

## 11. 2 Kings - Melakim

Version 4.2: 7-10-17

### Chapter 1

1:1 And Mo'ab revolted against Yisra'el after the death of Ahab.

1:2 And Ahazyah fell through the lattice in his upper room which was at Shomeron.

And he was injured.

And he sent messengers.

And he said to them,

"Go, inquire with Ba'al Zebub, the god of Ekron, if I will recover from this injury."

**malakim** - to dispatch as a deputy; a messenger.

This term is often translated as "angels". This is obviously not an "angel" that he is sending. But you can see from this that to translate this as "angel" is **incorrect** in any usage.

Ahazyah means YAH has seized.

Ba'al Zebub means lord of the flies.

Shomeron means watch station. This is Samaria.

1:3 And a messenger of **YAHWEH**

said to Eliyah, the Tishbite,

"Get up!

Go up for the sake of confronting the messengers of the king of Shomeron.

And say to them, 'Is there is no Elohim in Yisra'el

that you yourselves **nx** are going

for the sake of inquiring with Ba'al Zebub,

the god of Ekron?'

Now we have a "messenger of YAHWEH" speaking to Eliyah. This is the very same word used in the previous

verse, a messenger (singular this time). Yet many translations use "angel here - **incorrectly**.

**qirah** - an encountering. From a root that means to call out.

Generally this involves the use of a loud voice. Hence we really are talking about **confronting** someone.

Eliyah means my El is YAHWEH.

1:4 And for this reason thus said **YAHWEH**,

'The bed to which you have gone up there,

you will not go down from it.

Indeed, you will die.

You will die!' "

And Eliyah went.

The double mention is a uniquely Hebraic way of stating something emphatic. This agrees with a basic principle of Scripture in which only with at least two witnesses is a matter confirmed. Thus the double mention establishes the certainty of an even taking place. It is an emphatic declaration of this reality.

1:5 And the messengers returned to him.

And he said to them, "Why have you returned?"

1:6 And they said to him,

"A man came up to confront us.

And he said to us,

'Go! Return to the king who sent you yourselves **nx**.

And say to him, "Thus said **YAHWEH**,

'Is there is no Elohim in Yisra'el

that you yourself **nx** are sending

for the sake of inquiring of Ba'al Zebub,

the god of Ekron?

For this reason the bed

to which you have gone up there,  
you will not go down from it!  
Indeed, you will die.  
You will die! ”

1:7 And he said to them,  
“What was the manner of the man  
who came up to confront you  
and spoke to you these words themselves תא?”

1:8 And they said to him,  
“The man was a possessor of hair.  
And a belt of leather belted his waist.”

And he said, “It is Elijah, the Tishbite.”

**ba'al se'ar** - literally, owner of hair.  
Note that ba'al means owner, master, husband; thus  
possessor.

1:9 And he then sent to him  
a captain of fifty and his fifty.  
And he went up to him.

And behold!  
He was sitting on the top of a mountain.  
And he spoke to him,  
“Man of The Elohim, the king has said, ‘Come down!’ ”

1:10 And Elijah responded.  
And he said to the captain of the fifty,  
“Then if I myself am a man of The Elohim  
may fire come down from the skies  
and consume you yourself תא  
and your fifty men themselves תא.”

And fire came down from the skies.  
And it consumed he himself תא  
and his fifty themselves תא.

1:11 And he repeated it.  
And he then sent to him  
another captain of fifty with his fifty.  
And he responded and said to him,  
“Man of The Elohim, thus said the king  
‘Hurry! Come down!’ ”

1:12 And Elijah responded.  
And he said to them,  
“If I am a man of The Elohim  
may fire come down from the skies  
and consume you yourself תא  
and your fifty themselves תא.”  
And fire of The Elohim came down from the skies.  
And it consumed he himself תא  
and his fifty themselves תא.

1:13 And he repeated it.  
And he sent a third captain of fifty with his fifty.  
And he went up.  
And the third captain of fifty came.  
And he fell on his knees in front of Elijah.  
And he requested favor toward him.  
And he said to him,  
“Man of The Elohim, please let my life  
and the life of these fifty servants of yours  
be valuable in your eyes.

1:14 Behold!  
Fire has come down from the skies.  
And it has consumed the first two  
captains of fifties *themselves* **nx**  
and their fifties *themselves* **nx**.  
But now let our lives be valuable in your eyes.”

1:15 And the messenger of YAHWEH  
spoke to Elijah,  
“Go down with him!  
You are not to be afraid of his face!”

And he got up.  
And he went down with him to the king.  
1:16 And he spoke to him,  
“Thus said YAHWEH,  
‘Be aware that you have sent messengers  
for the sake of inquiring of Ba’al Zebub,  
the god of Ekron.

Is it there is no Elohim in Yisra’el  
for the sake of inquiring with His word?  
For this reason the bed to which you have gone up there,  
you will not go down from it!  
You will die!  
You will die!’ ”

1:17 And he died  
according to the word of YAHWEH  
which Elijah had spoken.

And Yahoram reigned in in his place  
in the second year of Yahoram, son of Yahoshaphat,  
king of Yahudah, because he had no son.

Yahoram means elevated by YAHWEH.  
Yahoshaphat means YAHWEH has determined.  
Yahudah means YAH will be praised.

1:18 And the rest of the words of Ahazyah  
which he did,  
are they not written on the scroll of the words  
of the days of the kings of Yisra’el?

## Chapter 2

2:1 And it was as YAHWEH  
was causing Elijah *himself* **nx**  
to go up to The Heavens in a whirlwind.

And Elijah and Elisha were walking from Gilgal.  
**Elisha means El of abundance.**

2:2 And Elijah said to Elisha,  
“Stay here now because YAHWEH has sent me  
as far as Bet El.”

And Elisha said,  
“By the life of YAHWEH and by your life,  
if I will abandon you...”

And they went down to Bet El.

"By the life of YAHWEH..." This is traditionally given as "As YAHWEH lives...", etc. However the Hebrew word for life is a noun, not a verb. Thus it implies "the life", not "as *one* lives". This is a profound Hebraic expression that constitutes an oath, swearing that one will or will not do a certain action. This is given in an unfinished statement. This is common Hebrew practice. The portion left unfinished is intended to

convey the implication that something awful will happen to the one who makes this oath if they do not act accordingly. The consequences are left up to the imagination of the listener.  
Bet El means house of El.

2:3 And the sons of the prophets who were at Bet El came out to Elisha.

And they said to him,

“Do you know that YAHWEH is taking away today your master *himself* **nx** from over your head?”

And he said, “I myself also know. Be silent!”

2:4 And Elijah said to him,

“Elisha, stay here now

because YAHWEH has sent me on to Yericho.”

And he said, “By the life of YAHWEH and by your life if I will abandon you....”

And they went to Yericho.

Yericho means place of fragrance.

2:5 And the sons of the prophets who were at Yericho approached toward Elisha.

And they said to him,

“Do you know that YAHWEH is taking away today your master *himself* **nx** from over your head?”

And he said, “I myself also know. Be silent!”

2:6 And Elijah said to him,

“Stay here now because YAHWEH

has sent me on to The Yarden.”

And he said, “By the life of YAHWEH and by your life if I will abandon you....”

And the two of them went on.

Yarden means descending.

2:7 And fifty men

from the sons of the prophets went.

And they stood at a distance in front of them.

And the two of them stood beside The Yarden.

2:8 And Elijah took his mantle *itself* **nx**.

And he rolled it up.

And he struck the waters *themselves* **nx**.

And it was split in two, here and there.

And the two of them passed over on parched ground.

The "mantle" of Elijah is considered to be both large and hairy. A hairy mantle was a mark of a prophet in Yisra'el, along with the leather belt. It made for easy identification of a prophet.

Note the use of "passed over". This is a profound theme of Scripture. It's often translated in different words so the concept is missed. Yet the continual reference to this term is an obvious tool of YAHWEH to keep us connected to The Passover event.

The waters were not merely "divided". They were split in two. And the river bottom was not merely absent of water, leaving a muddy or wet sandy mess, but it was literally like a desert. It was parched dry ground.

2:9 And it was as they had passed over.

And Elijah said to Elisha,

“Ask what I am to do for you before I am taken away from with you!”

And Elisha said,

“Please let a double mouth according to your nature

be upon me.”

The Hebrew is difficult here. The rendering is awkward in English but literal. The concept appears to be that Elisha is asking for a double portion of the power of speech of Eliyah be granted to him. While this may seem like a selfish request it seems more to represent the double portion of a firstborn child. The firstborn received twice the inheritance of other children. So what Elisha is requesting is the role of the firstborn as a "child" of Eliyah.

2:10 And he said, “What you have asked is difficult.

If you see me *myself* **אני**

as I am being taken from *you yourself* **אני**

it will be yours according to this.

But if not it will not be.”

2:11 And it was as they were walking.

And they walked and they spoke.

And behold!

A chariot of fire and horses of fire!

And they caused a separation between the two of them.

And Eliyah ascended in a whirlwind into the skies.

2:12 And Elisha saw it, and he cried out,

“My father, my father, a chariot of Yisra'el  
and its horsemen!”

And he did not see him again.

Then he grasped his clothes.

And he tore them. In two he tore *them*.

2:13 And he picked up *the mantle itself* **אני** of Eliyah  
which had fallen from upon him.

And he returned and stood by the edge of The Yarden.

2:14 And he took *the mantle itself* **אני** of Eliyah  
which had fallen from him.

And he struck *the waters themselves* **אני**.

And he said,

“Where is **YAHWEH**, The Elohim of Eliyah,  
even He Himself?”

And He caused *the waters themselves* **אני** to be struck.

And they were split in two, here and there.

And Elisha passed over.

2:15 And the sons of the prophets  
who were at Jericho opposite him saw.

And they said,

“The nature of Eliyah has settled upon Elisha.”

And they went to meet him.

And they bowed to the ground before him.

*ruach* - wind; by resemblance breath.  
**This is NOT 'spirit'**. The Hebrews had no idea of what 'spirit' meant. 'Spirit' is a Greek word. It never existed in the Hebrew language or thought until after the Greeks influenced their culture. This has to do with the inner nature, the essence of a person. In this case it has to do with the Divine Nature that existed within Eliyah.

2:16 And they said to him, “Behold now!

There exist with your servants fifty sons of strength.

Please let them go and search for *your master himself* **אני**

lest The Divine Nature of **YAHWEH** has lifted him up  
and thrown him down upon one of the mountains  
or into one of the valleys.”

But he said, “You are not to send.”

2:17 But they pressured upon him until he was ashamed.  
And he said, "Send."

So they sent fifty men.  
And they searched for three days.  
But they did not find him.  
2:18 And they returned to him.  
And he was staying at Jericho.  
And he said to them,  
"Did I not say to you, 'Do not go'?"

2:19 And the men of the city said to Elisha,  
"Behold now!  
The situation of the city is good  
according to what my master sees.  
But the waters are bad and the ground is barren."

2:20 And he said,  
"Bring me a new bowl and place salt therein."  
And they brought it to him.  
2:21 And he went out to the spring of the waters.  
And he threw salt there.  
And he said, "Thus said YAHWEH,  
'I have healed these waters.  
There will not be death from there again.  
No longer will there exist death or barrenness.'"

2:22 And the waters were healed to this day  
according to the word of Elisha which he spoke.

2:23 And he was going from there to Bet El.  
And he was going up on the road.  
And young children came out from the town.  
And they ridiculed him.  
And he said to him,  
"Go up, baldhead! Go up, baldhead!"

We don't grasp the significance of this Hebrew idiom. For a prophet to be seen as bald was a tremendous insult. If you consider the Nazarite vow, one dedicated to YAHWEH - which would be true of the prophets - the hair was to be uncut. If it was cut it meant you had broken your vow to YAHWEH. Thus Elisha would take this as an extremely serious insult.

2:24 And he turned back.  
And he looked at them.  
And he belittled them in the Name of YAHWEH.

And two bears came out of the forest.  
And they tore open forty two children.

2:25 And from there he went to Mount Carmel.  
And from there he returned to Shomeron.  
Carmel means fruitful.

### Chapter 3

3:1 And Yahoram, son of Ahab,  
reigned over Yisra'el at Shomeron  
in the eighteenth year of Yahoshaphat  
king of Yahudah.  
And he reigned twelve years.  
3:2 And he did the bad in the eyes of YAHWEH,  
only not like his father and his mother.  
And he removed the monument itself ~~in~~ of The Ba'al  
which his father had made.

3:3 However, he adhered to the offenses

of Yarob'am, son of Nebat,  
by which he caused Yisra'el *itself* **הוא** to offend.  
He did not turn away from them.

3:4 And Meysha, king of Mo'ab, was a shepherd.  
And he returned to the king of Yisra'el  
one hundred thousand lambs  
and the wool of one hundred thousand rams.  
**Meysha means free; safe.**

3:5 And it was as Ahab died.  
And the king of Mo'ab revolted against the king of Yisra'el.

3:6 And King Yahoram  
went out of Shomeron at that time.  
And he numbered all Yisra'el *itself* **הוא**.

3:7 And he went and sent to Yahoshaphat,  
king of Yahudah, saying,  
"The king of Mo'ab has revolted against me.  
Will you go with me *myself* **הוא**  
for the sake of battling against Mo'ab?"  
And he said, "I will go up.  
I am as you are,  
my people as your people,  
my horses as your horses."

3:8 And he said,  
"What is the way we are to go up?"  
And he said, "The road of the Wilderness of Edom."

3:9 And the king of Yisra'el went,  
and the king of Yahudah, and the king of Edom.  
And they went around the way seven days.  
And there was no water for the encampment  
nor for the cattle that were at their feet.

3:10 And the king of Yisra'el said,  
"Alas! **YAHWEH** has called these three kings  
for the sake of giving they *themselves* **הוא**  
into the hand of Mo'ab."

3:11 And Yahoshaphat said,  
"Is there not here a prophet of **YAHWEH**?  
Then we will inquire of **YAHWEH** *Himself* **הוא**  
by means of he *himself* **הוא**."

And one of the servants of the king of Yisra'el responded.  
And he said, "Elisha, son of Shaphat, is here  
who poured water out on the hands of Elijah."

3:12 And Yahoshaphat said,  
"There exists with he *himself* **הוא** the word of **YAHWEH**."  
And the king of Yisra'el, and Yahoshaphat,  
and the king of Edom went down to him.

3:13 And Elisha said to the king of Yisra'el,  
"What is it for you?  
As for you, go to the prophets of your father  
or the prophets of your mother."

And the king of Yisra'el said to him,  
"No. Indeed, **YAHWEH** has called these three kings  
for the sake of giving they *themselves* **הוא**  
into the hand of Mo'ab."

3:14 And Elisha said,  
"By the life of **YAHWEH** of Assemblies  
before whose face I stand...  
indeed, unless I regarded the face of Yahoshaphat,  
king of Yahudah, I myself would not have regard for you  
nor look at you.

3:15 And now, bring me a harpist."  
And it was as the harpist played.  
And the hand of **YAHWEH** was upon him.

3:16 And he said, "Thus said **YAHWEH**,  
'Make this streambed ditches, ditches.'

3:17 Indeed, thus said **YAHWEH**,  
'You will not see wind and you will not see rain.  
But this streambed itself will be filled with water.  
And you yourselves **nx**, your cattle,  
and your animals will drink.'

3:18 And this is a trivial thing  
in the eyes of **YAHWEH**.  
And He will give Mo'ab itself **nx** into your hand.  
3:19 And you are to strike every walled city  
and every choice city.  
And you are to cause to fall every good tree.  
And you are to stop up every fountain of water,  
And every good flat spot you are to ruin with stones."

3:20 And it was in the morning  
as the grain offering was being offered up.  
And behold!  
Water was coming from the way of Edom.  
And the land was filled with the water itself **nx**.

3:21 And all Mo'ab heard that the kings  
had come up to fight with them.  
And they gathered all who girded themselves with a belt  
and upward.  
And they stood beside the border.

3:22 And they rose up early in the morning.  
And the sun rose over the water.  
And the Mo'abites saw from the opposite side  
of the water itself **nx** red like blood.

3:23 And they said,  
"This is blood of the destroyed,  
blood of the destroyed kings.  
They have indeed struck each man  
his companion himself **nx**.  
And they have killed one another.  
And now to the spoil Mo'ab!"

3:24 And they came  
to the encampment of Yisra'el.  
And Yisra'el stood up.  
And they struck the Mo'abites themselves **nx**.  
And they fled from before their faces.  
And they went among them.  
And they were striking the Mo'abites themselves **nx**.

3:25 And they broke down the cities.  
And on every good flat place a man threw his stone.  
And they filled it.  
And all the springs of water they stopped up.



And all the good trees they caused to fall  
until only the stones of Kir Haraset was left.

And the slingers surrounded it.  
And they struck it.

Kir Haraset means wall of potsherds.

3:26 And the king of Mo'ab saw  
that the battle was too strong for him.  
And he took with him  
seven hundred men drawing the sword  
for the sake of breaking through  
to the king of Edom.  
But they were not able.

3:27 And he took his eldest son himself nx  
who would have reigned in his place.  
And he offered him up as an olah upon the wall.

And there was great indignation within Yisra'el.  
And they departed from him.  
And they returned to the land.

#### Chapter 4

4:1 And a certain woman of the women  
of the sons of the prophets cried out to Elisha saying,  
"Your servant my husband is dead.  
And you yourself nx know that your servant  
was revering YAHWEH Himself nx.  
And the lender has come for the sake of taking  
my two sons themselves nx to be his slaves."

4:2 And Elisha said to her,  
"What can I do for you?  
Tell me, what exists for you in the house?"

And she said, "Your female servant  
has nothing at all in the house except a pot of oil."

4:3 And he said,  
"Go request for yourself vessels from the outside,  
from all your neighbors themselves nx,  
empty vessels, not a few.

4:4 And when you have come in  
then you are to shut the door behind you and your sons.  
And you are to pour into all these vessels.  
And the full ones you are to set out."

4:5 And she went from he himself nx.  
And she shut the door behind her and her sons.  
They brought the vessels to her.  
And she was pouring.

4:6 And it was as the vessels were filled.  
And she said to her son, "Bring to me another vessel."  
But he said to her, "There is not another vessel."  
And the oil stopped.

4:7 And she went and told it  
to the man of The Elohim.  
And he said, "Go, sell the oil itself nx.  
And repay your debt itself nx.  
And you yourself nx.  
And your sons live on the rest."

4:8 And it was the day.  
And Elisha passed over to Shunem.  
And there was a prominent woman.  
And she was strong with him to eat some food.  
And it was as often as he passed over  
he turned aside there to eat food.

Shunem means to rest; quietly.

4:9 And she said to her husband,  
"Behold now!  
I know that this is a set apart man of The Elohim.  
He passes over beside us continually.

