

11. 2 Kings - Melakim

Version 3: 4-4-16

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 elohim 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 But a messenger of YAHWEH said to Eliyah, the Tishbite, “Get up!

Go up to confront the messengers of the king of Shomeron.

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

that you yourselves **אנכם** are going to inquire with Ba'al Zebub, the elohim 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. **אנכם**

And say to him, “Thus said YAHWEH,

‘Is there is no Elohim in Yisra'el

that you yourself **אנך** are sending to inquire of Ba'al Zebub, the elohim of Ekron?’

Therefore 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 mannner of the man

who came up to confront you

and spoke to you these words themselves **אנכם**?”

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 **אתך**
and your fifty men themselves **אתם**.”
And fire came down from the skies.
And it consumed he himself **אתו**
and his fifty themselves **אתם**.

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 **אתך**
and your fifty themselves **אתם**.”
And fire of The Elohim came down from the skies.
And it consumed he himself **אתו**
and his fifty themselves **אתם**.

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 **אתם**
and their fifties themselves **אתם**.
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
to inquire of Ba'al Zebub, the elohim of Ekron.
Is it there is no Elohim in Yisra'el to inquire with His word?
Therefore 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 Eliyah had spoken.

And Yahoram reigned in instead of him 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 at taking up Eliyah himself ^{HN} to The Heavens in a hurricane.

And Eliyah and Elisha were walking from Gilgal.

Elisha means El of abundance.

2:2 And Eliyah 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 ^{HN} from over your head?"

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

2:4 And Eliyah 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 ^{HN} from over your head?"

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

2:6 And Eliyah 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 Eliyah took his mantle *itself* אָתָּה.

And he rolled it up.

And he struck the waters *themselves* אָתָּה.

And it was split in two, here and there.

And the two of them passed over on parched ground.

The "mantle" of Eliyah 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 Eliyah 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 yo have asked is difficult.

If you see me *myself* אָתָּה as I am taken from you *yourself* אָתָּה

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 hurricane 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* אָתָּה 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* of Eliyah אָתָּה

which had fallen from him.

And he struck the waters *themselves* אָתָּה.

And he said,

"Where is YAHWEH, The Elohim of Eliyah, even He Himself?"

And he caused the waters *themselves* אָתָּה to be struck.

And they were split in two, here and there.

And Elisha passed over.

2:15 And when the sons of the prophets
who were in front of Yericho saw him.
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* **הוא**
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 Yericho.
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 death nor barrenness.'"
2:22 And the waters were healed to this day
according to the word of Elisha which he spoke.

2:23 And he went up from there to Bet El.
And as he was going up on the road.
And youth children came out from the town.
And they ridiculed him.
And they 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 Nazairite 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* of The Ba'al תנ which his father had made.

3:3 Except he adhered to the offenses of Yarob'am, son of Nebat, by which he caused Yisra'el *itself* תנ 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* תנ.

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* תנ to battle 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* תנ 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* תנ

by means of he *himself* תנ."

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 Eliyah."

3:12 And Yahoshaphat said,

"There is with he *himself* תנ 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 and the prophets of your mother."

And the King of Yisra'el said to him,

"No because YAHWEH has called these three kings for the sake of giving they *themselves* תנ 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 yourself תָּא, 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 תָּא 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 תָּא.

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 opposite side of the water itself תָּא
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 תָּא.

and 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 תָּא.

And they fled from before their faces.

And they went among them.

And they were striking the Mo'abites themselves תָּא.

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 Haraseth was left.

And the slingers surrounded it.

And they struck it.

תָּא Kir Hareseth 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 תָּא

who would have reigned instead of him.

And he offered him up as a burnt offering 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 **HN** know that your servant
was revering YAHWEH Himself **HN**.

And the lender has come for the sake of taking
my two sons themselves **HN** to be his slaves."

4:2 And Elisha said to her,

"What will I do for you?

Tell me, what exists for you in the house?"

And she said, "Your female servant
has nonthing 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 **HN**,
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 set out."

4:5 And she went from he himself **HN**,

And 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 **HN**.

And repay your debt itself **HN**.

And you yourself **HN** 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 cautious for us with all this care itself **HN**.
What is there to be done for you?
Should 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 **HN** 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 donkeys.
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 **HN**
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 donkey.
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 **HN** 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.
But 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 NN my master?
Did I not say, ‘Do not mislead me myself. NN’?”

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 NN 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 returned.
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 NN.
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 Then she went in and fell at his feet.
And she bowed herself to the ground.
And she picked up her son himself NN 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 firstfruits, 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
because 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 הוא 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 הוא my servant to you.
And you are to remove from him his leprosy."

5:7 And it was as the King of Yisra'el read the letter itself הוא.
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 הוא.
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 spoke to him.
And they said, "My father,
if the prophet had spoken to you a great word
would you not have done it?
Indeed because he said to you, 'Wash, and be purified...?'"
5:14 And he went down and 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 Elohim in all the earth,
except in Yisra'el.
And now, please accept a blessing
from your servant himself אנ."

5:16 But he said,
"By the life of YAHWEH before Whose facel 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
because no longer will your servant make a burnt offering
or slaughtering to other elohims except to YAHWEH.
5:18 For this word may YAHWEH pardon your servant.
Asmy master goes into the house of Rimmon to worship 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 word."
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 אנ 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 אנ

this Aramean from receiving from his hands
what he brought *itself* אנ.

By the life of YAHWEH if I run after him...

And I will accept anything from *he himself* אנ.”

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 ggrant 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* אנ.

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 But 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* אנ

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* אנ.”

And he answered, “I myself will go.”

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

And they came to The Yarden.

And they cut the wood.

6:5 And it was as *one* was causing to a beam to fall.

And *the head itself* אנ *of the axe* fell into the water.

And he cried out and said, “Alas my master!

And it was borrowed.

6:6 And the man of Elohim said, “Where did it fall?”

And he caused him to see *the place itself* אנ.

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 אנ that you speak in your bedroom."
6:13 And he said, "Go and see where he is.
And I will send and I will take 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 Elohim rose early to stand.
And he went out.
And behold! a force was surrounding the city itself אנ
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
because more are those who are with us ourselves אנ
than those who are with them."
6:17 And Elisha prayed.
And he said "YAHWEH, open now his eyes themselves אנ
and let him see."
And YAHWEH opened the eyes themselves אנ
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 אנ 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 will cause you yourselves אנ to come
to the man whom you are seeking."
And he caused they themselves אנ to go to Shomeron.

6:20 And it was as they came to Shomeron.
And Elisha said,
"YAHWEH, open the eyes *themselves* תנ of these men
and they will see."
And YAHWEH opened their eyes themselves תנ.
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 תנ,
"My father, do I strike, do I strike?"
6:22 But he said, "Do not strike.
Do you yourself תנ 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.
Ad 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 תנ.
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 was that a donkey'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 תנ.
And we will eat him today.
And my son himself תנ we will eat tomorrow.'
6:29 So we cooked my son himself תנ.
And we ate him.
And I said to her on the next day,
'Give your son himself תנ.
And we will eat him.'
But she has hidden her son himself תנ."
6:30 And it was as the king heard
the words themselves תנ of the woman.
And he tore his garments themselves תנ.
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 הוא.
And the king sent a man before his face.
It was before the messenger came to him.
And said to the elders,
“Do you see how this son of a murderer
has sent someone to take away my head itself הוא?
Look! as the messenger comes shut the door.
And confine he himself הוא 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 הוא.
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 הוא.
And he said, “Behold!
if YAHWEH is making windows in the skies
will this word exist?”
And he said, “Behold!
You will to 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 when 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 a man was there.

