

A MODEL FOR
HEBREW - ENGLISH
TRANSLATION
&
APPLICATION

**The Biblical Hebrew
Student's Companion**

JAMES YAMOAHA

Copyright © 2012 by James Yamoah

First Print 2012

ISBN: 68905587006151

All rights reserved. No part of this publication may be reproduced, stored in retrieval system or transmitted in any form or by any means-electronic, mechanical, photocopying, recording, or otherwise- without the prior permission of the author and the copyright owners.

PUBLISHED BY CLASSIC GRAPHICS
KUMASI-GHANA
E-MAIL: *classicimage22@yahoo.com*

ACKNOWLEDGEMENT

A volume of work like this cannot be completed without the involvement of some dependable persons. The first group worthy of mention is all who in one way or the other are contributors to my education both in Ghana, the United States of America (USA), and South Africa. The next group comprises my family, parents, siblings, uncles, aunts, cousins, nephews, nieces, in-laws, educators, spiritual family, etc., who are the fundamental tools of God for shaping my life from birth till now.

Within these general groups are specific people; parent, guardians, and friends, etc., whose names constantly ring bells in my spirit; Madam Mary Nyarko (my mother), Messrs Francis Gyamera Akwaw (of blessed memory) and Peter Yamoah Akwaw (my uncles), Mrs. Rose-Vida Danquah and Ms. Georgina Achiaah (my aunts), all my siblings (Maggie, Big Joe, Emma, Maame Joe, Esther and Martha), and the entire family, especially Nana Osei Bonsu, MD, Bethesda Printing Press, Kumasi, and his family, Mr. & Mrs. Obiri-Yeboah, Mrs. Rita Amakye-Ansah (a very dedicated Christian mother), Mad. Charity Nyarkoah (my mother-in-law) and her family, Mr. Kojo Badu & Mrs. Gertrude De-Bruce Smith (Columbus, USA), Mr. Kenneth Agyeman, (Texas, USA), Pastor Joseph Boakye Danquah and Pastor & Mrs. Biney (all of Cincinnati, USA), and Messrs Stephen Acheampong, Amo-Larbi, and Robert Aboagye. To these I would like to express my gratitude for their support as well as that of others in every way has laid the foundation for me to come this far.

A very important group worthy of appreciation also comprises the following; Rev. Charles Soso, all Ministers, elders, deacons and deaconesses, and entire members of Christ Resurrection Church, Ghana, whose tall list I cannot provide here. I can never forget to appreciate you and the galaxy of Christian leaders and countless number of friends and acquaintances in whose hands I passed to this humble height. Among these are Mr. Kojo Badu & Mrs. Gertrude De-Bruce Smith (Columbus, USA), Rev. Martin Obeng (Trinity Theological Seminary, Accra), Rev. Eastwood Anaba (Founder, Fountain Gate Chapel Int.), Mrs. Rosina Offei-Addo (USA), Ms. Cecilia Boateng (USA), Pastor Joseph Boakye Danquah, (USA), Dr. & Mrs. Okoh, Mr. Nii-Noi Adumuah (Former MCE, Adentan) and family, Mr. Opare Hammond (Former MP, Adenta), Pastor and Mrs. Dunyo (USA), Pastor & Mrs. Offe-Gyamah, Pastor & Mrs. Akosah, Pastor & Mrs. Yeboah-Mantey (Niger), Pastor & Mrs. DeJoy Amankwah, and Messrs Amo-Larbi and Stephen Acheampong. Also included are the many friends in the Pastoral ministry, the youth I have mentored, especially James Avoca and all my foster children, whose list is

not here but embedded deeply in my heart. I appreciate God for placing you under my care during a certain stage of your lives and wish you the best of God's blessings.

Special thanks go to the vessels without whose interest in my education and ministry, I would not have reached this point: Dr. Elder Christian Adjei and family, Dr. Manuel Adjei, (President, Ghana Christian University College, GhanaCU, Accra) and family, Mr. Joseph Nsiah (Vice President, GhanaCU) and family, other executives, administrators and all known past and present faculty of GhanaCU, especially Dr. & Mrs. Rife, Miss Dorothy Eunson, Mrs. Akua Eghagha, Mr. & Mrs. Kalb, Mr. & Mrs. Bright, Dr. & Mrs. Jennings, Mr. & Mrs. S. Ahlijah, Mr. & Mrs. Willingham, Rev. & Mrs. Dadzie, Mr. & Mrs. Kudadjie, Rev. Dr. Johnson Assibuo, Dr. & Mrs. Afaglo, Mr. Hanson Nyame, Dr. Augustine Tawiah, Pastor Enoch Nyador (FAME, Ghana), Mr. Yaw Boama, Mr. & Mrs. Annan, Mr. & Mrs. Avorgah, Rev. & Rev. (Mrs.) Lartey, Ms. Caroline Aggrey-Fynn, Mr. & Mrs. Nii-Nortey, and Messrs Eric Ofor-Attah, Francis Asante, Frank Akuwayo, Samuel Qain, Mr. Victor Dagadu, Mr. Eric Kuada, Kenneth Quarshie, Fred Amponsah, Samuel Dzokoto, Joe Cephas, Charles Adoboe, Wilfred Agbwarnu, Yaw Afakule, and all other Lecturers and staff, students, and graduates of this great academic institution.

I am very much indebted to all professors of Cincinnati Christian University (CCU), Ohio, USA, who specifically became my mentors and friends, especially, Dr. Jon Weatherly, Dr. & Dr. (Mrs.) Weber, Dr. & Mrs. Roadcup, Dr. (Mrs.) Sarah Fudge, Dr. Tom Thatcher, Dr. Mark Ziese, Professors Dan Dyke, James Lloyd, and Bill Baumgardner. I can never forget the contribution of my guardians at CCU campus, Mr. & Mrs. Puricelli, and my study partner who became like a sister to me, Marla Parrish. I am grateful to all of you for your support in Ghana and abroad, both in and out of the classroom.

Special thanks go to those who specifically donated money and any form of logistics towards the production of this book, particularly, Madam Josephine Dadson of Women's Aglow, Tema chapter, Ghana. Also deserving special mention are Ms. Afua Frimpong-Kore and Pastor Francis Menyi for their great editorial work, without which this volume would never have become completed. The contributions of these great persons in various ways cannot be quantified under any circumstances. To all these I pray God's unlimited blessings in all their endeavors.

I would like to narrow the scope further down to my core family of Mrs. Florence Yamoah, whose comforting presence gave me the most needed encouragement to produce this work, and my children; Jemima, Emmanuel (who did a lot of the typing), and Joseph. Their interactive presence kept me awake to finish this project, and they

constituted the immediate ‘power-house’ behind this book. I pray God’s abiding presence with them eternally.

Above all, I am forever grateful to my Lord and Savior Jesus Christ for always being there for me in accordance with the promise, “...Great is His faithfulness,” (Lam. 3:22-23). To Him alone is the glory, Amen.

James Yamoah

DEDICATION

הַלְלוּ יְהוָה הַתְּפִלָּה לִסְפֵּר הַזֶּה וַיֵּתֶן יְהוָה לִי אֶת־שְׁאֵלָתִי
אֲשֶׁר שָׁאַלְתִּי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׁאֵלְתִּהוּ לְתִהְיֶה
וּלְשֵׁם יְהוָה וְכָל־יִרְאַי אֱלֹהִים:

Praise the LORD. I prayed for this book and the LORD has given to me my petition
which I asked of Him. Therefore I have also dedicated it to the praise
and the Name of the LORD and all who fear God.¹

¹ Reconstructed from 1 Samuel 1:27-28; Deuteronomy 26:19; and Psalm 66:16.

CONTENTS

FOREWORD...1

ACKNOWLEDGEMENT...2

DEDICATION...5

CONTENTS...6

PART I

ORIENTATION TO THE TRANSLATIONS AND DISCUSSIONS IN THIS BOOK...7

PART II

TRANSLATION OF THE STORY OF ELIJAH...11

PART III

EXPLORING ELIJAH, THE “FIRE PROPHET”...191

PART IV

ENGAGING “חֶסֶד ; ḥesed” IN *JONAH* AND *RUTH*...215

REFERENCES AND BIBLIOGRAPHY...230

PART I

ORIENTATION TO THE TRANSLATIONS AND DISCUSSIONS IN THIS BOOK

Doing a comprehensive study of the scriptures without any knowledge of biblical language is like listening to the message of a king whose original tongue you have no idea of. In such a situation, you are at the mercy of your interpreter and you trust and swallow whatever the person gives. And you have no grounds to challenge whatever the interpreter presents because you do not know whether the interpretation is right or wrong. At best, you will keep on nodding at whatever is given you as the king's message. Then again, comparing someone who communicates from scriptures without any knowledge of biblical language to another communicator who is well vexed in such languages is like comparing a radio report of an event to same report via a big screen color television. The difference is very clear. While the former gives the listener information with the recipient having to picture how the scene looks like, the latter helps the recipient with information which has all the picture details in their original colors.

Since the original languages of scriptures are Hebrew (with some few portions in Aramaic) for the Old Testament, and Greek for the New Testament, it is obvious that knowledge of these languages is paramount for a full grasp of the content of the holy book. Those without such backgrounds are very handicapped and only depend on what any Bible translator will present.

A Model for Hebrew - English Translation and Application: The Biblical Hebrew Student's Companion, is a token of my contribution to my students in particular and the larger society in the pursuit of scholarship in biblical languages. The book originated from my studies in Biblical Hebrew that covered four semesters during my Master's program at Cincinnati Christian University, OH, USA, between Fall of 2006 and Spring of 2008. The first two semesters of studies laid the necessary foundation for advanced work including a greater portion of this book. Beside this part, the book has three others: "Translation of the Elijah story," "Exploring Elijah, the 'Fire Prophet,'" and "Engaging **הֶסֶד** ; *hesed*" in the books of Jonah and Ruth." Parts II and III were papers submitted in partial fulfillment of the requirement for the course in BLA 790: Hebrew Exegesis, in the Bible department, Fall, 2007. The study in Part IV came from submissions in BLA 623, Advance Hebrew, during the summer session of 2007.

The objective for this production is to help students of biblical Hebrew to have a fundamental understanding of some of the issues that are involved in the

studies of the course. The translation part is to arm students with a simplified method of laying bare the elements of Hebrew sentences in order to facilitate their translation and re-organization into meaningful English sentences. The other parts of the book are works carefully selected and added to enable the student appreciate the extent of application of the knowledge of the Hebrew language. Areas like studies into the life of Old Testament characters, places, virtues and attributes, cultural issues, etc., are few of the many ways by which knowledge of the biblical language can serve as important tool in unearthing Bible truth. Some points have been raised subsequently to guide the work involved in the translation section.

Steps to the Hebrew translation

By layman's definition, **translation** is where one form of spoken or written language is changed to another. In this sense, it is the change of the Hebrew text into English. Hebrew translation usually involves parsing of the key verbs and infinitives, and analysis of other words in the sentence. This means that the single units of the sentence have to be considered and taken through a systematic process one after the other. This necessitates breaking down all the words of a sentence. Then each word has to be identified; whether verb, infinitive, noun, pronoun, adverb, etc., before it can be parsed.

Parsing is where parts of a sentence or speech and the function of each are described in details. It involves first, the breakdown of a word into its simplest constituents so that the function(s) of each part is determined, and second, the description of each part of the word (or speech) so determined in the sentence. In parsing Hebrew texts, the major parts of the sentences that are commonly dealt with and analyzed are:

- I. **Verbs:** the form of the verb in the sentence (i.e., Qal, Niphil, Niphal, Piel, etc.,) as well as the kind of verb, i.e., whether perfect or imperfect and roots of each verb have to be figured out.
- II. **Infinitives:** this usually follows a simple process; the preposition “to,” followed by the kind of verb which usually needs to be identified.
- III. **Nouns with prefixes and/or suffixes, and pronouns:** Common prefixes of nouns are conjunctions, prepositions, and articles. In Hebrew, the order of closest attachment to a noun is article, followed by preposition, and then the conjunction. Read from outside towards the noun, it is “conjunction, preposition, and article.
- IV. Others like **adverbs and those that form construct relations** (i.e., through the use a “maqgef”), etc., are then inserted in the words at appropriate places.

Arranging the words (the order): After parsing, arranging the words in an order to form a meaningful sentence then follows. This is called **syntax**. In Hebrew sentences in

general, and in this book, the usual word order is as follows; time, verb, subjects (and any modifiers), then the object. The object is written thus; first the indirect (with its modifiers), then the direct, and its modifiers (when all these are present). This order is:

direct object ← indirect object ← subject ← verb ← Time

- The element of time defines the moment of the action.
- The verb is the action being performed in the sentence.
- The subject is the person or thing that is performing the action.
- The direct object is the person or thing that receives the action of the verb.
- The indirect object is the person or thing that receives the secondary (or indirect) action of the verb.

For example, in the sentence; “Then she gave the young man food,” the breakdown is as follows: Then – time; she – subjects; gave – verb; the - article (modifier); young - adjective (modifier); man - indirect object; food - direct object. But it should be understood that, under certain circumstances the word order might change. The details of such situations cannot be simply explained here and should be treated in the Hebrew language class. Also, if the negative particle is present, it comes before the verb.

The third and fourth parts of this volume that have comments on the ministry of Elijah, i.e., “Exploring Elijah, the ‘Fire Prophet’,” and “Engaging “הֶסֶד ; ḥesed” in the books of Jonah and Ruth” respectively, are carefully chosen areas and specifically designed to provide the student with insights to some of the areas by which knowledge in Hebrew could find application. Both parts open the student up to a variety of ways by which understanding of basic Hebrew can be a tool for deeper studies of the Hebrew Bible (i.e., the Old Testament part of the Holy Bible) and enhancement of understanding of issues of scriptures in general.

Recommended resources for studying Biblical and Modern Hebrew

In reviewing some of the Hebrew grammar resources that helped my studies and culminated in the production of this book, mention is made of many of the resources that are easily available to students for research. First among the list is Basics of Biblical Hebrew: Grammar, by Gary D. Pratico and Miles V. Van Pelt. The resource is good in dealing with all the “Verb Stems,” and is particularly insightful when it comes to the area of “Weak Verbs.” It also provides useful information on “Infinitives” and “Participles.” Though the book does not provide many examples, yet it organizes the available facts in the form of tables and/or points to enhance easy grasp of issues. Second is Bruce K. Waltke and M. O’Connor’s material; An Introduction to Biblical Hebrew Syntax. This

resource gives a deeper explanation in the areas of the clauses and participles. What makes it a recommendable resource is the many examples to enhance understanding.

Page H. Kelley provides a lot of foundational issues to intermediate students in his Biblical Hebrew: An Introductory Grammar. The book is a useful tool in dealing with the “Infinitives,” specifically, the “Infinitive construct,” which is discussed in appreciable details. J. Weingreen’s book, A Practical Grammar for Classical Hebrew, is also a helpful book and a quick reference on “Suffixes” and “Prefixes.” He does not treat the “Verb stems” and “Weak verbs” as elaborate as Pratico and Van Pelt, but the verb tables provided (as appendix) is quite useful. Invitation to Biblical Hebrew: A Beginning Grammar by Russell T. Fuller and Kyoungwon Choi is also a useful book because it takes time to organize its facts in simplified forms, especially, in the form of tables. Sometimes however, it assumes that the student has some basics and therefore continues to provide some supportive information. The book is also very helpful in the area of the “Strong verbs,” especially parsing of the verbs and attaching tense options (chapters 21-28).

Working through the intermediate to the Advance level, a resource that might be specifically helpful is another book by Robert B. Chisholm Jr.; From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew. It covers areas like “Cohortatives and Jussives” more deeply with basic examples. Chisholm’s discussion on “Clauses” is also quite extensive and insightful. The usage of Bible narratives in the context of its explanation and discussion at regular intervals, and its ability to provide analytical insights to some of the hard Bible passages makes the book an excellent resource. The book focuses on taking the student from the level of studying the Hebrew text to that of application. So it provides basic steps to consider in the area of analyzing the Hebrew text personal study preaching, teaching, or discussion. Further, the book provides references for further reading. Another helpful book by Chisholm Jr.; A Workbook for Intermediate Hebrew: Grammar, Exegesis, and Commentary on Jonah and Ruth. I appreciated some of the exercises in the workbook. This book really deepened my understanding of the basic facts of the course.

On the whole, since none of the books is singularly adequate, all of them were consulted and thus a combination of these resources is needed to ensure that the student is well prepared in all areas. I pray that you find this work helpful in your engagement with Biblical Hebrew. Please have a smooth ride through the remaining parts of the book, Amen.

PART II

TRANSLATION OF THE STORY OF ELIJAH

OUTLINE

TRANSLATION: CHAPTER BY CHAPTER

- **1 Kings 17:1-24**
- **1 Kings 18:1-46**
- **1 Kings 19:1-21**
- **1 Kings 20:1-43**
- **1 Kings 21:1-29**
- **1 Kings 22:1-53**
- **2 Kings 1:1-18**
- **2 Kings 1:1-15**

TRANSLATION: CHAPTER BY CHAPTER

I Kings 17:1

וַיֹּאמֶר אֵלֵיהֶוּ הַתִּשְׁבִּי מִתְּשֵׁבִי גִלְעָד אֶל־אֲחָאב חַי־יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר	
עֲמַדְתִּי לִפְנֵיוֹ אִם־יְהִיָּה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לִפִּי דְּבָרִי ²	
וַיֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person masculine singular; "Then/ And he said."
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah
הַתִּשְׁבִּי	הַ particle article + proper noun no gender no number no state; the Tishbite."
מִתְּשֵׁבִי	מִן particle preposition + noun common masculine plural construct; "from Tishbe."
גִלְעָד	noun proper no gender no number no state; "Gilead."
אֶל־אֲחָאב	אֶל particle preposition + noun proper no gender no number no state, "to/ unto Ahab."
חַי־יְהוָה	חַי a masculine singular noun "alive/living," in construct with a proper noun, no gender no number no state, "the living God/ the God (who) lives,"
אֱלֹהֵי	common masculine plural noun construct, "God/ god,"
יִשְׂרָאֵל	noun proper no gender no number no state, "Israel,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עֲמַדְתִּי	verb qal perfect 1st person common singular, "I stood,"
לִפְנֵיוֹ	לְ particle preposition + common both plural noun construct suffix 3rd person masculine singular, "for/ to/ in the sight/ presence/ face of/ before him"
אִם־יְהִיָּה	אִם particle conjunction + verb qal imperfect 3rd person masculine singular, הִיָּה "it will happen/ occur,"
הַשָּׁנִים	הַ article + common feminine plural noun, "years,"
הָאֵלֶּה	הַ particle article + demonstrative adjective for plural, "these,"
טַל	common masculine singular noun (absolute), ³ "dew, light rain,"
וּמָטָר	וְ particle conjunction + common masculine singular noun, "and rain/ heavy shower,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
אִם־לִפִּי	אִם particle conjunction + particle preposition + common masculine singular noun construct, "mouth statement, decision, command: "according to/ with (the) mouth,"

² All the Hebrew text and their subsequent parsing presented in this book are accessed from WTT BHS [from BibleWorks.com – [c:\program file\bibleworks 7\init\bw700.swc].

³ Note: Absolute is used here as against noun construct.

דְּבַרִּי: common masculine singular noun construct + suffix ,1st person common singular, “my word,”

“And Elijah the Tishbite, from Tishbe, of Gilead, said to Ahab, As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except by the word of my mouth.”⁴

1 Kings 17:2

וַיְהִי דְּבַר־יְהוָה אֵלָיו לֵאמֹר:

וַיְהִי וְ particle conjunction (waw consec) + qal imperfect verb from root: הִיָּה 3rd person masculine singular, apocopated, “And it came to pass/ it happened (that),”

דְּבַר־יְהוָה common masculine singular noun construct + noun proper no gender no number no state, יְהוָה “the word of the Lord,”

אֵלָיו particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”

לֵאמֹר: לְ particle preposition, verb root: אָמַר qal infinitive construct, “to say,”

“And the word of the LORD came to him, saying,”

1 Kings 17:3

לֵךְ מִזֶּה וּפְנִיתָ לְךָ קִדְמָה וְנִסְתַּרְתָּ בְּנַחַל אֲשֶׁר־עַל־פְּנֵי הַיַּרְדֵּן:

לֵךְ from verb root: הלך qal imperative masculine singular; “walk, walk around, go away: walk around: wander, move back and forth, go away,”

מִזֶּה מִן particle preposition + adjective masculine singular no state, “from/ by reason of, on account of this/ these”

וּפְנִיתָ וְ particle conjunction (waw consec) + qal imperfect verb from root: פָּנָה 2nd person masculine singular, “ turn, turn to the side, take a (specific) direction,”

לְךָ particle preposition suffix 2nd person masculine singular, “to you,”

קִדְמָה particle adverb - directional, “toward the east or eastward,”

וְנִסְתַּרְתָּ וְ particle conjunction (waw consec) + niphal verb from root: סָתַר 2nd person masculine singular, “hide (intrans.), be hidden, to hide oneself”

בְּנַחַל בְּ particle preposition, “in,” נַחַל noun common masculine singular construct, stream-bed, wadi, perennial stream or stream only in rainy season, stream, small river, pit, shaft, (mining) tunnel, valley,”

⁴ **Note:** The various translations used in this presentation might reflect a combination of the following: NIV-New International Version; KJV-King James Version; NAB-New American Bible; NAS-New American Standard Bible; RSV- Revised Standard Version; and NLT- New Living Translation.

כְּרִית	noun proper no gender no number no state, name of river flowing into Jordan, "Cherith,"
אֲשֶׁר	particle relative, "who which that," etc.
עַל-פָּנָיו	עַל particle preposition + common both plural noun construct, "face, front, before, against, away from, out from, on account of, in the face of, in the sight of, before, in front of, opposite to, etc,"
הַיַּרְדֵּן:	הַ particle article + noun proper no gender no number no state, "the river Jordan.

"Get away from here, and turn towards the east, and hide yourself by the small river (called) Cherith, which is in front of river Jordan."

1 Kings 17:4

⁴ וְהָיָה מִתְנַחֵל תִּשְׁתֶּה וְאֶת־הָעֲרָבִים צִוִּיתִי לְכַלְכֵּלָךְ שָׁם:

וְהָיָה	וְ particle conjunction (waw consec) + qal imperfect verb from root: הָיָה 3rd person masculine singular, apocopated, "and it shall come to pass/ it shall be"
מִתְנַחֵל	particle preposition + particle article + common masculine singular noun construct, "from of the stream-bed, wadi, perennial stream or stream only in rainy season, stream, small river, pit, shaft, (mining) tunnel, valley,"
תִּשְׁתֶּה	verb qal imperfect 2nd person masculine singular, "you will drink,"
וְאֶת־הָעֲרָבִים	וְ particle conjunction + direct object marker + particle article + common masculine plural noun; "and the ravens, (orebs)"
צִוִּיתִי	verb piel perfect 1st person common singular , order/direct/appoint/give an order, order, to be charge be ordered, "I have commanded,"
לְכַלְכֵּלָךְ	לְ particle preposition; verb root: כוּל infinitive construct suffix 2nd person masculine singular, "to lay hold of, seize, clasp, hold in, contain, support. provide (food) manage, etc,"
שָׁם:	particle adverb, "there, thither."

"And it shall come to pass, that you shall drink from the stream; and I have commanded the ravens (or oreb) to provide food for you there."

1 Kings 17:5

⁵ וַיֵּלֶךְ וַיַּעַשׂ כְּדִבְרֵי יְהוָה וַיֵּלֶךְ וַיֵּשֶׁב בְּנַחַל כְּרִית אֲשֶׁר עַל-פָּנָיו תִּירְדֵּן:

וַיֵּלֶךְ	וְ particle conjunction (waw consec) + qal imperf. verb from root: הָלַךְ 3 rd masculine singular, apocopated; "Then/ And he walked/ walked around, went away/ walked around: wandered, moved back and forth, went away,"
וַיַּעַשׂ	וְ particle conjunction (waw consec) + qal imperfect verb from root: עָשָׂה 3rd person masculine singular apocopated; And he officiated/ did/ performed/ carried out work/ be

	made/ manufactured/ prepared,
כְּדָבָר	כְּ particle preposition + common masculine singular noun construct; word, affair, thing: something, “from/ according to/ like/ as the word:
יְהוָה	noun proper no gender no number no state, “the Lord,” ⁵
וַיֵּלֶךְ	וַי particle conjunction (waw consec) + qal imperfect verb from root: הָלַךְ 3 rd masculine singular, apocopated; “and he walked/ walked around, went away/ walked around: wandered, moved back and forth, went away,”
וַיֵּשֶׁב	וַי particle conjunction (waw consec) + qal imperfect verb from root: יָשַׁב 3 rd person masculine singular apocopated; sat down, kept (a place), remained sitting, dwelt, lived, inhabited:
בְּנַחַל	בְּ particle preposition + common masculine singular noun construct, “in (the) stream-bed, wadi, perennial stream or stream only in rainy season, stream, small river, pit, shaft, (mining) tunnel, valley,”
כְּרִית	noun proper no gender no number no state, name of river flowing into Jordan, “Cherith,”
אֲשֶׁר	particle relative, “who which that,” etc.
עַל-פְּנֵי	עַל particle preposition + common both plural noun construct, “upon/ over the face, front, before, against, away from, out from, on account of, in the face of, in the sight of, before, in front of, opposite to, etc,”
הַיַּרְדֵּן:	הַ particle article + noun proper no gender no number no state; “the river Jordan.

“Then he went and did according to the word of the LORD: and he went and dwelt by the stream Cherith, which is in front of the river Jordan.”

1 Kings 17:6

וַהֲעֵרְבִים מִבֵּיָאִים לוֹ לֶחֶם וּבָשָׂר בַּבֶּקֶר וּלְחֶם וּבָשָׂר בְּעֶרֶב
וּמִן-הַנַּחַל יִשְׁתָּה:

וַהֲעֵרְבִים	וַי particle conjunction + particle article + common masculine plural noun; “And the ravens,”
מִבֵּיָאִים	hiphil participle masculine plural, verb root: בִּוא , “brought, carried (in), obtained, conducted, brought home, gathered in/ about, hand over”
לוֹ	לְ preposition prefixed to a 3 rd person masculine singular suffix, “to/ unto him,”
לֶחֶם	common masculine singular noun, “grain (for bread), bread food, nourishment,”
וּבָשָׂר	וַי particle conjunction + noun common masculine singular absolute; skin, flesh, meat as food sacrificial meat, flesh as a part of the body, body living

⁵ The name of God is אֲדֹנָי, but printed texts יְהוָה >; for pronunciation (almost certainly *yahweh*), “the Lord.”

בַּבֹּקֶר	בַּ particle preposition + particle article, + common masculine singular noun, “in/ by the morning/ light of daybreak,”
וּלְחֶם	וְ particle conj. + common masculine singular noun, “grain (for bread), bread, food, nourishment,”
וּבֶשֶׁר	וְ particle conj + common masculine singular noun, “skin, flesh, meat as food sacrificial meat, flesh as a part of the body, body living,”
בָּעֶרֶב	בַּ particle preposition + particle article, + common masculine singular noun, “in/ by the evening,”
וּמִן־הַנָּחַל	וְ particle conjunction + particle preposition + particle article + noun common masculine singular construct, “and from the stream-bed, wadi, perennial stream or stream only in rainy season, stream, small river, pit, shaft, (mining) tunnel, valley,
יִשְׁתָּה:	verb qal imperfect 3rd person masculine singular; “(and) drunk.”

“And the ravens brought to him bread and meat in the morning, and bread and meat in the evening; and he drank of the stream.”

1 Kings 17:7

וַיְהִי מִקֵּץ יָמִים וַיִּבֶשׁ הַנָּחַל כִּי לֹא־הָיָה גֶשֶׁם בָּאָרֶץ:

וַיְהִי	וְ particle conjunction (waw consec) + qal imperfect verb from root: הָיָה 3rd person masculine singular, apocopated, “And it came to pass, became, took place: happened”
מִקֵּץ	מִן particle preposition + common masculine singular noun construct, “from/ at the end of/after sometime,”
יָמִים	common masculine plural noun, “many days,” (daylight hours as opposed to night)
וַיִּבֶשׁ	וְ particle conjunction (waw consec) + qal imperf. verb from root: יָבֵשׁ 3rd person masculine singular ; became/made dry/ dried up, withered:
הַנָּחַל	הַ particle article + common masculine singular noun, “the stream- bed, wadi, stream, small river,”
כִּי	particle conjunction; because, that, since, etc,
לֹא־הָיָה	לֹא particle negative + qal perfect 3rd person masculine singular verb root: הָיָה “not to be,”
גֶּשֶׁם	common masculine singular noun; rain-shower, rain:
בָּאָרֶץ:	בַּ particle prep. + noun common feminine singular absolute, “the ground: piece of land, territory, land:, earth; “in the land,”

“And it came to pass, after sometime (or some days), that the stream dried up, since there was no rain in the land.”

1 Kings 17:8

8 וַיְהִי דְבַר־יְהוָה אֵלָיו לֵאמֹר:

וַיְהִי	וְ particle conjunction (waw consec) + qal imperfect verb from root: הָיָה 3rd person masculine singular, apocopated, “and it came (to pass)/ and it happened”
דְּבַר־יְהוָה	common masculine singular noun construct + noun proper no gender no number no state, “the word of Lord,”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
לֵאמֹר:	particle prep. verb qal infinitive construct verb root: אָמַר “to say something to someone, mention, name, call, think, cause to say, proclaim, saying,”

“And the word of the LORD came to him, saying,”

1 Kings 17:9

9 קוּם לְךָ צִרְפָּתָה אֲשֶׁר לְצִידוֹן וַיֵּשְׁבֶת שָׁם הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אֶלְמָנָה לְכַלְכֵּלָךְ:

קוּם	verb qal imperative masculine sing; “Stand up, get up, stand upright; arise, raise up set up, erect, carry out, perform (keep one’s word, command to stand, make (s.one) stand, rouse, raise up, help up)”
לְךָ	qal imperative masculine sing verb root: הָלַךְ “walk, walk around, go away: walk around: wander, move back & forth, go away”
צִרְפָּתָה	noun proper no gender no number no state, with directional heh; Zarephath
אֲשֶׁר	particle relative; that which, who, etc
לְצִידוֹן	לְ preposition + noun proper no gender no number no state; “(belong) to Sidon.”
וַיֵּשְׁבֶת	וְ particle conj. (waw consec) + qal imperf. verb from root: יָשַׁב 2nd person masculine singular; sit, crouch, remain sitting, dwell, live. be inhabited, stay:
שָׁם	particle adverb; “there, thither,”
הִנֵּה	particle interjection; lo! behold!
צִוִּיתִי	piel perfect 1st person common singular verb root: צָוָה “I ordered, directed, appointed, commanded, charged,”
שָׁם	particle adverb; there, thither
אִשָּׁה	noun common feminine singular absolute; woman, wife, female
אֶלְמָנָה	common feminine singular noun (absolute); a widow
לְכַלְכֵּלָךְ:	לְ particle preposition + piel infinitive construct verb root: כָּוַל “to provide (food) manage, hold, contain,” + 2nd person masculine sing. suffix; you/ thee”

“Arise, go away to Zarephath, which belong to Sidon, and stay there: behold, I have commanded a woman (who is) a widow there to provide for you.”

1 Kings 17:10

וַיִּקָּם וַיֵּלֶךְ	10 וַיִּקָּם וַיֵּלֶךְ צָרְפָּתָה וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהִנֵּה־שָׁם אִשָּׁה אֶלְמָנָה מְקַשֶּׁשֶׁת
עֵצִים וַיִּקְרָא	עֵצִים וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר קַח־נָא לִי מֵעֵט־מַיִם בַּכֵּלִי וְאַשְׁתָּה:
וַיִּקָּם	וַיִּקָּם 1 particle conjunction (waw consec) + qal imperf. verb from root: קָם 3rd person masculine singular; "And he stood up/ got up/ stood upright/ rose up."
וַיֵּלֶךְ	וַיֵּלֶךְ 1 particle conjunction (waw consec) + qal imperfect verb from root: הָלַךְ 3rd masculine singular, apocopated; "and he walked/ walked around, went away/ walked around: wandered, moved back and forth, went away,"
צָרְפָּתָה	צָרְפָּתָה proper noun no gender no number no state, with directional heh; Zarephath
וַיָּבֹא	וַיָּבֹא 1 particle conjunction (waw consec) + qal imperf. verb from root: בָּא 3rd person masculine singular apocopated; went in, came, arrived:
אֶל־פֶּתַח	אֶל־פֶּתַח particle preposition + noun common masculine singular construct; to/ unto the opening, entrance:
הָעִיר	הָעִיר particle article + noun common feminine singular absolute; the city
וְהִנֵּה־שָׁם	וְהִנֵּה־שָׁם 1 particle conjunction + particle interjection + particle adverb; and behold/ lo there/thither:
אִשָּׁה	אִשָּׁה common feminine singular noun; woman, wife, female
אֶלְמָנָה	אֶלְמָנָה common feminine singular noun; a widow
מְקַשֶּׁשֶׁת	מְקַשֶּׁשֶׁת poel participle feminine singular construct verb root: קָשַׁשׁ "assembling, collecting, gathering,"
עֵצִים	עֵצִים common masculine plural noun; trees, wood, . pieces of wood,
וַיִּקְרָא	וַיִּקְרָא 1 particle conjunction (waw consec) + qal imperfect verb from root: קָרָא 3rd person masculine singular summoned, and he cried out/ called,
אֵלֶיהָ	אֵלֶיהָ particle preposition suffix 3rd person feminine singular; toward her, speaks to her
וַיֹּאמֶר	וַיֹּאמֶר 1 particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person masculine singular; and said, mentioned:
קַח־נָא	קַח־נָא 1 particle interjection, "Please/ I pray you," verb root: לָקַח qal imperative feminine singular; fetch, bring, take fetched, brought
לִי	לִי particle preposition suffix 1st person common singular; to me,
מֵעֵט־מַיִם	מֵעֵט־מַיִם adjective singular construct + common masculine plural noun; "a little water(s),"
בַּכֵּלִי	בַּכֵּלִי 1 particle preposition; הָ particle article; כֵּלִי common masculine singular noun; "in the vessel, receptacle
וְאַשְׁתָּה:	וְאַשְׁתָּה: 1 particle conjunction (waw consec) + qal imperfect verb from root: שָׁתָה 1st person common sing. cohortative in meaning, but no unique form for cohortative, "(so) that I may drink:"

“And he rose up and went to Zarephath. And when he arrived at the entrance of the city, behold, the widow woman was there collecting pieces of wood: and he called to her, and said, please, bring me a little water in a vessel, so that I may drink.”

1 Kings 17:11

11 וַתֵּלֶךְ לִקְחַת וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לִקְחִי-נָא לִי פֶת־לֶחֶם בִּידְךָ:

וַתֵּלֶךְ	וְ particle conjunction (waw consec) + qal imperf. verb from root: הֵלַךְ 3 rd feminine singular, apocopated; “and she walked/ walked around, went away/ walked around: wandered, moved back and forth, went away, and as she went,”
לִקְחַת	particle preposition + verb from root: קָחַת infinitive; “to fetch/ bring.”
וַיִּקְרָא	וְ particle conjunction (waw consec) + qal imperfect verb from root: קָרָא 3 rd person masculine singular; “then/ and he called.”
אֵלֶיהָ	particle preposition + pronominal suffix 3 rd feminine singular, “to/ unto her.”
וַיֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3 rd person masculine singular; “Then/ And he said.”
לִקְחִי-נָא	particle preposition + verb from root (apocopated): קָחַת + pronominal suffix; 1 st common singular (i e, infinitive) + interjection, “I pray thee/ Please, fetch/ bring me,”
לִי	preposition prefixed to a 1 st person masculine singular suffix, “to/ unto me,”
פֶת־לֶחֶם	noun construct, “a morsel/ piece of baked bread/ cake
בִּידְךָ:	particle preposition + noun + pronominal suffix, “in/ by your hand.”

“And as she went to bring it, he called to her, and said, bring me, Please, a piece of baked of bread in your hand.”

1 Kings 17:12

12 וַתֹּאמֶר חַי־יְהוָה אֱלֹהֶיךָ אִם-יֵשׁ-לִי מַעֲוֹג כִּי אִם-מֶלֶא כֶף-קֶמַח בְּכַד וּמַעַט-שֶׁמֶן בְּצִפְפָּחַת וְהִנְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֲצִים וּבָאתִי וַעֲשִׂיתִיהוּ לִי וְלִבְנֵי וְאֶכְלָנָהּ וּמָתְנוּ:

וַתֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3 rd person masculine singular; “Then/ And he said.”
חַי־יְהוָה	חַי a masculine singular noun in construct with a proper noun, “the living God/ the God (who) lives,”
אֱלֹהֶיךָ	proper noun, + 2 nd feminine singular suffix, “your God/ god,”
אִם-יֵשׁ-לִי	preposition prefixed to a 1 st person masculine sing. suffix, “there is not to/ with me,”
מַעֲוֹג	noun, “a morsel/ piece of baked bread/ cake,”
כִּי	conjunction; “for, if, that, when, indeed, if, yet actually, truly, but (rather), unless, except, because, thus,”

אִם־מָלֵא	particle preposition + noun construct, "(which is big enough)/ in fulness."
כֶּף־קֶמַח	noun construct, "an handful of meal,"
בַּבַּר	particle preposition + article + noun; "in the barrel/ jar."
וּמִעֵט־שֶׁמֶן	conjunction + adjective + noun, "and a little oil,"
בַּצִּפְחָת	particle preposition + article + noun; "in the bottle/ jar/ jug."
וְהִנְנִי	conjunction + interjection, "and behold/ lo!"
מִקְשָׁשֶׁת	Poel participle singular absolute verb from root: קָשַׁשׁ; "I am gathering (to myself)"
שְׁנַיִם	Number, "two,"
עֵצִים	masculine plural noun, "sticks,"
וּבֹאֲתִי	וְ particle conjunction (waw consec) + qal imperfect verb from root: בּוֹא 1st person common singular; "then/ and I will go/ bring it."
וְעֹשִׂיתִיהוּ	וְ particle conjunction (waw consec) + qal perfect verb from root: עָשָׂת 1st person common singular; "then/ and I will prepare/ dress it."
לִי	preposition prefixed to a 1 st person masculine singular suffix, "to/ unto me,"
וּלְבְנִי	conjunction + noun + 1 st person pronominal suffix, "and the son of me/ my son,"
וְאֹכְלָנָהּ	וְ particle conjunction (waw consec) + qal perfect verb from root: אָכַל 1st person common singular; "then/ and I will eat."
וּמָתָנוּ:	וְ particle conjunction (waw consec) + qal perfect verb from root: מוֹת 1st person common singular; "then/ and we will die."

"Then she said, As the LORD your God lives, I have not a piece of baked of bread (which is big enough), but an handful of meal in a jar, and a little oil in a jug: and, behold, I am gathering two sticks, that I may go in and prepare it for me and my son, that we may eat it, and will die."

1 Kings 17:13

¹³ וַיֹּאמֶר אֵלֶיהָ אֱלֹהֶיהָ אֶל־תִּירָאִי בְּאִי עֲשֵׂי כְדַבְּרֶךָ אֲךָ עֲשֵׂי־לִי מִשֶּׁם עֲנֵה קִטְנָה בְּרֹאשָׁנָה וְהוֹצֵאתִי לִי וְלֶךְ וּלְבִנְךָ תַעֲשֵׂי בְּאַחֲרָנָה:	
וַיֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person masculine singular; "Then/ And he said,"
אֵלֶיהָ	particle preposition, plus 3rd person feminine singular pronominal suffix, "to/ towards/ unto her,"
אֱלֹהֶיהָ	proper noun, no gender, no number, no state; "Elijah"
אֶל־תִּירָאִי	adverb, a negation + qal imperfect verb ⁶ from root: יָרָא 2 nd person singular;

⁶ Jussive in meaning but no unique form in jussive

	"you should not fear/ fear not/ do not be afraid,"
בֹּאִי	qal imperative verb feminine singular; "Go/ Come,"
עֲשִׂי	qal imperative verb feminine singular; "Do/ Make/ Prepare/ Perform,"
כְּדִבְרְךָ	preposition + noun + 2 nd person feminine singular suffix, "according to your word/ as you said,"
אָךְ	adverb, "surely/ howbeit/ however,"
עֲשִׂי-לִי	qal imperative verb feminine singular + preposition suffix 1st person common singular; "Do/ Make/ Prepare/ Perform,for/ to me,
מִשָּׁם	preposition + adverb, "from there/ thereof,"
עֵנָה	noun, "baked bread/ cake,"
קִטְנָה	adjective, "little/ small/ insignificant,"
בְּרֵאשִׁיטָה	preposition + article + adjective, "in the first (place), first of all,"
וְהוֹצֵאתִי	וְ particle conjunction (waw consec) + qal imperfect verb from root: יֵצֵא 2nd person feminine singular; "then/ and (you) bring out."
לִי	preposition prefixed to a 1 st person masculine singular suffix, "to/ unto/ for me,"
וְלָךְ	conjunction + prep. + 2 nd feminine singular suffix, "and/ then for you/ yourself,"
וְלִבְנֶךָ	conjunction + prep. + a singular noun + 2 nd feminine singular pronominal suffix, "and for/ to/ unto a son of you,"
תַּעֲשִׂי	verb root: אָמַר qal imperf 2 nd masculine singular; "you will made/ do/ perform,"
בְּאַחֲרֵינָהּ:	preposition + article + adjective, "in the last/ future/ later (time)/ then/ finally."

"And Elijah said to her, Do not be afraid; go and perform as you said: however make me thereof a little baked bread first of all, and bring it to me, and then make for you and for your son."

1 Kings 17:14

14 כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּדְּהִיבָהּ לֹא תִכְלֶה וְצִפְפַּחַת הַשֶּׁמֶן לֹא תִחְסַר עַד יוֹם (תִּתֶּן) יְהוָה גִּשָּׁם עַל-פְּנֵי הָאֲדָמָה:	
כִּי	"for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus, conjunction,"
כֹּה	adverb, "thus/ so/ now,"
אָמַר	qal perfect 3rd person masculine singular verb root: אָמַר "and he said."
יְהוָה	- proper noun, no gender, no number, no state; "the Lord."
אֱלֹהֵי	noun common masculine plural construct, "God/ god of,"
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."

כַּד	noun, a jar/ jug
הַקֶּמַח	article + noun, "the floor,"
לֹא	adverb, a negation of a word, "no/not/ neither,"
תִּכְלֶה	qal imperfect verb root: חָסַר 3rd person masculine singular, "it (he) will cease/ finish/ come to an end,"
וְצִפְחָת	conj. + noun, "and jug/ jar,"
הַשֶּׁמֶן	article + noun, "the oil,"
לֹא	negation, "not/ no,"
תִּחְסַר	qal imperfect verb root: חָסַר 3rd person masculine singular, "it (he) will cease/ finish,"
עַד	preposition, "until/ till,"
יוֹם	noun, "a/ (the) day,"
וְיָהוָה (תִּתֵּן-)	qal imperfect verb root: נָתַן 3rd person feminine singular + proper noun construct, "the LORD shall give,"
גֶּשֶׁם	noun, "rain,"
עַל-פָּנָיו	preposition + noun construct, "upon (the) face/ surface of,"
הָאָרֶץ מֵהָ:	article + noun, "the earth/ ground."

"For thus the LORD God of Israel says, The jar of floor shall not cease, neither shall the jug of oil finish, until the day that the LORD shall give rain upon the surface of (the) earth."

1 Kings 17:15

15 וַתֵּלֶךְ וַתַּעֲשֶׂה כְּדִבְרֵי אֱלֹהֵי וַתֹּאכַל (הוּא-וְהִיא) [הִיא-וְהוּא] וּבֵיתָהּ יָמִים:

וַתֵּלֶךְ	וְ particle conjunction, qal waw consec imperfect from verb root: הָלַךְ 3rd feminine singular, apocopated; "and she walked/ walked around, went away/ walked around: wandered, moved back and forth, went away,"
וַתַּעֲשֶׂה	וְ particle conjunction (waw consec) + qal imperfect verb from root: עָשָׂה 3rd person feminine singular; "then/ and she did."
כְּדִבְרֵי	preposition + noun, "according to the word,"
אֱלֹהֵי	- proper noun, no gender, no number, no state; "Elijah."
וַתֹּאכַל	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָכַל 3rd person feminine singular; "then/ and she ate."

(הוּא־וְהִיא) demonstrative pronoun construct, “he and she,”⁷

[הִיא־וְהוּא] demonstrative pronoun construct, “she and he,”⁸

וּבֵיתָה conj. + noun + 3rd feminine singular suffix, “and her house/ household,”

יָמִים: masculine plural noun; “(many) days.”

“And she went and did according to the word of Elijah: and she, and he, and her house, ate many days.”

1 Kings 17:16

כַּדֹּחַ הַקִּמָּחַ לֹא כָלְתָה וְצִפְתָּח הַשֶּׁמֶן לֹא חָסַר כְּדִבְרַיְהוָה אֲשֶׁר
דִּבֶּר בְּיַד אֱלִיהוּ: ¹⁶

כַּדֹּחַ noun, “jug/ jar,”

הַקִּמָּחַ article + noun, “the flour,”

לֹא adverb, a negation of a word, “no/not/ neither/ did not,”

כָּלְתָה qal perfect verb root: כָּלָה 3rd person feminine singular, “she completed/ finished,”

וְצִפְתָּח conj. + noun, “and bottle/ jug/ jar,”

הַשֶּׁמֶן noun, “oil/ fat,”

לֹא adverb, a negation of a word, “no/not/ neither/ did not,”

חָסַר qal perfect verb root: חָסַר 3rd person masculine singular, “(it/ he) failed/ diminished/ lacked,”

כְּדִבְרַיְהוָה preposition + noun, “according to the word,”

יְהוָה proper noun, no gender, no number, no state; “the Lord.

אֲשֶׁר relative pronoun, “whom/ who/ which/ that,”

דִּבֶּר qal perfect verb root: דִּבֶּר 3rd person masculine singular, “he said/spoke/ uttered,”

בְּיַד preposition + noun, “in/ by (the) hand/ through,”

אֱלִיהוּ: proper noun, no gender, no number, no state; “Elijah.”

“And the jar of flour did not cease or the jug of oil finish according to the word of the LORD, which he spoke through Elijah.”

1 Kings 17:17

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָלָה בֶן־הָאִשָּׁה בְּעֵלְתָּ הַבַּיִת וַיְהִי ¹⁷

⁷ This might be a latter insertion

⁸ Same as in above

חֲלִיוֹ חֲזָק מְאֹד עַד אֲשֶׁר לֹא-נִוְתַרְה־בּוֹ נִשְׁמָה:

וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "And/ Then it came to pass/ It happened,"
אַחֵר	adverb, "after/ afterwards/ beyond"
הַדְּבָרִים	article + plural noun, "(the) words/ things/ matters/ issues."
הָאֵלֶּה	demonstrative adjective, "(the) these,"
חָלָה	qal perfect verb root: חָלַח 3rd person masculine sing. "he fell/ became weak/ ill/indisposed/ sick,"
בֶּן-הָאִשָּׁה	article + noun construct, "son of the woman,"
בַּעֲלָתָּהּ	"female possessor or owner," ⁹
הַבַּיִת	article + noun, "the house,"
וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "and it happened (that)"
חֲלִיוֹ	noun + 3rd person masculine singular pronominal suffix, "his illness/ weakness,"
חֲזָק	noun, "hard/ strong /severe,"
מְאֹד	Adverb, "exceedingly/ very/ so,"
עַד	preposition, "unto/ upon,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לֹא-נִוְתַרְה־בּוֹ	negation + niphil perfect verb from root: יָתַר + preposition + 3rd masculine singular suffix, "no/ not left in him,"
נִשְׁמָה:	noun, "breath/ strength."

"Then it happened after these things that the son of the woman, the owner of the house, became sick; and his sickness was so severe, that there was no strength left in him."

1 Kings 17:18

18 וַתֹּאמֶר אֶל-אֱלִיָּהוּ מַה-לִּי וְלָךְ אִישׁ הָאֱלֹהִים בָּאתָ אֵלַי לְהַזְכִּיר
אֶת-עֲוֹנִי וְלִהְיוֹת אֶת-בְּנִי:

וַתֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person feminine singular; "Then/ And she said."
אֶל-אֱלִיָּהוּ	preposition with proper noun, no gender, no number, no state; "to/ unto Elijah."
מַה-לִּי	interrogation + particle preposition + 1st person common singular suffix, "why/ what to me/ do I have?"

⁹ No clear meaning given- name of female possessor/ owner

וְלָךְ	conj. + preposition, "and to unto you/ with you"
אִישׁ	a singular masculine noun; "Man."
הָאֱלֹהִים	particle article prefix to a noun, no gender, no number, no state; "God/ the gods."
בָּאתָ	qal perfect verb from root: בּוּא 2 nd person masculine singular; "you came/ did you come."
אֵלַי	preposition + 1 st person masculine singular pronominal suffix, "to/ unto me,"
לְהִזְכִּיר	infinitive, "to remember/ recall/ recollect/ remind,"
אֶת־עוֹנִי	direct object marker + noun + 1 st commonn singular suffix, "my sin,"
וּלְהַמִּית	conj. + infinitive, "and to slay/ kill,"
אֶת־בְּנִי	direct object marker + noun + 1 st commonn singular suffix, "my son."

"And she said unto Elijah, What do I have with you, Man of God? Did you come to me to remind (me) of my sin, and to kill my son?"

1 Kings 17:19

19 וַיֹּאמֶר אֵלֶיהָ תְּנִי־לִי אֶת־בְּנִךְ וַיִּקְחֶהוּ מִחִיקָהּ וַיַּעֲלֶהוּ
אֶל־הָעֵלְיָה אֲשֶׁר־הוּא יֹשֵׁב שָׁם וַיִּשְׁכְּבֶהוּ עַל־מִטָּתוֹ׃

וַיֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3 rd person masculine singular; "Then/ And he said."
אֵלֶיהָ	particle preposition, plus 3 rd person feminine singular pronominal suffix, "to/ towards/ unto her,"
תְּנִי־לִי	qal imperative feminine singular verb from root: נתן with a prep. prefixed to a 1 st person masculine singular suffix, "Give to/ unto me,"
אֶת־בְּנִךְ	direct object marker + noun + 2 nd feminine singular suffix, "your son,"
וַיִּקְחֶהוּ	וְ particle conjunction (waw consec) + qal imperfect verb from root: לקח 3 rd person masculine singular; "then/ and he took him."
מִחִיקָהּ	particle prep + noun + 3 rd feminine pronominal suffix, "from her lap/ bosom,"
וַיַּעֲלֶהוּ	וְ particle conjunction (waw consec) + hiphil imperfect verb from root: עלה 3 rd person masculine singular; "then/ and he carried him."
אֶל־הָעֵלְיָה	particle preposition, plus article + noun, "to/ towards/ unto the room/ place,"
אֲשֶׁר־הוּא	relative pronoun in construct with a demonstrative pron; " which/ where/ that he."
יֹשֵׁב	qal participle verb from root: יָשַׁב masc. singular; "sat down/ stayed/ remained"
שָׁם	particle adverb, "there, thither,"
וַיִּשְׁכְּבֶהוּ	וְ particle conjunction (waw consec) + hiphil imperf verb from root: שכב 3 rd person masculine singular; "then/ and he laid/ placed him."

עַל־מִטָּתוֹ: particle preposition + noun + 3rd masc. sing. suffix, “upon/ on his (own) bed.”

“And he said to her, Give me your son. And he took him from her lap, and carried him up into a room, where he stayed, and he placed him on his own bed.”

1 Kings 17:20

וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי הַגִּם עַל־הָאִלְמָנָה אֲשֶׁר־אֲנִי
מִתְגֹּרֵר עִמָּה הֲרָעוֹת לְהַמִּית אֶת־בְּנָהּ:

- וַיִּקְרָא ו particle conjunction (waw consec) + qal imperfect verb from root: קרא 3rd person masculine singular; “Then/ And he called /cried out.”
- אֶל־יְהוָה preposition plus a proper noun; “unto/ to the Lord.”
- וַיֹּאמֶר ו particle conjunction (waw consec) + qal imperfect verb from root: אמר 3rd person masculine singular; “then/ and he said.”
- יְהוָה proper noun, no gender, no number, no state; “(the) Lord/ Adonai.”
- אֱלֹהֵי common masculine plural noun with 1st masculine singular pronominal suffix, “my God/ god,”
- הַגִּם particle interrogation + conjunction, “Why yet/ even/ moreover/ also,”
- עַל־הָאִלְמָנָה particle preposition, plus article + article + noun, “upon the widow,”
- אֲשֶׁר־אֲנִי relative pronoun + 1st person personal pronoun, “which/ whom/ that I,”
- מִתְגֹּרֵר hithpoel participle, “to sojourn/ stay as foreigner,”
- עִמָּה particle preposition + 3rd feminine sing. suffix, “with her,”
- הֲרָעוֹת hiphil perfect verb from root: רעע 2nd masc. singular; “you make/brought bad/ evil/ broke,”
- לְהַמִּית particle preposition, plus hiphil verb, “(by) slaying/ killing,”
- אֶת־בְּנָהּ: (direct object marker) + noun + 3rd feminine singular pronominal suffix, “her child/ son/ youngman.”

“And he cried to the LORD, and said, O LORD my God, why (have) you also brought evil upon the widow whom I stay with as a foreigner by slaying her son?”

1 Kings 17:21

וַיִּתְמַדֵּר עַל־הַיֶּלֶד שְׁלֹשׁ פַּעַמִּים וַיִּקְרָא אֶל־יְהוָה וַיֹּאמֶר יְהוָה אֱלֹהֵי
תֵּשֶׁב נָא נַפְש־הַיֶּלֶד תִּזְה עַל־קִרְבּוֹ:

- וַיִּתְמַדֵּר ו particle conjunction (waw consec) + hithpoel imperf. verb from root: מדר 3rd person masculine singular; “Then/ And he stretched (himself).”

עַל־הַיֶּלֶד	particle preposition + article + noun, “upon the son/ boy/ child/ youngman,”
שָׁלֹשׁ	numeral or number, “three,”
פְּעָמַיִם	“occurrences/ number of times,”
וַיִּקְרָא	וְ particle conjunction (waw consec) + qal imperfect verb from root: קרא 3rd person masculine singular; “then/ and he called/cried.”
אֶל־יְהוָה	preposition with a proper noun; “to/ unto the Lord.”
וַיֹּאמֶר	וְ particle conjunction (waw consec) + qal imperfect verb from root: אמר 3rd person masculine singular; “then/ and he said.”
יְהוָה	proper noun, no gender, no number, no state; “The Lord/ Adonai.”
אֱלֹהֵי	proper noun, no gender, no number, no state with 1 st masculine sing. pronominal suffix; “ my God.”
תָּשָׁב	qal imperfect verb ¹⁰ from root: שוב 3rd feminine singular; “bring back/ return/ let it return/ come back.”
נָא	interjection, “I pray thee/ Please
נַפְשׁ־הַיֶּלֶד	noun construct + article, “the soul/ living body of the boy/child/ youngman,”
זֶה	feminine demonstrative pronoun for proper noun, no gender, no number, no state, “this.”
עַל־קִרְבּוֹ:	particle preposition + noun with 3rd masculine singular pronominal suffix, “upon/ into his front/ upper part/ body.”

“Then he stretched himself upon the young man three times, and cried to the LORD, and said, O LORD my God, Please, let the soul of this child return into him again.”

1 Kings 17:22

וַיִּשְׁמַע יְהוָה בְּקוֹל אֱלִיהוּ וַתָּשָׁב נַפְשׁ־הַיֶּלֶד עַל־קִרְבּוֹ וַיַּחֲיֵ:

וַיִּשְׁמַע	וְ particle conjunction (waw consec) + qal imperfect verb from root: שמע 3rd person masculine singular; “then/ and he heard.”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
בְּקוֹל	particle preposition + noun, “in/ by/ with a voice
אֱלִיהוּ	proper noun, no gender, no number, no state; “Elijah.”
וַתָּשָׁב	וְ particle conjunction (waw consec) + hiphil verb from root: שוב 3rd person masculine singular; “then/ and (he) it came back/ revived/ returned.”
נַפְשׁ־הַיֶּלֶד	noun construct, “soul/ living body of the boy/child/ youngman,”
עַל־קִרְבּוֹ	particle preposition + noun with 3rd masculine singular pronominal suffix, “upon/ into his front/ upper part/ body,”

¹⁰ Jussive in both form and meaning

וַיְחִי: וְ particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, “and he revived/ survived/ lived again.”

“And the LORD heard Elijah in his voice (cry); and the soul of the child came into his body again, and he lived again.”

1 Kings 17:23

וַיִּקַּח אֱלִיָּהוּ אֶת־הַיָּלֵד וַיִּרְדֵּהוּ מִן־הָעֵלִיָּה הַבַּיִתָּה וַיִּתְּנֶהוּ לְאִמּוֹ וַיֹּאמֶר
אֱלִיָּהוּ רְאֵי חַי בְּנִי:

וַיִּקַּח וְ particle conjunction (waw consec) + qal imperfect verb from root: לָקַח 3rd person masculine singular; “then/ and he took.”
אֱלִיָּהוּ proper noun, no gender, no number, no state; “Elijah.”
אֶת־הַיָּלֵד (direct object marker) + noun, “child/ youngman,”
וַיִּרְדֵּהוּ וְ particle conjunction (waw consec) + qal imperfect verb from root: רָדָה 3rd person masculine singular; “then/ and he brought.”
מִן־הָעֵלִיָּה particle preposition, plus article, plus noun with a directional suffix, “from the room,”
הַבַּיִתָּה article + noun with directional (hey) suffix, “towards/ to the house/ dwelling place,”
וַיִּתְּנֶהוּ וְ particle conjunction (waw consec) + qal imperfect verb from root: נָתַן 3rd person masculine singular; “then/ and he handed over/gave/delivered him.”
לְאִמּוֹ particle preposition + noun + 3rd masculine singular suffix, “to his mother,”
וַיֹּאמֶר וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person masculine singular; “then/ and he said.”
אֱלִיָּהוּ proper noun, no gender, no number, no state; “Elijah.”
רְאֵי qal imperative feminine singular, “See,”
חַי noun, “is alive/ living
בְּנִי: noun + 2nd feminine sing. suffix, “your son.”

“And Elijah took the young man, and (he) brought him from the room to the house, and handed him over to his mother: and Elijah said, See, your son is alive.”

1 Kings 17:24

וַתֹּאמֶר הָאִשָּׁה אֶל־אֱלִיָּהוּ עֲתָה זֶה יָדַעְתִּי כִּי אִישׁ אֱלֹהִים
אַתָּה וְדַבֵּר־יְהוָה בְּפִיךָ אִמָּת:

וַתֹּאמֶר וְ particle conjunction (waw consec) + qal imperfect verb from root: אָמַר 3rd person feminine singular; “then/ and she said.”

הָאִשָּׁה	particle article, plus noun, "the woman,"
אֶל-אֵלִיהוּ	preposition with proper noun; "to/ unto Elijah."
עַתָּה	adverb, "now,"
זֶה	adjective, "this/these/ those/that"
יָדַעְתִּי	qal perfect verb from root: יָדַע 1 st common singular; "I know,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
אִישׁ	a masculine singular noun; "a man."
אֱלֹהִים	proper noun, no gender, no number, no state; "God/ gods."
אַתָּה	pronoun of 2 nd person, "you are,"
וּדְבַר-יְהוָה	conjunction prefixed to a noun construct of a proper noun; "and the word of the Lord."
בְּפִיךָ	particle preposition, plus noun with a 2 nd person masculine singular pronominal suffix, "in your mouth,"
אֱמֶת:	noun, "is true/reliable/ faithful."

"Then the woman said to Elijah, Indeed, I know now that you are a man of God, and the word of the LORD in thy mouth is true."

1 Kings 18:1

וַיְהִי יָמִים רַבִּים וּדְבַר-יְהוָה הָיָה אֶל-אֵלִיהוּ בַּשָּׁנָה הַשְּׁלִישִׁית לְאֹמֶר
לֵךְ הִרְאָהוּ אֶל-אַחָאֵב וְאַתָּנָה מִטָּר עַל-פְּנֵי הָאֲדָמָה:

וַיְהִי	וְ particle conjunction (waw consec), qal imperfect, verb root: הָיָה 3rd person masculine singular, apocopated, "Then/So /And it came to pass/it happened,"
יָמִים	plural noun, "days,"
רַבִּים	(adj) many/numerous/much/plentiful/enough
וּדְבַר-יְהוָה	conjunction prefixed to a noun construct of a proper noun; "and the word of the Lord."
הָיָה	qal perfect, verb root: הָיָה 3rd person masc. singular, "And/ then it happened/ it came to pass"
אֶל-אֵלִיהוּ	preposition and noun; "to/ unto Elijah."
בַּשָּׁנָה	preposition, plus article with 3rd person feminine singular pronominal suffix, "in/ by/ with/ within year"

הַשְּׁלִישִׁית	numeral - it has to do with the number three, and years, three years ¹¹
לֵאמֹר	verb root: אָמַר qal infinitive construct (preposition +verb), “to say,”
לֵךְ	qal imperative from verb root: הָלַךְ masculine singular; “walk, walk around, go away, walk around: wander, move back and forth,”
הִרְאֵה	qal imperfect (ms), “Show yourself/present yourself/reveal yourself”
אֶל-אַחָב	preposition with proper noun; “to/ unto Ahab.”
וְאֶתְנָהּ	conj. (waw consecutive) and qal perfect (1 cs) and 3fs suffix, “I will send her”
מִטֶּר	noun, “rain”
עַל-פָּנָיו	preposition, plus 1 st person masculine singular pronominal suffix, “upon the (my face him),”
הָאֲדָמָה:	article prefixed to a noun; “the land/ ground/ soil/earth.”

Then it happened that after many days, that the word of the LORD came to Elijah in the third year, saying, Go, reveal yourself to Ahab; and I will send rain upon the earth.

1 Kings 18:2

² וַיֵּלֶךְ אֵלֵיהֶוּ לְהִרְאוֹת אֶל-אַחָב וְהָרֵעַב חֲזָק בְּשֶׁמֶרֶון:

וַיֵּלֶךְ	וְ particle conjunction (waw consec), qal imperf from verb root: הָלַךְ 3 rd masculine singular, apocopated; “and he walked/ went away/ walked around/ wandered, moved back and forth,”
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; “Elijah.”
לְהִרְאוֹת	infinitive construct (prep. and verb), “to show himself/to appear/to present self”
אֶל-אַחָב	preposition with proper noun; “to/ unto Ahab.”
וְהָרֵעַב	conjunction and article and noun, “and the hunger”
חֲזָק	adjective, ‘strong/severe/hard/firm/violent’
בְּשֶׁמֶרֶון:	preposition and proper noun, “In Samaria,”

So Elijah went to reveal himself unto Ahab. But there was a severe famine in Samaria.

1 Kings 18:3

³ וַיִּקְרָא אַחָב אֶל-עֲבָדָיו אֲשֶׁר עַל-הַבַּיִת וְעֲבָדָיו הָיָה יָרָא אֶת-יְהוָה מֵאֵד:

וַיִּקְרָא	וְ particle conjunction(waw consec), qal imperfect, verb root: קָרָא 3 rd person masculine singular; “and he called/ cried,”
אַחָב	proper noun, no gender, no number, no state; “Ahab.”