4:10 Now let us make  
a small upper room with a wall.  
And let us put a bed for him there  
and a table, and a chair, and a lamp stand.  
And it will be when he comes to us he can turn in there."

4:11 And it was the day.  
And he came there.  
And he turned in to the upper room.  
And he laid down there.

4:12 And he said to Gehazi his servant,  
"Call this Shunammite woman."  
And he called to her.  
And she stood before his face.

Gehazi means valley of vision.

4:13 And he said to him,  
"Please say to her, 'Behold!  
You have been careful for us with all this care *itself* **nx**.  
What is there to be done for you?  
Shall I speak on your behalf to the king  
or to the commander of the assembly?' "

And she said,  
"I am dwelling in the midst of my own people."

4:14 And he said, "And what is to be done for her?"  
And Gehazi said,  
"Truly she has no son and her husband is old."

4:15 And he said, "Call her."  
And he called her.  
And she stood at the entrance.

4:16 And he said,  
"About this appointed time next year  
you *yourself* **nx** will embrace a son."

And she said, "No, my master, man of The Elohim.  
Do not lie to your female servant!"

4:17 And the woman conceived.  
And she gave birth to a son  
about the appointed time,  
at the time of life of which Elisha had spoken to her.

4:18 And the child grew.  
And it was the day.  
And he went out to his father, toward the reapers.

4:19 And he said to his father,  
"My head, my head!"  
And he said to a young lad,

“Carry him to his mother.”  
4:20 And he lifted him up.  
And he brought him to his mother.  
And he sat on her knees until the midday.  
And he died.

4:21 And she went up.  
And she laid him on the bed of the man of The Elohim.  
And she shut the door behind her.  
And she went out.

4:22 And she called to her husband and said,  
“Please send me one of the young  
men and one of the male asses.  
And I will hurry as far as the man of The Elohim.  
And I will return.”

4:23 And he said, “Why are you yourself **nx**  
going to him today?  
It is not a New Moon and it is not The Sabbath.”  
And she said, “It is well!”

4:24 And she saddled the male ass.  
And she said to her servant,  
“Drive forward and go!  
Do not slow down for the sake of riding  
unless I speak to you.”

4:25 And she went.  
And she came to the man of The Elohim  
at Mount Carmel.

And it was as the man of The Elohim saw  
her herself **nx** from in front of *him*.  
And he said to his servant Gehazi,  
“Behold! That’s the Shunammite woman!  
4:26 Now please run to meet her.  
And say to her, ‘Is it well with you?  
Is it well with your husband?  
Is it well with the child?’ ”  
And she said, “It is well.”

4:27 And she came to the man of The Elohim,  
to the mountain.  
And she grasped him by the feet.  
And Gehazi came near to push her away.  
But the man of Elohim said,  
“Leave her alone because her life is bitter in her.  
And **YAHWEH** has concealed it from me.  
And He has not told it to me.”

4:28 And she said,  
“Did I ask a son from you yourself **nx** my master?  
Did I not say, ‘Do not mislead me myself **nx**?’ ”

4:29 And he said to Gehazi,  
“Gird up your loins!  
And take my staff in your hand and go!  
When you meet a man do not greet him.  
And when anyone greets you do not respond to him.  
And you are to place my staff on the face of the child.”

4:30 And the mother of the child said,  
“By the life of **YAHWEH** and by your life if I leave you...”  
And he stood up and went after her.

4:31 And Gehazi passed over before their faces.  
And he placed the staff *itself* **nx** on the face of the child.  
But there was no sound and there was no attentiveness.

And he went back to meet him.  
And he reported to him saying,  
"The child was not awakened."

4:32 And Elisha came to the house.  
And behold!  
The boy was dead, lying down on his bed.  
4:33 And he went in and shut the door  
behind the two of them.  
And he prayed to **YAHWEH**.

4:34 And he went up and laid upon the child.  
And he placed his mouth upon his mouth,  
and his eyes upon his eyes,  
and his hands upon his hands.  
And he stretched himself out over him.  
And the flesh of the child was warm.  
4:35 And he revived.

And he walked once here and once there in the house.  
And he went up and stretched himself out over him.  
And the boy sneezed, up to seven times.  
And the child opened *his eyes themselves* **nx**.

4:36 And he called to Gehazi.  
And he said, "Call for this Shunammite."  
And he called her.  
And she came in to him.  
And he said, "Pick up your son."

4:37 And she went in.  
And she fell at his feet.  
And she bowed herself to the ground.  
And she picked up *her son himself* **nx** and went out.

4:38 And Elisha returned to Gilgal.  
And the famine was in the land.  
And the sons of the prophets were sitting before his face.  
And he said to his servant,  
"Set the large pot and cook stew  
for the sons of the prophets."

4:39 And one went out to the field  
for the sake of gathering herbs.  
And he found a vine of the open country.  
And he gathered from it gourds of the open country,  
his garment full.  
And he came and cut them up into the pot of stew,  
although they did not know *what they were*.

4:40 And they poured it out for the men to eat.  
And it was as they were eating from the stew.  
And they cried out and said,  
"Man of The Elohim, there is death in the pot!"  
And they were not able to eat it.

4:41 And he said, "Now bring some flour."  
And he threw it into the pot,  
And he said, "Pour it out for the people to eat."  
And there was no word of harm in the pot.

4:42 Now a man came from Ba'al Shalishah.  
And he brought to the man of The Elohim  
bread of the first fruits, twenty loaves of barley bread,  
and newly ripened grain in his knapsack.  
And he said, "Give it to the people to eat."

Ba'al Shalishah means master of the triple lands.

4:43 And his servant said,  
"What? Will I give this before the faces one hundred men?"  
And he said, "Give it to the people and let them eat!  
Indeed, thus said YAHWEH, 'Eat and you will have excess.'  
4:44 And he gave it before their faces.  
And they ate.  
And there was excess according to the word of YAHWEH.

## Chapter 5

5:1 And Na'aman, captain of the assembly  
of the king of Aram,  
was a great man before the face of his master  
and he was exalted before his face  
because by him YAHWEH had given deliverance to Aram.  
And he was a mighty man of force, being a leper.

Na'aman means pleasantness.  
Aram means the highland. Aram is Syria.

5:2 And the Arameans  
had gone out with raiding parties.  
And they had taken captive from the land of Yisra'el  
a young woman.  
And she was before the face of the wife of Na'aman.  
5:3 And she said to her mistress,  
"If only my master was before the face  
of the prophet who is at Shomeron!  
Then he himself **nx** would remove his leprosy."

5:4 And *one* went in and told his master saying,  
"According to this and according to this  
spoke the young woman who is from the land of Yisra'el."

5:5 And the king of Aram said to him,  
"Go! And I will send a letter to the king of Yisra'el."

And he went.  
And took with him ten talents of silver,  
and six thousand pieces of gold,  
and ten changes of garments.

5:6 And he brought the letter  
to the king of Yisra'el saying,  
"And now as this letter comes to you, behold!  
I have sent Na'aman himself **nx** my servant to you.  
And you are to remove from him his leprosy."

5:7 And it was as the king of Yisra'el had read  
the letter itself **nx**.  
And he tore his garments.  
And he said,  
"Am I myself The Elohim to kill and keep alive  
that this man sends a man to me  
to remove from a man his leprosy?"

Indeed, know now and see  
that he is seeking an occasion against me!"

5:8 And it was as Elisha, the man of The Elohim,  
heard that the king of Yisra'el  
had torn his garments themselves תא.

And he sent to the king saying,  
"For what reason have you torn your garments?  
Let him come to me now  
and he will know that there is a prophet in Yisra'el."

5:9 And Na'aman came with his horses and chariot.  
And he stood at the entrance of the house of Elisha.

5:10 And Elisha sent a messenger to him saying,  
"Go, and wash seven times in The Yarden.  
And your flesh will be restored to you and be purified."

5:11 But Na'aman was angry.  
And he went away.  
And he said, "Behold! I said to myself  
he will come out, come out to me.  
And he will stand.  
And he will call on the name of **YAHWEH**, his Elohim.  
And he will wave his hand over the place.  
And he will remove the leprosy."

5:12 Are not the Abanah and the Pharpar,  
the rivers of Damascus,  
better than all the waters of Yisra'el?  
Could I not wash in them and be purified?"  
And he turned and went away in a rage.

5:13 But his servants came near.  
And they spoke to him.  
And they said, "My father,  
*if* the prophet had spoken to you a great word  
would you not have done it?  
And when he said to you, 'Wash, and be purified...' "

5:14 And he went down.  
And he dipped in The Yarden seven times  
according to the word of the man of The Elohim.  
And his flesh was restored like the flesh of a boy.  
And he was purified.

5:15 And he returned to the man of The Elohim,  
he and all his encampment.  
And he came and stood before his face.  
And he said, "Behold!  
Now I know that there is no god in all the earth,  
except in Yisra'el.

And now, please accept a blessing  
from your servant himself תא."

5:16 But he said,  
"By the life of **YAHWEH** before Whose face I stand,  
if I accept it..."  
And he pressed on him to accept it.  
But he refused.

5:17 And Na'aman said,  
"If not, please let your servant be given  
two mule loads of soil.  
Indeed, no longer will your servant make an olah  
or sacrificing to other gods except to **YAHWEH**.

5:18 For this matter  
may YAHWEH pardon your servant.  
As my master goes into the house of Rimmon  
for the sake of worshipping there  
and he leans on my hand,  
and I bow down in the house of Rimmon,  
as I bow down in the house of Rimmon  
may YAHWEH please pardon your servant in this matter.”

5:19 And he said to him, “Go in shalom.”

**shalom** - safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace.  
**shalom** means far more than simply 'peace'. It's a wish for well being to another in every aspect of their life.

And he had gone from he himself **וְהוּא**  
some distance of land.

5:20 And Gehazi, the servant of Elisha,  
the man of The Elohim, said  
“Behold! My master has spared Na'aman himself **וְהוּא**,  
this Aramean, from receiving from his hands  
what itself **וְהוּא** he has brought.  
By the life of YAHWEH if I run after him...  
And I will accept anything from he himself **וְהוּא**.”

5:21 And Gehazi pursued Na'aman.  
And Na'aman saw him running after him.  
And he descended from the chariot to meet him.  
And he said, “Is it shalom?”  
5:22 And he said, “Shalom.

My master has sent me saying,  
'Behold this now!  
Two young men have come to me  
from the mountains of Ephraim, sons of the prophets.  
Please grant for them a talent of silver  
and two changes of garments.' ”

5:23 And Na'aman said,  
“Be willing to accept two talents.”  
And he urged him.  
And he bound two talents of silver in two bags  
with two changes of garments.  
And he handed them to two of his servants.  
And they carried them before his face.

5:24 And he came to the fortress.  
And he took it from their hand.  
And he deposited it in the house.

And he sent away the men themselves **וְהוּא**.  
And they went.

5:25 And he himself went in.  
And he stood before his master.  
And Elisha said to him,  
“Where did you go, Gehazi?”  
And he said, “Your servant did not go here or there.”

5:26 And he said to him,  
“Did my heart not go with you  
as the man turned from upon his chariot to meet you?

Is it time to accept silver itself **וְהוּא**

and to accept garments,  
and olive trees, and vineyards, and sheep, and cattle,  
and male and female servants?

5:27 And the leprosy of Na'aman will adhere to you  
and to your seed forever."  
And he went out from before his face as leprous as snow.

## Chapter 6

6:1 And the sons of the prophets said to Elisha,  
"Behold now! The place where we dwell with you  
is too cramped for us.

6:2 Please, let us go to The Yarden.  
And let each man take a beam from there.  
And let us make there a place to dwell."  
And he said, "Go."

6:3 And the one said,  
"Please be willing to go with your servants themselves **תנ**."  
And he answered, "I myself will go."

6:4 And he went with they themselves **תנ**.

And they came to The Yarden.  
And they cut the wood.

6:5 And it was as one was causing a beam to fall.  
And the head itself **תנ** of the axe fell into the water.  
And he cried out and said, "Alas my master!  
Even it was borrowed.

6:6 And the man of Elohim said, "Where did it fall?"  
And he caused him to see the place itself **תנ**.

And he cut off a stick.  
And he threw it in there.  
And he caused the iron to float.  
6:7 And he said, "Lift it up."  
And he put forth his hand and took it.

6:8 And the king of Aram was fighting with Yisra'el.  
And he was counseled by his servants saying,  
"In a certain place such and such is my camp."

6:9 And the man of The Elohim  
sent to the king of Yisra'el saying,  
"Be on guard passing over beside such a place  
because the Arameans are coming down there."

6:10 The king of Yisra'el then sent to the place  
of which the man of The Elohim had warned him.  
And he was on his guard there not once and not twice.

6:11 And this word enraged the heart  
of the king of Aram.  
And he called for his servants.  
And he said to them, "Will you not declare to me  
who from among us is for the king of Yisra'el?"

6:12 And one of his servants said,  
"None my sovereign the king.  
Indeed, Elisha, the prophet who is in Yisra'el,  
declares to the king of Yisra'el  
the words themselves **תנ** that you speak in your bedroom."

6:13 And he said, "Go and see where he is.  
And I will send.



And I will capture him.”

And it was reported to him, saying,  
“Behold! He is at Dothan.”

6:14 And he sent horses and chariots  
and a great force there.  
And they came by night.  
And they surrounded the city.

6:15 And the servant of the man of The Elohim  
rose early for the sake of standing up.  
And he went out.  
And behold!

A force was surrounding the city itself nx  
and horses and chariots.

And his servant said to him,  
“Alas, my master!  
What is a man to do?”

6:16 And he said,  
“Do not be afraid!  
Indeed, more are those who are with us ourselves nx  
than those who are with them.”

6:17 And Elisha prayed.  
And he said “YAHWEH, open now  
his eyes themselves nx and let him see.”

And YAHWEH opened the eyes themselves nx  
of the young man.  
And he saw.  
And behold!  
The mountain was full of horses and chariots of fire  
all around Elisha.  
6:18 And they came down to him.

And Elisha prayed to YAHWEH.  
And he said,  
“Strike now this people themselves nx with blindness.”  
And He struck them with blindness  
according to the word of Elisha.

6:19 And Elisha said to them,  
“This is not the way, nor is this the city.  
Walk behind me.  
And I will cause you yourselves nx  
to come to the man whom you are seeking.”  
And he caused they themselves nx to go to Shomeron.

6:20 And it was as they came to Shomeron.  
And Elisha said,  
“YAHWEH, open the eyes themselves nx of these men  
and they will see.”

And YAHWEH opened their eyes themselves nx.  
And they looked.  
And behold!  
They were in the midst of Shomeron!

6:21 And the king of Yisra'el said to Elisha  
as he saw they themselves nx,  
“My father, do I strike, do I strike?”

6:22 And he said, “Do not strike!

Do you yourself **תא** strike those  
whom you have taken captive  
with your sword and your bow?

Place food and water before their faces.  
And let them eat and drink.  
And let them go to their master.”

6:23 And he prepared a great feast for them.  
And they ate and drank.  
And he sent them away.  
And they went to their master.  
And no more did the raiders of Aram  
come into the land of Yisra'el.

6:24 And it was after this.  
And Ben Hadad, the king of Aram,  
numbered all his encampment **itself** **תא**.  
And he went up and laid siege against Shomeron.  
6:25 And there was a great hunger in Shomeron.  
And behold!  
They laid siege against it  
until it existed that a male ass's head  
went at eighty pieces of silver,  
and one fourth of a kab of dove droppings  
for five pieces of silver.

6:26 And it was as the king of Yisra'el  
was passing over on the wall.

And a woman cried out to him saying,  
“Help, my sovereign the king!”

6:27 And he said,  
“If **YAHWEH** does not help you  
from where will your help come,  
from the threshing floor, or from the winepress?”

6:28 And the king said to her,  
“What is troubling you?”  
And she said, “This woman said to me,  
'Give your son **himself** **תא**.  
And we will eat him today.  
And my son **himself** **תא** we will eat tomorrow.'

6:29 So we cooked my son **himself** **תא**.  
And we ate him.  
And I said to her on the next day,  
'Give your son **himself** **תא**.  
And we will eat him.'  
But she has hidden her son **himself** **תא**.”

6:30 And it was as the king heard  
the words **themselves** **תא** of the woman.  
And he tore his garments **themselves** **תא**.

And as he passed over on the wall the people looked.  
And behold!  
Sackcloth was on his body within.

6:31 And he said,  
“ Thus may The Elohim do to me and more  
if the head of Elisha, son of Shaphat,  
remains upon him today.”

6:32 And Elisha was sitting in his house.  
And the elders were sitting with he himself **nx**.

And the king sent a man before his face.  
*It was* before the messenger came to him.  
And he said to the elders,  
"Do you see how this son of a murderer  
has sent someone to take away my head itself **nx**?"

Look!  
As the messenger comes shut the door.  
And confine he himself **nx** at the door.  
Is not the sound of his master's feet behind him?"

6:33 He was still speaking with them.  
And behold!  
The messenger came down to him.  
And he said, "Behold!  
This harm is from YAHWEH Himself **nx**.  
Why should I wait for YAHWEH any longer?"

## Chapter 7

7:1 And Elisha said,  
"Listen attentively to the word of YAHWEH.  
Thus said YAHWEH,  
At this time tomorrow a seah of fine flour for a shekel,  
and two seahs of barley for a shekel,  
at the gate of Shomeron.' "

7:2 And an officer  
upon whose hand the king leaned  
responded to the man of The Elohim himself **nx**.  
And he said, "Behold!  
If YAHWEH is making windows in the skies  
will this word exist?"

And he said, "Behold!  
You will see it with your eyes.  
But you will not eat of it!"

7:3 And there were four leprous men  
at the entrance of the gate.  
And they said one man to another,  
"Why are we men sitting here until we are dead?  
7:4 If we said, 'We will go into the city.'  
then hunger is in the city and we will die there.  
And if we sit here then we will die.

And now come and we will fall  
to the encampment of Aram.  
If they keep us alive, we live.  
And if they kill us then we will die."

7:5 And at dusk they stood up  
to go to the encampment of Aram.  
And they came as far as the edge  
of the encampment of Aram.  
And behold! No man was there.

7:6 And YAHWEH had caused  
the encampment itself **nx** of Aram  
to hear the sound of chariots and the sound of horses,  
the sound of a great force.  
And they said one man to another,  
"Behold! The king of Yisra'el has hired against us

the kings *themselves* **תא** of the Hittites  
and the kings *themselves* **תא** of the Mitsraites  
for the sake of coming against us!”

7:7 And they stood up.  
And they fled at dusk.  
And they left *their tents themselves* **תא**,  
and *their horses themselves* **תא**,  
and *their male asses themselves* **תא**,  
the encampment as it was.  
And they fled for their lives.

7:8 And these lepers came  
to the edge of the encampment.  
And they went into one tent.  
And they ate and drank.  
And they carried from there silver and gold and garments.  
And they went and hid them.  
And they returned and went into another tent.  
And they carried from there and went and hid it.