7:6 And YAHWEH had caused
the encampment itself הוא 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 of the Hittites themselves הוא
and the kings of the Egyptians themselves הוא
to come against us!”

7:7 And they stood up.
And they fled at dusk.
And they left their tents themselves הוא,
and their horses themselves הוא,
and their donkeys themselves הוא.

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 donkeys 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* אָנֹכִי 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* אָנֹכִי.
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* אָנֹכִי 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* אנ.
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* אנ at the gate.
And he died.

Chapter 8

8:1 And Elisha spoke to the woman whose *son himself* אנ
he had caused to live saying,
"Get up and go, *you yourself* אנ and your household,
and sojourn at wherever you can sojourn
because 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 Elohim saying,
"Please relate to me *all the great things themselves* אנ
Elisha has done."
8:5 And it was as he was relating to the king
how itself אנ he had caused to live the dead *himself* אנ.
And behold!
The woman whose *son himself* אנ 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* אנ that was hers
and *all the income of the field itself* אנ
from the day that she left the land *itself* אנ 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 Elohim.
And inquire of YAHWEH *Himself* אנ
from *he himself* אנ 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* תָּנָח.
And he placed 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 harm *itself* תָּנָח
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 shown that you yourself תָּנָח
are to be king over Aram!"

8:14 And he went from Elisha *himself* תָּנָח.
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 instead of him.

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 when he reigned.
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* תָּנָח
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 made a king over themselves.
8:21 And Yahoram passed over to Tsa'ir,
and all his chariots with him.
And it was that he got up by night.
And he struck the Edomites *themselves* תָּנָח
those surrounding him
and the captains of the chariots *thsmelves* תָּנָח.
And the people fled to their tents.

Tsa'ir means little, few.

8:22 Yet Edom has been in revolt
from under the hand of Yahudah to this day.
Then Libnah revolted at the same time.

Libnah means white tree.

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 Ahazyahu, his son, reigned instead of him.

Ahazyahu means YAHWEH has seized.

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

8:26 Ahazyahu was twenty two years old
when he reigned.

And he reigned one year at Yerushalaim.
And the name of his mother was Athalyahu,
the granddaughter of Omri, King of Yisra'el.

Athalyahu means YAHWEH has constrained.
Omri means to heap.

8:27 And he walked in the way of the house of Ahab.
And he did the 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,
to battle against Haza'el, King of Aram, at Ramoth Gil'ad.

And the Arameans struck Yahoram himself הוא.

8:29 And King Yahoram returned
to heal 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.
Then Ahazyahu, son of Yahoram, the King of Yahudah,
went down to see Yahoram himself הוא, 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 Ramoth 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 הוא to an inner room.

Yahu means He is YAHWEH.
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 for a 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 the prophets,
went to Ramoth 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* חנ.
 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 give up the household of Ahab *itself* חנ
 like the house of Yarob'am, son of Nebat
 and like the house of Ba'asha, son of Ahiyah.
 9:10 And Izebel *herself* חנ the dogs will eat
 in the allotmen 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* חנ know the man *himself* חנ
and his babbling *itself* חנ."
 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 a shofars saying, "Yahu reigns!"

9:14 And Yahu, son of Yahoshaphat, son of Nimshi,
 conspired against Yahoram.
 And Yahoram had been guarding Ramoth Gilad,
 he and all Yisra'el against Haza'el, King of Aram.
 9:15 And King Yahoram had returned to Yizre'el
 to heal 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 breathing creature
 that has not gone forth to escape from the city
 to go and declare 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* חנ.

9:17 And a watchman was standing upon the tower in Yizre'el.
 And he saw the multitude of Yahu *itself* חנ
 as it was coming.

And he said, "I myself see a multitude of men."
And Yahoram said, "Take a horse man.
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 Ahazyahu, 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 ^{הוא}
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 Ahazyahu, "Deceit Ahazyahu!"
9:24 And Yahu filled his hand with his bow.
And he struck Yahoram himself ^{הוא} 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 him up!
And throw him into the allotment
of the field of Naboth, the Yizre'elite!
Indeed remember I myself and you yourself ^{אתה}
were riding together ourselves ^{אנחנו} behind Ahab his father.
And YAHWEH raised up this utterance itself ^{הוא} over him,

Bidkar means assassin.
Naboth means produce.

9:26 'Is it not the blood of Naboth himself ^{הוא}
and the blood of his sons themselves ^{הוא}
that I saw yesterday?' utters YAHWEH.
'And I will repay it to you in this allotment,' utters 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 ^{אנ} 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 ^{אנ}

to ride to Yerushalaim.

And they buried he himself ^{אנ} in his tomb with his forefathers
in the City of David.

9:29 And in the eleventh year of Yehoram, 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 ^{אנ}.

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 ^{אנ}? 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 ^{אנ} 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 ^{אנ} are with your master's sons

and you yourselves ^{אנ} 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 אנ are for me,
and if you yourselves אנ will listen attentively to my voice
you are to take the heads themselves אנ 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 אנ of the city
they themselves אנ.

10:7 And it was as the letter came to them.
And they took the king's sons themselves אנ.
And they slaughtered seventy men.
And they placed their heads themselves אנ 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 אנ 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 אנ are just.
Behold! I myself conspired against my master.
And I killed him.

But who has struck all these themselves אנ?
10:10 You are to know now that not one word of YAHWEH
which YAHWEH spoke concerning the house of Ahab
falls to the ground because YAHWEH has done
what He spoke by His servant, Elijah."

10:11 And Yahu struck all those remaining themselves אנ
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 אנ
of Ahazyahu, King of Yahudah.

And he said, "Who are you yourselves אנ?"
And they said, "We are kindred of Ahazyahu.
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 Yahunadab himself אנ, son of Rekab,
coming to meet him.
And he greeted him.

And he said to him, "Is your heart itself הוא right,
according to what my heart is toward your heart?"
And Yahonadab said, "It is."
Yahu said, "Then *if* it is give me your hand itself הוא."
And he gave him his hand.
And he went up to him into the chariot.
10:16 And he said, "Come with me myself הוא.
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 הוא
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 הוא.
And he said to them,
"Ahab served Ba'al himself הוא 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 slaughtering 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 הוא 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 Yahonadab, 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 from 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 הוא
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 column of the Ba'al itself הוא.

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 Torah 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 Reubenites, and the Menashshehites, 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 instead of him. **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 Ahazyahu. And when she saw that her son was dead, And she stood up and destroyed all the seed of the kingdom *themselves* **תנ**.
11:2 But Yahosheba, the daughter of King Yahoram, sister of Ahazyah, took Yo'ash *himself* **תנ**, son of Ahazyah. And she stole *he himself* **תנ** from the midst of the king's sons, the ones put to death, *he himself* **תנ** and his nurse *herself* **תנ**. And they hid *he himself* **תנ** 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* **תנ** 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* **תנ** of the hundreds with the Karites and the runners, *they themselves* **תנ**, to the House of YAHWEH to him. And he cut a covenant for them. And he caused *they themselves* **תנ** to swear an oath in the House of YAHWEH. And he showed to *they themselves* **תנ**

the son of the king *himself* הוא.

