Me *Myself* אנ you have cast behind your back!
14:10 Therefore behold!
I am bringing harm to the house of Yarob'am!
And I will cut off for Yarob'am one pissing against the wall,
shut up or abandoned.
And I will burn up after the house of Yarob'am
as one burns up manure until it is all gone.
14:11 Those of Yarob'am who are dying in the city
the dogs will eat.
And those who are dying in the field
the birds of the skies will eat
because YAHWEH has spoken!" '

14:12 And *you yourself*, אנ
Get up!
Go to your house!
As your feet come into the city the child will die.
14:13 And all Yisra'el will mourn for him.
And they will bury *he himself*. אנ
Indeed this one, he alone of Yarob'am, will come to the grave
since in him there is found a good word toward YAHWEH,
The Elohim of Yisra'el, in the house of Yarob'am.
14:14 And YAHWEH will raise up for Himself
a king over Yisra'el who will cut off
the house of Yarob'am *itself* אנ this day!
And what?
Even now!

14:15 And YAHWEH will strike *Yisra'el itself* אנ
like a reed that is moved by the water!
And He will pluck up by the roots *Yisra'el itself* אנ
from upon this good soil
which He had given to their forefathers!
And He will scatter them beyond The River
because of what they have made,
their Asherim themselves, אנ
provoking to anger YAHWEH *Himself* אנ
14:16 And He will give up *Yisra'el itself* אנ
on account of of the offenses of Yarob'am who has offended
and who has caused to offend *Yisra'el itself*." אנ

14:17 And the wife of Yarob'am got up.
And she went.
And came to Tirtsah.
She was coming to the threshold of the house.
And the child died.
4:18 And they buried *he himself*. אנ
And all Yisra'el mourned for him
according to the word of YAHWEH
which He had spoken by the hand of His servant,

Ahiyahu the prophet.

14:19 And the rest of the words of Yarob'am, how he fought and how he reigned, behold! They are written on the scroll of the words of the days of the kings of Yisra'el.

14:20 And the days that Yarob'am reigned was twenty two years.

And he laid down with his forefathers.

And Nadab his son reigned instead of him.

14:21 Meanwhile Rehab'am, son of Shelomoh, reigned in Yahudah.

Rehab'am was forty one years old when he became king.

He reigned seventeen years in Yerushalaim, the city which YAHWEH had chosen

for the sake of putting there His Name *itself* הו among all the tribes of Yisra'el.

And his mother's name was Na'amah, the Ammonitess.

14:22 And Yahudah did harm in the eyes of YAHWEH.

And he *himself* הו moved Him to zeal more than all that their fathers had done with their offenses which they committed.

14:23 And they also built for themselves high places, and pillars, and Asherim on every high hill and under every green tree.

14:24 And there were also cult prostitutes in the land.

They did according to all the detestable things of the nations which YAHWEH had dispossessed before the faces of the children of Yisra'el.

14:25 And it was in the fifth year of King Rehab'am. Shishak, King of Egypt, came up against Yerushalaim.

14:26 And he took the treasures *themselves* הו of the House of YAHWEH

and the treasures *themselves* הו of the king's house.

And he took everything *itself* הו

And he took all the gold shields *themselves* הו which Shelomoh had made.

14:27 And King Rehab'am made instead shields of copper to replace them.

And he deposited them into the hands of the captains of the guard who were protecting the entrance of the king's house.

14:28 And it was as the king was going into the House of YAHWEH the guards carried them.

Then they returned them to the guardroom.

14:29 And the rest of the words of Rehab'am and all that he did, are they not written on the scroll of the words of the days of the kings of Yahudah?

14:30 And there was fighting between Rehab'am and Yarob'am all the days.

14:31 And Rehab'am laid down with his forefathers.

And he was buried with his forefathers in the City of David.

And the name of his mother was Na'amah, the Ammonitess.

And Abiyam, his son, reigned instead of him.

Abiyam means father of the sea

Chapter 15

15:1 And in the eighteenth year of King Yarob'am, son of Nebat, Abiyam became king over Yahudah.

15:2 He reigned three years at Yerushalaim.

And his mother's name was Ma'akah, the granddaughter of Abshalom.

15:3 And he walked in all the offenses of his father which he had done before him.

And his heart was not wholly toward YAHWEH, his Elohim, like the heart of David, his father.

15:4 However for the sake of David YAHWEH, his Elohim, gave him a light in Yerushalaim

to raise up his son himself תנן after him

and to cause to stand Yerushalaim itself, תנן

15:5 because David did what was right itself תנן in the eyes of YAHWEH.

And he did not turn aside from all that He had directed him all the days of his life except in the matter of Uriyah, the Hittite.

15:6 And there was fighting between Rehab'am and Yarob'am all the days of his life.

15:7 And the rest of the words of Abiyam and all that he did, are they not written on the scroll of the words of the days of kings of Yahudah?

And there was fighting between Abiyam and Yarob'am.

15:8 And Abiyam laid down with his forefathers.

And they buried he himself תנן in the City of David.

And Asa, his son, reigned instead of him.

And in the twentieth year of Yarob'am, king of Yisra'el, Asa became king over Yahudah.

15:9 In the twentieth year of Yarob'am, King of Yisra'el, Asa became king over Yahudah.

15:10 And he reigned forty one years at Yerushalaim.

And his grandmother's name was Ma'akah, the granddaughter of Abshalom.

15:11 And Asa did what was right in the eyes of YAHWEH, as his father David had done.

15:12 And he caused to pass over the male cult prostitutes from the land.

And he removed all the idols themselves תנן that his forefathers had made.

15:13 And he also removed Ma'akah herself תנן

from being queen who had made a horrible image for Asherah.

And Asa cut down her horrible image itself. תנן

And he burned it by the Brook Kidron.

15:14 But the high places were not removed.

However Asa's heart was whole with YAHWEH all his days.

15:15 And he brought the set apart things themselves תנן of his father and his set apart things

into the House of YAHWEH, silver and gold and objects.

15:16 And there was fighting between Asa and Ba'asha, King of Yisra'el, all their days.

15:17 And Ba'asha, King of Yisra'el, came up against Yahudah.

And he built Ramah itself תנן for the sake of not permitting anyone to go out or come in to Asa, King of Yahudah.

15:18 And Asa took all the silver and gold itself תנן that remained in the treasuries of the House of YAHWEH and the treasuries themselves תנן of the king's house.

And he gave them into the hand of his servants.

And King Asa sent them to Ben Hadad, son of Tabrimmon, son of Hezyon, King of Aram

who was dwelling at Damascus saying,
15:19 "A covenant exists between you and me
like there was between my father and your father.
Behold! I have sent you a gift of silver and gold.
Come! Break your covenant itself תנ
with Ba'asha himself, תנ King of Yisra'el,
and he will go up from me."

15:20 And Ben Hadad listened attentively to King Asa.
And he sent the captains of his forces themselves תנ
against the cities of Yisra'el.
And he struck Iyon itself, תנ and Dan itself, תנ
and Abel Bet Ma'akah itself, תנ and all Kinneroth itself, תנ
all the land of Naphtali.
15:21 And it was as Ba'asha heard it.
And he stopped building Ramah itself, תנ
And he dwelt at Tirzah.