¹¹This is also translated as third year

אֶל-עֲבַדְיָהוּ	preposition plus proper noun; "to/ unto Obadiah."
אֲשֶׁר	relative pronoun, "which/that/whom/who"
עַל-הַבַּיִת	particle preposition, plus article plus a noun, "(was overseer) over/upon the house,"
וְעֲבַדְיָהוּ	particle conjunction prefixed to a proper noun, no gender, no number, no state; "and Obadiah."
הָיָה	qal perfect, verb root: הִיָּה 3rd person masculine sing, And/ Then/ So it came to pass"
יָרָא	adjective, "fear"
אֶת-יְהוָה	direct object marker with a proper noun; "of the Lord."
מְאֹד:	adjective; "great/ exceedingly."

And Ahab called Obadiah, who was the overseer of his house. (Now Obadiah feared the LORD greatly:

1 Kings 18:4

וַיְהִי בְהִכְרִית אֵיזֶבֶל אֶת נְבִיאֵי יְהוָה וַיִּקַּח עֲבַדְיָהוּ מֵאֵה נְבָאִים וַיַּחְבֵּאֵם חֲמִשִּׁים אִישׁ בְּמַעְרָה וְכָל־כֹּלֵם לֶחֶם וּמַיִם:

וַיְהִי	וְ particle conjunction(waw consec), qal imperfect, verb root: הִיָּה 3rd person masculine singular, apocopated, "Then/So /And it came to pass/it happened,"
בְּהִכְרִית	infinitive construct (prep + verb), "to cut off
אֵיזֶבֶל	proper noun, no gender, no number, no state; "Jezebel."
אֶת	direct object marker
נְבִיאֵי	noun in construct, "prophets of,"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
וַיִּקַּח	conjunction (waw consecutive) and qal imperfect, "He took"
עֲבַדְיָהוּ	proper noun, no gender, no number, no state; "Obadiah."
מֵאֵה	numeral, "hundred,"
נְבָאִים	masculine plural noun; "prophets,"
וַיַּחְבֵּאֵם	conjunction (waw consecutive) and qal imperfect (3ms) and 3mp suffix, "and he hid them"
חֲמִשִּׁים	numeral, "fifty"
אִישׁ	masculine singular noun; "man."
בְּמַעְרָה	particle preposition and article and noun, "in the pit/cave"
וְכָל־כֹּלֵם	conjunction (waw consecutive) and qal imperfect (3ms) and 3 mp suffix, "and he fed/supported them/supplied"

לֶחֶם	noun, "bread,"
וּמַיִם:	conjunction + noun, "and water,"

For it happened, when Jezebel killed the prophets of the LORD, that Obadiah took an hundred prophets, and hid them fifty by fifty in a cave, and gave them food to eat.)

1 Kings 18:5

5 וַיֹּאמֶר אֶחָאֵב אֶל-עֹבַדְיָהוּ לֵךְ בָּאָרֶץ אֶל-כָּל-מַעֲיֵנֵי הַמַּיִם
וְאֵל כָּל-הַנַּחֲלִים אוּלַי נִמְצָא חֲצִיר וְנִחְיָה סוּס וּפָרָד וְלֹא
נִכְרִית מִהֶבֱהֵמָה:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
אֶחָאֵב	proper noun, no gender, no number, no state; "Ahab."
אֶל-עֹבַדְיָהוּ	preposition plus a proper noun; "to/ unto Obadiah."
לֵךְ	from verb root: הָלַךְ qal imperative masculine singular; "walk, walk around, go away:walk around: wander, move back and forth, go away,"
בָּאָרֶץ	preposition prefix to a noun; "in the land."
אֶל-כָּל-מַעֲיֵנֵי	a noun in construct chain with a preposition and an adjective; " to all the valleys."
הַמַּיִם	article + noun, "the water,"
וְאֵל	particle conjunction, plus preposition, to/ unto,"
כָּל-הַנַּחֲלִים	adverb and article and plural noun, "all the brooks/rivers/streams"
אוּלַי	adverb, "perhaps/maybe/ peradventure"
נִמְצָא	qal imperfect, (3ms), "you will find/see/notice"
חֲצִיר	noun, "herbage/green grass"
וְנִחְיָה	conjunction and piel imperfect, (lcp) "and we will preserve/revive"
סוּס	noun, masculine singular; "horse."
וּפָרָד	conjunction and noun, "and mule"
וְלֹא	conjunction and negative, "and not"
נִכְרִית	hiphil imperfect (lcp), "we will cut off/bore"
מִהֶבֱהֵמָה:	preposition, and article and feminine noun, "from the beast/cattle/animals"

So Ahab said unto Obadiah, Go to the land, to all streams of water, and to all valleys: maybe we may find grass to save the horses and mules alive, that we do not lose all the animals.

1 Kings 18:6

וַיִּחְלְקוּ לָהֶם אֶת־הָאָרֶץ לַעֲבֹר־בָּהּ אַחָב הָלַךְ בְּדֶרֶךְ אֶחָד לְבָדּוֹ
וְעֹבְדֵי־יְהוָה הָלַךְ בְּדֶרֶךְ־אַחֵר לְבָדּוֹ׃

וַיִּחְלְקוּ	conjunction (waw consecutive) and qal imperfect (3mp), "then/and they divided"
לָהֶם	preposition, plus 3rd person masculine plural pronominal suffix, "to/ unto them,"
אֶת־הָאָרֶץ	article with a noun serving as an object; "the land."
לַעֲבֹר־בָּהּ	infinitive construct (preposition and verb), and preposition with 3fs suffix "To pass in/by her"
אַחָב	proper noun, no gender, no number, no state; "Ahab,"
הָלַךְ	from verb root: הִלַךְ qal perfect 3 rd masculine singular; "walked, walked around, went away, walked around, wandered, moved back and forth, went away,"
בְּדֶרֶךְ	preposition and noun, "in/by/with (the) way/path"
אֶחָד	number, 'one/another/other'
לְבָדּוֹ	preposition, plus noun plus 2 nd person masculine singular pronominal suffix, "for/to/ unto his piece/ part/ side,"
וְעֹבְדֵי־יְהוָה	a conjunction prefixed to a proper noun; "and Obadiah."
הָלַךְ	from verb root: הִלַךְ qal perfect 3 rd masc. singular; "he walked, walked around, went away, walked around, wandered, moved back and forth, went away,"
בְּדֶרֶךְ־אַחֵר	preposition + a noun + a pronoun, "in/ by another way,"
לְבָדּוֹ׃	preposition and noun, "to/unto the other side."

So they divided the land between them to pass throughout it: Ahab himself went one way, and Obadiah also went another way to the other side.

1 Kings 18:7

וַיְהִי עֲבָדֵי־יְהוָה בְּדֶרֶךְ וַהֲנֵה אֵלֵיהֶוּ לְקִרְאָתוֹ וַיַּכְרִהוּ וַיַּפֵּל עַל־פָּנָיו וַיֹּאמֶר
הָאֵתָה זֶה אֲדָנִי אֵלֵיהֶוּ׃

וַיְהִי	! particle conjunction (waw consec), qal imperfect, verb root: הָיָה 3rd person masculine singular, apocopated, "Then/So /And it came to pass/it happened,"
עֲבָדֵי־יְהוָה	proper noun, no gender, no number, no state; "Obadiah."
בְּדֶרֶךְ	preposition + a noun, "in/ by a way,"
וַהֲנֵה	conjunction prefix to an exclamation word; "and behold."
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah."
לְקִרְאָתוֹ	infinitive construct (preposition prefixed to a verb) with 3rd person masculine singular suffix, "to call him/to meet him"

וַיִּכְרְהוּ	conjunction (waw consecutive) and qal imperfect (3ms), "And he recognized"
וַיִּפֹּל	conjunction (waw consecutive) and qal imperfect (3ms) "and he fell (on his face)/ collapsed"
עַל־פָּנָיו	prep prefixed to a noun with a 3rd person masculine singular suffix, "upon his face, before him"
וַיֹּאמֶר	⌋ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "and he said."
הֲאֵתָהּ	interrogation and pronoun, (2ms), "is it you/are you the one?"
זֶה	demonstrative adjective, "this/these"
אֲדֹנִי	a noun with pronominal suffix; "(adonai), my lord."
אֵלִיהוּ:	proper noun, no gender, no number, no state; "Elijah."

Then as Obadiah was in the way, look, Elijah met him: and he recognized him, and fell on his face, and said, Is that you my master Elijah?

1 Kings 18:8

⁸ וַיֹּאמֶר לוֹ אֲנִי לְךָ אֹמֵר לְאֲדֹנִיךָ הִנֵּה אֵלִיהוּ:

וַיֹּאמֶר	⌋ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "and he said."
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
אֲנִי	personal pronoun of the 1 st person; "I."
לְךָ	from verb root: הלך qal imperative masculine singular; "walk, go away: walk around: wander, move back and forth,"
אֹמֵר	verb root: אמר qal infinitive construct; "to say,"
לְאֲדֹנִיךָ	prep. prefixed to a noun with a masculine pronominal suffix; "to my lord/master."
הִנֵּה	word of exclamation; "behold/ look."
אֵלִיהוּ:	proper noun, no gender, no number, no state; "(it is)Elijah/ Elijah (is here)."

And he answered him, Yes, I am: Go, tell your master, Look, Elijah is here.

1 Kings 18:9

⁹ וַיֹּאמֶר מָה חָטָאתִי כִּי־אֵתָהּ נָתַן אֶת־עַבְדְּךָ בְּיַד־אֲחָאָב לְהַמִּיתָנִי:

וַיֹּאמֶר	⌋ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "and he said."
מָה	interrogation, "what,"
חָטָאתִי	verb root: אמר qal perfect 1 st person masculine singular; "I have sinned/ have

	I sinned,”
כִּי־אַתָּה	conjunction and pronoun (2ms), “because/for/thus you”
נָתַן	participle, (ms), “giving/have given”
אֶת־עַבְדְּךָ	noun with 2 nd masculine singular pronominal suffix acting as an object, “your servant,”
בְּיַד־אַחָב	preposition + noun construct of a proper noun, “hand of Ahab,”
לְהַמִּיתִנִּי:	hiphil infinitive (preposition and verb) and 1 cs suffix, “to kill/murder me”

But he said, what have I done wrong, that you want to deliver your servant into the hand of Ahab, to kill me?

1 Kings 18:10

10	תִּי יְהוָה אֱלֹהֶיךָ אִם־יִשְׁגֹּוי וּמַמְלָכָה אֲשֶׁר לֹא־שָׁלַח אֲדֹנָי שָׁם לְבַקֶּשְׁךָ	
	וַאֲמָרוּ אֵין וְהִשְׁבִּיעַ אֶת־הַמַּמְלָכָה וְאֶת־הַגֹּוי כִּי לֹא יִמְצְאָכָה:	
תִּי־יְהוָה	יְהוָה	a masc. singular noun “alive/living,” in construct with a proper noun, “the Lord.” no gender no number no state “the living God/ the Lord (who) lives,as the Lord lives”
אֱלֹהֶיךָ		proper noun with 2 nd masculine singular pronominal suffix; “your God.”
אִם־יִשְׁגֹּוי		conjunction and adverb and noun, “if (a) nation/people exist/if there exist a nation”
וּמַמְלָכָה		conjunction and noun, “and kingdom”
אֲשֶׁר		relative pronoun, “whom/ who/ which/ that,”
לֹא־שָׁלַח		adverb, a negation of a word + noun, “no nation,”
אֲדֹנָי		noun; “Adonai/master.” ¹²
שָׁם		adverb, “there, thither,”
לְבַקֶּשְׁךָ		piel infinitive (preposition and verb) and 2ms suffix, “to seek you/to look for you”
וַאֲמָרוּ		conjunction (waw consecutive) qal imperfect, “and/then/when they said”
אֵין		adverb, “there is not/there is absence/there is nothing
וְהִשְׁבִּיעַ		conjunction (waw consecutive) and qal imperfect, (3ms), “he swore/ took and oath (of)”
אֶת־הַמַּמְלָכָה		object marker and article and noun, “the kingdom/nation/dominion”
וְאֶת־הַגֹּוי		conjunction and object marker and article and noun, “and the people or nation”
כִּי		particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,”

¹² *Adonai, which means Master is used both for God as the Master of all, and also for human heads over people.

לֹא	adverb, a negation of a word, “no/not/ neither,”
וַיִּמְצְאֶכָהּ:	conjunction (waw consecutive) and qal imperfect (3ms) and 2ms suffix, “that/and he found you.”

As the LORD your God lives, there is no nation or kingdom, where my master has not sent to look for you: and when they said, He is not there; he took an oath of the kingdom and nation that they have not found you.

1 Kings 18:11

וְעַתָּה אַתָּה אָמַר לְךָ אָמַר לְאֶדְנֶיךָ הִנֵּה אֵלֵיהּוּ: ¹¹

וְעַתָּה	conjunction and adverb, “but now/and now/from now”
אַתָּה	pronoun, (2ms), “you”
אָמַר	qal imperfect, (2ms), “You have said”
לְךָ	from verb root: הִלַךְ qal imperative masculine sing; “walk, walk around, go away: walk around: wander, move back and forth, go away,”
אָמַר	verb root: אָמַר imperative (ms) “say/ declare/ announce.”
לְאֶדְנֶיךָ	preposition prefixed to a noun with a pronominal suffix; “to my lord.”
הִנֵּה	word of exclamation; “look/ behold/ lo/ wow/ see.”
אֵלֵיהּוּ:	proper noun, no gender, no number, no state; “Elijah.”

And now you say, Go, tell your master, Look, Elijah is here.

1 Kings 18:12

וְהִיא אֲנִי אֵלַי מֵאַתָּךְ וְרוּחַ יְהוָה יִשְׁאַדְּ עַל אֲשֶׁר לֹא-אֲדַע וּבֹאֲתִי לְהַגִּיד לְאַחֲאָב וְלֹא יִמְצָאָךְ וְהִרְגֵנִי וְעַבְדְּךָ יֵרָא אֶת־יְהוָה מִנְּעָרֵי: ¹²

וְהִיא	particle conjunction (waw consec), qal imperfect, verb root: הָיָה 3rd person masculine singular, apocopated, “Then/So /And it came to pass/it happened,”
אֲנִי	personal pronoun of the 1 st person; “I.”
אֵלַי	preposition prefixed to a 2 nd person masculine singular suffix, “to/ unto you,”
מֵאַתָּךְ	preposition and 2ms suffix “away from you”
וְרוּחַ	conjunction prefixed to a noun; “that/ and the Spirit.”
יְהוָה	proper noun, no gender, no number, no state; “The Lord.”
יִשְׁאַדְּ	qal imperfect and 2ms suffix (3ms) “he shall carry you/he shall lift you (up)”
עַל	preposition, “upon, over,”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”

לֹא־אֲדַע	verb, root; אֲדַע adverb, a negative and qal imperfect (1 cs), "I will not know/ I do not know/I know not/ neither,"
וּבֵאתִי	conjunction (waw consecutive) and qal perfect (1 cs) "and/when/then I shall come/go"
לְהַגִּיד	infinitive construct, "to tell"
לְאַחָב	preposition prefixed to a proper noun; "to Ahab."
וְלֹא	a conjunction + adverb, a negation of a word, "and no/not/ neither,"
יִמְצָאֲךָ	conjunction (waw consecutive) qal imperfect (3ms) and 2ms suffix, "he shall find you"
וְהָרַגְנִי	conjunction (waw consecutive) qal perfect (3ms) and 1 cs suffix, "and he shall slay/kill me"
וְעַבְדְּךָ	conjunction prefixed to a noun which has a 2 nd masculine singular suffix; you're your servant."
יָרָא	adjective, "fear"
אֶת־יְהוָה	a noun in construct; " of the Lord."
מִנְעֹרִי:	preposition and noun and 1 cs suffix, "from my youth/early life"

Now it shall happen that, as soon as I am leave you, that the Spirit of the LORD shall take you to a place that I do not know; and so when I come and tell Ahab, and he cannot find you, then he shall kill me: but I your servant have feared the LORD from my youth.

1 Kings 18:13

¹³הֲלֹא־הִגַּדְתִּי לַאֲדֹנָי אֶת אֲשֶׁר־עָשִׂיתִי בְּהָרְגִי אֵיזָבֵל אֶת נְבִיאֵי יְהוָה וְאַחְבָּא מִנְּבִיאֵי יְהוָה מָאָה אִישׁ חֲמִשִּׁים חֲמִשִּׁים אִישׁ בְּמַעְרָה וְאָכְלִים לֶחֶם וְיָמִים:

הֲלֹא־הִגַּדְתִּי	interrogation heh and negative participle and hophel perfect, (3ms), "was it not told/declared"
לַאֲדֹנָי	preposition and a noun and 1 cs suffix, "to/unto my Lord"
אֶת	direct object marker
אֲשֶׁר־עָשִׂיתִי	relative pronoun and qal perfect (1 cs), "that/which I did"
בְּהָרְגִי	infinitive construct (preposition and verb, "to kill/slay"
אֵיזָבֵל	proper noun, no gender, no number, no state; "Jezebel."
אֶת	direct object marker
נְבִיאֵי	plural construct, "prophets of"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
וְאַחְבָּא	conjunction (waw consecutive) and hiphil imperfect, (3ms), "and I hid/kept"

מִנְבִּיאֵי	conjunction and plural noun construct, "from/because/when (the) prophets of"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
מֵאָה	number, "Hundred"
אִישׁ	masculine singular noun; "man."
חֲמִשִּׁים	plural number, "fifty"*
חֲמִשִּׁים	plural number, "fifty" ¹³
בְּמַעְרָה	preposition and article and noun, "in the cave/pit"
וַאֲכַלְכֶּלְמָם	conjunction (waw consecutive) and qal imperfect (1 cs) and 3mp suffix, "and I fed them"
לֶחֶם	noun, "bread/ cake/ (or generally, food)."
וּמַיִם:	conjunction and noun, "and water"

Was it not told my lord what I did when Jezebel killed the prophets of the LORD, how I hid an hundred men of the LORD's prophets fifty by fifty in a cave, and gave them food to eat?

1 Kings 18:14

וְעַתָּה אַתָּה אָמַר לְךָ אֲמַר לְאֲדֹנָיִךְ הִנֵּה אֵלֵיהֶוּ וְהִרְגָנִי: ¹⁴

וְעַתָּה	conjunction and pronoun (2ms) "and/now you"
אַתָּה	pronoun (2ms) "you"
אָמַר	verb root: אָמַר participle (ms) "you say/saying"
לְךָ	from verb root: הָלַךְ qal imperative masculine singular; "Go/ walk/ go away/walk around/ wander, move back and forth, go away,"
אֲמַר	verb root: אָמַר qal imperative "say."
לְאֲדֹנָיִךְ	preposition prefixed to a noun which has a pronominal suffix; "to my Lord."
הִנֵּה	word of exclamation; "look/ behold/ lo." *
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah." ¹⁴
וְהִרְגָנִי:	conjunction and qal perfect (3ms) and 1 cs suffix, "and he will kill/slay me"

But now you say, Go, tell your master, Look, Elijah is here: and he shall kill me.

1 Kings 18:15

וַיֹּאמֶר אֵלֵיהֶוּ חֵי יְהוָה צְבָאוֹת אֲשֶׁר עִמָּדָתִי ¹⁵

¹³ Translated as "fifty by fifty" (the plural here means multiples of the number, it might be five, fifteen, fifty).

¹⁴ "Behold Elijah" is translated as "here is Elijah" or "Elijah is here."

לִפְנֵי כִּי הַיּוֹם אֶרְאֶה אֵלָיו:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
אֵלֵיהּ	proper noun, no gender, no number, no state; "Elijah."
חַי־הוּא	חַי a masculine singular noun "alive/living," in construct with a proper noun, יהוה "the Lord." no gender no number no state = "the living God/ the Lord (who) lives/ the God of host,"
עֲבֹדוֹת	adjective; "(Sabbaoth), Almighty."
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עָמַדְתִּי	qal perfect (1 cs), "I took my stand"
לִפְנֵי	prep prefixed to a 3rd person masculine singular suffix, "to/ unto his face, before him,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
הַיּוֹם	particle article prefixed to a singular noun; "the day/ today."
אֶרְאֶה	qal imperfect (1 cs), "I shall see (him)/ I will present (myself)"
אֵלָיו:	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"

And Elijah said, As the LORD Almighty lives, before whom I stand, I will surely show myself to him today.

1 Kings 18:16

¹⁶ וַיֵּלֶךְ עֹבְדֵיהוּ לִקְרֹאת אֶחָב וַיִּגְד־לוֹ וַיֵּלֶךְ אֶחָב לִקְרֹאת אֵלֵיהּ:

וַיֵּלֶךְ	וְ particle conjunction (waw consec), qal imperfect from verb root: הלך 3rd masc. singular, apocopated; "and he walked/ went away/ walked around/ wandered, moved back and forth,"
עֹבְדֵיהּ	proper noun, no gender, no number, no state; "Obadiah"
לִקְרֹאת	infinitive construct, (preposition and qal verb), "to meet/to call"
אֶחָב	proper noun, no gender, no number, no state; "Ahab."
וַיִּגְד־לוֹ	conjunction (waw consecutive) and qal imperf. (3ms) and a preposition prefixed to a 3rd person masculine singular suffix, "and he told to/unto him"
וַיֵּלֶךְ	conjunction (waw consecutive) and qal imperfect (3ms) "and he walked/went"
אֶחָב	proper noun, no gender, no number, no state; "Ahab."
לִקְרֹאת	infinitive (preposition and qal verb), "to meet"
אֵלֵיהּ:	proper noun, no gender, no number, no state; "Elijah."

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

1 Kings 18:17

וַיְהִי כִּרְאוֹת אַחָב אֶת־אֵלִיהוּ וַיֹּאמֶר אַחָב אֵלָיו הֲאֵתָה זֶה עֹבֵד יִשְׂרָאֵל׃¹⁷

וַיְהִי	וַיְהִי particle conjunction (waw consec), qal imperfect, verb root: הִיָּה 3rd person masculine singular, apocopated, "Then/So /And it came to pass/it happened,"
כִּרְאוֹת	כִּרְאוֹת infinitive construct (*preposition and verb), "when he saw" ¹⁵
אַחָב	אַחָב proper noun, no gender, no number, no state; "Ahab."
אֶת־אֵלִיהוּ	אֶת־אֵלִיהוּ proper noun serving as an object; "Elijah."
וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
אַחָב	אַחָב proper noun, no gender, no number, no state; "Ahab."
אֵלָיו	אֵלָיו particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
הֲאֵתָה	הֲאֵתָה Interrogation and pronoun (2ms), "is it you/are you the one?"
זֶה	זֶה demonstrative adjective, "this"
עֹבֵד	עֹבֵד qal participle, "troubling (one)/one who troubles/one starting trouble/a troubler"
יִשְׂרָאֵל׃	יִשְׂרָאֵל׃ proper noun, no gender, no number, no state; "Israel."

And it happened that, when Ahab saw Elijah, that Ahab said unto him, Is it you, troubler of Israel?

1 Kings 18:18

וַיֹּאמֶר לֹא עָבַרְתִּי אֶת־יִשְׂרָאֵל כִּי אִם־אֵתָהּ וּבֵית אֲבִיךָ בַּעֲזֹבְכֶם אֶת־מִצְנֹת יְהוָה וַתֵּלֶךְ אַחֲרֵי הַבְּעָלִים׃¹⁸

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
לֹא	לֹא adverb, a negation of a word, "no/not/ neither,"
עָבַרְתִּי	עָבַרְתִּי qal perfect (1 cs), "I have troubled/stirred up"
אֶת־יִשְׂרָאֵל	אֶת־יִשְׂרָאֵל proper noun serving as a direct object; "Israel."
כִּי	כִּי particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"

¹⁵ Infinitive constructs of the preposition are usually interpreted as "when" or "as."

אִם־אַתָּה	preposition “with” or adverb “but,” with a 2 nd person masculine singular; “but you.”
וּבֵית	conjunction attached to a noun; “and house.”
אָבִיךָ	2 nd masculine singular pronominal suffix with a personal pronoun; “your father.”
בְּעֲזֹבְכֶם	infinitive construct (preposition and verb), “to leave/to reject/to forsake”
אֶת־מִצְוֹת	plural noun construct acting as an object; “the commandments of,”
יְהוָה	proper noun, no gender, no number, no state; “The Lord.”
וּתְלַךְ	conjunction (waw consecutive) and qal imperfect (2ms), “And you have walked/followed/moved/pursued”
אַחֲרַי	preposition “after/behind”
הַבָּעֲלִים:	article attached to a proper plural noun; “Baalim.”

But he answered, I have not troubled Israel; but you, and your father's house, because you have despised the commandments of the LORD, and you have followed Baalim.

1 Kings 18:19

19 וְעַתָּה שְׁלַח קָבֵץ אֵלַי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכְּרִמֶּל וְאֶת־נְבִיאֵי הַבַּעַל	
אַרְבַּע מֵאוֹת וַחֲמִשִּׁים וְנְבִיאֵי הָאֱשֵׁרָה אַרְבַּע מֵאוֹת אֲכָלִי שְׁלַחן אֵיזֶבֶל:	
וְעַתָּה	conjunction and adverb, “but/and/so now”
שְׁלַח	qal imperative (ms), “send”
קָבֵץ	qal imperative (ms), “gather/collect/assemble”
אֵלַי	particle preposition, plus 1 st person masculine singular pronominal suffix, “to/ towards/ unto me,”
אֶת־כָּל־יִשְׂרָאֵל	construct of proper noun, no gender, no number, no state acting as object; “all Israel.”
אֶל־הַר	preposition with a noun; “to/ unto mountain.”
הַכְּרִמֶּל	particle attached to a proper noun, no gender, no number, no state; “the Carmel/ Carmel.”
וְאֶת־נְבִיאֵי	conjunction attached to object marker in construct with a plural masculine noun; “and the prophets.”
הַבָּעַל	particle article attached to a proper noun, no gender, no number, no state; “Baal.”
אַרְבַּע	number/ numeral; “four”
מֵאוֹת	number/ numeral; “hundred,”
וַחֲמִשִּׁים	conjunction attached to a number/ numeral; “and fifty,”
וְנְבִיאֵי	conjunction attached to a noun, no gender, no number, no state; “and prophets.”

הַאֲשֵׁרָה	article and proper noun, "the Ashera" ¹⁶
אַרְבַּע	number/ numeral; "four,"
מֵאוֹת	number/ numeral, "hundred,"
אֹכְלֵי	qal participle, "eating/who eat"
שֻׁלְחָן	noun construct, "(the) table of"
אִיזָבֵל:	proper noun, no gender, no number, no state; "Jezebel."

Now therefore send, and assemble to me all Israel to mountain Carmel, and all the four hundred and fifty prophets of Baal, and all the four hundred prophets of the Ashera, which eat at Jezebel's table.

1 Kings 18:20

וַיִּשְׁלַח אַחָאב בְּכָל־בְּנֵי יִשְׂרָאֵל וַיִּקְבֹּץ אֶת־הַנְּבִיאִים אֶל־הָר הַכַּרְמֶל:

וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms) "And/then he sent"
אַחָאב	proper noun, no gender, no number, no state; "Ahab."
בְּכָל־בְּנֵי	prep. and adverb and plural noun construct, "in/by/with all/every/each son/children of"
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."
וַיִּקְבֹּץ	conjunction (waw consecutive) and qal imperfect, (3ms), "and he gathered/assembled"
אֶת־הַנְּבִיאִים	an article prefixed to a masculine plural noun which is acting as an object; "the prophets,"
אֶל־הָר	preposition with a noun; "to/ unto mountain,"
הַכַּרְמֶל:	article prefixed to a proper noun; "Carmel,"

So Ahab sent unto all the children of Israel, and assembled the prophets together unto mountain Carmel.

1 Kings 18:21

וַיִּגַּשׁ אֵלֵיהֶוּ אֶל־כָּל־הָעָם וַיֹּאמֶר עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסַּעֲפִים
אִם־יְהוָה הָאֱלֹהִים לָכֹו אַחֲרָיו וְאִם־הַבַּעַל לָכֹו אַחֲרָיו וְלֹא־עֲנוּ הָעָם אֹתוֹ
דָּבָר:

וַיִּגַּשׁ	conjunction (waw consecutive) and qal imperfect (3ms), "and he drew near"
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah."

¹⁶ Ashera is a Phoenician goddess.

אֶל-כָּל-הָעָם	preposition in construct with an adverb and a noun; "all the people,"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
עַד-מָתַי	preposition and interrogation, "until/as far as when?"
אַתֶּם	pronoun (2mp), "you (are)"
פֹּסְחִים	qal participle, "limping/skipping around/swinging"
עַל-שְׁתֵּי	preposition in construct with a noun and number, "upon/over two"
הַסְּעָפִים	article and plural noun, "the opinions/decisions"
אִם-יְהוָה	a conjunction in construct with a proper noun; "if The Lord."
הָאֱלֹהִים	article attached to a proper noun; "(is) God/ the god,"
לָכֵן	qal imperative (mp) "walk/move/follow"
אַחֲרָיו	preposition and 2ms suffix, "after/behind him"
וְאִם-הִבֵּעַל	conjunction prefixed to a conjunction which is in construct with a proper noun; "and if Baal,"
לָכֵן	qal imperative (mp), "walk/move/follow"
אַחֲרָיו	preposition and 2ms suffix, "after/behind him"
וְלֹא-עָנוּ	conjunction and negative and qal perf, (3cp) "And they did not answer,"
הָעָם	article prefixed to a noun; "the people,"
אָתּוּ	a 3 rd person pronoun/ object; "him,"
דְּבַר:	a noun; "a word,"

Then Elijah came to all the people, and said, How long will you swing between two opinions? If the LORD be God, follow him: but if Baal, then follow him. And the people did not answer him a word.

1 Kings 18:22

22 וַיֹּאמֶר אֵלֵיהֶם אֶל-הָעָם אֲנִי נֹתֵרֶתִי נְבִיא לַיהוָה לְבָדִי וְנְבִיאֵי הַבַּעַל
אַרְבַּע-מֵאוֹת וַחֲמִשִּׁים אִישׁ:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
אֵלֵיהֶם	proper noun, no gender, no number, no state; "Elijah."
אֶל-הָעָם	preposition with a definite noun; "to/ unto the people,"
אֲנִי	a 1 st person personal pronoun; "I,"
נֹתֵרֶתִי	imphal perfect (1 cs), "I am left over/I am the remainder"

נְבִיא	a masculine singular noun; "prophet,"
לַיהוָה	prep prefixed to a proper noun; "to/ for The Lord,"
לְבִדִּי	prep. prefixed to a noun with a 1 st person masculine singular suffix, "to/ unto me
וּנְבִיאֵי	conjunction and plural noun construct, "and (the) prophets of"
הַבַּעַל	a (definite) proper noun; "Baal,"
אַרְבַּע־מֵאוֹת	numeral, "four hundred"
וַחֲמִשִּׁים	plural number/multiples of a number, "fifty"
אִישׁ:	masculine singular noun; "man,"

Then said Elijah to the people, I am the only remaining prophet of the LORD; but Baal has four hundred and fifty prophets.

1 Kings 18:23

23 וַיִּתְּנוּ־לָנוּ שְׁנַיִם פָּרִים וַיִּבְחָרוּ לָהֶם הַפָּר הָאֶחָד וַיִּנְתְּחוּהוּ
וַיִּשְׁימוּ עַל־הָעֵצִים וְאֵשׁ לֹא יִשְׁימוּ וְאֲנִי אַעֲשֶׂה | אֶת־הַפָּר
הָאֶחָד וְנִתְּתִי עַל־הָעֵצִים וְאֵשׁ לֹא אֲשִׁים:

וַיִּתְּנוּ־לָנוּ	conjunction and qal imperf. (3 mp) (Jussive in meaning) and preposition with 1 cp suffix, "Let them give to us"
שְׁנַיִם	number, "two"
פָּרִים	plural noun, "young bulls/bullocks"
וַיִּבְחָרוּ	conjunction and qal imperfect (3mp) jussive in meaning and preposition with 1 cp suffix, "and let them choose"
לָהֶם	prep. prefixed to a 3rd person masculine plural suffix, "to/ unto/for themselves "
הַפָּר	article and single noun, "the bullock/young bull"
הָאֶחָד	a definite number; "one,"
וַיִּנְתְּחוּהוּ	conjunction and qal imperfect (3 mp) (Jussive) "and let them cut in pieces"
וַיִּשְׁימוּ	conjunction and qal imperfect (3 mp) (Jussive), "and left them set aside/choose/select"
עַל־הָעֵצִים	preposition plus+ article + masculine plural noun, "upon the wood/trees/ pieces of wood"
וְאֵשׁ	conjunction prefixed to a noun; "with/and fire,"
לֹא	adverb, a negation of a word, "no/not/ neither,"
יִשְׁימוּ	qal imperfect (3ms), "They shall set aside/choose/select"
וְאֲנִי	conjunction prefixed to a 1 st person personal pronoun; "and I,"

אֶעֱשֶׂה	qal imperfect (1cs), "I will make/do/perform/dress"
אֶת־הַפָּר	object marker and article and noun, "the bullock/young bull"
הָאֲחֵר	article prefixed to a number; definite number; "one/ the other,"
וְנָתַתִּי	conjunction (waw consecutive) and qal perfect (1 cs), "I will give/offer"
עַל־הָעֵצִים	preposition and article and masculine plural noun, "upon the wood/trees/ pieces of wood"
וְאֵשׁ	article prefixed to a noun; "and with fire,"
לֹא	adverb, a negation of a word, "no/not/ neither,"
אֲשִׁים:	qal imperfect (1 cs), "I will set aside/choose/select"

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and will not set fire to it: and I will dress the other bullock, and lay it on wood, and will not set fire to it:

1 Kings 18:24

וַקְרָאתָם בְּשֵׁם אֱלֹהֵיכֶם וְאֲנִי אֶקְרָא בְּשֵׁם־יְהוָה וְהָיָה הָאֱלֹהִים אֲשֶׁר־יַעֲנֶה בְּאֵשׁ הוּא הָאֱלֹהִים וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב הַדְּבָר: ²⁴	
וַקְרָאתָם	וַ particle conjunction, verb root: קרא qal perfect 3rd person masculine singular; "and you call/ cry,"
בְּשֵׁם	preposition prefixed to a noun; "by fire,"
אֱלֹהֵיכֶם	proper noun with a 2 nd masculine plural pronominal suffix; "your God/ god."
וְאֲנִי	conjunction prefixed to the personal pronoun of the 1 st person; "and I,"
אֶקְרָא	qal imperfect 1 cs, "I will call/summon/proclaim/invite"
בְּשֵׁם־יְהוָה	Preposition prefixed to a noun in construct with a proper noun; "by/ with fire of The Lord,"
וְהָיָה	proper noun, no gender, no number, no state; "The Lord."
הָאֱלֹהִים	a definite masculine noun; "the God,"
אֲשֶׁר־יַעֲנֶה	relative pronoun and qal imperfect (3ms), "Which/who/that will answer"
בְּאֵשׁ	preposition prefixed to a noun; "by fire,"
הוּא	demonstrative pronoun for masculine singular; "that,"
הָאֱלֹהִים	a definite masculine noun; the God,"
וַיַּעַן	conjunction (waw consecutive) and qal imperfect (3ms), "and he answered"
כָּל־הָעָם	adverb in construct with a definite noun; "all the people,"
וַיֹּאמְרוּ	וַ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person

טוב	masculine plural; "and they said."
הַדְּבָרִי:	adjective; "is good,"
הַדְּבָרִי:	a definite noun; "the word,"

And you should call on the name of your gods, and I will call on the name of the LORD: and the God will that answer by fire, let him be God. And all the people answered and said, It is agreed.

1 Kings 18:25

25 וַיֹּאמֶר אֵלֵיהֶוּ לְנָבִיאֵי הַבַּעַל בַּחֲרוּ לָכֶם הַפָּר הָאֶחָד וַעֲשׂוּ רִאשֹׁנָה	
כִּי אַתֶּם הַרְבֵּים וְקִרְאוּ בְּשֵׁם אֱלֹהֵיכֶם וְאֵשׁ לֹא תִשְׂיִמוּ:	
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah."
לְנָבִיאֵי	preposition prefixed to a plural noun (in construct); "to the prophets"
הַבַּעַל	a definite proper noun, no gender, no number, no state; "Baal."
לָכֶם	particle preposition, plus 2 nd person masculine plural pronominal suffix, "to/ unto yourselves, for yourselves,"
הַפָּר	article and noun, "the bullock/young bull"
הָאֶחָד	a definite number; "the one/ the other,"
וַעֲשׂוּ	conjunction and qal imperative, 'and make/produce/prepare"
רִאשֹׁנָה	adjective, "first"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
אַתֶּם	pronoun, (2 mp), "you"
הַרְבֵּים	article and adjective, "the many/numerous/much"
וְקִרְאוּ	וְ particle conjunction, verb root: קָרָא qal perfect 3rd person common plural; "and they will call/ cry,"
בְּשֵׁם	Preposition + adverb, "in/ by there/ thither"
אֱלֹהֵיכֶם	a proper noun with a 3 rd masculine pronominal prefix; "their god."
וְאֵשׁ	conjunction prefixed to a noun; "and fire."
לֹא	adverb, a negation of a word, "no/not/ neither,"
תִּשְׂיִמוּ:	qal imperfect, 2mp, "You will set aside/put aside"

So Elijah said unto the prophets of Baal, Choose for yourselves one bullock for, and dress it first; for ye are many; and call on the name of your gods, but do not set fire to it.

1 Kings 18:26

וַיִּקְחוּ	וַיִּקְחוּ אֶת־הַפָּר אֲשֶׁר־נָתַן לָהֶם וַיַּעֲשׂוּ וַיִּקְרְאוּ בְּשֵׁם־הַבַּעַל מִהַבֹּקֶר
וְעַד־הַצֹּהָרִים	וְעַד־הַצֹּהָרִים לֵאמֹר הַבַּעַל עֲנֵנוּ וְאִין קוֹל וְאִין עֲנָה וַיַּפְסְחוּ עַל־הַמִּזְבֵּחַ
אֲשֶׁר עָשָׂה:	
וַיִּקְחוּ	conjunction (waw consecutive) and qal imperfect (3mp), "and they took"
אֶת־הַפָּר	object marker and article and noun, "the bullock/young bull"
אֲשֶׁר־נָתַן	relative pronoun and niphil perfect, (3ms), "which was given"
לָהֶם	particle preposition, plus 3rd person masculine plural pronominal suffix, "to/towards/ unto them,"
וַיַּעֲשׂוּ	conjunction (waw consecutive) and qal imperfect, (3mp), "and they dress/prepared/made it"
וַיִּקְרְאוּ	וַיִּקְרְאוּ particle conjunction, verb root: קרא qal waw consec imperfect 3rd person masculine plural; "and they called/ cried,"
בְּשֵׁם־הַבַּעַל	preposition and noun construct and article and proper noun, "on/in the name of Baal" *
מִהַבֹּקֶר	preposition and article and noun, "from the morning"
וְעַד־הַצֹּהָרִים	conjunction and preposition and article and noun, "and until/till sunset/noon"
לֵאמֹר	preposition + verb root: אמר qal infinitive construct; "to say."
הַבַּעַל	a definite proper noun, no gender, no number, no state; "Baal." * in relation to a cry/ a call on a name of a person or God, "O" might be added.
עֲנֵנוּ	qal imperative (MS) and 1cp suffix, "Hear us/listen to us/respond to us"
וְאִין	conjunction and adverb, "and/but no/not/nothing"
קוֹל	noun, "a voice"
וְאִין	conjunction and adverb, "and/but no/not/nothing"
עֲנָה	qal participle, "answering"
וַיַּפְסְחוּ	conjunction (waw consecutive) and qal imperfect (3mp), "and they passed over/jumped over/skipped/jumped"
עַל־הַמִּזְבֵּחַ	preposition and article and noun, "upon/over the altar"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עָשָׂה:	qal perfect (3cp), "they prepared/they did/they made"

And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no response, nor any form of answer. And they jumped over the altar which was made.

1 Kings 18:27

וַיְהִי בַצְהָרִים וַיִּהְיֶה בָהֶם אֵלֵיהוּ וַיֹּאמֶר קְרְאוּ בְקוֹל-גָּדוֹל כִּי-אֱלֹהִים	
הוא כי שיח וכי-שיג לו וכי-דרך לו אולי ישן הוא ויקץ:	
וַיְהִי	וְ particle conjunction(waw consec), qal imperfect, verb root: היה 3rd person masculine singular, apocopated, "Then/So /And it came to pass/it happened,"
בַּצְהָרִים	preposition and article and noun, "in the noon/midday"
וַיִּהְיֶה	conjunction (waw consecutive) and qal imperfect, (3ms), "and/then he mocked/deceived"
בָּהֶם	preposition and 3mp suffix, "in/by/with them"
אֵלֵיהוּ	proper noun, no gender, no number, no state; "Elijah."
וַיֹּאמֶר	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "and he said,"
קְרְאוּ	verb root: קרא imperative masculine plural; "you call/ cry,"
בְּקוֹל-גָּדוֹל	preposition and noun and adjective, "with/in/by great voice"
כִּי-אֱלֹהִים	conjunction and noun, "because/since/for the gods/a god"
הוא	pronoun (3ms), "he/it/himself/itself/he is
כי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), , because, thus,"
שיח	noun * bush/shrub/plant
וכי-שיג	conjunction and conjunction and noun, "and/but/ yet indeed / truly doing business/easing" ¹⁷
לו	prep. prefixed to a 3rd person masculine sing. suffix, "to/ unto him/ unto himself"
וכי-דרך	conj. and conj. and noun, "and/yet indeed (on) a way/journey/distance"
לו	prep. prefixed to a 3rd person masculine sing. suffix, "to/ unto him,/ unto himself"
אולי	adverb, "perhaps/maybe/peradventure"
ישן	adjective, "sleeping/dead/inactive/indisposed"
הוא	pronoun (3ms), "he/it/himself/itself"
ויקץ:	conjunction (waw consecutive) qal imperfect, (3ms), "and he was awake/must be awaked"

And it came to pass at midday, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is doing some business, or he is in a journey, or maybe he is sleeping, and must be awaked.

¹⁷ This noun also relates to attending to a business

1 Kings 18:28

וַיִּקְרְאוּ בְּקוֹל גָּדוֹל וַיִּתְּגְדְּרוּ כַּמִּשְׁפָּט בַּחֲרָבוֹת וּבִרְמָחִים ²⁸

עַד־שִׁפְךָ־דָם עֲלֵיהֶם:

וַיִּקְרְאוּ	וַיִּ particle conjunction, verb root: קרא qal waw consec imperfect 3rd person masculine plural; “and they called/ cried,”
בְּקוֹל	preposition and noun, “in/by/with a voice/sound/noise”
גָּדוֹל	adjective, “great”
וַיִּתְּגְדְּרוּ	conjunction (waw consecutive) and hithpoel imperfect (3 mp) “and they cut/attacked/inflict cuts (on themselves)”
כַּמִּשְׁפָּט	preposition and noun construct, 3 mp suffix, “in their decision/judgment”
בַּחֲרָבוֹת	preposition and plural noun, “with/in/by sword/daggers/knives/lancets”
וּבִרְמָחִים	conjunction and preposition and plural noun, “and in/by/with manners/customs/traditions”
עַד־שִׁפְךָ־דָם	infinitive construct (preposition and verb) and noun “as far as/until to pour/gush out blood”
עֲלֵיהֶם:	preposition and 3mp suffix, “over/upon them/themselves”

And they cried aloud, and cut themselves with knives and lancets after their practice, till blood began to flow out over them.

1 Kings 18:29

וַיְהִי כַּעֲבַר הַצֹּהֲרִים וַיִּתְּנִבְּאוּ עַד לַעֲלֹת הַמִּנְחָה וְאִין־קוֹל ²⁹

וְאִין־עֲנָה וְאִין קָשָׁב:

וַיְהִי	וַיִּ particle conjunction (waw consec), qal imperfect, verb root: היה 3rd person masculine singular, apocopated, “Then/So /And it came to pass/it happened,”
כַּעֲבַר	qal infinitive construct (prep. and verb) “when it was passed/as it was passing”
הַצֹּהֲרִים	article and noun, “the midday/noon time”
וַיִּתְּנִבְּאוּ	conjunction (waw consecutive) and hithpael imperfect (3mp) “they had prophesied”
עַד	preposition, “unto,”
לַעֲלֹת	qal infinitive construct (preposition and verb), “to offer/to bring up”
הַמִּנְחָה	article and noun, “the offering/present/gift/tribute/sacrifice”
וְאִין־קוֹל	conjunction + negation + a noun, “and no/ neither voice,”
וְאִין־עֲנָה	conjunction + negation + a noun, “and no/ neither answer/,”
וְאִין	conjunction + negation, “and no/ neither,”

קָשָׁב׃ noun, “attention” (also hearing)/response

And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was no response, nor any form of answer in that regarded.

1 Kings 18:30

וַיֹּאמֶר אֵלֵיהֶוּ לְכָל-הָעָם גִּשּׁוּ אֵלַי וַיִּגְשׁוּ כָל-הָעָם אֵלָיו וַיִּרְפָּא אֶת-מִזְבֵּחַ
יְהוָה הַהֵרוֹס׃

וַיֹּאמֶר וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and he said.”
אֵלֵיהֶוּ proper noun, no gender, no number, no state; “Elijah.”
לְכָל-הָעָם preposition + adverb in construct with a noun prefixed with an article, “to/ unto all the people,”
גִּשּׁוּ qal imperative, (mp), “draw near/come closer/step forward”
אֵלַי preposition prefixed to a 1st person masculine singular suffix, “to/ unto me,”
וַיִּגְשׁוּ conjunction (waw consecutive) and qal imperfect (3mp), “and they came closer/stepped forward/drew nearer”
כָּל-הָעָם adverb and article and noun, “all the people”
אֵלָיו particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
וַיִּרְפָּא conjunction (waw consecutive) and piel imperfect (3ms), “and he repaired/ healed/ restored”
אֶת-מִזְבֵּחַ object marker and noun construct, “(the) altar of”
יְהוָה proper noun, no gender, no number, no state; “The Lord.”
הַהֵרוֹס׃ article and qal passive participle, “that was demolishing/destroying”

Then Elijah said to all the people, Come closer to me. And all the people came closer to him. And he repaired the altar of the LORD that was destroyed.

1 Kings 18:31

וַיִּקַּח אֵלֵיהֶוּ שְׁתֵּי עֶשְׂרֵה אֲבָנִים כַּמִּסְפָּר שִׁבְטֵי בְנֵי-יִשְׂרָאֵל אֲשֶׁר הָיָה
דְּבַר-יְהוָה אֵלָיו לֵאמֹר יִשְׂרָאֵל יְהִיָּה שִׁמְד׃

וַיִּקַּח וַיִּקַּח conjunction (waw consecutive) and qal imperfect, (3ms), “Then/ So/And he took”
אֵלֵיהֶוּ proper noun, no gender, no number, no state; “Elijah.”
שְׁתֵּי number, “two” *

עֶשְׂרֵה	number, "ten" ¹⁸
אֲבָנִים	plural noun, "sons"
כַּמֶּסֶפֶר	prep. and noun, "according to/like/as/representing the number/quantity (of the)"
שִׁבְטֵי	plural noun construct, "tribes of"
בְּנֵי־עֵקֶב	plural noun construct and proper noun, "sons of Jacob"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
הָיָה	verb root: הִיָּה qal perfect 3rd person masculine singular, "And/ Then/So it came to pass"
דְּבַר־יְהוָה	noun construct and proper noun, "(the) word of the Lord"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
לֵאמֹר	preposition + verb root: אָמַר qal infinitive construct, "to say,"
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."
יְהִיָּה	verb root: הִיָּה qal imperfect 3rd person masculine singular, "it shall become/ shall take place/ it shall happen/ it shall come to pass"
שְׁמֶךָ:	noun and 2ms suffix, "your name"

And Elijah took twelve stones, representing the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, Israel shall be your name:

1 Kings 18:32

וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ בְּשֵׁם יְהוָה וַיַּעַשׂ תְּעֵלָה כְּבֵית סָאֲתִים זָרַע
סָבִיב לַמִּזְבֵּחַ:

וַיִּבְנֶה	conjunction (waw consecutive) and qal imperfect (3ms), "and he built"
אֶת־הָאֲבָנִים	object marker and article and plural noun, "the stones"
מִזְבֵּחַ	noun, "an altar"
בְּשֵׁם	preposition and noun construct, "in/by/with (the) name of"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
וַיַּעַשׂ	conjunction (waw consecutive) and qal imperf. (3ms), "and he made/did/performed"
תְּעֵלָה	noun, "a trench/channel"
כְּבֵית	preposition and noun, "about/in/by/with a dwelling/house/temple/altar"

^{18*} The two and ten stones together make twelve representing the twelve tribes of Israel

סִאתִים	plural noun, “seahs” ¹⁹
זֶרַע	noun, “seeds/offspring/descendents”
סָבִיב	adverb, “around/all around/round about”
לְמִזְבֵּחַ:	preposition and article and noun, “to/for the altar”

And with the stones he built an altar in the name of the LORD: and he made a trench around the altar, as great as would contain two measures of seed.

1 Kings 18:33

וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיִּנְתַּח אֶת־הַפָּר וַיִּשֶׂם עַל־הָעֵצִים: ³³

וַיַּעֲרֵךְ	conj (waw consecutive) and qal imperfect (3ms), “and he put/placed/positioned”
אֶת־הָעֵצִים	object marker and article and plural noun, “the trees/wood/pieces of wood”
וַיִּנְתַּח	conj. (waw consecutive) and qal imperf. (3ms), “and he cut/divided/broke down”
אֶת־הַפָּר	object marker and article and noun, “the bullock/young bull”
וַיִּשֶׂם	conjunction (waw consecutive) and qal imperfect (3ms), “and he set/positioned”
עַל־הָעֵצִים:	preposition and article and plural noun, “upon/unto the wood/pieces of wood/trees”

And he set the wood in order, and cut the bullock in pieces, and laid it on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

1 Kings 18:34

וַיֹּאמֶר מִלֵּאוּ אַרְבַּעָה כְּדִים מַיִם וַיִּצְקוּ עַל־הָעֹלָה וְעַל־הָעֵצִים וַיֹּאמֶר ³⁴
שָׁנוּ וַיִּשְׁנוּ וַיֹּאמֶר שְׁלֹשׁ וַיִּשְׁלֹשׁוּ:

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; “and he said.”
מִלֵּאוּ	qal imperative (mp), “fill up/make it full”
אַרְבַּעָה	a number, “four”
כְּדִים	plural noun construct, “jars/vessels of”
מַיִם	noun, “water”
וַיִּצְקוּ	conjunction and qal imperative (mp) “and/then pour/dish up/cast”
עַל־הָעֹלָה	preposition and article and noun, “upon/on/over the (burnt) offering/sacrifice”
וְעַל־הָעֵצִים	conjunction and preposition and article and noun, “and upon/on/over the pieces

¹⁹ This is a measure of capacity of grain or flour

	of wood/trees”
וַיֹּאמֶר	וַיֹּ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and he said,”
שָׁנוּ	qal imperative (mp), “do again/repeat”
וַיִּשְׁנוּ	conjunction (waw consecutive) and qal imperfect (3mp), “and they repeated”
וַיֹּאמֶר	וַיֹּ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and he said,”
שָׁלוּ	qal imperative, (mp), “repeat by/for number three/threefold/third time”
וַיִּשְׁלוּ	conjunction (waw consecutive) and qal imperfect (3mp), “and they repeated for three times/third time”

And he said, Repeat it the second time. And they repeated it the second time. And he said, Repeat it the third time. And they repeated it the third time.

1 Kings 18:35

³⁵ וַיֵּלְכוּ הַמַּיִם סָבִיב לַמִּזְבֵּחַ וְגַם אֶת־הַתְּעָלָה מָלֵא־מַיִם:

וַיֵּלְכוּ	conjunction (waw consecutive) and qal imperfect, (3ms), “and it ran/went out”
הַמַּיִם	article and noun, “the water”
סָבִיב	adverb, “all about/round about/around”
לַמִּזְבֵּחַ	conjunction and conjunction, “and/also/moreover/and even/and again”
וְגַם	conjunction and conjunction, “and/also/moreover/and even/and again”
אֶת־הַתְּעָלָה	object marker, “the trench/channel”
מָלֵא־מַיִם:	piel perfect and noun construct, “it fill up of/with water”

And the water ran round all around the altar; and he filled the trench also with water.

1 Kings 18:36

³⁶ וַיְהִי בַּעֲלֹת הַמִּנְחָה וַיָּגֶשׁ אֵלֵיהֶם הַנָּבִיא וַיֹּאמֶר יְהוָה אֱלֹהֵי אַבְרָהָם

יִצְחָק וְיִשְׂרָאֵל הַיּוֹם יוֹדַעְכֶּם־אֵתָּה אֱלֹהִים בְּיִשְׂרָאֵל וְאֲנִי עַבְדְּךָ
(וּבְדַבְּרֶיךָ) [וּבְדַבְּרֶךָ] עָשִׂיתִי אֵת כָּל־הַדְּבָרִים הָאֵלֶּה:

וַיְהִי	וַיְ particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperf. 3rd person masculine singular, apocopated, Then/and it came to pass”
בַּעֲלֹת	qal infinitive construct (preposition and verb), “to bring”
הַמִּנְחָה	article and noun, “the sacrifice/offering/gift/present”
וַיָּגֶשׁ	conjunction (waw consecutive) and qal imperfect (3ms), “and/then he stepped forward/came up”

אֱלִיהוּ	proper noun, no gender, no number, no state; "Elijah."
הַנָּבִיא	article and noun, "the prophet"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
אֱלֹהֵי	proper noun in construct ending; "God of."
אַבְרָהָם	proper noun, no gender, no number, no state; "Abraham."
יִצְחָק	proper noun, no gender, no number, no state; "Isaac."
וְיִשְׂרָאֵל	conjunction and a proper noun, no gender, no number, no state; "and Israel."
הַיּוֹם	article prefixed to a noun; "the day,"
וַיִּדְעַ	niphal imperfect (3ms) [Jussive] "let it be known"
כִּי־אַתָּה	conjunction and 2ms pronoun, "also/and/thus/for/that you are"
אֱלֹהִים	proper noun, no gender, no number, no state; "God/ god."
בְּיִשְׂרָאֵל	preposition prefixed to a proper noun, no gender, no number, no state; "in Israel."
עַבְדְּךָ	noun and 2 ms, "your servant/slave"
וָאֲנִי	conjunction and pronoun (1cs), "and I (am)"
(וּבְדְבָרֶיךָ)	conjunction and preposition and noun and 2ms suffix, "and in your words" ²⁰
[וּבְדְבָרְךָ]	conjunction and preposition and noun and 2ms suffix, "and in your word" ²¹
עָשִׂיתִי	qal perfect (1 cs), "I have done/made"
אֵת	object maker/sign of direct object
כָּל־הַדְּבָרִים	adverb and article and plural noun, "all (the) words/things"
הָאֵלֶּה:	demonstrative adjective, "(the) these"

Then it happened that at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, Reveal today that you are God in Israel, and that I am your servant, and that I have done all these things according to your word.

1 Kings 18:37

37 עֲנֵנִי יְהוָה עֲנֵנִי וַיִּדְעוּ הָעָם הַזֶּה כִּי־אַתָּה יְהוָה הָאֱלֹהִים וְאַתָּה הַסֶּבֶת
אֶת־לִבָּם אַחֲרֵי־נִי:

²⁰ When this conjunction is used emphatically, it might be translated as, "Yes, indeed", "truly." *This is the Qere (that is, the read phrase)

²¹ This phrase is Kethib (that is, only written not read)

עֲנֵנִי	qal imperative (mp) with 1cs suffix, "Hear me/Listen to me"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
יִעֲנֵנִי	qal imperative (mp) with 1cs suffix, "hear me/listen to me"
וַיִּדְעוּ	conjunction and qal imperfect (3mp) [Jussive], "let them know"
הָעָם	article and noun "the peoples/nation/citizens/tribes"
הַזֶּה	article and demonstrative adjective, "(the) this"
כִּי־אָתָּה	conjunction and 2ms suffix, "yes/truly/indeed you (are)"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
הָאֱלֹהִים	proper noun, no gender, no number, no state; "God."
וְאָתָּה	conjunction and 2ms suffix, "and you(are)"
הִסְבֹּתָ	hiphil perfect (2ms) "you have turned/gone round/ turned back,"
אֶת־לִבָּם	object marker and noun and 3mp suffix "their hearts"
אֲחֵרָנִית:	adverb "back/backwards"

Listen to me, O LORD, listen to me and respond that this people may know that you are the LORD God, and that you have turned their heart back to you.

1 Kings 18:38

38 וַתִּפֹּל אֲשֶׁר־יְהוָה וַתֹּאכַל אֶת־הָעֵלָה וְאֶת־הָעֵצִים וְאֶת־הָאֲבָנִים
וְאֶת־הָעֶפֶר וְאֶת־הַמַּיִם אֲשֶׁר־בַּתְּעֵלָה לַחֲכָה:

וַתִּפֹּל	conj. (waw consecutive) and qal imperf. (3fs), "and/then (she) fell/descended"
אֲשֶׁר־יְהוָה	a noun in construct with a proper noun; "fire of The Lord,"
וַתֹּאכַל	conj. (waw consecutive) and qal imperf. (3fs) "and she ate/consumed/ devoured"
אֶת־הָעֵלָה	object marker and article and noun "the offering/sacrifice/animal/present"
וְאֶת־הָעֵצִים	conjunction and object marker and article and noun, "and the wood/trees"
וְאֶת־הָאֲבָנִים	conjunction and object marker and article and noun, "and the stones"
וְאֶת־הָעֶפֶר	conjunction and object marker and article and noun, "and the soil/dirt"
וְאֶת־הַמַּיִם	conjunction and object marker and article and noun, "and the water"
אֲשֶׁר־בַּתְּעֵלָה	relative pronoun and preposition and article and noun, "which/that (is) in the trench/channel"
לַחֲכָה:	piel perfect (3fs), "she consumed/devoured/ate up"

“Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and sucked up the water that was in the trench.”

1 Kings 18:39

וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ יְהוָה הוּא הָאֱלֹהִים יְהוָה הוּא הָאֱלֹהִים:

וַיֵּרָא	conj. (waw consecutive) and qal imperfect, (3ms), “when/and/then he saw” ²²
כָּל־הָעָם	adverb and article and noun, “all the people”
וַיִּפְּלוּ	conjunction (waw consecutive) and qal imperfect (3mp) “then they fell/bowed down/collapsed/threw themselves down”
עַל־פְּנֵיהֶם	preposition and plural noun and 3mp suffix “upon their faces”
וַיֹּאמְרוּ	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine plural; “and they said.”
יְהוָה	proper noun, no gender, no number, no state; “The Lord.”
הוּא	pronoun, “he (is)”
הָאֱלֹהִים	article and proper noun, “the (true) God” *
יְהוָה	proper noun, no gender, no number, no state; “The Lord.”
הוּא	pronoun, “he (is)”
הָאֱלֹהִים:	a definite proper noun; “the (true) God.” ²³

So when all the people saw it, they fell on their faces: and they said The LORD is the true God; the LORD is the true God.

1 Kings 18:40

וַיֹּאמֶר אֵלֵיהֶם תִּפְּשׂוּ אֶת־נְבִיאֵי הַבַּעַל אִישׁ אֶל־יִמְלָט מֵהֶם וַיִּתְּפְשׂוּם וַיּוֹרְדוּם אֶל־נַחַל קִישׁוֹן וַיִּשְׁחָטֵם שָׁם:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and he said.”
אֵלֵיהֶם	proper noun, no gender, no number, no state; “Elijah.”
לָהֶם	particle preposition, plus 3rd person masculine plural pronominal suffix, “to/ towards/ unto them,”
תִּפְּשׂוּ	qal imperative (mp), “seize/hold/capture/arrest/take”

²² It is quite surprising that the singular pronoun is used here for the people instead of the plural. No explanation is given.

²³ Note the use of the definite article here to show distinction.

אֶת־נְבִיאֵי	object marker and plural noun construct, “(the) prophets of”
הַבַּעַל	article and noun, “the Baal” ²⁴
אִישׁ	a singular masculine noun; “man.”
אֶל־יִמְלָט	adverb and niphil imperfect (3ms) [Jussive in meaning], “let none/not one/no one escape”
מֵהֶם	particle prep. plus 3rd person masculine plural pronominal suffix, “from them,”
וַיִּתְפְּשׂוּם	conjunction (waw consecutive) and qal imperf. (3mp) and 3mp suffix, “and/then/so they seized/took/captured them”
וַיּוֹרֵדֵם	conjunction (waw consecutive) and hiphil imperf. (3ms) and 3mp suffix, “and he brought/took/led them down”
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; “Elijah.”
אֶל־נָחַל	preposition and noun, “to/unto (the) stream/river/shaft/put/wadi”
קִישׁוֹן	proper noun, “Kishon”
וַיִּשְׁחָטֵם	conjunction (waw consecutive) and qal imperf. (3ms) and 3mp suffix, “and/then he slaughtered/killed/them”
שָׁם:	particle adverb, “there, thither,”

Then Elijah said unto them, Seize the prophets of Baal; let none of them escape. And they seized them: and Elijah brought them down to the river Kishon, and killed them there.

1 Kings 18:41

וַיֹּאמֶר אֵלֵיהֶוּ לְאַחָאָב עֲלֶה אֲכַל וְשָׂתָה כִּי־קוֹל הַמָּוֶן הַגָּשָׁם: ⁴¹

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/ But/ And he said.”
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; “Elijah.”
לְאַחָאָב	preposition prefixed to a proper noun, no gender, no number, no state; “to Ahab.”
עֲלֶה	qal imperative (ms), ‘go up/ascend/climb up”
אֲכַל	qal imperative (ms), “eat”
וְשָׂתָה	conjunction and qal imperative (ms) “and drink”
כִּי־קוֹל	conjunction and noun, “for/because/and (a) voice/noise/sound”
הַמָּוֶן	noun construct, “roar/sound/abundant agitation of”
הַגָּשָׁם:	article and noun, “a heavy downpour/the rain/shower”

²⁴ Note the use of the definite article here to specify “a god.”

Then Elijah said unto Ahab, Get to your feet, eat and drink; for there is a sound of a heavy downpour of rain.