7:9 Then they said one man to another,  
“We are not doing right.  
This day is a day of good news  
and we are keeping silent.  
And if we wait until morning light  
then moral perversion will find us.

And now come!  
And we will go and tell the house of the king.”

7:10 And they came.  
And they called to the gatekeepers of the city.  
And they reported to them saying,  
“We went to the encampment of Aram.  
And behold!  
There is not a man and not a sound of man,  
only horses tied and male asses tied,  
and the tents as they were.”

7:11 And the gatekeepers called.  
And they told the house of the king inside.

7:12 And the king stood up in the night.  
And he said to his servants,  
“I will now declare to you *what itself* **תא**  
*Aram has done to us.*  
They know that we are hungry.  
And they have gone out of the encampment  
to hide themselves in the field saying,  
‘When they come out of the city we will seize them alive.  
And we will enter into the city.’ ”

7:13 And one of his servants responded and said,  
“Please take five of the horses which remain in the city.

Behold! They are like the entire multitude of Yisra'el  
that are left in it.  
Behold! They are like the entire crowd of Yisra'el  
left from those who have been consumed.  
And we will send and see.”

7:14 And they took two chariots with horses.  
And the king sent them in the direction  
of the encampment of Aram saying, “Go and see.”

7:15 And they went after them  
as far as The Yarden.  
And behold!  
All the road was littered with garments and weapons  
which Aram had thrown away in their haste.

And the messengers returned.  
And they told the king.

7:16 And the people went out and plundered  
the encampment of Aram *itself* **nx**.

And a seah of fine flour was for a shekel,  
and two seahs of barley for a shekel,  
according to the word of **YAHWEH**.

7:17 And the king had appointed  
the officer *himself* **nx** on whose hand he leaned  
to be in charge of the gate.

But the people trampled him in the gate and he died,  
according to what the man of The Elohim had said,  
who spoke as the king came down to him.

7:18 And it was as the man of The Elohim  
had spoken to the king saying,  
"Two seahs of barley for a shekel,  
and a seah of fine flour for a shekel,  
at this time tomorrow in the gate of Shomeron,"

7:19 And the officer had responded  
to the man of Elohim *himself* **nx**.  
And he had said,  
"Behold! If **YAHWEH** is making windows in the skies  
will it be according to this word?"  
And he had said,  
"Behold! You will see it with your eyes.  
But you will not eat of it."

7:20 And it existed for him  
that the people trampled *he himself* **nx** at the gate.  
And he died.

## Chapter 8

8:1 And Elisha spoke to the woman  
whose *son himself* **nx**  
he had caused to live saying,  
"Get up and go, *you yourself* **nx** and your household,  
and sojourn at wherever you can sojourn.

Indeed, **YAHWEH** has called for a famine.  
And also, it is coming upon the land for seven years."

8:2 And the woman got up.  
And she did according to the word  
of the man of The Elohim.  
And she went with her household  
and sojourned in the land of the Philistines seven years.

8:3 And it was at the end of seven years.  
And the woman returned from the land of the Philistines.  
And she went to cry out to the king  
for her house and for her land.

8:4 And the king was speaking to Gehazi,  
the servant of the man of The Elohim saying,  
"Please relate to me all the great things themselves תנ  
Elisha has done."

8:5 And it was as he was relating to the king  
how *itself* תנ he had caused to live the dead *himself* תנ.

And behold!

The woman whose son *himself* תנ  
he had caused to live was crying out to the king  
for her house and for her land.

And Gehazi said, "My sovereign the king,  
this is the woman.  
And this is her son whom Elisha caused to live."

8:6 And the king asked the woman.  
And she related it to him.

And the king appointed a certain eunuch for her saying,  
"Return everything *itself* תנ that was hers  
and all the income of the field *itself* תנ  
from the day that she left the land *itself* תנ until now."

8:7 And Elisha went to Damascus.  
And Ben Hadad, king of Aram, was sick.  
And it was reported to him saying,  
"The man of The Elohim has come as far as here."

8:8 And the king said to Haza'el,  
"Take in your hand a gift.  
And go to meet the man of The Elohim.

And inquire of YAHWEH *Himself* תנ  
from he *himself* תנ saying,  
"Will I live from this malady?"  
Haza'el means El will see.

8:9 And Haza'el went to meet him.  
And he took a gift with him,  
even all the good wares of Damascus, forty camel loads.  
And he came and stood before his face.  
And he said,  
"Your son Ben Hadad, king of Aram,  
has sent me to you, saying,  
'Will I live from this malady?'"

8:10 And Elisha said to him,  
"Go, say to him, 'Live, you will live.'

But YAHWEH has caused me to see  
that he will die, he will die.

8:11 And he stood before his face *itself* תנ.  
And he stationed himself until he was ashamed.  
And the man of The Elohim wept.

8:12 And Haza'el said,  
"Why is my master weeping?"  
And he answered,  
"Because I know what evil *itself* תנ  
you are going to do to the children of Yisra'el.  
Their strongholds you will set on fire.  
And their young men you will kill with the sword.  
And their children you will dash to pieces.

And their pregnant *women* you will split open.”

8:13 And Haza'el said, “But what is your servant, a dog, that he should perform this great word?”

And Elisha said,  
“YAHWEH has caused me to see  
that you yourself **נָא** are to be king over Aram!”

8:14 And he went from Elisha himself **נָא**.  
And he went to his sovereign who said to him,  
“What did Elisha say to you?”  
And he answered,  
“He said to me that you will live, you will live.”

8:15 And it was the next day.  
And he took a thick cloth.  
And he dipped it in water.  
And he spread it over his face.  
And he died.  
And Haza'el reigned in his place.

8:16 And in the fifth year of Yahoram, son of Ahab,  
king of Yisra'el, Yahoshaphat was king of Yahudah,  
Yahoram, son of Yahoshaphat,  
reigned as king of Yahudah.

Yahoram means raised by YAHWEH.

8:17 He was thirty two years old at his reigning.  
And he reigned eight years at Yerushalaim.

8:18 And he walked in the way  
of the kings of Yisra'el  
like the house of Ahab had done  
because the daughter of Ahab was his wife.

And he did bad in the eyes of YAHWEH.

8:19 But YAHWEH was not willing  
to destroy Yahudah itself **נָא**  
for the sake of David His servant,  
as He had spoken to him,  
to give a lamp to him and his sons all the days.

8:20 In his days Edom revolted  
from under the hand of Yahudah.  
And they caused a king to reign over themselves.

8:21 And Yahoram passed over to Tza'ir,  
and all his chariots with him.

And it existed that he got up by night.  
And he struck the Edomites themselves **נָא**,  
those surrounding him,  
and the captains of the chariots themselves **נָא**.  
And the people fled to their tents.  
Tsa'ir means little, few.

8:22 And Edom has been in revolt  
from under the hand of Yahudah to this day.

Then Libnah revolted at the same time.  
Libnah means whiteness.

8:23 And the rest of the words of Yahoram  
and all that he did, are they not written on the scroll

of the words of the days of the kings of Yahudah?

8:24 And Yahoram slept with his fathers.  
And he was buried with his fathers in The City of David.  
And Ahazyah, his son, reigned in his place.

Ahazyah means YAHWEH has seized.

8:25 In the twelfth year of Yahoram, son of Ahab,  
king of Yisra'el, Ahazyah, son of Yahoram,  
king of Yahudah, reigned.

8:26 Ahazyah was twenty two years old  
at his reigning.

And he reigned one year at Yerushalaim.

And the name of his mother was Athalyah,  
the granddaughter of Omri, king of Yisra'el.

Athalyah means YAHWEH has constrained.  
Omri means to heap.

8:27 And he walked in the way  
of the house of Ahab.

And he did bad in the eyes of YAHWEH  
like the house of Ahab had done  
because he was the son-in-law of the house of Ahab.

8:28 And he went with Yahoram, son of Ahab,  
for the sake of battling against Haza'el, king of Aram,  
at Ramot Gil'ad.

And the Arameans struck Yahoram *himself* **nx**.

8:29 And King Yahoram returned  
for the sake of healing himself at Yizre'el  
from the wounds with which the Arameans  
had struck him at Ramah  
when he fought against Haza'el, king of Aram.

And Ahazyah, son of Yahoram, the king of Yahudah,  
went down to see Yahoram *himself* **nx**, son of Ahab  
at Yizre'el because he was injured.

Yizre'el means El will plant.  
Ramah means a height.

## Chapter 9

9:1 And Elisha the prophet called  
to one of the sons of the prophets.  
And he said to him,  
"Gird your loins and take this flask of oil in your hand!  
And go to Ramot Gil'ad!

9:2 And you are to go there.  
And you will see there Yahu, son of Yahoshaphat,  
son of Nimshi.

And you are to go in.

And you are to cause him to stand up  
from among his kindred.

And you are to bring *he himself* **nx** to an inner room.

Yahu means YAHWEH exists.  
Nimshi means extricated.

9:3 And you are to take the flask of oil.  
And you are to pour it on his head.  
And you are to say, 'Thus said YAHWEH,  
"I have anointed you as king over Yisra'el." '

And you are to open the door.  
And you are to flee.  
You are not to wait."



9:4 And the young man,  
the young man of the prophets,  
went to Ramot Gil'ad.

9:5 And he went in.  
And behold!  
The captains of the forces were sitting.

And he said, "I have a word for me to you, leader."  
And Yahu said, "For whom from among us?"  
And he said, "For you, leader."

9:6 And he stood up.  
And he went into the house.  
And he poured the oil on his head.  
And said to him,  
"Thus said **YAHWEH**, The Elohim of Yisra'el,  
'I have anointed you king over the people of **YAHWEH**,  
over Yisra'el.

9:7 And you are to strike the house of Ahab  
your master *itself* **nx**.  
And I will avenge the blood of My servants the prophets  
and the blood of all the servants of **YAHWEH**,  
at the hand of Izebel.

Ahab means friend of the father.  
Izebel means not dwelling.

9:8 And all the household of Ahab will perish.  
And I will cut off from Ahab  
those who piss against the wall,  
both those restrained and those abandoned in Yisra'el.

9:9 And I will set the household of Ahab *itself* **nx**  
like the house of Yarob'am, son of Nebat  
and like the house of Ba'asha, son of Ahiyah.

9:10 And Izebel *herself* **nx** the dogs will eat  
in the allotment of Yizre'el.  
And none will bury her.' "  
And he opened the door and fled.

9:11 And Yahu came out  
to the servants of his master.  
And they said to him, "Is there peace?  
Why did this madman come to you?"  
And he said to them,  
"You *yourselves* **nx** know the man *himself* **nx**  
and his babbling *itself* **nx**."

9:12 And they said, "A lie!  
Declare it to us now!"  
And he said, "According to this and according to this  
he spoke to me saying, 'Thus said **YAHWEH**,  
'I have anointed you king over Yisra'el.' ' "

9:13 And they hurried.  
And each man took his garment.  
And placed it under him at the top of the steps.  
And they blew on shofars saying, "Yahu reigns!"

9:14 And Yahu, son of Yahoshaphat, son of Nimshi,  
conspired against Yahoram.

And Yahoram had been guarding Ramot Gilad,  
he and all Yisra'el,  
against Haza'el, king of Aram.

9:15 And King Yahoram had returned to Yizre'el for the sake of healing himself from the wounds which he had been given by the Arameans in his fighting with Haza'el, king of Aram.

And Yahu said, "There is not to be a life of you that has gone forth to escape from the city for the sake of going and declaring it in Yizre'el!"

9:16 And Yahu mounted a chariot.  
And he went to Yizre'el  
because Yahoram had laid down there.

And Ahazyah, king of Yahudah,  
had come down to see Yahoram himself nn.

9:17 And a watchman was standing  
upon the tower in Yizre'el.  
And he saw the multitude of Yahu itself nn  
as it was coming.  
And he said, "I myself see a multitude of men."

And Yahoram said, "Take a horseman.  
And send him to meet them.  
And he is to say, 'Is there peace?' "

9:18 And the rider of the horse went to meet him.  
And he said, "Thus said the king, 'Is there peace?' "  
And Yahu said, "What is it to you and to peace?  
Turn to behind me."

And the watchman reported saying,  
"The messenger went to them but he did not return."

9:19 And he sent out a second horseman  
who came to them, and said,  
"Thus said the king, 'Is there peace?' "  
And Yahu answered, "What is it to you and to peace?  
Turn to behind me."

9:20 And the watchman spoke, saying,  
"He went up to them but he did not return.  
And the driving is like the driving of Yahu son of Nimshi,  
because he drives like a madman!"

9:21 And Yahoram said, "Hitch up."  
And they hitched up his chariot.  
And Yahoram, king of Yisra'el,  
and Ahazyah, king of Yahudah, went out,  
each in his chariot.  
And they went out to confront Yahu.

And they met him on the allotment of Naboth,  
the Yizre'elite.

9:22 And it was as Yahoram saw Yahu himself nn.  
And he said, "Is there peace, Yahu?"  
But he answered, "What peace  
as long as the adulteries of your mother Izebel  
and her occult magic are abundant?"

9:23 And Yahoram turned his hands around.  
And he fled.  
And he said to Ahazyah, "Deceit Ahazyah!"

9:24 And Yahu filled his hand with his bow.  
And he struck Yahoram *himself* נח between his arms.  
And the arrow came out from his heart.  
And he bowed down in his chariot.

9:25 And Yahu said to Bidkar, his captain,  
"Pick him up!  
And throw him into the allotment  
of the field of Naboth, the Yizre'elite!  
Indeed remember I myself and you *yourself* נח  
were riding together *ourselves* נח behind Ahab his father.  
And YAHWEH raised up this utterance *itself* נח  
concerning him,

Bidkar means assassin.  
Naboth means produce.

9:26 'Is it not the blood of Naboth *himself* נח  
and the blood of his sons *themselves* נח  
that I saw yesterday?'  
- An Utterance of YAHWEH -  
'Even I will repay it to you in this allotment!'  
- An Utterance of YAHWEH -

And now pick him up!  
Throw him on the allotment  
according to the word of YAHWEH!"

There's a special term that's used here that's typically lost in English translations. The word is *m'um*. It means an oracle, an utterance. Even this is unclear to us since we have little appreciation of the meaning of an 'oracle' in the ancient cultures. Effectively it means a special Divine utterance. It may be a pronouncement of doom, or it may be a different sort of pronouncement. Yet it was ALWAYS to be taken very seriously, and especially so when YAHWEH is the One giving the utterance.

9:27 And Ahazyah, king of Yahudah, saw this.  
And he fled up the road to Bet Haggan.

And Yahu pursued after him.  
And he said, "Strike him, he himself נח also,  
in the chariot,"  
at the ascent to Gur, which is by Yibl'am.  
And he fled to Megiddo.  
And he died there.

Bet Haggan means house of the garden.  
Meggido means rendezvous.  
Gur means a young cub.  
Yibl'am means devouring people.

9:28 And his servants caused he himself נח  
to ride to Yerushalaim.  
And they buried he himself נח in his tomb  
with his forefathers in The City of David.

9:29 And in the eleventh year  
of Yahoram, son of Ahab,  
Ahazyah reigned over Yahudah.

9:30 And Yahu went to Yizre'el.  
And Izebel heard.  
And she placed decoration on her eyes.  
And she caused to be pleasing her head *itself* נח.  
And she looked through the window.

9:31 And Yahu came into the gate.  
And she said, "Is it peace, Zimri, slayer of his master?"

Yahu is not Zimri, but Izebel is making a mocking reference here to his actions being similar to those of Zimri.

9:32 And he lifted up his face toward the window.  
And he said, "Who is with me myself **nx**? Who?"  
And two or three eunuchs looked down toward him.

9:33 And he said, "Throw her down."  
And they threw her down.  
And some of her blood spattered on the wall  
and on the horses.  
And he trampled her.

9:34 And he went in.  
And he ate and drank.  
And he said, "Pay attention now to this cursed one  
and bury her because she was a king's daughter."

9:35 And they went to bury her.  
But all they found of her nothing except the skull  
and the feet and the palms of the hands.

9:36 And they came back and informed him.  
And he said, "This is the word of **YAHWEH**,  
which He spoke by the hand His servant,  
Elijah, the Tishbite, saying,  
'In the allotment of Yizre'el

the dogs will eat the flesh itself **nx** of Izebel.

9:37 And the corpse of Izebel will be like dung  
on the surface of the field in the allotment of Yizre'el  
so that they will not say, "This is Izebel." ' "

## Chapter 10

10:1 And Ahab had seventy sons in Shomeron.  
And Yahu wrote letters and sent to Shomeron,  
to the rulers of Yizre'el, the elders,  
and to the guardians of Ahab saying,

10:2 "And now as this letter comes to you,  
and you yourselves **nx** are with your master's sons  
and you yourselves **nx** have chariots and horses  
and a walled city, and weapons

10:3 then look for the best and most upright  
of your master's sons.

And place him upon his father's throne.  
And fight for your master's household.

10:4 And they were exceedingly, exceedingly afraid.  
And they said, "Behold!  
Two of the kings have not stood before his face.  
And how will we stand, we ourselves?"

10:5 And he who was over the household,  
and he who was over the city, and the elders,  
and the guardians sent to Yahu saying,  
"We are your servants.  
And all that you say to us we will do.  
No man will reign.  
Do what is good in your eyes."

10:6 And he wrote a second letter to them saying,  
If you yourselves **nx** are for me,  
and if you yourselves **nx** will listen attentively to my voice  
you are to take the heads themselves **nx** of the men,  
your master's sons,

and you are to come to me at Yizre'el  
by this time tomorrow!

And the king's sons, seventy men,  
were with the great men themselves תא of the city  
they themselves תא.

10:7 And it was as the letter came to them.  
And they took the king's sons themselves תא.  
And they slaughtered seventy men.  
And they placed their heads themselves תא in baskets.  
And they sent them to him at Yizre'el.

10:8 And a messenger went.  
And he reported to him saying,  
"They have brought the heads of the king's sons."  
And he said, "Place they themselves תא in two heaps  
at the entrance of the gate until morning."

10:9 And it was at daybreak.  
And he went out and stood.  
And he said to all the people,  
"You yourselves תא are just.

Behold! I myself conspired against my master.  
And I killed him.

But who has struck all these themselves תא?

10:10 You are to know now  
that not one word of **YAHWEH**  
which **YAHWEH** spoke concerning the house of Ahab  
will fall to the ground.  
Indeed, **YAHWEH** has done what He spoke  
by His servant, Elijah."

10:11 And Yahu struck  
all those remaining themselves תא  
of the house of Ahab at Yizre'el,  
and all his great men, and his friends, and his priests,  
until there remained to him no survivor.

10:12 And he got up.  
And he went.  
And he went to Shomeron by the road  
at Bet Eked of the Shepherds.

Bet Eked means house of the binding.