15:22 And King Asa made a proclamation
to all Yahudah itself. תנ
None was exempt.
And they carried away the stones of Ramah themselves תנ
and the trees themselves תנ which Ba'asha had built up.
And King Asa built with them Geba of Binyamin itself תנ
and Mitzpah itself. תנ

15:23 And the rest of all the words of Asa,
and all his power, and all that he did, and the cities
which he built, are they not written on the scroll of the words
of the days of the kings of Yahudah?
However at the time of his old age his feet themselves תנ
were diseased.
15:24 And Asa laid down with his forefathers.
And he was buried with his forefathers
in the City of David, his father.
And Yahoshaphat his son reigned instead of him.
Yahoshaphat means Yahweh has judged.

15:25 And Nadab, son of Yarob'am, became king over Yisra'el
in the second year of Asa, ing of Yahudah.
And he reigned over Yisra'el two years.
Nadab means liberal.

15:26 And he did bad in the eyes of YAHWEH.
And he walked in the way of his father,
and in his offense which caused to offend Yisra'el itself. תנ

15:27 And Ba'asha, son of Ahiyah, of the house of Yissaskar,
conspired against him.
And Ba'asha struck him at Gibbethon
which belonged to the Philistines.

And Nadab and all Yisra'el were besieging against Gibbethon.
15:28 And Ba'asha killed him in the third year of Asa,
King of Yahudah.

And he reigned instead of him.
15:29 And it was as he became king.
And he struck all the house of Yarob'am itself. תנ
There did not remain to Yarob'am anyone with breath
until he had destroyed him according to the word of YAHWEH
which He had spoken by His servant Ahiyah, the Shilonite,
15:30 on account of the offenses of Yarob'am
by which he had offended and by which
he had cause to offend Yisra'el itself תנ
by his provocation with which he had provoked to anger
YAHWEH Himself, תנ The Elohim of Yisra'el.

15:31 And the rest of the words of Nadab,
and all that he did, are they not written in the scroll
of the words of the days of the kings of Yisra'el?

15:32 And there was fighting between Asa and Ba'asha,
King of Yisra'el, all their days.

15:33 In the third year of Asa, King of Yahudah,
Ba'asha, son of Ahiyah became king over all Yisra'el at Tirtsah.
And he reigned twenty four years.

15:34 And he did bad in the eyes of YAHWEH.
And he walked in the way of Yarob'am and in his offense
by which he had caused to offend Yisra'el *itself*. תנ

Chapter 16

16:1 Then the word of YAHWEH existed toward Yahu,
son of Hanani, concerning Ba'asha saying,

Yahu means Yah is, or exists.

16:2 "Being that I elevated you from the dust
and made you ruler over My people Yisra'el,
but you have walked in the way of Yarob'am,
and you have caused to offend
My people, Yisra'el *themselves*, תנ
for the sake of provoking Me to anger with their offenses,

16:3 behold!

I am going to consume Ba'asha and his house.

And I will make your house *itself* תנ

like the house of Yarob'am, son of Nebat.

16:4 One of Ba'asha who dies in a city the dogs will eat.
And one of his dying in a field the birds of the skies will eat."

16:5 And the rest of the words of Ba'asha, what he did
and his power, are they not written on the scroll of the words
of the days of the kings of Yisra'el?

16:6 And Ba'asha laid down with his forefathers.
And he was buried in Tirtsah.

And his son, Elah, reigned instead of him.

Elah means an oak or strong tree.

16:7 And also by the hand of Yahu, son of Hanani, the prophet
the word of YAHWEH existed against Ba'asha
and against his house and against all the harm
that he had done in the eyes of YAHWEH
for the sake of provoking Him to anger
with the work of his hands,
for the sake of being like the house of Yarob'am
and concerning why he had struck he *himself*. תנ

16:8 In the twenty sixth year of Asa, King of Yahudah,
Elah, son of Ba'asha, reigned over Yisra'el in Tirtsah,
two years.

16:9 And his servant, Zimri, captain of half the chariots,
conspired against him.

And he was at Tirtsah drinking himself drunk
in the house of Artsa, who was over his house in Tirtsah.

Artsa means earthiness.

Zimri means musical.

16:10 And Zimri came in and struck him.

And he put him to death in the twenty seventh year
of Asa, King of Yahudah.

And he reigned instead of him.

16:11 And it was at his reigning, at his sitting upon his throne,
he struck all the household of Ba'asha *itself*. תנ

None remained of him that pisses against the wall,
nor his relatives, nor his companions.

16:12 And Zimri destroyed
the whole house of Ba'asha *itself* תנ

according to the word of YAHWEH
which He spoken against Ba'asha
by the hand of Yahu the prophet

16:13 on account of all the offenses of Ba'asha
and the offenses of Elah, his son, by which they had offended
and by which they had caused to offend Yisra'el *itself* תנ
for the sake of provoking to anger
YAHWEH *Himself*, תנ The Elohim of Yisra'el,
with their emptinesses.

16:14 And the rest of the words of Elah, and all that he did,
are they not written on the scroll of the words
of the days of the kings of Yisra'el?

16:15 In the twenty seventh year of Asa, King of Yahudah,
Zimri reigned seven days in Tirtsah.

And the people were pitching their tents against Gibbethon
which belonged to the Philistines.

16:16 And the people who were encamping heard a saying,
"Zimri has conspired.

And he has also struck the king *himself*." תנ

And all Yisra'el caused to reign Omri *himself*, תנ
captain of the assembly, over Yisra'el, on that day in the camp.

16:17 And Omri went up and all Yisra'el with him
from Gibbethon.

And they besieged Tirtsah.

16:18 And it was as Zimri saw that the city was captured.

And he went into the citadel of the king's house.

And he burned upon himself with fire the king's house *itself*. תנ

And he died

16:19 on account of the offenses with which he had offende
for the sake of doing harm in the eyes of YAHWEH,

for the sake of walking in the way of Yarob'am

and in his offense which he had committed

for the sake of causing to offend Yisra'el *itself*. תנ

16:20 And the rest of the words of Zimri and the conspiracy
he made, are they not written on the scroll of the words
of the days of the kings of Yisra'el?

16:21 At that time the people of Yisra'el
were separated into two parts.

Half of the people followed after Tibni, son of Ginath,
to make him king, and half followed after Omri.

Tibni means of straw.

16:22 And the people who were following Omri
were stronger than the people *themselves* תנ

who were following Tibni, son of Ginath.

And Tibni was put to death.

And Omri reigned.

16:23 In the thirty first year of Asa, King of Yahudah,
Omri became king over Yisra'el.

And he reigned twelve years. He reigned six years in Tirtsah.

16:24 And he acquired the hill of Shomeron *itself* תנ

from Shemer *himself* תנ with two talents of silver.

And he built up the hill *itself*. תנ

And he called the name of the city *itself* תנ

which he had built by the name of its owner, Shemer,
The Hill of Shomeron.

Note: This is an unusual use of הָנָה. The context clearly suggests the emphasis is on the name of the city. It was called The Hill of Shomeron (traditionally, Samaria). The underlining supplied is intended to make the connection for the emphasized portion of the text.