1 Kings 18:42

וַיַּעֲלֶה אַחָאָב לֵאכֹל וּלְשָׁתוֹת וְאֵלִיָּהוּ עָלָה אֶל־רֹאשׁ הַכַּרְמֶל וַיִּגְהַר אֶרְצָה וַיִּשֶׁם פָּנָיו בֵּין (בְּרָכוֹ) [בְּרַכְיָו]:⁴²

וַיַּעֲלֶה	conjunction (waw consecutive) and qal imperfect (3ms), "and/then he climbed/ascended/mounted/went up"
אַחָאָב	proper noun, no gender, no number, no state; "Ahab."
לֵאכֹל	qal infinitive (prep and verb), "to eat"
וּלְשָׁתוֹת	conjunction and qal infinitive (preposition and verb), "and to drink"
וְאֵלִיָּהוּ	particle conjunction; "and," proper noun, no gender, no number, no state; "Elijah."
עָלָה	qal perfect (3ms), "he climbed up/ascended/went up"
אֶל־רֹאשׁ	particle preposition, plus a noun, "to/ towards/ unto the head/ top,"
הַכַּרְמֶל	a definite proper noun, no gender, no number, no state; "Carmel."
וַיִּגְהַר	conj. (waw consecutive) and qal imperfect, (3ms), "and he bowed/bent down"
אֶרְצָה	noun and direction heh, "to/towards the ground/earth/land"
וַיִּשֶׁם	conj. (waw consecutive) and qal imperfect [apocopated] 3ms, "and he set/put in order/places"
פָּנָיו	noun and 2ms suffix, "his face"
בֵּין	preposition, "between"
(בְּרָכוֹ)	noun construct and 2ms suffix, "his knees" ²⁵
[בְּרַכְיָו]:	noun dual construct and 2ms suffix, "his knees" ²⁶

So Ahab went up to eat and to drink. And Elijah climbed up to the top of Carmel; and he threw himself down upon the earth, and set his face between his knees,

1 Kings 18:43

וַיֹּאמֶר אֶל־נַעֲרָיו עֲלֵה־נָא הַבֶּט דְּרָךְ־יָם וַיַּעַל וַיִּבֹט וַיֹּאמֶר אֵין מְאוּמָּה וַיֹּאמֶר שֶׁב שְׁבַע פְּעָמִים:

וַיֹּאמֶר	particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "Then/But he said."
-----------	--

²⁵ Kethib

²⁶ Qere

אֶל-נַעֲרוֹ	preposition and noun and 3ms suffix, "to/unto/his young man/child"
עֲלֵה-נָא	qal imperative and interjection (ms), "please/I pray you ascend/go up/climb up"
הִבֵּט	qal imperative (ms), "look/gaze/observe"
דֶּרֶךְ-יָם	noun construct and noun absolute, "the way of the sea"
וַיַּעַל	conjunction (waw consecutive) and qal imperfect (3ms), "and he went up/climbed up/ascended"
וַיִּבֹט	conjunction (waw consecutive) and qal imperfect (3ms), "and he looked/observed/gazed"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
אֵין	adverb, "there is nothing/nothing exists/there is not/there does not exist"
מְאוֹמָה	noun, "nothing/anything"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "he said."
שׁוּב	qal imperative (ms), "return/go back/turn back"
שָׁבַע	qal perfect, (3ms), "and/so/then he returned/went back/turned back"
פַּעַמִּים:	plural noun, "feet/steps/paces"

And said to his servant, Go up now, and look toward the sea. And he went up, and looked, and said, I saw nothing. And he said, Go again seven times.

1 Kings 18:44

44 וַיְהִי בְּשִׁבְעִית וַיֹּאמֶר הִנֵּה-עָב קִטְנָה כְּכַף-אִישׁ עַל־הַיָּם וַיֹּאמֶר עֲלֵה	
אָמַר אֶל-אַחֲאָב אֲסֹר וְרָר וְלֹא יַעֲזְרֶכָּה הַגֶּשֶׁם:	
וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine sing, apocopated, "Then/So/And it came to pass/it happened"
בְּשִׁבְעִית	prep. and number (in multiple/plural), "in/by/with the seventh time/seven times"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
הִנֵּה-עָב	interjection and noun, "behold/look/see/lo dark cloud/thick cloud/clouds"
קִטְנָה	adjective, "small/little/ insignificant"
כְּכַף-אִישׁ	preposition and noun construct and noun "like/as (the) part of a man"
עַל־הַיָּם	qal participle, "going/mounting/ascending"
מֵי־הַיָּם	noun, (the) sea"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person

עֲלֵה	masculine singular; "and he said," qal imperative (ms), "Ascend/Climb/up/Go up"
אָמַר	verb root: אָמַר qal imperative (ms), "Say"
אֶל-אַחָב	preposition attached to a proper noun; "to/ unto Ahab,"
אָסַר	qal imperative (ms) "bind yourself/tie up"
וְיָרַד	conjunction and qal imperative (ms) "go down/descend"
וְלֹא	conjunction and negative, "and (do) not/no"
יַעֲצֹרְכָּהּ	qal imperfect (3ms) and 2ms suffix, "it will shut/keep/close you/hold you back"
הַגֶּשֶׁם:	article and noun, "the rain/shower"

Then it happened that at the seventh time, that he said, "Wow," there a little cloud rising out of the sea, like a man's hand. And he said, Go up, say to Ahab, Prepare your chariot, and get down that the rain does not stop.

1 Kings 18:45

וַיְהִי עַד-כֹּה וְעַד-כֹּה וְהַשָּׁמַיִם הִתְקַדְּדוּ עָבִים וְרוּחַ יְהוָה גָּשֶׁם גָּדוֹל
וַיֵּרֶכֶב אַחָב וַיֵּלֶךְ יִזְרְעֵאלָהּ:

וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "Then/ And it came to pass/ it happened"
עַד-כֹּה	preposition and adverb, "until now/before now/meanwhile/not long before"
וְעַד-כֹּה	conjunction and preposition and adverb, "and until now/meanwhile, before now"
וְהַשָּׁמַיִם	conjunction and article and plural noun, "and the heavens/firmament/skies"
הִתְקַדְּדוּ	hithpael perfect, (3cp) "they grow dark/darkened"
עָבִים	plural noun, "clouds/thick cloud"
וְרוּחַ	conjunction prefixed to a noun; "and wind/ spirit,"
וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "Then/And it came to pass/ it happened"
גֶּשֶׁם	noun, "rain/rain-shower/shower"
גָּדוֹל	adjective; "great,"
וַיֵּרֶכֶב	conjunction (waw consecutive) and qal imperfect (3ms) "and he rode"
אַחָב	proper noun, no gender, no number, no state; "Ahab."
וַיֵּלֶךְ	וְ particle conjunction (waw consec), qal imperfect from verb root: הָלַךְ 3rd masculine singular, apocopated; "and he walked/ went away/ walked around/ wandered, moved back and forth,"

יִזְרְעֵאלָהּ: proper noun, no gender, no number, no state, with a directional prefix; “to/ towards Jezreel.”

And it happened that in a moments time, that the heaven became dark with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

1 Kings 18:46

וַיְדַיְהוֹה הַיָּתָהּ אֶל-אֱלִיהוּ וַיִּשְׁנֶם מִתְנִיּוֹ וַיָּרֶץ לִפְנֵי אַחָב עַד-בָּאֲכָה יִזְרְעֵאלָהּ: ⁴⁶

וַיְדַיְהוֹה conjunction prefixed to a noun which is in construct with a proper noun; “And/ Then/So the hand of the Lord.”
הַיָּתָהּ qal perfect (3ms), he/it came/became/fell
אֶל-אֱלִיהוּ preposition attached to a proper noun; “upon Elijah.”
וַיִּשְׁנֶם conj. (waw consecutive) and piel imperfect (3ms) “and he girded up/dressed up”
מִתְנִיּוֹ noun and 3ms suffix, “his loins/hips”
וַיָּרֶץ conjunction (waw consecutive) and qal imperfect, (3ms) “and he ran”
לִפְנֵי preposition and plural noun construct, “to/for (the) face of/in front of/before”
אַחָב proper noun, no gender, no number, no state; “Ahab.”
עַד-בָּאֲכָה qal infinitive construct (preposition and verb) “to arrive/to come to/to reach (the entrance)”
יִזְרְעֵאלָהּ: proper noun, no gender, no number, no state with a directional suffix; “to/ towards Jezreel.”

And the hand of the LORD came upon Elijah; and he wrapped himself with a cloth, and ran ahead of Ahab to the entrance of Jezreel.

1 Kings 19:1

וַיִּגְדַּל אַחָב לְאִיזֶבֶל אֶת כָּל-אֲשֶׁר עָשָׂה אֱלִיהוּ וְאֶת כָּל-אֲשֶׁר הָרַג אֶת-כָּל-הַנְּבִיאִים בְּחָרֵב:

וַיִּגְדַּל conjunction (waw consecutive) and hiphil imperfect (3ms) “and/then he declared/ reported/ announced/spoke”
אַחָב proper noun, no gender, no number, no state; “Ahab.”
לְאִיזֶבֶל Prep. prefixed to a proper noun, no gender, no number, no state; “to Jezebel.”
אֶת an object marker
כָּל-אֲשֶׁר an adverb + relative pronoun; “all which/ that,”

עָשָׂה	qal perfect (3ms) "he made/did/prepared"
אֱלִיהוֹ	proper noun, no gender, no number, no state; "Elijah."
וְאֵת	conjunction with object marker
כָּל-אֲשֶׁר	adverb and relative pronoun, "all which/that"
הָרַג	qal perfect (3ms) "he killed/he had killed/he murdered/put to death"
אֶת-כָּל-הַנְּבִיאִים	object markers and adverb and article and plural noun "all the prophets"
בַּחֶרֶב:	preposition and noun "with/in/by (the) sword/dagger/flint knives"

Then Ahab told Jezebel all that Elijah had done, and how he have killed all the prophets with the sword.

1 Kings 19:2

וַתִּשְׁלַח אִיזָבֵל מַלְאָךְ אֶל-אֱלִיהוֹ לֵאמֹר כֹּה-יַעֲשׂוּן אֱלֹהִים וְכֹה
יוֹסִפוּן כִּי-כַעַת מָחָר אֲשִׁים אֶת-נַפְשְׁךָ כְּנַפֵּשׁ אֶחָד מֵהֶם:

וַתִּשְׁלַח	conjunction (waw consecutive) and qal imperf. (3fs), "and/then she sent off/went"
אִיזָבֵל	proper noun, no gender, no number, no state; "Jezebel."
מַלְאָךְ	noun, "a messenger/an angel"
אֶל-אֱלִיהוֹ	particle preposition, plus proper noun, "to/ towards/ unto Elijah,"
לֵאמֹר	preposition + verb root: אָמַר infinitive, "to say,"
כֹּה-יַעֲשׂוּן	adverb and qal imperfect (3mp) [Jussive] "let them do/make/press (the same)"
אֱלֹהִים	plural noun, "(the) gods/God"
וְכֹה	conjunction and adverb, "and so/and thus/thus also"
יוֹסִפוּן	hiphal imperfect (3mp) [Jussive] Let them add/increase/do more/continue"
כִּי-כַעַת	conjunction and preposition and article and noun "also/when/if/by/in/with the time"
מָחָר	noun, "tomorrow/next day/in the future"
אֲשִׁים	qal imperfect (1cs), "I shall set/put/place"
אֶת-נַפְשְׁךָ	object marker and noun and 2ms suffix "your neck/soul/throat/breath (loosing one's life)"
כְּנַפֵּשׁ	preposition and noun "like/as (the) soul/breath/neck/throat (loosing one's life)"
אֶחָד	numeral "one/another/other"
מֵהֶם:	preposition and 3mp suffix, "from/out of/them"

And Jezebel sent a messenger to Elijah, saying, Let the gods do the same to me, and even more, if I do not make your life as that of one of them by this time tomorrow.

1 Kings 19:3

³ וַיֵּרָא וַיִּקָּם וַיֵּלֶךְ אֶל-נַפְשׁוֹ וַיָּבֹא בְּאֶר שֶׁבַע אֲשֶׁר לַיהוּדָה
וַיֵּנַח אֶת-נַעֲרוֹ שָׁם:

וַיֵּרָא	conjunction (waw consecutive) and qal imperf. apocopated (3ms) "then/and/ so when he saw/perceived/became aware"
וַיִּקָּם	conjunction (waw consecutive) and qal imperfect (3ms) "and he stood up/got up/rose up/arose"
וַיֵּלֶךְ	particle conjunction, from verb root: הלך qal waw consec imperf. 3 rd masculine singular, apocopated; "and he walked around, went away/ wandered, moved back and forth,"
אֶל-נַפְשׁוֹ	preposition and noun and 3ms suffix, "to/unto his soul/neck/throat(loosing one's life)"
וַיָּבֹא	conjunction (waw consecutive) and qal imperfect (3ms), "and he went/came in (to)"
בְּאֶר שֶׁבַע	proper noun, no gender, no number, no state; " Beersheva/Beersheba."
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לַיהוּדָה	preposition and proper noun, no gender, no number, no state, "to Judah/or belong to Judah/for Judah/in the region of Judah"
וַיֵּנַח	conjunction (waw consecutive) and hipial imperfect (3ms) [apocopated] "and he rested/waited/settled/relaxed"
אֶת-נַעֲרוֹ	object marker and noun and 3ms suffix, "his young man/child"
שָׁם:	adverb, "there/ thither,"

So when he saw that, he rose up, and ran away for his life, and came to Beersheba, which is in the region of Judah, and left his servant there.

1 Kings 19:4

⁴ וַהֲוֹאֵהֱלֶךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֹא וַיֵּשֶׁב תַּחַת רְתֵם (אַחַת) [אַחֵר] וַיִּשְׁאַל
אֶת-נַפְשׁוֹ לָמוֹת וַיֹּאמֶר רַב עֲתָה יְהוָה קָח נַפְשִׁי כִּי-לֹא טוֹב אֲנִי מֵאַבְתִּי:

וַהֲוֹאֵהֱלֶךְ	conjunction + demonstrative pronoun in construct with a verb from verb root: הלך qal perfect 3 rd masculine singular; "Then/and he (himself) walked/ walked around/ went away/ wandered, moved back and forth"
בַּמִּדְבָּר	preposition prefixed to a noun; "in the wilderness,"
דֶּרֶךְ	noun construct "way/path of"
יוֹם	a singular noun; "a day,"

וַיָּבֹא	conjunction (waw consecutive) and qal imperfect (3ms) “and he came/went”
וַיֵּשֶׁב	conjunction (waw consecutive) and qal imperfect (3ms) “and he dwelled/stayed resided/ sat/abode”
תַּחַת	preposition “underneath/under/below”
רֶתֶם	noun, “a broom/shrub/tree/juniper”
(אַחַת)	numeral “one/another” ²⁷
[אַחֵר]	numeral “one/another” ²⁸
וַיִּשְׁאַל	conj. (waw consec) and qal imperfect (3ms) “and he asked/pleaded/desired”
אֶת־נַפְשׁוֹ	object marker and noun and 3ms suffix, “his breath/soul/throat/neck/life”
לָמוֹת	qal infinitive construct (preposition prefixed to a verb); “to die,”
וַיֹּאמֶר	וַיִּ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “he said,”
רַב	adverb, “much/many/great/numerous”
עַתָּה	adverb, “from now/until then/but now/now”
יְהוָה	proper noun, no gender, no number, no state; “The Lord.”
קַח	qal imperative (ms), “take/lay hold of/receive”
נַפְשִׁי	noun and 1cs suffix, ‘My soul/breath/life”
כִּי־לֹא־טוֹב	conjunction and negative and adjective, “because/for/since not good (better) / suitable/pleasing/desirable”
אֲנִכִּי	personal pronoun (1 cs) “I am”
מֵאַבְתָּי:	prep. and noun and 1cs suffix, “from/then/out of my ancestor(s), forefathers, grandfathers, fathers”

But he himself walked for another day to the wilderness, and came and sat down under a juniper tree: and he desired that he might die; and said, Now, it is enough; O LORD, so take away my life; because I am not better than those who have served you ahead of me.

1 Kings 19:5

וַיֵּשֶׁב וַיִּישָׁן תַּחַת רֶתֶם אַחֵר וְהִנֵּה־זֶה מִלְאָךְ נֹגַע בּוֹ
וַיֹּאמֶר לוֹ קוּם אֲכֹל:

וַיֵּשֶׁב	conj. (waw consec) and qal imperf. (3ms) “and/then he laid down/went down”
וַיִּישָׁן	conj. (waw consecutive) and qal imperfect (3ms) “and/as he slept/rested”

²⁷ Kethib

²⁸ Qere

תַּחַת	preposition “underneath/under/below”
רֶתֶם	noun, “a broom/shrub/tree/juniper” ²⁹
אֶחָד	a numeral; “one,”
וְהִנֵּה-זֶה	conjunction and interjection and adjective “and behold/look/lo/see such/this
מֵלֶאֲדָר	noun “a messenger/an angel”
נִגַּעַ	qal participle “touching/reaching/touched”
בּוֹ	preposition and 3ms suffix, “in/by/with him”
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “And/ Then he said,”
לּוֹ	preposition prefixed to a 3rd person masculine singular suffix, “to/ unto him,”
קוּם	qal imperative (ms) “arise/rise up/stand up/get up (to your feet)/lift yourself up”
אֲכֹל:	qal imperative (ms) “eat/consume something/feed (your body)”

And as he lay and slept under a juniper tree, and suddenly an angel touched him, and said to him, Get up and eat.

1 Kings 19:6

וַיִּבֶט וְהִנֵּה מֵרָאשָׁתּוֹ עֵגֶת רְצָפִים וְצִפְחַת מַיִם וַיֹּאכַל וַיִּשְׁתַּ וַיֵּשֶׁב וַיִּשְׁכֶּב:	6
וַיִּבֶט	conjunction (waw consecutive) and hiphil imperf. (3ms) [apocopated] “and/then he looked/gazed/caught sight of”
וְהִנֵּה	conjunction and interjection, “and behold/see/look/lo”
מֵרָאשָׁתּוֹ	noun and 2ms suffix, “over his head/at his head”
עֵגֶת	noun, “a loaf of baked bread/bread-cake”
רְצָפִים	plural noun, “live coal/coal of fire”
וְצִפְחַת	conjunction and plural noun, “and a jug/jar”
מַיִם	noun “water”
וַיֹּאכַל	וְ particle conjunction, verb root: אָכַל qal waw consec imperfect 3rd person masculine singular; “And/ then/ So he ate,”
וַיִּשְׁתַּ	conjunction (waw consecutive) and qal imperf. (3ms) “and/then he drank”
וַיֵּשֶׁב	conjunction (waw consecutive) and qal imperf. (3ms) “and then he turned back/

²⁹ Evergreen plant bearing cones resembling berries: an evergreen tree or bush with small purple cones resembling berries that are used in cooking and yield juniper oil. (Microsoft® Encarta® 2007. © 1993-2006 Microsoft Corporation).

returned”
וַיִּשְׁכַּב: conjunction (waw consecutive) and qal imperf. (3ms) “and he laid down/he slept/he rested”

And he looked, and to his surprise, there was a cake that was baked on coals of fire, and a jug of water at his head. And he ate and drunk and he slept again.

1 Kings 19:7

וַיָּשָׁב מֵאֵד יְהוָה שְׁנִית וַיִּגַּע-בּוֹ וַיֹּאמֶר קוּם אֲכַל כִּי רַב מַמָּד הַדֶּרֶךְ:
וַיָּשָׁב conjunction (waw consecutive) and qal imperfect (3ms) “and/then he turned back/returned”
מֵאֵד noun construct “a messenger/an angel of”
יְהוָה proper noun, no gender, no number, no state; “The Lord.”
שְׁנִית numeral, “a second time”
וַיִּגַּע-בּוֹ conjunction (waw consecutive) and qal imperfect (3ms), 3ms suffix “and he touched in/by/with him”
וַיֹּאמֶר וַיִּ particle conjunction, verb root: **אמר** qal waw consec imperfect 3rd person masculine singular; “he said,”
קוּם qal imperative (ms) “Arise/Wake up/Stand up/Get up”
אֲכַל qal imperative (ms) “eat/feed your body”
כִּי particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, because, thus,”
רַב adjective, “much/many/great/numerous”
מַמָּד preposition and 2ms suffix “from/out of/for you”
הַדֶּרֶךְ: article and noun “the way/path/journey”

And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for you.

1 Kings 19:8

וַיָּקָם וַיֹּאכַל וַיִּשְׁתָּה וַיֵּלֶךְ בְּלֶךְ. הָאֲכִילָה הָיָא אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה עַד הָרַ הָאֱלֹהִים חָרֵב:
וַיָּקָם conjunction (waw consecutive) and qal imperf. (3ms) “and/then he stood/arose/got up/woke up”
וַיֹּאכַל conjunction (waw consecutive) and qal imperfect (3ms) “and he ate/took some food”
וַיִּשְׁתָּה conjunction (waw consecutive) and qal imperfect (3ms) “and he drank/took water”
וַיֵּלֶךְ וַיִ particle conjunction qal waw consec, from verb root: **הלך** imperf. 3rd masculine

	singular, apocopated; “and he walked/went away/ wandered, moved/ back and forth,”
בְּכֹחַ	preposition and noun construct “in/by/with strength”
הָאֹכִילָה	article and noun “the food”
הַהִיא	article and adjective (fem) “(the) that”
אַרְבָּעִים	a numeral; “forty,”
יוֹם	a noun; “day(s)”
וְאַרְבָּעִים	a number with a prefixed conjunction; “and forty,”
לַיְלָה	a noun; “night(s),”
עַד	a preposition; “unto,”
הַר	a singular noun construct; “ (the) mountain of,”
הָאֱלֹהִים	a proper definite masculine noun; “God/ the gods,”
חֹרֵב:	proper noun, no gender, no number, no state; “Horeb.”

Then he arose, and ate and drunk, and walked in the strength of that meal forty days and forty nights to Horeb the mountain of God.

1 Kings 19:9

וַיָּבֹא־שָׁם אֶל־הַמְּעֵרָה וַיֵּלֶן שָׁם וַהֲנָה דְּבַר־יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַה־לָּךְ
כֹּה אָלֶיךָ:

וַיָּבֹא־שָׁם	conjunction (waw consecutive) and qal imperf. (3ms) and adverb “and/then he came there/thither”
אֶל־הַמְּעֵרָה	preposition and article and noun “to/unto/toward the cave”
וַיֵּלֶן	conjunction (waw consecutive) and qal imperf. (3ms) “and he remained/stayed/dwelt”
שָׁם	“there”
וַהֲנָה	conjunction and interjection “and behold/look/lo/see”
דְּבַר־יְהוָה	noun construct and noun absolute “(the) word of the Lord”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and /then he said/and (it) said/spoke,”
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, “to/ unto him,”
מַה־לָּךְ	interrogation and preposition 2ms “what (are you doing) to/for you”

פֹּה	adverb “here/hither/this place”
אֵלִיהוּ:	proper noun, no gender, no number, no state; “Elijah.”

And he came there to a cave, and stayed there; and, behold, the word of the LORD came to him, and he said to him, What are you doing here, Elijah?

1 Kings 19:10

10 וַיֹּאמֶר קָנָא קִנְאָתִי לַיהוָה אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ
בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרְסוּ וְאֶת־נְבִיאֶיךָ הָרְגוּ בַּחֶרֶב
וְאֶת־רֵשִׁית אֲנִי לְבַדִּי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/ But he said,”
קָנָא	piel infinitive “jealous/jealousy”
קִנְאָתִי	piel perfect (1cs), “I have been jealous”
לַיהוָה	preposition prefixed to a proper noun; “to/ for the Lord,”
אֱלֹהֵי	proper noun in construct; “God,”
צְבָאוֹת	plural noun, “army/host”
כִּי־עָזְבוּ	conjunction and qal perfect (3cp), “and/because they have left/deserted/ abandoned”
בְּרִיתְךָ	noun and 2ms suffix, “your covenant/agreement/pact”
בְּנֵי	plural noun construct, “sons/children/descendents of”
יִשְׂרָאֵל	proper noun, no gender, no number, no state; “Israel.”
אֶת־מִזְבְּחֶיךָ	object marker ad noun construct and 2ms suffix, “your altars of”
הָרְסוּ	qal perfect (3cp), “they have destroyed/demolished/neglected/pulled down”
וְאֶת־נְבִיאֶיךָ	conjunction and object marker and noun and 2ms suffix “and your prophets”
הָרְגוּ	qal perfect (3cp), “they have killed/ slain /murdered”
בַּחֶרֶב	preposition and article and noun, “by/in/with the sword/dagger/flint/knives”
וְאֶת־רֵשִׁית	conjunction (waw consecutive) and niph'al imperf. (1cs) “and I am left/I am (the) remainder”
אֲנִי	personal pronoun of the 1 st person; “I.”
לְבַדִּי	preposition and noun construct and 1cs suffix, “to/for my solitude/aloneness”
וַיִּבְקְשׁוּ	conjunction (waw consecutive) and piel imperfect (3cp) “and they seek/look for/ inquire of”
אֶת־נַפְשִׁי	object marker and noun and 1cs suffix “my soul/throat/neck/breath/life”

לְקַחְתָּהּ: qal infinitive construct (preposition and verb), “to take (away)/to kill/remove”

And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have rejected your covenant, destroyed your altars, and killed your prophets with the sword; and I alone am left; and they are looking for me to kill me.

1 Kings 19:11

וַיֹּאמֶר צֵא וּעֲמֵד בְּהַר לִפְנֵי יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוֹלָה
וְחִזְק מִפָּרֶק הָרִים וּמִשֹּׁבֵר סֻלְעִים לִפְנֵי יְהוָה לֹא בְרוּחַ יְהוָה וְאַחֲרֵי
הָרוּחַ רֵעַשׁ לֹא בְרֵעַשׁ יְהוָה:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/But he said,”
צֵא	qal imperative (ms) “come out/go out/step out”
וּעֲמֵד	conjunction (waw consecutive) and qal perfect (2ms) “and you stand up/position yourself/place yourself/set up”
בְּהַר	a noun with a prefixed preposition; “by the mountain,”
לִפְנֵי	preposition and noun construct, “to/for (the) face/in front of/ before”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
וְהִנֵּה	conjunction and interjection, “and behold/look/lo/see”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
עֹבֵר	qal participle (ms) “passing by/crossing over/passing through/passing from one side to the other”
וְרוּחַ	a conjunction prefixed to a noun; “and a spirit,”
גְּדוֹלָה	adjective “great”
וְחִזְק	conjunction and adjective “and/also strong/firm/hard/powerful”
מִפָּרֶק	piel participle (ms), “(are) splitting/pulling off/tearing”
הָרִים	plural noun, “mountains/hills”
וּמִשֹּׁבֵר	conjunction and piel participle “and breaking down/shattering/destroying”
סֻלְעִים	plural noun, “rocks”
לִפְנֵי	preposition and noun construct “to/for (the) face/in front of/before”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
לֹא	adverb, a negation of a word, “no/not/ neither,”
בְּרוּחַ	noun and article and preposition “in/by/with the spirit”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”

וְאַחֵר	conjunction and adverb, “and after/but behind/afterwards/after”
הַרוּחַ	a noun with a prefixed article; “the spirit,”
רָעַשׁ	noun “a roar/quaking/shaking/earth quaking”
לֹא	adverb, a negation of a word, “no/not/ neither,”
בְּרָעַשׁ	preposition and article and noun, “in/by/with the roar/quaking/shaking/earthquake”
יְהוָה:	proper noun, no gender, no number, no state; “the Lord.”

Then he said, Go forth, and stand upon the mountain before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

1 Kings 19:12

12 וְאַחֵר הָרָעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחֵר הָאֵשׁ קוֹל דְּמָמָה דַּקָּה:

וְאַחֵר	conjunction and adverb “and after/but/and behind/afterwards”
הָרָעַשׁ	article and noun “the roar/quaking/shaking/earthquake”
אֵשׁ	a noun; “fire,”
לֹא	adverb, a negation of a word, “no/not/ neither,”
בָּאֵשׁ	preposition and article and noun “in/by/with the fire”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
וְאַחֵר	conjunction and adverb, “and after/but/and behind/afterwards”
הָאֵשׁ	an article + a noun; “the fire,”
קוֹל	noun, “a voice/noise”
דְּמָמָה	noun, “a whisper/calm”
דַּקָּה:	adjective, “a soft/thin/small/lean/low/fine”

And after the earthquake a fire; but the LORD was not in the fire: and after the fire a very low voice.

1 Kings 19:13

13 וַיְהִי כִשְׁמֹעַ אֱלֹהֵי וַיִּלֵּט פָּנָיו בְּאֲדָרְתּוֹ וַיֵּצֵא וַיַּעֲמֵד פֶּתַח הַמַּעְרָה
וַהֲנֵה אֵלָיו קוֹל וַיֹּאמֶר מַה-לָּךְ פֹּה אֵלֶיךָ:

וַיְהִי	particle conjunction, “and,” plus verb root: הִיָּה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/and/so it came to pass/ it happened”
---------	--

כְּשִׁמְעַ	qal infinitive construct, “when/as (he) heard/upon hearing/on hearing”
אֵלִיהוּ	proper noun, no gender, no number, no state; “Elijah.”
וַיִּלְט	conjunction (waw consecutive) and hiphil imperfect (3ms), “and he wrapped/covered”
פָּנָיו	noun plus 3rd person masculine singular pronominal suffix, “before him/ in front of him,”
בְּאַדְרָתוֹ	preposition and noun construct and 3ms suffix, “in/by/with his cloak/robe/fur garment”
וַיֵּצֵא	conjunction (waw consecutive) and qal imperfect (3ms), “and he came out/stepped out/went out”
וַיַּעֲמֹד	conjunction (waw consecutive) and qal imperfect (3ms) “and he stood still/stayed still/stopped”
פֶּתַח	noun construct, “(the) opening/entrance of”
הַמְעָרָה	article and noun, “the cave”
וְהִנֵּה	conjunction and interjection, “and behold/lo/look/see”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
קוֹל	noun, “a voice/noise”
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and he said,”
מַה־לָּךְ	interrogation and preposition and 2ms suffix, “what to/for you/what are you doing”
כֹּה	adverb, “here/hither”
אֵלִיהוּ:	proper noun, no gender, no number, no state; “Elijah.”

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, the word of the LORD came to him, and he said to him, What are you doing here, Elijah?

1 Kings 19:14

14 וַיֹּאמֶר קָנָא קִנְאָתִי לַיהוָה אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֶיךָ הָרָסוּ וְאֶת־נְבִיאֶיךָ הָרַגוּ בַחֲרֹב וְאוֹתֶר אֲנִי לְבָדִי וַיִּבְקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/But he said.”
קָנָא	piel infinitive “jealous/jealousy”
קִנְאָתִי	piel perfect (1cs), “I have been jealous”
לַיהוָה	preposition attached to a proper noun, no gender, no number, no state; “to the

	Lord.”
אלהי	proper noun, no gender, no number, in absolute state; “God.”
צבאות	plural noun, “army/host”
כי־עזבו	conjunction and qal perfect (3cp), “and/because they have left/deserted/abandoned”
בריתך	a noun with a 2 nd masculine singular pronominal suffix; “your covenant,”
בני	plural noun construct, “sons/children/descendents of”
ישראל	proper noun, no gender, no number, no state; “Israel.”
את־מזבחתך	object marker ad noun construct and 2ms suffix, “your altars of”
הרסו	qal perfect (3cp), “they have destroyed/demolished/neglected/pulled down”
ואת־נביאיך	conjunction attached to an object marker in construct with an absolute noun with a 2 nd masculine singular pronominal suffix (acting as an object);and your prophets,”
הרגו	qal perfect (3cp), “they have killed/ slain /murdered”
בחרב	preposition and article and noun, “by/in/with the sword/dagger/flint/knives”
ואנכי	conjunction (waw consecutive) and niphal imperf. (1cs) “and I am left/I am (the) remainder”
אני	personal pronoun of the 1 st person; “I.”
לבדי	preposition and noun construct and 1cs suffix, “to/for my solitude/aloneness”
ויבקשו	conjunction (waw consecutive) and piel imperf. (3cp) “and they seek/look for/inquire of”
את־נפשי	object marker and noun and 1cs suffix “my soul/throat/neck/breath/life”
לקחתה:	qal infinitive construct (prep. and verb), “to take (away)/to kill (me)/ remove”

And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have rejected your covenant, destroyed your altars, and killed your prophets with the sword; and I alone am left; and they are looking for me to kill me.

1 Kings 19:15

15 וַיֹּאמֶר יְהוָה אֵלָיו לֵךְ שׁוּב לְדַרְכְּךָ מִדְּבָרָה דְּמָשֶׁק וּבֹאֵת וּמַשְׁחֵת
את־חֲזָאֵל לְמֶלֶךְ עַל־אַרְם:

וַיֹּאמֶר	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; “Then/ But he said.”
יהוה	proper noun, no gender, no number, no state; “the Lord.”
אליו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/

לָךְ	towards/ unto him," from verb root: הִלַךְ qal imperative masculine singular; "walk around, go away: walk around: wander, move back and forth,"
שׁוּב	qal imperative (ms) "return/go back/come back/revert"
לְדַרְכְּךָ	preposition and noun and 2ms suffix, "to/unto your way/path/journey"
מִדְבָּרָה	a noun with a directional suffix; "to/ towards the wilderness,"
דַּמְשֶׁק	proper noun; "Damascus."
וּבֹאת	conjunction (waw consecutive) and qal perfect (2ms), "and/then bring in/introduce/ fetch"
וּמִשָּׁחָהּ	conjunction (waw consecutive) and qal perfect (2ms) "and anoint/smear with oil"
אֶת־חֲזָאֵל	object marker with a proper noun; "with Hazael."
לְמֶלֶךְ	preposition and noun "to/for a king"
עַל־אַרְם:	preposition with a proper noun; "over Aram/ Syria."

So the LORD said unto him, Go, return on your way to the wilderness of Damascus: and when you reach there, anoint Hazael to be king over Syria:

1 Kings 19:16

¹⁶ וַיֹּאמֶר יְהוָה בֶּן־נִמְשִׁי תִמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֵלִישָׁע בֶּן־שַׁפְטַם
מֵאֲבֵל מֵחֹלָה תִּמְשַׁח לְנָבִיא תַּחְתִּיד:

וַיֹּאמֶר	conjunction attached to a preposition; "and with/also/again,"
יְהוָה	proper noun; "Jehu."
בֶּן־נִמְשִׁי	a noun in construct with a proper noun; "son of Nimshi,"
תִּמְשַׁח	qal imperfect (2ms), "you shall anoint/smear with oil"
לְמֶלֶךְ	preposition attached to a noun; "for a king,"
עַל־יִשְׂרָאֵל	preposition with a proper noun; "over Israel,"
וְאֶת־אֵלִישָׁע	conjunction + object marker + proper noun; "and Elisha,"
בֶּן־שַׁפְטַם	a noun in construct with a proper noun; "son of Shaphat,"
מֵאֲבֵל מֵחֹלָה	proper noun; "Abel meholah."
תִּמְשַׁח	qal imperfect (2ms), "you shall anoint/smear with oil"
לְנָבִיא	preposition prefixed to a noun; "for a prophet."
תַּחְתִּיד:	preposition ad 2ms suffix, "underneath/instead of/in your place/below/under"

And Jehu the son of Nimshi you shall anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah you shall anoint to be prophet in your place.

1 Kings 19:17

וְהָיָה הַנִּמְלֹט מִחֶרֶב חֲזָאֵל יָמִית יְהוָה וְהַנִּמְלֹט מִחֶרֶב יְהוָה יָמִית אֵלִישָׁע:	17
וְהָיָה	particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "Then/and/so it came to pass,"
הַנִּמְלֹט	article and niphil participle, "the escaping/one who escapes/runs away"
מִחֶרֶב	preposition and noun construct, "from (the) sword/dagger/knife of"
חֲזָאֵל	a proper noun; "Hazeal."
יָמִית	hiphil imperfect (3ms), 'He shall kill/put to death/murder'
יְהוָה	a proper noun; "Jehu."
וְהַנִּמְלֹט	conjunction and article and niphil participle, "and the one who escapes/runs away/and the escaping"
מִחֶרֶב	preposition and noun construct, "from (the) sword/dagger/knife of"
יְהוָה	a proper noun; "Jehu."
יָמִית	hiphil imperfect (3ms), 'he shall kill/put to death/murder'
אֵלִישָׁע:	a proper noun; "Elisha"

And it shall come to pass, that the one who escapes the sword of Hazeal shall Jehu kill: and the one who escapes the sword of Jehu shall Elisha kill.

1 Kings 19:18

וְהִשְׁאֲרֵתִי בְּיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל־הַבָּרְכִּים אֲשֶׁר לֹא־כָרְעוּ לַפֶּעַל וְכָל־הַפָּה אֲשֶׁר לֹא־נִשָּׁק לּוֹ:	18
וְהִשְׁאֲרֵתִי	conj. (waw consecutive) and hiphil imperfect (1 cs) "Nevertheless/and/yet/but I have left/spared"
בְּיִשְׂרָאֵל	a preposition with a proper noun; "in Israel."
שִׁבְעַת	a number; "seven."
אֲלָפִים	a number, "thousand (multiples of thousand)"
כָּל־הַבָּרְכִּים	adverb and article and noun construct, "each/all/everyone the knees"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לֹא־כָרְעוּ	negative and qal perfect (3cp), "they have not bowed/knelt down/fell down crouched/bent"

לְבַעַל	particle preposition, plus proper noun, "to/ towards/ unto Baal,"
וְכָל-הָפֶה	conjunction and adverb and noun "and/also all/each/everyone the mouth"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לֹא-נָשַׁק	negative and qal perfect (3ms) "he has not kissed/touched"
לוֹ:	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"

Nevertheless I still have seven thousand in Israel, whose knees which have not bowed to Baal, and their mouth have not kissed him.

1 Kings 19:19

וַיֵּלֶךְ מִשָּׁם וַיִּמָּצֵא אֶת-אֵלִישָׁע בֶּן-שָׁפָט וְהוּא חֹרֵשׁ שְׁנַיִם-עָשָׂר צִמְדִּים לְפָנָיו וְהוּא בְּשָׁנִים הָעֶשֶׂר וַיַּעֲבֹר אֵלֵיהֶוּ אֵלָיו וַיִּשְׁלֹךְ אֶדְרֵתוֹ אֵלָיו:	
וַיֵּלֶךְ	conjunction (waw consecutive) and qal imperfect (3ms) [apocopated] "and/then he went/ departed"
מִשָּׁם	preposition and adverb, "from there/thither"
וַיִּמָּצֵא	conjunction (waw consecutive) and qal imperfect (3ms) "and he found/saw"
אֶת-אֵלִישָׁע	a proper noun; "Elisha."
בֶּן-שָׁפָט	a noun in construct with a proper noun; "son of Shaphat."
וְהוּא	conjunction and pronoun, "and he/himself/that"
חֹרֵשׁ	qal participle (ms) "working/ploughing/preparing"
שְׁנַיִם-עָשָׂר	number, 'two and ten'
צִמְדִּים	plural noun, "pair/yoke/team (of oxen)"
לְפָנָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto, his face,"
וְהוּא	conjunction and pronoun "and he himself/that"
בְּשָׁנִים	preposition and numeral, "in/by/with two"
הָעֶשֶׂר	article and numeral, "the ten"
וַיַּעֲבֹר	conjunction (waw consecutive) and qal imperf. (3ms) "and he passed over/crossed over/spread over"
אֵלֵיהֶוּ	proper noun, no gender, no number, no state; "Elijah."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
וַיִּשְׁלֹךְ	conjunction (waw consecutive) and hiphil imperfect (3ms) [apocopated] "and he cast/threw down/threw away"

אֶדְרָתּוֹ	noun and 3ms suffix, "his cloak/fur garment/robe"
אֵלָיו:	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"

So he departed from there, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he was with the twelfth: and Elijah passed by him, and cast his mantle upon him.

1 Kings 19:20

וַיַּעֲזֹב אֶת־הַבָּקָר וַיֵּרֶץ אַחֲרָיו אֵלֵיהֶו וַיֹּאמֶר אֶשְׁקֶה־נָּא לְאָבִי
וּלְאִמִּי וְאֶלְכָּה אַחֲרָיֶךָ וַיֹּאמֶר לוֹ לֵךְ שׁוּב כִּי מַה־עָשִׂיתִי לָךְ:

וַיַּעֲזֹב	conjunction (waw consecutive) and qal imperfect (3ms) "So/ then/ and he left"
אֶת־הַבָּקָר	object marker and article and noun "the cattle/cows/animals"
וַיֵּרֶץ	conj. (waw consecutive) and qal imperf. (3ms) "and he ran/chased/pursued"
אַחֲרָיו	preposition "after/behind/afterwards"
אֵלֵיהֶו	proper noun, no gender, no number, no state; "Elijah."
וַיֹּאמֶר	particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "he said,"
אֶשְׁקֶה־נָּא	qal imperfect (1cs) [cohortative] and interjection "please/I pray you, let me kiss/touch"
לְאָבִי	preposition and noun and 1cs suffix, 'to/for my father/ancestor/forefather/family"
וּלְאִמִּי	conjunction and preposition and noun and 1cs suffix, "and to/for my mother/grandmother/family/cousin"
וְאֶלְכָּה	conjunction and qal imperfect (1cs) [cohortative] "and let me go/walk/move"
אַחֲרָיֶךָ	adverb and 2ms suffix, "after/behind you"
וַיֹּאמֶר	particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "he said,"
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
לֵךְ	from verb root: הָלַךְ qal imperative masc. singular; "walk around, go away: walk around: wander, move back and forth, go away,"
שׁוּב	qal imperative (ms), "return/turn back/go back"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
מַה־עָשִׂיתִי	interrogation and qal perfect (1cs), 'what have I done"
לָךְ:	particle preposition, plus 2 nd person masculine singular pronominal suffix, "to/ towards/ unto you,"

Then he left the oxen, and ran after Elijah, and said, Please let me go back and kiss my father and my mother, and then I will follow thee. So he said unto him, Go back again: for what have I done to you?

1 Kings 19:21

וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבַּחַּהוּ וּבִכְלֵי בִשְׁלֵם הַבָּשָׂר	21 וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבַּחַּהוּ וּבִכְלֵי בִשְׁלֵם הַבָּשָׂר
וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיִּקֶּם וַיֵּלֶךְ אַחֲרֵי אֵלִיהוּ וַיִּשְׁרָתָהוּ׃	וַיִּתֵּן לָעָם וַיֹּאכְלוּ וַיִּקֶּם וַיֵּלֶךְ אַחֲרֵי אֵלִיהוּ וַיִּשְׁרָתָהוּ׃
וַיָּשָׁב	conjunction (waw consecutive) and qal imperf. (3ms), “then/and he returned/turned back/went back”
מֵאַחֲרָיו	preposition and preposition and 3ms suffix, “from pursuing/following him”
וַיִּקַּח	conjunction (waw consecutive) and qal imperfect (3ms), “and/then he took”
אֶת־צֶמֶד	object marker and noun construct “yoke/pair/team of”
הַבָּקָר	article and noun “the cattle/cow/oxen”
וַיִּזְבַּחַּהוּ	conjunction (waw consecutive) and qal imperf. (3ms) and 3ms suffix, ‘and/then he slaughtered/killed/sacrificed”
וּבִכְלֵי	conjunction and preposition and noun construct, “and in/with/by a utensil/ vessel/article”
הַבָּקָר	article and noun, “the cattle cow/oxen”
בִּשְׁלֵם	piel perfect (3ms) and 3ms suffix, “he boiled/cooked/roasted it”
הַבָּשָׂר	article and noun, “the cattle/cow/oxen”
וַיִּתֵּן	conjunction (waw consecutive) and qal imperfect (3ms), “and he gave/handed to”
לָעָם	particle preposition, plus article, plus a noun, “to/ towards/ unto the people,”
וַיֹּאכְלוּ	conjunction (waw consecutive) and qal imperfect (3mp) “and they ate/consumed/devoured”
וַיִּקֶּם	conjunction (waw consecutive) and qal imperfect (3ms), “and he stood up/got up”
וַיֵּלֶךְ	conjunction (waw consecutive) and qal imperfect (3ms) [apocopated] “and he went away/walked away”
אַחֲרֵי	preposition “behind/after”
אֵלִיהוּ	proper noun, no gender, no number, no state; “Elijah.”
וַיִּשְׁרָתָהוּ׃	conjunction (waw consecutive) and piel imperfect (3ms) and 3ms suffix, “Then/ So/ And he ministered/served/attended/waited on him”

And he returned back from him, and took a yoke of oxen, and killed them, and cooked their flesh with the wood of the oxen, and gave unto the people, and they ate. Then he rose up, and went after Elijah, and became a servant to him.

1 Kings 20:1

וּבֶן־הַדָּד מֶלֶךְ־אַרָם קָבַץ אֶת־כָּל־חֵילוֹ וּשְׁלֹשִׁים וּשְׁנַיִם מֶלֶךְ אִתּוֹ
וְסוֹס וְרֶכֶב וַיַּעַל וַיִּצֹר עַל־שָׁמְרוֹן וַיִּלָּחֶם בָּהּ:

וּבֶן־הַדָּד	conjunction and proper noun, "and Ben-Hadad"
מֶלֶךְ־אַרָם	noun construct "king of Aram" ³⁰
קָבַץ	qal perfect (3ms) "he gathered/assembled"
אֶת־כָּל־חֵילוֹ	object markers and adverb and noun and 3ms suffix "all his host together"
וּשְׁלֹשִׁים	conjunction and number, "and thirty"
וּשְׁנַיִם	conjunction and number, "and two"
מֶלֶךְ	noun "king"
אִתּוֹ	preposition and 3ms suffix, "with him"
וְסוֹס	conjunction and noun, "and horses"
וְרֶכֶב	conjunction and noun, "and chariots"
וַיַּעַל	conjunction (waw consecutive) and qal imperfect (3ms) "and he went up"
וַיִּצֹר	conjunction (waw consecutive) and qal imperfect (3ms) "and he besieged"
עַל־שָׁמְרוֹן	preposition and proper noun, "upon/against Samaria"
וַיִּלָּחֶם	conjunction (waw consecutive) and qal imperfect (3ms) "and he fought"
בָּהּ:	preposition and 3fs suffix "against her (it)"

And Benhadad the king of Syria gathered all his army together: and there were thirty and two kings with him, and horses, and chariots; and he went up and besieged Samaria, and fought against it.

1 Kings 20:2

² וַיִּשְׁלַח מַלְאָכִים אֶל־אֲחָאב מֶלֶךְ־יִשְׂרָאֵל הָעִירָה:

וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms), "and/then he sent"
מַלְאָכִים	masculine plural noun; "messengers,"
אֶל־אֲחָאב	particle preposition, plus proper noun, "Ahab"
מֶלֶךְ־יִשְׂרָאֵל	noun construct, "King of Israel"
הָעִירָה:	article and noun and directional heh, "towards/to/into the city"

³⁰ Aram is also same as Syria

And he sent messengers to Ahab king of Israel into the city, and said unto him, This is what Benhadad says,

1 Kings 20:3

³ וַיֹּאמֶר לוֹ כֹּה אָמַר בֶּן־הַדָּד כֶּסֶף וְזָהָב לִי־הוּא וְנָשָׁיו
וּבָנָיו הַטּוֹבִים לִי־הֵם:

וַיֹּאמֶר	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "Then/But he said."
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
כֹּה	conjunction, "thus/so"
אָמַר	verb root: אמר qal perfect 3rd person masculine singular; "he said."
בֶּן־הַדָּד	proper noun, "Ben-Hadad"
כֶּסֶף	noun and 2ms suffix, "your silver"
וְזָהָב	conjunction and noun and 2ms suffix, "and your gold"
לִי־הוּא	demonstrative adjective and preposition and 1 cs suffix, "that is to me/is mine/belongs to me"
וְנָשָׁיו	conjunction and noun and 2ms suffix, "and your wife/women"
וּבָנָיו	conjunction and noun and 2ms suffix, "and your sons/children"
הַטּוֹבִים	article and plural noun, "the good things"
לִי־הֵם:	particle preposition, plus 1st person masculine singular pronominal suffix, in construct with 3rd person masculine plural pronominal suffix, "they (belong) to/ unto me,"

Your silver and your gold is mine; your wives also and your children, even all the good things, are mine.

1 Kings 20:4

⁴ וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר כְּדַבְּרֶךָ אֲדֹנִי הַמֶּלֶךְ לָךְ אֲנִי וְכָל־אֲשֶׁר־לִי:

וַיַּעַן	conjunction (waw consecutive) and qal imperf. (3ms), "and he answered/replied"
מֶלֶךְ־יִשְׂרָאֵל	noun construct, "king of Israel"
וַיֹּאמֶר	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "he said,"
כְּדַבְּרֶךָ	noun construct, "king of Israel"
אֲדֹנִי	noun and 1 cs suffix, "My master"
הַמֶּלֶךְ	article and noun, "the king"

לְךָ	particle preposition, plus 2 nd person masculine singular pronominal suffix, “to/ towards/ unto you,”
אֲנִי	personal pronoun of the 1 st person; “I.”
וְכָל-אֲשֶׁר-לִי:	conjunction and adverb and relative pronoun and preposition and cs suffix “and all which belong to me/I have”

And the king of Israel answered and said, My lord, O king, according to your saying, I am yours, and all that I have.

1 Kings 20:5

וַיָּשְׁבוּ הַמַּלְאָכִים וַיֹּאמְרוּ כֹה-אָמַר בֶּן-הַדָּד לֵאמֹר כִּי-שָׁלַחְתִּי
אֵלֶיךָ לֵאמֹר כֶּסֶף וְזָהָב וּבָנֶיךָ לִי תִתֶּן:

וַיָּשְׁבוּ	conjunction (waw consecutive) and qal imperf. (3mp), “and they came back again”
הַמַּלְאָכִים	article and plural noun, “the messengers”
וַיֹּאמְרוּ	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “he said,”
כֹּה-אָמַר	adverb and verb, “thus/so says (infinitive)”
בֶּן-הַדָּד	proper noun, “Ben-Hadad”
לֵאמֹר	particle preposition, verb root: אָמַר qal infinitive construct, “to say.”
כִּי-שָׁלַחְתִּי	conjunction and qal imperfect (1 cs), “because/although I have sent”
אֵלֶיךָ	particle preposition, plus 2 nd person masculine plural pronominal suffix, “to/ towards/ unto you,”
לֵאמֹר	particle preposition, verb root: אָמַר qal infinitive construct, “to say/ saying”
כֶּסֶף	noun and 2ms suffix, ‘your silver’
וְזָהָב	conjunction and noun and 2ms suffix, “and your gold”
וּבָנֶיךָ	conjunction and noun and 2ms suffix “and your children”
לִי	particle preposition, plus 1 st person masculine singular pronominal suffix, “to/ towards/ unto me,”
תִּתֶּן:	qal imperfect, (2ms), “you shall give/deliver”

So the messengers came again, and said, This is what Benhadad says, Although I have sent to you, saying, You shall deliver me your silver, and your gold, and your wives, and your children;

1 Kings 20:6

כִּי אִם-כָּעַת מָחָר אֲשַׁלַּח אֶת-עַבְדִּי אֵלֶיךָ וְחָפְשׁוֹ אֶת-בֵּיתְךָ וְאֶת

בְּתִי עֲבָדֶיךָ וְהָיָה כָּל־מִחְמַד עֵינֶיךָ יִשְׁמָו בְּיָדָם וְלָקַחוּ:

כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
אִם־כֹּעַת	conjunction and preposition and noun, “if/ about this time”
מָחָר	noun, “tomorrow”
אֲשַׁלַּח	qal imperfect (1 cs), “I will send”
אֶת־עֲבָדַי	object marker and noun and 1 cs suffix, “my servants”
אֵלֶיךָ	particle preposition, plus 2 nd person masculine plural pronominal suffix, “to/ towards/ unto you,”
וַחֲפָשׂוּ	conjunction and qal perfect (3cp), “and they shall search”
אֶת־בֵּיתְךָ	object marker and noun and 1 cs suffix, “your house”
וְאֵת	conjunction and object marker “and”
בְּתִי	plural noun construct “house/dwelling place/palace”
עֲבָדֶיךָ	plural noun and 2ms “your servants”
וְהָיָה	וְ particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/ and it came to pass,”
כָּל־מִחְמַד	adverb and adjective, “all (who are) pleasant/good”
עֵינֶיךָ	plural noun and 2ms suffix, ‘your eyes”
יִשְׁמָו	qal imperfect (3mp) “they shall put/place/hand it over”
בְּיָדָם	preposition and noun, “in the hand”
וְלָקַחוּ:	conjunction and qal perfect (3cp), “and they shall take away”

Yet I will send my servants to you tomorrow about this time, and they shall search your house, and the houses of your servants; and it shall be, that whatsoever is pleasant in your eyes, they shall put it in their hand, and take it away.

1 Kings 20:7

וַיִּקְרָא מֶלֶךְ־יִשְׂרָאֵל לְכָל־זִקְנֵי הָאָרֶץ וַיֹּאמֶר דְּעוּ־נָא וּרְאוּ כִי רָעָה זֶה	
מִבֶּקֶשׁ כִּי־שָׁלַח אֵלַי לְנָשִׁי וּלְבָנַי וּלְכֶסֶף וּלְזָהָבִי וְלֹא מִנְעַתִּי מִמֶּנּוּ:	
וַיִּקְרָא	conjunction (waw consecutive) and qal imperfect (3ms), “And/then/So he called”
מֶלֶךְ־יִשְׂרָאֵל	noun construct, “king of Israel”
לְכָל־זִקְנֵי	preposition and adverb and plural noun, “to/unto all the elders”
הָאָרֶץ	article and noun, “the land/earth”

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “he said,”
רְעֵנָּא	imperative and interjection, “watch/mark/please/I pray you”
וּרְאֵנִי	conjunction and imperative, “and see/look”
כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
רָעָה	adjective, “evil/misery/mischief”
זֶה	adjective, “this”
מִבְּקֶשׁ	piel participle Masculine, “to seek/seeking”
כִּי־שָׁלַח	conjunction and qal perfect (3ms) “for/as/he sent”
אֵלַי	particle preposition, plus 1 st person masculine singular pronominal suffix, “to/ towards/ unto me,”
לְנָשָׁי	preposition and plural noun and 1 cs suffix, “for my wives/women”
וּלְבָנָי	conjunction and preposition and plural noun and 1 cs suffix, “and for my sons/ children”
וּלְכֶסֶף	conjunction and preposition and plural noun and 1 cs suffix, ‘and for my silver”
וּלְזָהָבִי	conjunction and preposition and plural noun and 1 cs suffix, ‘and for my gold”
וְלֹא	a conjunction + adverb, a negation of a word, “and no/not/ neither,”
מִנְעַתִּי	qal perfect (1 cs), “I denied”
מִמֶּנּוּ:	preposition and (3ms), “from him”

Then the king of Israel called all the elders of the land, and said, Please, Consider and see how this man is looking for trouble: for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I did not deny him.

1 Kings 20:8

וַיֹּאמְרוּ אֵלָיו כָּל־הַזְקֵנִים וְכָל־הָעָם אֶל־תִּשְׁמַע וְלֹא תֹאבֶה:

וַיֹּאמְרוּ	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine plural; “Then/ But they said,”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
כָּל־הַזְקֵנִים	adverb and article and plural noun, “all the elders/leaders”
וְכָל־הָעָם	conjunction and adverb and article and plural noun, “and all the people”
אֶל־תִּשְׁמַע	adverb and qal imperfect (2ms), “you should not/do not listen/hear”
וְלֹא	conjunction and negative, “and no/not”

תאבה: qal imperfect (2ms), "you should consent/agree/accept"

And all the elders and all the people said to him, Do not listen to him, nor agree.

1 Kings 20:9

וַיֹּאמֶר לַמַּלְאכֵי בֶן־הַדָּד אִמְרוּ לְאֲדֹנֵי הַמֶּלֶךְ כָּל־אֲשֶׁר־שָׁלַחְתָּ
 אֵלַי־עֲבָדְךָ בְּרִאשְׁנָה אֶעֱשֶׂה וְהַדְּבָר הַזֶּה לֹא אוֹכֵל לַעֲשׂוֹת
 וַיָּלְכוּ הַמַּלְאכִים וַיִּשְׁבְּהוּ דְּבָר:

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine singular; "Then/ But he said."
לַמַּלְאכֵי	לַמַּלְאכֵי preposition and plural noun construct, "to/unto the messengers of"
בֶן־הַדָּד	בֶן־הַדָּד proper noun, "Ben-Hadad"
אִמְרוּ	אִמְרוּ qal imperative (2ms) "tell/say/speak"
לְאֲדֹנֵי	לְאֲדֹנֵי preposition and noun and 1 cs, "to/unto my Lord"
הַמֶּלֶךְ	הַמֶּלֶךְ article and noun, "the king"
כָּל־	כָּל־ adverb, "all/everyone/everything"
אֲשֶׁר־שָׁלַחְתָּ	אֲשֶׁר־שָׁלַחְתָּ relative pronoun and qal perfective (2ms) "which/that you send"
אֵלַי־עֲבָדְךָ	אֵלַי־עֲבָדְךָ preposition and noun and 2ms, "to/unto our servant"
בְּרִאשְׁנָה	בְּרִאשְׁנָה preposition and article and time, "in the first place/first of all"
אֶעֱשֶׂה	אֶעֱשֶׂה qal imperfect (1cs), "I shall/will do/perform"
וְהַדְּבָר	וְהַדְּבָר conjunction and article and noun, "and/but/also (the) thing/word"
הַזֶּה	הַזֶּה demonstrative adjective "this"
לֹא	לֹא adverb, a negation of a word, "no/not/ neither,"
אוֹכֵל	אוֹכֵל qal imperfect, (1 cs), "I will be able"
לַעֲשׂוֹת	לַעֲשׂוֹת infinitive construct (preposition and verb), "to do/to make"
וַיָּלְכוּ	וַיָּלְכוּ conjunction (waw consecutive) and qal imperfect (3mp), "and they brought"
הַמַּלְאכִים	הַמַּלְאכִים article and plural noun, "the messengers"
וַיִּשְׁבְּהוּ	וַיִּשְׁבְּהוּ conjunction (waw consecutive) and qal imperfect, (3mp), "and they departed"
דְּבָר:	דְּבָר: noun, "a word/thing/something"

Therefore he said to the messengers of Benhadad, Tell my master the king, All that you sent for to your servant at the first I will do: but the other thing I may not do. And the messengers departed, and brought him reply again.

1 Kings 20:10

10 וַיִּשְׁלַח אֵלָיו בֶּן־הַדָּד וַיֹּאמֶר כֹּה־יַעֲשׂוּן לִי אֱלֹהִים וְכֹה יוֹסֶפּוּ
אִם־יִשְׁפֹּק עָפָר שְׁמֵרוֹן לְשַׁעֲלִים לְכָל־הָעָם אֲשֶׁר בְּרַגְלִי:

וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect, (3ms), "Then/And/So he sent"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
בֶּן־הַדָּד	proper noun, "Ben-Hadad"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
כֹּה־יַעֲשׂוּן	adverb and qal imperfect (3mp), 'Thus/so they shall press/squeeze'
לִי	particle preposition, plus 1st person masculine singular pronominal suffix, "to/ towards/ unto me,"
אֱלֹהִים	plural noun, "the gods"
וְכֹה	conjunction and adverb, "and thus/so"
יוֹסֶפּוּ	hiphil imperfect (3mp), "they shall add/continue"
אִם־יִשְׁפֹּק	conjunction and qal imperfect (3mp), 'if they shall about/be enough/suffice'
עָפָר	noun construct, "dust/loose soil of"
שְׁמֵרוֹן	proper noun, "Samaria"
לְשַׁעֲלִים	preposition and plural noun, "To/for a handful/hollow hands"
לְכָל־הָעָם	particle preposition, plus adverb, plus article plus a noun, "to/ towards/ unto all the people,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בְּרַגְלִי:	preposition and noun and 1 cs "in/by my feet/follow me"

So Benhadad sent to him, and said, The gods do this to me, and even more, if the dust of Samaria shall withstand for handfuls for all the people that follow me.

1 Kings 20:11

11 וַיַּעַן מֶלֶךְ־יִשְׂרָאֵל וַיֹּאמֶר דַּבְּרוּ אֶל־יְהוָה לֵאמֹר כִּמְפַתָּח:

וַיַּעַן	conjunction (waw consecutive) and qal imperfect (3ms) "Then/and he answered/ replied"
מֶלֶךְ־יִשְׂרָאֵל	noun construct, "the king of Israel"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "so/then/and he said"
דַּבְּרוּ	qal imperative and 3ms suffix, 'speak to him/tell him/say to him'

אֶל-יִתְהַלֵּל	negative and qal imperfect (3ms), "he shall not boast"
חָגַר	qal participle (ms) "to gird/put/wrap"
בְּמִפְתָּח:	preposition and piel participle (ms), "in/by to open/free/loose/opening/put off"

And the king of Israel answered and said, Tell him, Let the one that put on his harness not boast himself as he that put it off.

1 Kings 20:12

¹² וַיְהִי כִשְׁמֹעַ אֶת-הַדְּבָר הַזֶּה וְהוּא שָׁתָה הוּא וְהַמְּלָכִים בַּסֻּכּוֹת
וַיֹּאמֶר אֶל-עֲבָדָיו שִׁימוּ וַיִּשְׁמֻ עַל-הָעִיר:

וַיְהִי	וְ particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "And/Then/So it came to pass/happened"
כִּשְׁמֹעַ	preposition and verb, "when/as he heard"
אֶת-הַדְּבָר	(object marker) + article + noun acting as direct object; "(the) word,"
הַזֶּה	article + masculine demonstrative pronoun; "(the) this,"
וְהוּא	conjunction + 3rd personal pronoun; "and he,"
שָׁתָה	infinitive construct, "when/as he was drinking"
הוּא	3rd personal pronoun; "he,"
וְהַמְּלָכִים	conjunction and article and plural noun, "and the kings"
בַּסֻּכּוֹת	conjunction and article and noun, "in the pavilions/huts"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and/then/so he said."
אֶל-עֲבָדָיו	particle preposition, plus a plural noun with 3rd person masculine singular pronominal suffix, "to/ towards/ unto his servants,"
שִׁימוּ	qal imperative, "set yourselves (2mp) in array/order"
וַיִּשְׁמֻ	conjunction (waw consecutive) and qal imperf (3mp), "and they set themselves in array/order"
עַל-הָעִיר:	particle preposition, plus article plus a noun, "unto the city,"

And it happened that when Ben-hadad heard this message, as he was drinking, he and the kings in the tents, that he said to his servants, Set yourselves in order. And they set themselves in order against the city.

1 Kings 20:13

¹³ וַהֲנִיחָהּ נְבִיא אַחֵר נֹגֵשׁ אֶל-אַחֲזָב מֶלֶךְ-יִשְׂרָאֵל וַיֹּאמֶר כֹּה אָמַר

יְהוָה הֵרָאִיתָ אֶת כָּל־הַחֲמוֹן הַגָּדוֹל הַזֶּה הַנִּנִּי נָתַנּוּ בְיָדְךָ הַיּוֹם
וַיֵּדַע תְּכִי־אֲנִי יְהוָה:

וַהֲנֵה	conjunction + interjection; "and behold/ look,"
נָבִיא	noun, "a prophet"
אֶחָד	numeral, "one"
נִגַּשׁ	niphal perfect, (3ms), "he drew near"
אֶל־אֲחָב	particle preposition, plus a proper noun, "to/ towards/ unto Ahab,"
מֶלֶךְ־יִשְׂרָאֵל	noun in construct + absolute noun; "king of Israel,"
וַיֹּאמֶר	וַיֹּ particle conjunction, verb root: אָמַר qal waw consec imperf. 3rd person masculine singular; "he said."
כֹּה	conjunction, "thus/so"
אָמַר	verb root: אָמַר qal perfect 3rd person masculine singular; " he said."
יְהוָה	proper noun; "the Lord"
הֵרָאִיתָ	interrogation heh and qal perfect (2ms) "you saw"
אֶת	object marker (sign of the direct object)
כָּל־הַחֲמוֹן	adverb and article and noun, "all the multitude/number of people"
הַגָּדוֹל	article and adjective, "the great"
הַזֶּה	demonstrative adjective, "this"
הַנִּנִּי	interjection, "behold/look/ see"
נָתַנּוּ	qal imperfect, (1 cs), "I will give/deliver/hand over"
בְּיָדְךָ	preposition and noun and 2ms suffix, "in/by your hand"
הַיּוֹם	article, plus a noun, "the day/ this day/today,"
וַיֵּדַעַת	conjunction (waw consecutive) and qal perfect, (2ms), "and you shall know"
כִּי־אֲנִי	conjunction and personal pronoun, "that I am"
יְהוָה:	proper noun; "the Lord."