10:13 And Yahu met the kindred themselves תא  
of Ahazyah, king of Yahudah.  
And he said, "Who are you yourselves תא?"  
And they said, "We are kindred of Ahazyah.  
And we have come down to greet the sons of the king  
and the sons of the queen."

10:14 And he said, "Seize them alive!"  
And they seized them alive.  
And he killed them at the pit of Bet Eked, forty two men.  
And there did not remain a man of them.

10:15 And he went from there.  
And he met Yahonadab himself תא, son of Rekab,  
coming to meet him.  
And he greeted him.  
And he said to him, "Is your heart itself תא right,

according to what my heart is toward your heart?"  
And Yahanadab said, "It is."

Yahu said, "Then *if* it is give me your hand *itself* **nx**."  
And he gave him his hand.  
And he went up to him into the chariot.

10:16 And he said, "Come with me *myself* **nx**.  
And see my zeal for **YAHWEH**."

And he caused him to ride in a chariot.  
10:17 And he went to Shomeron.  
And he killed everyone *themselves* **nx**  
remaining to Ahab in Shomeron  
until he had destroyed them  
according to the word of **YAHWEH**  
which He spoke to Elijah.

10:18 And Yahu assembled  
all the people *themselves* **nx**.  
And he said to them,  
"Ahab served Ba'al *himself* **nx** a little.  
Yahu will serve him much.  
10:19 And now call to me all the prophets of Ba'al,  
all his servants, and all his priests.  
Let no one be missing  
because I have a great sacrifice for me to Ba'al.  
All who are missing will not live!"

But Yahu did this with trickery for the sake of destroying  
the servants *themselves* **nx** of Ba'al.

10:20 And Yahu said,  
"Set apart an assembly for Ba'al."  
And they proclaimed it.

10:21 And Yahu sent into all Yisra'el.  
And all the servants of Ba'al came.  
And there did not remain a man who did not come.  
And they came into the house of Ba'al.  
And the house of Ba'al was filled from edge to edge.

10:22 And he said to him  
who was over the wardrobe,  
"Bring out garments for all the servants of Ba'al."  
And he brought out garments for them.

10:23 And Yahu and Yahanadab, son of Rekab,  
went into the house of the Ba'al.  
And they said to the servants of the Ba'al,  
"Look, lest there is here with you  
*any* from the servants of **YAHWEH**,  
because only the servants of Ba'al *are to be here*."

10:24 And they went in  
to prepare sacrifices and olahs.  
And Yahu had placed for himself  
eighty men on the outside.  
And he had said, "The man who lets escape  
any of the men whom I have brought into your hands,  
it is his life for his life!"

10:25 And it was as he had finished  
preparing the olah.  
And Yahu said to the runners and to the officers,

"Go in, strike them!  
No man is to come out!"  
And they struck them with the mouth of the sword.  
And the runners and the officers threw them out.

And they went into the city to the house of the Ba'al,  
10:26 And they brought out the columns themselves תנ  
of the house of the Ba'al.

The terminology here is a bit misleading. These "columns" were essentially images of the Ba'al. They were standing columns, but as such they were monuments to the Ba'al. It's this dimension that makes them significant, and cause for destruction. They were obviously of wood or they would not have burned.

And they burned them.  
10:27 And they tore down the pillar of the Ba'al itself תנ.  
And they tore down the house of the Ba'al itself תנ.  
And they established it as a toilet to this day.  
10:28 And Yahu exterminated the Ba'al itself תנ from Yisra'el.

10:29 However, Yahu did not turn away  
from the offenses of Yarob'am, son of Nebat,  
who had caused Yisra'el itself תנ to offend,  
from after the golden calves that were at Bet El and Dan.

10:30 And **YAHWEH** said to Yahu,  
"Because you have done good  
by doing what is right in My eyes,  
and have done to the house of Ahab  
all that was in My heart,  
your sons will sit on the throne of Yisra'el  
to the fourth generation."

10:31 But Yahu did not protect himself  
for the sake of walking in the instruction of **YAHWEH**,  
The Elohim of Yisra'el, with all his heart.  
He did not turn away from the offenses of Yarob'am,  
who had caused Yisra'el itself תנ to offend.

10:32 In those days **YAHWEH** began  
to diminish some in Yisra'el.  
And Haza'el struck them in all the region of Yisra'el,  
10:33 from The Yarden to the rising sun,  
all the land of Gilad, the Gadites, and the Re'ubenites,  
and the Menashites, from Aro'er,  
which is by the River Arnon, including Gil'ad and Bashan.

10:34 And the rest of the words of Yahu  
and all that he did and all his might,  
are they not written on the scroll of the words  
of the days of the kings of Yisra'el?

10:35 And Yahu slept with his forefathers.  
And they buried he himself תנ in Shomeron.  
And Yaho'ahaz, his son, reigned in his place.

Yaho'ahaz means seized by YAHWEH.

10:36 And the days that Yahu reigned over Yisra'el  
in Shomeron were twenty eight years.

## Chapter 11

11:1 And Athalyah was the mother of Ahazyah.  
And she saw that her son was indeed dead,  
And she stood up and destroyed  
all the seed itself תנ of the kingdom.

11:2 But Yahosheba,  
the daughter of King Yahoram,  
sister of Ahazyah, took Yo'ash himself nx,  
son of Ahazyah.

And she stole he himself nx

from the midst of the king's sons,  
the ones put to death,

he himself nx and his nurse herself nx.

And they hid he himself nx in the bedroom  
from before the face of Athalyah.

And he was not put to death.

Yahosheba means oath of YAHWEH.  
Yo'ash means fire of YAHWEH. It's a short form of Yaho'ash.

11:3 And he was with her herself nx

in The House of YAHWEH for six years.

And Athalyah was reigning over the land.

11:4 And in the seventh year Yahoyada sent.

And he brought the captains themselves nx of the hundreds  
with the Karites and the runners, they themselves nx,

to The House of YAHWEH, to him.

And he cut a covenant for them.

And he caused they themselves nx to swear an oath  
in The House of YAHWEH.

And he showed to they themselves nx  
the son of the king himself nx.

11:5 And he directed them saying,

"This is the word which you are to do.

One third of you will come in on The Sabbath.

And you will protect the watch in the king's house,

11:6 and one third at the gate of Sur,

and one third at the gate behind the runners.

And you are to protect the watch itself nx at the house  
as a defense.

11:7 And two of the parts of you,

all going out on The Sabbath,

will be protecting the watch itself nx

in The House of YAHWEH for the king.

11:8 And you are to encircle the king on all sides,  
each man with his weapons in his hand.

Any coming toward the ranks is to be put to death.

And you are to be with the king himself nx  
as he goes out and as he comes in."

11:9 And the captains of the hundreds did  
according to everything

that Yahoyada the priest directed.

And each of them took his men themselves nx,

those going in on The Sabbath,

with those who were going out on The Sabbath.

And they came to Yahoyada the priest.

11:10 And the priest gave to the captains of hundreds

the spears themselves nx

and the shields themselves nx

which were King David's

that were in The House of YAHWEH.

11:11 And the runners stood, each man

and his weapons in his hand, all around the king,



from the right side of The House  
to the left side of The House,  
beside the slaughter site and The House.

Traditionally the slaughter site is presented as an 'altar'. But because an altar today does not carry the same meaning as it did back then the term "slaughter site" is used. This was not a pretty place. It was a place of sacrifice, bloody and smelly from the burning flesh and bones. It was a place where atonement was made for the people.

11:12 And he brought forth  
the son of the king *himself* nx.  
And he gave to him the consecration itself nx  
and the testimony *itself* nx.

And they caused to reign he *himself* nx.  
And they anointed him.  
And they clapped hands and said, "May the king live!"

11:13 And Athalyah heard the noise *itself* nx  
of the runners of the people.  
And she went toward the people  
in The House of YAHWEH.

11:14 And she looked.  
And behold!  
The king was standing beside the pillar  
according to regulation.  
And the leaders and the trumpeters were beside the king.

And all the people of the land rejoiced.  
And she blew on trumpets.  
And Athalyah tore her garments *themselves* nx  
And she cried out, "Treason! Treason!"

11:15 And Yahoyada the priest directed  
the captains *themselves* nx of the hundreds  
the officers of the forces.  
And he said to them,  
"Take her *herself* nx outside the ranks.  
And one following after her  
you are to kill with the sword."

Indeed, the priest had said,  
"Do not put her to death in The House of YAHWEH."

11:16 And they placed hands upon her.  
And she went by way the horses came to the king's house.  
And she was put to death there.

11:17 And Yahoyada cut the covenant *itself* nx  
between YAHWEH and the king and the people  
for the sake of being as a people to YAHWEH,  
and between the king and the people.

11:18 And all the people of the land  
went to the house of Ba'al.  
And they tore down its slaughter sites *themselves* nx  
and its images *themselves* nx.  
They smashed them well.  
And Mattan *himself* nx, the priest of the Ba'al,  
they killed in the presence of the slaughter site.

And the priest appointed inspectors  
over The House of YAHWEH.

11:19 And they brought  
the captains *themselves* **תָּא** of the hundreds,  
and the Karites *themselves* **תָּא**,  
and the runners *themselves* **תָּא**,  
and all the people of the land *themselves* **תָּא**

And they brought down the king *himself* **תָּא**  
from The House of YAHWEH.  
And they went by way of the gate of the runners  
to the king's house.  
And he sat upon the throne of the kings.

11:20 And all the people of the land rejoiced.  
And the city was quiet  
because they had killed Athalyah *herself* **תָּא**  
with the sword in the king's house.

11:21 (H 12.1) Yaho'ash was seven years old  
at his reigning.

## Chapter 12

12:1 (H 12.2) In the seventh year of YAHU  
Yaho'ash reigned. And he reigned forty years at Yerushalaim.  
And his mother's name was Tzibyah, of Be'er Sheba.

**Tzibyah means the splendor of YAHWEH.**

12:2 (H 12.3) And Yaho'ash did right  
in the eyes of YAHWEH all the days  
that Yahoyada the priest instructed him.

12:3 (H 12.4) However, the high places  
were not taken away.  
The people were still sacrificing and burning incense  
at the high places.

12:4 (H 12.5) And Yaho'ash said to the priests,  
"All the silver of the set apart things  
which is brought into The House of YAHWEH,  
all the silver passing over,  
the silver valuation of a man's life,  
all the silver which is lifted up upon a man's heart  
for the sake of bringing it into The House of YAHWEH

12:5 (H 12.6) let the priests take for themselves,  
each from his acquaintance *himself* **תָּא**.  
And they are to strengthen  
the breaches *themselves* **תָּא** of The House  
at everywhere a breach is found there."

12:6 (H 12.7) And it was in the twenty third year  
of King Yaho'ash.  
The priests had not strengthened  
the breaches *themselves* **תָּא** of The House.

12:7 (H 12.8) And King Yaho'ash called  
Yahoyada the priest and the other priests.  
And he said to them,  
"Why have you not strengthened  
the breaches *themselves* **תָּא** of The House?

And now you are not to accept silver  
from your acquaintances *themselves* **תָּא**.  
Indeed, you are to give it for the breaches of The House."

There was a custom that permitted the priests to receive donations directly from their friends. These gifts were for themselves. They could use it as they see fit. It is this

custom that is now being changed by the direction of the king.

12:8 (H 12.9) And the priests agreed that they would not accept silver from the people *themselves* **תָּא** nor strengthen the breaches *themselves* **תָּא** of The House.

12:9 (H 12.10) And Yahoyada the priest took a chest. And he pierced a hole in its lid. And he set it *itself* **תָּא** beside the slaughter site on the right side as a man comes into The House of YAHWEH. And the priests protecting the doorway put there all the silver *itself* **תָּא** that was being brought into The House of YAHWEH.

**'aron** - a box or chest, an ark.  
This is the very same term used for Noah's 'ark'. This surprises people because it has no reference to a 'boat' of any kind.

12:10 (H 12.11) And it was as they saw that there was much silver in the chest. And the king's scribe and the great priest went up. And they bound it. And they counted the silver *itself* **תָּא** that was found in The House of YAHWEH.

12:11 (H 12.12) And they gave the weighed silver *itself* **תָּא** into the hands of those who doing the work who were accountable in The House of YAHWEH. And they paid it out to the carpenters and craftsmen, and those working in The House of YAHWEH, 12:12 (H 12.13) and to wall builders, and stonecutters, and for buying timber and cut stone for the sake of strengthening the breaches *themselves* **תָּא** of The House of YAHWEH, and for all that was sent out for strengthening the House.

12:13 (H 12.14) However, there were not made for The House of YAHWEH basins of silver, snuffers, sprinkling bowls, trumpets, any objects of gold, or objects of silver, from the silver that was brought into The House of YAHWEH,

12:14 (H 12.15) because they gave it for the work of the workmen. And they strengthened The House of YAHWEH *itself* **תָּא** with it.

12:15 (H 12.16) And they did not require an accounting of the men *themselves* **תָּא** who were given the silver *itself* **תָּא** into their hands for the sake of giving it for the doing of the workmanship because they acted faithfully.

12:16 (H 12.17) Silver of the liability offerings and silver of the offense offerings was not brought into The House of YAHWEH. It was for the priests.

12:17 (H 12.18) Then Haza'el, king of Aram, went up and fought against Gath. And he captured it.

And Haza'el set his face to go up against Yerushalaim.

12:18 (H 12.19) And Yaho'ash, king of Yahudah, took all the set apart things *themselves* **nx** that his fathers had set apart, Yahoshaphat, and Yahoram, and Ahazyah, kings of Yahudah, and his own set apart things *themselves* **nx**, and all the gold *itself* **nx** found in the treasuries of The House of YAHWEH and in the king's house. And he sent them to Haza'el, king of Aram. And he went away from against Yerushalaim.

12:19 (H 12.20) And the rest of the words of Yo'ash, and all that he did, are they not written on the scroll of the words of the days of the kings of Yahudah?

12:20 (H 12.21) And his servants rose up. And they joined in a conspiracy.

And they struck Yaho'ash *himself* **nx** in the house of Millo which goes down to the embankment.

12:21 (H 12.22) And Yahozakar, son of Shim'ath, and Yahozabad, son of Shomer, his servants, struck him and he died.

And they buried *he himself* **nx** with his forefathers in The City of David.

And Amatzyah, his son reigned instead of him.

Yahozakar means YAHWEH took note. Shim'ath means annunciation. Yahozabad means endowed by YAHWEH. Shomer means keeper. Amatzyah means strength of YAHWEH.
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### Chapter 13

13:1 In the twenty third year of Yo'ash, son of Ahazyah, king of Yahudah, Yaho'ahaz, son of Yahu, reigned over Yisra'el at Shomeron. And he reigned seventeen years.

13:2 And he did bad in the eyes of YAHWEH. And he followed after the offenses of Yarob'am, son of Nebat, who caused to offend Yisra'el *itself* **nx**. He did not turn away from them.

13:3 And the anger of YAHWEH flared up against Yisra'el. And He gave them into the hand of Haza'el, king of Aram, and into the hand of Ben Hadad, son of Haza'el, all the days.

13:4 And Yaho'ahaz sought the face *itself* **nx** of YAHWEH. And YAHWEH listened attentively to him because He saw the oppression *itself* **nx** of Yisra'el, because the king of Aram oppressed *they themselves* **nx**.

13:5 And YAHWEH gave to Yisra'el a deliverer. And they went out from under the hand of Aram. And the children of Yisra'el dwelt in their tents as yesterday and the day before.

13:6 However, they did not turn away from the offenses of the house of Yarob'am

who caused to offend Yisra'el itself **nx**.

They walked in them.

And also the Asherah stood in Shomeron.

13:7 Indeed, there did not remain  
of the people of Yaho'ahaz  
except fifty horsemen, and ten chariots,  
and ten thousand footmen,  
because the king of Aram had destroyed them.  
And he made them like the dust at threshing.

13:8 And the rest of the words of Yaho'ahaz  
and all that he did, and his might, are they not written  
on the scroll of the words of the days  
of the kings of Yisra'el?

13:9 And Yaho'ahaz slept with his fathers.  
And they buried him at Shomeron.  
And Yo'ash his son reigned in his place.

13:10 In the thirty seventh year  
of Yo'ash, king of Yahudah, Yaho'ash, son of Yaho'ahaz,  
reigned over Yisra'el  
in Shomeron sixteen years.

13:11 And he did bad in the eyes of **YAHWEH**.  
He did not turn away from all the offenses of Yarob'am,  
son of Nebat, who caused to offend Yisra'el itself **nx**.  
He walked in it.

13:12 And the rest of the words of Yo'ash  
and all that he did, and his might with which  
he fought against Amatzyah, king of Yahudah,  
are they not written on the scroll  
of the words of the days of the kings of Yisra'el?

13:13 And Yo'ash slept with his fathers.  
And Yarob'am sat on his throne.  
And Yo'ash was buried in Shomeron  
with the kings of Yisra'el.

13:14 And Elisha had become sick  
with the illness itself **nx** of which he died by it.

And Yo'ash, the king of Yisra'el, went down to him.  
And wept over his face.  
And he said, "My father, my father,  
a chariot of Yisra'el and its horsemen!"

13:15 And Elisha said to him,  
"Take a bow and arrows."  
And he took a bow and arrows.

13:16 And he said to the king of Yisra'el,  
"Mount your hands on the bow."  
And he mounted his hands.  
And Elisha placed his hands on the hands of the king,

13:17 And he said, "Open the east window."  
And he had opened it.  
And Elisha said, "Shoot."  
And he shot.

Then he said, "The arrow of deliverance of **YAHWEH**,  
even the arrow of deliverance from Aram.  
Indeed, you are to strike Aram itself **nx**

at Aphek until they are finished.”

13:18 And he said, “Take the arrows!”  
And he took them.  
And he said to the king of Yisra’el, “Strike the ground!”  
And he struck three times and he stopped.

13:19 And the man of The Elohim  
was angry over it.  
And he said, “You should have struck five or six times  
Then you would have struck Aram itself **נא**  
until it was consumed.  
But now you will strike Aram itself **נא** three times.”

13:20 And Elisha died.  
And they buried him.

And the raiding bands from Mo’ab came into the land  
at the coming of of the year.

13:21 And it happened they were burying a man.  
And behold! They saw the raiding band itself **נא**.  
And threw the man himself **נא** into the tomb of Elisha.  
And he went.  
And the man struck on the bones of Elisha.  
And he lived.  
And he stood up on his feet.

13:22 And Haza’el, king of Aram,  
oppressed Yisra’el itself **נא** all the days of Yaho’ahaz.

13:23 But **YAHWEH** showed favor  
to they themselves **נא**.  
And He had compassion on them.  
And He turned toward them for the sake of His Covenant  
with Abraham, Yitzhak, and Ya’akob.  
And He was not willing to destroy them.  
And He did not throw them from before His face  
at this time.