16:25 And Omri did bad in the eyes of YAHWEH.
And the damage was more than all those
who were before him.

16:26 And he walked in all the ways of Yarob'am,
son of Nebat, and in his offense by which he
had caused to offend Yisra'el *itself* הָנָה
for the sake of provoking anger
YAHWEH *Himself*, הָנָה The Elohim of Yisra'el,
with their emptinesses.

16:27 And the rest of the words of Omri, what he did and the
power that he made, are they not written on the scroll of the
words of the days of the kings of Yisra'el?

16:28 And Omri laid down with his forefathers.
And hewas buried at Shomeron.
And Ahab his son reigned instead of him.

Ahab means kindred of the father.

16:29 And Ahab became king over Yisra'el
In the thirty eighth year of Asa, King of Yahudah,
And Ahab, son of Omri, reigned over Yisra'el at Shomeron
twenty two years.

16:30 And Ahab, son of Omri, did bad in the eyes of YAHWEH
more than all who were before him.

16:31 And it was to him a light matter
to walk in the offenses of Yarob'am, son of Nebat.
And he took as wife Izebel *herself*, הָנָה
the daughter of Ethba'al *himself*, הָנָה King of the Tzidonians.
And he went and served The Ba'al *itself*. הָנָה
And he bowed himself to it.

Izebel means not of magnificence. (Traditionally, Jezebel.)
Ethba'al means near to Ba'al.

16:32 And he raised up a slaughter site for Ba'al
in the house of Ba'al which he had built in Shomeron.

16:33 And Ahab made the Asherah *itself*. הָנָה
And Ahab added to his doings for the sake of provoking
to anger YAHWEH *Himself*, הָנָה The Elohim of Yisra'el
more than all the kings of Yisra'el who were before him.

16:34 In his days Hi'el *himself* הָנָה of Bet El
built Yericho *itself*. הָנָה
He laid its foundation with Abiram, his firstborn.
And at with Segub, his youngest son, he set up its gates
according to the word of YAHWEH
which He had spoken through Yahoshua, son of Nun.

Hi'el means Living El.
Abiram means elevated father.
Segub means aloft.
Yahoshua means Yah is deliverer. Note the change in vowel
in the first three letters. Tradition gives 'Yeh', but this was
done to avoid pronouncing the name of Yah. This is an
improper abuse of the text.

Chapter 17

17:1 And Eliyahu the Tishbite, from the inhabitants of Gil'ad,
said to Ahab, "By the life of YAHWEH, The Elohim of Yisra'el.

before whose face I stand, there will not be in these years dew or rain except at the word of my mouth!"

Eliyahu means my El is YAHU.

17:2 And the word of YAHWEH existed toward him saying,

17:3 "Go from this place and face yourself eastward.

And hide by the brook Kerit which faces The Yarden.

17:4 And it will be that you are to drink from the stream.

And I will direct the ravens *themselves* ^{hn} to feed you there."

17:5 And he went.

And he did according to the word of YAHWEH.

And he went and dwelt by the brook Kerit

which faces The Yarden.

17:6 And the ravens brought him bread and meat

in the morning, and bread and meat in the evening.

And he drank from the stream.

17:7 And it was at the end of some days.

And the stream dried up because there was no rain in the land.

17:8 And the word of YAHWEH existed toward him, saying,

17:9 "Get up!

Go to Tzarephat which belongs to Tzidon!

And you are to dwell there!

Behold! I have charged a widow woman there to sustain you."

17:10 And he got up.

And he went to Tzarephat.

And he came to the gate of the city.

And behold! There was a widow woman gathering sticks.

And he called to her.

And he said, "Please get for me a little water in a vessel and I will drink."

17:11 And she went to get it.

And he called to her.

And he said,

"Please get for me a bit of food in your hand."

It's important to recognize that *lechem* food. It's especially means bread, but it does not always mean bread.

17:12 And she said,

"By the life of YAHWEH, if there is a cake for you...

except a handful of flour in a jar and a little oil in a jug.

And behold! I am gathering a couple of sticks.

And I am going in.

And I am going to prepare it for myself and my son.

And we will eat it.

And we will die."

The expression used here "As YAHWEH, your Elohim lives" is difficult to properly translate from the Hebrew. Literally it says "life of YAHWEH". This appears to be a form of oath. Perhaps it's better understood as "by the life of YAHWEH", affirming that what follow is "the God's truth".

17:13 And Eliyahu said to her, "Do not be afraid!

Go! Do as you have said!

However make for me from there a small cake at first and bring it out to me.

And for yourself and your son make last

17:14 because thus said YAHWEH, The Elohim of Yisra'el,

'The jar of flour will not be finished and the jug of oil will not be lacking until the day YAHWEH is giving rain upon the face of the soil.'

17:15 And she went.

And she did according to the word of Eliyahu.

And she and he and her household ate for *many* days.

17:16 The jar of flour was not finished,

and the jug of oil run did not fail

according to the word of YAHWEH
which He had spoken by the hand of Eliyahu.

17:17 And it was after these events the son of the woman
who owned the house was sick.

And his sickness was exceedingly strong
until there was no breath left in him.

17:18 And she said to Eliyahu,

“What have I to do with you, man of The Elohim?

Have you come to me to take note of my moral wrong *itself* תנ
and to cause to die my son *himself*? תנ”

17:19 And he said to her,

“Give to me your son *himself*?” תנ

And he took him from her bosom.

And he brought him up to the upper room
where he was dwelling.

And he laid him down on his bed.

17:20 And he called out to YAHWEH.

And he said, “YAHWEH, my Elohim,
have You even brought harm upon the widow
with whom I am sojourning for the sake of causing to die
her son *himself*?” תנ

17:21 And he stretched himself out over the child three times.

And he called out to YAHWEH.

And he said, “YAHWEH, my Elohim,
Please now, return the life of this child into his midst!”

17:22 And YAHWEH listened attentively
to the voice of Eliyahu.

And the life of the child returned into the midst of him.

And he lived.

17:23 And Eliyahu took the child *himself*. תנ

And he brought him down from the upper room into the house.

And he gave him to his mother.

And Eliyahu said, “Look! Your son is alive!”

17:24 And the woman said to Eliyahu,

“Now by this I know that you *yourself* תנ
are a man of The Elohim and that the word of YAHWEH
in your mouth is truth.”

Chapter 18

18:1 And it was many days.

And the word of YAHWEH existed toward Eliyahu
in the third year saying, “Go!

Be seen by to Ahab!

Then I am going to give rain upon the face of the soil.”

18:2 And Eliyahu went to be seen by Ahab.

And the famine in Shomeron was strong.

18:3 And Ahab had called to Obadyah
who was over his household.

And Obadyah revered exceedingly YAHWEH *Himself*. תנ

Obadyah means servant of Yah.

18:4 And it was as Izebel was cutting off \
the prophets of YAHWEH *themselves*. תנ

And Obadyah had taken one hundred prophets.

And he had caused them to be hidden, fifty to a cave.

And he had supplied them bread and water.

18:5 And Ahab had said to Obadyah,

“Go into the land to all the springs of water
and to all the streams.

Perhaps we will find grass to keep the horses and mules alive

and we will not have to cut off *any* from the animals.