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 protect the watch *itself* הוא 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* הוא 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.

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

And be with the king *himself* הוא 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* הוא

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* הוא and the shields *themselves* הוא

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* הוא.

And he gave to him the consecration *itself* הוא

and the testimony *itself* הוא.

And they cause to reign *he himself* הוא.

And they anointed him.

And they clapped hands and said, "May the king live!"

11:13 And Athalyah heard the noise *itself* הוא

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 the blew on trumpets.

And Athalyah tore her garments *themselves* הוא

And she cried out, "Treason! Treason!"

11:15 And Yahoyada the priest directed the captains of the hundreds *themselves* הוא,

the officers of the forces.

And he said to them,

"Take her *herself* הוא outside the ranks.

And one following after her you are to kill with the sword."

Because the priest had said,

"Do not I 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* תָּנָה between YAHWEH and the king and the people for the sake of being the people of 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* תָּנָה and its images *themselves* תָּנָה. They smashed them well.

And Mattan *himself* תָּנָה, 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 of the hundreds *themselves* תָּנָה, and the Karites *themselves* תָּנָה, and the runners *themselves* תָּנָה, and all the people of the land *themselves* תָּנָה And they brought down the king *himself* תָּנָה 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* תָּנָה with the sword in the king's house.

11:21 (T12.1) Yaho'ash was seven years old when he reigned.

Chapter 12

12:1 (T12.2) In the seventh year of YAHU Yaho'ash reigned. And he reigned forty years at Yerushalaim. And his mother's name was Tsibyah, of Be'er Sheba. Tsibyah means the splendor of YAHWEH.

12:2 (T12.3) And Yaho'ash did right in the eyes of YAHWEH all the days that Yahoyada the priest instructed him.

12:3 (T12.4) However, the high places were not taken away. The people were still slaughtering and burning incense at the high places.

12:4 (T12.5) And Yaho'ash said to the priests, "All the set apart silver which is brought into the House of YAHWEH, all the silver passing over, the silver valuation of a man's life, all the silver being lifted up by a man's heart is to be brought into the House of YAHWEH.

12:5 (T12.6) let the priests take for themselves, each from his acquaintance *himself* תָּנָה. And they are to strengthen the breaches *themselves* תָּנָה of the House at everywhere a breach is found there."

12:6 (T12.7) And it was in the twenty third year of King Yaho'ash. The priests had not strengthened the breaches *themselves* תָּנָה of the House.

12:7 (T12.8) 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* תָּנָה of the House? And now you are not to accept silver from your acquaintances *themselves* תָּנָה, because 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 (T12.9) And the priests agreed that they would not accept silver from the people themselves תָּנִין nor strengthen the breaches themselves תָּנִין of the House.

12:9 (T12.10) And Yahoyada the priest took a chest. And he pierced a hole in its lid. And he set it itself תָּנִין beside the slaughter site on the right side as a man comes into the House of YAHWEH. And the priests there to protect the doorway put there all the silver itself תָּנִין that was 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 (T12.11) 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 תָּנִין that was found in the House of YAHWEH.

12:11 (T12.12) And they gave the weighed silver itself תָּנִין 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 building in the House of YAHWEH,

12:12 (T12.13) and to wall builders and stonecutters, and for buying timber and cut stone for the sake of strengthening the breaches themselves תָּנִין of the House of YAHWEH, and for all that was sent out for strengthening the House.

12:13 (T12.14) 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 (T12.15) because they gave it for the work of the workmen.

And they strengthened the House of YAHWEH itself תָּנִין with it.

12:15 (T12.16) And they did not require an accounting of the men themselves תָּנִין who were given the silver itself תָּנִין into their hands to give for the doing of the workmanship because they did faithfully.

12:16 (T12.17) 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 (T12.18) 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 (T12.19) And Yaho'ash, King of Yahudah, took all the set apart things themselves תָּנִין that his fathers had set apart, Yahoshaphat, and Yahoram, and Ahazyahu, Kings of Yahudah, and his own set apart things themselves תָּנִין, and all the gold itself תָּנִין 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.
Then he went away from against Yerushalaim.

12:19 (T12.20) 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 (T12.21) And his servants rose up.
And they joined in a conspiracy.

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

12:21 (T12.22) For Yahozakar, son of Shim'ath,
and Yahozabad, son of Shomer, his servants,
struck him and he died.

And they buried he himself NN with his forefathers
in the City of David.

And Amatsyah, his son reigned instead of him.

Yahozakar means YAHWEH took note.
Shim'ath means annunciation.
Yahozabad means endowed by YAHWEH.
Shomer means keeper.
Amatsyah means strength of YAHWEH.

Chapter 13

13:1 In the twenty third year of Yo'ash, son of Ahazyahu,
King of Yahudah, Yeho'ahaz, son of Yahu,
reigned over Yisra'el at Shomeron.

And he reigned seventeen years.

13:2 And he did the 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 NN.

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 Yeho'ahaz sought the face itself NN of YAHWEH.

And YAHWEH listened attentively to him

because He saw the oppression itself NN of Yisra'el,
because the King of Aram oppressed they themselves NN.

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 NN.

They walked in them.

And also the Asherah stood in Shomeron.

13:7 Indeed there did not remain of the people of Yeho'ahaz
except only 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 Yeho'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 So Yaho'ahaz slept with his fathers.

And they buried him at Shomeron.

And Yo'ash his son reigned instead of him.

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

13:11 And he did the 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 תנ.
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 Amatsyah,
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 תנ of which he died with it.

And Yo'ash, the King of Yisra'el, went down to him.

And wept over his face.

And he said, "O 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

and the arrow of deliverance from Aram

because you are to strike Aram itself תנ

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 against him.

And he said, "You should have struck five or six times

Then you would have struck Aram itself תנ

until it was consumed.

But now you will strike Aram itself תנ 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 תנ.

And threw the man himself תנ 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 תנ
all the days of Yeho'ahaz.

13:23 But YAHWEH showed favor to they themselves תנ.

And He had compassion on them.

And He turned toward them for the sake of His covenant
with Abraham, Yitshak, 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 instead of him.
13:25 And Yaho'ash, son of Yeho'ahaz
took the cities themselves **הָנָן** from the hand of Ben Hadad,
son of Haza'el, which he had taken out of the hand
of Yeho'ahaz his father in battle.
Yo'ash struck him three times.
And he recovered the cities themselves **הָנָן** of Yisra'el.

Chapter 14

14:1 In the second year of Yo'ash, son of Yo'ahaz,
King of Yisra'el, Amatsyah, son of Yo'ash,
King of Yahudah, reigned.
14:2 He was twenty five years old when he reigned.
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 the right in the eyes of YAHWEH
only 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 slaughtering 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 **הָנָן**,
the ones had struck the king himself **הָנָן**, his father.

14:6 But the children themselves **הָנָן** of those striking him
he did not put to death according to what is written
in the Book of the Torah of Moshe,
in which YAHWEH 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
because each man on account of his own offense
is to be put to death."