And, behold, a prophet came to Ahab king of Israel, saying, This is what the LORD says, Have you seen all this great multitude? Look, I will deliver it into your hand this day; and you shall know that I am the LORD.

1 Kings 20:14

14 וַיֹּאמֶר אֲחָב בְּמִי וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּנַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיֹּאמֶר

מִי־יֹאסֵר הַמִּלְחָמָה וַיֹּאמֶר אֹתָהּ:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "Then/So/And he said."
אֶחָב	proper noun, "Ahab"
בְּמִי	preposition and interrogation, "by who"
וַיֹּאמֶר	conjunction (waw consecutive) and qal imperfect (3ms) "and he said"
כֹּה־אָמַר	conjunction and verb (infinitive), "thus says/saying"
יְהוָה	proper noun; "the Lord."
בְּנַעֲרֵי	preposition and noun in construct, "by/even/in the young men of"
שָׂרֵי	plural noun construct, "princes of"
הַמְּדִינֹת	article and feminine plural noun, "the provinces/districts"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
מִי־יֹאסֵר	interrogation and qal imperfect (3 ms), "who shall under"
הַמִּלְחָמָה	article and noun, "the battle/war/fight"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
אֹתָהּ:	personal pronoun 2ms, "you/thou"

And Ahab said, By whom? And he said, This is what the LORD says, Even by the young men of the princes of the provinces. Then he said, Who shall order the fight? And he answered, You.

1 Kings 20:15

¹⁵ וַיִּפְקֹד אֶת־נַעֲרֵי שָׂרֵי הַמְּדִינֹת וַיְהִיוּ מֵאֵתִים שְׁנַיִם וּשְׁלֹשִׁים וְאַחֲרֵיהֶם
פָּקֵד אֶת־כָּל־הָעָם כָּל־בְּנֵי יִשְׂרָאֵל שִׁבְעַת אַלְפִּים:

וַיִּפְקֹד	conjunction (waw consecutive) and qal imperfect, (3ms) "Then/So/And he numbered"
אֶת־נַעֲרֵי	object marker and plural noun in construct, "the young men"
שָׂרֵי	plural noun construct, "princes of"
הַמְּדִינֹת	article and feminine plural noun, "the provinces/district"
וַיְהִיוּ	conjunction and qal imperfect, (3mp), "and they were/became"
מֵאֵתִים	figure /numeral, "hundred"
שְׁנַיִם	Figure/numeral, "two"

וּשְׁלֹשִׁים	conjunction and figure, “and plural of three” ³¹
וְאַחֲרֵיהֶם	conjunction and preposition and 3mp suffix, “and after them”
פָּקַד	qal perfect (3ms), “He numbered/attended to”
אֶת־כָּל־הָעָם	object marker and adverb and article and noun “all the people”
כָּל־בְּנֵי	adverb and plural noun construct, “all the sons/children of”
יִשְׂרָאֵל	proper noun; “Israel,”
שִׁבְעַת	numeral, “seven”
אַלְפִים:	numeral, “thousand”

Then he counted the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he counted all the people, even all the children of Israel, being seven thousand.

1 Kings 20:16

¹⁶ וַיֵּצְאוּ בַצְהָרִים וּבֶן־הַדָּד שְׁתֵּה שָׁכֹר בַּסֻּכּוֹת הוּא וְהַמְּלָכִים
שְׁלֹשִׁים־וּשְׁנַיִם מֶלֶךְ עֹזֵר אֹתוֹ:

וַיֵּצְאוּ	conjunction (waw consecutive) and qal imperfect (3mp), “and they went out”
בַּצְהָרִים	preposition and article and noun, “in/by the noon/midday”
וּבֶן־הַדָּד	conjunction and proper noun, “And/But/So Ben-Hadad”
שְׁתֵּה	qal participle (ms), “he was drinking”
שָׁכֹר	adjective, “drunk”
בַּסֻּכּוֹת	preposition and article and plural noun, “in the pavilions” ³²
הוּא	3 rd personal pronoun; “he,”
וְהַמְּלָכִים	conjunction and article and plural noun, “and the kings”
שְׁלֹשִׁים־וּשְׁנַיִם	numeral (figure) construct, “thirty and two”
מֶלֶךְ	noun, “king(s)”
עֹזֵר	qal participle, “helping”
אֹתוֹ:	personal pronoun, (3ms), ‘him”

³¹ This is probably thirty as opposed to thirty-two.

³² Outdoor structure: a summerhouse or other often ornamental building in a park, fair, or garden, used for shelter and entertainment Microsoft® Encarta® 2007. © 1993-2006 Microsoft Corporation.

So they went out at midday. But Benhadad was drinking until he became drunk in the tent, he and the kings, the thirty and two kings that helped him.

1 Kings 20:17

17 וַיֵּצְאוּ נְעָרֵי שָׂרֵי הַמְּדִינֹת בְּרֵאשִׁיטָה וַיִּשְׁלַח בֶּן־הַדָּד וַיִּגִּידוּ לוֹ לֵאמֹר
אֲנָשִׁים יֵצְאוּ מִשְׁמָרוֹן:

וַיֵּצְאוּ	conjunction (waw consecutive) qal imperfect (3mp), "and/then they went out"
נְעָרֵי	plural noun construct, "young men of"
שָׂרֵי	plural noun construct, "princes/governor of"
הַמְּדִינֹת	article and noun, "the provinces/districts"
בְּרֵאשִׁיטָה	conjunction and article and noun, "in/by the first"
וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms), "and he sent out"
בֶּן־הַדָּד	proper noun, "Ben-Hadad"
וַיִּגִּידוּ	conjunction (waw consecutive) and qal imperfect, (3mp), "and they told him"
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
לֵאמֹר	preposition + verb root: אָמַר qal infinitive, "to say,"
אֲנָשִׁים	plural noun, "men"
יֵצְאוּ	qal perfect, (3cp), "they have come out/gone out"
מִשְׁמָרוֹן:	preposition and proper noun, "from Samaria"

So the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

1 Kings 20:18

18 וַיֹּאמֶר אִם־לְשָׁלוֹם יֵצְאוּ תִפְשׁוּם חַיִּים וְאִם לְמַלְחָמָה יֵצְאוּ חַיִּים תִּפְשׁוּם:

וַיֹּאמֶר	conjunction (waw consecutive) and qal imperfect, (3ms), "And/Then/So he said"
אִם־לְשָׁלוֹם	particle conjunction + conjunction + adjective, "with/ whether for peace,"
יֵצְאוּ	qal perfect (3cp), "they have come out/gone out"
תִּפְשׁוּם	qal imperative (2mp) and 3mp suffix, "take them"
חַיִּים	noun, "alive/living"
וְאִם	particle conjunction + conjunction, "and with,"
לְמַלְחָמָה	particle preposition, plus a noun; "to/ for war,"
יֵצְאוּ	qal perfect (3cp) "they have come out/gone out"

חַיִּים	noun, “alive/living”
תִּפְּשׁוּם:	qal imperative (2mp) and 3mp suffix, “take them”

And he said, Whether they have come out for peace or they be come out for war, take them alive.

1 Kings 20:19

¹⁹ וְאַלֶּה יֵצְאוּ מִן־הָעִיר נְעָרֵי שָׂרֵי הַמְּדִינֹת וְהַחִיל אֲשֶׁר אַחֲרֵיהֶם:

וְאַלֶּה	conjunction and demonstrative adjective, “So/ Then/and these”
יֵצְאוּ	qal perfect (3cp) “they came out/went out”
מִן־הָעִיר	preposition and article and noun, “from the city”
נְעָרֵי	plural noun construct, “young men of”
שָׂרֵי	plural noun construct, “princes of”
הַמְּדִינֹת	article and plural noun, “the provinces/districts”
וְהַחִיל	conjunction and plural noun, “and power/army/military”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
אַחֲרֵיהֶם:	particle preposition and 3 rd person masculine plural pronominal suffix, “after them”

Then these young men of the princes of the provinces came out of the city, and the army which followed them.

1 Kings 20:20

²⁰ וַיַּכּוּ אִישׁ אִישׁוֹ וַיִּנָּסוּ אֲרָם וַיִּרְדְּפֵם יִשְׂרָאֵל וַיִּמְלֹט בֶּן־הָדָד מִלֶּךְ אֲרָם עַל־סוּס וּפָרָשִׁים:

וַיַּכּוּ	conjunction (waw consecutive) and qal imperfect, (3mp) “So/And/Then they slew”
אִישׁ	a singular masculine noun; “man.”
אִישׁוֹ	a singular masculine noun with a 3 rd person pronominal suffix; “his man.”
וַיִּנָּסוּ	a singular masculine noun + 3 rd person pronominal suffix, “his man/every man”
אֲרָם	conjunction (waw consecutive) and qal imperfect, (3mp) “and they fled/escaped”
וַיִּרְדְּפֵם	proper noun, “Aram/Syria”
יִשְׂרָאֵל	proper noun; “Israel,”
וַיִּמְלֹט	conjunction (waw consecutive) and qal imperfect, (3mp), “and they pursued/followed”
בֶּן־הָדָד	proper noun, “Ben-hadad”

מֶלֶךְ	a singular noun, "king,"
אֲרָם	proper noun, "Aram"
עַל־סוּס	preposition and noun, "on/upon/on a horse"
וּפָרָשִׁים:	preposition and plural noun, "with/and horsemen/riders"

And they killed those ahead of them: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

1 Kings 20:21

וַיֵּצֵא מֶלֶךְ יִשְׂרָאֵל וַיִּדּוּ אֶת־הַסּוּסִים וְאֶת־הָרֶכֶב וְהָכָה בְּאֲרָם מַכָּה גְדוֹלָה:	21
וַיֵּצֵא	conjunction (waw consecutive) and qal imperfect (3ms), "So/and/then he went out"
מֶלֶךְ	noun construct, "king of"
יִשְׂרָאֵל	proper noun, "Israel"
וַיִּדּוּ	conjunction (waw consecutive) and hiphil imperfect (3ms) "and he smote/slew/ slaughtered"
אֶת־הַסּוּסִים	object marker and article and noun, "the horses"
וְאֶת־הָרֶכֶב	conjunction and object marker and article and noun, "and the chariots"
וְהָכָה	conjunction (waw consecutive) and qal imperfect, (3ms), "and he slew"
בְּאֲרָם	particle preposition, plus article, plus proper noun, "in/ by the Aram,"
מַכָּה	noun, "slaughter/wound/blow"
גְּדוֹלָה:	particle adjective, plus 3rd person feminine singular pronominal suffix, "great,"

And the king of Israel went out, and smote the horses and chariots, and killed the Syrians with a great slaughter.

1 Kings 20:22

וַיָּגֶשׁ הַנָּבִיא אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר לוֹ לֵךְ הַתְּחִזֵּק וְדַע וּרְאֵה אֵת אֲשֶׁר־תַּעֲשֶׂה כִּי לַתְּשׁוּבָת הַשָּׁנָה מֶלֶךְ אֲרָם עָלָה עָלֶיךָ:	22
וַיָּגֶשׁ	conjunction (waw consecutive) and qal imperfect (3ms), "and/then he came near/come forth/forward/stepped up"
הַנָּבִיא	particle article, "the," noun, masculine singular; "prophet."
אֶל־מֶלֶךְ	particle preposition, plus a singular noun, "to/ towards/ unto the king,"
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."
וַיֹּאמֶר	particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "he said."

לו	preposition prefixed to a 3rd person masculine singular suffix, “to/ unto him,”
לך	from verb root: הלך qal imperative masculine singular; “walk, walk around, go away: walk around: wander, move back and forth, go away,”
התחזק	hithpael imperative (2ms), “strengthen yourself/empower yourself/be strong”
ודע	conjunction and qal imperative (2ms), “and Mark/Check/Take note of”
וראה	conjunction and qal imperative, (2ms), “and see”
את	direct object marker
אשר-תעשה	relative pronoun and qal imperfect (2ms), “that/which/you will do”
כי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
לתשובת	preposition and feminine noun construct, “for/to (by the) return” ³³
השנה	article and noun, “the year”
מלך	noun construct, “king of”
ארם	proper noun, “Aram (Syria)”
עלה	qal participle, “to come up”
עליך:	particle preposition, plus 2 nd person masculine plural pronominal suffix, “to/ towards/ unto you,”

Then the prophet came to the king of Israel, and said to him, Go, strengthen yourself, and take note, and be careful what you do: because at the beginning of the next year the king of Syria will come up against you.

1 Kings 20:23

וְעַבְדֵי מֶלֶךְ-אַרָם אָמְרוּ אֵלָיו אֱלֹהֵי הָרִים אֱלֹהֵיהֶם עַל-כֵּן
חֲזָקוּ מִמֶּנִּי וְאוֹלָם נִלְחָם אַתֶּם בְּמִישׁוֹר אִם-לֹא נַחֲזֵק מֵהֶם:

וְעַבְדֵי	conjunction and plural noun construct, “And/Then/So the servants of”
מֶלֶךְ-אַרָם	noun construct, “the king of Aram”
אָמְרוּ	qal perfect (3cp), “they said”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
אֱלֹהֵי	noun common masculine plural construct, “(are) the God/ god of,”
הָרִים	plural noun, “Hills/mountains”
אֱלֹהֵיהֶם	a plural noun with a 3rd person masculine plural pronominal suffix, “their God/

³³At the beginning of the next (year).

עַל־כֵּן	god," preposition and adverb, "therefore/over/against/upon"
חִזְקוּ	qal perfect, (3cp), "they became stronger/they were stronger"
מִמֶּנּוּ	preposition and 1cp suffix, "from us"
וְאַל־	conjunction and conjunction, "but indeed/however"
נִלְחָם	hiphil imperfect (1 cp) "we will fight"
אִתָּם	preposition and 3mp suffix, 'with/against them"
בְּמִישׁוֹר	preposition and article and noun, 'in/by the plain/level ground"
אִם־לֹא	conjunction and negative, "if no/not, if only/surely"
נִחְזַק	qal imperfect (1 cp) "we shall be stronger/powerful"
מֵהֶם:	particle prep. plus 3rd person masculine plural pronominal suffix, "from them,"

And the servants of the king of Syria said to him, Their gods are gods of the hills; therefore they were stronger than us; but let us fight against them in the plain, and surely we shall be stronger than them.

1 Kings 20:24

24 וְאַתָּה־הִדְבֵּר הַזֶּה עֲשֵׂה הַסֵּר הַמְלָכִים אִישׁ מִמְּקוֹמוֹ וְשִׁים פְּחוֹת תַּחְתֵּיהֶם:	
וְאַתָּה־הִדְבֵּר	qal imperfect (1 cp) "we shall be stronger/powerful"
הַזֶּה	demonstrative adjective, "this"
עֲשֵׂה	qal imperative, (ms), "do/make/perform/carry out"
הַסֵּר	hiphil imperative, (ms), "turn aside/turn off/ keep far/keep away/cease"
הַמְלָכִים	particle article, "the," noun, masculine plural; "kings."
אִישׁ	noun, masculine singular; "man."
מִמְּקוֹמוֹ	preposition and noun construct and 3ms suffix, "from his place/location"
וְשִׁים	conjunction and qal imperfective (ms), "and set aside/put/place"
פְּחוֹת	plural noun, "captains/governors"
תַּחְתֵּיהֶם:	noun and 3mpsuff, "their rooms/place"

But do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

1 Kings 20:25

25 וְאַתָּה־תִּמְנֶה־לָּךְ חֵיל בְּחֵיל הַנָּפֶל מֵאוֹתָךְ וְסוֹס פָּסוּס וְרֶכֶב כָּרֵכַב

וְנִלְחַמָּה אוֹתָם בְּמִישׁוֹר אִם־לֹא נִחְזֹק מֵהֶם וַיִּשְׁמַע לְקֻלָּם וַיַּעַשׂ כֵּן:	
וְאַתָּה	conjunction and personal pronoun, "and you/yourself"
תִּמְנֶה־לָּךְ	qal imperf. (3ms) and prep. and 2ms suffix, "and count/ consign/ commit to yourself"
חֵיל	noun, "power/army"
כְּחֵיל	preposition and noun, "as/like/according to power/capacity/strength"
הַנֶּפֶל	preposition and noun, "as/like/according to power/capacity/strength"
מֵאוֹתָךְ	preposition and (object marker) and 2ms suffix, "from your own"
וְסוֹס	particle conjunction, plus a noun, "and a horse,"
כְּסוֹס	particle preposition, plus a noun, "for a horse,"
וְרֶכֶב	particle conjunction, plus a noun, "and a chariot,"
כְּרֶכֶב	particle preposition, plus a noun, "for a chariot,"
וְנִלְחַמָּה	conjunction and qal imperfect, (2cp) "and we shall fight/ (go to) war"
אוֹתָם	object marker and 3mp, "them"
בְּמִישׁוֹר	preposition and article and noun, "in/by plain"
אִם־לֹא	adverb and negative, "if only/surely/if not"
נִחְזֹק	qal imperfect (1 cp), "we shall be stronger/powerful"
מֵהֶם	particle preposition, plus 3rd person masculine plural pronominal suffix, "from them,"
וַיִּשְׁמַע	conjunction (waw consecutive) and qal imperfect (3ms), "and he listened/ hearkened/heard"
לְקֻלָּם	preposition and noun and 3mp suffix, "to their voice"
וַיַּעַשׂ	conjunction (waw consecutive) and qal imperfect (3ms), "and he did/made/performed"
כֵּן:	adverb, "thus/so/accordingly"

And count your army, like the army that your have lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than them. And he listened to their voice, and did accordingly.

1 Kings 20:26

וַיְהִי לַחֲשׂוֹבֶת הַשָּׁנָה וַיִּפְקֹד בֶּן־הָרָד אֶת־אָרָם וַיַּעַל אֶפְקָה לְמִלְחָמָה
עִם־יִשְׂרָאֵל:

וַיְהִי וְ particle conjunction, "and," plus verb root: הִיָּה qal waw consec imperfect

	3rd person masculine singular, apocopated, "Then/So/And it came to pass/happened,"
לְתֹשֹׁבֶת	preposition and noun construct, "we turn/reply"
הַשָּׁנָה	article and noun, "the year"
וַיִּפְקֹד	conj. (waw consec) and qal imperfect (3ms) "and he search/numbered/counted"
בֶּן־הַדָּד	proper, "Ben-Hadad"
אֶת־אַרָם	object marker and proper noun, "Aram/Syria"
וַיַּעֲלֶה	conjunction (waw consecutive) and qal imperfect (3ms) "and he went up/climbed"
אֶפְקָה	proper noun, "Aphek"
לְמִלְחָמָה	particle preposition, plus an article plus a noun, "for the war,"
עִם־יִשְׂרָאֵל:	preposition + proper noun, no gender no number no state, "with Israel,"

And it happened at the beginning of the next year, that Benhadad counted the Syrians, and went up to Aphek, to fight against Israel.

1 Kings 20:27

וּבְנֵי יִשְׂרָאֵל הִתְּפַקְדוּ וְכָל־כָּלּוּ וַיֵּלְכוּ לִקְרַאתָם וַיַּחֲנוּ בְנֵי־יִשְׂרָאֵל
נֶגְדָם כְּשֵׁנִי חֲשִׁפֵי עֲזִים וְאַרָם מָלְאוּ אֶת־הָאָרֶץ:

וּבְנֵי	conjunction and plural noun construct, "and the sons of/children of"
יִשְׂרָאֵל	proper noun, no gender no number no state, "Israel,"
הִתְּפַקְדוּ	hothpael perfect (3mp) "they were searched/numbered/counted"
וְכָל־כָּלּוּ	conj. and adverb and polpal perfect (3cp) "and all were in place/present/held in"
וַיֵּלְכוּ	conj. (waw consecutive) and qal imperfect (3mp) "and they went"
לִקְרַאתָם	prep. and verb (qal infinitive construct) and 3mp suffix, "to go/come against them"
וַיַּחֲנוּ	conjunction (waw consecutive) and qal imperfect, (3mp), "and they encamped/pitch camp"
בְנֵי־יִשְׂרָאֵל	noun in construct + proper noun, no gender no number no state, "sons/children of Israel,"
נֶגְדָם	preposition and 3mp suffix, "in front of/before/opposite them"
כְּשֵׁנִי	preposition and number, "like/as two"
חֲשִׁפֵי	plural noun construct, "little/small flock of"
עֲזִים	plural noun, "goats"

וְאָרָם	conjunction and proper noun, "and/but Aram (Syria)"
מָלְאוּ	qal perfect (3cp), "they filled"
אֶת־הָאָרֶץ:	object marker and article and noun, "the ground/ earth/ land."

And the children of Israel were counted, and were all present, and went against them: and the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country.

1 Kings 20:28

28 וַיָּבֹא אִישׁ הָאֱלֹהִים וַיֹּאמֶר אֶל־מֶלֶךְ יִשְׂרָאֵל וַיֹּאמֶר כֹּה־אָמַר יְהוָה
יֵעַן אֲשֶׁר אָמְרוּ אֲרָם אֱלֹהֵי הָרִים יְהוָה וְלֹא־אֱלֹהֵי עֲמָקִים הוּא
וְנִתַּתִּי אֶת־כָּל־הַחַמּוֹן הַגָּדוֹל הַזֶּה בְּיָדְךָ וַיִּדְעוּתָם כִּי־אֲנִי יְהוָה:

וַיָּבֹא	conjunction (waw consecutive) and qal imperf. (3ms), "Then/So/And he came"
אִישׁ	a singular masculine noun; "man."
הָאֱלֹהִים	article + noun common masculine plural, "the God/ god,"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
אֶל־מֶלֶךְ	particle preposition, plus a singular noun construct, "to/ towards/ unto the king,"
יִשְׂרָאֵל	proper noun, no gender no number no state, "Israel,"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said,"
כֹּה־אָמַר	conjunction and qal perfect, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and he said."
יֵעַן	conjunction because
יְהוָה	proper noun; "the Land,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
אָמְרוּ	verb, root: אָמַר qal perfect + 3rd person masculine plural; " they (have) said,"
אֲרָם	proper noun, "Aram/ Syria,"
אֱלֹהֵי	noun common masculine plural construct, "is God/ god of,"
הָרִים	plural noun, "the mountains/the hills"
יְהוָה	proper noun; "Israel,"
וְלֹא־אֱלֹהֵי	conj. + negative + noun common masculine plural construct, "God/ god of"

עֲמָקִים	plural noun, "the valleys"
הוא	3 rd personal pronoun; "he,"
וְנָתַתִּי	וְ particle conjunction, verb root: נָתַן qal waw consec perfect 1 st person common singular; "and I will give,"
אֶת־כָּל־הָהָמוֹן	adverb + article + noun acting as direct object; "all (the) multitude,"
הַגָּדוֹל	article + adjective; "(the) great,"
הַזֶּה	masculine singular demonstrative pronoun; "this,"
בְּיָדְךָ	preposition + noun + 2 nd masculine singular suffix; "into/to your hands/ the hands of you ,"
וְיָדַעְתֶּם	וְ particle conjunction, verb root: יָדַע qal waw consec perfect 2 nd person masculine plural; "and you will know,"
כִּי־אֲנִי	conjunction + 1 st personal pronoun; "that I (am),"
יְהוָה:	proper noun; "the Lord."

And a man of God came and spoke to the king of Israel, and said, This is what the LORD says, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude to your hand, and you shall know that I am the LORD.

1 Kings 20:29

29 וַיַּחֲנוּ אֵלֶּה נֹכַח אֵלֶּה שִׁבְעַת יָמִים וַיְהִי בַיּוֹם הַשְּׂבִיעִי וַתִּקְרַב הַמֶּלֶחֶמָה וַיָּכּוּ בְנֵי־יִשְׂרָאֵל אֶת־אָרֶם מֵאֶה־אַלְף רִגְלֵי בַיּוֹם אֶחָד:	
וַיַּחֲנוּ	conjunction (waw consecutive) and qal imperf. (3mp), "They/So/And he pitched/ came"
אֵלֶּה	demonstrative adjective, "these ones"
נֹכַח	preposition, "against"
אֵלֶּה	demonstrative adjective, "these ones"* ³⁴
שִׁבְעַת	numeral, "seven"
יָמִים	plural noun, "days"
וַיְהִי	conj. (waw consecutive) and qal imperf. (3ms), "Then/So/And it came to pass/it happened"
בַּיּוֹם	particle preposition, plus article plus noun, "in the day,"

³⁴ Note: *This can also be interpreted as "one against the other"

הַשְּׁבִיעִי	article and number, "seven/the seventh"
וַתִּקְרַב	conj. (waw consecutive) and qal imperfect (3ms), "and/so/then he/it was joined"
הַמִּלְחָמָה	article and noun, "the war/battle/fight"
וַיָּכּוּ	conj. (waw consecutive) and qal imperfect (3ms), "and they slew/slaughtered/killed"
בְּנֵי־יִשְׂרָאֵל	noun in construct + proper noun, no gender no number no state, "sons/children of Israel,"
אֶת־אֲרָם	object marker, "Aram (the Arameans)/Syria (the Syrians)"
מֵאֶה־אַלְף	numeral, "one hundred thousand"
רַגְלִי	plural, "footmen/foot soldiers"
בְּיוֹם	particle preposition, plus a singular noun, "in/by/within a day/ one day,"
אֶחָד:	one (feminine)

And they encamped one over against the other for seven days. And it happened that in the seventh day the battle begun: and the children of Israel killed an hundred thousand Syrian footmen in one day.

1 Kings 20:30

³⁰וַיֵּנָסוּ הַנּוֹתָרִים | אֶפְקָה אֶל־הָעִיר וַתִּפֹּל הַחוֹמָה עַל־עֶשְׂרִים וְשִׁבְעָה
אֶלֶף אִישׁ הַנּוֹתָרִים וּבֶן־הַדָּד נָס וַיָּבֹא אֶל־הָעִיר חָדָר בְּחָדָר:

וַיֵּנָסוּ	conjunction (waw consecutive) and qal imperfect (3mp), "Then/So/And they fled/ran"
הַנּוֹתָרִים	article and plural noun, "the rest/remaining"
אֶפְקָה	proper noun, "Aphek"
אֶל־הָעִיר	preposition and article and noun, "unto/to the city"
וַתִּפֹּל	conjunction (waw consecutive) and qal imperfect, (3ms) "then/so/and it fell"
הַחוֹמָה	article and noun, "the wall"
עַל־עֶשְׂרִים	preposition and number, "upon twenty"
וְשִׁבְעָה	conjunction and numeral, "and seven"
אֶלֶף	numeral, "thousand"
אִישׁ	a singular masculine noun; "man,"
הַנּוֹתָרִים	article and plural noun, "the rest/remaining"
וּבֶן־הַדָּד	conjunction and proper noun, "and Ben-Hadad"
נָס	qal perfect (3ms), "he fled/ran"

וַיָּבֹא	conjunction (waw consecutive) and qal imperfect בוא (3ms), “then/and he came”
אֶל-הָעִיר	preposition and article and noun, “to/unto the city”
חֶדֶר	noun, “a room/chamber” *
בַּחֶדֶר:	preposition and noun, “in a room/chamber” ³⁵

But the rest ran away to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad ran away, and came into the city, into an inner chamber.

1 Kings 20:31

³¹ וַיֹּאמְרוּ אֵלָיו עֲבָדָיו הִנֵּה-נָא שָׁמְעָנוּ כִּי מַלְכֵי בֵּית יִשְׂרָאֵל כִּי-מַלְכֵי
חֶסֶד הֵם נְשִׁימָה נָא שְׁקִים בְּמַתְנֵינוּ וַחֲבָלִים בְּרֹאשֵׁנוּ וְנִצָּא אֶל-מֶלֶךְ
יִשְׂרָאֵל אוֹלֵי יַחִיָּה אֶת-נַפְשָׁךְ:

וַיֹּאמְרוּ	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine plural; “Then/ But/So they said.”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
עֲבָדָיו	plural noun and 3ms suffix, “his servants”
הִנֵּה-נָא	interjection and adverb, “Now, lo/ behold/look/see!”
שָׁמְעָנוּ	qal perfect, (1 cp), “we (have) heard”
כִּי	particle conjunction; “for, if, that, when, indeed if, yet, actually, truly,”
מַלְכֵי	plural noun construct, “the kings of”
בֵּית	construct noun, “(the) house of”
יִשְׂרָאֵל	proper noun, no gender no number no state, “Israel,”
כִּי-מַלְכֵי	conjunction and plural noun construct, “thus/indeed kings of”
חֶסֶד	adjective, “Kindness/mercy/graciousness”
הֵם	3mp suffix, “they/them”
נְשִׁימָה	directional heh and plural noun, “to/ unto/toward the men”
נָא	interjection, “please, I pray thee”
שְׁקִים	noun, “sackcloth”

³⁵ * Note: The occurrence of this same noun might be interpreted as “the inner room/chamber”

בְּמַתְּנֵינוּ	preposition and noun and 1 cp suffix, “on our loins”
וּחִבְלִים	conjunction and plural noun, “and ropes”
בְּרֹאשֵׁנוּ	preposition and noun and 1cp suffix, “on/in our head”
וְנֵצֵא	conjunction and qal imperfect, “and we will go out”
אֶל-מֶלֶךְ	preposition and noun construct, “to/unto the king of”
יִשְׂרָאֵל	proper noun, no gender no number no state, “Israel,”
אוּלִי	adverb “perhaps/ maybe/ peradventure,”
יַחֲיֶה	qal imperfect (3ms), “he will save”
אֶת-נַפְשְׁךָ:	object marker and noun and 2ms suffix, “your life”

And his servants said to him, Look, we have heard that the kings of the house of Israel are merciful kings: Please, let us, wrap sackcloth on our waist, and ropes upon our heads, and go out to the king of Israel: maybe he will save your life.

1 Kings 20:32

32 וַיַּחְגְּרוּ שָׁקִים בְּמַתְּנֵיהֶם וּחִבְלִים בְּרֹאשֵׁיהֶם וַיָּבֹאוּ אֶל-מֶלֶךְ
יִשְׂרָאֵל וַיֹּאמְרוּ עַבְדְּךָ בֶן-הַדָּד אָמַר תַּחֲיֵ-נָא נַפְשִׁי וַיֹּאמֶר
הַעֲוֹדְנִי חַי אָחִי הוּא:

וַיַּחְגְּרוּ	conj. (waw consecutive) and qal imperfect (3ms), “Then/So/And they girded/put/ wrapped”
שָׁקִים	plural noun, “sackcloth/mourning cloth”
בְּמַתְּנֵיהֶם	preposition and plural noun and 3mp suffix, “on/in their loins”
וּחִבְלִים	conjunction (waw consecutive) and qal imperfect (3ms), “then/so/and they put”
בְּרֹאשֵׁיהֶם	preposition and plural noun and 3mp suffix, “on/in their heads”
וַיָּבֹאוּ	conjunction (waw consecutive) and qal imperfect בוא (3ms), “then/and they came”
אֶל-מֶלֶךְ	preposition and noun construct, “to/unto the king of”
יִשְׂרָאֵל	proper noun, no gender no number no state, “Israel,”
וַיֹּאמְרוּ	וְ particle conjunction, verb root: אמר qal waw consec imperfect 3rd person masculine plural; “and/then they said.”
עַבְדְּךָ	noun and 2ms suffix, ‘your servant”
בֶן-הַדָּד	proper noun, “Ben-Hadad”
אָמַר	verb root: אמר qal perfect 3rd person masculine singular; “he said.”
תַּחֲיֵ-נָא	cohortative and interjection, “please, I pray you, Let me live”

נַפְשִׁי	noun and 1 cs suffix, "my soul/spirit"
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "then/so/and he said."
הֲעוֹדֵנּוּ	interrogation heh, and adverb and 3ms suffix, "is he still/continuing"
חַי	noun, "alive/living"
אָחִי	noun and 1 cs suffix, "my brother"
הוּא:	pronoun, "he"

So they wrapped sackcloth on their waist, and put ropes on their heads, and came to the king of Israel, and said, Your servant Benhadad says, Please, let me live. And he said, Is he still alive? He is my brother.

1 Kings 20:33

וְהָאֲנָשִׁים יִנְחָשׁוּ וַיִּמְהָרוּ וַיַּחֲלֹטוּ הַמִּמָּוֶנּוּ וַיֹּאמְרוּ אֶתִּידָ בֶן־הָדָד וַיֹּאמֶר בָּאוּ קַחְהוּ וַיֵּצֵא אֵלָיו בֶּן־הָדָד וַיַּעֲלֵהוּ עַל־הַמֶּרְכָּבָה:	
וְהָאֲנָשִׁים	conjunction and article and plural noun, "So/ Then/And the men"
יִנְחָשׁוּ	qal perfect, (3cp), "they became diligent"
וַיִּמְהָרוּ	conjunction and qal imperfect (3mp), "then/so/and they observed/realized/noticed"
וַיַּחֲלֹטוּ	conjunction and qal imperfect (3mp), "and they caught"
הַמִּמָּוֶנּוּ	interrogation heh and prep. and 3ms, "whether something/anything would come from him"
וַיֹּאמְרוּ	וְ particle conj. verb root: אָמַר qal waw consec imperfect 3rd person masculine plural; "and/then they said."
אֶתִּידָ	noun and 2ms "your brother"
בֶּן־הָדָד	proper noun, "Ben-Hadad"
וַיֹּאמֶר	וְ particle conj. verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "he said,"
בָּאוּ	qal imperative בּוֹא (2mp), "Go/go (ye)"
קַחְהוּ	qal imperative (2mp) and 3ms suffix, "bring/fetch him"
וַיֵּצֵא	conjunction (waw consecutive) and qal imperfect (3ms), "Then/ and he came out"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
בֶּן־הָדָד	proper noun, "Ben-Hadad"

וַיַּעֲלֵהוּ conjunction (waw consecutive) and piel imperfect (3ms) and 3ms suffix, “he caused him to come up/climb”

עַל-הַמָּוֶרָכָה: preposition and article and noun, “unto/into/in the chariot”

Now the men diligently observed whether any thing would come from him, and hastily saw it: and they said, Your brother Benhadad. Then he said, Go, bring him. Then Benhadad came forward to him; and he asked him to come up into the chariot.

1 Kings 20:34

וַיֹּאמֶר אֵלָיו הָעָרִים אֲשֶׁר-לָקַח-אָבִי מֵאֵת אָבִיד אָשִׁיב וְחִוּצוֹת תְּשִׁים לִּי ³⁴
בְּדָמָשֶׁק כַּאֲשֶׁר-שָׁם אָבִי בְּשַׁמְרוֹן וְאֲנִי בְּבְרִית אֲשַׁלְּחֶךָ וַיִּכְרַת-לוֹ בְּרִית
וַיִּשְׁלַחְהוּ:

וַיֹּאמֶר ו particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/ But said.”

אֵלָיו particle prep. plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”

הָעָרִים article and plural noun, “the cities”

אֲשֶׁר-לָקַח-אָבִי relative pronoun and qal perfect (3ms) and noun and 3ms suffix “which my father took”

מֵאֵת preposition and preposition, “from with”

אָבִיד noun and 2ms suffix, “your father”

אָשִׁיב hiphil imperfect (1 cs), “I will restore/bring back/give back”

וְחִוּצוֹת conjunction and qal perfect (2ms), “and you shall make,”

תְּשִׁים plural noun, “streets”

לִּי preposition and 2ms suffix, “for/to you”

בְּדָמָשֶׁק preposition and proper noun, “in/by/with Damascus”

כַּאֲשֶׁר-שָׁם preposition and relative pronoun and adverb, “as which/ was there existed”

אָבִי noun and 1 cs suffix, “My father”

בְּשַׁמְרוֹן preposition and proper noun, “in Samaria”

וְאֲנִי conjunction and pronoun (1 cs), “and I”

בְּבְרִית conjunction and noun, “with a covenant”

אֲשַׁלְּחֶךָ qal imperfect (1 cs) and 3ms suffix, “I will send you away”

וַיִּכְרַת-לוֹ conjunction (waw consecutive) and qal imperfect (3ms) and preposition and 3ms suffix, “and he cut/made with him”

בְּרִית noun, “a covenant”

וַיִּשְׁלַחְהוּ: conjunction (waw consecutive) and qal imperfect (3ms) and 3ms suffix, "and he send him away/off"

And Ben-hadad said to him, The cities, which my father took from your father, I will give back; and you shall make streets for yourself in Damascus, as my father made in Samaria. Then Ahab said, I will send you away with this covenant. So he made a covenant with him, and sent him away.

1 Kings 20:35

וַאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל־רֵעֵהוּ בְּדָבָר יְהוָה הִכֵּינִי
נָא וַיִּמָּאן הָאִישׁ לְהַכְתּוֹ:

וַאִישׁ particle conjunction, "and," noun, masculine singular; "man."
אֶחָד adverb, "a certain"
מִבְּנֵי preposition and plural noun construct, "from (the) sons of"
הַנְּבִיאִים particle article; "the," noun; masculine plural, "prophets."
אָמַר qal perfect, verb root: אָמַר 3rd person masculine singular; "he said."
אֶל־רֵעֵהוּ preposition and noun onstruct and 3ms suffix, "to his neighbor"
בְּדָבָר preposition and noun, "in/by (the) word"
יְהוָה proper noun; "the Lord."
הִכֵּינִי imperative (2ms) and 1cs suffix, "Smite/Strike me"
נָא interjection, "Please/I pray thee"
וַיִּמָּאן conjunction (waw consecutive) and qal verb (3ms), "and he refused"
הָאִישׁ article and noun, "the man"
לְהַכְתּוֹ infinitive (preposition and verb) and 3ms suffix, "to strike/smite him"

And a certain man of the sons of the prophets said to his colleague by the word of the LORD, Struck me, please. And the man refused to strike him.

1 Kings 20:36

וַיֹּאמֶר לוֹ יֵעָן אֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה הִנֵּה הוֹלֵךְ מֵאַתִּי וְהַכֵּךְ
הָאֲרִיָּה וַיִּלָּךְ מֵאַצְלוֹ וַיִּמְצָאֵהוּ הָאֲרִיָּה וַיַּכְתּוֹ:

וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "Then/ But/ So he said."
לוֹ preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
יֵעָן conjunction "because/since/once"

אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לֹא־שָׁמַעְתָּ	negation and qal perfect (2ms), "you did not obey"
בְּקוֹל	negation and qal perfect (2ms), "you did not obey"
יְהוָה	proper noun; "the Lord."
הִנֵּה	interjection and 2ms suffix, "(you) behold/lo/see"
הוֹלֵךְ	infinitive construct and 2ms suffix, "you depart"
מֵאֵתִי	preposition and pronoun (object), "from me"
וְהִכָּה	conjunction (waw consecutive) and qal perfect (3ms) and 2ms suffix, "and/then/so it shall devour you"
הָאֲרִיָּה	noun, "a lion"
וַיֵּלֶךְ	וַיֵּלֶךְ particle conjunction, from verb root: הָלַךְ qal waw consec imperfect 3 rd masculine singular, apocopated; "and he walked/ went away/ walked around/ wandered, moved back and forth,"
מֵאֲצֻלוֹ	preposition and qal perfect (3ms) and 3ms suffix, "he departed from him"
וַיִּמְצָאֵהוּ	conjunction (waw consecutive) and qal imperfect (3ms) and 3ms suffix "and (it) found him"
הָאֲרִיָּה	noun, "a lion"
וַיִּכָּהוּ	conjunction (waw consecutive) and qal imperfect, (3ms) and 3ms suffix, "and it devoured him"

Then said he to him, Since you have not obeyed the voice of the LORD, look, as soon as you depart from me, a lion shall kill you. And as soon as he was departed from him, a lion found him, and killed him.

1 Kings 20:37

וַיִּמְצָא אִישׁ אֲחֵר וַיֹּאמֶר הַכֵּנִי נָא וַיִּכָּהוּ הָאִישׁ הַכָּה וּפָצַע:

וַיִּמְצָא	conjunction (waw consecutive) and qal imperf. (3ms), "And/Then/So he found/saw"
אִישׁ	noun, masculine singular; "man."
אֲחֵר	adverb, "another/other"
וַיֹּאמֶר	וַיֹּאמֶר particle conjunction, verb root: אָמַר qal waw consec imperfect 3 rd person masculine singular; "and/ then he said."
הַכֵּנִי	imperative, (2ms) and (1cs) suffix, "smite/strike me"
נָא	interjection, "Please/I pray thee/Excuse me"
וַיִּכָּהוּ	conjunction (waw consecutive) and qal imperfect (3ms) and 3ms suffix, "and he smote/ struck him"

הָאִישׁ	particle article, "the," noun, masculine singular; "man."
הִכָּה	article and noun, "the striking/smiting"
וַיַּצַּע:	conjunction (waw consecutive) and qal imperfect (3ms) , "and he wounded him"

Then he found another man, and said, Strike me, please. And the man struck him, so that in striking he wounded him.

1 Kings 20:38

וַיֵּלֶךְ הַנָּבִיא וַיַּעֲמֵד לַמֶּלֶךְ עַל-הַדֶּרֶךְ וַיִּתְחַפֵּשׂ בְּאַפֵּר עַל-עֵינָיו: ³⁸

וַיֵּלֶךְ	conjunction (waw consecutive) and qal imperfect (3ms) "and he walked/went"
הַנָּבִיא	particle article, "the," noun, masculine singular; "prophet."
וַיַּעֲמֵד	conjunction (waw consecutive) and qal imperfect (3ms) "and he waited by"
לַמֶּלֶךְ	preposition and noun, "for the king"
עַל-הַדֶּרֶךְ	preposition and article and noun, "by the way/road"
וַיִּתְחַפֵּשׂ	conjunction (waw consecutive) and qal imperfect (3ms), "and he disguised himself"
בְּאַפֵּר	preposition and noun, "in/by/with ashes"
עַל-עֵינָיו:	upon his eyes/face

So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

1 Kings 20:39

וַיְהִי הַמֶּלֶךְ עֹבֵר וְהוּא צָעֵק אֶל-הַמֶּלֶךְ וַיֹּאמֶר עֲבֹדָהּ יֵצֵא ³⁹
בְּקֶרֶב-הַמִּלְחָמָה וְהִנֵּה-אִישׁ סָר וַיָּבֵא אֵלַי אִישׁ וַיֹּאמֶר שְׂמֹר
אֶת-הָאִישׁ הַזֶּה אִם-הִפְקֵד יִפְקֹד וְהִיתָה נַפְשׁוֹ תַּחַת נַפְשׁוֹ אוֹ
כִּבְר-כֶּסֶף תִּשְׁקֹל:

וַיְהִי	! particle conjunction, "and," plus verb root: הָיָה qal waw consec. Imperfect. 3rd person masculine singular, apocopated, "And/Then/So it came to pass/it happened"
הַמֶּלֶךְ	article and noun, "the king"
עֹבֵר	qal perfect verb (3ms) "he passed"
וְהוּא	conjunction and pronoun (3ms) "and he"
צָעֵק	qal perfect verb (3ms) "he cried"
אֶל-הַמֶּלֶךְ	preposition and article and noun, "unto the king"

וַיֹּאמֶר	וַיֹּ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "then/so/and he said,"
עַבְדְּךָ	noun and 2ms suffix, "your servant"
יָצָא	qal perfect verb (3ms) "he went (out)"
בְּקֶרֶב־הַמִּלְחָמָה	preposition and article and noun constructs, "in the midst of the war/battle"
וַהֲנֵה־אִישׁ	conjunction and interjection and noun, "and look/behold/Io/see, a man"
סָר	qal perfect verb (3ms), "he turned away/aside"
וַיָּבֵא	conj. (waw consecutive) and qal imperfect (3ms) "then/so/and he brought/came"
אֵלַי	preposition and 1 cs suffix, "to/unto me"
אִישׁ	noun, masculine singular; "man."
וַיֹּאמֶר	וַיֹּ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; "and/then/so he said."
שָׁמַר	qal imperative (2ms) "Keep"
אֶת־הָאִישׁ	object marker and article and noun "(the) man"
הַזֶּה	demonstrative adjective ms "(the) this"
אִם־הִפָּקֵד	conjunction and niphil infinitive "if (by some means)/ in any case/by circumstances"
יִפָּקֵד	piel imperfect verb (3ms), "he will be missing"
וְהָיִיתָ	conjunction (waw consecutive) and qal perfect (2ms) "You shall become"
נַפְשְׁךָ	noun and 2ms, "your life/soul"
תֵּלַח	qal imperfect verb (3fs) "(she) shall go"
נַפְשׁוֹ	noun and 3ms, "his life/soul"
אוֹ	adverb, "or else/otherwise"
כֶּכֶר־כֶּסֶף	noun construct, "a talent of silver"
תִּשְׁקוֹל:	qal imperfect (2ms) "you shall pay"

And as the king passed by, he cried to the king: and he said, Your servant went out into the middle of the battle; and, behold, a man turned aside, and brought a man to me, and said, Keep this man: if by any means he is missing, then shall your life be for his life, or else you shall pay a talent of silver.

1 Kings 20:40

וַיְהִי עַבְדְּךָ עֹשֶׂה הַנֶּה וְהַנֶּה וְהוּא אֵינְנוּ וַיֹּאמֶר אֵלָיו מֶלֶךְ־יִשְׂרָאֵל
כֵּן מִשְׁפָּטְךָ אֶתָּה חֲרַצְתָּ:

וַיְהִי	וַיְ particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/And it came to pass/it happened”
עַבְדְּךָ	noun and 2ms suffix, “your servant”
עָשָׂה	qal verb (3ms) “he was busy”
הֵנָּה	adverb, “here”
וְהֵנָּה	conjunction and adverb, “and here”
וְהוּא	conjunction and pronoun, “and he”
אֵינָּה	adverb and 3ms suffix, “he did not exist/ he was absent/ he was missing/ he was lost”
וַיֹּאמֶר	וַיְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “and/then/ so he said.”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
מֶלֶךְ-יִשְׂרָאֵל	noun in construct + proper noun, no gender no number no state, “king of Israel,”
כֵּן	conjunction, “so/thus”
מִשְׁפָּטְךָ	qal imperfect and 2ms suffix, “your judgment shall be”
אֵתָּה	pronoun, 3ms, “her/it”
חָרַצְתָּ:	qal perfect (2ms), “you have decided”

And as your servant was busy here and there, he ran away. And the king of Israel said to him, So shall your judgment be; you decided it yourself.

1 Kings 20:41

וַיַּמְהֵר וַיִּסֹּר אֶת־הָאֵפֶר (מֵעַל) עֵינָיו וַיִּכֹּר אֹתוֹ מֶלֶךְ
יִשְׂרָאֵל כִּי מִהֲנִבְאִים הוּא:

וַיַּמְהֵר	conjunction (waw consecutive) and qal imperfect verb (3ms), “and he hastened/ rushed”
וַיִּסֹּר	conjunction (waw consecutive) and qal imperf. verb (3ms) “Then/so/and he took away”
אֶת־הָאֵפֶר	object marker, “the ashes”
(מֵעַל)	preposition and preposition, “from upon” ³⁶

³⁶ Kethib

[מֵעַלִּי]	preposition and noun and 3ms suffix, “from upon his” ³⁷
עֵינָיו	noun and 3ms suffix, “his eyes/face”
וַיִּכְרֹ	conjunction (waw consecutive) and piel verb (3ms) “and he discerned”
אֹתוֹ	pronoun (object), “him”
מֶלֶךְ	noun construct, “king of”
יִשְׂרָאֵל	proper noun, “Israel,”
כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
מִן־נְבִיאִים	preposition and article and plural noun, ‘from the prophets”
הוא:	demonstrative adjective, “he”

And he was quick, and took the ashes away from his face; and the king of Israel recognized him that he one of the prophets.

1 Kings 20:42

42 וַיֹּאמֶר אֵלָיו כֹּה אָמַר יְהוָה יֵעַן שְׁלַחְתָּ אֶת־אִישׁ־חֶרֶמִי מִיָּד
וְהָיְתָה נַפְשְׁךָ תַּחַת נַפְשׁוֹ וְעַמְּךָ תַּחַת עַמּוֹ:

וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/ But ,So he said.”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
כֹּה	conjunction “thus/so”
אָמַר	verb root: אָמַר qal perfect 3rd person masculine singular; “he said.”
יְהוָה	proper noun; “the Lord.”
יֵעַן	adverb, “because/since/once”
שְׁלַחְתָּ	qal verb (2ms) “you allowed to go”
אֶת־אִישׁ־חֶרֶמִי	object maker and non construct, “a man I have appointed”
מִיָּד	noun, “death/destruction/perish”
וְהָיְתָה	noun and 2ms suffix, ‘your life/soul”
נַפְשְׁךָ	qal imperfect verb (3fs) “(She) shall go”
תַּחַת	noun and 3ms suffix, “his life/soul”
נַפְשׁוֹ	conjunction and noun and 2ms suffix, “and your people”

³⁷ Qere

וְעַמּוֹדֶיךָ	conjunction and noun and 2ms suffix, "and your people"
תֵּחָתֶּךָ	qal imperfect verb (3fs) "(she) shall go"
עַמּוֹדֶיךָ	noun and 3ms suffix, "his people"

And he said to him, This is what the LORD says, Because you have allowed to go out of your hand a man whom I appointed to total destruction, therefore your life shall go for his life, and your people for his people.

1 Kings 20:43

וַיֵּלֶךְ מֶלֶךְ־יִשְׂרָאֵל עַל־בֵּיתוֹ סָר וְזַעַף וַיָּבֹא שְׁמֶרֹנָה: 43

וַיֵּלֶךְ	וְ particle conjunction, from verb root: הלך qal waw consec imperfect 3rd masculine singular, apocopated; "Then/So/And he walked/ went away/ walked around/ wandered, moved back and forth,"
מֶלֶךְ־יִשְׂרָאֵל	noun construct, "king of Israel"
עַל־בֵּיתוֹ	preposition and noun and 3ms suffix, "to his house"
סָר	qal perfect (3ms) "he turned away"
וְזַעַף	conjunction and qal verb (3ms) "and displeased"
וַיָּבֹא	conjunction and qal verb בוא (3ms) "and he came"
שְׁמֶרֹנָה:	noun and directional suffix, "to Samaria"

And the king of Israel went to his house worried and unhappy, and came to Samaria.

1 Kings 21:1

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה כִּרְם הָיָה לְנָבוֹת הַיִּזְרְעֵאלִי אֲשֶׁר בְּיִזְרְעֵאל אֵצֶל הַיִּכָּל אַחֲאָב מֶלֶךְ שְׁמֶרוֹן:

וַיְהִי	וְ particle conjunction, "and," plus verb root: היה qal waw consec imperfect 3rd person masculine singular [apocopated], "Then/So/And it came to pass/it happened"
אַחֲרֵי	adverb, "after/afterwards/against"
הַדְּבָרִים	article and plural noun "the things/words"
הָאֵלֶּה	article and demonstrative adjective, "the/these"
כִּרְם	article and demonstrative adjective, "the/these"
הָיָה	qal perfect, verb root: היה 3rd person masculine singular, "He/it was/became/ happened to be"
לְנָבוֹת	preposition and proper noun, "to/unto/belonging to Naboth"
הַיִּזְרְעֵאלִי	article and proper noun, "The Jezreelite/a citizen of Jezreel/from Jezreel"

אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בִּיזְרְעֵאל	preposition and proper noun, "by/with/in the region of Jezreel"
אֶצֶל	preposition "against/beside/close to/over/against"
הַיְכָל	noun, "palace/temple"
אַחָאב	noun, "palace/temple"
מֶלֶךְ	proper noun construct, "king of"
שַׁמְרוֹן	proper noun, "Samaria"

After these things, it happened that Naboth from Jezreel had a vineyard, which was in Jezreel, close to the palace of Ahab king of Samaria.

1 Kings 21:2

וַיְדַבֵּר אַחָאב אֶל-נָבוֹת׃ לֵאמֹר׃ תִּנֶּה-לִּי אֶת-כַּרְמֶךָ וַיְהִי-לִּי
לְגַן-יֵרֶק כִּי הוּא קָרוֹב׃ אֶצֶל בֵּיתִי וְאַתָּנָה לְךָ תַּחֲתָיו כָּרֶם טוֹב
מִמֶּנּוּ אִם טוֹב בְּעֵינֶיךָ אֶתָּנָה לְךָ כֶּסֶף מִחִיר זֶה׃

וַיְדַבֵּר	conjunction (waw consecutive) ad piel imperfect (3ms), "Then/and he spoke/said"
אַחָאב	proper noun, no gender no number no state, "Ahab,"
אֶל-נָבוֹת	preposition and proper noun "to/unto Naboth"
לֵאמֹר	particle preposition, verb root: אָמַר qal infinitive construct, "to say,"
תִּנֶּה-לִּי	qal imperative (ms) and prep. and 1cs suffix, "give to/unto me/hand over to me"
אֶת-כַּרְמֶךָ	object marker and noun and 2ms suffix, 'your vineyard"
וַיְהִי-לִּי	וְ particle conjunction and qal waw consec verb root: הָיָה imperfect 3rd person masculine singular, [apocopated] with preposition and 1cs suffix [cohortative], "let him/ it be/happen/ become/ to me
לְגַן-יֵרֶק	preposition and noun construct and noun absolute "for/to a garden of herbs/plants"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
הוּא	pronoun (3ms), "he/himself/it/itself/that"
קָרוֹב	adjective, "near"
אֶצֶל	preposition, "against/beside/close to/over against"
בֵּיתִי	noun and 1cs suffix, 'my house"
וְאַתָּנָה	conjunction (waw consecutive) and qal imperf. (1cs) [cohortative] "and let me give"
לְךָ	preposition and 2ms suffix, 'to/for you"

תַּחְתָּיו	preposition and 3ms suffix, “instead of him/it/in place of him/it”
כֶּרֶם	noun, “vineyard”
טוֹב	adjective, “good/better/suitable/lovely/pleasant/desirable”
מִמֶּנּוּ	preposition and 3ms suffix, “from/out of/then him/it”
אִם	conjunction “if/when/if only/surely/provided”
טוֹב	adjective, “good/better/suitable/lovely/pleasant/desirably”
בְּעֵינֶיךָ	preposition and plural noun and 2ms suffix, “in/by/with your eyes”
אֶתְּנֶה לָּךְ	qal imperfect (1cs) and preposition and 2ms suffix “I will give to/unto you”
כֶּסֶף	noun, “silver/money”
מַחִיר	noun, “equivalent value/recompense/market price/money”
זֶה:	adjective, “this/such”

And Ahab spoke to Naboth, saying, Give me your vineyard, that I may have it for a garden of herbs, because it is near to my house: and I will give you for it a better vineyard than it; or, if it seem good to you, I will give you the worth of it in money.

1 Kings 21:3

וַיֹּאמֶר נָבוֹת אֶל־אֲחָאָב חֲלִילָה לִּי מִיְהוָה מִתַּתִּי אֶת־נַחֲלַת אֲבֹתַי לָךְ:	³
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “Then/ So/ But he said.”
נָבוֹת	proper noun, “Naboth”
אֶל־אֲחָאָב	preposition + proper noun, no gender no number no state, “unto/ to Ahab,”
חֲלִילָה	interjection and directional heh suffix, “be it far from me/God forbid”
לִי	particle preposition, plus 1st person masculine singular pronominal suffix, “to/ towards/ unto me,”
מִיְהוָה	preposition and proper noun, “from/out of/by reason of the Lord”
מִתַּתִּי	preposition and qal infinitive construct and 1cs suffix, “to give from me”
אֶת־נַחֲלַת	object marker and noun “the possession/heritage/hereditary/inheritance/property”
אֲבֹתַי	noun and 1cs suffix, “my fathers/forefathers/grandfathers/family”
לָךְ:	preposition and 2ms suffix, “to/unto you”

But Naboth said to Ahab, The LORD forbid it, that I should give the property of my fathers to you.

1 Kings 21:4

וַיָּבֹא אַחָאֵב אֶל-בֵּיתוֹ סָר וְזָעַף עַל-הַדָּבָר אֲשֶׁר-דִּבֶּר אֵלָיו
נָבוֹת הַיִּזְרְעֵאלִי וַיֹּאמֶר לֹא-אֶתֶּן לְךָ אֶת-נַחֲלַת אֲבוֹתַי וַיִּשְׁכַּב
עַל-מִטָּתוֹ וַיִּסֹּב אֶת-פָּנָיו וְלֹא-אָכַל לֶחֶם:

וַיָּבֹא	conjunction (waw consecutive) and qal imperfect (3ms) "and/then he came/went"
אַחָאֵב	proper noun, no gender no number no state, "Ahab,"
אֶל-בֵּי	preposition and noun and 3ms suffix, "to/unto his house"
סָר	adjective, "heavy/dejected/discouraged/sad"
וְזָעַף	conjunction and adjective, "and angry/raging"
עַל-הַדָּבָר	preposition and article and noun, "upon/over/because of/against the word/thing"
אֲשֶׁר-דִּבֶּר	relative pronoun and piel perfect (3ms) "which/that he said/spoke/declared"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/towards/ unto him,"
נָבוֹת	proper noun, "Naboth"
הַיִּזְרְעֵאלִי	proper noun "the Jezreelite/a citizen of Jezreel/from Jezreel"
וַיֹּאמֶר	ו particle conjunction waw consec qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/So/he said."
לֹא-אֶתֶּן	negative and qal imperfect (1ms), "I will not give"
לְךָ	preposition and 2ms suffix, "to/unto me"
אֶת-נַחֲלַת	object marker "hereditary/possession/heritage/property/inheritance"
אֲבוֹתַי	noun and 1cs suffix, "My fathers/forefathers/grandfathers/family"
וַיִּשְׁכַּב	conjunction (waw consecutive) and qal imperf. (3ms) "and/then/so he laid down"
עַל-מִטָּתוֹ	preposition and noun and 3ms suffix "upon/on/against his bed"
וַיִּסֹּב	conjunction (waw consecutive) and hiphil imperfect (3ms) "then/so/and turned away/turned aside/turned round/turned over"
אֶת-פָּנָיו	object marker and noun and 3ms suffix, "His face"
וְלֹא-אָכַל	conjunction and negative and qal perfect (3ms) "and he will not eat"
לֶחֶם:	noun, "baked bread/baked cake" ³⁸

Then Ahab came into his house sad and displeased because of the word which Naboth from Jezreel had spoken to him: because he had said, I will not give you the property of

³⁸ Generally "food"

my fathers. And he lay down upon his bed, and turned away his face, and would not eat any food.

1 Kings 21:5

5 וַתָּבֹא אֵלָיו אִיזָבֵל אִשְׁתּוֹ וַתְּדַבֵּר אֵלָיו מִה־זֶּה רֹחַדְךָ סָרָה
וַאֲיִנְךָ אֹכֵל לֶחֶם:

וַתָּבֹא	conjunction (waw consecutive) and qal imperfect (3fs), "then/and/so she came"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אִיזָבֵל	proper noun, "Jezebel"
אִשְׁתּוֹ	noun and 3ms suffix, "his wife/woman/female"
וַתְּדַבֵּר	conjunction (waw consecutive) piel imperfect (3fs) "and/then/so she spoke/said"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
מִה־זֶּה	interrogation and adjective "what/why (is) this?"
רֹחַדְךָ	noun and 2ms suffix, "your spirit"
סָרָה	adjective (feminine) "dejected/discouraged/sad"
וַאֲיִנְךָ	conj. and adverb and 2ms "and/also there is nothing you (are) and you (are) not?"
אֹכֵל	qal participle, "eat/eating/taking in (food)"
לֶחֶם:	noun, "baked bread/baked cake/food"

But Jezebel his wife came to him, and said to him, Why is your spirit so sad, that you would not eat any food?

1 Kings 21:6

6 וַיִּדְבֹּר אֵלֶיהָ כִּי־אָדַבֵּר אֶל־נָבוֹת הַיִּזְרְעֵאֵלִי וְאָמַר לוֹ תִּנֶּה־לִּי
אֶת־כַּרְמִי בְּכֶסֶף אוֹ אֶם־חֶפֶץ אַתָּה אֶתְּנֶה־לִּי כָרֶם תַּחֲתָיו
וַיֹּאמֶר לֹא־אֶתֶן לְךָ אֶת־כַּרְמִי:

וַיִּדְבֹּר	conjunction (waw consecutive) and piel imperfect (3ms) "Then/And/So he said"
אֵלֶיהָ	preposition and 3fs suffix, "to/unto her"
כִּי־אָדַבֵּר	conjunction and piel imperfect (3ms) "for/because I spoke/said"
אֶל־נָבוֹת	preposition and proper noun "to/unto Naboth"
הַיִּזְרְעֵאֵלִי	article and noun "the Jezreelite/citizen of Jezreel/from Jezreel"

וַאֲמַר	וְ particle conjunction, qal imperfect, verb root: אָמַר 1st person masculine singular; "Then/So/And I said."
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
תִּנֶּה-לִּי	qal imperative (ms) and preposition and 1cs "give to me/hand over to me"
אֶת-כַּרְמִי	object marker and noun and 2ms suffix, "your vineyard"
בְּכֶסֶף	preposition and noun "and silver/money"
אוֹ	conjunction "whether...or/either...or"
אִם-חָפֵץ	conjunction and adjective "if desirable/preferable/willing/interested"
אֹתָהּ	pronoun (2ms) "you"
אֶתְנֶה-לָּךְ	qal imperfect (1cs) and preposition and 2ms suffix "I will give to/unto you"
כֶּרֶם	noun "silver/money"
תַּחְתּוֹ	preposition and 3ms suffix, "instead/in place of him/it"
וַיֹּאמֶר	וְ particle conjunction waw consec qal imperfect verb root: אָמַר 3rd person masculine singular; "Then/So/And he said."
לֹא-אֶתֵּן	negative and qal imperfect (1cs) "I will not give/hand over"
לָּךְ	preposition and 2ms suffix, "to/unto you"
אֶת-כַּרְמִי:	object marker and noun and 1cs suffix, "My vineyard"

And he said to her, because, I spoke to Naboth from Jezreel, and said to him, Give me your vineyard for money; or else, if it please you, I will give you another vineyard for it: and he replied, I will not give you my vineyard.

1 Kings 21:7

וַתֹּאמֶר אֵלֶיהָ אֵיזָבֵל אִשְׁתּוֹ אַתָּה תַעֲשֶׂה מְלוּכָה עַל-יִשְׂרָאֵל קוּמִי אֲכָל־לֶחֶם וְיָטֵב לִבִּי אֲנִי אֶתֵּן לָךְ אֶת-כָּרֶם נָבוֹת הַיִּזְרְעֵאלִי:	
וַתֹּאמֶר	וְ particle conjunction waw consec qal imperfect, verb root: אָמַר 3rd person masculine singular; "And/Then/So she said."
אֵלֶיהָ	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אֵיזָבֵל	proper noun, "Jezebel"
אִשְׁתּוֹ	noun and 3ms suffix, "His wife/woman/female"
אַתָּה	pronoun, "you"
עַתָּה	adverb, "now/until now/but now"
תַּעֲשֶׂה	qal imperfect (2ms) "you shall do/make/press/you continue to be/you will be/you are"

מְלוּכָה	noun "King/royal/governor"
עַל-יִשְׂרָאֵל	preposition + proper noun, no gender no number no state, "upon Israel,"
קוּם	qal imperative (ms) "arise/stand up/stand to your feet"
אֲכַל-לֶחֶם	qal imperative (ms) "eat bread/ take in food"
וַיִּטֵּב	conjunction and qal imperfect (3ms) [Jussive] "let him/it rejoice/make merry/be happy"
לִבְךָ	noun and 2ms "your heart"
אֲנִי	personal pronoun of the 1 st person; "I."
אֶתֵּן	qal imperfect (1cs) "I will give"
לְךָ	preposition and 2ms "to/unto you"
אֶת-כַּרְם	object marker and noun construct "(the) vineyard of"
נָבוֹת	proper noun, "Naboth"
הַיִּזְרְעֵלִי	article and proper noun, "The Jezreelite/the citizen of Jezreel/from Jezreel"

So Jezebel his wife said to him, Are you not the ruler of the kingdom of Israel? Rise up and eat food, and let your heart rejoice: I will give you the vineyard of Naboth from Jezreel.