18:6 And they divided to them the land itself אָרֶץ
for the sake of passing over on it.
Ahab went on one way by himself
and Obadyah went another way by himself.

18:7 And Obadyah was on his way.
And behold! Eliyahu met him.
And he recognized him.
And he fell upon his face.
And he said, "Is that you yourself אַתָּה my master Eliyahu?"

18:8 And he said to him, "It is I myself.
Go! Say to your sovereign,
'Behold! Eliyahu!' "

18:9 And he said,
"How have I offended that you yourself אַתָּה
are giving your servant himself אֶתְּךָ
into the hand of Ahab for the sake of killing me?

18:10 By the life YAHWEH, your Elohim!
If there is a nation or kingdom where my sovereign
has not sent there to search for you....
And *if* they said, 'He is not here.' then the kingdom itself אֶרֶץ
or the nation itself עַמְּךָ was caused to swear
that you were not found.

Note: Unfinished statements were common in Hebrew culture. The completion was in effect left to the listener. It virtually always implied some disastrous result.

18:11 And now you yourself אַתָּה say, 'Go!
Say to your sovereign, "Eliyahu is here!" '

18:12 And it will be that I myself will go from you yourself אַתָּה
and The Divine Nature of YAHWEH will carry you
to where I do not know.
And I will go to report to Ahab.
And he will not find you.
And he will kill me.

Yet your servant, has revered YAHWEH Himself אֱלֹהֵי
from my youth.

ruach - wind, by resemblance, breath.
This term is traditionally translated as 'spirit'. This is improper because there is no such concept in Hebrew thought or language. 'Spirit' is a Greek term that was not even invented until the time of the Greeks. This word should **never** be translated as 'spirit'.
For the Hebrews it represented the inner nature, conceived as "the wind of man". It was seen as that which flowed in and out of one's central being. On the one hand it was the breath by which all of life lived. On the other hand it was the very nature and essence itself of the person.
When speaking of YAHWEH it represents His Divine nature. That's most likely what's in view in this context. However, it could also be translated as "the wind of YAHWEH", since that may possibly be seen as a means of whisking Eliyahu away.

18:13 Was it not reported to my master what itself אֲנִי I did
when Izebel murdered the prophets of YAHWEH
themselves, אֶתְּכֶם how I hid one hundred men of the prophets
of YAHWEH, fifty to a cave, and supplied them
bread and water?

18:14 And now you yourself אַתָּה are saying to me, 'Go!
Say to your sovereign, "Eliyahu is here!" '

And he is going to kill me!"
18:15 And Eliyahu said,
"By the life of YAHWEH of Assemblies
before whose face I stand!
Indeed today I will show myself to him!"

18:16 And Obadyah went to meet Ahab.
And he reported it to him.
And Ahab went to meet Eliyahu.

18:17 And it was as Ahab saw Eliyahu himself. אֵלִיָּהוּ
And Ahab said to him, "Are you yourself אַתָּה
this one who is troubling of Yisra'el?"

18:18 And he said, "I have not troubled Yisra'el itself. אֵלִיָּהוּ
Rather, it is you yourself אַתָּה and your father's household
by abandoning the directives of YAHWEH themselves. אֵלִיָּהוּ
And you have gone after the Ba'als.

18:19 And now send!
Gather to me all Yisra'el itself אֵלִיָּהוּ on Mount Carmel
and the four hundred and fifty
prophets of Ba'al themselves, אֵלִיָּהוּ
and the four hundred prophets of Asherah
who are eating at Izebel's table."

18:20 Ahab then sent for all the children of Yisra'el.
And he gathered to him the prophets themselves אֵלִיָּהוּ
on Mount Carmel.

18:21 And Eliyahu came to all the people and said,
"Until when will you yourselves אַתֶּם
be skipping between two opinions?
If YAHWEH is The Elohim walk after Him.
And if Ba'al, walk after him."
But the people did not respond a word to he himself. אֵלִיָּהוּ

18:22 And Eliyahu said to the people,
"I myself remain a prophet of YAHWEH,
and the prophets of Ba'al are four hundred and fifty men.

18:23 Now let them give us two bulls.
And let them choose one bull for themselves.
And let them dismember it.
And let them place it on the wood.
But let them place no fire.
And I myself will prepare the other bull itself. אֵלִיָּהוּ
And I will put it on the wood.
And no fire will I place.

18:24 And you will call on the name of your elohim.
And I myself will call on the Name of YAHWEH.
And the elohim who answers by fire, He is The Elohim."
And all the people responded.
And they said, "The word is good."

18:25 And Eliyahu said to the prophets of Ba'al,
"Choose for yourselves one bull.
And prepare it first since you yourselves אַתֶּם are many.
And call on the name of your elohim but do not place fire."

18:26 And they took the bull itself אֵלִיָּהוּ which was given to them.
And they prepared it.
And they called on the name of Ba'al from morning
even until noon saying, "Ba'al, respond to us!"
But there was no voice.
And nothing responded.
And they leaped upon the slaughter site which they had made.

18:27 And it was at noon.
And Eliyahu mocked them.
And he said, "Cry out with a great sound!
Indeed he is an elohim!
Indeed he is contemplating!

Or indeed he has withdrawn by himself!
Or indeed he is on a journey for himself!
Perhaps he is sleeping and he will wake up!

18:28 And they cried out with a great sound.
And they gashed themselves according to their regulations
with knives and spears until the blood spilled forth upon them.
18:29 And it was as midday had passed over.
And they prophesied until the time of the offering up
of the grain gift.
But there was no voice, and no response, and no attention.

18:30 And Eliyahu said to all the people, "Come near to me."
And all the people came near to him.
And he repaired the destroyed slaughter site of YAHWEH *itself*
תנ

18:31 And Eliyahu took twelve stones according to the number
of the tribes of the sons of Ya'akov to whom had existed
the word of YAHWEH saying, "Yisra'el will be your name."

18:32 And he built with the stones *themselves* תנ
a slaughter site for the Name of YAHWEH.
And he made a trench to house two measures of seed
all around the slaughter site.

18:33 And he arranged the wood *itself*. תנ

And he dismembered the bull *itself*. תנ

And he placed it upon the wood,
(T18:34) And said, "Fill four jars with water
and pour it on the olah and on the wood."

18:34 And he said, "Do it a second time,"

And they did it a second time.

And he said, "Do it a third time."

And they did it a third time.

18:35 And the water went all around the altar.

And even the trench *itself* תנ was filled with water.

18:36 And it was at the time of offering up the grain gift.

And Eliyahu the prophet came near.

And he said,

"YAHWEH, The Elohim of Abraham, Yitzhak, and Yisra'el,
let it be known today that You Yourself תנ
are The Elohim in Yisra'el, and I myself *am* Your servant,
and by Your word I have done all these things *themselves*. תנ

18:37 "Respond to me, YAHWEH!

Respond to me!

And let this people know that

You Yourself תנ are YAHWEH, The Elohim!

And You Yourself תנ will cause to turn back

their hearts *themselves*. " תנ

18:38 And the fire of YAHWEH fell!

And it consumed the olah *itself*, תנ

and the wood *itself*, תנ

and the stones *themselves*, תנ

and the dust *itself*, תנ

And the water *itself* תנ that was in the trench was licked up!