14:7 He himself struck Edom itself **הָנָן**
in the Valley of Salt, ten thousand.
And he captured Sela itself **הָנָן** in battle.
And he called its name itself **הָנָן** 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 Amatsyah sent messengers to Yaho'ash,
son of Yeho'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 Amatsyahu,
King of Yahudah, saying,
"The thistle that was in Lebanon
sent to the cedar that was in Lebanon saying,
'Give your daughter herself **הָנָן** to my son for a wife.'
And an animal of the field that was in Lebanon passed over.
And it trampled the thistle itself **הָנָן**.
14:10 You have struck, you have struck Edom itself **הָנָן**.
And you have lifted up your heart with honor.
But stay stay in your house.
And why do you stick out your nexy into harm
and cause to fall you yourself **הָנָן** and Yahudah with you?"
14:11 But Amatsyah did not listen attentively.
And Yaho'ash, King of Yisra'el, went up.
And they saw faces, he himself and Amatsyah,
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 Amatsyah himself הָנָן 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 הָנָן
and all the objects themselves הָנָן
that were found in the House of YAHWEH
and in the treasuries of the king's house,
and the sons of hostage themselves הָנָן.
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 Amatsyah,
King of Yahudah, are they not written on the scroll
of the words of the days of the kings of Yisra'el?

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

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

14:18 And the rest of the words of Amatsyah,
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 brought he himself הָנָן 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 הָנָן.
And he was sixteen years old.

Azaryah means YAHWEH has helped.

And he himself הָנָן reigned instead of his father, Amatsyah.

14:22 He himself built Eylat itself הָנָן.

And he returned it to Yahudah
after the king slept with his fathers.

14:23 In the fifteenth year of Amatsyah, 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 fortyone years.

14:24 And he did the 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 הָנָן.

14:25 He himself returned the border itself הָנָן of Yisra'el
from Lebo Hamath 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* ^{הנ} of Yisra'el was very bitter.

And the end was none restrained,
and there was none abandoned helping Yisra'el.

14:27 And YAHWEH had not said
that He would wipe out the name of Yisra'el *itself* ^{הנ}
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* ^{הנ} and Hamath *itself* ^{הנ}
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 instead of him.

Zekryah means YAHWEH has taken note.

Chapter 15

15:1 In the twenty seventh year of Yarob'am, King of Yisra'el,
Azaryah, son of Amatsyah, King of Yahudah, reigned.

15:2 He was sixteen years old when he reigned.
And he reigned fifty two years in Yerushalaim.

And his mother's name was Yekolyahu, of Yerushalaim.

Yekolyahu means YAHWEH will enable.

15:3 And he did the right in the eyes of YAHWEH
according to all that his father, Amatsyah did.

15:4 Only the high places were not taken away.
The people were still slaughtering and burning incense
at the high places.

15:5 And YAHWEH struck the king *himself* ^{הנ}.
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* ^{הנ}.

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* ^{הנ} with his fathers
in the City of David.

And Yahtam, his son, reigned instead of him.

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* ^{הנ}.

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 instead of him.

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 was 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* תנ, son of Yabesh,
at Shomeron.

And he put him to death.

And he reigned instead of him.

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 Tiphseh *itself* תנ
and everyone *themselves* תנ who were in it
and its borders *themselves* תנ beside Tirtzah
because they did not open *to him*.

And he struck it.

And he struck all the pregnant women *themselves* תנ
splitting them open.

Tiphseh 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 the 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* תנ
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 to strengthen the reign in his hand.

15:20 And Menahem caused to come forth
the silver *itself* תנ 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 So 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* תנ.

15:25 And Pekah, son of Remalyahu, his captain,
conspired against him.
And he struck him at Shomeron

in the high palace of the king's house
with Argob himself אָרְגוֹב and Aryeh himself אַרְיֵה,
And with him were fifty men from Gil'ad.
And he put him to death.
And he reigned instead of him.

Pekah means opened.
Remalyahu 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 Remalyahu, reigned over Yisra'el at Shomeron,
twenty years.

15:28 And he did the 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 יִשְׂרָאֵל.

15:29 In the days of Pekah, King of Yisra'el,
Tiglath Pileser, King of Ashshur came.
And he captured lyon itself לְיוֹן,
and Abel Bet Ma'akah itself אֶבֶל בֵּית מַאֲכָה, and Yanowah itself יָנוּוָה,
and Kedesh itself קֶדֶשׁ, and Hatzor itself חַצְזוֹר,
and the Gil'ad itself גִּילְעָד, and the Galil itself גַּלִּיל,
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 Remalyahu.
And he struck him.
And he put him to death.
And he reigned instead of him
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 Remalyahu,
King of Yisra'el, Yatham, son of Uzziyahu,
King of Yahudah, reigned.

15:33 He was twenty five years old when he reigned.
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 the 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 slaughtering and burning incense
at the high places.

He himself built the Upper Gate itself בֵּית הַמִּזְבֵּחַ הַגָּדוֹל
of the House of YAHWEH.

15:36 And the rest of the words of Yatam 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* **PN**, son of Remalyahu, against Yahudah.

Retzin means delight.

15:38 And Yatam 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 Remalyahu, Ahaz, son of Yatam, King of Yahudah, reigned.

16:2 Ahaz was twenty years old when he reigned. 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. and he also caused his son *himself* **PN** to pass over in fire according to the abominations of the nations whom YAHWEH had dispossessed, *they themselves* **PN**, from before the faces of the children of Yisra'el.

16:4 And he slaughtered 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 Remalyahu, King of Yisra'el, came up to Yerushalaim to battle. 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* **PN** to Aram.

And he drove *the men of Yahudah themselves* **PN** 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* **PN** and *the gold itself* **PN** 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 it to Kir.

And he put to death *Retzin himself* **PN**.

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

Uriah means fire of YAHWEH.

16:11 And Uriyah the priest built *the slaughter site itself* **PN** 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 הוא.
 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 הוא
 and his grain offering itself הוא.
 And he poured out his drink offering itself הוא.
 And he sprinkled the blood itself הוא of his shelem offerings
 upon the slaughter site.
 16:14 And the copper slaughter site itself הוא
 which was before the face YAHWEH
 he brought it near from before the face itself הוא of the House,
 from between the new slaughter site
 and the House of YAHWEH.
 And put it itself הוא on the north side of his altar.
 16:15 And King Ahaz commanded
Uriyah the priest himself הוא saying,
 "On the great slaughter site you are to burn
the morning olahs themselves הוא,
 and the evening grain offerings themselves הוא,
 and the king's olahs themselves הוא
 and his grain offerings, themselves הוא
 and the olahs themselves הוא 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 of the stands themselves הוא.
 And he removed from upon them
 even the basins themselves הוא.
 And he took down the Sea itself הוא
 from over the copper oxen that were under it.
 And he put it itself הוא upon a pavement of stones.
 16:18 And he covered over the way of The Sabbath itself הוא
 which had been built in the House.
 And the entrance of the king itself הוא
 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 Hizkiyahu, his son, reigned instead of him.
Hizkiyahu 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 the 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 rendered him tribute.
 17:4 But the King of Ashshur found a conspiracy in Hoshea
 because he had sent messengers to So, King of Egypt.
 And he had not brought a tribute to the King of Ashshur
 as year by year.