13:24 And Haza’el, king of Aram, died.  
And Ben Hadad, his son, reigned in his place.

13:25 And Yaho’ash, son of Yaho’ahaz  
took the cities themselves **נא**  
from the hand of Ben Hadad, son of Haza’el,  
which he had taken out of the hand  
of Yaho’ahaz, his father, in battle.  
Yo’ash struck him three times.  
And he recovered the cities themselves **נא** of Yisra’el.

#### Chapter 14

14:1 In the second year of Yo’ash, son of Yo’ahaz,  
king of Yisra’el, Amatzyah, son of Yo’ash,  
king of Yahudah, reigned.  
14:2 He was twenty five years old at his reigning.  
And he reigned twenty nine years at Yerushalaim.  
And his mother’s name was Yaho’addin, of Yerushalaim.  
Yaho’addin means delight of YAHWEH.

14:3 And he did right in the eyes of **YAHWEH**,  
except not like his forefather David.  
He did according to all his father Yo’ash did.

14:4 Except the high places were not taken away.

The people were still sacrificing and burning incense at the high places.

14:5 And it was as he strengthened the kingdom in his hand.

And he struck his servants themselves **תא**, the ones that had struck the king himself **תא**, his father.

14:6 But the children themselves **תא** of those striking him

he did not put to death according to what is written in the scroll of The Torah of Moshe, in which **YAHWEH** had directed saying, "Fathers are not to be put to death because of the children, and children are not to be put to death because of the fathers. Indeed, each man on account of his own offense is to be put to death."

14:7 He himself struck Edom itself **תא** in the Valley of Salt, ten thousand.

And he captured Sela itself **תא** in battle.

And he called its name itself **תא** Yokt'el to this day.

Sela means lofty, elevated.  
This term is used often in the Psalms. Many have difficulty understanding what it means. Here the meaning is given.  
Yokt'el means faithful to El.

14:8 Then Amatzyah sent messengers to Yaho'ash, son of Yaho'ahaz, son of Yahu, king of Yisra'el saying, "Come, let us see faces!"

14:9 And Yaho'ash, king of Yisra'el, sent to Amatzyah, king of Yahudah, saying, "The thistle that was in Lebanon sent to the cedar that was in Lebanon saying, 'Give your daughter herself **תא** to my son for a wife.' And an animal of the field that was in Lebanon passed over. And it trampled the thistle itself **תא**."

14:10 You have struck, you have struck Edom itself **תא**. And you have lifted up your heart with honor. But stay, stay in your house! And why do you stick out your neck into harm and cause to fall you yourself **תא** and Yahudah with you?"

14:11 But Amatzyah did not listen attentively. And Yaho'ash, king of Yisra'el, went up. And they saw faces, he himself and Amatzyah, king of Yahudah, at Bet Shemesh, which belongs to Yahudah.

14:12 And Yahudah was struck before the face of Yisra'el. And each man fled to his tent.

14:13 And Yaho'ash, king of Yisra'el, captured Amatzyah himself **תא**, king of Yahudah, son of Yaho'ash, son of Ahazyah, at Bet Shemesh. And they came to Yerushalaim. And he broke down the wall of Yerushalaim from the Gate of Ephraim to the Corner Gate, four hundred cubits.

14:14 And he took all the gold and silver itself **תא**

and all the objects *themselves* **הן**  
that were found in The House of YAHWEH  
and in the treasuries of the king's house,  
and the sons of hostage *themselves* **הן**.  
And he returned to Shomeron.

14:15 And the rest of the words  
of Yaho'ash which he did,  
and his might, and how he fought with Amatzyah,  
king of Yahudah, are they not written on the scroll  
of the words of the days of the kings of Yisra'el?

14:16 And Yaho'ash slept with his fathers.  
And he was buried in Shomeron with the kings of Yisra'el.  
And Yarob'am, his son reigned in his place.

14:17 And Amatzyah,  
son of Yo'ash, king of Yahudah,  
lived fifteen years after the death of Yaho'ash,  
son of Yaho'ahaz, king of Yisra'el.

14:18 And the rest of the words of Amatzyah,  
are they not written on the scroll of the words of the days  
of the kings of Yahudah?

14:19 And they conspired against him  
with a conspiracy at Yerushalaim.  
And he fled to Lakish.  
And they sent after him to Lakish.  
And they put him to death there.  
14:20 And they brought *he himself* **הוא** on horses.  
And he was buried at Yerushalaim with his forefathers  
in The City of David.

14:21 And all the people of Yahudah  
took *Azaryah himself* **הוא**.  
And he was sixteen years old.  
**Azaryah means YAHWEH has helped.**  
And he *himself* **הוא** reigned in place of his father, Amatzyah.

14:22 He himself built Eylat *itself* **הוא**.  
And he returned it to Yahudah  
after the king slept with his fathers.

14:23 In the fifteenth year  
of Amatzyah, son of Yo'ash,  
the king of Yahudah, Yarob'am, son of Yo'ash,  
the king of Yisra'el, reigned at Shomeron.  
And he reigned forty one years.

14:24 And he did bad in the eyes of YAHWEH.  
He did not turn away from all the offenses of Yarob'am,  
son of Nebat, who caused to offend Yisra'el *itself* **הוא**.

14:25 He himself returned  
*the border itself* **הוא** of Yisra'el  
from Lebo Hamat to the Sea of the Arabah  
according to the word of YAHWEH, The Elohim of Yisra'el,  
which He had spoken by the hand of His servant Yonah,  
son of Amittai, the prophet who was from Gath Hopher.

Lebo Hamath means white wall.  
Arabah means desert plain.  
Yonah means a dove.  
Amittai means veracious, truthful.  
Gath Hopher means wine press of Hopher.



14:26 Indeed, **YAHWEH** saw the affliction *itself* **תנא** of Yisra'el was exceedingly bitter. And the end was not restrained, and there was none left and none being a help to Yisra'el.

14:27 And **YAHWEH** had not said that He would wipe out the name of Yisra'el *itself* **תנא** from under the skies. And He delivered them by the hand of Yarob'am, son of Yo'ash.

14:28 And the rest of the words of Yarob'am and all that he did and his might, how he fought, and how he returned Damascus *itself* **תנא** and Hamat *itself* **תנא** to Yahudah in Yisra'el, are they not written on the scroll of the words of the days of the kings of Yisra'el?

14:29 And Yarob'am slept with his fathers, the kings of Yisra'el. And Zekaryah, his son, reigned in his place.  
**Zekaryah means YAHWEH has taken note.**

## Chapter 15

15:1 In the twenty seventh year of Yarob'am, king of Yisra'el, Azaryah, son of Amatzyah, king of Yahudah, reigned. 15:2 He was sixteen years old at his reigning. And he reigned fifty two years in Yerushalaim. And his mother's name was Yekolyah, of Yerushalaim.  
**Yekolyah means YAHWEH will enable.**

15:3 And he did right in the eyes of **YAHWEH** according to all that his father, Amatzyah did, 15:4 except the high places were not taken away. The people were still sacrificing and burning incense at the high places.

15:5 And **YAHWEH** struck the king *himself* **תנא**. And he was a leper until the day of his death. And he dwelt in a separate house.

And Yahtam, son of the king, was over the house, ruling the people of the land *themselves* **תנא**.  
**Yahtam means YAHWEH is perfect.**

15:6 And the rest of the words of Azaryah and all that he did, are they not written on the scroll of the words of the days of the kings of Yahudah?

15:7 And Azaryah slept with his fathers. And they buried he *himself* **תנא** with his fathers in The City of David. And Yahtam, his son, reigned in his place.

15:8 In the thirty eighth year of Azaryah, king of Yahudah, Zekaryah, son of Yarob'am, reigned over Yisra'el at Shomeron, six months.

15:9 And he did the bad in the eyes of **YAHWEH** as his forefathers had done. He did not turn away from the offenses of Yarob'am, son of Nebat, who caused to offend Yisra'el *itself* **תנא**.

15:10 And Shallum, son of Yabesh,  
conspired against him.  
And he struck him in front of the people.  
And he killed him.  
And he reigned in his place.

Shallum means pay back, retribution.  
Yabesh means dry.

15:11 And the rest of the words of Zekaryah, behold!  
They are written on the scroll of the words of the days  
of the kings of Yisra'el.

15:12 This was the word of **YAHWEH**  
which He spoke to Yahu saying,  
"Your sons to the fourth generation  
will sit on the throne of Yisra'el."  
And it existed according to this.

15:13 Shallum, son of Yabesh, reigned  
in the thirty ninth year of Uzziyah, the king of Yahudah.  
And he reigned a month of days at Shomeron.

Uzziyah means strength of YAHWEH.

15:14 And Menahem, son of Gadi,  
went up from Tirtzah.  
And he went to Shomeron.  
And he struck Shallum himself **תא**, son of Yabesh,  
at Shomeron.  
And he put him to death.  
And he reigned in his place.

Menahem means comforter.  
Gadi means fortunate.  
Tirtzah means pleasantness.

15:15 And the rest of the words of Shallum  
and the conspiracy which he led, behold!  
They are written on the scroll of the words of the days  
of the kings of Yisra'el.

15:16 And Menahem struck Tiphshah itself **תא**  
and everyone themselves **תא** who were in it  
and its borders themselves **תא** beside Tirtzah  
because they did not open *to him*.  
And he struck it.  
And he struck all the pregnant women themselves **תא**,  
splitting them open.

Tiphshah means ford, crossing.

15:17 In the thirty ninth year  
of Azaryah, king of Yahudah,  
Menahem, son of Gadi, reigned over Yisra'el  
ten years at Shomeron.

15:18 And he did bad in the eyes of **YAHWEH**.  
He did not turn away from the offenses of Yarob'am,  
son of Nebat, who caused to offend Yisra'el itself **תא**  
all his days.

15:19 Pul, the king of Ashshur,  
came against the land.  
And Menahem gave Pul a thousand talents of silver  
for his hand to be with him  
for the sake of strengthening the reign in his hand.

15:20 And Menahem caused to come forth  
the silver *itself* **תנא** of Yisra'el  
against all the mighty men of wealth,  
to give to the king of Ashshur from each man  
fifty shekels of silver.  
And the king of Ashshur returned.  
And he did not stay there in the land.

Pul - meaning unknown.  
Ashshur means to be straight. This is Assyria.

15:21 And the rest of the words of Menahem  
and all that he did, are they not written on the scroll  
of the words of the days of the kings of Yisra'el?

15:22 And Menahem slept with his fathers.  
And Pekahyah, his son, reigned instead of him.

Pekahyah means YAHWEH has opened.

15:23 In the fiftieth year  
of Azaryah, the king of Yahudah, Pekahyah, the son of  
Menahem, reigned over Yisra'el  
at Shomeron two years.

15:24 And he did the bad in the eyes of YAHWEH.  
He did not turn away from the sins of Yarob'am,  
son of Nebat, who caused to offend Yisra'el *itself* **תנא**.

15:25 And Pekah, son of Remalyah, his captain,  
conspired against him.  
And he struck him at Shomeron  
in the high palace of the king's house  
with Argob *himself* **תנא** and Aryeh *himself* **תנא**,  
And with him were fifty men from Gil'ad.  
And he put him to death.  
And he reigned in his place

Pekah means opened.  
Remalyah means YAHWEH has decorated.  
Argob means stony.  
Aryeh means lion.

15:26 And the rest of the words of Pekahyah  
and all that he did, behold.  
They are written on the scroll of the words  
of the days of the kings of Yisra'el.

15:27 In the fifty second year  
of Azaryah, king of Yahudah,  
Pekah, son of Remalyah,  
reigned over Yisra'el at Shomeron, twenty years.

15:28 And he did bad in the eyes of YAHWEH.  
He did not turn away from the offenses of Yarob'am,  
son of Nebat, who caused to offend Yisra'el *itself* **תנא**.

15:29 In the days of Pekah, king of Yisra'el,  
Tiglath Pileser, king of Ashshur came.  
And he captured Lyon *itself* **תנא**,  
and Abel Bet Ma'akah *itself* **תנא** and Yanowah *itself* **תנא**,  
and Kedesh *itself* **תנא**, and Hatzor *itself* **תנא**,  
and the Gil'ad *itself* **תנא** and the Galil *itself* **תנא**,  
all the land of Naphtali.  
And he removed them to Ashshur.

lyon means ruin.  
Abel Bet Ma'akah means plain of the house of depression.  
Yanowah means quiet.

Kedesh means sanctuary.  
Hatzor means village.  
Gil'ad means heap of witness.  
Galil means a circuit.  
Naphtali means my wrestling.

15:30 And Hoshea, son of Elah,  
led a conspiracy against Pekah, son of Remalyah.  
And he struck him.  
And he put him to death.  
And he reigned in his place  
in the twentieth year of Yahtam, son of Uzziyah.

Hoshea means deliverer.  
Elah means an oak; strength.

15:31 And the rest of the words of Pekah  
and all that he did, behold.  
They are written on the scroll  
of the words of the days of the kings of Yisra'el.

15:32 In the second year  
of Pekah, son of Remalyah,  
king of Yisra'el, Yahtam, son of Uzziyah,  
king of Yahudah, reigned.  
15:33 He was twenty five years old at his reigning.  
And he reigned sixteen years at Yerushalaim.  
And his mother's name was Yerusha,  
the daughter of Tzadok.

Yerusha means to occupy.  
Tzadok means just.

15:34 And he did right in the eyes of **YAHWEH**.  
He did according to all that his father, Uzziyah, did.

15:35 However, the high places  
were not taken away.  
The people were still sacrificing and burning incense  
at the high places.

He himself built the Upper Gate *itself* **nx**  
of The House of **YAHWEH**.

15:36 And the rest of the words of Yahtam  
and all that he did, are they not written on the scroll  
of the words of the days of the kings of Yahudah?

15:37 In those days **YAHWEH**  
began to send Retzin,  
king of Aram, and Pekah *himself* **nx**, son of Remalyah,  
against Yahudah.

Retzin means delight.

15:38 And Yahtam slept with his fathers.  
And he was buried with his fathers in The City of David,  
his forefather.  
And Ahaz, his son, reigned instead of him.

## Chapter 16

16:1 In the seventeenth year  
of Pekah, son of Remalyah,  
Ahaz, son of Yahtam, king of Yahudah, reigned.  
16:2 Ahaz was twenty years old at his reigning.  
And he reigned sixteen years at Yerushalaim.

And he did not do the right  
in the eyes of **YAHWEH**, his Elohim,

as his father David had done.

16:3 And he walked  
in the way of the kings of Yisra'el.  
But he also caused his son *himself* תא to pass over in fire  
according to the abominations of the nations  
whom YAHWEH had driven out, *they themselves* תא,  
from before the faces of the children of Yisra'el.

16:4 And he sacrificed and burned incense  
at the high places, and on the hills,  
and under every green tree.

16:5 Then Retzin, king of Aram  
and Pekah, son of Remalyah, king of Yisra'el,  
came up to Yerushalaim for war.  
And they laid siege against Ahaz.  
But they were not able to consume him.

16:6 At that time Retzin, king of Aram,  
returned Eylat *itself* תא to Aram.  
And he drove the men of Yahudah *themselves* תא  
from Eylat.  
And the Edomites went to Eylat.  
And they have dwelt there to this day.

16:7 And Ahaz sent messengers  
to Tiglath Pileser, king of Ashshur saying,  
"I myself am your servant and your son.  
Come up and deliver me  
from the hand of the king of Aram  
and from the hand of the king of Yisra'el  
who are standing up against me."

16:8 And Ahaz took the silver *itself* תא  
and the gold *itself* תא  
that was found in The House of YAHWEH  
and in the treasuries of the house of the king.  
And he sent it as a bribe to the king of Ashshur.

16:9 And the king of Ashshur  
listened attentively to him.  
And the King of Ashshur went up against Damascus.  
And he captured it.  
And he removed them to Kir.  
And he put to death Retzin *himself* תא.

16:10 And King Ahaz went to meet Tiglath Pileser,  
king of Ashshur, at Damascus.  
And he saw a slaughter site *itself* תא  
that was at Damascus.  
And King Ahaz sent to Uriyah the priest  
a likeness *itself* תא of the slaughter site  
and its plan *itself* תא according to all its workmanship.  
Uriah means fire of YAHWEH.

16:11 And Uriyah the priest  
built the slaughter site *itself* תא  
according to all that King Ahaz had sent from Damascus.  
According to this Uriyah the priest made it  
before King Ahaz came from Damascus.

16:12 And the king came from Damascus.  
And the king saw the slaughter site *itself* תא.  
And the king drew near beside the slaughter site.

And he caused offerings to go up upon it.

16:13 And he sent up in smoke his olah *itself* **תא** and his grain offering *itself* **תא**.

And he poured out his drink offering *itself* **תא**.

And he sprinkled the blood *itself* **תא** of his shelem offerings upon the slaughter site.

16:14 And the copper slaughter site *itself* **תא**

which was before the face YAHWEH

he brought near

from before the face *itself* **תא** of The House,

from between the new slaughter site

and The House of YAHWEH.

And put it *itself* **תא** on the north side of his altar.

16:15 And King Ahaz commanded

Uriyah the priest *himself* **תא** saying,

“On the great slaughter site you are to burn

the morning olahs *themselves* **תא**,

and the evening grain offerings *themselves* **תא**,

and the king’s olahs *themselves* **תא**

and his grain offerings, *themselves* **תא**

and the olahs *themselves* **תא** of all the people of the land,

and their grain offerings,

and their drink offerings.

And you are to sprinkle on it

all the blood of the olahs,

and all the blood of the slaughterings.

And the copper altar will be for me to inquire by.”

16:16 And Uriyah the priest did according to all that King Ahaz commanded.

16:17 And King Ahaz cut off the frames *themselves* **תא** of the stands.

And he removed from upon them

even the basins *themselves* **תא**.

And he took down the Sea *itself* **תא**

from over the copper oxen that were under it.

And he put it *itself* **תא** upon a pavement of stones.

16:18 And he covered the way of The Sabbath *itself* **תא**

which had been built in The House,

and the entrance of the king *itself* **תא**

he removed from The House of YAHWEH

before the face of the king of Ashshur.

16:19 And the rest of the words of Ahaz

which he did,

are they not written on the scroll of the words

of the days of the kings of Yahudah?

16:20 And Ahaz slept with his fathers.

And he was buried with his fathers in The City of David.

And Hizkiyah, his son, reigned in his place.

**Hizkiyah means strengthened by YAHWEH.**

## Chapter 17

17:1 In the twelfth year

of Ahaz, king of Yahudah,

Hoshea, son of Elah, reigned over Yisra'el at Shomeron,

nine years.

17:2 And he did bad in the eyes of YAHWEH,  
but not like the kings of Yisra'el who were before him.

17:3 Shalmaneser, king of Ashshur,  
came up against him.  
And Hoshea became his servant.  
And he rendered him tribute.