18:39 And all the people saw.

And they fell on their faces.

And they said,

**"YAHWEH, He is The Elohim!
YAHWEH, He is The Elohim!"**

18:40 And Eliyahu said to them,

"Seize the prophets of Ba'al *themselves*! תנ

Do not let a man of them escape!"
And they seized them.
And Eliyahu brought them down to the River Kishon.
And he slaughtered them there.

18:41 And Eliyahu said to Ahab, "Go up!
Eat and drink!
Indeed the sound of abundant showers!."
18:42 And Ahab went up to eat and to drink.

And Eliyahu went up to the top of Carmel.
And he bowed himself to the ground.
And he placed his face between his knees,
18:43 And said to his servant, "Go up now!
Look intently toward the sea!"
And he went up.
And he looked intently.
And he said, "Not a speck."
And seven times he said, "Return!"
18:44 And it was at the seventh time.
And he said, "Behold!
A little cloud like a man's palm is rising up from the sea!"
And he said, "Go up!
Say to Ahab, 'Hitch up and go down
and the the rain will not stop you!' " \

18:45 And was in the meantime.
And the skies were darkened with clouds and wind.
And there was a great rain.
And Ahab went to Yizre'el.

18:46 And the hand of YAHWEH was toward Eliyahu.
And he girded up his loins.
And he ran ahead of Ahab as far as the entrance of Yizre'el.

Chapter 19

19:1 And Ahab reported to Izebel
all that Eliyahu had done *itself*, הנ
and all whom he had killed *themselves*, הנ
all the prophets *themselves* הנ with the sword.
19:2 Izebel sent a messenger to Eliyahu saying,
"Thus may the elohim do to me and more also
if by this time tomorrow I do not make your life itself הנ
like the life of one of them."

19:3 And he was afraid.
And he got up.
And he went for his life.
And he went to Beersheba which belongs to Yahudah.
And he caused his servant *himself* הנ to sit down there.
19:4 And he went a day's journey into the wilderness.
And he went and sat down under a juniper tree.
And he requested his life itself הנ for the sake of dying.
And he said, "Enough now, YAHWEH!
Take my life since I am no better than my forefathers!"

19:5 And he laid down.
And he slept under a certain juniper tree.
And behold now!
A messenger touched him.
And he said to him, "Get up! Eat!"

mal'ak - to dispatch as a deputy; a messenger specifically of God. This is another word which is erroneously translated by tradition as 'angel'. The source for this "translation" is the

Greek word **aggelos**, which is pronounced ahn-ga-los. It also means messenger.

19:6 And he looked.
And he saw by his head a cake baked on coals
and a jar of water.
And he ate and drank.
And he returned.
And he laid down.
19:7 And the messenger of YAHWEH
returned the second time.
And he touched him.
And he said, "Get up!
Eat because the way is too great for you!"
19:8 And he got up.
And he ate and drank.
And he went in the strength of that food forty days
and forty nights, as far as the mountain of The Elohim, Horeb.

19:9 And there he went into a cave.
And he spent the night there.
And behold!
The word of YAHWEH existed toward him.
And He said to him,
"What are you yourself doing here, Eliyahu?"
19:10 And he said,
"Zealous, I have been zealous for YAHWEH,
The Elohim of Assemblies,
because the children of Yisra'el
have abandoned Your covenant.
They have destroyed Your slaughter sites themselves. תנ
And Your prophets themselves תנ they have killed with the
sword.
And I myself remain, I alone.
And they are seeking my life itself תנ
for the sake of taking it away."

19:11 And He said, "Go out and stand on the mountain
before the face of YAHWEH!"
And behold! YAHWEH passed over!
And *there was* a great and strong wind
breaking apart the mountains and bursting rocks
before the face of YAHWEH.
YAHWEH was not in the wind.
And after the wind *was* an earthquake.
YAHWEH was not in the earthquake.
19:12 And after the earthquake *was* fire.
YAHWEH was not in the fire.
And after the fire *was* a quiet small voice.

19:13 And it was as Eliyahu heard it.
And he wrapped his face in his robe.
And he went out and stood at the entrance to the cave.
And Behold! A voice *was* toward him.
And it said, "Why are you here, Eliyahu?"

19:14 And he said,
"Zealous, I have been zealous for YAHWEH,
The Elohim of Assemblies,
becasue the children of Yisra'el
have abandoned Your covenant.
They have destroyed Your slaughter sites themselves. תנ
And Your prophets themselves תנ
they have killed with the sword.
And I myself rremain, I alone.
And they are seeking my life itself תנ for the sake of taking it."

19:15 And YAHWEH said to him, "Go!
Return on your way to the Wilderness of Damascus.
And you are to go in.
And you are to anoint Haza'el *himself* הָאֵל as king over Aram.

הָאֵל means El has seen.

19:16 And Yahu, son of Nimshi *himself*, הָאֵל
you are to anoint as king over Yisra'el.
And Elisha *himself*, הָאֵל, son of Shaphat of Abel Meholah,
you are to anoint as prophet instead of you.

Yahu means of Yahudah
Elisha means El of deliverance.

19:17 And it will be those escaping from the sword of Haza'el
Yahu will kill.

And those escaping from the sword of Yahu,
Elisha will kill.

19:18 And I will cause to remain in Yisra'el seven thousand,
all whose knees have not bowed to Ba'al
and every mouth that has not kissed him."

19:19 And he went from there.
And he found Elisha *himself*, הָאֵל son of Shaphat,
And he was plowing with twelve teams of oxen before him.
And he was with the twelfth.
And Eliyahu passed over to him.
And he threw his mantle to him.

19:20 And he abandoned the oxen themselves. הָאֵל

And he ran after Eliyahu.

And he said,

"Please let me kiss my father and my mother.

Then I will follow you."

And he said to him, "Go!

Go return!

Indeed what have I done to you?"

19:21 And he returned from him.

And he took a yoke of oxen themselves. הָאֵל

And he slaughtered them.

And with the implements of the oxen he boiled them.

And he gave it to the people.

And they ate.

And he got up.

And he went after Eliyahu.

And he attended him.

Chapter 20

20:1 And Ben Hadad, King of Aram,
gathered all his assembly itself. הָאֵל

And thirty two kings were with he himself הָאֵל

and horses and chariots.

And he went up.

And he besieged against Shomeron.

And he fought with it.

20:2 And he sent messengers to Ahab, King of Yisra'el,
at the city.

20:3 And he said to him, "Thus said Ben Hadad,

'Your silver and your gold are mine.

And your wives and your children, the best, are mine.' "

20:4 And the King of Yisra'el responded.

And he said, "As you say, my soverign the king,
I am yours and all that I have."

20:5 And the messengers returned.

And they said,

"Thus speaks Ben Hadad saying,

'Indeed I have sent to you saying,

"Give to me your silver and your gold,

your wives and your children.”
20:6 Indeed at this time tomorrow
I will send to you my servants themselves. תנ
And they will search your house itself תנ
and the houses of your servants themselves. תנ
And it will be that whatever is pleasing in your eyes
they will place in their hand. And they will take it.’ ”

20:7 And the king of Yisra'el called to all the elders of the land.
And he said,
Please know and see the harm this one is seeking.
Indeed he sent to me for my wives, and for my children,
and for my silver, and for my gold.
And I did not hold back from him.”
20:8 And all the elders and all the people said to him,
“Do not listen attentively!
And do not consent!”