And the King of Ashshur shut him up 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* תנ.

And he removed Yisra'el *itself* תנ to Ashshur.

And he settled they *themselves* תנ 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, Who had brought them up from the land of Egypt, from under the hand of Pharaoh, King of Egypt.

And referred other elohim.

17:8 And they walked according to the rules of the nations whom YAHWEH had dispossessed

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 matters to provoke to anger

YAHWEH *Himself* תנ.

17:12 And they served the idols

of which YAHWEH had said to them,

"You are not do this word *itself* תנ!"

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 the bad!

And protect My directives, My rules according to all the Torah which I directed

your forefathers *themselves* תנ

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* תנ

like the necks of their forefathers

who did not trust in YAHWEH, their Elohim,

17:15 And they rejected His rules *themselves* תנ

and His covenant *itself* תנ

which He had made with their forefathers,

and His testimonies *themselves* תנ

which He had witnessed against them.

And they went after emptyness.

And they were empty.

And went after the nations who were all around them

of whom YAHWEH had directed they *themselves* תנ

to not to do like them.

17:16 And they abandoned all the directives *themselves* תנ

of YAHWEH, their Elohi.

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* תנ.

17:17 And they caused their sons *themselves* תנ

and their daughters *themselves* תנ

to pass over in fire.

And they practiced divination and magc.

And they sold themselves for the sake of doing bad
in the eyes of YAHWEH to provoke 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* אֲנִי of YAHWEH, their Elohim.

And they walked in the customs of Yisra'el which they 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* אֲנִי, son of Nebat.

And Yarob'am drove away Yisra'el *itself* אֲנִי

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* אֲנִי

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* אֲנִי.

And YAHWEH sent among them the lions *themselves* אֲנִי.

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* אֲנִי

of the Elohim of the land.

And He has sent among them the lions *themselves* אֲנִי.

And behold!

They are putting to death *they themselves* אֲנִי

because they do not know the regulations *themselves* אֲנִי

of the Elohim of the land.”

17:27 And the King of Ashshur commanded saying,

“Cause to go there from the priests

whom you removed from there.

And let him go and dwell there.

And let him teach them the regulations *themselves* אֲנִי

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 was that he taught *they themselves* אֲנִי

how to revere YAHWEH *Himself* אֲנִי.

17:29 And they were making, nation by nation, its elohim.
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 *itself* תנ.
And the men of Kuth made Nergal *itself* תנ.
And the men of Hamath made Ashima *itself* תנ.
17:31 And the Avvites made Nibhaz and Tartak *itself* תנ.
And the Sepharvites were burning their children *themselves* תנ
in fire to Adrammelek and Anammelek,
the elohim of Sepharvaim.

17:32 And they revered YAHWEH Himself תנ.
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 תנ they revered.
But their elohim *themselves* תנ they were serving
according to the regulations of the nations
for which they *themselves* תנ had been removed.

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

17:5 And YAHWEH had made with he *himself* תנ
a covenant.

And He had directed them saying,
"You are not to revere other elohim.
And you are not to bow down to them.
And you are not to serve them.
And you are not to slaughter to them.

17:36 Because was it not YAHWEH Himself תנ
who brought up you yourselves תנ from the land of Egypt
with great power and with an outstretched arm?
He Himself תנ you are to revere!

And to Him you are to bow down.
And to Him you are to slaughter.

17:37 And the rules *themselves* תנ
and the regulations *themselves* תנ
and the Torah and the directives which were written for you
you are to protect for the dusk of doing all the days.
And you are not to revere other elohim.

17:38 And the covenant that I have made
with you yourselves תנ you are not to forget!
And you are not to revere other elohim.

17:39 Indeed YAHWEH Himself תנ your Elohim,
you are to revere!

And He will deliver you yourselves תנ
from the hand of all your adversaries."

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

17:41 And these nations were revering YAHWEH Himself תנ.
And they were serving their idols *themselves* תנ,
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 Hizkiyahu, son of Ahaz, King of Yahudah, reigned.

18:2 He was twenty five years old when he reigned.

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 the right in the eyes of YAHWEH according to all that his father David did.

18:4 He himself removed the high places themselves תִּנּוֹת.

And he smashed the pillars themselves תִּנּוֹת.

And he cut down the Asherah themselves תִּנּוֹת.

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, The 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 adhered to YAHWEH.

He did not turn aside from following Him.

And he protected His directives

which YAHWEH had directed Moshe himself תִּנּוֹת.

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 תִּנּוֹת

as far as Azzah and its borders themselves תִּנּוֹת

from watchtower to the city wall.

18:9 And it was in the fourth year of King Hizkiyahu, 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 Hizkiyahu, 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 תִּנּוֹת 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 תִּנּוֹת, everything itself תִּנּוֹת 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 Hizkiyahu, Sancherib, King of Ashshur,

came up against all the walled cities of Yahudah.

And he captured them.

18:14 And Hizkiyahu, King of Yahudah, sent to the King of Ashshur at Lakish saying, "I have offended.

Turn back from against me.

Whatever itself תִּנּוֹת you put upon me I will carry."

And the King of Ashshur appointed imposed upon Hizkiyahu, the King of Yahudah, three hundred talents of silver and thirty talents of gold.

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

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

18:17 And the King of Ashshur sent Tartan *himself* תָּנָה, and the chief euhuch *himself* תָּנָה, and the chief peace maker *himself* תָּנָה from Lakish, with a great army to Yerushalaim, to King Hizkiyahu. 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 Hilkiyahu, 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 Hizkiyahu, '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, Egypt, which if a man leans on it it will go into his hand and pierce it. Thus is Pharaoh, King of Egypt, to all who are trusting in him.

18:22 But when you say to me, 'We trust in YAHWEH, our Elohim.' is it not He whose high places *themselves* תָּנָה and whose slaughter sites *themselves* תָּנָה

Hizkiyahu 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* תָּנָה the King of Ashshur *himself* תָּנָה.

And to you *yourselves* תָּנָה 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* תָּנָה of one captain of the least of my master's servants.

And will you trust in Egypt 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 because 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 אֵלֶיכֶם
but not to the men sitting on the wall
to eat their own dung itself אֵלֶיכֶם
and to drink their own urine itself אֵלֶיכֶם, 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 Hizkiyahu deceive you
because he is not able to deliver you yourselves אֵלֶיכֶם
out of his hand!

18:30 And do not let Hizkiyahu cause you yourselves אֵלֶיכֶם
to trust in YAHWEH saying,
“YAHWEH will deliver, will deliver us!”
And, “This city itself אֵלֶיכֶם will not be given
into the hand of the King of Ashshur.”’

18:31 Do not listen attentively to Hizkiyahu
because thus said the King of Ashshur,
‘Make a blessing for me myself אֵלֶיכֶם.
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 אֵלֶיכֶם
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 Hizkiyahu
when he misleads you yourselves אֵלֶיכֶם saying,
“YAHWEH will deliver us.”

18:33 Has any of the elohim of the nations
delivered, delivered its land itself אֵלֶיכֶם
from the hand of the King of Ashshur?