1 Kings 21:8

⁸ וַתִּכְתֹּב סְפָרִים בְּשֵׁם אֲחָאָב וַתַּחֲתֶם בְּחַתְמוֹ וַתִּשְׁלַח (הַסְּפָרִים) [סְפָרִים] אֶל-הַזִּקְנִים וְאֶל-הַחֲרִים אֲשֶׁר בְּעִירוֹ הַיֹּשְׁבִים אֶת-נָבוֹת:	
וַתִּכְתֹּב	conjunction (waw consecutive) and qal imperfect (3fs), "then/and/so she wrote"
סְפָרִים	plural noun, "letters/documents/scrolls"
בְּשֵׁם	preposition and noun construct, "in/by/with (the) name"
אֲחָאָב	proper noun, "Ahab"
וַתַּחֲתֶם	conjunction (waw consecutive) and qal imperfect (3fs) "and she sealed/confined/set up/fixed a seal (on it)"
בְּחַתְמוֹ	preposition and noun and 3ms suffix "in/by/with his seal"
וַתִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3fs) "and she sent/dispatched"
(הַסְּפָרִים)	article and plural noun, "The letters/documents/scrolls" ³⁹
[סְפָרִים]	plural noun, "letters documents/scrolls" ⁴⁰
אֶל-הַזִּקְנִים	preposition and article and plural noun, "to/unto the elders/elderly people"

³⁹ Kethib

⁴⁰ Qere

וְאֶל-הַחֲרִים	conjunction and preposition and article and plural noun “and to/unto the nobles/respected citizens”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
בְּעִירוֹ	preposition and noun and 3ms suffix “in/by/with/within his city/town”
הַיֹּשְׁבִים	article and qal participle “dwelling/the ones who dwelling”
אֶת-נָבוֹת:	preposition and proper noun “with Naboth”

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters to the elders and to the nobles that were in his city, living with Naboth.

1 Kings 21:9

9 וַתִּכְתֹּב בַּסִּפְרִים לֵאמֹר קְרְאוּ-צוֹם וְהוֹשִׁיבוּ אֶת-נָבוֹת בְּרֹאשׁ הָעָם:

וַתִּכְתֹּב	conjunction (waw consecutive) and qal imperfect (3fs) “then/and/so she wrote”
בַּסִּפְרִים	preposition and plural noun “in/by/with (the) letters/documents/scrolls”
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; “to say.”
קְרְאוּ-צוֹם	qal imperative (mp) and noun “Declare a fast/proclaim a fast/hold a fast”
וְהוֹשִׁיבוּ	qal imperative (mp) , “and set”
אֶת-נָבוֹת	object markers “Naboth”
בְּרֹאשׁ	preposition and noun construct, “in/by/with (the) heads/leaders/opinion/leaders of”
הָעָם:	article and noun, “the people”

And she wrote in the letters, saying, Call a fast, and place Naboth on the high table among the people:

1 Kings 21:10

10 וְהוֹשִׁיבוּ שְׁנַיִם אָנָשִׁים בְּנֵי-בְלִיעֵל נִגְדּוֹ וַיַּעֲדֵהוּ לֵאמֹר בֵּרַכְתָּ אֱלֹהִים וּמָלַךְ וְהוֹצִיאָהוּ וְסָקְלָהוּ וַיָּמָת:

וְהוֹשִׁיבוּ	conjunction (waw consecutive) hiphil imperative (mp) “And/Then set up/station”
שְׁנַיִם	numeral, “Two”
אָנָשִׁים	plural noun, “men”
בְּנֵי-בְלִיעֵל	plural noun construct and proper noun “sons of Belial”
נִגְדּוֹ	preposition and ems suffix, “before/in the presence of/opposites”
וַיַּעֲדֵהוּ	conjunction (waw consec) and hiphil imperfect (3cp) and 3ms suffix “let them witness/testify against him”
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; “to say.”

בִּרְכָּתָּ	piel perfect (2ms) “you have cursed”
אֱלֹהִים	plural noun “god/(the) gods”
וּמֶלֶךְ	conjunction and article and noun “and/also the king”
וְהוֹצִיאוּהוּ	conjunction and hiphil imperative (mp) and 3ms suffix, “let them carry/take/lead him out”
וּסְקֻלוּהוּ	conjunction and qal imperative (mp) and 3ms suffix, “let them stone him/lynch him”
וַיָּמָת:	conjunction (waw consecutive) and qal imperfect (3ms) [Jussive] “let him die”

Then set two men, sons of Belial, before him, to bear witness against him, saying, You spoke evil against God and the king. And then carry him out, and stone him, that he may die.

1 Kings 21:11

11 וַיַּעֲשׂוּ אַנְשֵׁי עִירוֹ הַזְּקֵנִים וְהַחֲרִים אֲשֶׁר הָיְשָׁבִים בְּעִירוֹ כְּאֲשֶׁר	
שְׁלָחָה אֵלֵיהֶם אֵיזָבֵל כְּאֲשֶׁר כָּתוּב בַּסְּפָרִים אֲשֶׁר שְׁלָחָה אֵלֵיהֶם:	
וַיַּעֲשׂוּ	conjunction (waw consecutive) and qal imperfect (3ms) “and/then/so they did/made”
אַנְשֵׁי	plural noun construct, “men of”
עִירוֹ	noun and 3ms suffix, “his city/town”
הַזְּקֵנִים	article and plural noun “the elders/elderly people”
וְהַחֲרִים	conjunction and article and plural noun, “and the nobles/people of wealth”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
הָיְשָׁבִים	article and plural noun, “the dwellers/inhabitants of”
בְּעִירוֹ	preposition and noun and 3ms suffix, “in/by/with his city/town”
כְּאֲשֶׁר	preposition and relative pronoun “as/like whom/who/which/that”
שְׁלָחָה	qal perfect (3fs) “she sent off/away”
אֵלֵיהֶם	preposition plus masculine plural pronominal suffix; “to/ unto them.”
אֵיזָבֵל	proper noun, no gender no number no state, “Jezebel,”
כְּאֲשֶׁר	preposition and relative pronoun “as/like whom/who/which/that”
כָּתוּב	qal passive participle, “to be written”
בַּסְּפָרִים	preposition and article and plural noun “in the letters/documents/scrolls”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
שְׁלָחָה	qal perfect (3fs) “she sent off/away”
אֵלֵיהֶם:	preposition and 3mp suffix (to/unto them)”

And the elders and the nobles of his city, that is, those who were the living in his city, did as Jezebel had sent to them, and as it was written in the letters which she had sent to them.

1 Kings 21:12

¹² קָרְאוּ צוֹם וְהִשִּׁיבוּ אֶת־נָבוֹת בְּרֹאשׁ הָעָם:

קָרְאוּ	qal perfect (3cp) "they proclaimed/declared/called"
צוֹם	noun, "a fast"
וְהִשִּׁיבוּ	conjunction (waw consecutive) and hiphil perfect (3cp) "and/then they set/seated"
אֶת־נָבוֹת	object marker and proper noun, "Naboth"
בְּרֹאשׁ	preposition and construct noun "in/by/with the lead/leaders/high of"
הָעָם:	article and noun, "the people"

They called a fast, and placed Naboth on the high table among the people.

1 Kings 21:13

¹³ וַיָּבֹאוּ שְׁנֵי הָאֲנָשִׁים בְּנֵי־בְלִיעֵל וַיֵּשְׁבוּ נֹגֵדוֹ וַיַּעֲדוּהוּ אֲנָשֵׁי הַבְּלִיעֵל
אֶת־נָבוֹת נֹגֵד הָעָם לֵאמֹר בֶּרֶךְ נָבוֹת אֱלֹהִים וּמִלֶּכֶךְ וַיִּצְאֵהוּ מִחוּץ
לְעִיר וַיִּסְקְלֵהוּ בָּאֲבָנִים וַיָּמָת:

וַיָּבֹאוּ	conjunction (waw consecutive) qal imperfect (3cp) "then/and they came/brought"
שְׁנֵי	number construct, "two of"
הָאֲנָשִׁים	article and plural noun, "the men"
בְּנֵי־בְלִיעֵל	plural noun construct and proper noun "sons/children of Belial"
וַיֵּשְׁבוּ	conjunction (waw consecutive) qal imperf. (3cp) "and/then they sat/abode/stayed"
נֹגֵדוֹ	preposition and 3ms suffix, "before/against/opposite/in front of him"
וַיַּעֲדוּהוּ	conjunction (waw consecutive) and hiphil imperfect (3cp) and 3m "and/then they testified/witnessed"
אֲנָשֵׁי	plural noun construct, "men/children of"
הַבְּלִיעֵל	article and proper noun, "the Belial"
אֶת־נָבוֹת	object marker and proper noun, "Naboth"
נֹגֵד	preposition "opposite/against/in contrast to/in the presence of"
הָעָם	article and noun "the people"
לֵאמֹר	ל particle preposition, verb root: אָמַר qal infinitive construct; "to say."
בֶּרֶךְ	piel perfect (3ms) "he cursed"

נָבוֹת	proper noun, "Naboth"
אֱלֹהִים	plural noun, "God/the gods"
וּמֶלֶךְ	conjunction and noun, "and (the) king"
וַיִּצְאֻהוּ	conjunction (waw consecutive) and hiphil imperf. (3cp) and 3ms suffix "and they dragged/pulled/carried"
מִחוּץ	preposition and noun, "from/out of/by the street/lane/outside"
לָעִיר	preposition and article and noun "to/for/toward the city/town"
וַיִּסְקְלֻהוּ	conjunction (waw consecutive) and qal imperfect (3cp) and 3ms suffix "and they stoned him/lynched him"
בְּאֲבָנִים	preposition and plural noun "in/by/with stones"
וַיָּמָת:	conjunction (waw consecutive) and qal imperfect (3ms) "and/then/so he died"

And two children of Belial came in, and sat before him: and the men of Belial testified against him, that is, against Naboth, in the presence of the people, saying, Naboth spoke evil against God and the king. Then they dragged him out of the city, and stoned him with stones, that he died.

1 Kings 21:14

14 וַיִּשְׁלְחוּ אֶל-אִיזָבֵל לֵאמֹר סֵקֶל נָבוֹת וַיָּמָת:

וַיִּשְׁלְחוּ	conjunction (waw consecutive) and qal imperfect (3cp) "and/then they sent"
אֶל-אִיזָבֵל	preposition and proper noun "to/unto Jezebel"
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; "to say."
סֵקֶל	pual perfect (3ms) "he is stoned/lynched"
נָבוֹת	proper noun "Naboth"
וַיָּמָת:	conjunction (waw consecutive) and qal imperf. (3ms) "and/then/so he has died/and he died"

Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

1 Kings 21:15

15 וַיְהִי כַשְׁמוֹעַ אִיזָבֵל כִּי-סֵקֶל נָבוֹת וַיָּמָת וְהָאָמָר
אִיזָבֵל אֶל-אֶחָאָב קוֹם רֹשׁ אֶת-כִּרְםִּי נָבוֹת הַיִּזְרְעֵאלִי
אֲשֶׁר מֵאֵן לְתַת־לִּי בְכֶסֶף כִּי אֵין נָבוֹת חַי כִּי-מָת:

וַיְהִי	particle conjunction, "and," plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, "Then/So/And it came to pass/it happened"
---------	--

כְּשָׁמְעָה	qal infinitive construct (preposition and verb) “when she heard/as (she) heard”
אִיזָבֵל	proper noun, “Jezebel,”
כִּי-סָקַל	conjunction and pual perfect (3ms) “that/even/also/and he had been stoned/lynched”
נָבוֹת	proper noun “Naboth”
וַיָּמָת	conjunction (waw consecutive) and qal imperfect (3ms) and/then/so he has died/he died”
וַתֹּאמֶר	וַ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person feminine singular; “she said,”
אִיזָבֵל	proper noun, “Jezebel,”
אֶל-אַחָאָב	preposition + proper noun, no gender no number no state, “to/ unto Ahab,”
קוּם	qal imperative (ms) “Arise/Stand up/Stand to your feet/Setup”
רֶשֶׁת	qal imperative (ms) “take possession of/inherit/take control of”
אֶת-כַּרְם	object marker and noun construct “(the) vineyard of”
נָבוֹת	proper noun “Naboth”
הַיִּזְרְעֵלִי	article and proper noun, “the Jezreelite/ the citizen of Jezreel”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
מָאֵן	piel perfect (3ms) “he refused/rejected”
לְתִתְּלָךְ	qal infinitive construct (preposition and verb) and preposition and 2ms suffix “to give to/unto you”
בְּכֶסֶף	preposition and noun “in/by/with/in place of/in exchange for silver/money”
כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
אֵין	adverb “does not exist/is absent/is nothing/there is not/nothing/ is no more”
נָבוֹת	proper noun, “Naboth”
חַי	noun, “alive/living”
כִּי-מָת:	conjunction and qal perfect (3ms) “but/even/and/also he has died/he died”

And it happened that when Jezebel heard Naboth was stoned, and that he was dead, that Jezebel said to Ahab, Rise up, go and possess the vineyard of Naboth from Jezreel, which he refused to give you for money: because Naboth is not alive, but dead.

1 Kings 21:16

וַיְהִי כְּשָׁמְעָה אֶחָאָב כִּי מָת נָבוֹת וַיִּקֶּם אֶחָאָב לָרֶדֶת אֶל-כַּרְם נָבוֹת¹⁶

הַיִּזְרְעֵאֵלִי לְרִשְׁתּוֹ:

וַיְהִי	וְ particle conjunction, “and,” plus verb root: הִיָּה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/And it came to pass/it happened”
כְּשָׁמַע	qal infinitive construct (preposition and verb) “when (he) heard/as he heard”
אַחָאָב	proper noun, no gender no number no state, “Ahab,”
כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
נָתַת	qal perfect (3ms) “he has died/he died”
נָבוֹת	proper noun, “Naboth”
וַיָּקָם	conjunction (waw conjunction) and qal imperfect (3ms) “then/and he arose/stood up/got up”
אַחָאָב	proper noun, no gender no number no state, “Ahab,”
לָרֶדֶת	infinitive construct (preposition and verb) “to go down/to descend/to move down”
אֶל-כָּרְם	preposition and noun construct “to/unto (the) vineyard of”
נָבוֹת	proper noun “Naboth”
הַיִּזְרְעֵאֵלִי	article and noun “The Jezreelite/the citizen of Jezreel”
לְרִשְׁתּוֹ:	qal infinitive construct (preposition and verb) and 3ms suffix “to possess it/to inherit it/to get it/to take control of it”

And it happened, when Ahab heard that Naboth was dead, that he rose up to go down to the vineyard of Naboth from Jezreel, to possess it.

1 Kings 21:17

17 וַיְהִי דְבַר-יְהוָה אֶל-אֵלִיהוּ הַתִּשְׁבִּי לֵאמֹר:

וַיְהִי	וְ particle conjunction, “and,” plus verb root: הִיָּה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/And it came to pass/it happened”
דְּבַר-יְהוָה	noun construct and proper noun, “the word of the Lord”
אֶל-אֵלִיהוּ	preposition, “to/ unto,” plus proper noun in construct, no gender, no number, no state; “Elijah.”
הַתִּשְׁבִּי	article and proper noun, “the Tishbite”
לֵאמֹר:	וְ particle conjunction, qal infinitive construct, verb root: אָמַר “to say.”

Then the word of the LORD came to Elijah from Tishbe, saying,

1 Kings 21:18

18 קוֹם יָרֵד לִקְרַאת אֲחָאב מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֶׁמֶרֹן
הִנֵּה בְכֶרֶם נָבוֹת אֲשֶׁר־יָרַד שָׁם לְרִשְׁתּוֹ:

קוֹם	qal imperative (ms) "Arise/Get up/Wake up/Stand up"
יָרֵד	qal imperative (ms) "go down/descend/move down"
לִקְרַאת	qal infinitive construct (preposition and verb) "to meet/to encounter/to intercept"
אֲחָאב	proper noun, no gender no number no state, "Ahab,"
מֶלֶךְ־יִשְׂרָאֵל	noun in construct + proper noun, no gender no number no state, "king of Israel,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בְּשֶׁמֶרֹן	preposition and proper noun "in/by/with Samaria"
הִנֵּה	interjection "behold/see/look/lo"
בְּכֶרֶם	preposition and noun construct "in/by/with (the) vineyard of"
נָבוֹת	proper noun "Naboth"
אֲשֶׁר־יָרַד	relative pronoun and qal perfect (3ms) "which/that/who/he has gone down/ he has descended"
שָׁם	adverb, "there/thither"
לְרִשְׁתּוֹ:	qal infinitive construct (preposition and verb) and 3ms suffix, "to possess/to inherit/to take control of it"

Arise, go down to meet Ahab king of Israel, which is in Samaria: look, he is in the vineyard of Naboth, where he has descended to possess it.

1 Kings 21:19

19 וַדַּבֵּרֶתָ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה הִרְצַחְתָּ וְגַם־יִרְשָׁתָּ וַדַּבֵּרֶתָ
אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה בְּמָקוֹם אֲשֶׁר לָקְנוּ הַכִּלְבִּיִּם
אֶת־דָּם נָבוֹת יִלְקוּ הַכִּלְבִּיִּם אֶת־דָּמָם גַּם־אֹתָהּ:

וַדַּבֵּרֶתָ	conjunction and piel perfect (2ms) "and/then you shall speak/say/declare"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; "to say."
כֹּה	adverb "so/thus/now/live"
אָמַר	qal imperfect (3ms), "he said/he has said"
יְהוָה	proper noun "the Lord"

הֲרָצַחְתָּ	interrogation heh and qal perfect (ms) “why have you killed/have you killed”
וְגַם־יָרַשְׁתָּ	conjunction and conjunction and qal perfect (2ms) “then also/and also/and even you have possessed/inherited/taken control of”
וְדַבַּרְתָּ	conjunction (waw consecutive) and piel perfect (2ms) “and/then you shall declare/speak/announce”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; “to say.”
כֹּה	adverb “so/thus/now/here”
אָמַר	particle conjunction, verb root: אָמַר qal perfect 3rd person masculine singular; “he said,”
יְהוָה	proper noun, no gender, no number, no state; “the Lord,”
בְּמָקוֹם	preposition and noun “in/by/with (the) place/location/position”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
לִקְקוּ	qal perfect (3cp) “they lapped/licked/sucked”
הַכְּלָבִים	article and plural noun “the dogs”
אֶת־דָּמָם	object marker with a noun construct, “The blood of”
נָבוֹת	proper noun, no gender, no number, no state; “Naboth.”
יִלְקוּ	qal imperfect (3mp) “they shall lap/lick/suck”
הַכְּלָבִים	article and plural noun “the dogs”
אֶת־דְּמֶמְךָ	object marker and noun and 2ms suffix “your blood”
גַּם־אֶתְּהָ:	conjunction and pronoun (2ms) “you(rs) also/even yours”

And you shall speak to him, saying, This is what the LORD says, Have you murdered, and also taken possession? And you shall speak to him, saying, This is what the LORD says, In the place where dogs licked the blood of Naboth dogs shall lick your blood, even yours.

1 Kings 21:20

²⁰ וַיֹּאמֶר אַחָאֵב אֶל־אֵלֵיהֶו הַמַּצְאֲתָנִי אִיבִי וַיֹּאמֶר מִצְאָתִי יַעַן הַתְּמָכְרָךְ לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה:	
וַיֹּאמֶר	particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “And he said,”
אַחָאֵב	proper noun, no gender, no number, no state; “Ahab.”
אֶל־אֵלֵיהֶו	preposition, plus proper noun, no gender, no number, no state; “to/ unto Elijah.”

הִמָּצְאתִנִּי	interrogation and qal perfect (2ms) and 1cs suffix “have you found/seen me”
אִיבִי	noun and 1cs suffix, “My enemy/opposed/antagonist”
וַיֹּאמֶר	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person masculine singular; “he said,”
מִצָּאתִי	qal perfect (1cs) and 2ms suffix “I have found/seen you” adverb “because/since/once”
יַעַן	adverb, “because/since/once”
הִתְמַכְּרָךְ	hithpael infinitive construct and 2ms suffix, “you give/sell yourself (up)”
לַעֲשׂוֹת	qal infinitive construct (preposition and verb) “to do/to perform/to accomplish”
הָרַע	article and noun “the evil/bad/ugly/displeasing/that which is evil/bad”
בְּעֵינֵי	preposition and plural noun construct “in/by the eyes/within the sight of”
יְהוָה:	proper noun, no gender, no number, no state; “The Lord.”

And Ahab said to Elijah, Have you found me, O mine enemy? And he answered, yes, I have found you: because you have given yourself up to do wickedness before the LORD.

1 Kings 21:21

²¹ הִנְנִי (מִבִּי) אֵלֶיךָ רָעָה וּבְעֵרְתִּי אַחֲרֶיךָ וְהִכְרַתִּי
לְאַחֲאָב מִשְׁתֵּין בְּקִיר וְעֶצוֹר וְעִזּוֹב בִּישְׂרָאֵל:

הִנְנִי	interjection and 2ms suffix, “I behold/look/see”
(מִבִּי)	hiphil participle, “I am bringing” ⁴¹
[מִבִּיא]	hiphil participle, “I am bringing” ⁴²
אֵלֶיךָ	preposition plus pronominal suffix 2 nd masculine singular, “to/ onto you,”
רָעָה	adjective “harm/evil/trouble/distaste/misery”
וּבְעֵרְתִּי	conj. (waw consecutive) and piel perfect (1ms) “Then/and I will ruin/consume/ root out/cut off”
אַחֲרֶיךָ	prep. and 2ms suffix, “after you/behind you/posterity/descendents/your future children”
וְהִכְרַתִּי	conjunction (waw consecutive) and hiphil perfect (1ms) “then/and I will destroy/cut off/remove”
לְאַחֲאָב	preposition plus proper noun, no gender, no number, no state; “to/ unto Ahab.”
מִשְׁתֵּין	qal participle “he that urinates/ he that is urinating”

⁴¹ Kethib

⁴² Qere

בְּקִיר	preposition and noun, "in/by/with the wall"
וְעֶצְרוֹ	conj. and qal passive participle, "and he that is blocked/detained/hindered/shut up"
וְעֶזְבוֹ	conjunction and qal passive participle, "and he that remains/left behind"
בְּיִשְׂרָאֵל:	preposition and proper noun "in/by/with Israel"

Look, I will bring disaster upon you, and will take away your future generation, and will remove from Ahab any male, and anyone that stays and is left in Israel,

1 Kings 21:22

וְנָתַתִּי אֶת־בֵּיתְךָ יִרְבֵּעַם בֶּן־נֶבֶט וְכִבְיִת בַּעֲשָׂא בֶן־אֲחִיָּה
אֶל־הַפֶּעַס אֲשֶׁר הִכְעִסְתָּ וַתַּחַטָּא אֶת־יִשְׂרָאֵל:

וְנָתַתִּי	conjunction (waw consecutive) and qal perfect (1cs), "and/then I will set/give/make"
אֶת־בֵּיתְךָ	object marker and 2ms suffix, 'your house'
כִּבְיִת	preposition and noun construct, "like/as (the) house of"
יִרְבֵּעַם	proper noun, "Jeroboam"
בֶּן־נֶבֶט	noun construct and proper noun, "(the) son of/child of Nebat"
וְכִבְיִת	conjunction and preposition and noun construct, "and like/as (the) house of"
בַּעֲשָׂא	proper noun, "Baasha"
בֶּן־אֲחִיָּה	noun construct and proper noun, "(the) son of/child of Ahijah"
אֶל־הַפֶּעַס	preposition and article and noun "to/unto/towards the anger/vexation/irritation/provocation"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
הִכְעִסְתָּ	hiphil perfect (2ms) "you angered/vexed/irritated/provoked"
וַתַּחַטָּא	conjunction (waw consecutive) and hiphil imperfect (2ms) "then/and you caused to sin/offend"
אֶת־יִשְׂרָאֵל:	preposition plus proper noun, no gender, no number, no state; "with Israel."

And will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation which you have provoked me to anger, and made Israel to commit evil.

1 Kings 21:23

וְגַם־לְאִיזֶבֶל דִּבֶּר יְהוָה לֵאמֹר הַכְּלִבִּים יֹאכְלוּ אֶת־אִיזֶבֶל בַּחֹל יִזְרְעָאֵל:	
וְגַם־לְאִיזֶבֶל	conjunction and conjunction and preposition and proper noun, "and also to Jezebel/and even to Jezebel/and to Jezebel also"

דִּבֶּר	qal imperfect (3mp), 'they will devour/eat/consume/feed on'
יְהוָה	proper noun, no gender, no number, no state; "The Lord."
לֵאמֹר	particle conjunction, verb root: אָמַר qal infinitive construct; "to say."
הַכְּלָבִים	article and plural noun, "the dogs"
יֹאכְלוּ	qal imperfect (3mp), 'they will devour/eat/consume/feed on'
אֶת־אִיזָבֵל	preposition with proper noun, no gender, no number, no state; "with Jezebel."
בְּחֵל	Prep. and noun, "in/by/with/within (the) wall/outer wall/bulwark/fortress/rampart"
יִזְרְעֵאל:	proper noun, no gender, no number, no state; "Jezreel."

And concerning Jezebel also the LORD spoke, saying, The dogs shall eat Jezebel by the wall of Jezreel.

1 Kings 21:24

24 הָמָּת לְאַחָאָב בְּעִיר יֹאכְלוּ הַכְּלָבִים וְהָמָּת בַּשָּׂדֶה יֹאכְלוּ עוֹף הַשָּׁמַיִם:

הָמָּת	qal participle (ms), "he that is dying/he that dies"
לְאַחָאָב	particle preposition prefixed to proper noun, no gender, no number, no state; "to/unto Ahab."
בְּעִיר	particle preposition prefixed to a noun; "in the city."
יֹאכְלוּ	qal imperfect (3mp), "they shall eat/consume/feed on"
הַכְּלָבִים	article and plural noun, "the dogs"
וְהָמָּת	conjunction and qal participle (ms), 'and he that is dying/he that dies'
בַּשָּׂדֶה	preposition and article and noun, "in/by/with the field/open country"
יֹאכְלוּ	qal imperfect (3mp), "they shall eat/consume/feed on"
עוֹף	noun, "flying creatures/birds/vultures"
הַשָּׁמַיִם:	particle article prefixed to a noun; "the heavens/ air/ sky."

Anyone that dies from Ahab's family in the city the dogs shall eat; and anyone that dies in the field the fowls of the air shall eat.

1 Kings 21:25

25 רַק לֹא־הָיָה כְּאַחָאָב אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה
אֲשֶׁר־הִסְתָּה אֹתוֹ אִיזָבֵל אִשְׁתּוֹ:

רַק	adverb, "only/surely"
לֹא־הָיָה	negative and qal perfect (3ms), 'he did not do/did not become'

כְּאַחָאָב	preposition prefixed to a proper noun, no gender, no number, no state; "like/ as Ahab."
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
הִתְמַכֵּר	hithpael perfect (3ms), "He sold/gave up/handed over"
לַעֲשׂוֹת	qal infinitive construct (preposition and verb) "to do/to make"
הָרַע	article and noun, "the evil/bad"
בְּעֵינָיו	preposition and noun construct "in/by/with (the) eyes of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord,"
אֲשֶׁר־הִסְתָּה	relative pronoun, "whom/ who/ which/ that,"
אֹתוֹ	object marker, "his"
אִיזֶבֶל	proper noun, no gender, no number, no state; "Jezebel."
אִשְׁתּוֹ:	noun and 3ms suffix, 'his wife/woman"

And there was no one like Ahab, who committed himself to do wickedness before the LORD, whom Jezebel his wife influenced.

1 Kings 21:26

וַיִּתְעַב מְאֹד לִלְכֹת אַחֲרֵי הַגִּלְלִים כָּכָל אֲשֶׁר עָשׂוּ הָאֱמֹרִי
אֲשֶׁר הוֹרִישׁ יְהוָה מִפְּנֵי בְנֵי יִשְׂרָאֵל:

וַיִּתְעַב	conjunction (waw consecutive) and hiphil imperfect (3ms) [apocopated] "Then/and he abhorred/did/loathed"
מְאֹד	adverb "very/exceedingly/greatly"
לִלְכֹת	qal infinitive construct (preposition and verb) "one walking/one who walked/walks/one who follows/to follow/following"
אַחֲרֵי	preposition "after/behind/pursued after/afterwards"
הַגִּלְלִים	article and plural noun, "the idols"
כָּכָל	preposition and noun, "like/as all/each/everyone"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עָשׂוּ	qal perfect (3cp) "they did/made"
הָאֱמֹרִי	particle article prefixed to proper noun, no gender, no number, no state; "the Amorites,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
הוֹרִישׁ	hiphil perfect (3ms) "he caused to possess/inherit/cast/get rid of/take control of"
יְהוָה	proper noun, no gender, no number, no state; "The Lord."

מִפְּנֵי	preposition and noun construct, “from the face of/from in front of/from before”
בְּנֵי	plural noun construct, “sons of/children of”
יִשְׂרָאֵל:	proper noun, no gender, no number, no state; “Israel.”

And he did very abominably in worshipping idols, according to all things as the Amorites did, whom the LORD drove out before the children of Israel.

1 Kings 21:27

וַיְהִי כְשֹׁמֵעַ אַחָאֵב אֶת־הַדְּבָרִים הָאֵלֶּה וַיִּקְרַע בְּגָדָיו וַיִּשֶׁם־שָׁק
עַל־בָּשָׂרוֹ וַיִּצּוֹם וַיִּשְׁכַּב בַּשָּׁק וַיִּהְלֹךְ אֵט:

וַיְהִי	וַיְהִי particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/And it came to pass/it happened”
כְּשֹׁמֵעַ	qal infinitive construct (preposition and verb), “when (he) heard/as (he) heard”
אַחָאֵב	proper noun, no gender, no number, no state; “Ahab.”
אֶת־הַדְּבָרִים	object marker and article and plural noun, “(the) words/things”
הָאֵלֶּה	article and demonstrative adjective, “(the) these”
וַיִּקְרַע	conjunction (waw consecutive) and qal imperfect (3ms), “then/and he rented/split/turn”
בְּגָדָיו	noun construct and 3ms suffix, “his garment/clothes”
וַיִּשֶׁם־שָׁק	conjunction (waw consecutive) and qal imperfect (3ms) and noun, “then/and he put on sackcloth/sack”
עַל־בָּשָׂרוֹ	preposition and noun and 3ms suffix, “upon/on his flesh”
וַיִּצּוֹם	conjunction (waw consecutive) and qal imperfect (3ms), “and/then he fasted”
וַיִּשְׁכַּב	conjunction (waw consecutive) and qal imperfect (3ms), “and/then he laid down”
בַּשָּׁק	preposition and noun, “in/by/with sackcloth/sack”
וַיִּהְלֹךְ	conjunction (waw consecutive) and qal imperfect (3ms), “then/and he walked/moved about/walked to and fro”
אֵט:	adverb, “softly/humbly/gently”

And it happened, when Ahab heard those words, that he tore his clothes, and put sackcloth upon his body, and fasted, and lay in sackcloth, and moved about humbly.

1 Kings 21:28

וַיְהִי דְבַר־יְהוָה אֶל־אֱלִיהוּ הַתְּשִׁבִי לְאֹמֶר:

וַיְהִי	וַיְהִי particle conjunction (waw consec) and qal imperfect, verb root: הָיָה 3rd
---------	--

	person masculine singular, apocopated, "Then/So/And it came to pass/it happened"
דְּבַר־יְהוָה	construct noun; "the word of the Lord."
אֶל־אֵלִיהוּ	preposition with proper noun, no gender, no number, no state; "to/ unto Elijah."
הַתִּשְׁבִּי	particle article prefixed to a proper noun, no gender, no number, no state; "the Tishbite."
לֵאמֹר:	particle preposition plus a verb; root: אָמַר qal infinitive construct; "to say."

Then the word of the LORD came to Elijah from Tishbe, saying,

1 Kings 21:29

הֲרָאִיתָ כִּי־נִכְנַע אַחָב מִלִּפְנֵי יָעַן כִּי־נִכְנַע מִפְּנֵי לֹא־ (אָבִי) 29
 [אָבִיא] הָרַעָה בִּימֵיו בִּימֵי בְנוֹ אָבִיא הָרַעָה עַל־בֵּיתוֹ:

הֲרָאִיתָ	interrogation heh and qal perfect (2ms) "have you seen/observed/noticed"
כִּי־נִכְנַע	conjunction and hiphal perfect (3ms) "that/indeed he has humbled/subdued/submitted"
אַחָב	proper noun, no gender, no number, no state; "Ahab."
מִלִּפְנֵי	preposition and preposition and noun and 1cs suffix, "(from to my face), before me/in front of me"
יָעַן	adverb, "because/since"
כִּי־נִכְנַע	conjunction and hiphal perfect (3ms) "that/indeed he has humbled/subdued/submitted"
מִפְּנֵי	preposition and noun and 1cs suffix, "from before/in front of me"
לֹא־ (אָבִי)	negation and hiphil imperfect (1cs) "I will not bring/cause to come/make it happen" ⁴³
[אָבִיא]	hiphil imperfect (1cs) "I will not bring/cause to come/make it happen" ⁴⁴
הָרַעָה	article and adjective, "the wickedness/evil/misery/warm"
בִּימֵיו	prep. plus noun with pronominal suffix, 3 rd masculine singular; "in his day(s)."
בִּימֵי	preposition and plural noun construct, "in the days of"
בְּנוֹ	noun and 3ms suffix, 'His son/child/descendent"
אָבִיא	hiphil imperfect (1cs) "I will cause to come/bring/make it happen"
הָרַעָה	article and noun, "the evil/disaster/trouble/misery"

⁴³ Kethib

⁴⁴ Qere

עַל-בֵּיתוֹ: preposition and noun and 3ms suffix, “against/on/upon/into his house/dwelling place”

Have you noticed how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring the disaster in his days: but I will bring the disaster upon his house in the days of his son.

1 Kings 22:1

וַיֵּשְׁבוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה בֵּין אֲרָם וּבֵין יִשְׂרָאֵל:

וַיֵּשְׁבוּ conjunction (waw consecutive) and qal imperfect (3mp) “and/then they remained/continued/stayed”
 שְׁלֹשׁ numeral, “three”
 שָׁנִים plural noun, “years”
 אֵין adverb, ‘There is/was not/no/nothing”
 מִלְחָמָה noun, feminine singular; “war/fight/battle.”
 בֵּין preposition; “between.”
 אֲרָם proper noun, no gender, no number, no state; “Aram/ Syria.”
 וּבֵין particle conjunction prefixed to preposition; “and between.”
 יִשְׂרָאֵל: proper noun, no gender, no number, no state; “Israel.”

And three years came to pass without war between Syria and Israel.

1 Kings 22:2

וַיְהִי בַּשָּׁנָה הַשְּׁלִישִׁית וַיֵּרָד יְהוֹשָׁפָט מֶלֶךְ-יְהוּדָה אֶל-מֶלֶךְ יִשְׂרָאֵל:

וַיְהִי particle conjunction, “and,” plus verb root: הָיָה qal waw consec imperfect 3rd person masculine singular, apocopated, “Then/So/And it came to pass/it happened”
 בַּשָּׁנָה preposition and article and noun “in/by/with the year”
 הַשְּׁלִישִׁית article numeral “(the) three/multiples of three/third”
 וַיֵּרָד conjunction (waw consecutive) and qal imperfect (3ms) “and/then he came/down/ came up”
 יְהוֹשָׁפָט proper noun, no gender, no number, no state; “Jehoshaphat.”
 מֶלֶךְ-יְהוּדָה a noun construct of a proper noun; “king of Judah.”
 אֶל-מֶלֶךְ preposition with a noun; “to/ unto the king.”
 יִשְׂרָאֵל: proper noun, no gender, no number, no state; “Israel.”

But it happened that in the third year, Jehoshaphat the king of Judah came down to the king of Israel.

1 Kings 22:3

וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־עֲבָדָיו הֲיֹדַעְתֶּם כִּי־לָנוּ רָמֹת
גִּלְעָד וְאֲנַחְנוּ מְחֹשִׁים מִקַּחַת אֹתָהּ מִיַּד מֶלֶךְ אֲרָם:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מֶלֶךְ־יִשְׂרָאֵל	a noun construct a proper noun; "king of Israel."
אֶל־עֲבָדָיו	preposition and plural noun and 3ms suffix, 'to/unto his servants"
הֲיֹדַעְתֶּם	interrogation and qal perfect (2mp) "do you know/realize/have information (that)"
כִּי־לָנוּ	conjunction and preposition and 1cp "that...to/for us"
רָמֹת	proper noun, no gender, no number, no state; "Ramoth."
גִּלְעָד	proper noun, no gender, no number, no state; "Gilead,"
וְאֲנַחְנוּ	conjunction and personal pronoun (1cp) "and we/ourselves"
מְחֹשִׁים	hiphal participle (mp) "we be silent/we are silent/we remain silent"
מִקַּחַת	qal infinitive construct (preposition and verb) "to take/from taking"
אֹתָהּ	object marker and 3fs suffix, "it/her"
מִיַּד	preposition and noun construct, "from (the) hand of"
מֶלֶךְ	noun construct, "(the) king of"
אֲרָם:	proper noun, no gender no number no state, "Aram/ Syria."

And the king of Israel said to his servants, Do you know that Ramoth in Gilead is ours, and we have remained still, and do not take it out of the hand of the king of Syria?

1 Kings 22:4

וַיֹּאמֶר אֶל־יְהוֹשָׁפָט הֲתֵלֵךְ אִתִּי לְמַלְחָמָה רָמֹת גִּלְעָד וַיֹּאמֶר
יְהוֹשָׁפָט אֶל־מֶלֶךְ יִשְׂרָאֵל כַּמּוֹנִי כַּמּוֹךְ כַּעֲמִי כַּסּוֹסִי
כַּסּוֹסִיךָ:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֶל־יְהוֹשָׁפָט	preposition with a proper noun; "to/ unto Jehoshaphat."
הֲתֵלֵךְ	interrogation and qal imperfect (2ms) 'will you go/walk/join/come"
אִתִּי	preposition and 1cs suffix, "with me"

לְמַלְחָמָה	preposition prefixed to a verb to become an infinitive construct; "to war."
רָמֹת	proper noun, no gender, no number, no state; "Ramoth."
גִּלְעָד	proper noun, no gender, no number, no state; "Gilead."
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוֹשָׁפָט	proper noun, no gender, no number, no state; "Jehoshaphat."
אֶל-מֶלֶךְ	preposition with a noun; " to/ unto the king."
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."
כְּמוֹנִי	preposition and 1cs suffix, "like/as me/(you are) just like me"
כְּמוֹךְ	preposition and 2ms suffix, "like as you/(I am) just like you"
כְּעַמִּי	a noun with a 1 st person singular pronominal suffix; " my people."
כְּעַמְּךָ	a noun with a 2 nd person masculine singular pronominal suffix; "my people."
כְּסוּסֵי	a noun with a 1 st person singular pronominal suffix; "my horses."
כְּסוּסֶיךָ	a noun with a 2 nd person masculine singular pronominal suffix; " your horses."

Then he said to Jehoshaphat, Will you go with me to fight Ramoth gilead? And Jehoshaphat said to the king of Israel, I am just like you, my people as your people, my horses as your horses.

1 Kings 22:5

5 וַיֹּאמֶר יְהוֹשָׁפָט אֶל-מֶלֶךְ יִשְׂרָאֵל דִּרְשָׁנָא כִּיּוֹם אֶת־דְּבַר יְהוָה:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוֹשָׁפָט	proper noun, no gender, no number, no state; "Jehoshaphat."
אֶל-מֶלֶךְ	preposition and noun construct, "to/unto the king of"
יִשְׂרָאֵל	proper noun, no gender, no number, no state; "Israel."
דִּרְשָׁנָא	qal imperative (ms) and interjection "please, seek/inquire/ask for /look for"
כִּיּוֹם	preposition and noun, "the day/this day/today"
אֶת־דְּבַר	a noun acting as an object here with object marker; "word."
יְהוָה:	proper noun, no gender, no number, no state; "the Lord."

And Jehoshaphat said to the king of Israel, Please, Enquire at the word of the LORD today.

1 Kings 22:6

⁶ וַיִּקְבֹּץ מֶלֶךְ־יִשְׂרָאֵל אֶת־הַנְּבִיאִים כְּאַרְבַּע מֵאוֹת אִישׁ וַיֹּאמֶר אֲלֵהֶם
הֲאֵלֶךְ עַל־רָמֹת גִּלְעָד לְמִלְחָמָה אִם־אֶחָדֶל וַיֹּאמְרוּ עָלָה וַיִּתֵּן אֲדֹנָי
בְּיַד הַמֶּלֶךְ:

וַיִּקְבֹּץ	conjunction (waw consecutive) and qal imperfect (3ms) "and/then/so he assembled/ gathered together"
מֶלֶךְ־יִשְׂרָאֵל	a noun construct of a proper noun; "king of Israel."
אֶת־הַנְּבִיאִים	a particle article with a plural masculine noun acting as the object here; "the prophets."
כְּאַרְבַּע	numeral, "four/multiples of four"
מֵאוֹת	numeral, "Hundred"
אִישׁ	a masculine singular noun; "man."
וַיֹּאמֶר	וַיִּ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֲלֵהֶם	preposition and 3mp suffix, "to/unto them"
הֲאֵלֶךְ	interrogation and qal imperfect (1cs) "if/whether I should go/walk/move"
עַל־רָמֹת	preposition "with" with a proper noun, no gender, no number, no state; "Ramoath."
גִּלְעָד	proper noun, no gender, no number, no state; "Gilead,"
לְמִלְחָמָה	qal infinitive construct, "to fight/war/battle"
אִם־אֶחָדֶל	conjunction and qal imperfect (1cs) "if/whether I should stop/not/go/end"
וַיֹּאמְרוּ	וַיִּ particle conjunction (waw consec) qal imperf. verb root: אָמַר 3rd person masculine plural; "Then/ And/ So they said."
עָלָה	qal imperative (ms), "Go up/Move on/Go ahead"
וַיִּתֵּן	imperative and conjunction and qal imperf. (3ms) "And he shall give/hand over"
אֲדֹנָי	proper noun, no gender no number no state, "the Lord/the master"
בְּיַד	preposition and construct noun, "to/into (the) hand of"
הַמֶּלֶךְ:	particle article prefixed to a noun; "the king."

Then the king of Israel assembled together about four hundred men who are prophets, and said to them, Should I go against Ramothgilead to fight, or I should stop? And they said, Go up; for the LORD shall deliver it into the hand of the king.

1 Kings 22:7

⁷ וַיֹּאמֶר יְהוֹשָׁפָט הֲאֵין פֶּה נָבִיא לַיהוָה עוֹד וְנִדְרָשָׁה מֵאוֹתוֹ:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוֹשָׁפָט	proper noun, no gender, no number, no state; "Jehoshaphat."
הֲאִין	article + negation, "there is not/ is there not?"
כֹּה	adverb, "here"
נָבִיא	noun, "prophet"
לַיהוָה	preposition prefixed to a proper noun, no gender, no number, no state; "to the Lord."
עוֹד	adverb, "beside/again/still/once more"
וְנִדְרָשָׁה	conjunction and qal imperfect (1cp) "and/then/so we shall inquire/consult/ask for"
מֵאוֹתוֹ:	preposition and object marker and 3ms suffix, "from him"

And Jehoshaphat said, Is there not here a prophet of the LORD beside these so that we might enquire of him?

1 Kings 22:8

וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט עוֹד אִישׁ־אַחֵר לְדָרֵשׁ אֶת־יְהוָה
מֵאוֹתוֹ וְאֲנִי שִׁנְאַתִּיו כִּי לֹא־יִתְנַבֵּא עָלַי טוֹב כִּי אִם־רָע מִיִּכְיָהוּ
בֶן־יִמְלָה וַיֹּאמֶר יְהוֹשָׁפָט אֶל־יֹאמֶר הַמֶּלֶךְ כֵּן:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מֶלֶךְ־יִשְׂרָאֵל	a noun in construct with a proper noun, " king of Israel,"
אֶל־יְהוֹשָׁפָט	preposition + proper noun, "to/ unto Jehoshaphat,"
עוֹד	adverb, "beside/again/still/once more"
אִישׁ־אַחֵר	noun construct, "one man"
לְדָרֵשׁ	qal infinitive construct (preposition and verb) "to inquire/consult/seek"
אֶת־יְהוָה	proper noun acting as direct object; "the Lord."
מֵאוֹתוֹ	preposition and 3ms suffix, 'from him"
וְאֲנִי	a conjunction + personal pronoun of the 1 st person; "and I."
שִׁנְאַתִּיו	qal perfect (1cs) and 3ms suffix, 'I hated/disliked him"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
לֹא־יִתְנַבֵּא	negative and hithpael imperfect (3ms) "he does not prophesy/reveal/ predict/speak"

עַלִּי	preposition and 1cs suffix, "to/unto me"
טוֹב	adjective, "good/suitable/lovely/kind"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
אֲסִרְעַ	conjunction and adjective, "but/if/unless/except evil"
מִי־כִיָּהוּ	proper noun, no gender no number no state, "Macaiah,"
בֶּן־יִמְלָה	a noun in construct with a proper noun, no gender no number no state, "son of Immlah,"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperf. verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוֹשָׁפָט	proper noun, no gender no number no state, "Jehoshaphat,"
אֶל־יֹאמֶר	negative and qal imperfect (3ms) [Jussive] "Let him not say/speak"
הַמֶּלֶךְ	article and noun, "the king"
כֵּן:	adverb, "such/this/so/something like this"

Then the king of Israel said to Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he does not prophesy good concerning me, only evil. And Jehoshaphat said, Let not the king say so.

1 Kings 22:9

9 וַיִּקְרָא מֶלֶךְ יִשְׂרָאֵל אֶל־סָרִיס אֶחָד וַיֹּאמֶר מַה־רָּה מִי־כִיָּהוּ בֶן־יִמְלָה:

וַיִּקְרָא	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so he called"
מֶלֶךְ	noun construct, "(the) king of"
יִשְׂרָאֵל	proper noun, no gender no number no state, "Israel,"
אֶל־סָרִיס	preposition and plural noun, "to/unto officials/eunuch"
אֶחָד	numeral, "one"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מַה־רָּה	piel imperative (ms) "hurry up/rush/quick/quickly/be fast"
מִי־כִיָּהוּ	proper noun, no gender no number no state, "Macaiah,"
בֶּן־יִמְלָה:	a noun in construct with a proper noun, "son of Imlah,"

So the king of Israel called an officer, and said, Quickly bring Micaiah the son of Imlah here.

1 Kings 22:10

10 וּמֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ־יְהוּדָה יֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מְלֻבָּשִׁים בְּגָדִים
בְּגֶרֶן פֶּתַח שַׁעַר שַׁמְרוֹן וְכָל־הַנְּבִיאִים מְתַנְבְּאִים לִפְנֵיהֶם:

וּמֶלֶךְ	conjunction and noun construct, 'and/then/so (the) king of'
יִשְׂרָאֵל	proper noun, no gender no number no state, "Israel,"
וַיְהוֹשָׁפָט	conjunction + proper noun, "and Jehoshaphat,"
מֶלֶךְ־יְהוּדָה	a noun in construct with a proper noun, "king of Judah,"
יֹשְׁבִים	qal participle (mp) "(each/both) sitting down/having seated"
אִישׁ	a singular masculine noun; "man,"
עַל־כִּסְאוֹ	preposition and noun and 3ms suffix, "on/upon his throne/seat"
מְלֻבָּשִׁים	pual participle (mp) "wearing/covered"
בְּגָדִים	plural noun, "clothes/garment/coverings"
בְּגֶרֶן	preposition and noun construct, "in/by/with lobby/veranda"
פֶּתַח	noun construct, "opening/entrance"
שַׁעַר	noun construct, "gate of"
שַׁמְרוֹן	proper noun, no gender no number no state, "Samaria,"
וְכָל־הַנְּבִיאִים	conjunction and preposition and article and plural noun, "then/so/and all/each of the prophets"
מְתַנְבְּאִים	hithpael participle, "prophesying/speaking/predicting"
לִפְנֵיהֶם:	preposition and noun and 3mp suffix, 'In front of them/before them'

And the king of Israel and Jehoshaphat the king of Judah each sat on his throne, dressed in their robes, in an empty place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

1 Kings 22:11

11 וַיַּעַשׂ לוֹ צִדְקִיָּה בֶן־כְּנַעֲנָה קַרְנֵי בָרָז וַיֹּאמֶר כֹּה־אָמַר יְהוָה בְּאַלְהֵי
תַנְחָא אֶת־אַרְמֵעַר־כָּלָתָם:

וַיַּעַשׂ	conjunction (waw consecutive) and qal imperf. (3ms) [apocopated] "then/and/so he made/did/prepared"
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
צִדְקִיָּה	proper noun, no gender no number no state, "Zedekiah,"
בֶן־כְּנַעֲנָה	a noun in construct with a proper noun, "son of Chenaanah,"
קַרְנֵי	plural noun construct, 'Horns of'

בַּרְזֶל	noun, "iron"
וַיֹּאמֶר	ו particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
כֵּן-אָמַר	adverb and qal perfect (3ms) "thus(he) said/spoke/declared"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
בְּאֵלֶּה	preposition and demonstrative adjective "in/by/with these"
תִּנְגַּח	piel imperfect (2ms) "you shall push/knock down/thrust/conquer/kick"
אֶת-אַרָּם	proper noun acting as the direct object, "Aram/ Syria,"
עַד-כִּלְתָּם:	preposition and piel infinitive construct and 3mp suffix, "until/till/up till he consume/overtake/finish/complete"

Then Zedekiah the son of Chenaanah made him horns of iron: and he said, This is what the LORD says, With these you shall push the Syrians, until you have destroyed them.

1 Kings 22:12

¹² וְכָל-הַנְּבִיאִים נְבִיאִים כֵּן לֵאמֹר עָלֶיהָ רָמֹת גִּלְעָד וְהִצַּלַּח וְנָתַן יְהוָה
בְּיַד הַמֶּלֶךְ:

וְכָל-הַנְּבִיאִים	conjunction and adverb and article and plural noun, "then/and/to all the prophets"
נְבִיאִים	niphil participle (mp) "prophesying/speaking/predicting"
כֵּן	adverb, "so/thus/as such"
לֵאמֹר	ו particle conjunction, verb root: אָמַר qal infinitive construct; "to say,"
עָלֶיהָ	qal imperative (ms) "go up/move up/move against"
רָמֹת	proper noun, no gender no number no state, "Ramothe,"
גִּלְעָד	proper noun, no gender no number no state, "gilead,"
וְהִצַּלַּח	conjunction and hiphil imperative (ms) "and overcome/prosper/be victorious/succeed"
וְנָתַן	conjunction (waw consecutive) and qal perfect (3ms) "and he shall give/hand over/ grant/offer"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
בְּיַד	preposition and noun construct, "In/by/with the hands of"
הַמֶּלֶךְ:	article and noun, "the king"

And all the prophets prophesied likewise, saying, Go up to Ramothgilead, and be victorious: for the LORD shall deliver it into the king's hand.

1 Kings 22:13

13 וְהַמְלָאךְ אֲשֶׁר-הָלַךְ לִקְרֹא מִיִּכְיָהוּ דָּבָר אֵלָיו לֵאמֹר הִנֵּה-נָא
דְּבָרֵי הַנְּבִיאִים פֶּה-אֶחָד טוֹב אֶל-הַמֶּלֶךְ יְהִי-נָא (דְּבָרֶיךָ) [דְּבָרֶיךָ]
כְּדָבָר אֶחָד מֵהֶם וְדִבַּרְתָּ טוֹב:

וְהַמְלָאךְ	conjunction and article and noun, "and/then/so the messenger/angel"
אֲשֶׁר-הָלַךְ	relative pronoun and qal perfect (3ms) "which/that/who went/walked"
לִקְרֹא	qal infinitive construct (preposition and verb) "to call"
מִיִּכְיָהוּ	proper noun, no gender no number no state, "Micaiah (Micayihu),"
דָּבָר	piel perfect (3ms) "he spoke/declared/said"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
לֵאמֹר	particle conjunction and qal infinitive construct, verb root: אָמַר "to say."
הִנֵּה-נָא	interjection and interjection, "please, see/look/behold"
דְּבָרֵי	plural noun construct, "(the) words of"
הַנְּבִיאִים	article and plural noun, "the prophets"
פֶּה-אֶחָד	noun and numeral, "one mouth"
טוֹב	adjective, "is good/pleasant/desirable/expected"
אֶל-הַמֶּלֶךְ	preposition and article and noun, "to/unto the king"
יְהִי-נָא	particle conjunction (waw consec), plus qal perfect, verb root: הָיָה 3rd person masculine singular,[apocopated] and interjection[Jussive], "Please let it (him) come to pass/happen"
(דְּבָרֶיךָ)	plural noun and 2ms suffix, "your words" ⁴⁵
[דְּבָרֶיךָ]	plural noun and 2ms suffix, "your words" ⁴⁶
כְּדָבָר	preposition and noun "according to/like/as (the) word"
אֶחָד	numeral, "one"
מֵהֶם	preposition and 3mp suffix, "from them"
וְדִבַּרְתָּ	conjunction and qal perfect (2ms) "and you spoke/said/declared"
טוֹב:	adjective "(is) good/desirable/pleasant/expected"

⁴⁵ Kethib

⁴⁶ Qere

And the messenger that was gone to call Micaiah spoke to him, saying, Look now, the words of the prophets declare good to the king with one mouth: Please, let your word be like the word of one of them, and propesy that which is good.

1 Kings 22:14

14 וַיֹּאמֶר מִיכָיְהוּ חִי־יְהוָה כִּי אֶת־אֲשֶׁר יֹאמַר יְהוָה אֵלַי אֲתוּ אֲדַבֵּר:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מִיכָיְהוּ	proper noun, no gender no number no state, "Micaiah,"
חִי־יְהוָה	חִי a masculine singular noun "alive/living," in construct with a proper noun, יְהוָה "the Lord." no gender no number no state, "the living God/ the God (who) lives,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
אֶת־אֲשֶׁר	relative pronoun, "whom/ who/ which/ that," acting as an object
יֹאמַר,	verb root: אָמַר qal imperfect 3rd person masculine singular; "he will say."
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֵלַי	particle preposition, plus 1 st person masculine singular pronominal suffix, "to/ towards/ unto me,"
אֲתוּ	preposition and 1cs suffix, "with (to) me"
אֲדַבֵּר:	qal imperfect (1cs) "I will speak/declare/say"

But Micaiah said, As the LORD lives, what the LORD says to me is what I will speak.

1 Kings 22:15

15 וַיָּבֹא אֶל־הַמֶּלֶךְ וַיֹּאמֶר הַמֶּלֶךְ אֵלָיו מִיכָיְהוּ הִנֵּלֶךְ אֶל־רַמֹּת גִּלְעָד לְמַלְחָמָה אִם־נַחֲדֵל וַיֹּאמֶר אֵלָיו עָלָה וְהִצַּלַּח וְנָתַן יְהוָה בְּיָד הַמֶּלֶךְ:

וַיָּבֹא	conjunction (waw consecutive) and qal imperfect (3ms) "then/and so he came"
אֶל־הַמֶּלֶךְ	preposition and article and noun, "to/unto the king"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
הַמֶּלֶךְ	article and noun, "the king"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
מִיכָיְהוּ	proper noun, no gender no number no state, "Micaiah,"

הֲנֵלֵךְ	interrogation and qal imperfect (1cp) "should we go/walk/move"
אֶל־רָמוֹת	preposition with proper noun, "to/ unto Ramoth,"
גִּלְעָד	proper noun, no gender no number no state, "gilead,"
לְמַלְחָמָה	qal infinitive (preposition and verb) "to war/battle"
אִם־נִחְדָּל	conjunction and qal imperfect (1cp) "whether/if we should stop"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
עֲלֵה	qal imperative (mp) "go up/move on/get on"
וְהִצַּלְתָּ	conjunction and hiphil imperative (ms) "and be successful/victorious/overcome"
וְנָתַן	conjunction and qal imperfect (3ms) "and/so he shall give/grant/handover"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
בְּיָד	preposition and noun construct, "In/by/with (the) hand of"
הַמֶּלֶךְ:	article and noun, "the king"

So he came to the king. And the king said unto him, Micaiah, should we go against Ramothgilead to fight, or we should stop? And he answered him, Go, and be victorious: for the LORD shall deliver it into the hand of the king.

1 Kings 22:16

וַיֹּאמֶר אֵלָיו הַמֶּלֶךְ עַד־כַּמָּה פְּעָמִים אֲנִי מִשְׁבַּעַךְ אֲשֶׁר לֹא־תִדְבֹר
אֵלַי רַק־אֶמֶת בְּשֵׁם יְהוָה:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
הַמֶּלֶךְ	article and noun, "the king"
עַד־כַּמָּה	preposition and preposition and interrogation "on/upon/until what/how"
פְּעָמִים	plural noun, "many (times)"
אֲנִי	personal pronoun of the 1 st person; "I."
מִשְׁבַּעַךְ	hiphil participle and 2ms suffix, 'be swearing/adjuring/asking"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
לֹא־תִדְבֹר	negative and piel imperfect (2ms) "you would not speak/say/declare"

אֵלַי	particle preposition, plus 1 st person masculine singular pronominal suffix, "to/ towards/ unto me,"
רַק-אֱמֶת	adverb and noun, "only (the) truth"
בְּשֵׁם	preposition and noun construct, "In/by/with (the) name of"
יְהוָה:	proper noun, no gender, no number, no state; "the Lord."

And the king said unto him, How many times should I adjure you that you tell me nothing except that which is true in the name of the LORD?

1 Kings 22:17

17 וַיֹּאמֶר רָאִיתִי אֶת-כָּל-יִשְׂרָאֵל נִפְצָיִם אֶל-הַהָרִים כַּצֹּאֵן אֲשֶׁר
אֵין-לָהֶם רֹעֶה וַיֹּאמֶר יְהוָה לֹא-אֲדָנִים לָאֵלֶּה יָשׁוּבוּ
אִישׁ-לְבֵיתוֹ בְּשָׁלוֹם:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
רָאִיתִי	qal perfect (1cs) "I saw/observed/witnessed"
אֶת-כָּל-יִשְׂרָאֵל	object marker and adverb and proper noun, "all Israel"
נִפְצָיִם	niphal participle (mp) "scattered/dispersed/spread out"
אֶל-הַהָרִים	preposition and article and plural noun, "to/unto the hills/mountains"
כַּצֹּאֵן	preposition and plural noun, "like/as sheep"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
אֵין-לָהֶם	adverb and preposition and 3mp suffix, "there is not to them/who have us"
רֹעֶה	noun, "a shepherd"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
לֹא-אֲדָנִים	negative and plural noun, "no/not masters/Lords"
לָאֵלֶּה	preposition and demonstrative adjective, "to these/these (have)"
יָשׁוּבוּ	qal imperfect (3mp) [Jussive] "Let them go back/return/turn room of/turn back"
אִישׁ-לְבֵיתוֹ	noun and preposition and noun and 3ms suffix, 'a man/each man to his house"
בְּשָׁלוֹם:	preposition and noun, "in/by/with peace"

And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

1 Kings 22:18

18 וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הֲלוֹא אָמַרְתִּי אֵלֶיךָ לֹא־יִתְנַבֵּא
עָלַי טוֹב כִּי אֶסְרָע:

וַיֹּאמֶר	וַיֹּאמֶר 3rd person masculine singular; "Then/ And/ So he said."
מֶלֶךְ־יִשְׂרָאֵל	a noun in construct with a proper noun, "king of Israel,"
אֶל־יְהוֹשָׁפָט	preposition + proper noun, "to/ unto Jehoshaphat,"
הֲלוֹא	interrogation and negative, "did (I) not"
אָמַרְתִּי	qal perfect (1cs) "I said/declared/spoke"
אֵלֶיךָ	preposition and 2ms suffix, 'to/unto you"
לֹא־יִתְנַבֵּא	negative and qal imperfect (3ms) "he shall not prophesy/reveal"
עָלַי	preposition and 1cs suffix, "on/upon me"
טוֹב	noun, "a good/pleasant/desirable/nice/acceptable (one)"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
אֶסְרָע:	conjunction and adjective, "only/except/unless evil/bad/negative"

And the king of Israel said to Jehoshaphat, Did I not tell you that he would prophesy no good concerning me, except evil?

1 Kings 22:19

19 וַיֹּאמֶר לָכֵן שָׁמַע דְּבַר־יְהוָה רְאִיתִי אֶת־יְהוָה יֹשֵׁב עַל־כִּסֵּא
וְכָל־צֶבָא הַשָּׁמַיִם עֹמֵד עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ:

וַיֹּאמֶר	וַיֹּאמֶר 3rd person masculine singular; "Then/ And/ So he said."
לָכֵן	adverb "therefore/so now/thus"
שָׁמַע	qal imperative (ms) "hear/listen/hearken"
דְּבַר־יְהוָה	noun common masculine singular construct + noun proper no gender no number no state, יְהוָה " (the) word of the Lord,"
רְאִיתִי	qal perfect (1cs) "I saw/observed/witnessed"
אֶת־יְהוָה	proper noun acting as direct object; "the Lord."

יֹשֵׁב	qal participle (ms) "sitting/seated"
עַל-כִּסְאוֹ	preposition and noun and 3ms suffix, "on/upon his throne/chair/seat"
וְכָל-צְבָא	conjunction and noun construct and noun construct, "and all/(the) total/(the) whole army/host/warriors"
הַשָּׁמַיִם	article and plural noun, "the heavens/heaven"
עֹמֵד	qal participle "standing/positioned/lined-up"
עָלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
מִיְמִינוֹ	preposition and noun construct and (3ms) "from (on) his side/one side/right side"
וּמִשְׁמָאלָו:	conjunction and preposition and noun and construct (3ms) "and from (on) his other side/left side"

And he said, Hear therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

1 Kings 22:20

20 וַיֹּאמֶר יְהוָה מִי יַפְתֶּהָ אֶת-אַחָאֵב וַיַּעַל וַיִּפֹּל בְּרָמֹת גִּלְעָד וַיֹּאמֶר זֶה
בְּכֹה וְזֶה אָמַר בְּכֹה:

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
מִי	interrogation "who" (no gender, no number)
יַפְתֶּהָ	piel imperfect (3ms) "He shall persuade/deceive/convince"
אֶת-אַחָאֵב	object marker and proper noun, "Ahab"
וַיַּעַל	conjunction and qal imperf. (3ms) [Jussive] "and/that/so he may go up/ascend/ mount up/move up"
וַיִּפֹּל	conjunction and qal imperf. (3ms) [Jussive] "and/that/so he may fall/he may be defeated/fail"
בְּרָמֹת	preposition and proper noun, "in/by Ramoth"
גִּלְעָד	proper noun, "Gilead"
וַיֹּאמֶר	וַיֹּאמֶר particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
זֶה	adjective, "this/one/such"
בְּכֹה	preposition and adverb, "In/by/with such/so"
וְזֶה	conjunction and adjective "and this/one/such"

אָמַר	qal waw consec imperfect verb root: אָמַר 3rd person masculine singular; "he said,"
בְּכֵה:	preposition and adverb, 'in/by/with such/so'

And the LORD said, Who shall convince Ahab, that he may go up and be defeated at Ramothgilead? And one said by this means, and another said by that means.