17:4 And the king of Ashshur  
found a conspiracy in Hoshea.  
Indeed, he had sent messengers to So,  
king of Mitsraim.  
And he had not brought a tribute to the king of Ashshur  
according to year by year.

And the king of Ashshur shut him up.  
And he and bound him in prison.

17:5 And the king of Ashshur  
went up into all the land.  
And he went up to Shomeron.  
And he besieged against it three years.

17:6 In the ninth year of Hoshea  
the king of Ashshur captured Shomeron *itself* **nx**.  
And he removed Yisra'el *itself* **nx** to Ashshur.

And he settled *they themselves* **nx** in Halah, and Habor,  
the River of Gozan, and in the cities of the Medes.

17:7 And it was because the children of Yisra'el  
had offended against YAHWEH, their Elohim,  
The One bringing them up from the land of Mitsraim,  
from under the hand of Pharaoh, king of Mitsraim.

And they revered other gods.  
17:8 And they walked according to the rules of the nations  
whom YAHWEH had driven out  
from before the faces of children of Yisra'el,  
and the kings of Yisra'el that they had made.

17:9 And the children of Yisra'el did secretly  
things which were not right before YAHWEH, their Elohim.

And they built for themselves high places in all their cities,  
from watchtowers to the city walls.

17:10 And they raised up for themselves  
pillars and Asherahs on every high hill  
and under every green tree.

17:11 And they burned incense there at all the high places  
like the nations whom YAHWEH had removed  
from before their faces.

And they did bad things  
for the sake of provoking to anger  
YAHWEH *Himself* **nx**.

17:12 And they served the idols  
of which YAHWEH had said to them,  
"You are not do *this matter itself* **nx**!"

17:13 And YAHWEH had testified  
in Yisra'el and Yahudah  
by the hand all of His prophets and every seer saying,  
"Turn back from your ways of what is bad!

And protect My directives,  
My rules according to all the instruction  
which I gave as direction  
to your forefathers themselves תא  
and which I sent to you by the hand  
of My servants the prophets.”

17:14 But they did not listen attentively.  
And they hardened their necks themselves תא  
like the necks of their forefathers  
who did not trust in **YAHWEH**, their Elohim,

17:15 And they rejected His rules themselves תא  
and His Covenant itself תא  
which He had made with their forefathers,  
and His testimonies themselves תא  
which He had witnessed against them.

And they went after emptiness.  
And they were empty.

And they *went* after the nations who were all around them  
of whom **YAHWEH** had directed they themselves תא  
for the sake of not doing like them.

17:16 And they abandoned  
all the directives themselves תא  
of **YAHWEH**, their Elohim.

And they made for themselves a molded image, two calves.  
And they made an Asherah.  
And they bowed themselves to all the host of the skies.  
And they served the Ba'al itself תא.

17:17 And they caused their sons themselves תא  
and their daughters themselves תא  
to pass over in fire.  
And they practiced divination and magic.

And they sold themselves for the sake of doing bad  
in the eyes of **YAHWEH**,  
for the sake of provoking Him to anger.

17:18 And **YAHWEH**  
was exceedingly enraged at Yisra'el.  
And He removed them from before His face.  
None remained except the tribe of Yahudah alone.

17:19 Even Yahudah did not protect  
the directives themselves תא of **YAHWEH**, their Elohim.  
And they walked in the customs of Yisra'el  
which they had made.

17:20 **And YAHWEH rejected**  
**all the seed of Yisra'el.**  
**And He afflicted them.**  
And He gave them into the hand of plunderers  
until He had cast them out from before His face.

17:21 Indeed, He tore Yisra'el  
from within the house of David.

And they caused to reign  
Yarob'am himself תא, son of Nebat.  
And Yarob'am drove away Yisra'el itself תא



from following after YAHWEH.

And he caused them to offend a great offense.

17:22 And the children of Yisra'el walked  
in all the offenses of Yarob'am which he did.  
They did not turn away from them

17:23 until YAHWEH removed Yisra'el itself תא  
from before His face as He had spoken  
by the hand of all His servants the prophets.

And Yisra'el was removed from their land to Ashshur  
as it is to this day.

17:24 And the king of Ashshur  
brought people from Babel, and from Kut, and from Avva,  
and from Hamat, and Sepharvaim.  
And he caused them to dwell in the cities of Shomeron  
instead of the children of Yisra'el.  
And they took possession of Shomeron.  
And they dwelt in its cities.

17:25 And it was at the beginning  
of their dwelling there.  
They did not revere YAHWEH Himself תא.

And YAHWEH sent among them the lions themselves תא.  
And they were killed by them.

17:26 And they spoke  
to the king of Ashshur saying,  
"The nations whom you have removed  
and placed in the cities of Shomeron  
do not know the regulations themselves תא  
of The Elohim of the land.  
And He has sent among them the lions themselves תא.  
And behold!  
They are putting to death they themselves תא  
because they do not know the regulations themselves תא  
of The Elohim of the land."

17:27 And the king of Ashshur commanded saying,  
"Cause to go there *one* from the priests  
whom you removed from there.  
And let him go and dwell there.  
And let him teach them the regulations themselves תא  
of The Elohim of the land."

17:28 And one of the priests came  
whom they had removed from Shomeron.  
And he dwelt in Bet El.  
And it existed that he taught they themselves תא  
how to revere YAHWEH Himself תא.

17:29 And they were making,  
nation by nation, its gods.  
And they set them down in the houses of the high places  
which the Shomeronites had made,  
nation by nation in the cities where they dwelt.

17:30 And the men of Babel  
made Sukkot Benot תא.  
And the men of Kuth made Nergal תא.  
And the men of Hamat made Ashima תא.  
17:31 And the Avvites made Nibhaz and Tartak תא.  
And the Sepharvites were burning

their children *themselves* תא in fire  
to Adrammelek and Anammelek,  
the gods of Sepharvaim.

17:32 And they revered **YAHWEH Himself** תא.  
And from every class they made for themselves  
priests of the high places.  
And they were preparing for them  
in the houses of the high places.

17:33 **YAHWEH Himself** תא they revered.  
But *their gods themselves* תא they were serving  
according to the regulations of the nations  
of which *they themselves* תא had removed.

17:34 To this day they are doing  
according to the former regulations.  
They are not revering **YAHWEH Himself** תא  
nor are they doing their rules or their regulations,  
or the instruction and directives  
which **YAHWEH** had given as direction  
to the children of Ya'akob *themselves* תא  
whose name He had named Yisra'el.

17:5 And **YAHWEH** had cut with *he himself* תא  
a covenant.  
And He had directed them saying,  
"You are not to revere other gods.  
And you are not to bow down to them.  
And you are not to serve them.  
And you are not to sacrifice to them.

17:36 Indeed, was it not **YAHWEH Himself** תא  
who brought up *you yourselves* תא  
from the land of Mitsraim with great power  
and with an outstretched arm?

*He Himself* תא you are to revere!  
And to Him you are to bow down!  
And to Him you are to sacrifice!

17:37 And *the rules themselves* תא  
and the regulations *themselves* תא  
and the instructions and the directives  
which were written for you  
you are to protect for the sake of doing all the days!

And you are not to revere other gods!

17:38 And The Covenant that I have cut  
with *you yourselves* תא you are not to forget!  
And you are not to revere other gods!

17:39 Indeed, **YAHWEH Himself** תא your Elohim,  
you are to revere!  
And He will deliver *you yourselves* תא  
from the hand of all your adversaries."

17:40 But they did not listen attentively.  
Indeed, they did according to their former regulations.

17:41 And these nations were revering  
**YAHWEH Himself** תא.  
But they were serving *their idols themselves* תא.

both their children and their children's children,  
According to what their fathers did  
they are doing to this day.

### Chapter 18

18:1 And it was in the third year  
of Hoshea, son of Elah,  
king of Yisra'el, that Hizkiyah, son of Ahaz,  
king of Yahudah, reigned.

18:2 He was twenty five years old at his reigning.  
And he reigned twenty nine years at Yerushalaim.  
And his mother's name was Abi, daughter of Zekaryah.  
Abi means my father.

18:3 And he did right in the eyes of YAHWEH  
according to all that his father David had done.

18:4 He himself removed  
the high places themselves תא.  
And he smashed the pillars themselves תא.  
And he cut down the Asherah themselves תא.  
And he crushed the copper serpent  
which Moshe had made because until those days  
the children of Yisra'el were burning incense to it.  
And they called it Nehushtan.

18:5 He trusted in YAHWEH,  
he Elohim of Yisra'el.  
And after him was none like him  
among all the kings of Yahudah,  
nor who were before him.

18:6 And he clung to YAHWEH.  
He did not turn aside from following Him.  
And he protected His directives  
which YAHWEH had directed Moshe himself תא.

18:7 And YAHWEH was with him.  
In wherever he went forth he acted wisely.

And he rebelled against the king of Ashshur.  
And he did not serve him.

18:8 He himself struck the Philistines themselves תא  
as far as Azzah and its borders themselves תא  
from watchtower to the city wall.

18:9 And it was in the fourth year of King Hizkiyah,  
which was the seventh year of Hoshea, son of Elah,  
king of Yisra'el.  
And Shalmaneser, king of Ashshur,  
came up against Shomeron and laid sieged against it.  
18:10 And they captured it at the end of three years.  
In the sixth year of Hizkiyah,  
that is the ninth year of Hoshea, king of Yisra'el,  
Shomeron was captured.

18:11 And the king of Ashshur  
removed Yisra'el itself תא to Ashshur.  
And he led them into Halah and Habor, the River of Gozan,  
and the cities of the Medes

18:12 because they had not listened attentively  
to the voice of YAHWEH, their Elohim.  
And they had passed over His Covenant itself תא,  
everything itself תא that Moshe,  
the servant of YAHWEH, had directed.

And they did not listen attentively.  
And they did not do them.

18:13 And in the fourteenth year of King Hizkiyah,  
Sancherib, King of Ashshur,  
came up against all the walled cities of Yahudah.  
And he captured them.

18:14 And Hizkiyah, king of Yahudah,  
sent to the king of Ashshur at Lakish saying,  
"I have offended.  
Turn back from against me.  
Whatever *itself* nx you put upon me I will carry."

And the king of Ashshur appointed upon Hizkiyah,  
the king of Yahudah, three hundred talents of silver  
and thirty talents of gold.

18:15 And Hizkiyah gave him all the silver *itself* nx  
that was found in The House of YAHWEH  
and in the treasuries of the king's house.

18:16 At that time Hizkiyah cut off  
the doors *themselves* nx of The Temple of YAHWEH  
and the doorposts *themselves* nx which Hizkiyah,  
king of Yahudah, had overlaid.  
And he gave it to the king of Ashshur.

18:17 And the king of Ashshur  
sent Tartan *himself* nx,  
and the chief eunuch *himself* nx,  
and the chief peace maker *himself* nx from Lakish,  
with a great army to Yerushalaim, to king Hizkiyah.

And they came to Yerushalaim.  
And they went up.  
And they came and stood at the channel of the upper pool  
which was on the highway to the Fuller's Field.

18:18 And they called to the king.  
And Elyakim, son of Hilkiyah, who was over the household,  
and Shebnah, the scribe, and Yo'ah, son of Asaph,  
the recorder, went out to them.

Elyakim means El of raising. Shebnah means to grow; growth. Yo'ah means kindred of YAHWEH.
--

18:19 And the chief peace maker said to them,  
"Please say to Hizkiyah,  
'Thus said the great king, the king of Ashshur,  
'What is this confidence in which you have trusted?  
18:20 You have spoken only words of the lip,  
counsel and force for battle.

Now upon whom are you trusting  
that you have rebelled against me?

18:21 Now behold!  
You are trusting in the staff of this broken reed, Mitsraim,  
which if a man leans on it  
it will go into his hand and pierce it.  
Thus is Pharaoh, king of Mitsraim,  
to all who are trusting in him.

18:22 And when you say to me,  
'We trust in YAHWEH, our Elohim.',  
is it not He whose high places *themselves* nx

and whose slaughter sites *themselves* **תא**  
Hizkiyah has removed?

And he has said to Yahudah and Yerushalaim  
"Before the face of this slaughter site at Yerushalaim  
you are to bow." '

18:23 And now please give a pledge  
to my sovereign *himself* **תא**  
the king of Ashshur *himself* **תא**.

And to you *yourselves* **תא** two thousand horses I will give  
if you are able to give for them riders upon them!

18:24 And how will you turn back *the face itself* **תא**  
of one *captain* of the least of my master's servants.

And will you trust in Mitsraim for chariots and horsemen?

18:25 Have I now come up without YAHWEH  
against this place to destroy it?  
YAHWEH said to me,  
'Go up against this land and destroy it.' "

18:26 Then Elyakim, son of Hilkiyah, and Shebnah,  
and Yo'ah said to the chief peace maker,  
"Please speak to your servants in the language of Aramaic.  
Indeed, we understand it.  
And do not speak to our people in the language of Yahudah  
in the ears of the people on the wall."

18:27 And the chief peace maker said to them,  
"Has my master sent me to your master  
and to you to speak *these words themselves* **תא**  
but not to the men sitting on the wall  
or the sake of eating their own dung *itself* **תא**  
and for the sake of drinking *their own urine itself* **תא**,  
with you?"

18:28 And the chief peace maker stood.  
And he called out with a loud voice  
in the language of Yahudah.  
And he spoke and said,  
"Hear the word of the great king, the king of Ashshur!

18:29 Thus said the king,  
'Do not let Hizkiyah deceive you  
because he is not able to deliver *you yourselves* **תא**  
out of his hand!

18:30 And do not let Hizkiyah cause *you yourselves* **תא**  
to trust in YAHWEH saying,  
"YAHWEH will deliver, will deliver us!"

And, "This city *itself* **תא** will not be given  
into the hand of the king of Ashshur." '

18:31 Do not listen attentively to Hizkiyah!

Indeed, thus said the king of Ashshur,  
'Make a blessing for *me myself* **תא**.

And come out to me.  
And eat man from his vine  
and each from his own fig tree.  
And drink each man from the waters of his cistern  
18:32 until I come.

Then I will take away *you yourselves* **תא**  
to a land like your own land,

a land of grain and new wine,  
a land of bread and vineyards,  
a land of olive trees and honey.  
And you will live.  
And you will not die.

But do not listen attentively to Hizkiyah  
when he misleads you yourselves **nx** saying,  
“YAHWEH will deliver us.”

18:33 Has any of the gods of the nations  
delivered, delivered its land itself **nx**  
from the hand of the king of Ashshur?

18:34 Where are the gods of Hamath and Arpad?  
Where are the gods of Sepharvaim, and Hena, and Ivvah  
that they delivered Shomeron from my hand?

18:35 Who among all the gods of the lands,  
who has delivered their land itself **nx** out of my hand,  
that YAHWEH should deliver Yerushalaim itself **nx**  
from my hand?”

18:36 But the people were silent.  
And they did not respond to him a word.  
Indeed, the command of the king was saying,  
“Do not respond for him.”

18:37 And Elyakim, son of Hilkiyah,  
who was over the household,  
and Shebna, the scribe,  
and Yo’ah, son of Asaph, the recorder,  
came to Hizkiyah with their garments torn.  
And they reported to him the words  
of the chief peace maker.

## Chapter 19

19:1 And it was as King Hizkiyah heard it.  
And he tore his clothes themselves **nx**.  
And he covered himself with sackcloth.  
And he went into The House of YAHWEH.

19:2 And he sent Elyakim himself **nx**  
who was over the household, and Shebna the scribe,  
and the elders of the priests themselves **nx**,  
being covered with sackcloth,  
to Yeshayah the prophet, son of Amotz.

Yeshayah means YAHWEH is deliverance.  
Amotz means strong.

19:3 And they said to him, “Thus said Hizkiyah,  
‘This day is a day of distress and rebuke and scorn  
because the children have come to birth  
but there is no power to give birth.

19:4 Perhaps YAHWEH, your Elohim,  
hears all the words themselves **nx**  
of the chief peace maker  
whom his master, the king of Ashshur,  
has sent to reproach The Living Elohim  
and He will judge against the words  
which YAHWEH, your Elohim, has heard.

And you are to lift up intercession  
for the remnant that is found.’ ”

19:5 And the servants of King Hizkiyah went to Yeshayah.  
19:6 And Yeshayah said to them,  
"Thus you are to say to your sovereign,  
'Thus said YAHWEH,  
"Do not be afraid of the presence of the words which you have heard with which the servants of the king of Ashshur have reviled Me Myself **אני**!"

19:7 Behold! I am to him an essence.  
And he will hear a report.  
And he will return to his land.  
And I will cause him to fall by the sword in his land." ' "

19:8 And the chief peace maker returned.  
And he found the king of Ashshur himself **אני** fighting against Libnah because he heard that he had journeyed from Lakish.

19:9 And the king heard concerning Tirhakah, king of Kush,  
"Behold! He has come out to fight you yourself **אני**."  
And he returned.

And he sent messengers to Hizkiyah saying,

19:10 thus he says,

"Speak to Hizkiyah, king of Yahudah saying,

'Do not let your Elohim in whom you yourselves **אני** are trusting deceive you saying,

"Yerushalaim will not be given into the hand of the king of Ashshur."

19:11 Behold! You yourselves **אני** have heard what the kings of Ashshur themselves **אני** have done to all lands, devoting them to destruction. And will you yourselves **אני** be delivered?

19:12 Have the gods of the nations delivered they themselves **אני** whom my fathers have destroyed, Gozan itself **אני**, and Haran itself **אני**, and Retzeph, and the sons of Eden who were in Tela'sar?

19:13 Where is the king of Hamat, and the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivvah?' "

19:14 And Hizkiyah received the letters themselves **אני** from the hand of the messengers. And he read them.

And he went up to The House of YAHWEH.  
And Hizkiyah spread them out before the face YAHWEH.

**qara'** - to call, to declare, to be called, to write, to read, to name, etc.  
This term has many meanings. It's used here in "he read them". In this context it suggest he read them out loud as though reading Scripture in an assembly.

19:15 And Hizkiyah prayed before the face of YAHWEH.  
And he said,  
"YAHWEH, The Elohim of Yisra'el,  
The One Who is dwelling between the cherubim,  
You Yourself **אני** are The Elohim!

To You alone belong all the kingdoms of the earth!  
You Yourself **אנך** have made  
the skies *themselves* **אנך** and the earth *itself* **אנך**!

19:16 Extend Your ears, **YAHWEH**, and hear!  
Open Your eyes, **YAHWEH**, and see!  
And listen attentively to *the words themselves* **אנך**  
of Sancherib which he has sent  
to reproach The Living Elohim.

19:17 Truly, **YAHWEH**, the kings of Ashshur  
have destroyed the nations *themselves* **אנך**  
and their lands *themselves* **אנך**.

19:18 And they have given their gods *themselves* **אנך**  
into the fire because they were not gods.  
Indeed, they were nothing but the work of men's hands,  
wood and stone.  
And they destroyed them.