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

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

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

18:37 And Elyakim, son of Hilkiyah, who was over
the household, and Shebnah, the scribe, and Yo’ah,
son of Asaph, the recorder, came to Hizkiyahu
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 Hizkiyahu heard it.
And he tore his clothes themselves אֵלֶיכֶם.
And he covered himself with sackcloth.

And he went into the House of YAHWEH.

19:2 And sent Elyakim himself הָאֵל who was over the household, and Shebna the scribe, and the elders of the priests themselves הָאֵל, being covered with sackcloth, to Yeshayahu the prophet, son of Amots.

Yeshayahu means YAHWEH is deliverance.
Amots means strong.

19:3 And they said to him, "Thus said Hizkiyahu, '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 הָאֵל 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 Hizkiyahu went to Yeshayahu.

19:6 and Yeshayahu 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 הָאֵל!

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 הָאֵל

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 הָאֵל."

And he returned.

And he sent messengers to Hizkiyahu saying,

19:10 thus he says,

"Speak to Hizkiyahu, King of Yahudah saying,

'Do not let your Elohim deceive you

in whom you yourselves הָאֵל are trusting saying,

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

19:11 Behold! You yourselves הָאֵל have heard

what the kings of Ashshur themselves הָאֵל

have done to all lands, devoting them to destruction.

And will you yourselves הָאֵל be delivered?

19:12 Have the elohim of the nations delivered

they themselves הָאֵל whom my fathers have destroyed,

Gozan itself הָאֵל, and Haran itself הָאֵל, and Retzeph,

and the sons of Eden who were in Tela'sar?

19:13 Where is the King of Hamath, and the King of Arpad,

and the King of the city of Sepharvaim, Hena, and Ivvah?' "

19:14 And Hizkiyahu received the letters themselves הָאֵל

from the hand of the messengers.

And he read them.

And he went up to the House of YAHWEH.

And Hizkiyahu 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 Hizkiyahu 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 אנכי are The Elohim,

to You alone belong all the kingdoms of the earth!

You Yourself אנכי have made

the skies themselves אנכי and the earth itself אנכי!

19:16 Extend Your ears, YAHWEH, and hear!

Open Your eyes, YAHWEH, and see!

And listen attentively to the words themselves אנכי

of Sencherib which he has sent

to reproach The Living Elohim.

19:17 Truly, YAHWEH, the kings of Ashshur

have destroyed the nations themselves אנכי

and their lands themselves אנכי.

19:18 And they have given their elohim themselves אנכי

into the fire because they were not elohim,

because 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 אנכי are YAHWEH, The Elohim, You alone!"

19:20 Then Yeshayahu, son of Amots,

sent to Hizkiyahu saying,

"Thus said YAHWEH, The Elohim of Yisra'el,

'What you have prayed to Me against Sencherib,

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 itself אנכי 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 אנכי 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 cut down its tall cedars, its choice cypress trees.

And I 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 dry up all the rivers of Egypt."

19:25 Have you not heard long ago

I Myself אנכי made it?

From days of old I formed it!

Now I have brought it and it exists

that you lay waste, ruinous heaps of walled cities.

19:26 And their inhabitants wereshort 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* **HN** against Me
19:28 because 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 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 to deliver 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 Sencherib, 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 elohim,
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 Hizkiyahu was sick unto death.
And Yeshayahu, the prophet, son of Amots, went to him.
And he said to him, "Thus said YAHWEH,
'Give direction to your household
because you are going to die, *you yourself* **HN**.
And you will not live.' "
20:2 And he turned his face *itself* **HN** toward the wall.
And he prayed to YAHWEH, saying,
20:3 "Alas now YAHWEH!
Remember please *how itself* **HN** I have walked before You
in truth and with a whole heart,
and the good I have done in Your eyes."
And Hizkiyahu wept, weeping greatly.

20:4 And it was before Yeshayahu had gone out into the middle court. And the word of YAHWEH came to him saying,
20:5 "Return and say to Hizkiyahu, the leader of My people, 'Thus said YAHWEH, the Elohim of David, your father, 'I have heard your prayer itself הוא. I have seen your tears themselves הוא. Behold! I am *granting* healing for you. On the third day you will 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 הוא. And I will defend this city itself הוא for My own sake and for the sake of David My servant." ' ' "

20:7 And Yeshayahu 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 Hizkiyahu said to Yeshayahu, "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 Yeshayahu said, "This is the sign for you from YAHWEH Himself הוא that YAHWEH will do the word itself הוא which He has spoken. Shall the shadow go forward ten degrees or go backward ten degrees?"
20:10 And Hizkiyahu 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 Yeshayahu the prophet called out to YAHWEH. And He brought the shadow itself הוא ten degrees backward by which 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 Hizkiyahu because he heard that Hizkiyahu had been sick.
20:13 And Hizkiyahu listened attentively to them. And he showed them all his household treasure itself הוא, the silver itself הוא, and the gold itself הוא, and the spices themselves הוא, and the precious ointment itself הוא, and his household armor itself הוא, and all that was found itself הוא among his treasures. There was not a thing in his house or in all his dominion that Hizkiyahu did not show them.

20:14 And Yeshayahu the prophet came to King Hizkiyahu. And he said to him, "What did these men say? And from where did they come to you?" And Hizkiyahu said, "They came from a distant land, from Babel."
20:15 And he said, "What have they seen in your house?" And Hizkiyahu said, "Everything that is in my house itself הוא they saw. There is not a thing they have not seen among my treasures."
20:16 And Yeshayahu said to Hizkiyahu, "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 Hizkiyahu said to Yeshayahu,
“The word of YAHWEH which you have spoken is good!”
And he said, “Is it not so if peace and truth exist in my days?”

20:20 And the rest of the words of Hizkiyahu and all his might
and how he made the pool itself ^{הנ}, and the channel itself ^{הנ}
and brought the water itself ^{הנ} into the city, are they not written
on the scroll of the words of the days of the kings of Yahudah?
20:21 And Hizkiyahu slept with his fathers.
And Menashe, his son, reigned instead of him.
Menashe means causing to forget.

Chapter 21

21:1 Menashe was twelve years old when he reigned.
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 the bad in the eyes of YAHWEH
according to the abominations of the nations
whom YAHWEH drive out from the faces
of the children of Yisra'el.

21:3 For he returned and built
the high places themselves ^{הנ} of asherah
which Hizkiyahu his father had destroyed.
And he stood up 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 ^{הנ}.

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 ^{הנ}.”

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 ^{הנ} to pass over in fire.
And he practiced magic.
And he practiced used divination.
And he used necromancers and mediums.
He did much of the bad in the eyes of YAHWEH
to provoke 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 ^{הנ} 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 to wander
the feet of Yisra'el from the soil which I have given
to their forefathers if only they will guard themselves
to be doing according to all that I have directed them,

and according to all the Torah
that My servant Moshe has directed they themselves תָּנִין.”
21:9 But they did not listen attentively.
And Menashe caused them to go astray,
to be doing more of the bad itself תָּנִין
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 bad
than all the Amorites did who were before him,
and has also caused Yahudah 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 תָּנִין of Shomeron
and the plumb line itself תָּנִין of the house of Ahab.
And I will wipe out Yerushalaim itself תָּנִין
like one wipes out the dish itself תָּנִין,
wiping it and turning it upon its face!
21:14 And I will abandon
the remnant of My inheritance itself תָּנִין!
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 harm itself תָּנִין, in My eyes!
And they have provoked to anger Me Myself תָּנִין
from the day in which their forefathers
came out of Egypt even until this day.”
21:16 And also, Menashe has shed innocent blood,
exceedingly much, until he filled Yerushalaim itself תָּנִין
from one edge to another besides his offense
by which he caused to offend Yahudah itself תָּנִין,
for the sake of doing the bad 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 when he reigned.
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 the 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 תָּנִין
that his father had served.
And he bowed himself to them.
21:22 And he abandoned YAHWEH Himself תָּנִין,
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* ^{HN} in his house.