1 Kings 22:21

וַיֵּצֵא הָרוּחַ וַיַּעֲמֹד לִפְנֵי יְהוָה וַיֹּאמֶר אֲנִי אֶפְתְּנֵהוּ וַיֹּאמֶר יְהוָה אֵלָיו בְּמָה:	21
וַיֵּצֵא	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so he came out/came forward/step forward/moved up"
הָרוּחַ	noun, "a spirit"
וַיַּעֲמֹד	conjunction (waw consecutive) and qal imperfect (3ms) "and/then he stood"
לִפְנֵי	preposition and noun, "to the face/in front/before"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֲנִי	personal pronoun (1cs) "I"
אֶפְתְּנֵהוּ	piel imperfect (1cs) and 3ms suffix, "I will persuade/deceive/convince/fool"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
בְּמָה:	preposition and interrogation "in/by/with what (means/method)"

And there came forward a spirit, and stood before the LORD, and said, I will convince him.

1 Kings 22:22

וַיֹּאמֶר אֵצֶא וְהִיִּיתִי רוּחַ שָׁקַר בְּפִי כָל־נְבִיאָיו וַיֹּאמֶר תִּפְתָּהּ וְגַם־תּוֹכַל צֵא וַעֲשֵׂה־כֵן:	22
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֵצֶא	qal imperfect (1cs) "I shall go out/I shall bring out/bring forth/come forward"

וְהָיִיתִי	conjunction (waw consecutive) and qal perfect (1cs) “and/then/so/will become/be/change into/transform into”
רוּחַ	noun, “a spirit”
שֶׁקֶר	noun, “a false/lie/deceptive/wrong/vain”
בְּפִי	preposition and noun construct, “in/by/with (the) mouth/lips of”
כָּל־נְבִיאָיו	adverb and plural noun and 3ms suffix, “all his prophets/each one of his prophets”
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root אָמַר 3rd person masculine singular; “Then/ And/ So he said.”
תַּפְתֵּה	piel imperfect (2ms) “you shall persuade/deceive/convince/fool”
וְגַם־תִּזְכָּל	conjunction and conjunction and qal imperfect (2ms) “and also/then also/then again/be able to/prevail/overcome”
צֵא	qal imperative (ms) “go out/move on/go forward/step out”
וַעֲשֵׂה־כֵן	conjunction and qal imperative (ms) and adverb, “and do/perform as such/so/thus”

And the LORD said to him, With what? And he said, I will go out, and I will be a lying spirit in the mouth of all his prophets. And he said, You should convince him, and prevail also: go out, and do so.

1 Kings 22:23

וַעֲתָה הִנֵּה נָתַן יְהוָה רוּחַ שֶׁקֶר בְּפִי כָל־נְבִיאָיו אֵלֶּה
וַיְהִי דְבַר עָלֶיךָ רָעָה:

וַעֲתָה	conjunction and adverb, “and now/so then/and therefore”
הִנֵּה	interjection, “look/ behold/see”
נָתַן	qal perfect (3ms) “he has given/he has set/he has commissioned/he has directed”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
רוּחַ	noun, “a spirit”
שֶׁקֶר	lie/false/deceptive/wrong/vain”
בְּפִי	preposition and noun construct, “in/by/with (the) mouth of”
כָּל־נְבִיאָיו	adverb and plural noun and 2ms suffix, “all your prophets/each of your prophets”
אֵלֶּה	demonstrative adjective “these”
וַיְהִי	conjunction and proper noun, “and (the) Lord”
דְּבַר	piel perfect (3ms) “He has said/spoken/declared”
עָלֶיךָ	preposition and 2ms suffix, “on/upon/over you”
רָעָה:	noun, “evil/bad/destruction/negative/trouble/disaster”

Now therefore, look, the LORD has put a lying spirit in the mouth of all these your prophets, and the LORD has spoken disaster concerning you.

1 Kings 22:24

וַיֵּגֶשׁ זְדַקְיָהוּ בֶן-כְּנַעֲנָה וַיִּכֶּה אֶת-מִיכָיָהוּ עַל-הַלְּחִי
וַיֹּאמֶר אֵי-זֶה עֶבֶר רוּחַ-יְהוָה מֵאֵתִי לְדַבֵּר אִתְּךָ:

וַיֵּגֶשׁ	וַיֵּגֶשׁ particle conjunction (waw consec) qal imperfect , verb root: נגש 3rd person masculine singular; "Then/ And/ So he stepped forward/stepped up/came forward."
זְדַקְיָהוּ	proper noun, no gender no number no state, "Zedekiah,"
בֶּן-כְּנַעֲנָה	a noun in construct with a proper noun, "son of Chenaanah,"
וַיִּכֶּה	וַיִּכֶּה particle conjunction (waw consec) qal imperfect , verb root: נכה 3rd person masculine singular; "Then/ And/ So he slapped/struck/battered."
אֶת-מִיכָיָהוּ	object marker and proper noun, "Micaiah,"
עַל-הַלְּחִי	preposition and article and noun, "on/upon/over the cheek/face"
וַיֹּאמֶר	וַיֹּאמֶר particle conjunction (waw consec) qal imperfect , verb root: אמר 3rd person masculine singular; "Then/ And/ So he said."
אֵי-זֶה	interrogation and adjective "where...this/which way...this"
עֶבֶר	qal perfect 3ms, "he (it) went/left"
רוּחַ-יְהוָה	noun construct and proper noun, "spirit of the Lord"
מֵאֵתִי	preposition and 1cs suffix, 'From me'
לְדַבֵּר	infinitive construct (preposition and verb) "to speak/talk/communicate"
אִתְּךָ	preposition and 2ms suffix, "with/to/through you"

But Zedekiah the son of Chenaanah went near, and struck Micaiah on the cheek, and said, Which way did the Spirit of the LORD go from me to speak to you?

1 Kings 22:25

וַיֹּאמֶר מִיכָיָהוּ הִנֵּה רְאָה בַּיּוֹם הַזֶּה אֲשֶׁר תִּבְּא חָדָר בְּחָדָר לְהַחֲבֹה:

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction (waw consec) qal imperfect , verb root: אמר 3rd person masculine singular; "Then/ And/ So he said."
מִיכָיָהוּ	proper noun "Micaiah"
הִנֵּה	interjection, "look/see/lo/behold"
רְאָה	qal participle (Ms) "you (are) seeing"
בַּיּוֹם	preposition and noun "in/by/with (within) (the) day/this day/today"

הַהוּא	article and adjective “(the) that”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
תָּבֹא	qal imperfect (2ms) “you shall go/move”
חֲדָר	noun, “on inner (chamber)”
בְּחֲדָר	preposition and noun “in/by/with/within a chamber”
לְהַחֲבֹה:	qal infinitive (preposition and verb) “to hide”

And Micaiah said, Look, you shall see in that day, when you shall go into an inner chamber to hide yourself.

1 Kings 22:26

וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל קַח אֶת־מִיכָיָהוּ וְהָשִׁיבֵהוּ אֶל־אֲמֹן
שַׂר־הָעִיר וְאֶל־יֹאשׁ בֶּן־הַמֶּלֶךְ:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperf. verb root: אמר 3rd person masculine singular; “Then/ And/ So he said.”
מֶלֶךְ	noun construct, “(the) king of”
יִשְׂרָאֵל	proper noun; “Israel,”
קַח	qal imperative (ms) “seize/get hold/catch/take hold of”
אֶת־מִיכָיָהוּ	object marker and proper noun, “Micaiah”
וְהָשִׁיבֵהוּ	conjunction and qal imperative (ms) and 3ms suffix, ‘and return him/take him back/bring him back”
אֶל־אֲמֹן	preposition and proper noun, “to/unto Amon”
שַׂר־הָעִיר	noun construct and article and noun, “governor/official of the city”
וְאֶל־יֹאשׁ	conjunction and preposition and proper noun, “and to/unto Joash”
בֶּן־הַמֶּלֶךְ:	noun construct and article and noun, “son of the king”

And the king of Israel said, Seize Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

1 Kings 22:27

וַאֲמַרְתָּ כֹּה אָמַר הַמֶּלֶךְ שִׁימוּ אֶת־זֶה בֵּית הַכֶּלָּא
וְהֶאֱכִילֵהוּ לֶחֶם לֶחֶץ וְגַמִּים לֶחֶץ עַד בֹּאִי בְשָׁלוֹם:

וַאֲמַרְתָּ	וְ particle conjunction (waw consec) qal perfect , verb root: אמר 3rd person masculine singular; “Then/ And/ So you will say.”
כֹּה	adverb, “thus/so”

אָמַר	verb root: אָמַר qal perfect 3rd person masculine singular; "he said."
הַמֶּלֶךְ	article and noun, "the king"
שִׁמוּ	qal imperative (ms) "put"
אֶת־זֶה	object marker and adjective, "this (one)"
בֵּית	noun, "house"
הַכֶּלֶא	article and noun, "(into) the prison/confinement/imprisonment"
וְהֵאכִילֵהוּ	conjunction and qal imperative (mp) and 3ms suffix, "and feed him/provide him (with) food"
לֶחֶם	noun, "bread/(of) bread"
לַחֲץ	noun, "sorrow/oppression/affliction/pain"
וּמַיִם	conjunction and noun, "and water"
לַחֲץ	noun, "sorrow/oppression/affliction/pain"
עַד	preposition "until/till/up to"
בֹּאִי	qal infinitive construct and 1cs suffix, "to (I) return/come back"
בְּשָׁלוֹם:	preposition and noun, "in/by/with peace"

And say, This is what the king says, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

1 Kings 22:28

28 וַיֹּאמֶר מִיכָיְהוּ אֶם־שׁוּב תָשׁוּב בְּשָׁלוֹם לֹא־דָבַר יְהוָה
בִּי וַיֹּאמֶר שְׁמָעוּ עַמִּים כָּלָם:

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מִיכָיְהוּ	proper noun, "Micaiah"
אֶם־שׁוּב	qal infinitive "if you return/come back"
תָשׁוּב	qal imperfect (2ms) "you shall return" ⁴⁷
בְּשָׁלוֹם	preposition and noun, "in/by/with peace"
לֹא־דָבַר	negative and qal perfect, "he did not speak/declare (His word)"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
בִּי	preposition prefixed to a 1 st person masculine singular suffix, "in/ by/ with me,"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person

⁴⁷ This can be translated as "if you indeed return."

שָׁמְעוּ	masculine singular; "Then/ And/ So he said."
עַמִּים	qal imperative (mp) "hear/listen"
כָּלֶם:	plural noun "inhabitants/citizens/peoples"
	noun construct and 3mp suffix, "everyone/each one of them"

And Micaiah said, If you return at all in peace, the LORD has not spoken by me. And he said, Listen, O people, each one of you.

1 Kings 22:29

וַיַּעַל מֶלֶךְ־יִשְׂרָאֵל וַיהוֹשָׁפָט מֶלֶךְ־יְהוּדָה רָמֹת גִּלְעָד: 29

וַיַּעַל	conjunction (waw consecutive) and qal imperfect (3ms) "then/and so he went up"
מֶלֶךְ־יִשְׂרָאֵל	noun construct and proper noun, "King of Israel"
וַיהוֹשָׁפָט	conjunction and proper noun, "and Jehoshaphat"
מֶלֶךְ־יְהוּדָה	noun construct and proper noun, "king of Judah"
רָמֹת	proper noun, "Ramoth"
גִּלְעָד:	proper noun, "Gilead"

So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

1 Kings 22:30

וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל אֶל־יְהוֹשָׁפָט הִתְחַפֵּשׂ וּבֹא בַּמִּלְחָמָה וְאַתָּה לְבָשׁ בְּגָדֶיךָ וַיִּתְחַפֵּשׂ מֶלֶךְ יִשְׂרָאֵל וַיָּבֹא בַּמִּלְחָמָה: 30

וַיֹּאמֶר	particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
מֶלֶךְ	noun construct, "king of"
יִשְׂרָאֵל	proper noun, "Israel"
אֶל־יְהוֹשָׁפָט	preposition and proper noun, "to/unto Jehoshaphat"
הִתְחַפֵּשׂ	qal imperfect (1cs) "I will disguise/cover/conceal/hide (myself)"
וּבֹא	qal infinitive "and go/enter/move"
בַּמִּלְחָמָה	preposition and article and noun, "in/by/with the war/battle"
וְאַתָּה	conjunction and 2ms suffix, 'and/then/so you"
לְבָשׁ	qal imperative (ms) "put on/wear/clothe yourself"
בְּגָדֶיךָ	prep. and plural noun and 2ms suffix, 'in/by wityh your clothes/garment/robes"
וַיִּתְחַפֵּשׂ	conjunction (waw consecutive) and qal imperfect (3ms) "and he disguised/

מֶלֶךְ	covered/concealed/hid"
יִשְׂרָאֵל	noun construct, "(the) king of"
וַיָּבֹא	proper noun; "Israel,"
בְּמִלְחָמָה:	conjunction (waw consecutive) and qal imperf. (3ms) "so/and/then he went/moved"
	preposition and article and noun, "in/by/with/into the battle/war/fight"

And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but you put on your robes. And the king of Israel disguised himself, and went into the battle.

1 Kings 22:31

וּמֶלֶךְ אֲרָם צִוָּה אֶת־שָׂרֵי הָרֶכֶב אֲשֶׁר־לוֹ שְׁלֹשִׁים וּשְׁנַיִם לֵאמֹר	31
לֹא תִלָּחֲמוּ אֶת־קָטָן וְאֶת־גָּדוֹל כִּי אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ:	
וּמֶלֶךְ	conjunction and noun, "but/then/and/so"
אֲרָם	proper noun, "Aram/Syria"
צִוָּה	piel perfect (3ms) "he commanded/ordered/instructed/directed"
אֶת־שָׂרֵי	object marker and noun construct "Officials/leaders/commanders"
הָרֶכֶב	article and noun "The chariot"
אֲשֶׁר־לוֹ	relative pronoun with a preposition prefixed to a 3rd person masculine singular suffix, "which/ that, is to/ unto him,"
שְׁלֹשִׁים	article and noun "The chariot"
וּשְׁנַיִם	conjunction and numeral, "and two"
לֵאמֹר	particle preposition; verb root: אָמַר qal infinitive; "to say."
תִּלָּחֲמוּ	niphal imperfect (2mp) "you shall fight/focus you war"
אֶת־קָטָן	object marker and noun, "(neither) small/insignificant/weak"
וְאֶת־גָּדוֹל	conjunction and object marker and noun "(nor)/and great/powerful/strong"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
אִם־אֶת־מֶלֶךְ	conjunction and object maker and noun construct "only (the) king of"
יִשְׂרָאֵל	proper noun; "Israel,"
לְבַדּוֹ:	preposition and noun construct and 3ms "(and)/to his alone"

But the king of Syria commanded his thirty and two captains that exercise rule over his chariots, saying, Do not fight with small or great, except only with the king of Israel.

1 Kings 22:32

וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב אֶת־יְהוֹשָׁפָט וְהֵמָּה אָמְרוּ אֶךְ
מֶלֶךְ־יִשְׂרָאֵל הוּא וַיִּסְרוּ עָלָיו לְהִלָּחֵם וַיִּזְעַק יְהוֹשָׁפָט׃

וַיְהִי	! particle conjunction (waw consec) and qal imperfect, verb root: הִיחַ 3rd person masculine singular, apocopated, "Then/So/And it came to pass/it happened"
כִּרְאוֹת	qal infinitive construct (preposition and verb) "when they saw/realized/noticed/perceived"
שָׂרֵי	noun construct, "(the) captains/commanders/officials/leaders of"
הָרֶכֶב	article and noun, "The chariot"
אֶת־יְהוֹשָׁפָט	object marker and proper noun, "Jehoshaphat"
וְהֵמָּה	conjunction and 3mp suffix, 'and they'
אָמְרוּ	qal perfect, verb root: אָמַר 3rd person masculine plural; "they said."
אֶךְ	adverb, "surely/indeed/truly/rightly"
מֶלֶךְ־יִשְׂרָאֵל	noun construct and proper noun, "(the) king of Israel"
הוּא	pronoun (3ms) "he"
וַיִּסְרוּ	conjunction (waw consecutive) and qal imperf. (3mp) "then/and/so they turned aside/of/away/they stopped"
עָלָיו	preposition and 3ms suffix, "on/upon/over/against him"
לְהִלָּחֵם	qal infinitive construct, "to fight/to battle"
וַיִּזְעַק	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so he cried/shouted"
יְהוֹשָׁפָט׃	proper noun "Jehoshaphat"

So it happened that when the captains of the chariots saw Jehoshaphat, they said, Surely it is the king of Israel. And they turned aside to fight against him: but Jehoshaphat cried out.

1 Kings 22:33

וַיְהִי כִּרְאוֹת שָׂרֵי הָרֶכֶב כִּי־לֹא־מֶלֶךְ יִשְׂרָאֵל הוּא וַיִּשְׁבּוּ מֵאַחֲרָיו׃

וַיְהִי	! particle conjunction (waw consec) and qal imperfect, verb root: הִיחַ 3rd person masculine singular, apocopated, "Then/So/And it came to pass/it happened"
כִּרְאוֹת	qal infinitive construct (prep and verb) "when they saw/noticed/realized/observed"
שָׂרֵי	noun construct "(the) captains/commanders/officials/leaders"

הָרֶכֶב	article and noun “the chariots”
כִּי־לֹא־מֶלֶךְ	conj. and negative and noun construct, “indeed/truly/really/rightly not (the) king of”
יִשְׂרָאֵל	proper noun; “Israel,”
הוּא	pronoun (3cs) “he is”
וַיִּשׁוּבוּ	conj. (waw consecutive) and qal imperfect (3mp) “then/and/so they turned aside/returned”
מֵאַחֲרָיו׃	preposition and preposition and 3ms suffix, ‘from after him/from following/pursuing him”

So it happened that when the captains of the chariots realized that it was not the king of Israel, they turned back from pursuing him.

1 Kings 22:34

וַאִישׁ מִשָּׁךְ בִּקְשֵׁת׃ לְתֻמּוֹ וַיִּכֶּה אֶת־מֶלֶךְ יִשְׂרָאֵל בֵּין הַדְּבָקִים וּבֵין הַשָּׂרִיט׃ וַיֹּאמֶר לְרֶכְבּוֹ הִפְךָ יָדְךָ וְהוֹצִיאֲנִי מִן־הַמַּחֲנֶה כִּי הִחֲלִיתִי׃ ³⁴	
וַאִישׁ	conjunction and noun, “and a man/and a (certain) man”
מִשָּׁךְ	qal perfect, “he drew/pulled/picked”
בִּקְשֵׁת	preposition and article and noun, “in/by/with the bow”
לְתֻמּוֹ	preposition and noun and 3ms suffix, “to/for his aim/focus”
וַיִּכֶּה	conjunction (waw consecutive) and hiphil imperfect (3ms) “then/and he smoke/struck/hit”
אֶת־מֶלֶךְ	object marker and noun construct, “(the) king of”
יִשְׂרָאֵל	proper noun; “Israel,”
בֵּין	preposition “between/within”
הַדְּבָקִים	article and plural, “the joints”
וּבֵין	conjunction and preposition “and between/within”
הַשָּׂרִיט׃	article and noun, “the armor”
וַיֹּאמֶר	וַיֹּאמֶר 3rd person masculine singular; “Then/ And/ So he said.”
לְרֶכְבּוֹ	preposition and noun and 3ms suffix, ‘to/unto his charioteer/riders”
הִפְךָ	qal imperative (ms) “turn”
יָדְךָ	noun and 2ms suffix, “your head”
וְהוֹצִיאֲנִי	conjunction and qal imperative and 1cs suffix, “and carry/take me”

מִן־הַמַּחֲנֶה	preposition and article and noun, "from the host/army/soldiers"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
הַחֲלִיתִי:	hophal perfect (1cs) "I am wounded/weakened"

And a certain man drew a bow at a venture, and struck the king of Israel between the joints of the harness: therefore he said to the driver of his chariot, Turn your hand, and carry me out of the gathering; for I am wounded.

1 Kings 22:35

35 וַתֵּעָלֶה הַמִּלְחָמָה בַּיּוֹם הַהוּא וְהַמֶּלֶךְ הָיָה מַעֲמֹד בַּמְּרֻכָּבָה
נָכַח אֲרָם וַיָּמָת בָּעֶרֶב וַיִּצֶק דָּם־הַמָּכָה אֶל־חִיק הָרֶכֶב:

וַתֵּעָלֶה	conjunction (waw consecutive) and qal imperfect (3cs) "then/and she (it) went up/increased/became fierce"
הַמִּלְחָמָה	article and noun, "the war/fight/battle"
בַּיּוֹם	preposition and noun, "in (the) day/this day/today"
הַהוּא	article and adjective "(the) that"
וְהַמֶּלֶךְ	conjunction and article and noun "and the king"
הָיָה	qal perfect, verb root: הָיָה 3rd person masculine singular, "he/ it came to pass/ happened"
מַעֲמֹד	hophal participle "he was stayed/remaining"
בַּמְּרֻכָּבָה	preposition and article and noun, "in/by/within the chariot"
נָכַח	preposition "in (the) front/in front of"
אֲרָם	proper noun, "Aram (the Arameans)/Syria (Syrians)"
וַיָּמָת	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so he died"
בָּעֶרֶב	preposition and noun, "in/by/within (the) evening"
וַיִּצֶק	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so it/he poured out/draind out"
דָּם־הַמָּכָה	noun construct and article and noun, "blood of (from) the wound"
אֶל־חִיק	preposition and noun construct, "to/unto/towards (the) lap of"
הָרֶכֶב:	article and noun, "the chariot"

And the fight increased that day: and the king was made to remain in his chariot against the Syrians, and died at evening: and the blood spilled out of the wound into the inner part of the chariot.

1 Kings 22:36

וַיַּעֲבֹר הַרְנָה בַּמַּחֲנֶה כָּבֵא הַשֶּׁמֶשׁ לֵאמֹר אִישׁ אֶל-עִירוֹ וְאִישׁ אֶל-אֶרְצוֹ: ³⁶

וַיַּעֲבֹר	conjunction (waw consecutive) and qal imperfect (3ms) "and/then (he) it went across/came across"
הַרְנָה	article and noun, "the herald/cry/proclamation/announcement"
בַּמַּחֲנֶה	preposition and article and noun "in/by/within the camp/field"
כָּבֵא	qal infinitive construct, "to bring/to go/to leave"
הַשֶּׁמֶשׁ	article and noun, "the evening/the sunset"
לֵאמֹר	particle preposition, verb root: אָמַר qal infinitive construct; "to say."
אִישׁ	a singular masculine noun, "a man/every man/each man"
אֶל-עִירוֹ	preposition and noun construct and 3ms suffix, "to/unto his city"
וְאִישׁ	conjunction and noun "and a man/and every man"
אֶל-אֶרְצוֹ:	preposition and noun construct and 3ms suffix, "to/unto his land/territory/area/town"

And there went an announcement throughout the gathering about the sunset, saying, Every man to his city, and every man to his own country.

1 Kings 22:37

וַיָּמָת הַמֶּלֶךְ וַיָּבֹא שְׁמֶרֶון וַיִּקְבְּרוּ אֶת-הַמֶּלֶךְ בְּשְׁמֶרֶון: ³⁷

וַיָּמָת	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/so he died"
הַמֶּלֶךְ	article and noun, "the king"
וַיָּבֹא	conjunction (waw consecutive) and hophal imperfect (3ms) "then/and/so he was brought (to)"
שְׁמֶרֶון	proper noun, "Samaria"
וַיִּקְבְּרוּ	conjunction (waw consecutive) and qal imperfect (3ms) "Then/and/so he was buried/interred"
אֶת-הַמֶּלֶךְ	object marker and article and noun "the king"
בְּשְׁמֶרֶון:	preposition and proper noun, "in/by/within Samaria"

So the king died, and was brought to Samaria; and they buried the king in Samaria.

1 Kings 22:38

וַיִּשְׁטֹף אֶת-הָרֶכֶב עַל בְּרֶכֶת שְׁמֶרֶון וַיִּלְקֹוּ הַכְּלָבִים ³⁸

אֶת-דָּמּוֹ וְהַזֵּנוֹת רָחְצוּ כְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר:

וַיִּשְׁטֹף	conjunction (waw consecutive) and qal imperfect (3ms) "Then/and he wasted of"
-------------	---

אֶת־הָרֶכֶב	object marker and article and noun, "The chariot"
עַל	preposition prefixed to a 3rd person masculine singular suffix, "upon,"
בְּרֶכֶת	noun construct, "a pool/pond of"
שָׁמְרוֹן	proper noun, "Samaria"
וַיִּלְקְוּ	conjunction (waw consec) and qal imperf. (3cp) "then/and they lapped/licked up"
הַכְּלָבִים	article and plural noun "the dogs"
אֶת־דָּמוֹ	object marker and noun and 3ms suffix, 'his blood"
וְהַזְנוֹת	conjunction and article and noun "and the answer (of him)"
רָחֲצוּ	qal perfect 3cp "they washed/bathed"
כְּדָבָר	preposition and noun construct "according to/like/as (the) word of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
דִּבֶּר:	qal perfect (3ms) "He spoke/he said/he declared"

And someone washed the chariot and his armour in the pool of Samaria; and the dogs licked up his blood; according to the word of the LORD which he spoke.

1 Kings 22:39

וַיִּתֵּר ³⁹ דְּבָרֵי אַחָאָב וְכָל־אֲשֶׁר עָשָׂה וּבֵית הַשֵּׁן אֲשֶׁר בָּנָה וְכָל־הָעָרִים אֲשֶׁר בָּנָה הֲלֹוא־הֵם כְּתוּבִים־עַל־סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:	
וַיִּתֵּר	conjunction and noun construct, "now/but the remainder/rest"
דְּבָרֵי	plural noun construct, "(the) things/words/acts/deeds"
אַחָאָב	proper noun, "Ahab"
וְכָל־אֲשֶׁר	conjunction and adverb and relative pronoun "and all which/that"
עָשָׂה	qal perfect (3ms) "he did/made/performed"
וּבֵית	conjunction and noun construct, "and (the) house of"
הַשֵּׁן	noun, "Ivory"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בָּנָה	qal perfect (3ms) "he built/constructed/put up"
וְכָל־הָעָרִים	conjunction and adverb and article and plural noun, "and all the cities"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בָּנָה	qal perfect (3ms) "He built/constructed/put up"
הֲלֹוא־הֵם	interrogation and negative and pronoun 3ms "are these/they not"

כְּתוּבִים	qal passive participle (mp written documented)
עַל־סֵפֶר	preposition and noun construct “in front of/upon/on/over/in”
דְּבָרֵי	plural noun construct, “(the) things/acts/words of”
הַיָּמִים	article and plural noun, “the days”
לְמַלְכֵי	preposition and plural noun construct “to/for (of) (the) kings of”
יִשְׂרָאֵל:	proper noun, no gender no number no state, “Israel”

Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

1 Kings 22:40

וַיָּשָׁכֶב אֶחָאָב עִם־אֲבֹתָיו וַיִּמְלֹךְ אַחֲזִיָּהּ בְּנוֹ תַּחְתָּיו: ⁴⁰

וַיָּשָׁכֶב	conjunction (waw consecutive) and qal imperfect (3ms), “then/and/so he died”
אֶחָאָב	proper noun, “Ahab”
עִם־אֲבֹתָיו	preposition and plural noun and 3ms suffix, ‘with his fathers/ancestors/forefathers”
וַיִּמְלֹךְ	conjunction (waw consecutive) and qal imperf. (3ms) “then/and he became king”
אַחֲזִיָּהּ	proper noun, “Ahaziah”
בְּנוֹ	noun and 3ms suffix, “His son”
תַּחְתָּיו:	noun and 3ms suffix, “in place of him/in his stead”

So Ahab died just like his fathers; and Ahaziah his son succeeded him.

1 Kings 22:41

וַיְהִי־וַשְׁפָּט בֶּן־אָסָא מֶלֶךְ עַל־יְהוּדָה בְּשָׁנָת אַרְבַּע לְאַחֲאָב מֶלֶךְ יִשְׂרָאֵל: ⁴¹

וַיְהִי־וַשְׁפָּט	conjunction and proper noun, “and/then/so Jehoshaphat”
בֶּן־אָסָא	noun construct and proper noun, “son/child of Asa”
מֶלֶךְ	qal perfect (3ms) “he became king/he be king”
עַל־יְהוּדָה	preposition and proper noun, “over/on/upon Judah”
בְּשָׁנָת	preposition and plural noun, “in/by/within (the) year(s)”
אַרְבַּע	numeral, “four/fourth”
לְאַחֲאָב	preposition and proper noun, “to/for Ahab”
מֶלֶךְ	noun construct, “King of”

יִשְׂרָאֵל: proper noun, "Israel"

And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

1 Kings 22:42

42 יְהוֹשָׁפָט בֶּן-שְׁלֹשִׁים וְחֲמִשׁ שָׁנָה בְּמָלְכוֹ וְעֶשְׂרִים וְחֲמִשׁ שָׁנָה
מָלַךְ בִּירוּשָׁלַם וְשֵׁם אִמּוֹ עֲזוּבָה בַת-שִׁלְחִי:

יְהוֹשָׁפָט proper noun, "Jehoshaphat"
בֶּן-שְׁלֹשִׁים noun construct ⁴⁸ and multiples of numeral, "three/thirty"
וְחֲמִשׁ conjunction and numeral, "and five"
שָׁנָה noun, "year"
בְּמָלְכוֹ qal infinitive (preposition and verb) "to reign/to rule"
וְעֶשְׂרִים conjunction and numeral, "twenty"
וְחֲמִשׁ conjunction and numeral, "and five"
שָׁנָה noun, "year"
מָלַךְ qal perfect (3ms) "he became king/he be king"
בִּירוּשָׁלַם preposition and proper noun, "In/by/within Jerusalem"
וְשֵׁם conjunction and noun "and (the) name"
אִמּוֹ noun and 3ms suffix, "his mother"
עֲזוּבָה proper noun, "Azubah"
בַּת-שִׁלְחִי noun construct and proper noun, "daughter of Shilhi"

Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

1 Kings 22:43

43 וַיֵּלֶךְ בְּכָל-דֶּרֶךְ אָסָא אָבִיו לֹא-סָר מִמֶּנּוּ לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה:

וַיֵּלֶךְ וַיֵּלֶךְ particle conjunction, from verb root: הֵלַךְ qal waw consec imperfect 3^d
masculine singular, apocopated; "Then/ So/ And he walked/ walked around/
wandered, moved back and forth, went away,"
בְּכָל-דֶּרֶךְ preposition and adverb and noun construct "in/by/with all (the) acts/ things/
words/ways"
אָסָא proper noun, "Asa"

⁴⁸ The meaning of this noun construct is unclear

אָבִיו	noun and 3ms suffix, "his father"
לֹא־סָר	negative and qal perfect (3ms) "he did not turn aside/turn off/remove"
מִמֶּנּוּ	preposition and 3ms suffix, "out of his/from his"
לַעֲשׂוֹת	qal infinitive (preposition and verb) to do/do act"
הַיָּשָׁר	article and noun, "the right/straight/correct"
בְּעֵינָיו	preposition and noun construct, "in/by/within the sight/before in the eyes of"
יְהוָה:	proper noun, no gender, no number, no state; "the Lord."

And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD:

1 Kings 22:4

44 אָךְ הַבִּמּוֹת לֹא־סָרוּ עוֹד הָעָם מִזִּבְחִים וּמִקְטָרִים בַּבִּמּוֹת:

אָךְ	adverb, "yet/surely/however/nevertheless"
הַבִּמּוֹת	article and noun, "the high places/the heights"
לֹא־סָרוּ	negative and qal perfect, 3cp, they were not taken/turned off/removed"
עוֹד	adverb, "for/ yet/surely/however/nevertheless"
הָעָם	article and noun, "the people."
מִזִּבְחִים	piel participle (mp), "sacrificing/slaughtering"
וּמִקְטָרִים	conjunction and piel participle (mp), "burning / offering incense,"
בַּבִּמּוֹת:	preposition and article and noun, 2in/by/with high places,"

Nevertheless the high places were not removed; because the people still offered and burnt incense but in the high places.

1 Kings 22:45

45 וַיַּשְׁלֵם יְהוֹשָׁפָט עִם־מֶלֶךְ יִשְׂרָאֵל:

וַיַּשְׁלֵם	conjunction (waw consecutive) and hiphil imperfect (3ms) "then/and he struck/made/built"
יְהוֹשָׁפָט	proper noun, "Jehoshaphat"
עִם־מֶלֶךְ	preposition and noun construct, "with (the) king of"
יִשְׂרָאֵל:	proper noun, "Israel"

And Jehoshaphat made peace with the king of Israel.

1 Kings 22:46

וַיֵּתֶר דְּבָרֵי יְהוֹשָׁפָט וּגְבוּרָתוֹ אֲשֶׁר-עָשָׂה וְאֲשֶׁר נִלְחָם הֲלֹא-הֵם כְּתוּבִים
עַל-סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה:

וַיֵּתֶר	conjunction and noun construct, "and/then (the) rest/remainder of"
דְּבָרֵי	noun construct, "(the) things/acts/works/words of"
יְהוֹשָׁפָט	proper noun, "Jehoshaphat"
וּגְבוּרָתוֹ	conjunction and noun construct and 3ms suffix "and his strength/might/power"
אֲשֶׁר-עָשָׂה	relative pronoun and qal perfect (3ms) "which/that/he did/performed"
וְאֲשֶׁר	conjunction and relative pronoun, "and which/that/how"
נִלְחָם	niphal perfect (3ms) "he warred/battled/fought"
הֲלֹא-הֵם	interrogation and negative and pronoun 3ms "are these/they not"
כְּתוּבִים	qal passive participle (mp written documented)
עַל-סֵפֶר	preposition and noun construct "in front of/upon/on/over/in"
דְּבָרֵי	plural noun construct, "(the) things/acts/words of"
הַיָּמִים	article and plural noun, "the days"
לְמַלְכֵי	preposition and plural noun construct "to/for (of) (the) kings of"
יְהוּדָה:	proper noun, no gender no number no state, "Judah"

Now the rest of the acts of Jehoshaphat, and his might that he demonstrated, and how he fought, are they not written in the book of the chronicles of the kings of Judah?

1 Kings 22:47

וַיֵּתֶר הַקֹּדֶשׁ אֲשֶׁר נִשְׁאַר בְּיָמֵי אָסָא אָבִיו בְּעַר מִן-הָאָרֶץ:

וַיֵּתֶר	conjunction and noun construct, "and/then/so (the) remnant/remainder of"
הַקֹּדֶשׁ	article and adjective, "cult prostitutes/sodomites"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
נִשְׁאַר	hiphal perfect (3ms) "he/it was left/remained/was left over"
בְּיָמֵי	preposition and plural noun construct, "in/by/with (the) day/time/period"
אָסָא	proper noun, "Asa"
אָבִיו	noun and 3ms suffix, "his father"
בְּעַר	piel perfect (3ms) "He removed/swept/got rid of"
מִן-הָאָרֶץ:	preposition and article and noun "from the land/soil/ground"

But the remnant of the sodomites, which were present in the days of his father Asa, he removed out of the land.

1 Kings 22:48

וּמֶלֶךְ אֵין בְּאֶדוֹם נֹצֵב מֶלֶךְ: ⁴⁸

וּמֶלֶךְ	conjunction and noun “and/then/so/because/for”
אֵין	adverb, “there was not/there did not exist/nothing/no”
בְּאֶדוֹם	preposition and proper noun, “in/by/within Edom”
נֹצֵב	noun, “an officer/official/a deputy”
מֶלֶךְ:	noun, “(was) king”

By this time there was no king in Edom: a deputy was king.

1 Kings 22:49

יְהוֹשָׁפָט (עָשָׂה) [עָשָׂה] אֲנִיּוֹת תַּרְשִׁישׁ לִלְכַּת אֹפִירָה לְזָהָב ⁴⁹
וְלֹא הָלַךְ כִּי־(נִשְׁבְּרָה) [נִשְׁבְּרוּ] אֲנִיּוֹת בְּעֶצְיוֹן גִּבְרִי:

יְהוֹשָׁפָט	proper noun “Jehoshaphat”
(עָשָׂה)	qal perfect (3ms) “He made/built/did” ⁴⁹
[עָשָׂה]	qal perfect (3ms) “he made/built did” ⁵⁰
אֲנִיּוֹת	plural noun, “ships/vessels”
תַּרְשִׁישׁ	proper noun, “Tarshish”
לִלְכַּת	qal infinitive construct (preposition and verb) to go/to travel (to)”
אֹפִירָה	proper noun, ‘Ophir”
לְזָהָב	preposition and noun, “to/for gold”
וְלֹא	a conjunction + adverb, a negation of a word, “and no/not/ neither,”
הָלַךְ	qal perfect (3ms) “he/it went”
כִּי־ (נִשְׁבְּרָה)	conjunction and niphil perfect (3ms) “for/because/since he broke/shattered” ⁵¹
[נִשְׁבְּרוּ]	niphil perfect (3ms) “for/because/since he broke/shattered” ⁵²
אֲנִיּוֹת	plural noun, “(the) ships”
בְּעֶצְיוֹן	proper noun, “Ezion”

⁴⁹ Kethib

⁵⁰ Qere

⁵¹ Kethib

⁵² Qere

גִּבֹרִי: proper noun, "Geber"

Jehoshaphat built ships of Tharshish to go to Ophir for gold: but they did not go; because the ships were broken at Eziongeber.

1 Kings 22:50

50 אִזְ אָמַר אַחֲזִיָּהּ בֶן־אָחָב אֶל־יְהוֹשָׁפָט יֵלְכוּ עִבְדֵי עִם־עֲבָדֶיךָ
בְּאֲנִיֹת וְלֹא אָבָה יְהוֹשָׁפָט:

אִזְ adverb, "Then/now"
אָמַר qal perfect (3ms) "He said/spoke/declared"
אַחֲזִיָּהּ proper noun, "Ahaziah"
בֶן־אָחָב noun construct and proper noun, "son/child of Ahab"
אֶל־יְהוֹשָׁפָט preposition and proper noun "to/unto Jehoshaphat"
יֵלְכוּ qal imperfect (3mp) "let them walk/move/go"
עִבְדֵי plural noun and 1cs suffix, 'My servants'
עִם־עֲבָדֶיךָ conjunction and plural noun and 2ms suffix, 'If/whether his servants'
בְּאֲנִיֹת preposition and article and plural noun "in/by/within the ship"
וְלֹא a conjunction + adverb, a negation of a word, "and no/not/ neither,"
אָבָה qal perfect (3ms) "he agreed/he consented/he accepted"
יְהוֹשָׁפָט: proper noun, "Jehoshaphat"

Then Ahaziah the son of Ahab said to Jehoshaphat, Let my servants go with your servants in the ships. But Jehoshaphat did not agree.

1 Kings 22:51

51 וַיָּשָׁכֶב יְהוֹשָׁפָט עִם־אֲבֹתָיו וַיִּקְבֹּר עִם־אֲבֹתָיו בְּעִיר דָּוִד
אָבִיו וַיִּמְלֹךְ יְהוֹרָם בְּנוֹ תַחְתָּיו:

וַיָּשָׁכֶב conjunction (waw consecutive) and qal imperfect (3ms) "then/and so he died"
יְהוֹשָׁפָט proper noun "Jehoshaphat"
עִם־אֲבֹתָיו preposition and noun and 3ms suffix, 'with his father/ancestor/grandfather'
וַיִּקְבֹּר conjunction (waw consecutive) and niphil imperfect (3ms) "then/and/so he was buried"
עִם־אֲבֹתָיו preposition and plural noun construct and 3ms suffix, "with his father/grandfather/ancestor"
בְּעִיר preposition and noun construct "in/by/within (the) city of"

דָּוִד	proper noun, "David"
אָבִיו	noun and 3ms suffix, 'His father'
וַיִּמְלֶךְ	conjunction (waw consec) and qal imperfect (3ms) "then/and/so he became/be king"
יְהוֹרָם	proper noun, "Jehoram"
בְּנוֹ	noun and 3ms suffix, 'his son/child'
תַּחֲתָיו:	preposition and 3ms suffix, "in/by/with his stead/instead of him/succeeded him"

And Jehoshaphat died just as his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son succeeded him.

1 Kings 22:52

52 אַחֲזִיָּהּ בֶן־אָחָב מֶלֶךְ עַל־יִשְׂרָאֵל בְּשָׁמְרוֹן בְּשָׁנָה שֶׁבַע
עָשָׂרָה לַיהוֹשָׁפָט מֶלֶךְ יְהוּדָה וַיִּמְלֶךְ עַל־יִשְׂרָאֵל שְׁנָתִים:

אַחֲזִיָּהּ	proper noun, "Ahaziah"
בֶּן־אָחָב	noun construct and proper noun, "son/child of Ahab"
מֶלֶךְ	qal perfect (3ms) "He became king/he be king"
עַל־יִשְׂרָאֵל	preposition and proper noun, "Over/upon Israel"
בְּשָׁמְרוֹן	preposition and proper noun "in/by/with Samaria"
בְּשָׁנָה	preposition and noun, "in/by/with year"
שֶׁבַע	numeral "seven"
עָשָׂרָה	numeral, "ten" (in addition to seven to make a seventeen)
לַיהוֹשָׁפָט	preposition and proper noun "to/in/with Jehoshaphat"
מֶלֶךְ	noun construct "king of"
יְהוּדָה	proper noun, "Judah"
וַיִּמְלֶךְ	conjunction (waw consecutive) and qal imperf. (3ms) "then/and he reigned/ruled"
עַל־יִשְׂרָאֵל	preposition and proper noun "on/upon/over Israel"
שְׁנָתִים:	noun and multiple of a numeral "two years"

Ahaziah the son of Ahab began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

1 Kings 22:53

53 וַיַּעַשׂ הָרַע בְּעֵינֵי יְהוָה וַיִּלְךְ בְּדֶרֶךְ אָבִיו וּבְדֶרֶךְ אִמּוֹ וּבְדֶרֶךְ
יָרֵבֶם בֶּן־נִבְטָאֵשׁ הַחֲטִיָּא אֶת־יִשְׂרָאֵל:

וַיַּעַשׂ	conjunction (waw consecutive) and qal imperfect (3ms) "Then/and he did/acted/performed"
הָרַע	article and noun "(the) evil/bad/wrong"
בְּעֵינֵי	preposition and noun construct, "in/by/with (the) eyes of/in the sight of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
וַיֵּלֶךְ	וְ particle conjunction, from verb root: הָלַךְ qal waw consec imperfect 3 rd masculine singular, apocopated; "Then/And/So he walked/ walked around/ wandered, moved back and forth, went away,"
בְּדֶרֶךְ	preposition and noun construct, "in/by/with (the) way of"
אָבִיו	noun and 3ms suffix, "his father"
וּבְדֶרֶךְ	conjunction and preposition and noun construct, "in/by/with (the) way of"
אִמּוֹ	noun and 3ms suffix, "his mother"
וּבְדֶרֶךְ	conjunction and preposition and noun construct, "in/by/with (the) way of"
יִרְבֵּעַם	proper noun, "Jeroboam"
בֶּן־נֶבַט	noun construct and proper noun, "son of Nebat"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
הָחָטִיא	qal infinitive construct (preposition and verb) "to sin/to do evil/to do wrong"
אֶת־יִשְׂרָאֵל:	preposition and noun, "with Israel,"

And he did evil before the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who did evil with Israel:

1 Kings 22:54

54 וַיַּעֲבֹד אֶת־הַבַּעַל וַיִּשְׁתַּחֲוֶה לוֹ וַיִּכְעַס אֶת־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
כָּכָל אֲשֶׁר־עָשָׂה אָבִיו:

וַיַּעֲבֹד	conjunction (waw consecutive) and qal imperfect (3ms) "then/and/for he served/ ministered (to)"
אֶת־הַבַּעַל	proper noun acting as a direct object, "the Baal/ Baal,"
וַיִּשְׁתַּחֲוֶה	conjunction and waw consec, piel imperfect verb; root שִׁתַּחֲוָה, 3 rd masculine singular, "Then/So/And he worshipped/sacrificed"
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
וַיִּכְעַס	conjunction and waw consec, qal imperfect verb; root כָּעַס 3 rd masculine singular, "Then/And he provoked"
אֶת־יְהוָה	proper noun acting as the direct object, "the Lord,"
אֱלֹהֵי	proper noun, no gender no number no state, "God of/ god of,"

יִשְׂרָאֵל	proper noun, no gender no number no state, "Israel,"
כְּכֹל	preposition and adverb, "according to/like/as all/just as"
אֲשֶׁר-עָשָׂה	relative pronoun and qal perfect (3ms) "which/that he did"
אָבִיו:	noun and 3ms suffix, 'His father/ancestor/predecessor'

For he served Baal, and worshipped him, and provoked the LORD God of Israel to anger, just as his father had done.

2 Kings 1:1

וַיִּפְשַׁע מוֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת אַחָאָב:

וַיִּפְשַׁע	conjunction (waw consecutive) and qal imperfect (3mp) "then/and they rebelled/revolted/rose against"
מוֹאָב	proper noun, "Moab"
בְּיִשְׂרָאֵל	preposition and proper noun, "in/by/with Israel"
אַחֲרֵי	preposition "after/behind/afterwards"
מוֹת	noun construct, "death of"
אַחָאָב:	proper noun, no gender no number no state, "Ahab,"

Then Moab rebelled against Israel after the death of Ahab.

2 Kings 1:2

² וַיִּפֹּל אַחֲזִיָּה בְּעַד הַשִּׁבְכָה בְּעִלְיָתוֹ אֲשֶׁר בְּשָׁמְרוֹן וַיִּחַל וַיִּשְׁלַח
מַלְאָכִים וַיֹּאמֶר אֲלֵהֶם לְכוּ דְרֹשׁוּ בְּבַעַל זְבוּב אֱלֹהֵי עֲקָרוֹן
אִם-אֲחִיָּה מַחְלִי זֶה:

וַיִּפֹּל	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he fell/collapsed"
אַחֲזִיָּה	proper noun, no gender no number no state, "Ahaziah,"
בְּעַד	preposition "away from/through/over/around/about"
הַשִּׁבְכָה	article and noun, "the latticework/net/grating"
בְּעִלְיָתוֹ	preposition and noun construct and 3ms suffix, "in/by/with upper room/upper chamber/roof-chamber"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
בְּשָׁמְרוֹן	preposition and proper noun, "in/by/with Samaria"
וַיִּחַל	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he became sick/became weak/ill/he was in pain"
וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms) "and/then he sent/sent"

מִלְאָכִים	away"
וַיֹּאמֶר	plural noun, "messengers/angels,"
וְ	particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֲלֵהֶם	preposition and 3mp suffix, "to/unto them"
לָכוּ	qal imperative (mp) "go/move/walk/travel"
דַּרְשׁוּ	qal imperative (mp) "inquire/seek/consult/ask"
בְּבַעַל	preposition and proper noun, "in/by/with Baal"
זְבוּב	proper noun, "zebug"
אֱלֹהֵי	proper noun in construct, "God of/ god of,"
עֶקְרוֹן	proper noun, no gender no number no state, "Ekron,"
אִם־אֶחְיֶה	conjunction and qal imperfect (1cs) "if/whether I will stay alive/I will live/ I will be well/I will recover"
מִחֲלִי	preposition and noun, "my illness/sickness/weakness"
זֶה:	adjective, "this/such"

And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and became sick: so he sent messengers, and said to them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

2 Kings 1:3

וַיִּמְלֹאךָ יְהוָה דְּבַר אֱלֹהֵי הַתִּשְׁבִּי קוּם עֲלֶה לִקְרֹאת מִלְאָכֵי
מֶלֶךְ־שַׁמְרוֹן וַדְּבַר אֱלֹהִים הַמִּבְלִי אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתֶּם
הַלְכִים לְדַרְשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן:

וַיִּמְלֹאךָ	conjunction and construct noun, "and/but a messenger/angel of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
דְּבַר	piel perfect, (3ms), "he declared/spoke/said"
אֶל־אֱלֹהֵיוֹ	preposition + proper noun, "to/ unto Elijah,"
הַתִּשְׁבִּי	article and proper noun, "the Tishbite/a citizen of Tishbe/from Tishbe"
קוּם	qal imperative (ms) "arise/get up/wake up"
עֲלֶה	qal imperative (ms) "ascend/move up/go up/climb up"
לִקְרֹאת	qal infinitive construct, (preposition and verb), "to meet/to intercept"
מִלְאָכֵי	plural noun construct, "(the) messengers/angels of"
מֶלֶךְ־שַׁמְרוֹן	noun construct and proper noun, "king of Samaria"

וּדְבַר	conjunction and qal imperative (ms), 'and say/declare/speak/announce'
אֲלֵהֶם	preposition and 3mp suffix, "to/unto them"
הַמִּבְלִי	interrogation and preposition and adverb "is it because of (the) reason that no/is it that no/is it by reason of no"
אֵין-אֱלֹהִים	possession (negative) + proper noun; "there exist not/ there is not a God/ god."
בְּיִשְׂרָאֵל	preposition + proper noun; "in Israel,"
אַתָּה	personal pronoun of 2 nd masculine singular, "you,"
הֹלְכִים	qal participle (mp) "you are walking/moving/traveling"
לְדַרְשׁ	qal infinitive construct (preposition and verb) "to inquire/consult/seek/ask"
בְּבַעַל זְבוּב	Preposition + proper noun; "by Baal-zebub,"
אֱלֹהֵי	proper noun in construct, "God of/ god of,"
עֶקְרוֹן	proper noun, no gender no number no state, "Ekron,"

Then the angel of the LORD said to Elijah the Tishbite, Arise, ascend to meet the messengers of the king of Samaria, and say to them, Is it not because there is not a God in Israel, that you go to enquire (by/from) Baalzebub the god of Ekron?

2 Kings 1:4

וְלִכְּן כֹּה-אָמַר יְהוָה הַמָּטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה כִּי מוֹת תָּמוּת וַיֵּלֶךְ אֵלֶיהָ:

וְלִכְּן	conjunction and adverb, "and therefore/and now/and so"
כֹּה-אָמַר	adverb and qal perfect (3ms), "thus/so he says/spoke/said"
יְהוָה	proper noun; "the Lord."
הַמָּטָה	article and noun, "the bed/couch"
אֲשֶׁר-עָלִיתָ	relative pronoun and qal perfect (2ms) "which/that you have climbed/mounted/ascended"
שָׁם	particle adverb, "there, thither,"
לֹא-תֵרֵד	negative and qal imperfect (2ms) "you will not descend/come down/recover"
מִמֶּנָּה	preposition and 3fs suffix, 'from her/it'
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
מוֹת	qal infinitive "die"
תָּמוּת	qal imperfect (2ms), "you will die"
וַיֵּלֶךְ	conjunction (waw consecutive) and qal imperf (3ms), "and/so/then/and he went"

away/ moved/walked away/departed/left"
אֱלִיָּהוּ: proper noun, no gender no number no state, "Elijah,"

Now therefore this is what the LORD says, You shall not descend from that bed on which you have climbed up, but shall surely die. And Elijah departed.

2 Kings 1:5

וַיָּשׁוּבוּ הַמַּלְאָכִים אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מַה־זֶּה שַׁבָּתָם:⁵

וַיָּשׁוּבוּ conjunction (waw consecutive) and qal imperfect (3mp) "and/then/so they returned/turned back/moved round"
הַמַּלְאָכִים article and plural noun, "the messengers/angels"
אֵלָיו particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
וַיֹּאמֶר וַ particle conjunction (waw consec) qal imperfect , verb root: **אמר** 3rd person masculine singular; "Then/ And/ So he said."
אֲלֵיהֶם preposition and 3mp suffix, "to/unto them"
מַה־זֶּה interrogation and adjective, "what/why is this/that/why is it that?"
שַׁבָּתָם: qal perfect (2ms) "you have turned back/returned/come back/turned round"

So when the messengers returned to him, he asked them, Why have you now returned?

2 Kings 1:6

**וַיֹּאמְרוּ אֵלָיו אִישׁ עָלָה לְקִרְאָתָנוּ וַיֹּאמֶר אֵלֵינוּ לָכוּ שׁוּבוּ
 אֶל־הַמֶּלֶךְ אֲשֶׁר־שָׁלַח אֲתָכֶם וּדְבַרְתֶּם אֵלָיו כֹּה אָמַר יְהוָה הַמֶּמְבֹּרֵךְ
 אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה שָׁלַח לְדָרֶשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֲקֵרוֹן
 לָכֵן הַמָּטָה אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרֵד מִמֶּנָּה כִּי־מוֹת תָּמוּת:**⁶

וַיֹּאמְרוּ וַ particle conjunction (waw consec) qal imperfect , verb root: **אמר** 3rd person masculine plural; "Then/ And/ So they said."
אֵלָיו particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אִישׁ masculine singular noun; "man,"
עָלָה qal perfect (3ms) "he ascended/climbed up/moved up"
לְקִרְאָתָנוּ qal infinitive construct (prep. and verb) and 1cpsuffix, "to declare/ announce/ say (to us)"
וַיֹּאמֶר וַ particle conjunction (waw consec) qal imperfect , verb root: **אמר** 3rd person masculine singular; "Then/ And/ So he said."

אֵלֵינוּ	preposition and 1cp suffix, "to/unto us"
לֵכוּ	qal imperative (mp) "go/move/walk/travel"
שׁוּבוּ	qal imperative (mp) "turn back/return/turn round"
אֶל-הַמֶּלֶךְ	preposition and article and noun "to/unto the king"
אֲשֶׁר-שָׁלַח	relative pronoun and qal perfect (3ms) "which/that/who (he) sent"
אֲתֶכֶם	object marker and 2mp suffix, "you"
וְדַבַּרְתֶּם	conjunction (waw consecutive) and piel perfect (2mp) "and you shall say/speak"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/towards/ unto him,"
כֹּה	adverb, "thus/so/therefore"
אָמַר	qal perfect, verb root: אָמַר 3rd person masculine singular; "he said."
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
הַמִּבְלִי	interrogation and preposition and adverb, 'Is it because of (the) reason/that no/is it that no/is it by reason of no"
אֵין-אֱלֹהִים	possession (negative) + proper noun; "there exist not/ there is not a God/ god."
בְּיִשְׂרָאֵל	preposition + proper noun; "in Israel,"
אַתָּה	personal pronoun of 2 nd masculine singular, "you,"
שֹׁלַח	qal participle (ms) "you are sending/escorting"
לְדַרֵּשׁ	qal infinitive construct (preposition and verb) "to inquire/to consult/to seek/to ask"
בְּבַעַל	Preposition + proper noun; "from Baal-,"
זְבוּב	"ze-bub."
אֱלֹהֵי	proper noun in construct, "God of/ god of,"
עֶקְרוֹן	proper noun; "Ekron,"
לָכֵן	adverb, "therefore/so/indeed/thus"
הַמֶּטָּה	article and noun, "the bed/couch"
אֲשֶׁר-עָלִיתָ	relative pronoun and qal perfect (2ms) "which/that/you have climbed/mounted/ascended"
שָׁם	particle adverb, "there, thither,"
לֹא-תֵרֵד	negative and qal imperfect (2ms) "you shall not descend/come down/recover"
מִמֶּנָּה	preposition and 3rs suffix, "from here"
כִּי-מוֹת	conjunction and qal infinitive "thus/and/so/therefore"
תָּמוּת:	qal imperfect (2ms) "you shall die"

And they said to him, a man came up to meet us, and said to us, Go, return to the king that sent you, and say to him, this is what the LORD says, Is it not because there is not a God in Israel, that you send to enquire of Baalzebub the god of Ekron? Therefore you shall not descend from that bed on which you have climbed up, but shall surely die.

2 Kings 1:7

וַיֹּדְבֶר אֱלֹהִים מָה מוֹשֶׁפֶּט הָאִישׁ אֲשֶׁר עָלָה לְקִרְאָתְכֶם וַיֹּדְבֶר
אֲלֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה:

וַיֹּדְבֶר	conjunction (waw consecutive) qal imperfect (3ms) "and/then he said/spoke"
אֱלֹהִים	preposition and 3mp suffix, "to/unto them"
מָה	interrogation, "what"
מוֹשֶׁפֶּט	noun construct, "manner of/type of/way of/kind of"
הָאִישׁ	article + a masculine singular noun; "the man,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עָלָה	qal perfect (3ms), "he ascended/climbed/came up/went up/moved up"
לְקִרְאָתְכֶם	qal infinitive construct (preposition and verb) and 2mp suffix "to call/to meet/to intercept you"
וַיֹּדְבֶר	conjunction (waw consecutive) and piel imperfect (3ms), "and he declared/announced/said/proclaimed"
אֲלֵיכֶם	preposition and 3ms suffix, "to/unto you"
אֶת־הַדְּבָרִים	object marker and article and plural noun, "the words/things"
הָאֵלֶּה:	article and demonstrative adjective "(the) these"

And he asked them, What kind of man was he that came up to meet you, and told you these words?

2 Kings 1:8

וַיֹּאמְרוּ אֵלָיו אִישׁ בַּעַל שֵׁעַר וְאִזּוֹר עוֹר אִזּוֹר בְּמִתְנִיּוֹ
וַיֹּאמֶר אֵלָיָה הַתְּשִׁבִי הוּא:

וַיֹּאמְרוּ	וַיֹּאמְרוּ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine plural; "Then/ And/ So they said."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אִישׁ	masculine singular noun; "a man,"
בַּעַל	noun construct, "a user/owner/possessor"
שֵׁעַר	noun, "hair"

וְאֶזְזֹר	conjunction and noun construct, "and a waist cloth/cloth of"
עֹר	noun, "a leather/hide/a skin"
אֶזְזֹר	qal passive participle (ms) "that is put on/girded/bound up/wrapped around the waist"
בְּמִתְנֵיוֹ	preposition and noun construct and 3ms "in/with/by his loins/girdle/hips/waist"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֵלִיָּה	proper noun, "Elijah/is Elijah"
תִּשְׁבִּי	article and proper noun, "the Tishbite/a citizen of Tishbe"
הוא	pronoun (3ms) "he/he himself/himself/that"

And they answered him, He was an hairy man, and wrapped with a girdle of leather around his waist. Then he said, It is Elijah from Tishbe.

2 Kings 1:9

וַיִּשְׁלַח אֵלָיו שָׂר־חֲמִשִּׁים וַיַּעַל אֵלָיו וַהֲנֶה יֹשֵׁב עַל־רֹאשׁ הָהָר וַיְדַבֵּר אֵלָיו אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דָּבָר רָדָה:

וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he sent"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
שָׂר־חֲמִשִּׁים	a noun construct + number/ numeral with masculine ending; "captain of fifty,"
וַיַּעַל	a conjunction + number/ numeral with a 3 rd masculine singular suffix; "his fifty,"
וַיַּעַל	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he went up/ ascended/moved up"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
וַהֲנֶה	conjunction and interjection "and behold/see/look/lo"
יֹשֵׁב	qal participle (ms) "he was sitting/he was seated"
עַל־רֹאשׁ	preposition and noun construct, "on/upon/over the head/top of"
הָהָר	article and noun, "the mountain"
וַיְדַבֵּר	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he said"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אִישׁ	masculine singular noun; "a man,"
הָאֱלֹהִים	proper noun + article, "God/ the gods,"

הַמֶּלֶךְ	article and noun, "the king"
וַיֹּדֶבֶר	piel perfect (3ms) "he says/said/declared/commanded/summoned"
רָדָה:	qal imperative (ms), "come down/descend/get down"

Then the king sent to him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spoke to him, You man of God, the king says, Come down.

2 Kings 1:10

¹⁰ וַיַּעֲנֵה אֵלִיָּהוּ וַיֹּדֶבֶר אֶל־שָׂר הַחֲמִשִּׁים וְאִם־אִישׁ אֱלֹהִים אֲנִי תֵרַד
אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתָךְ וְאֶת־חֲמִשֶּׁיךָ וְתֵרַד אֵשׁ מִן־הַשָּׁמַיִם
וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו:

וַיַּעֲנֵה	conj. (waw consecutive) and qal imperf. (3ms) "then/and he answered/ replied"
אֵלִיָּהוּ	proper noun, no gender no number no state, "Elijah,"
וַיֹּדֶבֶר	conjunction (waw consecutive) and piel imperfect (3ms) "and he declared/said/spoke"
אֶל־שָׂר	a preposition + noun construct ; "unto (the) captain of,"
הַחֲמִשִּׁים	article + number/ numeral with masculine ending; "the fifty,"
וְאִם־אִישׁ	conjunction + preposition + masculine singular noun; "and if a man,"
אֱלֹהִים	proper noun, no gender no number no state, "God/ the gods,"
אֲנִי	personal pronoun of the 1 st person; "I."
תֵּרַד	qal imperfect (3fs) [Jussive] "let it/her come/appear/descend/fall"
אֵשׁ	a noun; "fire,"
מִן־הַשָּׁמַיִם	a preposition construct + noun; "from heaven,"
וְתֹאכַל	וְ particle conjunction, verb root: אָכַל qal imperative 2 nd person feminine singular; "and she (it) should consume/ burn/ destroy,"
אֹתָךְ	2nd masculine singular, "you,"
וְאֶת־חֲמִשֶּׁיךָ	a conjunction + (object marker) construct + number/ numeral + 2nd masculine singular suffix acting as direct object; "and the fifty of you/ your fifty,"
וְתֵרַד	conjunction (waw consecutive) and qal imperfect (3fs) "then/and she came/ descended/appeared/fell"
אֵשׁ	a noun; "fire,"
אֵשׁ־אֱלֹהִים	a noun in construct with a proper noun, "fire of God,"
מִן־הַשָּׁמַיִם	a preposition construct + noun; "from heaven,"

וַתֹּאכַל	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person feminine singular; “and she (it) consumed/ burned/ destroyed,”
אֹתוֹ	3 rd masculine singular, “him,”
וְאַתְּ-חֲמִשִּׁי:	a conjunction + (object marker) construct + number/ numeral with a 3 rd masculine singular suffix acting a direct object; “and his fifty,”

And Elijah answered and said to the captain of fifty, If I am a man of God, then let fire come down from heaven, and destroy you and you fifty. And there came down fire from heaven, and consumed him and his fifty.