20:9 And he said to the messengers of Ben Hadad,
“Say to my sovereign the king,
'All that you sent for to your servant at the first I will do.
But this word I am not able to do.'
”And the messengers went.
And they returned the word to him.
20:10 And Ben Hadad sent to him.
And he said, “The elohim do so to me and more also
if enough dust is left of Shomeron for a handful
for each of the people who are at my feet.”

20:11 And the King of Yisra'el responded.
And he said, “Speak not *as one* boasting of girding
but like him who is loosening it! ”
20:12 And it was as he heard this word itself. תנ
And he and the kings were drinking in the booths.
And he said to his servants, “Position *yourselves!*”
And they positioned *themselves* against the city.

20:13 And behold!
A certain prophet came near to Ahab, King of Yisra'el.
And he said, “Thus said YAHWEH,
'Have you seen all this great multitude itself? תנ
Behold! I am giving it into your hand today.
And you will know that I Myself am YAHWEH!' ”
20:14 And Ahab said, “By whom?”
And he said, “Thus said YAHWEH,
'By the young rulers of the provinces.’ ”
And he said, “Who begins the battle?”
Then he answered, “You yourself.” תנ
20:15 And he numbered the young rulers of the provinces.
And there were two hundred and thirty two.
And after them he numbered all the people themselves, תנ
all the children of Yisra'el, seven thousand.
20:16 And they went out at noon.
And Ben Hadad was drinking himself drunk at Sukkot
and the thirty two kings who were helping he himself. תנ

20:17 And the young rulers of the provinces
went out at the first.
And Ben Hadad sent *some* out.
And they reported to him saying,
“Men have come out from Shomeron!”
20:18 And he said,
“If they have come out for peace seize them alive.
And if they have come out for battle seize them alive.”

20:19 And these went out of the city,
the princes of the provinces,
and the strength which was behind them.

20:20 And each man struck his man.
And the Arameans fled.

And Yisra'el pursued after them.
And Ben Hadad, King of Aram,
escaped on a horse with horsemen.

20:21 And the King of Yisra'el went out.
And he struck the horses *themselves* תָּנָן
and the chariots *themselves*. תָּנָן

And he struck the Arameans a great blow.

20:22 And the prophet came near to the King of Yisra'el.

And he said to him, "Go!

Strengthen yourself!

And know and see what you are to do *itself* תָּנָן

because at the turn of the year
the King of Aram is coming up against you."

20:23 And the servants of the King of Aram said to him,
"Their elohim are elohim of the hills.

For that reason they were stronger than we.

However we will fight they *themselves* תָּנָן on the plain.

Surely we stronger than they!

20:24 And do this word.

Separate the kings each from his place

and position captains instead of them.

20:25 And you yourself תָּנָן number for yourself

an assembly like the assembly that was lost

from you yourself, תָּנָן even horse for horse

and chariot for chariot.

And we will fight against they *themselves* תָּנָן in the plain.

Surely we are stronger than they!"

And he listened attentively to their voice.

And he did accordingly.

20:26 And it was at the turn of the year.

And Ben Hadad numbered the Arameans *themselves*. תָּנָן

And he went up to Aphek for the sake of fighting
against Yisra'el.

20:27 And the children of Yisra'el

were numbered and were supplied.

And they went against them.

And the children of Yisra'el pitched their tents before them

like two little flocks of goats.

And the Arameans filled the land *itself*. תָּנָן

20:28 And a man of The Elohim came near.

And he spoke to the King of Yisra'el.

And he said, "Thus said YAHWEH.

'Because the Arameans have said,

"YAHWEH is an elohim of the hills
but He is not an elohim of the valleys.,"

then I will give all this great multitude *itself* תָּנָן

into your hand.

And you will know that I Myself am YAHWEH!' "

20:29 And they pitched their tents one against the other
for seven days.

And it was on the seventh day.

And the battle was near.

And the children of Yisra'el struck

one hundred thousand foot soldiers

of the Arameans *themselves* תָּנָן in one day.

20:30 And those remaining fled to Aphek, into the city.
 And the wall fell on twenty seven thousand
 of the remaining men.
 And Ben Hadad fled.
 And he went into the city, into an inner chamber.
 20:31 And his servants said to him, "Behold now!
 We have heard that the kings of the house of Yisra'el,
 that the kings are kind.
 Now let us put sackcloth around our waists
 and ropes on our heads and go out to the King of Yisra'el.
 Perhaps he will spare your life *itself*." חנ

20:32 And they girded sackcloth on their waists.
 And they put ropes on their heads,
 And went to the King of Yisra'el.
 And they said, "Your servant, Ben Hadad said,
 'Please let me live.'"
 And he said, "Is he still alive? He is my brother."
 20:33 And the men were practicing divination.
 And they quickly grasped it and said,
 "Your brother Ben Hadad."
 And he said, "Go! Bring him."
 And Ben Hadad came out to him.
 And he brought him up onto the chariot.
 20:34 And Ben Hadad said to him,
 "The cities which my father took from your father *himself*" חנ
 I will return.
 And you may set up market places for yourself
 in Damascus as my father did in Shomeron."
 And *Ahab* said, "I myself send you away with a covenant."
 And he cut a covenant with him and sent him away.

20:35 And a certain man of the sons of the prophets
 said to his neighbor by the word of YAHWEH,
 "Strike me now!"
 But the man refused to strike him.
 20:36 And he said to him,
 "Because you have not listened attentively
 to the voice of YAHWEH, behold!
 As you are going from me *myself*" חנ then a lion will strike you."
 And he went from beside him.
 And a lion found him.
 And it struck him.

20:37 And he found another man.
 And he said, "Strike me now!"
 And the man struck him, striking and wounding *him*.
 20:38 And the prophet went.
 And he stood *waiting* for the king by the road.
 And he disguised himself with ashes over his eyes.
 20:39 And was as the king was passing over.
 And he cried out to the king.
 And he said,
 "Your servant went out into the midst of the battle.
 And behold!
 A man turned aside.
 And he brought a man to me.
 And he said,
 'Guard this man *himself*.' חנ
 If he missing, missing, then it will be your life will be for his life
 or you will weigh out a talent of silver.'
 20:40 And your servant was doing this and that.
 And he was no more."
 And the King of Yisra'el said to him,
 "Indeed you *yourself*" חנ have decided your judgment."

20:41 And he hurried.

And he removed the ashes *themselves* from over his eyes.

And the king of Yisra'el recognized *he himself* as one of the prophets.

20:42 And he said to him,

"Thus said YAHWEH,

'Because you have sent away from your hand

the man devoted to destruction *himself*

then it will be your life instead of his life,

and your people instead of his people.'

20:43 And the king of Yisra'el went to his house sullen and dejected.

And came to Shomeron.

Chapter 21

21:1 And it was after these events.

Naboth, the Yizre'elite, had a vineyard which was at Yizre'el, beside the palace of Ahab, King of Shomeron.

Naboth means fruits.