21:24 And the people of the land struck all those *themselves* ^{HN} who had conspired against King Amon.

And the people of the land caused to reign

Yoshiyahu *himself* ^{HN} instead of him.

Yoshiyahu 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* ^{HN} was buried in his tomb in the garden of Uzza.

And his son, Yoshiyahu, reigned instead of him.

Chapter 22

22:1 Yoshiyahu was eight years old when he reigned.

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 the 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 Yoshiyahu.

And the king sent Shaphan *himself* ^{HN}, the scribe, son of Atzalyahu, son of Meshullam, to the House of YAHWEH saying,

Shaphan means to conceal.
Atzalyahu means reserved by YAHWEH.
Meshullam means allied.

22:4 "Go up to Hilkiyahu the high priest.

And let him bring to an end the silver *itself* ^{HN},

that coming into the House of YAHWEH

which the protectors of the doors

have gathered from the people *themselves* ^{HN}.

Hilkiyahu 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* ^{HN} 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* ^{HN}.

22:7 However you are not to make accountable they *themselves* ^{HN} because they are doing faithfully."

22:8 And Hilkiyahu the high priest said to Shaphan, the scribe, "I have found the Scroll of the Torah in the House of YAHWEH."

And Hilkiyahu gave the scroll *itself* ^{HN} 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* ^{HN}.

And he said,

"Your servants have poured out the silver *itself* ^{HN} 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 declared to the king saying,
"Hilkiyahu the priest has given me a scroll.
And Shaphan read it *out loud* before the king.

22:11 And it was as the king heard
the words *themselves* תנ of the Scroll of the Torah.

And he tore his garments *themselves* תנ.

22:12 And the king commanded

Hilkiyah the priest *himself* תנ

and Ahikam *himself* תנ, son of Shaphan,

and Akbor *himself* תנ, son of Mikayah,

and Shaphan the scribe *himself* תנ

and Asayah *himself* תנ, 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 תנ

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 on account that 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 Hilkiyahu 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 תנ to Me,

22:16 "Thus said YAHWEH,

'Behold!

I am bringing harm upon this place

and upon its inhabitants,

all the words *themselves* תנ of the scroll

which was read to the King of Yahudah,

22:17 instead of which they have abandoned Me

and have burned incense to other elohims

to provoke 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 תנ

for the sake of inquiring of YAHWEH Himself תנ,

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 spoke against this place

and against its inhabitants,

for the sake of becoming a ruin and a curse,

and you tore your garments *themselves* תנ

and you wept before Me,

then also I Myself have listened attentively."

declares YAHWEH.

22:20 "For this cause, behold!

I will gather you to your fathers.

And you will be gathered to your grave in peace.

And your eyes do not see all the harm

I Myself am bringing on this place." ' "

And they returned word to the king *himself* הוא.

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* הוא,

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* הוא 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* הוא

before the face of YAHWEH

to walk after YAHWEH and to protect His directives

and His testimonies *themselves* הוא

and His rules *themselves* הוא

with all one's heart and all one's life

for the sake of causing to stand

the words *themselves* הוא of this covenant,

the onew 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.

23:4 And the king commanded

Hilkijahu the high priest *himself* הוא

and the priests of the second order *themselves* הוא

and the guards of the doors *themselves* הוא,

to bring out of the Temple of YAHWEH

all the objects *themselves* הוא

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* הוא to Bet El.

23:5 And he caused to cease

the idolatrous priests *themselves* הוא

whom the kings of Yahudah had given

and who turned into smoke incense

at the high places in the cities of Yahudah

and in the places all around Yerushalaim,

and *those themselves* הוא 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* הוא

from the House of YAHWEH to outside Yerushalaim,
to the Brook Kidron.

And he burned it *itself* הוא at the Brook Kidron.

And he pulverized it.

And he threw *its dust itself* הוא 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 תָּנָן 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 תָּנָן from the cities of Yahudah. And he defiled the high places themselves תָּנָן where the priests had turned into smoke, from Geba to Be'er Sheba. And he tore down the high places themselves תָּנָן 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 תָּנָן or his daughter herself תָּנָן to pass over fire to Moloch.

23:11 And he caused to cease the horses themselves תָּנָן 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 תָּנָן he burned with fire. Nathan Melek menas given by the king.
23:12 And the slaughter sites themselves תָּנָן that were on the roof of the upper room of Ahaz which the kings of Yahudah had made and the slaughter sties themselves תָּנָן 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 תָּנָן into the Brook Kidron.

23:13 And the king defiled the high places themselves תָּנָן 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 תָּנָן. And he cut down the Asherim themselves תָּנָן. And he filled their spaces themselves תָּנָן with bones of men.

23:15 And also the slaughter site itself תָּנָן 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 תָּנָן, both that altar itself תָּנָן and the high place itself תָּנָן he tore down. And he burned the high place itself תָּנָן

pulverizing it to powder.
And he burned the Asherah.

23:16 And Yoshiyahu turned around.
And he saw the tombs themselves תָּנִין
that were there on the mountain.
And he sent,
And he took the bones themselves תָּנִין 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 תָּנִין.
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 תָּנִין
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 תָּנִין
of the prophet who came from Shomeron.

23:19 And all the houses of the high places themselves תָּנִין
that were in the cities of Shomeron
which the kings of Yisra'el had made
for the sake of provoking to anger YAHWEH
Yoshiyahu 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 תָּנִין
of the high places who were there upon the slaughter sites.
And he burned men's bones themselves תָּנִין upon them.
And he returned to Yerushalaim.

23:21 And the king directed
all the people themselves תָּנִין 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 תָּנִין,
and all the days of the kings of Yisra'el
and the kings of Yahudah.
23:23 However, in the eighteenth year of King Yoshiyahu
this Passover was prepared to YAHWEH at Yerushalaim.

23:24 And also the necromancers themselves תָּנִין
and the magicians themselves תָּנִין
and the teraphim themselves תָּנִין
and the idols themselves תָּנִין,
and all the abominations themselves תָּנִין that were seen
in the land of Yahudah and in Yerushalaim
Yoshiyahu removed in order to cause to stand
the words of The Torah itself תָּנִין
those written on the scroll that Hilkiyahu 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* תָּנָה I will remove from before My face
according to how I have removed Yisra'el *itself* תָּנָה.

And I will spurn this city *itself* תָּנָה which I have chosen,
Yerushalaim *itself* תָּנָה and the House *itself* תָּנָה
of which I said, 'My Name will be there.!'"