2 Kings 1:11

11 וַיָּשָׁב וַיִּשְׁלַח אֵלָיו שְׂרֵחַמְשִׁים אֲחֵר וְחֲמִשִּׁי וַיַּעַן וַיֹּדַבֵּר
אֵלָיו אִישׁ הָאֱלֹהִים כֹּה-אָמַר הַמֶּלֶךְ מְהֵרָה רֵדָה:

וַיָּשָׁב	conjunction (waw consecutive) and qal imperfect (3ms) “then/and he returned again/went back/turned back”
וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect (3ms) “then/and he sent”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
שְׂרֵחַמְשִׁים	a noun construct + number/ numeral with masculine ending; “captain of fifty,”
אֲחֵר	adjective “another/further/other/additional”
וְחֲמִשִּׁי	a conjunction + number/ numeral with a 3 rd masculine singular suffix; “his fifty,”
וַיַּעַן	conjunction (waw consecutive) and qal imperfect (3ms) [apocopated] “then/and he answered/replied”
וַיֹּדַבֵּר	conjunction (waw consecutive) and qal imperfect (3ms) “then/and he said”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
אִישׁ	masculine singular noun; “man,”
הָאֱלֹהִים	proper noun + article, “God/ the gods,”
כֹּה-אָמַר	adverb and qal perfect (3ms) “thus/so/now he said/spoke/declared/announced”
הַמֶּלֶךְ	article and noun “the king”
מְהֵרָה	adverb, “speedily/hurriedly/quickly”
רֵדָה:	qal imperative (ms) “come down/descend/get down”

Again also he sent to him another captain of fifty with his fifty. And he answered and said to him, O man of God, this is what the king had said, Come down quickly.

2 Kings 1:12

12 וַיַּעַן אֵלֶיהָ וַיֹּדַבֵּר אֲלֵיהֶם אִם־אִישׁ הָאֱלֹהִים אָנִי
תָּרַד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכַל אֹתְךָ וְאֶת־חֲמִשֶּׁיךָ וְתָרַד
אֵשׁ־אֱלֹהִים מִן־הַשָּׁמַיִם וְתֹאכַל אֹתוֹ וְאֶת־חֲמִשָּׁיו׃

וַיַּעַן	conjunction (waw consecutive) and qal imperfect (3ms) [apocopated] "so/then/and he answered/replied"
אֵלֶיהָ	particle preposition, plus 3rd person feminine singular pronominal suffix, "to/towards/ unto her,"
וַיֹּדַבֵּר	conjunction (waw consecutive) and qal imperfect (3ms) "so/then/and he said"
אֲלֵיהֶם	preposition and 3mp suffix, "to/unto them"
אִם־אִישׁ	preposition in construct with a masculine singular noun; "if a man,"
הָאֱלֹהִים	proper noun + article, "God/ the gods,"
אָנִי	personal pronoun of the 1 st person; "I."
תָּרַד	qal imperfect (3fs) [Jussive] "let her/it come/appear/fall/descend"
אֵשׁ	a noun; "fire,"
מִן־הַשָּׁמַיִם	a preposition construct + noun; "from heaven,"
וְתֹאכַל	וְ particle conjunction, verb root: אָמַר qal imperative 2 nd person fem. singular "and she (it) should consume/ burn/ destroy,"
אֹתְךָ	2nd masculine singular, "you,"
וְאֶת־חֲמִשֶּׁיךָ	a conjunction + (object marker) construct + number/ numeral + 2nd masculine singular suffix acting as direct object; "and the fifty of you/ your fifty,"
וְתָרַד	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he came/appeared/fell/descended"
אֵשׁ־אֱלֹהִים	a noun in construct with a proper noun, "fire of God,"
מִן־הַשָּׁמַיִם	a preposition construct + noun; "from heaven,"
וְתֹאכַל	וְ particle conjunction, verb root: אָמַר qal waw consec imperfect 3rd person feminine singular; "and she (it) consumed/ burned/ destroyed,"
אֹתוֹ	3 rd masculine singular, "him,"
וְאֶת־חֲמִשָּׁיו׃	a conjunction + (object marker) construct + number/ numeral with a 3 rd masculine singular suffix acting a direct object; "and his fifty,"

And Elijah answered and said to them, If I am a man of God, then let fire come down from heaven, and destroy you and your fifty. And the fire of God came down from heaven, and consumed him and his fifty.

2 Kings 1:13

וַיָּשָׁב וַיִּשְׁלַח שָׂר־חֲמִשִּׁים שְׁלֹשִׁים וַחֲמִשִּׁין וַיַּעַל וַיָּבֹא שָׂר־הַחֲמִשִּׁים	13
הַשְּׁלִישִׁי וַיִּכְרַע עַל־בְּרַכְיֹו לִנְגַד אֱלֹהֵיו וַיִּתְחַנֵּן אֵלָיו וַיִּדְבֵּר אֵלָיו	
אִישׁ הָאֱלֹהִים תִּיקֶר־נָא נַפְשִׁי וְנַפֶּשׁ עַבְדֶּיךָ אֵלֶּה חֲמִשִּׁים בְּעֵינֶיךָ:	
וַיָּשָׁב	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he returned/ went round/went back/again"
וַיִּשְׁלַח	conjunction (waw consecutive) and qal imperfect t(3ms) "and he sent"
שָׂר־חֲמִשִּׁים	a noun construct + number/ numeral with masculine ending; "captain of fifty,"
שְׁלֹשִׁים	a number/ numeral (with a masculine plural); "three/ a third,"
וַחֲמִשִּׁין	a conjunction + number/ numeral with a 3 rd masculine singular suffix; "his fifty,"
וַיַּעַל	ו particle conjunction, + waw consec imperfect 3rd person masculine singular + preposition; "and he (fell) upon, over,"
וַיָּבֹא	ו particle conjunction, verb root: בא qal waw consec imperfect 3rd person masculine singular; "then/ and he came/ went."
שָׂר־הַחֲמִשִּׁים	a noun construct + number/ numeral with masculine ending; "captain of fifty,"
הַשְּׁלִישִׁי	article + number/ numeral (with a masculine plural); "three/ a third,"
וַיִּכְרַע	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he knelt down/ fell down/crouched"
עַל־בְּרַכְיֹו	preposition and noun and (3ms) "on/upon his knees"
לִנְגַד	preposition and preposition "in front/opposite/before/in his presence"
אֱלֹהֵיו	proper noun, no gender no number no state, "Elijah,"
וַיִּתְחַנֵּן	conjunction (waw consecutive) and qal imperfect "then/and he pleaded/ begged/besought for favor or grace"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
וַיִּדְבֵּר	conjunction (waw consecutive) and piel imperfect (3ms) "then/and he said/ spoke/declared"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
אִישׁ	masculine singular noun construct, "man of"
הָאֱלֹהִים	proper plural noun + article, "God/ the gods,"
תִּיקֶר־נָא	interjection and qal imperfect (3ms) [Jussive] "please, let it/her (be) valued/ precious/honored"
נַפְשִׁי	noun and 1cs suffix, "my life/soul/throat/neck"
וְנַפֶּשׁ	conjunction and noun construct, "and (the) life/soul/throat of"

עֲבָדֶיךָ	plural noun and 3ms suffix, "your servants"
אלֵּהָ	adjective, "these"
חֲמִשִּׁים	number (multiple of five), "five/fifteen/fifty"
בְּעֵינֶיךָ:	preposition and noun and 3ms suffix, "in/by/with your eyes/presence/sight"

And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and pleaded with him, and said to him, O man of God, Please, let my life, and the life of these fifty your servants, be precious in your sight.

2 Kings 1:14

14 הִנֵּה יֵרְדָה אֵשׁ מִן־הַשָּׁמַיִם וַתֹּאכַל אֶת־שְׁנֵי שָׂרֵי הַחֲמִשִּׁים
הָרִאשֹׁנִים וְאֶת־חֲמִשִּׂיהֶם וְעַתָּה תִּקֶּר נַפְשִׁי בְּעֵינֶיךָ:

הִנֵּה	interjection "and behold/look/see/lo"
יֵרְדָה	qal perfect (3fs) "she (it) came down/descended/fell down/appeared"
אֵשׁ	a noun; "fire,"
מִן־הַשָּׁמַיִם	preposition and plural noun "from heaven/the heavens"
וַתֹּאכַל	conjunction (waw consecutive) qal imperfect (3fs) "and she/it consumed/devoured/burnt"
אֶת־שְׁנֵי	object marker and number, "two"
שָׂרֵי	plural noun "officers/officials/leaders/chiefs"
הַחֲמִשִּׁים	article + number/ numeral with masculine ending; "the fifty,"
הָרִאשֹׁנִים	article and adjective, "the first/earlier/former/preceding/previous"
וְאֶת־חֲמִשִּׂיהֶם	a conjunction + object marker (construct) + number/ numeral with 3 rd masculine plural suffix acting as direct object; "and fifty of them/ and their fifty,"
וְעַתָּה	conjunction and adverb, "but now/and now/from now/so now"
תִּקֶּר	qal imperfect 3fs [Jussive] "please let her/it (be) precious/valued/honored/favored"
נַפְשִׁי	noun and 1cs suffix, "my life/soul/throat/neck"
בְּעֵינֶיךָ:	a prep. + plural noun + 2 nd masculine singular suffix; "in/ by/ the eyes of you/ in your sight."

Look, fire came down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in your sight.

2 Kings 1:15

15 וַיֹּדֶבֶר מַלְאָךְ יְהוָה אֶל־אֵלִיָּהוּ רֹד אֹתוֹ אַל־תִּירָא מִפְּנֵי וַיָּקָם
וַיֵּרֶד אֹתוֹ אֶל־הַמֶּלֶךְ:

וַיֹּדֶבֶר	conjunction (waw consecutive) and piel imperfect (3ms) "then/and he said/spoke"
מַלְאָךְ	noun construct, "a messenger/an angel of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֶל־אֵלִיָּהוּ	preposition + proper noun, "to/ unto Elijah,"
רֹד	qal imperative (ms) "go down/move down/descend/get down"
אֹתוֹ	preposition and 3ms suffix, "with him"
אַל־תִּירָא	adverb (negative) and qal imperfect (2ms) "you shall not fear/you shall not be afraid"
מִפְּנֵי	preposition and plural noun construct and 3ems suffix, "from before his presence/sight/face"
וַיָּקָם	conj (waw consec) + qal imperf (3ms) "and he arose/got up"
וַיֵּרֶד	conj (waw consec) + qal imperf (3ms) "and he descended/came/went down"
אֹתוֹ	preposition and 3ms suffix, "with him"
אֶל־הַמֶּלֶךְ:	preposition and article and noun "to/unto the king"

Then the angel of the LORD said to Elijah, Go down with him: be not afraid of him. So he rose up, and went down with him to the king.

2 Kings 1:16

16 וַיֹּדֶבֶר אֵלָיו כֹּה־אָמַר יְהוָה יֵעַן אֲשֶׁר־שָׁלַחְתָּ
מַלְאָכִים לְדַרְשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן הַמִּבְלִי
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל לְדַרְשׁ בְּדַבְּרוֹ לָכֵן הַמָּטָה
אֲשֶׁר־עָלִיתָ שָׁם לֹא־תֵרֶד מִמֶּנָּה כִּי־מוֹת תָּמוּת:

וַיֹּדֶבֶר	conjunction (waw consecutive) and piel imperfect (3ms) "then/and he said/declared/spoke"
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
כֹּה־אָמַר	adverb and qal perfect (3ms) "thus/so/now he said/spoke/declared"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
יֵעַן	adverb, "because/since"
אֲשֶׁר־שָׁלַחְתָּ	relative pronoun and qal perfect (2ms) "whom/ who/ which/ that you have sent"

מִלְאָכִים	plural noun, "messengers/angels"
לְדַרֵּשׁ	qal infinitive (preposition and verb) "to seek/inquire/consult/ask"
בְּבַעַל	proper noun, "Baal"
זְבוּב	noun, "zebub"
אֱלֹהֵי	proper noun in construct, "God of/ (the) god of,"
עֶקְרוֹן	proper noun, no gender no number no state, "Ekron,"
הֲמַבְלִי	interrogation and prep. and adverb, "is it because of/is it that /is it by reason of"
אֵין-אֱלֹהִים	negative and proper noun, "there exist no/there is not/no God/a god"
בְּיִשְׂרָאֵל	preposition + proper noun, no gender no number no state, "in/ by/ with Israel,"
לְדַרֵּשׁ	qal infinitive construct (prep. and verb) "to inquire/to consult/to seek/to ask"
בְּדִבְרוֹ	preposition and noun and 3ms "In/by/with his word/thing"
לֵכֵן	adverb, "therefore/so/thus/indeed"
הַמֶּטֶה	article and noun, "the bed/couch"
אֲשֶׁר-עָלִיתָ	relative pronoun and qal perfect (2ms) 'which/that you have climbed/mounted/ascended"
שָׁם	particle adverb, "there, thither,"
לֹא-תֵרֵד	negative and qal imperfect (2ms) "you shall not descend/come down/recover"
מִמֶּנָּה	preposition and 3fs suffix, 'from her"
כִּי-מוֹת	conjunction and qal infinitive "thus/so /the/and"
תָּמוּת:	qal imperfect (2ms) "you shall die"

And he said unto him, This is what the LORD says, Since you have sent messengers to enquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? Therefore you shall not descend from that bed on which you have climbed up, but shall surely die.

2 Kings 1:17

17 וַיָּמָת כְּדָבָר יְהוָה | אֲשֶׁר-דִּבֶּר אֵלָיו וַיִּמְלֹךְ יְהוֹרָם | תַּחֲתָיו בַּשָּׁנָה
שְׁתַּיִם לַיהוֹרָם בֶּן-יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה כִּי לֹא-הָיָה לוֹ בֶּן:

וַיָּמָת	conjunction (waw consecutive) and qal imperfect (3ms) "then/and he died"
כְּדָבָר	preposition and noun construct, "according to/like/as (the) word of"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֲשֶׁר-דִּבֶּר	relative pronoun and qal perfect (3ms) "which/that/who he spoke/said/declared"

אֵלִיהוּ	proper noun, no gender no number no state, "Elijah,"
וַיִּמְלֹךְ	conjunction (waw consecutive) and qal imperf. (3ms) "then/and he became king"
יְהוֹרָם	proper noun, no gender no number no state, "Jehoram,"
תַּחְתּוֹ	preposition and (3ms) "instead of him/in his stead/after him"
בְּשָׁנָה	preposition and noun construct, "in/by/with (the) year"
שְׁתַּיִם	number (multiple of two) "two/twice/second"
לְיְהוֹרָם	preposition + proper noun, "to/ for Jehoram,"
בֶּן־יְהוֹשָׁפָט	noun in construct with a proper noun, "son of Jehoshaphat,"
מֶלֶךְ	noun construct, "king of"
יְהוּדָה	proper noun, no gender no number no state, "Judah,"
כִּי	particle conjunction; "for, if, that, when, indeed if, truly, but (rather), because, thus,"
לֹא־הָיָה	negative and qal perfect verb root: הָיָה 3rd person masculine singular, [apocopated], "it did not become/ take place/happen/ come to pass"
לוֹ	prep. prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
בֶּן:	noun, "a son"

So he died according to the word of the LORD which Elijah had spoken. And Jehoram succeeded him in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

2 Kings 1:18

18 וַיִּתֵּר דְּבָרֵי אַחֲזִיָּהוּ אֲשֶׁר עָשָׂה הָלֹא־הֵמָּה כְּתוּבִים עַל־סֵפֶר
דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל:

וַיִּתֵּר	conjunction and noun construct, "and the remainder/rest/remaining of"
דְּבָרֵי	plural noun construct, '(the) things/acts/words of'
אַחֲזִיָּהוּ	proper noun, no gender no number no state, "Ahaziah,"
אֲשֶׁר	relative pronoun, "whom/ who/ which/ that,"
עָשָׂה	qal perfect (3ms) "he did/he performed/he demonstrated"
הָלֹא־הֵמָּה	interrogation and negative and pronoun 3ms "are these/they not"
כְּתוּבִים	qal passive participle (mp written documented)
עַל־סֵפֶר	preposition and noun construct "in front of/upon/on/over/in"
דְּבָרֵי	plural noun construct, "(the) things/acts/words of"
הַיָּמִים	article and plural noun, "the days"

לְמַלְכֵי preposition and plural noun construct "to/for (of) (the) kings of"
 יִשְׂרָאֵל: proper noun, no gender no number no state, "Israel,"

Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

2 Kings 2:1

וַיְהִי בַּהֲעֲלוֹת יְהוָה אֶת־אֵלִיָּהוּ בַּסַּעֲרָה הַשָּׁמַיִם וַיֵּלֶךְ
 אֵלִיָּהוּ וְאֵלִישָׁע מִן־הַגִּלְגָּל:

וַיְהִי conjunction (waw consec) and qal imperfect, verb root: הִיָּה 3rd person masculine singular, [apocopated], "Then/So/And it came to pass/it happened,"
 בַּהֲעֲלוֹת infinitive construct (prep. and verb) "to seize/to raise/to take/to lift/to snatch"
 יְהוָה proper noun, no gender, no number, no state; "the Lord."
 אֶת־אֵלִיָּהוּ proper noun acting as a direct object, "Elijah,"
 בַּסַּעֲרָה prep. and article and noun, "in/by/with the whirlwind/storm/tempest/great wind"
 הַשָּׁמַיִם article + noun, "the heavens,"
 וַיֵּלֶךְ conjunction (waw consecutive) and qal imperf. (3ms) "then/and he went/walked away"
 אֵלִיָּהוּ proper noun, no gender no number no state, "Elijah,"
 וְאֵלִישָׁע conjunction + proper noun, no gender no number no state, "and Elisha,"
 מִן־הַגִּלְגָּל: preposition +proper noun, "from Gilgal,"

Then it happened that when the LORD would take up Elijah into heaven by a whirlwind, Elijah went with Elisha from Gilgal.

2 Kings 2:2

וַיֹּאמֶר אֵלִיָּהוּ אֶל־אֵלִישָׁע שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי עַד־בֵּית־אֵל
 וַיֹּאמֶר אֵלִישָׁע חִי־יְהוָה וְחִי־נַפְשִׁי אִם־אֶעֱזֹבְךָ וַיֵּרְדּוּ בֵּית־אֵל:

וַיֹּאמֶר particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
 אֵלִיָּהוּ proper noun, no gender no number no state, "Elijah,"
 אֶל־אֵלִישָׁע preposition + proper noun, no gender no number no state, "to/ unto Elisha,"
 שֶׁב־נָא qal imperative, verb root: שָׁב 2nd masculine singular + interjection; "Please/ I pray thee,tarry/ remain/ stay,
 פֹּה adverb; "here,"

כִּי	particle conjunction; “for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,”
יְהוָה	proper noun, no gender, no number, no state; “the Lord.”
שְׁלַחְנִי	verb root: שִׁלַּח qal perfect + 1st masculine singular suffix; “sent me,”
עַד-בֵּית-אֵל	preposition + proper noun, “to/ unto Bet-el (Bethel),”
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; “Then/ And/ So he said.”
אֵלִישָׁע	proper noun, no gender no number no state, “Elisha,”
חַי-יְהוָה	חַי a masculine singular noun construct with a proper noun, יְהוָה “As the Lord lives/ as God continues to rule,”
וְחַי-נַפְשְׁךָ	conjunction + construct noun + noun (independent) with 2 nd masculine singular pronominal suffix; “and (as) your soul lives/ is alive,”
אִם-אֶעֱזֹבְךָ	conjunction + verb root: עָזַב qal imperf. 1 st person masculine singular + 2 nd masculine singular suffix; “Surely/Truly, I will (not) leave/ forsake you,”
וַיֵּרְדּוּ	וְ particle conjunction, verb root: יָרַד qal waw consec imperfect 3rd person masculine plural; “and they went,”
בֵּית-אֵל:	proper noun, “Bethel,”

And Elijah said to Elisha, Stay here, Please; for the LORD has sent me to Bethel. And Elisha said to him, As the LORD lives, and as your soul lives, I will not leave you. So they went down to Bethel.

2 Kings 2:3

³ וַיֵּצְאוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-בֵּית-אֵל אֶל-אֵלִישָׁע וַיֹּאמְרוּ אֵלָיו הִידְעָתָּ כִּי הַיּוֹם יְהוּה לָקַח אֶת-אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר גַּם-אֲנִי יִדְעָתִי הַחֲשׂוֹ:	
וַיֵּצְאוּ	conjunction (waw consecutive) and qal imperfect (3mp) “then/and came out/ came forward/marched out”
בְּנֵי-הַנְּבִיאִים	plural noun construct + article prefixed to a plural independent noun, “sons of the prophets,”
אֲשֶׁר-בֵּית-אֵל	relative pronoun + preposition + proper noun, “who/ which/ that, (are) in/ by Bethel,”
אֶל-אֵלִישָׁע	preposition + proper noun, no gender no number no state, “to/ unto Elisha,”
וַיֹּאמְרוּ	וְ particle conjunction, verb root: אָמַר qal waw consec imperf. 3rd person masculine plural; “and they said,”
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, “to/ towards/ unto him,”
יָדַע הִידְעָתָּ	interrogation + verb root: יָדַע qal perfect 2 nd person masculine singular;

	"do you know,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
הַיּוֹם	article and noun, "the day/this day/today"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
לִקְחַת	qal participle (ms) "is taking/snatching"
אֶת־אֲדֹנֶיךָ	object marker and noun and 2ms suffix, "your master/lord"
מֵעַל	preposition and preposition "from over/from above"
רֹאשְׁךָ	noun and 2ms suffix, "your head/leader/boss (in modern terms)"
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
גַּם־אֲנִי	conjunction and personal pronoun, "I also/even I, Yes, I"
יָדַעְתִּי	qal perfect and 1cs suffix, "I knew it/I understood it"
הַחֲשׂוֹ:	hiphil imperative (mp) "Hold your peace/keep silent/be quiet"

And the sons of the prophets that were at Bethel came forward to Elisha, and said to him, Do you know that the LORD will take away your master from you today? And he said, Yes, I know it; be peaceful.

2 Kings 2:4

	וַיֹּאמֶר לוֹ אֵלִיָּהוּ אֵלִישָׁעָ שֶׁב־נָא פֹה כִּי יְהוָה שְׁלַחְנִי
	וַיֹּאמֶר וַיֹּאמֶר חִי־יְהוָה וְחִי־נַפְשְׁךָ אִם־אֶעֱזֹבְךָ וַיָּבֹאוּ יְרִיחוֹ:
וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
אֵלִיָּהוּ	proper noun, no gender no number no state, "Elijah,"
אֵלִישָׁעָ	proper noun, no gender no number no state, "Elisha,"
שֶׁב־נָא	qal imperative, verb root: שָׁב 2nd masculine singular + interjection; "Please/ I pray thee,"tarry/ remain/ stay,"
פֹּה	adverb; "here,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but, because, thus,"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
שְׁלַחְנִי	verb root: שָׁלַח qal perfect + 1st masculine singularsuffix; "sent me,"
יְרִיחוֹ	proper noun, "Jericho,"

וַיֹּאמֶר	וְ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
חַי־יְהוָה	חַי a masculine singular noun construct with a proper noun, יְהוָה "As the Lord lives/ as God continues to rule,"
וְחַי־נַפְשְׁךָ	conjunction + construct noun + noun (independent) with 2 nd masculine singular pronominal suffix; "and (as) your soul lives/ is alive,"
אֶם-אֶעֱזָבְךָ	preposition + qal imperfect, verb root: עָזַב 1 st person masculine singular + 2 nd masculine singular suffix; "I will (not) leave/ forsake you,"
וַיָּבֹאוּ	וְ particle conjunction, verb root: בא qal waw consec imperfect 3rd person masculine plural; "and they came,"
יְרִיחוֹ:	proper noun, "Jericho,"

And Elijah said to Elisha, Stay here, Please; for the LORD has sent me to Jericho. And Elisha said to him, As the LORD lives, and as your soul lives, I will not leave you. So they went down to Jericho.

2 Kings 2:5

וַיִּגְשׁוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-בִּירְיֵחוֹ אֶל-אֵלִישָׁע וַיֹּאמְרוּ
אֵלָיו הֲיָדַעַתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת-אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ
וַיֹּאמֶר גַּם-אֲנִי יָדַעְתִּי הַחַשׁוּ:

וַיִּגְשׁוּ	conjunction (waw consecutive) and qal imperfect (3mp) "and/they came near/ approached"
בְנֵי-הַנְּבִיאִים	plural noun construct + article prefixed to a plural independent noun, "sons of the prophets,"
אֲשֶׁר-בִּירְיֵחוֹ	relative pronoun + preposition + proper noun, "who/ which/ that, (are) in/ by Jericho,"
אֶל-אֵלִישָׁע	preposition + proper noun, no gender no number no state, "to/ unto Elisha,"
וַיֹּאמְרוּ	וְ particle conjunction (waw consec) qal imperf, verb root: אָמַר 3rd person masculine plural; "Then/ And/ So they said."
אֵלָיו	particle preposition, plus 3rd person masculine singular pronominal suffix, "to/ towards/ unto him,"
הֲיָדַעַתָּ	interrogation + qal perfect, verb root: יָדַע 2 nd person masculine singular; "do you know,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), because, thus,"
הַיּוֹם	article and noun, "the day/this day/today"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."

לָקַח	qal participle (ms) "is taking/snatching"
אֶת־אֲדֹנָיְךָ	object marker and noun and 2ms suffix, "your master/lord"
מֵעַל	preposition and preposition "from over/from above"
רֹאשְׁךָ	noun and 2ms suffix, "your head/leader/boss (in modern terms)"
וַיֹּאמֶר	וַיֹּ particle conjunction (waw consec) qal imperf. verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
גַּם־אֲנִי	conjunction and personal pronoun, "I also/even I, Yes, I"
יָדַעְתִּי	qal perfect and 1cs suffix, "I knew it/I understood it"
הַחֲשׂוֹ:	hiphil imperative (mp) "Hold your peace/keep silent/be quiet"

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

2 Kings 2:6

וַיֹּאמֶר לוֹ אֱלִיָּהוּ שֶׁב־נָא פֹה כִּי יִהְיֶה שְׁלַחְנִי תִּירְדָּנָה וַיֹּאמֶר
חַי־יְהוָה וְחַי־נַפְשְׁךָ אִם־אֶעֱזֹבְךָ וַיֵּלְכוּ שְׁנֵיהֶם:

וַיֹּאמֶר	וַיֹּ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
לוֹ	preposition prefixed to a 3rd person masculine singular suffix, "to/ unto him,"
אֱלִיָּהוּ	proper noun, no gender no number no state, "Elijah,"
שֶׁב־נָא	qal imperative, verb root: שָׁב 2 nd masculine singular + interjection ; "Please/ I pray thee tarry/ remain/ stay,"
פֹּה	adverb; "here,"
כִּי	particle conjunction; "for, if, that, when, indeed if, nevertheless, yet, actually, truly, but (rather), unless, except, because, thus,"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
שְׁלַחְנִי	verb root: שָׁלַח qal perfect + 1st masculine singular suffix; "sent me,"
תִּירְדָּנָה	preposition + article + proper noun with directional suffix, " to/ towards the Jordan,"
וַיֹּאמֶר	וַיֹּ particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
חַי־יְהוָה	חַי a masculine singular noun construct with a proper noun, יְהוָה "As the Lord lives/ as God continues to rule,"
וְחַי־נַפְשְׁךָ	conjunction + construct noun + noun (independent) with 2 nd masculine singular pronominal suffix; "and (as) your soul lives/ is alive,"

אֶם־אֵעֶזְבֶּךָ	preposition + qal imperfect, verb root: עִזַּב 1 st person masculine singular + 2 nd masculine singular suffix; "I will (not) leave/ forsake you,"
לְךָ וַיֵּלְכוּ	particle conjunction, verb root: לָכָה qal waw consec imperfect 3rd person masculine plural; "and they went (on),"
שְׁנֵיהֶם:	number and 3mp suffix, "(the) two (of) them"

And Elijah said to Elisha, Stay here, Please; for the LORD has sent me to Jordan. And Elisha said to him, As the LORD lives, and as your soul lives, I will not leave you. So they went on.

2 Kings 2:7

וַיֵּלְכוּ שְׁנֵיהֶם מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעֲמֻדוּ מִנֶּגֶד מִרְחֹק וַשְּׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן:

וַיֵּלְכוּ	a conjunction + number/ numeral with masculine ending; "fifty,"
אִישׁ	noun "man/husband"
מִבְּנֵי	plural noun construct , "from the sons of,"
הַנְּבִיאִים	article prefixed to a plural independent noun, "sons of the prophets,"
הָלְכוּ	qal perfect (3mp), "they went/walked/stepped out"
וַיַּעֲמֻדוּ	conjunction (waw consecutive) and qal imperfect (3mp) "then/and they stationed/ positioned/stood"
מִנֶּגֶד	preposition and preposition "In front of/against/before"
מִרְחֹק	preposition and adjective (ms) "from afar/from far/from a distance"
וַשְּׁנֵיהֶם	conjunction and number and 3mp suffix, "and/then/soon (the) two (of) them"
עָמְדוּ	qal perfect (3cp) "they stood/came"
עַל־הַיַּרְדֵּן:	preposition + article + proper noun, "by/ upon the Jordan,"

And fifty men of the sons of the prophets went, and stood to view afar off: and the two of them stood by Jordan.

2 Kings 2:8

וַיִּקַּח אֵלִיהוּ אֶת־אֲדָרְתּוֹ וַיִּגְלֶם וַיַּכֶּה אֶת־הַפְּיִים וַיִּחַצּוּ הַנָּה וְהַנָּה וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרֵבָה:

וַיִּקַּח	conjunction (waw consecutive) and qal imperfect (3ms) "and/then he took/picked/got hold of"
אֵלִיהוּ	proper noun, no gender no number no state, "Elijah,"
אֶת־אֲדָרְתּוֹ	object marker, "noun and 3ms suffix, "his mantle/cover"

וַיִּגְלֹם	conj. (waw consecutive) and qal imperf. (3ms) “and he rolled up/wrapped up”
וַיַּכֵּה	conjunction (waw consecutive) and hiphil imperfect (3ms) “and he smote/struck/ battered”
אֶת־הַמַּיִם	object marker and article and noun, “the water”
וַיִּחַצֵּוּ	conjunction (waw consecutive) and hiphil imperfect “and he was divided/parted”
הֵנָּה	adverb, “here/hither”
וְהֵנָּה	conjunction and adverb, “and there/thither”
וַיַּעֲבֹרוּ	conjunction (waw consecutive) and qal imperfect (3mp) “and/then went passed”
שְׁנֵיהֶם	number and 3mp suffix, “(the) two (of) them”
בַּחֲרָבָה:	preposition and article and noun, “in/by/on the dry ground”

And Elijah took his mantle, and wrapped it together, and struck the waters, and they were divided here and there, so the two of them went over on dry ground.

2 Kings 2:9

וַיְהִי כַּעֲבָרָם וְאֵלִיהוּ אָמַר אֶל־אֵלִישָׁע שְׂאֵל מָה
אֶעֱשֶׂה לָּךְ בְּטֶרֶם אֶלְקָח מֵעִמּוֹךְ וַיֹּאמֶר אֵלִישָׁע
וַיְהִינָא פִי־שְׁנַיִם בְּרוּחַךְ אֵלַי:

וַיְהִי	conjunction (waw consec) and qal imperfect, verb root: היה 3rd person masculine singular, [apocopated], “Then/So/And it came to pass/it happened,”
כַּעֲבָרָם	qal infinitive construct (preposition and verb) and 3mp suffix, ‘when they passed over/ crossed over”
וְאֵלִיהוּ	conjunction + proper noun, no gender no number no state, “and Elijah,”
אָמַר	verb root: אמר qal perfect 3rd person masculine singular; “he said.”
אֶל־אֵלִישָׁע	preposition + proper noun, no gender no number no state, “to/ unto Elisha,”
שְׂאֵל	qal imperative (ms) “ask/request”
מָה	interrogation “what/whatever/whichever”
אֶעֱשֶׂה לָּךְ	qal imperfect (1cs) and preposition and 2ms suffix, “I should do to/for you”
בְּטֶרֶם	preposition and adverb, “before (that)”
אֶלְקָח	hiphal imperfect (2cs) “I will be snatched/picked/taken”
מֵעִמּוֹךְ	preposition and preposition and 2fs suffix, “away from you/from with you”
וַיֹּאמֶר	particle conjunction (waw consec) qal imperfect , verb root: אמר 3rd person masculine singular; “Then/ And/ So he said.”
אֵלִישָׁע	proper noun, no gender no number no state, “Elisha,”

וַיְהִי־נָא	conjunction (waw consecutive) and qal imperfect (3ms) [Jussive] and interjection "Please/I ask you/I pray you, let him (it) come/fall/be"
פַּי־שְׁנַיִם	noun and numeral, "two parts/twice/double portion"
בְּרוּחְךָ	preposition and noun and 2ms suffix, "in/with (of) your spirit"
אֵלַי:	preposition and 1cs suffix, "to/unto (upon) me"

Then it happened that when they were gone over, Elijah said to Elisha, Ask what I shall do for you, before I am taken away from you. And Elisha said, Please, let a double portion of your spirit come upon me.

2 Kings 2:10

10 וַיֹּאמֶר הַקָּשִׁיתָ לְשֹׁאֹל אֶם־תִּרְאֶה אֹתִי לִקַּח מֵאִתְּךָ יְהִי־לְךָ כֵּן
וְאִם־אֵין לֹא יִהְיֶה:

וַיֹּאמֶר	וַיֹּאמֶר particle conjunction (waw consec) qal imperfect , verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
הַקָּשִׁיתָ	hiphil perfect (2ms) "you have made it hard/difficult"
לְשֹׁאֹל	qal infinitive construct (preposition and verb) "to ask/to request"
אֶם־תִּרְאֶה	conjunction and qal imperfect (2ms) "if/if only/unless you shall see"
אֹתִי	preposition and pronoun (1cs) "(with) me"
לִקַּח	qal passive participle "being taken/snatched"
מֵאִתְּךָ	preposition and preposition and 2ms suffix, "away from you/from among/with you"
יְהִי־לְךָ	verb root: הָיָה qal imperfect 3rd person masculine singular, apocopated, "it shall come to pass to/ for you,"
כֵּן	adverb, "thus/so/like that/just so/exactly"
וְאִם־אֵין	conjunction and adverb and adverb, "and/but if (not) nothing/and if not it shall not be/ otherwise nothing"
לֹא יִהְיֶה:	a negation and qal imperfect verb, verb root: הָיָה 3rd person masculine singular, [apocopated], "it will not come to pass/it will not happenen,"

And he said, You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be done for you; otherwise, it shall not be done.

2 Kings 2:11

11 וַיְהִי תָמָּה הַלָּכִים הַלּוֹךְ וְדָבָר וְהָנָה רֶכֶב־אִשׁ וְסוּסֵי
אִשׁ וַיִּפְּרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּסַעֲרַת הַשָּׁמַיִם:

וַיְהִי	וַיְהִי particle conjunction, qal imperfect verb, verb root: הָיָה 3rd person masculine singular, [apocopated], "Then/So/And it came to pass/it happenen,"
---------	--

הֵמָּה	pronoun (3mp) “they”
הֹלְכִים	qal participle (mp) “continued moving on”
הֹלֵךְ	qal infinitive construct, “walking”
וַדַּבֵּר	conjunction and piel infinitive “and chatting”
וַהֲנֵה	conjunction and interjection “and look/see/behold”
רֶכֶב־אֵשׁ	a noun construct of another noun; “chariot of fire,”
וּסוּסֵי	conjunction + noun construct; “and horse of,”
אֵשׁ	noun; “fire,”
וַיִּפְרְדּוּ	וְ particle conjunction, “and,” plus verb root: פָּרַד qal waw consec imperfect 3rd person masculine plural; “and they parted/ separated,”
בֵּין	preposition; “between,”
שְׁנֵיהֶם	Number + 3 rd masculine plural suffix; “two of them,”
וַיַּעֲלֶה	conjunction (waw consec) and qal imperf. (3ms) “And/Then/So he ascended/ moved up/ was taken up”
אֵלֵיהֶוּ	proper noun, no gender no number no state, “Elijah,”
בְּסַעֲרָה	preposition + noun (directional suffix); “in/ by/ with a whirlwind,”
הַשָּׁמַיִם:	article + plural noun; “the heavens,”

Then it happened that as they still went on, and talked, Look, there appeared a chariot of fire, and horses of fire, and separated them from each other; and Elijah went up by a whirlwind into heaven.

2 Kings 2:12

¹² וַאֲלִישֶׁעַ רָאָה וְהוּא מִצְעֵק אָבִיו אָבִי רֶכֶב יִשְׂרָאֵל וּפָרְשָׁיו
וְלֹא רָאָהוּ עוֹד וַיַּחֲזֵק בְּבִגְדָיו וַיִּקְרָעֵם לִשְׁנַיִם קָרָעִים:

וַאֲלִישֶׁעַ	conjunction + proper noun, no gender no number no state, “and Elisha,”
רָאָה	verb root: רָאָה qal perfect 3rd masculine singular; “he saw,”
וְהוּא	conjunction + 3 rd personal pronoun; “and he,”
מִצְעֵק	verb root: צִעַק piel perfect 3rd masculine singular; “he cried out,”
אָבִי	noun + 1 st masculine suffix; “my father,”
אָבִי	noun + 1 st masculine suffix; “my father,”
רֶכֶב	noun construct, “(the) chariots of”
יִשְׂרָאֵל	proper noun, no gender no number no state, “Israel,”
וּפָרְשָׁיו	conjunction and plural noun construct and 3ms suffix, “and his horsemen/

	and his riders”
וְלֹא	conjunction and negative, “and no/ no more”
וַיַּרְא	qal perfect (3ms) and 3ms suffix, “he saw him”
עוֹד	adverb, “yet/still/again/once more,”
וַיִּחַזַּק	conjunction (waw consec) and hiphil imperfect (3ms) “And/Then/So he seized/ took hold(of)/picked up”
בְּבִגְדָיו	preposition and plural noun construct, and 3ms suffix “in/by/with his garments/ clothes/robe/covering”
וַיִּקְרַע	conjunction (waw consec) and qal imperf. (3ms) “And/Then/So he tore/rent/divided”
לְשֵׁנִים	preposition and numeral, “to/ into two”
קְרָעִים:	plural noun, “pieces of clothes/ rags”

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and their horsemen. And he saw him no more: and he took hold of his own clothes, and tore them into two pieces.

2 Kings 2:13

וַיִּרָם	13 conjunction (waw consec) and hiphil imperfect (3ms) “And/Then/So he seized/took hold(of)/picked up”
אֶת־אֵדְרִית	object marker and noun, “the clothe/ rag/garment/covering”
אֵלִיהוּ	proper noun, no gender no number no state, “Elijah,”
אֲשֶׁר	relative pronoun, “whom/ who/ which/ that,”
נָפְלָה	qal perfect (3ms), “he fell/it fell”
מֵעָלָיו	preposition and preposition and 3ms suffix, “from (upon) him/from (over) him”
וַיָּשָׁב	conjunction (waw consec) and qal imperfect (3ms) “And/Then/So he returned/ went back/ move back/ turned back”
וַיַּעֲמֵד	conjunction (waw consec) and qal imperfect (3ms) “And/Then/So he stood/ positioned/set up (himself)”
עַל־שֵׂפָת	preposition and noun construct, “over/on/upon/against/along (the) bank/edge/ shore/tip off”
הַיַּרְדֵּן:	article + proper noun, “the Jordan,”

He took up also the mantle of Elijah that fell from him, and returned, and stood by the bank of Jordan;

2 Kings 2:14

14 וַיִּקַּח אֶת־אֲדָרֶת אֱלִיהוּ אֲשֶׁר־נָפְלָה מֵעָלָיו וַיִּכֶּה אֶת־הַמַּיִם וַיֹּאמֶר
אֵיךָ יְהוָה אֱלֹהֵי אֱלִיהוּ אֶף־הוּא וַיִּכֶּה אֶת־הַמַּיִם וַיַּחְצוּ הַנָּה
וְהֵנָּה וַיַּעֲבֹר אֵלִישָׁע:

וַיִּקַּח	conjunction (waw consec) and hiphil imperfect (3ms) "And/Then/So he seized/ took hold(of) /picked up"
אֶת־אֲדָרֶת	object marker and noun, "the clothe/ rag/garment/covering"
אֱלִיהוּ	proper noun, no gender no number no state, "Elijah,"
אֲשֶׁר־נָפְלָה	relative pronoun and qal perfect (3ms), "that/which fell"
מֵעָלָיו	preposition and preposition and 3ms suffix, "from (upon) him/from (over) him"
וַיִּכֶּה	conjunction (waw consec) and hiphil imperfect (3ms) "And/Then/So he smote/ struck/hit"
אֶת־הַמַּיִם	object marker and article and noun, "the water/river/stream"
וַיֹּאמֶר	וַיִּ particle conjunction (waw consec) qal imperfect, verb root: אָמַר 3rd person masculine singular; "Then/ And/ So he said."
אֵיךָ	interrogation, "where (is/he)"
יְהוָה	proper noun, no gender, no number, no state; "the Lord."
אֱלֹהֵי	proper noun construct, no number no state, "of God/ God of,"
אֱלִיהוּ	proper noun, "Elijah,"
אֶף־הוּא	conjunction and adjective, "he also/ even he"
וַיִּכֶּה	conjunction (waw consec) and hiphil imperfect (3ms) "And/Then/So he smote/ struck/hit"
אֶת־הַמַּיִם	object marker and article and noun, "the water/river/stream"
וַיַּחְצוּ	conjunction (waw consec) and hiphil imperfect (3ms) "And/Then/So he split/ divided/parted"
הֵנָּה	adverb, "here"
וְהֵנָּה	conjunction and adverb, "and there"
וַיַּעֲבֹר	conjunction (waw consec) and qal imperfect (3ms) "And/Then/So he returned/ went back/ move back/ turned back"
אֵלִישָׁע:	proper noun, no gender, no number, no state; "Elisha."

And he took the mantle of Elijah that fell from him, and struck the waters, and said, Where is the LORD God of Elijah? and when he also had stricken the waters, they divided here and there: and Elisha returned.

2 Kings 2:15

¹⁵ וַיֵּרְאוּהוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-בִּירִיחוֹ מִנֶּגֶד וַיֹּאמְרוּ נַחַה רוּחַ
אֵלֵיהוּ עַל-אֵלִישָׁע וַיָּבֹאוּ לִקְרֹאתוֹ וַיִּשְׁתַּחוּּ-לוֹ אַרְצָה:

וַיֵּרְאוּהוּ	וְ particle conjunction, verb root: ראה qal waw consec imperfect 3rd person masculine plural; "and (when) they saw,"
בְנֵי-הַנְּבִיאִים	plural noun construct + article prefixed to a plural independent noun, "sons of the prophets,"
אֲשֶׁר-בִּירִיחוֹ	relative pronoun + preposition + proper noun, "who/ which/ that (are) in/ by/ with Jericho,"
מִנֶּגֶד	preposition and preposition, "from/over/against/in front of/ opposite"
וַיֹּאמְרוּ	וְ particle conjunction (waw consec) qal imperf. verb root: אמר 3rd person masculine plural; "Then/ And/ So they said."
נַחַה	qal perfect (3fs), "he settled/he rested"
רוּחַ	noun construct, "a spirit/ the spirit (or wind) of"
אֵלֵיהוּ	proper noun, no gender, no number, no state; "Elijah."
עַל-אֵלִישָׁע	preposition with proper noun, no gender, no number, no state; "upon Elisha,"
וַיָּבֹאוּ	conjunction (waw consec) and qal imperfect (3ms) "And/Then/So they came"
לִקְרֹאתוֹ	qal infinitive construct and 3ms suffix, "to meet/to bow/ to proclaim/ to acknowledge"
וַיִּשְׁתַּחוּּ-לוֹ	conj. (waw consec) and hishtaphel imperfect (3mp) and prep. and 3ms suffix, "And/Then/So they bowed themselves to/unto/towards it (him)"
אַרְצָה:	Noun and directional heh, "to/unto/towards the ground/earth"

And when the sons of the prophets who had gone to view at Jericho saw him, they said, The spirit of Elijah do rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

PART III

EXPLORING ELIJAH, THE “FIRE PROPHET”

OUTLINE

INTRODUCTION

UNVEILING ELIJAH: CHAPTER BY CHAPTER

- 1 Kings 17:1-24
- 1 Kings 18:1-46
- 1 Kings 19:1-21
- 1 Kings 20:1-43
- 1 Kings 21:1-29
- 1 Kings 22:1-53
- 2 Kings 1:1-18
- 2 Kings 1:1-15

הִנֵּה אֱלִיהוֹ אֶת-הָאֵשׁ הַנָּבִיא ; BEHOLD ELIJAH! THE “FIRE PROPHET”

CONCLUSION

INTRODUCTION

If there is any individual in the Bible whose life is associated with unusual fire, or a divine form of fire, it is no doubt than a prophet by name Elijah (Heb. אֵלִיָּהוּ). The occurrence of “fire from the Lord” in his ministry makes him one who qualifies to be called the “Fire Prophet.” Prophet Elijah emerged from an otherwise obscure background, since his hometown, Tishbe, in the Transjordan region of Gilead, was insignificant compared to the prominent towns in the commonwealth tribes of Israel. This was the area beyond the River Jordan where two tribes, Reuben, Simeon, and half of the tribe of Manasseh had requested from Moses before the rest crossed to conquer the other parts of the Promised Land, west of the Jordan (Num. 32).

Elijah was hitherto unknown until he suddenly emerged to confront King Ahab of Israel, the Northern Kingdom. He is characteristically described in 2 Kings 1:8 by King Ahaziah in the following words: אִישׁ בָּעַל שֵׁעָר וְאַזּוֹר עוֹר אֶזְזָר בְּמַתְנֵי ; “...A man with a waist cloth of hair and a leather skin that is wrapped around the waist,” because the King was able to identify him with such an appearance. His open challenge to the prophets of Baal⁵³ via the king of Israel at the time was a clear indication that his mission was to deal with Baalism in Israel. Elijah’s ministry occurred during the reigns of the wicked King Ahab, and his immediate successor and son, Ahaziah. His exit from the ministry was very spectacular and unprecedented.

UNVEILING ELIJAH: CHAPTER BY CHAPTER

1 Kings 17:1-24: This is a passage that reveals the power of God to alter circumstances of the world in order to show that He rules in the affairs of humanity (Daniel 4:34-35). It also reveals that the ultimate plan of God is to reveal Himself through human instruments so that glory and honor would be given Him. In the passage, God’s power over the universe was displayed when He shut the heavens by His word through the prophet, Elijah, such that it did not give its rain (17:1). The prophet emerged from nowhere with authority:

He speaks...without the need for divine warrant or authentication. He establishes no credentials for himself, there are no miraculous birth

⁵³Note: Spelling of the name of this god is either Baal (English) or Ba'al (a transliteration of the Hebrew word, הַבַּעַל, the Sidonian god).

narratives, no battles won, no patriarchal heritage: he is simply the man who speaks...Remarkably, Elijah does not add that rain will return by the word of YHWH, but that it will return by the word of Elijah (17.1).⁵⁴

Though the prophet did not make his reason for “shutting the heavens to hold the rains” immediately clear, he did not hide it at the second encounter with King Ahab, “...You have abandoned the LORD’s command and have followed the Baals” (1 Kings 18:18). Indeed, God used Elijah to prove to the earthly king that He was in charge of His creation. On top of Elijah’s display, God demonstrated His power over creation when He commanded the ravens to supply food to the prophet (17:4). Yet still, He showed His power to provide in the midst of scarcity when He directed Elijah to the house of a poor heathen widow who had already lost all hope for survival because there was very little in her house to depend on (17:8-9).

But God fed both Elijah and the household of the widow throughout the period of the famine. Unfortunately, the only son of the widow fell sick and died. The widow’s first reaction was to think that Elijah had caused this tragedy as punishment for her sins, מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים “what do you have against me, man of God” (v 18). According to Gaebelein, “The woman felt that some forgotten sin on her part occasioned her son’s death.”⁵⁵ It was a common assumption in many cultures in the Old Testament (OT) period that suffering and sin are connected. It is along this line that Job’s friends deduced that he might have sinned to incur his suffering (Job 8:4; 11:6). Even in the New Testament (NT), the disciples of the Lord concluded that a man who was born blind was the result of sin (John 9:1-3).

The modern sufferer’s question: ‘What have I done to deserve this?’ expresses the same ideas as the widow’s words in v 18. We need to remember that the book of Job overturns the thinking of Job’s friends, that Jesus rejected the logic of his disciples, and that the widow in our present story was mistaken. The Bible does not assume an inevitable cause-and-effect connection between sin and suffering (or between righteousness and

⁵⁴ Neil Glover. “Elijah versus the narrative of Elijah: The contest between the Prophet and the Word,” Journal for the Study of the Old Testament 30, 4 (2006): p. 452.

⁵⁵ Frank E. Gaebelein. Expositor’s Bible Commentary (with the New International Version): 1 Kings - Job (Volume 4) (Grand Rapids, Michigan; Zondervan Publishing House, 1998.), p. 140.

blessing), but leaves room for suffering which is undeserved and, from the human point of view, unexplained.⁵⁶

Faced with such a challenging situation, Elijah took the child to his closet to engage a restorative prayer. Although the prophet's reason for going into his closet demonstrates his need for privacy, the reason behind the stretching of himself on the boy is not clear; "perhaps he was simply trying to share the warmth of his body with the boy to encourage his return to life."⁵⁷ It might also be said that the prophet's action which was later imitated by Elijah's disciple, Elisha, (2 Kings 4:34) "shows his complete identification with the calamity..."⁵⁸ In a response which was very positive and indicative of unadulterated faith, the child was revived to life. Here too, God crowned the revelation of His power by demonstrating it over a death situation in response to Elijah's act of faith (17:17-23). The result of such dealings of God with humanity is seen in the widow's testimony: *עַתָּה יָדַעְתִּי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת* : "Now, I know now that you are a man of God, and the word of the LORD in thy mouth is true" (17:24). Such a confession, coming from one who would not be so much regarded in Jewish culture because of her poor background, the fact that she was a heathen (from Sidon), and above all, a woman, shows the extent to which God can reach out to everybody irrespective of sex, race, socio-economic, and educational background, etc, (Acts 10:34-35).

This chapter is loaded with lots of interesting and worthwhile lessons for believers. When believers of God remain faithful and obedient and are ready to stand for Him in all circumstances as Elijah did, God will certainly honor His word through them and the world will see His glory and many will be saved.

1 Kings 18:1-46: This passage teaches that believers should be able to rise up and resist any form of life and culture that does not bring glory to God. This is shown by the kind of position taken by Prophet Elijah against the negative practices that were introduced by Jezebel, the wife of King Ahab of Israel. The King married Jezebel, the daughter of Eth'baal, king of the Sidonians and a worshipper of Ba'al. His marriage to this idol worshipper was seen as an alliance, 'aimed at securing the Kingdom of Israel from the

⁵⁶ D. A. Carson. New Bible Commentary. (21st Century Edition). (Leicester, England; Inter-Varsity Press, 1993.), p. 358.

⁵⁷ F.F. Bruce. New International Bible Commentary. (Based on the NIV). Revised Edition. (Grand Rapids: Michigan, Zondervan, 1979.), p. 414.

⁵⁸ Ibid.

north against Damascus and the Assyrians.⁵⁹ In accordance with the wife's beliefs, the King built a house of worship for Ba'al and also erected an Asherah pole in the capital of Israel, Samaria (1 Kings 16:31-32). Jezebel was mentioned as a strong defender of the worship of Baal, the Sidonian god, which had been brought to Israel:

From extra-biblical sources, there is substantial evidence that Ba'al was worshiped in Israel at the time of 1 Kings...The word Ba'al means "master, husband, or owner," and it is a title of divinity found in all Semitic languages...The worship of Ba'al in Syria, Phoenicia, and northern Israel was inextricably connected to the geographic and economic situation of the region and especially the adequacy of the rains. Not all years experienced adequate rainfall, and some drought periods could be catastrophic, especially if two or more dry years followed consecutively. Therefore, each year there was a concern about rainfall, and this induced people to follow rites to ensure the coming of the rains. The basis of the Ba'al cult was the fact that food giving was considered to be in the domain of Ba'al.⁶⁰

In her zeal to establish the worship of Ba'al in Israel, Jezebel turned against all the true worshippers of God, killing some of the prophets in the process. The rest of God's prophets went into hiding for fear of death. But Prophet Elijah stood up to face the challenge and demonstrated unparalleled zeal and preparedness to face the situation for the sake of the Name of God. He acted appropriately as the Commander-in-Chief of God's army on earth. He did not make an appeal nor request to the king; he issued specific instructions and the king obeyed his command: "Now therefore send, and assemble to me all Israel...and all the four hundred and fifty prophets of Baal, and all the four hundred prophets of the Ashera...So Ahab sent unto all...and assembled the prophets together..." Yes, that was how Elijah understood his position, not only as God's spokesperson but the chief crusader against the vices of his generation in the land. As such, he posted a contest at Mount Carmel between him alone as God's true prophet and the many prophets of Baal, and Asherah, a goddess that was also worshiped in Israel. His confidence was in יהוה צבאות used in his statement in 1 Kings 18:15, which is rightly

⁵⁹ Tal Rusak. "The Clash of Cults on Mount Carmel: Do Archeological records and Historical documents support the biblical episode of Elijah and the Ba'al Priests?" *Scandinavian Journal of the Old Testament* vol. 22, No. 1 (2008): p. 31-33.

⁶⁰ Rusak, p. 39.

translated as “LORD Almighty.” One scholar commented thus, “Theologically it signifies that the Lord stands as a mighty ruler at the head of a vast retinue of heavenly powers that are ready to act as his command.”⁶¹

No particular reason was assigned by Elijah for proposing Mount Carmel as the venue. But looking at the vast options that existed, he might have chosen such a distant location for very important reasons best known to him alone. Some scholars believe the choice was strategic because the mountain was sacred to God:

The holiness of Mount Carmel was established as early as the days of Thutmose III. The Egyptians called it Rosh Kedesh, “Holy Headland”...Roman inscriptions suggest that...Mount Carmel was a holy place of worship for Jezebel and the Ba‘al priests that she likely brought from Phoenicia. According to Biblical sources, however, there was also an altar to YHWH on Mount Carmel that had been destroyed at some previous date. Therefore, it was a sacred place to YHWH too...⁶²

At the gathering, contrary to the expectation that the prophet would speak harshly to the Israelites, the man-of God was well composed and circumspect. In the words of one scholar, “Elijah did not accuse the people of outright apostasy but of hesitating between two opinions. This suggests they had been trying to worship both Baal and Yahweh to secure the maximum advantages of both!”⁶³ However, he once again stamped his authority on the covenant community as God’s true representative: אֲנִי נֹתַרְתִּי נְבִיא לַיהוָה לְבַדִּי ; “...I am the only remaining prophet of the LORD...” To convince the Israelites that he was not projecting any new ‘god’ but the true God and demonstrate His absolute power over all gods, the prophet did not prepare a new altar. Rather, he repaired an old altar of the LORD which had probably been abandoned using twelve stone to signify God was still in charge of the United Kingdom despite the schism. According to one scholar,

To allow God to show his power, he asked that water be poured on the sacrifice and the altar **(18:33-35)**. The odd against Elijah was that he was only one against 450 prophets of Baal backed by a very powerful ruler before an altar that was soaked with water. The only point in his favour

⁶¹ Gaebelien, p. 142-143.

⁶² Rusak, p. 45-46.

⁶³ Carson, p. 359.

was that the God of Israel had sent him and that he had trusted and followed obediently.⁶⁴

Elijah finally won the contest because God answered his prayers and accepted his sacrifice. The people's heart did not only turn to God, but also supported the prophet to slaughter all the false prophets of Baalism.

One major lesson stands out of this contest: God is the only true deity to be worshipped by everyone throughout all ages. The contest clearly shows that God never fails those who faithfully stand for His cause. He showed this by honoring the prayer of Elijah against the chanting and false spiritual practices of the prophets of Baal (37-39). Again, the passage shows that God performs miracles when necessary in order for His glory to be seen by all. In fact, God's answer to Elijah's prayer for rain in a period of severe drought and famine is a testimony to this case, v. 41-45. According to one scholar, the response of the people in following Elijah's orders to kill the prophets of Baal implies, at least at this time, their recognition of his status.⁶⁵ Additionally, Elijah's killing of the prophets of Baal shows the extent of the prophet's hatred for any form of false worship and his zeal for the worship of the true God. This notwithstanding, the prophet's action may create a certain impression. That is, whether God approved the killing of the prophets of Baal. According to one scholar, "this and other passages in Kings and elsewhere raise the question of whether it is right to kill for religious purposes."⁶⁶

It might be argued however that since God is the Author and Sustainer of life to whom all life will also return, He reserves the right to determine what to do with life in general. In other words:

He brings to life and he takes life. While he has given humanity authority over everything else he created (Gen 9:3), he has reserved the right to give and take life as his private prerogative, and his alone. Consequently, he alone has the authority to take life, even for religious purposes as we see in the OT. Therefore, when a human being takes life, as Elijah, Jehu and others later in the Bible did, it should be only at his explicit direction.⁶⁷

⁶⁴Tokunboh Adeyemo. African Bible Commentary, (Nairobi, Kenya: WordAlive Publishers. 2006.), p. 438.

⁶⁵ John W. Olley. "YHWH and His Zealous Prophet: The presentation of Elijah in 1 and 2 Kings," Journal for the Study of the Old Testament 80 (1998): p. 36.

⁶⁶ Adeyemo, p. 438.

⁶⁷ Ibid. p. 438.

In applying this passage, present day believers cannot rise up to kill idol worshippers as Elijah did, rather they should demonstrate in words and deeds that they hate sin and any form of negative societal practices. This can be done by means of prayer, speaking against the vices in society, resisting any form of compromises to moral uprightness, helping to educate people to do the right thing that will bring God's blessings, etc.

1 Kings 19:1-21: God is present with his people even when they think they are going through challenging situations alone. 1 Kings 19 tells a noteworthy lesson loaded episode. One scholar describes it thus, "How the mighty Elijah succumbed to human weakness, and how the remarkable grace of God renewed this once fearless prophet and restored him to his ministry."⁶⁸ After accomplishing a great feat for God at Mount Carmel, Elijah came under threat from 'Mrs. Jezebel Ahab.' She threatened to do to Elijah as he had done to the prophets of Ba'al and Asherah. The prophet had to run away for fear of being caught and tortured by the wicked Queen and had to find a refuge somewhere in the wilderness. Leaving his servant in a safe place in Beersheba, the man of God directed his attention to the desert, not sure of exactly where he was going. When he became exhausted he found solace under a tree without expecting any consolation from anybody. In his hopelessness, he prayed that God should call him to eternal rest. But God was very mindful of his firebrand prophet and still had some assignment for him. The appearance of God's angel to Elijah is a testimony to His continued presence with His devotees (see also Matt. 28:20; Heb. 13:5).

The angelic visitation also reveals how God cares for the daily physical needs of his servants. This is demonstrated by the provision of food and drink to the prophet (v. 5-8). The double visits by the angel with food strengthened the prophet to continue his flight to Mount Horeb. Only God knew what was in store for the prophet, though some see Elijah's visit in the light of what Moses also did during the Exodus:

Most interpreters agree that Elijah retraces the steps of Moses. He, too, goes to Horeb, "the mountain of God" (1 Kgs 19,8; Exod 3,1). He, too, enters a cave as part of the theophany (1 Kgs 19:9; Exod 33,22). In terms of setting, the narrative is at pains to place Elijah in the topographical context where Moses received his great revelation (1 Kgs 19:8-9; Exod 33:18-23). The God who "passes by" in the case of Elijah is the same God

⁶⁸ Dan Epp-Tiessen. "The renewal of Elijah: 1 Kings 19," *Direction* 35/1 (2006): p. 33.

who favoured Moses by “passing by” at his request (1 Kgs 19,11; Exod 33:18-23; 34:6).¹³ On the whole, Moses’ personal and solitary encounter with God contributes as much to the setting of the Elijah narrative at Horeb as Israel’s prior Sinai experience (Exod 19,16-25).⁶⁹

God decided to meet Elijah not in a spectacular way as previously happened through earthquake, whirlwind, lightening and smoke. He did not speak through the great wind as He did with Job (v. 11; cf. Job 38:1) or the earthquake as with the Israelites (v. 11; cf. Exod. 19:16-19) or the fire as with Moses (v. 12; cf. Exod. 3:1-5). But this time, God did speak through a very low voice, קוֹל דְּמִנְמָה רָקִיָּה (v 12-13). Clearly, there are some lessons to be learned here: “These events provide a vivid demonstration that God is not always at work in ways which are visible and dramatic. He may choose to be present silently.”⁷⁰ But when He chooses to speak, it can be done even through an animal (Num. 22:26-30).

When queried as to his presence at the mountain, the prophet took off at top gear and vomited his disappointment and frustration in spite of his zeal, and unveiled his fear in the process, necessitating an appeal for early exit from this physical life. It might be conjectured that people who feel they have not been appreciated after great sacrifices sometimes behave this way: dejection and frustration set in. In Elijah’s case, the depression and discouragement seemed to have stemmed from his skewed perspective. He both underrated his position as God’s special envoy invested with divine power not only to oppose but to also overpower the enemies of Yahweh. Either the prophet forgot that persecution was part of the occupational hazards of the ministry or he felt that the extent of it was too heavy to bear at that point. Additionally, he might have forgotten that endurance was one of the important keys for a successful walk with God. His flight for a safe haven was a demonstration of someone who had broken down and given up. Furthermore, the prophet lost touch with his confidence and trust in God’s abiding presence and assurance of divine protection, a trait that his servant Elisha later demonstrated when surrounded by his greatest enemies (2 Kings 6:15-18; cf. 32-7:2).

On a positive note, however, Elijah’s flight to the mountain and demonstration of depression can be understood as part of a strategic maneuvers in ministry. His flight was in fact an occasion for an encounter that would evaluate the work done so far. He was given a mark of ‘incomplete.’ That is, when he taught that it was over for him, the LORD

⁶⁹ Sigve Tonstad. “The limits of Power: Revisiting Elijah at Horeb,” Scandinavian Journal of the Old Testament vol. 19 no. 2 (2005), p. 257.

⁷⁰ Carson, p. 360.

saw that as being far from right. Thus it was an opportunity for refueling and revitalization by God in order for the prophet to complete his crusade. There were further engagements in the pipeline to complete the revolution against Baalism. Thus he had to receive instructions on what next step he should take and who to engage. One of the steps would be a face-to-face engagement with King Ahab that would spell out the fate of not only the king but his entire family. Another would be an extension of divine judgment on the king's successor, King Ahaziah. To ensure a successful crusade that he had championed, the firebrand prophet was to recruit three other personalities by way of anointing them into strategic positions: Hazael, as king of Aram (Syria); Jehu, as king of Israel; and Elisha, son of Shaphat from Abel Meholah as his (Elijah's) successor. Their anointing which was to take place separately and at different occasions would follow in the proportion of 1:1-2, respectively. Thereafter, the prophet would qualify for an unprecedented 'fire ride' and be ushered into Abraham's bosom.