21:2 And Ahab spoke to Naboth saying,

"Give to me your vineyard *itself*."

And it will be a vegetable garden for me

because it is near, next to my house.

And I will give to you instead a better vineyard than it.

If it is good in your eyes I will give you its price in silver."

21:3 But Naboth said to Ahab,

"Far be it for me because of YAHWEH

that I give the inheritance of my forefathers *themselves* to you!"

21:4 And Ahab went to his house sullen and dejected

on account of of the word which was spoken to him

by Naboth the Yizre'elite that he had said,

"I will not give to you the inheritance

of my forefathers *itself*."

And he laid down on his bed.

And he turned away his face *itself*.

And he did not eat food.

21:5 And Izebel his wife came to him.

And she said to him, "Why is your breath sullen

and you are not eating food?"

21:6 And he spoke to her,

"Because I spoke to Naboth the Yizre'elite.

And I said to him,

'Give me your vineyard *itself* for silver.

Or if it is pleasing to you *yourself*

I will give you a vineyard instead.'

But he said, 'I will not give you my vineyard *itself*.'

21:7 And Izebel his wife said to him,

"You *yourself* now rule over Yisra'el!

Get up! Eat food! And let your heart be glad.

I will give to you the vineyard *itself*

of Naboth the Yizre'elite!"

21:8 And she wrote letters in Ahab's name.

And she sealed them with his seal.

And she sent the letters to the elders and to the nobles

who were dwelling in the city with Naboth *himself*.

21:9 And she wrote in the letters saying,

"Proclaim a fast.

And seat Naboth *himself* at the head of the people.

21:10 And seat two men, sons of worthlessness,

in front of him.
And have them testify saying,
'You have blasphemed The Elohim and the king.'
Then you are to take him out and stone him.
And you are to put him to death."

21:11 And the men of his city,
the elders and nobles who were dwelling in his city,
did according to what Izebel had sent to them,
according to what was written in the letters
which she had sent to them.

21:12 They proclaimed a fast.
And they seated Naboth himself חנ at the head of the people.

21:13 And two men, sons of worthlessness, came in.
And they sat in front of him.
And the men of worthlessness testified
against Naboth himself, חנ in front of the people saying,
"Naboth has blasphemed The Elohim and the king!"
And they brought him forth outside the city.
And they stoned him with stones.
And he was put to death.

21:14 And they sent to Izebel, saying,
"Naboth has been stoned.
And he is put to death."

21:15 And it was as Izebel heard
that Naboth had been stoned and was dead.
And Izebel said to Ahab, "Get up!
Take possession of the vineyard itself חנ
of Naboth the Yizre'elite who refused to give it to you for silver
because Naboth is not alive but rather is dead."

21:16 And it was as Ahab heard that Naboth was dead.
And Ahab got up for the sake of going down
to take possession of the vineyard of Naboth the Yizre'elite.

21:17 And the word of YAHWEH existed toward Eliyahu
the Tishbite saying,

21:18 "Get up!
Go down to meet Ahab, King of Yisra'el, who is at Shomeron.
Behold!

He is in the vineyard of Naboth where he has gone down
for the sake of taking possession of it.

21:19 And you are to speak to him saying,
'Thus said YAHWEH,
"You have murdered.

And you have also taken possession!" ' '

And you are to speak to him saying,

'Thus said YAHWEH,
"In the place where dogs licked the blood of Naboth itself חנ
the dogs will lick your blood itself, חנ even of you yourself." ' חנ

21:20 And Ahab said to Eliyahu,
"Have you found me, my adversary?"

And he said, "I have found *you*!
Indeed you have sold yourself to do harm
in the eyes of YAHWEH!

21:21 'Behold!

I am bringing harm to you!

And I will consume *those* after you!

And I will cut off from Ahab those pissing against the wall,
and those restrained and those abandoned in Yisra'el!

21:22 And I will give your house itself חנ

the same as the house of Yarob'am, son of Nebat,
and the same as the house of Ba'asha, son of Ahiyah,
because of the provocation with which you have provoked *Me*

and *with which* you have caused to offend Yisra'el *itself*.' תנ

21:23 And also toward Izebel YAHWEH has spoken saying,
'The dogs will eat Izebel *herself* תנ by the wall of Yizre'el!

21:24 The dogs will eat whoever belongs to Ahab
and dies in the city.

And the birds of the skies will eat whoever dies in the field!"

21:25 Surely there was never one like Ahab
who sold himself to do harm in the eyes of YAHWEH
because Izebel his wife enticed *he himself*. תנ

21:26 And he did exceedingly abhorrently by walking after idols
according to all that the Amorites had done
whom YAHWEH dispossessed
from before the faces of the children of Yisra'el.

21:27 And it was as Ahab heard *these words themselves*. תנ

And he tore his garments.

And he placed sackcloth on his flesh.

And he fasted.

And he laid in sackcloth.

And he walked gently.

21:28 And the word of YAHWEH existed toward Eliyahu
the Tishbite saying,

21:29 "Do you see how Ahab has humbled himself
before My face?

Since he has humbled himself before My face

I will not bring the harm in his days.

In the days of his son I will bring the harm upon his house."

Chapter 22

22:1 And they dwelt three years
with no fighting between Aram and Yisra'el.

22:2 And it was in the third year.

And Yahoshaphat, King of Yahudah,
went down to the King of Yisra'el.

22:3 And the King of Yisra'el said to his servants,
"Do you know that Ramot in Gil'ad is ours?

Yet we are silent about taking it *itself* תנ
from the hand of the King of Aram!"

22:4 And he said to Yahoshaphat,
"Will you go with *me myself* תנ to battle Ramot Gil'ad?"

And Yahoshaphat said to the King of Yisra'el, "I *am* as you *are*.
My people *are* as your people.

My horses *are* as your horses."

22:5 And Yahoshaphat said to the King of Yisra'el,
"Please request at daylight the word of YAHWEH *itself*." תנ

22:6 And the king of Yisra'el gathered *the prophets*
themselves, תנ about four hundred men.

And he said to them,

"Am I to go against Ramot Gil'ad to battle?

Or am I to refrain?"

And they said, "Go up!

And my Sovereign will give it into the hand of the king."

22:7 And Yahoshaphat said,
"Is there not here still a prophet of YAHWEH
that we might inquire from *he himself*?" תנ

22:8 And the King of Yisra'el said to Yahoshaphat,

"There is still one man, to inquire of YAHWEH *Himself*, תנ
from *He Himself*. תנ.

But I myself hate him because he does not prophesy good
concerning me, but rather bad.

Mikayahu son of Yimla."

And Yahoshaphat said, "Let not the king say so!"

Mikayahu means who is like Yah.
Yimla means full.

22:9 And the King of Yisra'el called a court official.
And he said, "Hurry! *Bring* Mikayahu son of Yimlah!"

22:10 And the King of Yisra'el and Yahoshaphat,
King of Yahudah, were each sitting on his throne
wearing their robes at a threshing floor
at the entrance of the gate of Shomeron.
And all the prophets were prophesying before them.

22:11 And Tsidikiyah, son of Kena'anah,
had made horns of iron for himself.
And he said, "Thus said YAHWEH,
'With these you gore the Arameans
until they *themselves* **HN** are terminated.'