23:28 And the rest of the words of Yoshiyahu
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 Egypt,
went up against the King of Ashshur, to the River Euphrates.

And King Yoshiyahu went out to him.
And he put him to death him at Megiddo
when he saw he *himself* תָּנָה.

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* תָּנָה,
son of Yoshiyahu.

And they anointed he *himself* תָּנָה.
And they caused he *himself* תָּנָה to reign instead of his father.

Yaho-ahaz means seized by YAHWEH

23:31 Yeho'ahaz was twenty three years old when he reigned.
And he reigned three months at Yerushalaim.
And his mother's name was Hamutal,
the daughter of Yirmyahu, of Libnah.

Hamutal means father-in-law of dew.
Yirmyahu means YAHWEH will elevate.

23:32 And he did the bad in the eyes of YAHWEH
according to all that his fathers did.

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 Yoshiyahu, instead of his father Yoshiyahu.

And he changed his name *itself* תָּנָה to Yahoyakim.
And Yeho'ahaz *himself* תָּנָה he took.

And he went to Egypt.
And he died there.

23:35 And Yahoyakim gave the silver and gold to Pharaoh.

Only he arranged for the land *itself* תָּנָה
to give the silver *itself* תָּנָה by the mouth of Pharaoh.

Each man according to his valuation he required
the silver *itself* תָּנָה and the gold *itself* תָּנָה

of the people of the land *themselves* תָּנָה
to give to Pharaoh Neko.

23:36 Yahoyaqim was twenty five years old when he reigned.
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 the bad in the eyes of YAHWEH
according to all that his fathers had done.

Chapter 24

24:1 In his days Nebukadnetsar, 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* תנ,

and raiding bands of Aram *themselves* תנ,

and raiding bands of Mo'ab *themselves* תנ,

and raiding bands of the children of Ammon *themselves* תנ.

And He sent them against Yahudah to destroy it

according to the word of YAHWEH

which He had spoken by the hand

of His servants the prophets.

24:3 Indeed at the mouth of YAHWEH

this came upon Yahudah for the sake of removing him

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* תנ

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 instead of him.

Yahoakim means established by YAHWEH.

24:7 And the King of Egypt no longer came out of his land

again because the King of Babel had taken

all that belonged to the King of Egypt

from the River of Egypt to the River Euphrates.

24:8 Yehoyakin was eighteen years old when he reigned.

And he reigned at Yerushalaim three months.

And his mother's name was Nehushta,

the daughter of Elnatan, of Yerushalaim.

Nahusta means copper.

Elnatan means gift of El.

24:9 And he did the bad in the eyes of YAHWEH

according to all that his father had done.

24:10 At that time the servants of Nebukadnetsar,

King of Babel, went up against Yerushalaim.

And they came.

And they laid seige against it.

24:11 And Nebukadnetsar, King of Babel,

came against the city.

And his servants were laid seige 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* תנ

in the eighth year of his reign.

24:13 And hebrought out from there

all the treasures *themselves* תנ of the House of YAHWEH

and the treasures of the king's house.

And he cut in pieces all the objects of gold *themselves* תנ

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* תנ,

and all the leaders *themselves* תנ

and all the men of great strength *themselves* תָּנָם,
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 Yehoyakin to Babel.
And the king's mother *herself* תָּנָהּ,
and the king's wives *themselves* תָּנָנָהּ,
and his officers *themselves* תָּנָנָם,
and the strong of the land *themselves* תָּנָנָם
went into captivity from Yerushalaim to Babel.
24:16 And all the men of strength *themselves* תָּנָנָם,
seven thousand, and craftsmen and metal workers,
one thousand, all who were strong and able for battle,
then the King of Babel brought to Babel into exile.

24:17 And the King of Babel caused to reign
Mattanyah *himself* תָּנָהּ,
Yehoyakin's uncle, to reign instead of him.
And he changed his name *itself* תָּנָהּ to Tzidkiyahu.

Mattanyah means gift of YAHWEH.
Tzidkiyahu means the justice of YAHWEH.

24:18 Tzidkiyahu 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 Yirmyahu, of Libnah.
24:19 And he did the 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* תָּנָנָם
from before His face.
And Tzidkiyahu 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 Nebukadnetsar, 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 seige against it until
the eleventh year of King Tsidkiyahu
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* תָּנָהּ
in the desert plains of Yericho.
And all his force was scattered from him.
25:6 And they seized the king *himself* תָּנָהּ.
And they brought *he himself* תָּנָהּ up to the King of Babel
at Riblah.
And they spoke judgment to *he himself* תָּנָהּ.
25:7 And the sons of Tsidkiyahu *themselves* תָּנָנָם
they slaughtered before his eyes.
And the eyes of Tsidkiyahu *himself* תָּנָהּ 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 Nebukadnetsar,
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 את
and the house of the king itself את,
and all the houses of Yerushalaim themselves את.
Even all the great houses themselves את
he set on fire with fire.

25:10 And the walls of Yerushalaim itself את 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
remaining in the city themselves את
and those themselves את who had fallen to the King of Babel
and the rest of the multitude itself את
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 את
that were in the House of YAHWEH,
and the stands themselves את
and the bronze sea itself את
that were in the House of YAHWEH
the Kasdim broke into pieces.
And carried away their copper itself את to Babel.

25:14 And the pots themselves את,
and the shovels themselves את,
and the snuffers themselves את,
and the ladles themselves את,
and all the copper utensils themselves את
with which they served he took.

25:15 And the fire pans themselves את
and the basins themselves את
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 את, the head priest,
and Tzephanyahu himself את, the second priest,
and three door guards themselves את.

Serayah means YAHWEH has prevailed.
Tzephanyahu 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* הוא of the assembly
the one accountable for assembling
the people of the land *themselves* הם,
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* הם.

And he caused *they themselves* הם to go to the King of Babel,
to Riblah.

25:21 And the King of Babel struck *they themselves* הם.
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 Nebukadnetzsar, King of Babel, had left,
even over them he appointed Gedalyahu *himself* הוא,
son of Ahikam, son of Shaphan.

Gedalyahu 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
Gedalyahu *himself* הוא.

And they came to Gedalyahu at Mitzpah,
even Yishma'el, son of Nethanyah, and Yahochanan,
son of Kareah, and Serayah, son of Tanhumeth,
the Netophathite, and Ya'azanyahu, the son of a Ma'akathite,
they and their men.

Yishma'el means El has heard.
Nethanyah means gift of YAHWEH.
Yahochanan means favored by YAHWEH.
Kareah means bald.
Tanhumeth means compassion.
Ya'azanyahu means listening to YAHWEH.

25:24 And Gedalyahu 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* הוא.
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* הוא.

And he struck *Gedalyahu himself* הוא.

And he put him to death.

And the *Yahudahans themselves* הם,

and the *Kasdim themselves* הם

who were with *he himself* הוא 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 Egypt because they were afraid
before the faces of the Kadsim.

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* הוא of Yahoyakin, King of Yahudah,
from the house of the prison.

25:28 And he spoke well to *he himself* הוא.

And he set *his throne itself* הוא above the throne of the kings
who were with *he himself* הוא at Babel.

25:29 And he changed *his prison garments themselves* הם.

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* ^{ns}, a daily word in its day all the days of his life.