19:19 And now, **YAHWEH**, our Elohim,  
please deliver us from his hand.

And all the kingdoms of the earth will know  
that You Yourself **אנך**, **YAHWEH**, are The Elohim,  
You alone!"

19:20 Then Yeshayah, son of Amotz,  
sent to Hizkiyah saying,  
"Thus said **YAHWEH**, The Elohim of Yisra'el,  
'What you have prayed to Me against Sancherib,  
king of Ashshur, I have heard.'

19: 21 This is the word which I, **YAHWEH**,  
have spoken concerning him,  
'Shame to you!  
Scorn to you!  
The virgin the daughter of Tzion,  
the daughter of Yerushalaim,  
has shaken her head behind you!

19:22 *Whom Himself* **אנך**  
have you reproached and reviled?  
And over Whom have you raised a voice  
and lifted up your eyes on high?

Against The Set Apart One of Yisra'el!

19:23 By the hand of your messengers  
you have reproached The Sovereign.  
And you yourself **אנך** have said,  
"With a multitude of my chariots I myself have come up  
to the height of the mountains, to the sides of Lebanon.  
And I will cut down its tall cedars, its choice cypress trees.  
And I will enter its lodging places of its borders,  
its thickest forest.  
19:24 I myself have dug and drunk waters of strangers.  
And with the soles of my feet  
I cause to dry up all the rivers of Mitsraim."

19:25 Have you not heard long ago  
I made it *itself* **אנך**?  
From days of old I formed it!  
Now I have caused it to come!  
And it exists for the sake of laying waste,  
ruinous heaps of walled cities.



19:26 And their inhabitants were short handed,  
dismayed, and put to shame.  
They were like the grass of the field and the green plants,  
as the grass on the housetops.  
And they were scorched before the face of standing grain.

19:27 And I know your sitting down,  
and your going out,  
and your coming in,  
and your rage *itself* nx against Me!

19:28 Indeed, your raging against Me  
and your arrogance have come up to My ears!

And I will place My hook in your nose  
and My bridle in your lips!  
And I will turn you back by the way in which you came!

19:29 And this is the sign for you.  
This year you will eat what grows of itself,  
and in the second year what springs from that.

And in the third year sow and reap,  
and plant vineyards and eat their fruit.

19:30 And the remnant delivered  
of the house of Yahudah  
will again take root downward and bear fruit upward.  
19:31 Indeed, out of Yerushalaim will come forth a remnant,  
and those delivered from Mount Tzion.  
The zeal of **YAHWEH** will do this.

19:32 Therefore thus said **YAHWEH**  
concerning the king of Ashshur,  
'He will not come into this city.  
And he will not shoot an arrow there.  
And he will not come before it with shield.  
And he will not build a siege mound against it.  
19:33 By the way that he came,  
by it he will return.  
And he will not come into this city,'  
- An Utterance of **YAHWEH** -

19:34 'And I will defend this city  
for the sake of delivering it,  
for My own sake and for the sake of David My servant.' "

19:35 And it was on that night itself.  
And a messenger of **YAHWEH** went out.  
And he struck in the encampment of Ashshur  
one hundred and eighty five thousand.

And they rose up early in the morning.  
And behold! All of them were corpses.

19:36 And they set out to journey.  
And they went.  
And Sancherib, king of Ashshur, returned.  
And he dwelt at Nineveh.

19:37 And it was as he was bowing himself  
in the house of Nisrok, his god,  
that his sons, Adrammelek and Shar'etser,  
struck him with the sword.

And they escaped into the land of Ararat.  
And his son, Esarhaddon, reigned instead of him.

## Chapter 20

20:1 In those days Hizkiyah was sick unto death.  
And Yeshayah, the prophet, son of Amotz, went to him.  
And he said to him, "Thus said YAHWEH,  
'Give direction to your household  
because you are going to die, you yourself **nx**."

And you will not live.' "

20:2 And he turned his face *itself* **nx**  
toward the wall.  
And he prayed to YAHWEH, saying,  
20:3 "Alas now YAHWEH!  
Remember please how *itself* **nx**  
I have walked before You in faithfulness  
and with a whole heart,  
and the good I have done in Your eyes."

And Hizkiyah wept, weeping greatly.

20:4 And it was before Yeshayah  
had gone out into the middle court.  
And the word of YAHWEH came to him saying,  
20:5 "Return and say to Hizkiyah, the ruler of My people,  
'Thus said YAHWEH, The Elohim of David, your father,  
"I have heard your prayer *itself* **nx**.  
I have seen your tears *themselves* **nx**."

Behold!  
I am *granting* healing for you.

On the third day you will go up to The House of YAHWEH.

20:6 And I will add to your days fifteen years.  
And from the hand of the king of Ashshur  
I will deliver you and this city *itself* **nx**.  
And I will defend this city *itself* **nx** for My own sake  
and for the sake of David, My servant.' "

20:7 And Yeshayah said,  
"Take a cake of figs."  
And they took a cake of figs.  
And they laid it on the boil.  
And he lived.

20:8 And Hizkiyah said to Yeshayah,  
"What is the sign that YAHWEH will *grant* healing to me  
and that I will go up to The House of YAHWEH  
the third day?"

20:9 And Yeshayah said, "This is the sign for you  
from YAHWEH *Himself* **nx** that YAHWEH will do  
the word *itself* **nx** which He has spoken.  
Shall the shadow go forward ten degrees  
or go backward ten degrees?"

20:10 And Hizkiyah said,  
"It would be easy for the shadow to go down ten degrees.  
No, but let the shadow return backward ten degrees."

20:11 And Yeshayah the prophet

called out to **YAHWEH**.

And He brought the shadow *itself* **תא** ten degrees backward according to how it had gone down on the sundial of Ahaz.

20:12 At that time Berodak Baladan, son of Baladan, king of Babel, sent letters and a gift to Hizkiyah because he heard that Hizkiyah had been sick.

20:13 And Hizkiyah listened attentively to them. And he showed them all his household treasure *itself* **תא**, the silver *itself* **תא**, and the gold *itself* **תא**, and the spices *themselves* **תא**, and the precious ointment *itself* **תא**, and his household armor *itself* **תא**, and all that was found *itself* **תא** among his treasures. There was not a thing in his house or in all his dominion that Hizkiyah did not show them.

20:14 And Yeshayah the prophet came to King Hizkiyah. And he said to him, "What did these men say? And from where did they come to you?" And Hizkiyah said, "They came from a distant land, from Babel."

20:15 And he said, "What have they seen in your house?" And Hizkiyah said, "Everything *itself* **תא** that is in my house they have seen. There is not a thing they have not seen among my treasures."

20:16 And Yeshayah said to Hizkiyah, "Listen attentively to the word of **YAHWEH**!

20:17 'Behold! The days are coming when all that is in your house, and what your fathers have treasured up until this day will be carried to Babel. Not a thing will be left!' said **YAHWEH**.

20:18 'And from your sons who are to be born to you, whom you bring forth, they will take. And they will be eunuchs in the palace of the King of Babel.' "

20:19 And Hizkiyah said to Yeshayah, "The word of **YAHWEH** which you have spoken is good!" And he said, "Is it not, if peace and faithfulness will exist in my days?"

20:20 And the rest of the words of Hizkiyah and all his might, and how he made the pool *itself* **תא**, and the channel *itself* **תא** and brought the water *itself* **תא** into the city, are they not written on the scroll of the words of the days of the kings of Yahudah?

20:21 And Hizkiyah slept with his fathers. And Menashe, his son, reigned in his place. **Menashe means causing to forget.**

## Chapter 21

21:1 Menashe was twelve years old at his reigning.  
And he reigned fifty five years in Yerushalaim.  
And his mother's name was Hephtzi'bah.

Hephtzi'bah means my delight is in her.

21:2 And he did bad in the eyes of YAHWEH  
according to the abominations of the nations  
which YAHWEH had driven out from the faces  
of the children of Yisra'el.

21:3 Indeed, he turned back.  
And he built the high places *themselves* **nx** of asherah  
which Hizkiyah his father had destroyed.  
And he caused to stand slaughter sites to Ba'al.  
And he made an asherah like the asherah  
which Ahab, king of Yisra'el, had made.  
And he bowed himself to all the assembly of the skies.  
And he served *they themselves* **nx**.

21:4 And he built slaughter sites  
in The House of YAHWEH  
of which YAHWEH had said,  
"In Yerushalaim I will place *My name itself* **nx**."

21:5 And he built slaughter sites  
for all the assembly of the skies  
in the two courtyards of The House of YAHWEH.

21:6 And he caused *his son himself* **nx**  
to pass over in fire.  
And he practiced magic.  
And he practiced used divination.  
And he used necromancers and mediums.

He did much evil in the eyes of YAHWEH  
for the sake of provoking Him to anger.

21:7 And he placed a carved image  
of the asherah he had made  
in The House of which YAHWEH had said to David  
and to Shelomoh, his son,  
"In this house and in Yerushalaim which I have chosen  
out of all the tribes of Yisra'el,  
I will place *My name itself* **nx** to eternity.

**'olam** - properly, concealed, i.e. the vanishing point.  
This is a very important Hebrew term. It represents their  
conception of the world as that which was visible. Anything  
not visible to them was unknown and unknowable. The  
vanishing point represent the distant horizon. Beyond it was  
time unknown. In our manner of reference this represents  
eternity.

21:8 And I will not again cause the feet of Yisra'el  
to wander from the soil  
which I have given to their forefathers  
if only they will guard themselves  
for the sake of doing according to all  
that I have directed them,  
and according to all the instruction  
that My servant Moshe has directed *they themselves* **nx**."

21:9 But they did not listen attentively.  
And Menashe caused them to go astray,  
for the sake of doing more of *the evil itself* **nx**.

than the nations whom YAHWEH had destroyed from before the faces of the children of Yisra'el.

21:10 And YAHWEH spoke by the hand of His servants, the prophets, saying,

21:11 "Because of what Menashe, king of Yahudah, has done, these abominations *being* more evil than all the Amorites did who were before him, and has also caused Yahudah to offend with his idols,

21:12 therefore thus said YAHWEH, The Elohim of Yisra'el, 'Behold! I am bringing harm upon Yerushalaim and Yahudah of which all who are hearing of it, both ears will tingle!

21:13 And I will stretch out over Yerushalaim the measuring line *itself* **תנ** of Shomeron and the plumb line *itself* **תנ** of the house of Ahab.

And I will wipe out Yerushalaim *itself* **תנ** like one wipes out the dish *itself* **תנ**, wiping it and turning it upon its face!

21:14 And I will abandon the remnant of My inheritance *itself* **תנ**!

And I will give them into the hand of their adversaries! And they will be for a plunder and for a spoil to all their adversaries

21:15 because of what they have done, the evil *itself* **תנ**, in My eyes!

And they have provoked to anger Me *Myself* **תנ** from the day in which their forefathers came out of Mitsraim even until this day.' "

21:16 And also, Menashe has shed innocent blood, exceedingly much, until he filled Yerushalaim *itself* **תנ** from one edge to another, besides his offense by which he caused to offend Yahudah *itself* **תנ**, for the sake of doing evil in the eyes of YAHWEH.

21:17 And the rest of the words of Menashe and all that he did, and the offenses with which he offended, are they not written on the scroll of the words of the days of the kings of Yahudah?

21:18 And Menashe slept with his fathers. And he was buried in the garden of his house, in the garden of Uzza. And his son, Amon, reigned instead of him.

**Amon means skilled.**

21:19 Amon was twenty two years old at his reigning. And he reigned two years at Yerushalaim. And the name of his mother was Meshullemet, the daughter of Harutz, of Yotbah.

Meshullemet means allied.  
Harutz means earnest.  
Yotbah means pleasantness.

21:20 And he did bad in the eyes of YAHWEH like his father Menashe had done.

21:21 And he walked in all the ways in which his father had walked.

And he served the idols *themselves* **nx**  
that his father had served.  
And he bowed himself to them.

21:22 And he abandoned **YAHWEH Himself nx**,  
The Elohim of his fathers.  
And he did not walk in the way of **YAHWEH**.

21:23 And the servants of Amon  
conspired against him.  
And they put to death the king *himself* **nx** in his house.

21:24 And the people of the land struck  
all those *themselves* **nx** who had conspired  
against King Amon.

And the people of the land caused to reign  
Yoshiyah *himself* **nx** instead of him.  
**Yoshiyah means founded by YAHWEH.**

21:25 And the rest of the words of Amon  
which he did,  
are they not written on the scroll of the words  
of the days of the kings of Yahudah?  
21:26 And he *himself* **nx** was buried in his tomb  
in the garden of Uzza.  
And his son, Yoshiyah, reigned in his place.

## Chapter 22

22:1 Yoshiyah was eight years old at his reigning.  
And he reigned thirty one years at Yerushalaim.  
And his mother's name was Yedidah,  
the daughter of Adayah, of Botzkat.

Yedidah means beloved.  
Adayah means YAHWEH has passed over.  
Botzkat means a swell of ground.

22:2 And he did right in the eyes of **YAHWEH**.  
And he walked in all the ways of his father David.  
And he did not turn aside right or left.

22:3 And it was in the eighteenth year  
of King Yoshiyah.  
And the king sent Shaphan *himself* **nx**, the scribe,  
son of Atzalyah, son of Meshullam,  
to The House of **YAHWEH** saying,

Shaphan means to conceal.  
Atzalyah means reserved by YAHWEH.  
Meshullam means allied.

22:4 "Go up to Hilkiyah the high priest.  
And let him bring to an end the silver *itself* **nx**,  
that is coming into The House of **YAHWEH**  
which the protectors of the doors  
have gathered from the people *themselves* **nx**.  
**Hilkiyah means allotment of YAHWEH.**

22:5 And let them give it into the hand  
of those doing the work,  
those accountable in The House of **YAHWEH**.

And let them give it *itself* **nx** to those doing the work  
in The House of **YAHWEH**  
for the sake of strengthening the breaches of the House,  
22:6 to craftsmen, and to builders and to wall builders,  
and for the sake of buying timber and cut stone

for the sake of strengthening the House itself נח.

22:7 However, you are not to make accountable they themselves נח because they are doing faithfully.”

22:8 And Hilkiyah the high priest said to Shaphan, the scribe, “I have found the Scroll of The Torah in The House of YAHWEH.” And Hilkiyah gave the scroll itself נח to Shaphan. And he read it *out loud*.

22:9 And Shaphan the scribe went to the king. And he returned word to the king himself נח. And he said, “Your servants have poured out the silver itself נח that was found in the House. And they have given it into the hand of those who doing the work those accountable in The House of YAHWEH.”

22:10 And Shaphan the scribe reported to the king saying, “Hilkiyah the priest has given me a scroll.

And Shaphan read it *out loud* to the king.

22:11 And it was as the king heard the words themselves נח of the Scroll of The Torah. And he tore his garments themselves נח.

22:12 And the king commanded Hilkiyah the priest himself נח and Ahikam himself נח, son of Shaphan, and Akbor himself נח, son of Mikayah, and Shaphan the scribe himself נח and Asayah himself נח, servant of the king saying,

Ahikam means brother raised up.  
Akbor means entangled.  
Mikayah means who is like YAHWEH.  
Asayah means made by YAHWEH.

22:13 “Go inquire of YAHWEH Himself נח on behalf of me, and on behalf of the people, and on behalf of all Yahudah, concerning the words of this scroll that has been found.

Indeed, great is the wrath of YAHWEH that is kindled against us because our forefathers have not listened attentively to the words of this scroll, for the sake of doing according to all that is written concerning us.”

22:14 Then Hilkiyah the priest, and Ahikam, and Akbor, and Shaphan, and Asayah went to Huldah the prophetess, the wife of Shallum, son of Tikvah, son of Harhas, keeper of the wardrobe. Now she was dwelling in Yerushalaim in the Second Quarter. And they spoke with her.

Huldah means to glide swiftly.  
Tikvah means a cord; to bind.  
Harhas means scraping.

22:15 And she said to them,  
'Thus says YAHWEH, The Elohim of Yisra'el,  
'Say to the man who sent you yourselves **nx** to Me,  
22:16 "Thus said YAHWEH,  
'Behold!

I am bringing harm upon this place  
and upon its inhabitants,  
all the words themselves **nx** of the scroll  
which was read to the king of Yahudah,  
22:17 in place of which they have abandoned Me  
and have burned incense to other gods  
for the sake of provoking Me to anger  
with all the works of their hands!

And My wrath has been kindled against this place!  
And it will not be quenched! ” ’

22:18 And to the king of Yahudah  
the one sending you yourselves **nx**  
for the sake of inquiring of YAHWEH Himself **nx**,  
thus you are to say to him,  
'Thus said YAHWEH, The Elohim of Yisra'el,  
"The words which you have heard,  
22:19 because your heart was tender  
and you humbled yourself before the face of YAHWEH  
as you heard what I have spoken against this place  
and against its inhabitants,  
for the sake of becoming a ruin and a curse,  
and you tore your garments themselves **nx**  
and you wept before Me,  
also even I Myself have listened attentively."

- An Utterance of YAHWEH -  
22:20 "For this cause, behold!  
I will gather you to your fathers.  
And you will be gathered to your grave in shalom.  
And your eyes will not see all the harm  
I Myself am bringing on this place." ’ ’

And they returned word to the king himself **nx**.

### Chapter 23

23:1 And the king sent.  
And they gathered to him all the elders  
of Yahudah and Yerushalaim.  
23:2 And the king went up to The House of YAHWEH,  
and all the men of Yahudah  
and all the inhabitants of Yerushalaim with he himself **nx**,  
and the priests, and the prophets, and all the people,  
from small until great.

**And he read out loud in their ears  
all the words themselves **nx**  
of the Scroll of The Covenant,  
the one found in The House of YAHWEH.**

23:3 And the king stood beside the pillar.  
And he cut The Covenant itself **nx**  
before the face of YAHWEH  
for the sake of walking after YAHWEH,  
and for the sake of protecting His directives  
and His testimonies themselves **nx**  
and His rules themselves **nx**  
with all one's heart and all one's life,  
for the sake of causing to stand



the words *themselves* **תָּא** of this Covenant,  
the one written on this scroll.

And all the people stood with The Covenant.

There were two pillars in front of The Temple. It was customary for the king to stand next to one of the pillars when major events were taking place. Doing so affirmed the integrity of whatever was being stated or done.  
**Note:** This is a major event. It is the renewal of The Covenant of Sinai, the entire Covenant, on the part of Yisra'el.

23:4 And the king commanded  
Hilkiah *himself* **תָּא**, the great priest,  
and the priests *themselves* **תָּא** of the second order  
and the guards of the doors *themselves* **תָּא**,  
to bring out of The Temple of YAHWEH  
all the objects *themselves* **תָּא**,  
the ones having been made for Ba'al, and for Asherah,  
and for all the assembly of the skies.  
And he burned them outside of Yerushalaim  
in the fields of Kidron.  
And he carried *their ashes themselves* **תָּא** to Bet El.