Tsidikiyah means right or justice of Yah.

22:12 And all the prophets were prophesying likewise saying,
"Go up to Ramot Gil'ad and succeed."
And, "YAHWEH will give it into the hand of the king."

22:13 And the messenger who had gone to call Mikayahu
spoke to him saying, "Behold now!
The words of the prophets with one mouth
are good toward the king.
Now let your words be like the words of one among them
in order that you speak good."

22:14 And Mikayahu said, "By the life of YAHWEH!
Indeed *whatever itself* **HN** YAHWEH says to me,
I myself **HN** will speak!"

22:15 And he came to the king.
And the king said to him,
"Mikayahu, are we to go against Ramot Gil'ad to battle?
Of are we to refrain?"
And he said to him, "Go and succeed!
And YAHWEH will give it into the hand of the king!"

22:16 And the king said to him,
"How many times have I myself caused you to swear
that you are not to speak to me *anything* except truth
in the Name of YAHWEH?"

22:17 And he said, "I saw *all Yisra'el itself* **HN**
scattered on the mountains as sheep
that have no man to shepherd them.
And YAHWEH said, 'These have no sovereign.
Let each man return to his house in peace.'

22:18 And the King of Yisra'el said to Yahoshaphat,
"Have I not said to you that he would not prophesy good over
me, but rather harm?"

22:19 And he said, "Therefore hear the word of YAHWEH.
I saw *YAHWEH Himself* **HN** sitting on His throne.
And all the assembly of The Heaven were standing by Him
on His right and on His left.

22:20 And YAHWEH said,
'Who will entice *Ahab himself* **HN**
to go up and fall at Ramot Gil'ad?'

And this one said this.
And another said that.

22:21 And an essence came forward.
And he stood before YAHWEH.
And he said, 'I myself will entice him.'

22:22 And YAHWEH said to him, 'With what?'
And he said, 'I will go out and be an essence of lying
in the mouth of all his prophets.'
And He said, 'Entice him!'

And also,
You will be able.
Go out and do according to this!
22:23 And now behold!
YAHWEH has granted an essence of lying
in the mouth of all these prophets of yours.
and YAHWEH has spoken harm over you.”

22:24 And Tsidikiyah, son of Kena'anah, came near.
And he struck Mikayahu *himself* on the jaw.
And he said,

“How did the divine nature of YAHWEH
go from *me myself* to speak to *you yourself*?”

22:25 And Mikayahu said, “Behold!
You will see on that day itself when you go into an inner room
for the sake of hiding!”

22:26 And the King of Yisra'el said,
“Take Mikayahu *himself* and return him to Amon,
the governor of the city and to Yo'ash, son of the king!
22: 27 And you are to say, ‘Thus said the king,
“Place *this one himself* in the house of the prison.
And feed him with bread of affliction and water of affliction
until I come in peace.” ’ ’

22:28 And Mikayahu said,
“If you return, return in peace
YAHWEH has not spoken by me.”
And he said, “Listen attentively you people, all of you!”

22:29 And the King of Yisra'el and Yahoshaphat,
King of Yahudah went up to Ramot Gil'ad.
22:30 And the King of Yisra'el said to Yahoshaphat,
“I will disguise myself and go into battle.

But *you yourself* put on your robes.”
And the King of Yisra'el disguised himself.
And he went into battle.

22:31 And the King of Aram had directed
his captains themselves of his thirty two chariots saying,
“You are not to fight with *one small himself*
or *one great himself*
but only with *the King of Yisra'el himself*”

22:32 And it was as the captains of the chariots
saw Yahoshaphat *himself*.
And they said, “Surely it is the King of Yisra'el!”
And they turned aside to fight against him.
And Yahoshaphat cried out.

22:33 And it was as the captains of the chariots saw
that it was not the King of Yisra'el.
And they turned back from pursuing after him.

22:34 And a man drew a bow with integrity.
And he struck the King of Yisra'el *himself*
between the joints of his armor.
And he said to the driver of his chariot,
“Turn around and bring me out from the encampment
because I am wounded.”

22:35 And the battle heightened that day.
And the king was standing in his chariot
in front of the Arameans.
And he died at dusk.
And the blood of the wound to his chest
poured out on the chariot.

22:36 And a shout passed over within the encampment
as the sun was coming in saying,
"Each man to his city and each to his land!"

22:37 And the king died.

And he was brought to Shomeron.

And they buried the king *himself* PN at Shomeron.

22:38 And they cleaned *the chariot itself* PN
at the pool of Shomeron.

And the dogs licked up *his blood itself* PN

And the adulterous women bathed *in it*,
according to the word of YAHWEH which He had spoken.

22:39 And the rest of the words of Ahab, and all that he did,
and the ivory house which he built, and all the cities
that he built, are they not written on the scroll of the words
of the days of the kings of Yisra'el?

22:40 And Ahab laid down with his forefathers.

And Ahazyahu, his son, reigned instead of him.

Ahazyahu means Yah has seized.

22:41 And Yahoshaphat, son of Asa, reigned over Yahudah
in the fourth year of Ahab King of Yisra'el.

22:42 Yahoshaphat was thirty five years old at his reigning.

And he reigned twenty five years at Yerushalaim.

And his mother's name was Azubah, the daughter of Shilhi.

Azubah means abandoned.

22:43 And he walked in all the ways of his father, Asa.

He did not turn aside from them,

doing what was right in the eyes of YAHWEH

according to all that his father had done.

(T22:44) However the high places were not removed.

Indeed the people slaughtered and burned incense
on the high places.

22:44 (T24:45) And Yahoshaphat made peace
with the King of Yisra'el.

22:45 (T22:46) And the rest of the words of Yahoshaphat, and
the power that he did, and how he fought, are they not written
on the scroll of the words of the days of the kings of Yahudah?

22:46 (T22:47) And the rest of the male cult prostitutes

who remained in the days of his father Asa

he consumed from the land.

22:47 (T22:48) And there was then no king in Edom.

A deputy *acted* as king.

22:48 (T22:49) Yahoshaphat made ships of Tarshish

for the sake of going to Ophir for gold.

But they did not go because the ships were broken in pieces at
Etsyon Geber.

22:49 (T22:50) Then Ahazyahu, son of Ahab,

said to Yahoshaphat,

"Let my servants go with your servants in the ships."

But Yahoshaphat was not willing.

22:50 (T22:51) And Yahoshaphat laid down with his

forefathers. And he was buried with his forefathers

in the City of David his father.

And Yahoram, his son, reigned in his place.

Yahoram means people of YAHWEH.

22:51 (T22:52) Ahazyahu, son of Ahab,

reigned over Yisra'el at Shomeron
in the seventeenth year of Yahoshaphat, King of Yahudah.
And he reigned two years over Yisra'el,

22:52 (T22:53) And did harm in the eyes of YAHWEH.
And he walked in the way of his father,
and in the way of his mother,
and in the way of Yarob'am, son of Nebat,
who had caused to offend Yisra'el itself. תנ

22:53 (T22:54) And he served The Ba'al itself. תנ
And he bowed himself to it.
And he provoked to anger
YAHWEH Himself. תנ The Elohim of Yisra'el,
according to all that his father had done.