23:5 And he caused to cease  
the idolatrous priests *themselves* **תָּא**  
whom the kings of Yahudah had given  
and who turned incense into smoke  
at the high places in the cities of Yahudah  
and in the places all around Yerushalaim,  
and *those themselves* **תָּא** turning into smoke to Ba'al,  
to the sun and to the moon, and to the constellations,  
and to all the assembly of the skies.

23:6 And he brought out *the asherah itself* **תָּא**  
from The House of YAHWEH to outside Yerushalaim,  
to the Brook Kidron.  
And he burned it *itself* **תָּא** at the Brook Kidron.  
And he pulverized it.  
And he threw *its dust itself* **תָּא** on the graves  
of the sons of the people.

This is an act of defilement of the graves. The graves already represented defilement in Hebrew culture. But to throw this powder on them was a further act effectively declaring them to be utterly defiled. No sensitive Hebrew would dare to approach them after this.

23:7 And he tore down *the houses themselves* **תָּא**  
of the male cult prostitutes  
that were in The House of YAHWEH  
where the women wove hangings for the Asherah.

23:8 And he brought all the priests *themselves* **תָּא**  
from the cities of Yahudah.  
And he defiled *the high places themselves* **תָּא**  
where the priests had turned into smoke,  
from Geba to Be'er Sheba.

And he tore down *the high places themselves* **תָּא**  
*at the gates* which were at the entrance  
of the Gate of Yahoshua, the governor of the city,  
which were to the north of the men's gate to the city.

23:9 However, the priests of the high places  
did not come up to the slaughter site of YAHWEH

at Yerushalaim  
because they did not eat matzah among their kindred.

23:10 And he defiled The Tophet  
which is in The Valley of The Son of Hinnom  
in order that no man could cause his son *himself* תא  
or his daughter *herself* תא to pass over fire to Moloch.

23:11 And he caused to cease  
the horses *themselves* תא  
which the kings of Yahudah had given to the sun  
at the entrance to The House of YAHWEH  
by the room of Nathan Melek, the eunuch,  
that were in the courtyard.  
And the chariots of the sun *themselves* תא  
he burned with fire.

Nathan Melek means given by the king.

23:12 And the slaughter sites *themselves* תא  
that were on the roof of the upper room of Ahaz  
which the kings of Yahudah had made,  
and the slaughter sites *themselves* תא  
which Menashe had made in the two courtyards  
of The House of YAHWEH  
the king tore down.  
And he ran from there.  
And he threw their dust *itself* תא into the Brook Kidron.

23:13 And the king defiled  
the high places *themselves* תא  
that were in front of the face of Yerushalaim,  
which were to the south of The Mountain of Destruction  
which Shelomoh, king of Yisra'el, built for Ashtoreth,  
the abomination of the Tzidonians,  
and for Kemosh, the abomination of the Mo'abites,  
and for Milkom, the abomination of the children of Ammon.

23:14 And he smashed the columns *themselves* תא.  
And he cut down the Asherim *themselves* תא.  
And he filled their spaces *themselves* תא  
with bones of men.

23:15 And also the slaughter site *itself* תא  
that was at Bet El, and the high place which Yarob'am,  
son of Nebat, had made,  
by which he caused to offend Yisra'el *itself* תא,  
both that altar *itself* תא and the high place *itself* תא  
he tore down.  
And he burned the high place *itself* תא  
pulverizing it to powder.  
And he burned the Asherah.

23:16 And Yoshiyah turned around.  
And he saw the tombs *themselves* תא  
that were there on the mountain.  
And he sent,  
And he took the bones *themselves* תא out of the tombs.  
And he burned them on the slaughter site.  
And he defiled it according to the word of YAHWEH  
which the man of The Elohim had proclaimed  
who had proclaimed these words *themselves* תא.

23:17 And he said,  
"What tombstone is this that I see?"

And the men of the city said to him,  
"It is the tomb of the man of The Elohim  
who came from Yahudah  
and proclaimed these words themselves תנא  
which you have done against the altar of Bet El."

23:18 And he said, "Do not cause the man to move.  
No one is to move his bones."

And they let his bones escape  
with the bones themselves תנא  
of the prophet who came from Shomeron.

23:19 And all the houses  
of the high places themselves תנא  
that were in the cities of Shomeron  
which the kings of Yisra'el had made  
for the sake of provoking to anger **YAHWEH**  
Yoshiyah also took away.  
And he did to them according to all the actions  
he did in Bet El.

23:20 And he slaughtered  
all the priests themselves תנא  
of the high places who were there  
upon the slaughter sites.  
And he burned men's bones themselves תנא upon them.  
And he returned to Yerushalaim.

23:21 And the king directed  
all the people themselves תנא saying,  
"Prepare The Passover to **YAHWEH**, your Elohim,  
as it is written in this Scroll of The Covenant!"

23:22 Indeed, a Passover like this  
had not been prepared  
from the days of the judges who judged Yisra'el itself אנ,  
and all the days of the kings of Yisra'el  
and the kings of Yahudah.

23:23 However, in the eighteenth year  
of King Yoshiyah  
this Passover was prepared to **YAHWEH** at Yerushalaim.

23:24 And also the necromancers themselves תנא  
and the magicians themselves תנא  
and the teraphim themselves תנא  
and the idols themselves תנא,  
and all the abominations themselves תנא that were seen  
in the land of Yahudah and in Yerushalaim  
Yoshiyah removed in order to cause to stand  
the words themselves תנא of The Torah,  
those written on the scroll  
that Hilkiyah the priest found in The House of **YAHWEH**.

23:25 And before him there was no king like him  
who turned back to **YAHWEH** with all his heart,  
and with all his life,  
and with all his might,  
according to all The Torah of Moshe.  
And after him none rose up like him.

23:26 However, **YAHWEH** did not turn  
from the fierceness of His great wrath,

with which His wrath was kindled against Yahudah,  
because of all the provocations  
with which Menashe had provoked Him to anger.

23:27 And YAHWEH said,  
"Even Yahudah *itself* **תא**  
I will remove from before My face  
according to how I have removed Yisra'el *itself* **תא**.

And I will spurn *this city itself* **תא** which I have chosen,  
Yerushalaim *itself* **תא**, and the House *itself* **תא**  
of which I said, 'My name will be there.!'"

23:28 And the rest of the words of Yoshiyah  
and all that he did, are they not written on the scroll  
of the words of the days of the kings of Yahudah?

23:29 In his days Pharaoh Neko, king of Mitsraim,  
went up against the king of Ashshur,  
to The River Euphrates.  
And King Yoshiyah went out to him.  
And he put him to death *him* at Megiddo  
when he saw *he himself* **תא**.

23:30 And his servants caused him  
to ride dying from Megiddo.  
And they brought him to Yerushalaim.  
And they buried him in his tomb.  
And the people of the land took Yaho'ahaz *himself* **תא**,  
son of Yoshiyah.  
And they anointed *he himself* **תא**.  
And they caused *he himself* **תא**  
to reign in place of his father.  
**Yaho'ahaz means seized by YAHWEH.**

23:31 Yaho'ahaz was twenty three years old  
at his reigning.  
And he reigned three months at Yerushalaim.  
And his mother's name was Hamutal,  
the daughter of Yirmyah, of Libnah.

Hamutal means father-in-law of dew.  
Yirmyah means YAHWEH will elevate.

23:32 And he did bad in the eyes of YAHWEH  
according to all that his fathers had done.

23:33 And Pharaoh Neko bound him at Riblah  
in the land of Hamat as he was reigning at Yerushalaim.  
And he set a tribute over the land  
of one hundred talents of silver and a talent of gold.

23:34 And Pharaoh Neko caused to reign Elyakim,  
son of Yoshiyah, instead of his father Yoshiyah.  
And he changed *his name itself* **תא** to Yahoyakim.

And Yaho'ahaz *himself* **תא** he took.  
And he went to Mitsraim.  
And he died there.

23:35 And Yahoyakim gave  
the silver and gold to Pharaoh.  
Only he arranged for *the land itself* **תא**  
to give *the silver itself* **תא** by the mouth of Pharaoh.  
Each man according to his valuation he required

the silver *itself* **הָאֵל** and the gold *itself* **הָאֵל**  
of the people *themselves* **הָאֵל** of the land  
for the sake of giving it give to Pharaoh Neko.

23:36 Yahoyakim was twenty five years old  
at his reigning.  
And he reigned eleven years at Yerushalaim.  
And his mother's name was Zebidah,  
the daughter of Pedayah, of Rumah.

Zebidah means giving.  
Pedayah means YAHWEH has ransomed.  
Rumah means height.

23:37 And he did bad in the eyes of YAHWEH  
according to all that his fathers had done.

## Chapter 24

24:1 In his days Nebukadnetzar,  
king of Babel, came up.  
And Yahoyakim was his servant three years.  
And he turned back and rebelled against him.

24:2 And YAHWEH sent against him  
raiding bands of Kasdim *themselves* **הָאֵל**,  
and raiding bands of Aram *themselves* **הָאֵל**,  
and raiding bands of Mo'ab *themselves* **הָאֵל**,  
and raiding bands of the children of Ammon *themselves* **הָאֵל**.  
And He sent them against Yahudah  
for the sake of destroying it  
according to the word of YAHWEH  
which He had spoken by the hand  
of His servants the prophets.

The Kasdim are the Chaldeans.

24:3 Indeed, at the mouth of YAHWEH  
this came upon Yahudah for the sake of removing it  
from before His face because of the offenses of Menashe,  
according to all that he had done

24:4 and also because of the innocent blood  
which he poured out.

And he had filled Yerushalaim *itself* **הָאֵל**  
with innocent blood.

And YAHWEH was not willing to pardon.

24:5 And the rest of the words of Yahoyakim  
and all that he did, are they not written on the scroll  
of the words of the days of the kings of Yahudah?

24:6 And Yahoyakim slept with his fathers.  
And Yahoyakin, his son, reigned in place of him.  
Yahoyakim means established by YAHWEH.

24:7 And the king of Mitsraim  
no longer came out of his land again  
because the king of Babel had taken  
all that belonged to the king of Mitsraim  
from the River of Mitsraim to The River Euphrates.

24:8 Yahoyakin was eighteen years old  
at his reigning.  
And he reigned at Yerushalaim three months.  
And his mother's name was Nahushta,  
the daughter of Elnatan, of Yerushalaim.

Nahushta means copper.

Elnatan means gift of El.

24:9 And he did bad in the eyes of YAHWEH according to all that his father had done.

24:10 At that time the servants of Nebukadnetzar, king of Babel, came up against Yerushalaim. And they came.

And they laid siege against it.  
24:11 And Nebukadnetzar, king of Babel, came against the city.  
And his servants laid siege against it.

24:12 And Yahoyakin, king of Yahudah, and his mother, and his servants, and his heads, and his eunuchs went out to the king of Babel.

And the king of Babel took he himself נא in the eighth year of his reign.

24:13 And he brought out from there all the treasures themselves נא of The House of YAHWEH and the treasures of the king's house.

And he cut in pieces all the objects of gold themselves נא which Shelomoh, king of Yisra'el, had made in The Temple of YAHWEH according to what YAHWEH had spoken.

24:14 And he exiled all Yerushalaim itself נא, and all the leaders themselves נא and all the men of great strength themselves נא, ten thousand going into exile, and all the craftsmen and the metal workers.

None remained except the poor people of the land.

24:15 And he exiled Yahoyakin to Babel. And the king's mother herself נא, and the king's wives themselves נא, and his officers themselves נא, and the strong of the land themselves נא went into captivity from Yerushalaim to Babel.

24:16 And all the men of strength themselves נא, seven thousand, and craftsmen and metal workers, one thousand, all who were strong and able for battle, and the king of Babel brought them to Babel into exile.

24:17 And the king of Babel caused to reign Mattanyah himself נא, Yahoyakin's uncle, in his place. And he changed his name itself נא to Tzidkiyah.

Mattanyah means gift of YAHWEH.  
Tzidkiyah means the justice of YAHWEH.

24:18 Tzidkiyah was twenty one years old when he reigned. And he reigned eleven years at Yerushalaim. And his mother's name was Hamutal, the daughter of Yirmyah, of Libnah.

24:19 And he did bad in the eyes of YAHWEH according to all that Yahoyakim had done.

24:20 Indeed, on account of the anger of YAHWEH this existed against Yerushalaim and Yahudah until He had cast away they themselves תא from before His face.  
And Tzidkiyah rebelled against the king of Babel.

## Chapter 25

25:1 And it was in the ninth year of his reign, in the tenth month, on the tenth of the month. And Nebukadnetzar, king of Babel, he and all his forces, came against Yerushalaim. And they encamped against it. And they built a siege works against it all around.  
25:2 And they came to the city and laid siege against it until the eleventh year of King Tsidkiyah  
25:3 on the ninth of the month. And the famine was strong in the city. And there was no food for the people of the land.  
25:4 And the city wall was split open. And all the men of battle *went out* at night by way of the gate between two walls which were beside the king's garden. And the Kasdim were against the city all around. And the king went by way of the desert plain.

Kasdim is another name for the people of Babel, also known as the Chaldeans.

25:5 And the army of the Kasdim pursued after the king. And they overtook he himself תא in the desert plains of Yericho. And all his force was scattered from him.

25:6 And they seized the king himself תא. And they brought he himself תא up to the king of Babel at Riblah. And they spoke judgment to he himself תא.

25:7 And the sons of Tsidkiyah themselves תא they slaughtered before his eyes. And the eyes of Tsidkiyah himself תא they put out. And they bound him with copper shackles. And they brought him to Babel.

25:8 And in the fifth month, on the seventh of the month, which was the nineteenth year of King Nebukadnetzar, king of Babel, Nebuzaradan, the chief of the guard, a servant of the king of Babel, came to Yerushalaim.

25:9 And he set on fire The House of YAHWEH itself תא and the house of the king itself תא, and all the houses of Yerushalaim themselves תא. Even all the great houses themselves תא he set on fire with fire.

25:10 And the walls of Yerushalaim itself תא all around all the forces of the Kasdim who were with the captain of the guard tore down.

25:11 And the rest of the people themselves תא those remaining in the city and those themselves תא

who had fallen to the king of Babel  
and the rest of the multitude *itself* **תא**  
Nebuzaradan, the captain of the guard, took into exile.

25:12 But the poor of the land  
the captain of the guard left  
for the sake of vinedressers and farmers.

25:13 And the copper pillars *themselves* **תא**  
that were in The House of YAHWEH,  
and the stands *themselves* **תא**  
and the copper sea *itself* **תא**  
that were in The House of YAHWEH  
the Kasdim broke into pieces.  
And they carried away their copper *itself* **תא** to Babel.

25:14 And the pots *themselves* **תא**,  
and the shovels *themselves* **תא**,  
and the snuffers *themselves* **תא**,  
and the ladles *themselves* **תא**,  
and all the copper utensils *themselves* **תא**  
with which they served he took.

25:15 And the fire pans *themselves* **תא**  
and the basins *themselves* **תא**  
which were of gold, gold  
and which were of silver, silver  
the captain of the guard took.

25:16 The two pillars, the one sea, and the stands  
which Shelomoh had made for The House of YAHWEH,  
the copper was not weighed of all these utensils.

25:17 The height of one column was eighteen cubits  
and the capital on it was of copper.  
And the height of the capital was three cubits.  
And the network and pomegranates all around the capital  
were all of copper.  
And the second column was the same, with a network.

25:18 And the captain of the guard took  
Serayah *himself* **תא**, the great priest,  
and Tzephanyah *himself* **תא**, the second priest,  
and three door guards *themselves* **תא**.

Serayah means YAHWEH has prevailed.  
Tzephanyah means YAHWEH has concealed.

25:19 And from the city he took a one officer  
who was overseer over the men of battle  
and five men of those who saw the king's face  
who were found in the city,  
and the chief scribe *himself* **תא** of the assembly  
the one accountable for assembling  
the people of the land *themselves* **תא**,  
and sixty men of the people of the land  
who were found in the city.

25:20 And Nebuzaradan, captain of the guard,  
took *they themselves* **תא**.

And he caused *they themselves* **תא**  
to go to the king of Babel, to Riblah.

25:21 And the king of Babel struck *they themselves* **תא**.  
And he put them to death at Riblah in the land of Hamat.  
And he exiled Yahudah from upon its soil.

25:22 And the people, those remaining



in the land of Yahudah  
whom Nebukadnetzar, king of Babel, had left,  
even over them he appointed Gedalyah *himself* **תא**,  
son of Ahikam, son of Shaphan.

**Gedalyah means great is YAHWEH.**

25:23 And all the captains of the forces,  
they and their men,  
heard that the king of Babel had appointed  
Gedalyah *himself* **תא**.

And they came to Gedalyah at Mitzpah,  
even Yishma'el, son of Nethanyah, and Yahohanan,  
son of Kareah, and Serayah, son of Tanhumeth,  
the Netophathite, and Ya'azanyah, the son of a Ma'akathite,  
they and their men.

Yishma'el means El has heard.  
Nethanyah means gift of YAHWEH.  
Yahohanan means favored by YAHWEH.  
Kareah means bald.  
Tanhumeth means compassion.  
Ya'azanyah means listening to YAHWEH.

25:24 And Gedalyah swore to them and their men.  
And he said to them, "Do not be afraid  
of the servants of the Kasdim.  
Dwell in the land and serve the king of Babel *himself* **תא**.  
And it will be well with you."

25:25 And it was in the seventh month  
that Yishma'el, son of Nethanyah, son of Elishama,  
from the seed of the kingdom came  
and ten men with he *himself* **תא**.  
And he struck Gedalyah *himself* **תא**.  
And he put him to death,  
and the Yahudeans *themselves* **תא**,  
and the Kasdim *themselves* **תא**  
who were with he *himself* **תא** at Mitzpah.

**Elishama means El who listens.**

25:26 And all the people rose up, small and great,  
and the captains of the forces.  
And they went to Mitsraim because they were afraid  
before the faces of the Kasdim.

28:27 And it was in the thirty seventh year  
of the captivity of Yahoyakin, king of Yahudah,  
in the twelfth month, on the twenty seventh of the month.

And Evil Merodak, king of Babel, in the year that he reigned,  
lifted up the head *itself* **תא** of Yahoyakin, king of Yahudah,  
from the house of the prison.

25:28 And he spoke well to he *himself* **תא**.  
And he set his throne *itself* **תא** above the throne of the kings  
who were with he *himself* **תא** at Babel.

25:29 And he changed  
his prison garments *themselves* **תא**.  
And he ate food continually before his face  
all the days of his life.

25:30 And as his allotment, a continual allotment  
was given to him from the king *himself* **תא**,  
a daily word in its day all the days of his life.