Therefore, the prophet descended the mountain and executed these divine assignments not only by himself but also through delegation of authority. The third among those God instructed his servant to commission was a young man, Elisha. He was probably from a wealthy family because they owned a field that needed twelve yoke of oxen to plough it. One commentator described Elisha's background thus: "Anyone who needed *twelve yoke of oxen* to plough his land must have had a very large farm (19:19). It seems that he also had laborers or neighbors working for him, driving the other eleven pairs of oxen while he himself drove the twelfth pair."⁷¹ Additional clue to the family's wealthiness is the fact that the young Elisha was able to afford an ox for celebration. After Elijah had cast his mantle on him the young man immediately left his work to follow the prophet, only to ask permission moments later to return home and bid his family good-bye. Prophet Elijah's reply, *מָה־עָשִׂיתִי לָךְ* ; "What have I done to you?", according to one commentator may indicate that he also wondered why Elisha, who has just begun to run after him, would want to go back. What had he done within that short period of relationship to make Elisha want to return home? (19:20).⁷² Elisha's next action was to burn the ploughing equipment and use it for firewood for a farewell party. This action was "to prevent any thought of ever returning to his occupation. His slaughtering of his oxen and giving the meat to the people meant that they ate, blessed him, and wished him well in his new work for the Lord (19:21)."⁷³

⁷¹ Adeyemo, p. 439

⁷² Ibid, p. 440.

⁷³ Ibid.

God's dealing with Elijah in this passage shows lots of lessons for the contemporary believer. Sometimes, believers need such glimpses as Elijah had, if they are not to run for their lives in the face of opposition and persecution. God is not restricted to a one-way operation. On the contrary, he employs many means and uses many circumstances to communicate with people. So believers should learn to be sensitive to Him. The passage also demonstrates God's interest in dealing with sin, and the ultimate redemption of humanity. Consequently, He had to instruct Elijah to anoint some people to continue the task of dealing with idolatry in the hope of turning His people back to covenant faithfulness. Contemporary believers should not give up in our struggle against sin no matter what form it takes in society. God is an ever-present help so victory is assured.

1 Kings 20:1-43: The story of 1 Kings 20 also has interesting revelations and lessons for the contemporary believer. King Ahab of Israel continues to demonstrate total stubbornness to God's word and consequently attract more punishment from the Almighty. Though the passage does not feature Elijah's ministry, it nevertheless reveals the involvement and support of other prophets in dealing with the recalcitrant life of the King. In the passage, Ben-Hadad the king of Syria (or Aram) boastfully rose up against Ahab, the king of Israel. He based his victory over the Israelites on the fact of his army's strength and underestimated the power of the God of Israel. God assured His people of victory over the Syrians through an unidentified prophet, and this came to pass (v. 13-14). Upon victory, however, the King of Israel failed to deal with the arch rival as instructed by God. This disobedience was to incur future disastrous consequences .

The passage shows that God does not require a great army to defeat his enemies, (v. 15-21, 27). In fact, God uses the weak things to achieve great results so that His Name is glorified. It also reveals that the power of God is not limited by geographical location (v. 28-30) or time of the season (v. 22); He is the Supreme God over all creation forever. Further revelations and lessons include the fact that God is against the haughty and the proud (v. 1-4, 10, 23-25). Thus, the king of Syria suffered defeat because God acted against his boasting. But the King of Israel acted in disobedience by not executing the king of Syria, and thereby incurred the anger of God.

There are certain things that God wants to be done completely, not halfway, and it is up to us to carry out his plans. When we fail to complete a task he has given us, we are storing up trouble for the future. David responded to Nathan's criticism with profound repentance (2 Sam 12:13), but Ahab was not like David. Instead of admitting his mistake, he became

sullen and angry, as we see him do at other times (**20:43**; see 21:4; 22:8). It takes grace for powerful people to accept criticism from common people. Those who receive criticism, repent and change their ways will continue to excel in life. But Ahab was not really concerned to know and serve the Lord who was favoring him.⁷⁴

God is against any kind of compromise on the part of His people (v. 34). This is particularly described in the NT as being “unequal yoke” with unbelievers (2 Cor. 6:14-18). Such compromises bring undesirable consequences since friendship to the world is enmity to God (v. 42). However, God honors His word truly spoken by His faithful servants, as shown in verses 13-14, 28-29. No doubt, any true word of God received at a time of desperation raises hope and gives assurance. This is what the prophet’s message did for King Ahab of Israel. The realization of God’s presence in the war was all he needed to overcome the enemy. Indeed, he came out victorious. Believers of God today will benefit from the passage by realizing that the God of the OT who ensured victory for His people over their enemies is still the same. He is prepared to fight the cause of all who will faithfully depend on Him. What is required is total obedience to His word.

1 Kings 21:1-29: This passage tells of how the “Fire Prophet” confronted Ahab, the king of Israel, and Jezebel, his Sidonian wife, who used mischievous means to acquire a property belonging to Naboth and his family. The King had developed unholy appetite for the vine plantation that was closed to his palace and belonging to Naboth. When the King was refused a negotiation with Naboth over the vine farm, his countenance changed to the displeasure of his wife. Naboth’s refusal was probably based on genuine grounds: “Apart from the fact that a vineyard represented an enormous investment of time and effort, selling his land would have gone against the grain of OT law. In Israelite society a family and its inherited plot of land were meant to be inseparable.”⁷⁵ But King Ahab’s lack of appreciation for such a social-cultural and traditional value and subsequent show of drop in countenance before his power-drunk wife was enough to sign Naboth’s death warrant for her to execute. Because of her Sidonian roots, Jezebel would not budge until her husband’s wishes were met:

⁷⁴ Adeyemo, p. 441.

⁷⁵ Carson, p. 357-364.

She was...probably from a culture where all the land belonged to the king and was only leased to the people. She either did not know or refused to accept the law of Israel that clearly stated that the kings ‘must not consider himself better than his brothers’ (Deut 17:18-20). So when she heard Ahab’s story, she took action (21:6-7).⁷⁶

Therefore, she went into action that unveiled one of her wicked schemes. She master-minded the killing of Naboth based on false accusation, took over his vineyard, and handed it to her husband, (21:8-10).

What Ahab considered as a secret agenda neatly executed by his wife, Jezebel, appeared so open to God. So both ‘King and Mrs. Ahab’ were never to go scot-free for as long as the “Fire prophet” was still alive. Consequently, God stepped in to let everyone know that he abhors sin in any form and was ready to deal with it in whichever form it took. He used Elijah to confront Ahab, rebuked the king accordingly, and declared punishment for his house. The decreed punishment was very grievous for both the king and his wife. Though God’s punishment for Ahab’s house had to be postponed as a result of the King’s demonstration of remorse (vers. 20-22; cf. 27-29), he still suffered for his wickedness and disobedience later at a battlefield. But his callous wife was to die shamefully in accordance with the Word of God by the prophet Elijah: **בַּחֵל יִזְרְעָאֵל: אֶת־אִיזָבֶל**, **הַכְּלָבִים יֹאכְלוּ**, “The dogs shall eat Jezebel by the wall of Jezreel” (1 Kings 21:15; cf. 2 Kings 9:30-37). Scripture testifies of the King Ahab’s wickedness in the following words:

**רַק לֹא־הָיָה כָּאֲחָאָב אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה אֲשֶׁר־הִסְתָּה אִתּוֹ
אִיזָבֶל אִשְׁתּוֹ:**

that is, “And there was no one like Ahab, who committed himself to do wickedness before The LORD, whom Jezebel his wife influenced.”

To avoid the fate of Ahab and Jezebel, believers should know that no action of a person can be concealed from God. We should be able to withstand any evil influence and pressures to engage in acts which will not please God. It is best for a person to deal with the evil of envy before it leads the one into sin, as happened to King Ahab. Believers must understand that anything that a person acquires by evil means does not bring blessings, rather troubles. One scholar compares the present time to that of Ahab’s thus: “Then, as now, there were people who would go to any length to please someone in a position of leadership. A covetous leader can usually get people to give him what he

⁷⁶ Adeyemo, p. 441.

wants.”⁷⁷ King Ahab came under a great influence of his wife and in the process became culpable in the sin of his wife, Jezebel. Scriptures exhort the believer not to be overcome with evil, rather to overcome evil with good (Romans 12:21).

The greatest message of the passage is that in spite of Ahab’s sin God showed forgiveness when He saw the repentant attitude of the king. He postponed the calamity decreed for Ahab’s house. This tells that God is ready to forgive the repentant sinner. Believers should continue to send the “Good News” of God’s forgiveness and salvation through the Lord Jesus Christ to the sinful world. God’s love for the repentant sinner is the only message of hope to the world now. Whenever believers fail to send the good news of God’s forgiveness and salvation sin prevails. But victory in Christ is a surety for all who respond positively.

1 Kings 22:1-53: Everyone who wants to learn lessons of how vain it is to trust a fellow human being is likely to be impressed with the passage of 1 Kings 22. Though the passage does not directly involve Elijah, its position in the chapters of Elijah’s ministry clearly reveals a link; the fact that another prophet is treading on the path of the ‘Fire prophet’ and is involved in the overall crusade to fight the “madness” of a wicked king. In the passage, King Ahab of Israel, in his attempt to go to war against the Syrians (or Arameans), invited King Jehoshaphat to join him for the war. When the latter suggested that the former should seek for direction from God, the former trusted the message of false prophets instead of God’s true prophets. According to one scholar, “It appears that he had recruited another large group of prophets, presumably to replace those killed on Mount Carmel (18:22, 40).”⁷⁸ Though these prophets claimed to consult the Lord, “...In reality they were ready to say whatever the king wanted to hear, and so were no better than palace praise singers.”⁷⁹ But King Jehoshaphat insisted that a true prophet of God be found so the King of Israel sent for Prophet Micaiah, though he was not satisfied with Micaiah’s cutting-edge messages from God. Micaiah was hated by Ahab for speaking the truth, as the king himself testified (וַאֲנִי שֹׂנְאָתִיו) “but I hate him”), yet he was not perturbed but appeared before the king.

The messenger had advised Micaiah to speak like all the other ‘prophets’ in favor of the King’s desire to go to the war. So in ‘obedience’ to the appeal of the King’s messenger, Micaiah quickly gave a positive response, לֵךְ יְהֻצֵּלָה “Go (or attack)

⁷⁷ Adeyemo, p. 441.

⁷⁸ Ibid, p. 442.

⁷⁹ Ibid.

and be victorious” (22:18). Though this answer could not be doubted immediately, “The tone...must have been sarcastic.”⁸⁰ When pressed for the truth however, he gave a revelation of standing in Yahweh’s council, ‘an experience which elsewhere distinguishes a true prophet from his false counterparts (Jer. 23:17-18).’⁸¹ Micaiah revealed a drama in the heavenly realm where God decided to send ‘a lying spirit’ to deceive Ahab into battle to face death (Jer. 20:7; cf. Ezek, 14:9). In response to this revelation, one scholar comments thus:

God’s use of beings whose ways are contrary to his to accomplish his purpose baffles the mind. Although Habakkuk was a prophet, he struggled with this as he wondered why God would plan to use the Chaldeans, who were even more evil than Israel, to punish Israel. It seems that we are asked to view all creation as God’s instrument to accomplish what he needs done. For some, he may send an angel of light to show them the way, while others may receive a lying spirit to harden their hearts.⁸²

Against Prophet Micaiah’s message, Ahab went to the war but disguised himself at the battlefield, leaving Jehoshaphat vulnerable to the attack of the enemy. The King of Judah nearly paid with his life as he was mistaken for King Ahab. But because he was a good king, God graciously kept him from death. The wicked and disobedient King of Israel was however wounded and died later in accordance with the message of Prophet Micaiah: אִם-שׁוּב תָּשׁוּב בְּשָׁלוֹם לְאֶדְבָּר יְהוָה בִּי , that is, “If you return at all in peace, the LORD has not spoken by me.”

The passage shows how careful the believer should be in his dealings with people because not all are honest. Believers should also be careful of the kind of advice which may come during times of crucial decision making. He or she should choose friends carefully because not all friends are genuine. The Bible tells of the greatest friend of all at all times, the Lord Jesus Christ, who rather accepted to die for humanity to bring salvation to all. Jesus’ friendship with everyone is trustworthy and contrasts the kind of friendship that Ahab offered Jehoshaphat, or what the world in general offers any believer.

Like Micaiah, it is better for the Christian to speak the truth for God and be hated by people than to speak to please people and fall into the condemnation of God.

⁸⁰ Bruce, p. 418.

⁸¹ Carson, p. 362.

⁸² Adeyemo, p. 442.

Even today, political leaders seem to appreciate pastors only when the pastors approve of their behaviour and reject them when they are critical. But pastors must remember that they are the prophets of our day. They must not compromise and allow moral decay to take root in the nation. Their duty is to speak up against all that is contrary to God's will.⁸³

The passage further reveals that the majority is not always right. This is shown by how the many prophets of Ba'al and all others present were unanimous in their message to King Ahab as against the message of Micaiah, the only true prophet of God. As a mouth-piece of God, "...Micaiah refused to accept the common belief that 'the voice of the majority is the voice of God.' The truth of God is not necessarily what the majority think. The word from the Lord does not originate from people but from God himself."⁸⁴ God certainly does not deal with numbers, but with the truth, even if it comes from a weak source.

Another great lesson is that believers should be prepared to accept God's word in any form even if it is a word of rebuke, and under all circumstances. Some believers' expectations of sweet and pleasant messages from people who profess to be prophets of God is one of the major reasons why many people are being deceived by charlatans today. The following are few of the many reports that continue to flood the Ghanaian newspapers:

The past few weeks have been unsettling for the Church in Ghana as collared charlatans running so-called churches taint its image with untoward conduct. They come wearing assortment of titles ranging from Prophets to Bishops, self-conferred labels which appear to taunt genuine clergymen engaged in the serious business of shepherding their flocks. For the real Men of God engaged in fishing men for the Lord, these are rough times as they try hard to parry the bad press the charlatans are attracting to the Church.⁸⁵

⁸³ Adeyemo, p. 442

⁸⁴ Ibid.

⁸⁵ Fortune Alimi. "EDITORIAL: Nuisance of rogue Pastors," Daily Guide, No. 204/11; (Accra, Ghana: Western Publications, 19/08/2011.), p. 4.

The activities of some men of God have come under scrutiny in recent times following reported cases of scandals that have rocked the clergy. While some of them are in jail for these nefarious activities, others are battling their cases in court or are being investigated by the law enforcement agencies on suspicion of various crimes. Although the leadership of the church in Ghana condemns the activities of these so called men of God, they are unable to prescribe any common antidote for resolving the crisis...The behavior of people described as “sheep in wolf skin” has outraged not only members of the clergy but also the generality of society who believe that by their actions, those ‘charlatans’ are telling their congregation to “do what I preach and not what I do.” These men of God are unable to measure up to the high moral and biblical standards they set for their members as they fall foul of the law and in some cases lay the blame on the devil.⁸⁶

Last week, a General Overseer...gave us another reason why we should not swallow all those new wayside churches hook, line and sinker...This Pastor went into the hall of fame of men of God who are alleged to be wife beaters. In his particular instance he is said to have slept with several women, in some instances through rape...My wish is for all of us to stand up and tell all in charge of these mushroom churches that enough is enough with the constant disgrace they are always bringing to the Christian faith...Trouble is; most of them are giving us more problems to deal with as Christians than the devil himself.⁸⁷

Quite unfortunately, it does not dawn on some of these charlatans parading as men of God that they will incur divine judgement with disastrous consequences, especially when they are leaders who should know better and live as pacesetters. This is the condemnation that King Ahab and the prophets of Ba'al fell into; similar fate awaits not only people who allow themselves to be deceived but those involved in the deception. God's word is tried and tested and should be the believers' guide at all times. Therefore,

⁸⁶ Seth J. Boakye. “Clergy under fire for acts unbecoming of men of God.” Daily Graphic; (Accra, Ghana: Graphic Communication Group, 15/08/2011.), p. 1.

⁸⁷ Justice Baidoo. “Features: Let's go back to our first love.” Daily Graphic; (Accra, Ghana: Graphic Communication Group, 31/10/2011.), p. 11.

let us walk in the light of the scriptures and we shall definitely escape divine condemnation.

2 Kings 1:1-18: This chapter shows God's readiness to let humanity know how much He cares and is prepared to meet our needs when He is acknowledged. The events of this passage have lessons for all people, but especially those in authority, who do not rely on God. King Ahaziah of Israel, Ahab's son and successor, failed to recognize that God is the One who enthrones and dethrones leaders. He also failed to realize that God is the giver and taker of life. Thus God is the only One who should be consulted in all matters of life. Rather, he sent to inquire from a worldly god, בַּעַל זְבוּב ; Baal-Zebub, at Ekron. One scholar opined that the name Baal-Zebub, which means 'lord of the flies,' may be a parody on Baal-zebul – 'Baal the prince,' or 'lord of the high place,' a title of Canaanite Baal.⁸⁸ For a king of Israel to consult any other 'god' apart from Yahweh was a great affront to the status of Israel's God.

So, the action of the king brought him face to face with God's disapproval shown through Elijah, the prophet. His messengers were intercepted by the prophet and were turned back with a rebuke to the king and a message that God had decided to cut his life short for failing to acknowledge Him. In anger, the king sent two sets of army to arrest the man of God but they met their untimely death. The prophet demonstrated his position as the 'Fire prophet' when he called down fire from heaven that consumed them. It is not easy for one to understand the prophet's action, whether it was to reveal God's power or an act of self-defense. According to one scholar:

The horrific fate of the two captains and their companies in vs 9-12 is difficult to explain. Perhaps Elijah's life was in danger from Ahaziah as it had been earlier from Ahab and Jezebel. (The angel's words to Elijah in v 15- '*do not be afraid of him*' - give some support to this view.) Or perhaps Ahaziah had to learn that a man of God, like God himself, was not to be ordered around.⁸⁹

Certainly, there was need for the king and the army commanders to know that the man of God could not be ordered about just like that. Of course, they should not have forgotten that he was not only God's spokesperson and the Chief crusader against the

⁸⁸ Bruce, p. 419.

⁸⁹ Carson, p. 363.

vices of his generation but also the Commander-in-Chief of God's army on earth. It might also be that Elijah noticed sarcasm in the tone with which the commander summoned him. It could be deduced from Elijah's reply, then, that he wanted the commander to know that he really was a man of God: **אִם-אִישׁ הָאֱלֹהִים אֲנִי** ; "If I am a man of God..." The incident is also a revelation that people who fail to respect true ministers of God would not go unpunished. The commander of the third batch therefore demonstrated humility and acknowledged the man of God and consequently saved his head. According to one scholar, "The third captain was, apparently, of finer spiritual fiber than the preceding two and the King himself. He struck the fine balance of doing his duty, but not without recourse to God as the higher power (cf. Matt 22:21; I Peter 2:17)."⁹⁰

Sometimes, people in authority: presidents, governors, kings, opinion leaders, leaders of churches and organizations, etc, fail to recognize God's role in leadership. Some of such people do not accept the fact that it is God who establishes authority and therefore wants to ensure that leaders rule according to His purposes for every establishment. The passage indicates that all leaders, as God's servants and stewards should do well to depend on Him for insight and guidance to rule. God encouraged Joshua as a leader of the Israelites to rely on His word if he wanted to be successful (Josh 1:8). Joshua obeyed and achieved the task assigned him. Further, believers should not be afraid of the enemy, (as the angel told Elijah), but trust God firmly and acknowledge that He cares for all areas of a person's life, physically and spiritually. In spite of any relieve that medicine might bring God is the real healer of our bodies because He created it. Obviously, God is pleased when humanity acknowledge Him in times of trouble because such a step strengthens the Creator-creature relationship, and His interventions cause creation to glorify Him.

2 Kings 2:1-15: The passage here tells of the last part of the ministry of Prophet Elijah. The passage shows that God will ensure that the work of His kingdom continues. In the passage, Elijah, knowing that his ministry had come to an end and that God would take him up, decided to visit all those who were being trained to continue the prophetic ministry. Elisha, his servant was with him throughout the journey from Gilgal through Bethel, Jericho, and across the Jordan. In all these places, the passage shows a genuine concern of Elijah for fellow ministers as he visited them to probably encourage them to continue the good work of the kingdom. The passage reveals the determination of the young servant of Elijah, Elisha, in continuing his walk with his master till the end. Elisha

⁹⁰ Gaebelien, p. 173.

never gave up in the journeys of his master to all the places where the trainee prophets were and even to the region beyond the River Jordan.

Even at the point of being taken to heaven, there was a demonstration of God's power as Elijah parted the Jordan and passed through with his servant on dry ground:

וַיִּכֶּה אֶת־הַמַּיִם וַיַּחצוּ הַנָּהָר וְהֵנָּה וְהֵעָבְרוּ שְׁנֵיהֶם בַּחֲרֹבָה:

“...And (he) struck the waters, and they were divided here and there, so the two of them went over on dry ground” (ver 8). This miracle clearly parallels the parting of the Red Sea and Jordan for the Israelites and symbolizes the unchanging power of God in all circumstances. Probably, as a gesture for obedience and most importantly to ensure continuity of ministry, Elijah asked his servant what he would desire from him or whatever he might need. This also reveals the readiness of Elijah to help Elisha with whatever the latter might need to continue his ministry as a prophet.

In response, Elisha requested for a double portion of the master's spiritual strength or gift: וַיֹּאמֶר אֵלִישָׁע וַיְהִי־נָא פִי־שְׁנַיִם בְּרוּיָחְךָ אֵלַי; “And Elisha said, Please, let a double portion of your spirit come upon me.” The word “spirit” (Heb. רוּחַ) which is used here is what is commonly equated to ‘God's anointing on a person.’ It is usually a measure of a divine presence in someone's life. Though many people commonly associate such a divine presence with pouring of oil on a person, this is not wholly true, as there was no oil involved in the Elijah-Elisha interaction. Generally, then, a person's spiritual strength is determined by God's spirit in the person (or anything associated with the person), and received through any medium that God decides, but not necessarily anointing oil. God has used other media (besides the anointing oil) like Moses' staff and Elijah's mantle in the OT and Paul's handkerchiefs and aprons in the NT.

Furthermore, the request of a double portion such as spelt out in Deuteronomy 21:17 undoubtedly shows Elisha's claim to the first-born's right. Such request was a demonstration of faith in God and a readiness to walk in the steps of his master and even work harder. It also indicates that Elisha was asking for the status as rightful heir to the prophetic leader's role.⁹¹ It will additionally mark Elisha as “firstborn or leader among the prophets Elijah was leaving.”⁹² According to Gaebelien, Elisha asked for the firstborn's “double portion” for especially granted spiritual power far beyond his own capabilities to meet the responsibilities of the awesome task that lay before him. He wished, virtually, that Elijah's mighty prowess might continue to live through him.⁹³ That

⁹¹ T.K. Hobbs. Word Biblical Commentary: 2 Kings, (Waco, Texas; Word Books, Publisher, 1985.), p. 21.

⁹² Bruce, p. 420.

⁹³ Gaebelien, p. 176.

is, his expectation was to continue to perform the mighty works of his master so that there could be continuity of the revolution and spiritual reforms that his boss had began.

But from Elijah's answer, it is apparent that to receive divine power and demonstrate it or not does not lie within the decision of any person. As one that had been in charge of such immense power and demonstrated it whenever there was the need, one would conclude that he could easily pass it on to whoever he wished and whenever. But that was far from the truth. It was the prerogative of God. So Elijah expertly dropped the truth, **לְשֹׂאֵל הַקָּשִׁיךְ לְשֹׂאֵל** ; “You have asked a hard (or difficult) thing...” (v 10). This shows that he was just a custodian and a steward of God's power. But at least, he could still advise him to be empowered by God. Therefore, he did not end with that answer but added, **לְשֹׂאֵל אִם-תִּרְאֶה אֹתִי לִקַּח מֵאַחֶךָ יְהִי-לְךָ כֵּן וְאִם-אֵין לֹא יִהְיֶה** ; that is, “...Yet if you see me when I am being taken from you, it will be yours-otherwise not” (v 10).

Elijah intimated that his prospective successor could experience the desired supernatural blessings probably on two conditions. First, when he remains spiritually alert (or sensitive); that is, he should remain opened to the spiritual field. This finds support from one scholar when he wrote that “a man of God must be able to see the whole picture, both physically and spiritually, if he is to benefit from heavenly gifts.”⁹⁴ Such is the guidance and advise that Eli, the High Priest gave Samuel before the boy could respond to the spiritual voice of God. Scripture revealed concerning the young Samuel that hitherto, ‘the word of the Lord had not yet been revealed to him’ (1 Sam. 2:7-10).

Second, Elisha could experience the supernatural blessings probably when he was completely off the scene. This was probably to teach that a servant could only aspire to perform better than the boss when the latter has left the scene. May be, possessing such inordinate ambition would be tantamount to arrogance and might lead to a fall. For with what mind would a servant wish to compete and outdo the boss, if it was not for bragging? The Lord Jesus himself said that a disciple (or student or servant) cannot be greater than the master.. (Matt. 10:24-25; cf. John 13:16). And the Lord established this point when He said, “...Anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father” (John 14:12). In effect, the Lord said that the disciples would perform better after He had left the scene. This means that Elisha's wish could become effective upon the departure of Elijah.

⁹⁴ Adeyemo, p. 444.

Indeed, Elisha's faith paid off in the end because his request was granted by God. As Elijah was being carried up by the flaming chariots, scripture records the following:

וַיֵּלֶךְ אֵלִישָׁה רֹאשׁוֹ וְהוּא מִצַּעַק אָבִיו אָבִי רֶכֶב יִשְׂרָאֵל וּפָרָשָׁי ; “And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and their horsemen” (v 12). This was not just an ordinary cry; it was a desperate one that elicited further action: “He perceived Elijah to be the true might and protection of God’s people. He tore his clothes as a sign of mourning at the people’s loss.”⁹⁵ Elisha’s example teaches that believers should learn to walk with God in faith and serve him well. His request also shows that believers should desire more of spiritual blessings such as stronger faith, deeper insight into God’s word, clearer vision for ministry, as opposed to material things. Additionally, all leaders should be prepared not only to guide but also equip their subordinates with the needed tools that will help them perform their tasks effectively and completely as Elijah did.

הִנֵּה אֵלִיָּהוּ אֶת-הָאֵשׁ הַנְּבִיא ; BEHOLD ELIJAH! THE “FIRE PROPHET”

Indeed, Elijah was a prophet of “fire.” On several occasions, this uncompromising prophet was engaged with “fire from God:” he challenged the prophets of Baal to a “fire contest” and won; he experienced God’s presence at Mount Carmel in the form of “fire” (though God did not speak through it); twice, he called “fire” from heaven to consume the officers of King Ahaziah’s armies, and finally he was taken up to heaven in רֶכֶב-אֵשׁ ; “a chariot of fire,” וּסוּסֵי-אֵשׁ “and horses of fire.”

In evaluating the ministry of Prophet Elijah, it is important to consider him in the light of the bigger picture. If one is looking for somebody in the land of Israel who demonstrated passion for God’s house, there is no doubt that Elijah’s name will pop up. His zeal for ensuring covenant faithfulness on the part of the Hebrew nation was unparalleled. One scholar commented that his driving passion, is consistent with the whole of the Former Prophets: the worship and service of YHWH alone, with opposition to worship of other gods and to unjust practices.⁹⁶ Some scholars have even drawn some parallels between him and Moses. For example, one of them posited that there are numerous allusions in the text to show that the theophany given to Israel at the time of the Exodus is in view when Elijah arrived at Horeb (Exod 19, 16-18) and that the story alludes to Moses on a personal level.⁹⁷ Interestingly, while Moses’ ministry was launched

⁹⁵ Carson, p. 364.

⁹⁶ Olley, p. 47.

⁹⁷ Tonstad, p. 257.

with a fire encounter, Elijah climaxed his ministry with a triumphant ride in chariots of fire. Like Moses, God answered Elijah by fire (Exod. 19:18-19; cf. 1 Kings 18: 37-38).

Additionally, Elijah, as in the case of Moses, engaged a great contest with forces of apostasy. He did not refrain from leveling monumental challenges, confident that Yahweh would fulfill his expectation. As Moses was the mediator of the covenant at Sinai (or Horeb), the prophet through whom Israel was brought into covenant relationship with God, so Elijah was the prophet through whom the covenant community were brought back to faithfulness required by the covenant. One scholar commented as follows:

On the Mount of Transfiguration, Moses and Elijah appear as conversational partners of Jesus in what is construed as a preparation for the latter's death (Matt 17:1-8; Mark 9,2-8; Luke 9:28-36)...The joint appearance of Moses and Elijah has the implication that they are characters of an exceptional order and that they are two of a kind...it suggests that to the New Testament writers Moses and Elijah transmit their legacy on the same wavelength.⁹⁸

Elijah is one of the OT figures most mentioned in the NT where he is referred to as Elias. While those who believe in reincarnation might identify John the Baptist as an incarnate of Prophet Elijah, Bible believers should rather understand the former as ministering in the spirit and power of the latter (Matt. 11:14; cf. Luke 1:17). The explanation for Elijah's confidence lay in the fact that, like Moses, he was a man of prevailing, powerful prayer (1 Kings 18: 36-37, 42).⁹⁹ In fact, Elder James classified Elijah as a righteous man and used his prayer as a standard for an all-time effectual and fervent prayer, though he was a man of passion just like any person (James 5:16-18). From one scholar's assessment, "His rare, sudden and brief appearances, his undaunted courage and fiery zeal, the brilliance of his triumphs, the pathos of his despondency, the glory of his departure, and the calm beauty of his reappearance at the Mt of Transfiguration, make him one of the grandest characters Israel ever produced."¹⁰⁰

⁹⁸ Tonstad, p. 263.

⁹⁹ Simon J. DeVries. Word Biblical Commentary: 1 Kings. (Waco, Texas; Word Books, Publisher, 1985.), p. 210.

¹⁰⁰ Henry H. Halley. Halley's Bible Handbook: An Abbreviated Bible Commentary, (Grand Rapids, Michigan; Zondervan Publishing House, 1962.), p. 198.

CONCLUSION

The story of 1 Kings 17:1 to 2 Kings 2:15 shows the faithfulness of Elijah as one of the fearless and greatest prophets in Israel. This is seen in the fact that he continued in his call as a prophet to deal with sin till the time God whisked him up to heaven. No single person apart from the Lord Jesus Christ himself demonstrated such zeal for Israel's God, faced such a great opposition, and yet championed a revolution that yielded results as Elijah did in Israel. His determination to stamp his authority on the Northern Kingdom of Israel as God's Ambassador was unmatched. His ability to carry the whole land on his spiritual shoulders was enough pointer to the measure of anointing he possessed. No wonder, the crusade he championed had to be continued by three great personalities with his anointing apportioned into three. Indeed, believers have a lot to learn from this man who defied death and whose spirit crossed into the NT to testify of the coming of the Messiah (Mal. 4:5; cf. Matt. 11:14; Luke 1:17; 9:30). Ministers of God in particular should accept the challenge offered by Elijah to press on and never give up even in difficult times till they bring their services to a glorious end. Elijah truly was the "Fire Prophet."

PART IV

ENGAGING

“חֶסֶד ; ḥesed”

IN *JONAH* AND *RUTH*

OUTLINE

INTRODUCTION

THE ROOT MEANING OF “חֶסֶד ; ḥesed”

- Forms and meanings
 - Occurrence

PRESENTATION OF “חֶסֶד (ḥesed)” IN THE SELECTED BOOKS

- In the book of Jonah
- In the book of Ruth

ISSUES OF TRANSLATION OF “חֶסֶד (ḥesed)”

HOW “חֶסֶד (ḥesed)” IS APPLIED

- In the book of Jonah
- In the book of Ruth

CONCLUSION

INTRODUCTION

If there are Hebrew words whose meanings embrace many virtues one of them will definitely be “חֶסֶד (ḥesed).” Its rich meanings and applications are vast especially in the Old Testament. Particularly in the books of Jonah and Ruth, it runs both at the foreground and is also expressed outwardly in appreciable ways. What the word really stands for, and how people experience it differ from person to person and in different situations. This presentation will consider some of the translations of “חֶסֶד (ḥesed)” in order to reveal its deeper and rich meaning to life in general. Specifically, the discussion will show how some people benefited from the value of this word through various encounters and life experiences. Some of such people consciously or otherwise acknowledged and openly appreciated the value of the word. But generally, one will learn that an engagement with “חֶסֶד (ḥesed),” more often than not brings people into a situation where God’s purpose is achieved and His name glorified in a person’s life.

THE ROOT MEANING OF “חֶסֶד (ḥesed),”

The noun, חֶסֶד, comes from the Hebrew root חסד. As will be discussed later, it denotes acts such as; kindness, love, grace, mercy, faithfulness, loyalty, and so on. It is one of the most important words in the Old Testament. חֶסֶד (ḥesed) is usually revealed where there is a relationship between some entities. Accordingly, one scholar commented on the virtue thus, “It is central to God’s character (Ps 59:10; 100:5), and it is closely tied to His covenant with man (Deut. 7:9, 12). In fact, such a covenant may be thought of as the relationship from which this virtue flows.”¹⁰¹ The demonstration of this attribute by the Almighty, however, ‘is not bound by the covenant itself, and though men may prove unfaithful to His relationship, God’s character is everlasting (Ps 107:1; 118:1-4, 29; Isa. 54:8).’¹⁰² And even where there is no concrete relationship, ‘the person exercising this virtue has the choice to treat the recipient as if such a relationship exists.’¹⁰³

If the acts of “חֶסֶד (ḥesed)” is towards God, an act of praise or thanksgiving is what is usually given Him. But if the benefactor is humanity or from one human being to another it more often goes with some acts of appreciation. Therefore, it should be

¹⁰¹ Spiro Zodhiates. “Old Testament Lexical Aids: ḥesed.” The Hebrew-Greek Key Study Bible: NIV (Chattanooga, TN: AMG Publishers, 1996.), p. 1516.

¹⁰² Ibid.

¹⁰³ Ibid.

understood that ‘acts of “חֶסֶד (ḥesed)” are often reciprocated, and that, it is not unusual for the benefactor to request a return from the recipient.’¹⁰⁴

Forms and meanings of “חֶסֶד (ḥesed)”

The Hebrew word for חֶסֶד (ḥesed) is difficult to translate uniformly by a single English word. As one scholar puts it, “it is usually associated with loyalty to covenant obligations and has been translated “keep faith” (NEB) and “be good” (TEV), and that ḥesed encompasses deeds of mercy performed by a more powerful party for the benefit of the weaker one.”¹⁰⁵ It is important also to note the following: “In KJV it is translated by “mercy,” “kindness,” “loving kindness” and also by eight other words of similar meaning. Though in many cases the rendering expresses its meaning closely enough, none of these is adequate.”¹⁰⁶ The word is so rich in meaning that its derivatives are translated variously. Holladay offers the following forms of “חֶסֶד (ḥesed):

- ...vb. חָסַד, sf. חֶסֶדוֹ, חֶסְדָּה; pl. חֶסְדִּים, cs. חֶסְדֵּי, sf. חֶסְדָּיו, חֶסְדָּי,
(Ps 106:45, and Lam. 3:22, Kt חֶסְדָּיו), Ps 119:41, חֶסְדָּךְ, and also notes the following as translations of the word:
1. Obligation to the community; in relation to relatives, friends, guests, master and servants, etc; also it might be translated as unity, solidarity;
 2. Loyalty; as initiated by ceremony, or results from closer relation between parties, but the obligations are largely the same; (Gen. 24:27), lasting loyalty;
 3. Faithfulness; a show of it, Gen. 21:23; for example, as the one that exists between son and a dying father, Gen. 47:29; wife and husband, Gen. 20:13; relatives, Ruth 2:20; guests, Gen. 19:19; friends, 1 Sam. 20:8; people who do favors for each other, Judges 1:24; king and people, 2 Sam. 3:8; confidants, Prov. 11:17; devout men, Isa. 57:1; loyal kings, 1 Kings 20:31;
 4. It is translated as favor, Esther 2:9;

¹⁰⁴ Zodhiates, p. 1516.

¹⁰⁵ Frank E. Gaebelein. Expositor's Bible Commentary (with the New International Version): Deuteronomy – 2 Samuel (Volume 3). (Grand Rapids, Michigan; Zondervan Publishing House, 1992.), p. 521.

¹⁰⁶ Expositor's Bible Commentary (with the New International Version): Daniel – Minor Prophets (Volume 7). (Grand Rapids, Michigan; Zondervan Publishing House, 1985.), p. 386.

5. In relation to God with people or individuals, it is translated as either faithfulness or kindness, Ps. 33:5; Jer. 33:11; Exod. 34:6, or as evidences of grace, Isa. 55:3.¹⁰⁷

One easily realizes how all the above translations reflect a virtuous character of the word, whether it flows from God to man, or is something that men express among themselves. One source makes the following comment:

It is a covenant word that expresses the behavior expected from those linked together in a covenant relationship. In a purely human relationship, “loyalty” is probably always adequate (cf. 2 Sam 3: 8). When ḥesed is applied to God, it does mean “mercy” and “love”; but it is always loyal love and covenanted mercy. There is much to be said for RSV’s “steadfast love” but it is too wooden when used regularly. NEB was probably wise in reverting to a range of renderings, including “constant love.”¹⁰⁸

The kind of loyalty (חסד) demanded by the type of covenant like that made at Sinai was a mutual obligation to God as the initiator and the Israelites to whom the covenant was given (Exod. 20:6). In that case, ‘one who broke the covenant’s first commandment by having other gods had “abandoned” (עזב) his or her loyalty to Yahweh.’¹⁰⁹ The application of the term stretches beyond the strict covenant stipulations to make room for extreme situations. This is reflected in the fact that there were cases of experiences of חסד (ḥesed) outside of the covenant:

While חסד is a formulaic term in covenant tradition, some poetic texts, notably Ps. 89, Isa. 54, and Lam. 3, place the term in striking contrast to its immediate context. Narrative cases of unexpected חסד include the attachments between Ruth and Naomi, David and Jonathan, Abraham and Sarah (in the wife-sister scenes), Yahweh and Israel, and three episodes about spies.¹¹⁰

¹⁰⁷ William L. Holladay. A Concise Hebrew and Aramaic Lexicon of the Old Testament (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1988.), p. 111.

¹⁰⁸ Gaebelein, Daniel – Minor Prophets, p. 386.

¹⁰⁹ Douglas Stuart. Word Biblical Commentary: 1 Kings. (Waco, Texas; Word Books, Publisher, 1985.), p. 478.

¹¹⁰ Brian Britt. “Unexpected Attachments: A Literary Approach to the Term חסד in the Hebrew Bible,” Journal for the Study of the Old Testament 27.3 (2003): p. 289.

This is to mean that “...When חסד appears unexpectedly in poetic and narrative texts, it often denotes unexpected attachments.”¹¹¹

The richness of the term so far considered is only in the light of positive qualities. But it should be pointed out that חסד can also be translated in the negative sense to mean, disgrace, (NIV), or a shameful thing, (NAB, RSV, and NLT), Lev. 20:17; Prov. 14:34.¹¹² The KJV rather translates the noun in the above scriptures as wicked.

Occurrence

In terms of occurrences, חסד (ḥesed) (probably translated generally as “love”) is found 247 times in the OT, mainly in contexts involving God.¹¹³ But the breakdown of the translation according to another source appears as follows in the Holy scriptures: deeds of devotion (2), devotion (m) (1), devout (1), faithfulness (1), favor (2), good (1), kindly (m) (7), kindness (32), kindnesses (1), loveliness (1), loving-kindness (176), loving-kindnesses (7), loyal deeds (1), loyalty (6), mercies (1), merciful (2), mercy (1), righteousness (m) (1), unchanging love (m) (2).¹¹⁴ So it means that the word has an appreciable occurrence and varied forms of usage in the scriptures.

PRESENTATION OF “חסד (ḥesed),” IN THE SELECTED BOOKS

Though the detail discussion of חסד here is based on two books, it specifically focuses on selected texts: Jonah 2:9; cf. 4:2; and Ruth 2:20; cf. 3:10. It should be noted that the treatment of the issues in Jonah before Ruth is by a special design and not according to any chronology. It should again be realized without surprise that the many different Bible versions give different translations to the word and its derivatives. Even with a particular version, the word might be translated differently depending upon the context of the usage. These are some of the important areas that cannot be glossed over in any discussions on major issues in these books. Thus, a little attention will be devoted to few of these interesting and yet controversial issues. The objective is to unearth the vast application of חסד.

¹¹¹ Britt, p. 290.

¹¹² Holladay, p. 111.

¹¹³ Gaebelien, *Daniel – Minor Prophets*, p. 386.

¹¹⁴ BibleWorks.com – [c:\program file\bibleworks 7\init\bw700.swc].

In the book of Jonah

The New International Version (NIV)¹¹⁵ translates the noun derivative חֶסֶדִם (noun with 3mp pron. suff.) in Jonah 2:8 (it is 2:9 in the Hebrew text) as “grace,” and the original form חֶסֶד (adj. masc. sing. independent const.) in 4:2 as “love.” That is:

מִשְׁמְרִים הַבְּלִי-שׁוֹא חֶסֶדִם יַעֲזֹבוּ: WTT Jonah 2:9

NIV Jonah 2:8: Those who cling to worthless idols forfeit the grace that could be theirs.

וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה
רָבִרִי עַד־חַיּוֹתַי עַל־אֲדָמָתִי עַל־כֵּן קָדַמְתִּי לַבֶּרֶחַ תַּרְשִׁישָׁה
כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם אַרְךָ אַפִּים וְרַב־חֶסֶד
וְנָחָם עַל־הָרָעָה:

NIV Jonah 4:2: He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity, (note the construct nature of the word).

A critical consideration of the appearance of the noun in these text indicate that within the same book of scripture, a noun in different derivation is translated differently by the same version.

In the book of Ruth

Twice in the book of Ruth the word appears as חֶסֶדּוֹ (noun with 3ms pron. suff.) in 2:20 and חֶסֶדָּךְ (noun with 2fs pron. suff.) 3:10, and the NIV translates both words as “kindness.”

וַתֹּאמֶר נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב
חֶסֶדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וַתֹּאמֶר לָהּ נַעֲמִי קָרוֹב לָנוּ הָאִישׁ
מִגִּזְלָנוּ הוּא:

¹¹⁵ Note: The various translations used in this presentation are; NIV-New International Version; KJV-King James Version; NAB-New American Bible; NAS-New American Standard Bible; RSV-Revised Standard Version; TEV-Today's English Version; and NLT-New Living Translation. However, NEB is quite unfamiliar.

^{NIV} Ruth 2:20: The LORD bless him!" Naomi said to her daughter-in-law. "He has not stopped showing his kindness to the living and the dead." She added, "That man is our close relative; he is one of our kinsman-redeemers.

In Ruth, other translations like KJV, NLT, and RSV also use “kindness,” but NAB translates it as “merciful.”

וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה בְּתִי הֵיטֵבָהּ חֶסֶדְךָ הָאֲחֵרֹן
מִן־הָרִאשׁוֹן לְבִלְתִּי־לָכֶת אַחֲרֵי הַבְּחוּרִים אֲסִדָּל וְאִם־עָשִׂיר:

^{NIV} Ruth 3:10: The LORD bless you, my daughter," he replied. "This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor.

In Ruth 3:10 too, both KJV and RSV translate it as “kindness,” but the NAB and NLT translate it as “loyal” and “loyalty” respectively. In one of his focuses on grammar, exegesis and commentary on the Jonah and Ruth, Chisholm, Jr. also translates it as “loyalty, allegiance, devotion, faithfulness,” and quotes the NASB as also translating it as “loyalty” or “faithfulness.”¹¹⁶

ISSUES OF TRANSLATION OF “חֶסֶד (hesed),”

There are striking features of translations of חֶסֶד (hesed) particularly from NIV. Though the word appears as nouns in both Jonah 2:9, חֲסִדָּם, and Ruth 2:20, חֶסֶדְךָ, with suffixes that are similar in person (3rd) and gender (masculine) and only differ in terms of number, (the former is plural while the latter is singular), the noun is translated as “grace” in Jonah but “kindness” in Ruth. Why this inconsistency? Again, Chisholm provides the answer. He notes,

The meaning of a word is established by usage among a community of speakers in a given time period. When used by a community of speakers, words can develop a wide range of semantic nuances and/or become specialized...When trying to determine the meaning of a word in a

¹¹⁶ Robert B. Chisholm. A Workbook for Intermediate Hebrew: Grammar, Exegesis, and Commentary on Jonah and Ruth (Grand Rapids, MI: Kregel Publications, 2006.), p. 64.

specific context, one cannot view the term in isolation, but be alert to various context and linguistic factors.¹¹⁷

Most probably then, an important issue that one should realize from the above is that context may determine the different forms of translation and even the appropriate term(s) to be used.

HOW “חֶסֶד (hesed)” IS APPLIED

The different forms of translations from the different versions of scripture demonstrate how rich the word “חֶסֶד (hesed)” is in terms of application. In the books of Jonah and Ruth, different characters individually encountered and expressed “חֶסֶד (hesed)” depending upon their situation. At the same time, the different Bible translations decided to explore the many options that the flexibility of the language offers. It is quite interesting that the main characters, namely Jonah and Ruth, experienced “חֶסֶד (hesed)” in seemingly opposite ways.

In the book of Jonah

In the book of Jonah, kindness is experienced in different ways by the characters. Throughout the book, kindness, particularly God’s kindness is shown in contrast to man’s wickedness and/or weakness. In the light of His covenant faithfulness, “God’s future is at least somewhat open. The future is shaped by what happens in that divine-human interaction in view of God’s honoring of relationships.”¹¹⁸

First, kindness is shown to a disobedient servant, the prophet Jonah, who decides to run away from God’s assignment by boarding a ship that is bound for a faraway destination in the opposite direction. Thrown from the ship to die in the sea, the Prophet is delivered by a big fish which swallows him and vomits him at the shore. According to one scholar, “Jonah chapter two tells us nothing new about the human heart. What is eternally new, even if often forgotten, is the God whose love would not let Jonah perish...God is faithful to himself that we can joyfully trust him to be faithful

¹¹⁷ Robert B. Chisholm. From Exegesis to Exposition: A Practical Guide to using Biblical Hebrew (Grand Rapids, Michigan: Baker Books, 1998.), p. 32.

¹¹⁸ Terence E Fretheim. “The Exaggerated God of Jonah,” Word & World 27, no. 2 (Spring 2007): p.130.

to us-as faithful as he was to Jonah in Nineveh.”¹¹⁹ So, while inside the belly of the great fish, Jonah acknowledges the grace that came his way in 2:9 thus: **שָׁוֵא חֶסֶדָם יַעֲזֹבוּ מִשְׁמָרִים הַבִּלִּי**

In the above text, the exact word translated as “grace” (by NIV; other versions use different words) is **חֶסֶדָם** (noun with 3mp pron. suff.). It appears in the phrase of the text: **יַעֲזֹבוּ חֶסֶדָם**, “...They will forsake (abandon, leave, etc) the grace (kindness, favor, mercy, etc.) that is theirs.” The main verb of the sentence **יַעֲזֹבוּ** is a weak RI Guttural (or Pe Guttural) verb. Its root is **עזב**, and is a qal imperf. 3mp. It is the verb of **מִשְׁמָרִים**, a Piel participle masculine plural word (from the verb root **שמר**) that is functioning here as a substantive noun. Since the suffix of the main noun, **חֶסֶדָם**, is plural, its function is quite unclear; whether it is in reference to Jonah himself who of course is singular or to people in general. Chisholm agrees to this ambiguity when he notes, “It is not certain if it is subjective or objective.”¹²⁰ This issue has opened the verse up to various interpretations and translations. The problem centers on whether God is clearly revealed as the source of the “**חֶסֶד** (hesed)” or it is something that naturally belongs to mankind (Jonah) and therefore returns in times of trouble.

In the case of the NIV translation; “the grace that could be theirs,” Gaebelein comments that ‘since “Grace” (**חֶסֶד** ; hesed) is a covenant word, we may therefore question the translation of the text.’¹²¹ According to him, “if Jonah was thinking of idolaters among his own people, “steadfast love” or some similar rendering is called for. If, as is more probable, he was thinking of the sailors, then we should choose between “forsake their true loyalty” (RSV) and “may abandon their loyalty.””¹²² The KJV has “their own mercy;” while others have different forms: “all God’s mercies” (NLT), “their faithfulness” (NAS). This problem, notwithstanding, Jonah enjoys grace and expresses appreciation to God by the kind of prayer he utters while in the belly of the fish.

Another example of “**חֶסֶד** (hesed)” is when the prophet Jonah goes and warns Nineveh of their wickedness, in order to turn them from any impending punishment of God. Here, the grace of God, substituted by the noun compassion (in the NIV), is shown

¹¹⁹ Elmer Prout. “Sermon: God and Jonah's prayers,” *Restoration Quarterly* (n.d.): p. 117-118.

¹²⁰ Chisholm, p. 64.

¹²¹ Gaebelein, *Daniel – Minor Prophets*, p. 378.

¹²² Ibid.

in spite of the sin of humanity when He forgives the repentant city. In 4:2, Jonah openly admits to the demonstration of God's חֶסֶד which is distinctly used in the text. Additionally, when Jonah becomes angry and decides to lie in the heat of the sun to die. In a sharp twist recorded in 4:3 Jonah, because he thought he had forfeited the grace that was due him, he now pleads for God to take his life for, according to him, "It is better for me to die than to live." Gaebelien is credited with the following comment:

There can be little doubt when Jonah asked God to take away his life, he was consciously echoing Elijah's words when he fled from Jezebel (1 Kings 19: 4). If that is so, there is much more in what Jonah said than lies on the surface. He was virtually saying to God, "I have devoted my life to your service as your servant, as your prophet. But what I have experienced of you just does not make sense of the world order in which I find myself. Why should I go on living, for to leave your service would make my life purposeless. Once, in the past, you showed Elijah that there was a deeper purpose in life than he realized. Have you perhaps a similar message for me?"¹²³

Once again, God shows grace and causes a gourd to grow overnight to provide a shade for him. But Jonah again becomes angry because a worm eats up the gourd. This time, God reveals his kindness "חֶסֶד (ḥesed)" by rebuking Jonah for showing concerns to the gourd more than the 120,000 people of the city of Nineveh. Then also, "חֶסֶד (ḥesed)" is shown to sailors at sea when God raises a great storm against their ship because it was carrying a runaway servant. However, God saves them after Jonah has been taken out of the ship when he admits his guilt.

In the book of Ruth.

As mentioned earlier, the issue of "חֶסֶד (ḥesed)" runs at the background of the book of Ruth or finds open expressions in the book. The family of Naomi leaves the land of Judah to stay in the land of Moab because of famine. Whether it is God who caused the death of Naomi's husband and sons or not is not mentioned in the Bible, but clearly, God shows his kindness to Naomi by sparing her life and granting her the opportunity to return to her country. Acknowledging such a virtue of God, Naomi shares it with her daughters-in-laws when she prays that the Lord will show חֶסֶד to them

¹²³ Gaebelien, Daniel – Minor Prophets, p. 386.

as they had done to her deceased relatives and herself (Ruth 1:8). Here, the noun חֶסֶד is precisely translated by NIV as “kindness,” but KJV, NAS and NKJ use the adjective “kindly,” which fall directly in the same line.

A surprise package of “kindness” is shown to Naomi by the decision of Ruth, the daughter-in-law who was probably married to Kilion, Naomi’s younger son, to remain faithful to her till death. In the light of the fact that Naomi is left with no one to take care of her, Ruth’s declaration and loyalty to her is a great act of kindness and companionship provided by the Lord at her old age. Again, the services that Ruth renders to Naomi, i.e., going out to search for food so that they could live, are acts of “חֶסֶד (hesed), kindness. Here, Ruth goes out in search for food and God again shows kindness to Naomi by leading her-in-law to no other person’s farm than that of Boaz. The virtue of “חֶסֶד (hesed) reaches a climax in a deserving form as demonstrated by the treatment that Boaz gives to Ruth. He does this by allowing her to glean freely among the laborers and instructing them to treat her kindly. And he tops all these demonstrations up by providing food for her to which Ruth testifies (2:13). One Bible scholar comments on these extreme gestures thus:

Boaz in the book of Ruth *embodies* aspects of the character of God, most importantly his *hesed*. Note how in 2:12 Boaz wishes a blessing upon Ruth, who has taken refuge under the Lord's "wings"... The "kindness" of Boaz (i.e. his *hesed*) is clearly visible in 2:8-9, 14-16, where Boaz far exceeds the requirements of mere legality in his generous treatment of Ruth (who reminded him in 2:10 that she was a mere foreigner, with no claim on his kindness).¹²⁴

As if what transpires between Boaz and Ruth are not enough, the acts of Boaz to Ruth are attested to by Naomi when Ruth returns home (2:20). The statement is quoted as follows: בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים ; that is, “The LORD bless him...He has not stopped showing his kindness to the living and the dead.” At a quick glance, the statement appears simply: the exact noun derivative in the Hebrew scripture is חֶסְדּוֹ (noun with 3ms pron. suff.). However when one considers the phrase more critically, בָּרוּךְ הוּא לַיהוָה אֲשֶׁר לֹא־עָזַב חֶסְדּוֹ ; “Blessed is

¹²⁴ C John Collins. “Ambiguity and Theology in Ruth: Ruth 1:21 and 2:20,” Presbyterion: Covenant Seminary Review 19/2 (1993): p. 100-101.

he of the Lord who has not forsaken his kindness,” then one notices a translational difficulty. Clearly, the pronoun, הוּא (he) is the object of the word בָּרוּךְ (blessed; qal passive participle masc. sing.). The noun, חֲסִדּוֹ (noun with 3ms pron. suff.) is also the object of the preceding weak RI Guttural verb, עָזַב (qal perf. 3ms), with a negative particle, לֹא.

The problem is with the phrase, “...who has not forsaken...” What is unclear here is which of the persons is the antecedent of the relative pronoun אֲשֶׁר (who, that, which, etc.) in the phrase? That is, does the relative pronoun אֲשֶׁר refer to “the Lord” or Boaz? Scholars are not in agreement on this issue. And because of this uncertainties, there are different translations, with some versions like KJV, NAB, NAS, RSV, referring to “kindness” in the sentence as coming from the Lord, and other translations like NIV, NLT, referring to it as coming from Boaz. For example, according to one scholar, “Naomi acknowledged that it was the Lord who had not stopped showing his “kindness” (ḥesed ; the same word used in 1: 8) to the living and dead (cf. Gen. 24: 27; 2 Sam 2: 5). This interpretation hinges on understanding the antecedent of the relative particle... (“who”; NIV, “he”) to be the Lord...”¹²⁵ In the context of this statement, one would safely accept אֲשֶׁר as referring to the Lord since this relative pronoun appears immediately after the proper noun, הַיְּהוָה .

But, Chisholm argues, “This understanding of the construction is not accurate. The antecedent of אֲשֶׁר is Boaz, not the Lord.”¹²⁶ He explains it this way; “When אֲשֶׁר follows the blessing formula בָּרוּךְ (qal passive participle) + proper name/pronoun, it always introduces the reason the recipient of the blessing deserves a reward.” Thus, he refers to 2 Samuel 2:5 as the closest structural parallel to Ruth 2:20 to buttress his position.¹²⁷ This position is supported by that of another scholar:

Although in v19 Naomi immediately blesses this unknown person, she cannot yet deem the action as ḥesed. As soon as she knows it is Boaz, however, a second invocation is called for, blessing him for ḥesed because she recognizes that his action spring from his relationship to both women through his kinship with Elimelech...the man is a relative of ours; he is

¹²⁵ Gaebelien, *Deuteronomy – 2 Samuel*, p. 533.

¹²⁶ Chisholm, p. 72.

¹²⁷ Ibid.

among those who have the responsibility of redeeming us.” Boaz’s actions then, are very properly deemed *hesed* by Naomi.¹²⁸

But while there is no clarity here, the fact still remains that kindness is shown by one of them, God or Boaz, to Naomi through her daughter-in-law, Ruth.

Still on the issue of “חֶסֶד (*hesed*),” Boaz also testifies that Ruth’s move to visit him privately as her ‘kinsman redeemer’ is a demonstration of kindness (3:10). Here, one scholar posits that the noun derivative used, חֶסֶדָּהּ (noun with 2fs pron. suff.) is in direct reference to Ruth, who is the subject of the noun, and that Ruth herself models “fidelity” (*hesed*).¹²⁹ Boaz was flattered by Ruth’s kindness in seeking him out, and from the statement, “This kindness is greater than that which you showed earlier,” (a reference to Ruth’s kindness to Naomi in not forsaking her; cf. 2: 11), it is increasingly clear that Boaz interpreted Ruth’s bold action as a request for marriage.¹³⁰ Additionally, Boaz’s acceptance to marry Ruth is the greatest act of kindness to both women, particularly Naomi, because Boaz could have had other options. But in the present circumstance, he decides to work things out so that he could properly marry Ruth to fulfill a family obligation to Naomi, as demanded by the Law on levirate marriage. In fact, ‘the practice of levirate marriage is rationalized because of the necessity of producing heirs.’¹³¹

On the other hand, Ruth’s preparedness to accept Boaz as a kinsman-redeemer was an issue of kindness which cannot be glossed over. Ideally, in many cultures, if a man has acquired sufficient means to sustain marriage he could marry. But the custom was that, “All women and men, including Israelite priests were expected to marry at an early age, shortly after puberty.”¹³² Deducing from Boaz’s address of Ruth as “my daughter” (2:8; cf. 3:10, 11) and his description of the men of Ruth’s age as הַבָּחורים ; “the younger men” (3:10), he could no doubt be older than Ruth. So, for Ruth to accept him as a kinsman redeemer was in itself a great demonstration of kindness from her which he testified of (3:10). Overall, however, “What does connect both property and progeny

¹²⁸ Frederic Bush. Word Biblical Commentary: Ruth and Esther (Vol. 9). (Waco, Texas; Word Books, Pub., 1985.), p. 135.

¹²⁹ Thomas W. Mann. “Ruth 4,” Interpretation (April, 2010), p. 179.

¹³⁰ Gaebelien, Deuteronomy – 2 Samuel, p. 537.

¹³¹ Anthony J. Guerra. Family Matters: The Role of Christianity in the formation of the Western Family (St. Paul, Minnesota; Paragon House, 2002.), p. 5.

¹³² *Ibid*, p. 5.

in ch. 4 is family loyalty. The thematic keyword- "loyalty," "kindness," "fidelity" (*hesed*) - is central to the deleted midnight scene (3:10; cf. 1:8; 2:20).¹³³

Apparently, Boaz's desire to redeem Ruth shows that he was prepared to begin a family, which according to Borowski 'was the focal point of village life.'¹³⁴ As expected in nature, the attitude of couple has usually been that of a universal longing for, and joy in the giving birth. Thus life for the newly wedded is earnest duty because 'the primary purpose of a marriage in biblical times was to produce an heir.'¹³⁵ Usually, there would be the desire on the part of the couple that the baby shall be a boy since they are wanted to increase the size, wealth, and importance of the family group or clan. When they grow up and marry, they also bring home with them their wives and children of such unions, and perpetuate the father's house. Interestingly, if boys increase the house; girls are thought of as decreasing it because they usually go to live with their husbands.

At the climax of this discussion is that fact that no less kindness is shown to Boaz in the birth of Obed. Indeed, this kindness is shown to the whole of Israel and humanity because Obed's son, Jesse, gives birth to David, who later becomes the greatest king of Israel, and through whom Jesus the Savior of mankind is born. Ruth provides an all-too-brief moment in which we see the community of Israel as it *could be* if kindness were in its heart...The family rooted in *hesed* "builds up" that community in extraordinary ways that transcend their own ordinary lives, ways that they may never know.¹³⁶

CONCLUSION

The foregone discussion has shown the engagement of people in the books of Jonah and Ruth with "חֶסֶד" (*hesed*) including the key characters in both books. Looking at it from different angles, one sees Jonah experiencing it while running from God, while in the case of Ruth, it was while running to God. It is also apparent from the discussion of the two books that anytime "חֶסֶד" (*hesed*) is positively experienced by people, the usual outcome glorifies God and may spark spontaneous expression of praise and appreciation. Consider the following example: The sailors feared God (Jonah 1:16); the Ninevites repented (Jonah 3:5-10); Jonah acknowledged God's gracious acts (Jonah 4:2);

¹³³ Mann. p. 178.

¹³⁴ Oded Borowski. Daily Life in Biblical Times (Atlanta; Society of Biblical Literature, 2003.), p. 16.

¹³⁵ Victor H. Matthews. Manners and Customs in the Bible: An Illustrated Guide to Daily Life in Bible Times, 3rd edition, (Peabody, Massachusetts; Hendrickson Publishers, Inc., 2006.), p. 38.

¹³⁶ Mann. p. 178

Naomi blessed God for kindness shown to Ruth (2:20); both Ruth and Boaz expressed appreciation to each other for the kindness received from each other (Ruth 2:13; 3:10); and the women of Naomi's town blessed God for mercies shown to Naomi (Ruth 4:14).

In applying this presentation to life, people everywhere especially Christians should never cease to appreciate God and one another for the countless experiences of “חֶסֶד (hesed),” that come our way every day. When the value of such a virtue is clearly understood, ones' attitude to the Bible as the Word of life becomes meaningful. The study of “חֶסֶד (hesed)” has helped to unearth lots of issues with regards to its rich application. It is no doubt a clear manifestation that some of the words of scripture when studied in their original language and context bring out the total weight of their rich meaning. The onus rest on people who engage critical studies of scriptures as shown by this discussion to unearth spiritual truth so that they can sieze the opportunities that come their way to demonstrate the deep secrets of life to other people. On this note, I wish such studies will be extended to other Hebrew words that are encountered in the scriptures in order to appreciate their rich meanings and vast applications to life.

REFERENCES AND BIBLIOGRAPHY

- Adeyemo, Tokunboh. African Bible Commentary. Nairobi, Kenya: WordAlive Publishers, 2006.
- Alimi, Fortune. "EDITORIAL: Nuisance of rogue Pastors," Daily Guide, No. 204/11; (Accra, Ghana: Western Publications, 19/08/2011.): p. 4.
- Baidoo, Justice. "Features: Let's go back to our first love." Daily Graphic; (Accra, Ghana: Graphic Communication Group, 31/10/2011.): p. 11.
- Bible Handbook and A-Z Bible Encyclopaedia. Ed. David and Pat Alexander. Oxford: Sandy Lane Books, 1990.
- Boakye, Seth J. "Clergy under fire for acts unbecoming of men of God." Daily Graphic; (Accra, Ghana: Graphic Communication Group, 15/08/2011.): p. 1.
- Borowski, Oded. Daily Life in Biblical Times. Atlanta; Society of Biblical Literature, 2003.
- Britt, Brian. "Unexpected Attachments: A Literary Approach to the Term סֶטֶר in the Hebrew Bible." Journal for the Study of the Old Testament 27.3 (2003): p. 289-307.
- Bruce, F.F. New International Bible Commentary, (Based on the NIV). (Revised Edition). Grand Rapids: Michigan, Zondervan, 1979.
- Bush, Frederic. Word Biblical Commentary: Ruth and Esther (Vol. 9). Waco. Texas; Word Books, Publisher, 1985.
- Carson, D. A. New Bible Commentary. (21st Century Edition). Leicester, England. Inter-Varsity Press 1993.
- Chisholm, Robert B. Jr. A Workbook for Intermediate Hebrew: Grammar, Exegesis, and Commentary on Jonah and Ruth. Grand Rapids, Michigan: Kregel Publication, 2006.
- _____. From Exegesis to Exposition: A Practical Guide to using Biblical Hebrew. Grand Rapids, Michigan; Baker Books, 1998.
- Collins, John C. "Ambiguity and Theology in Ruth: Ruth 1:21 and 2:20." Presbyterion: Covenant Seminary Review 19/2 (1993): p. 97-102.
- DeVries, Simon J. Word Biblical Commentary: 1 Kings. Waco. Texas; Word Books, Publisher, 1985.
- Epp-Tiessen, Dan. "The Renewal of Elijah: 1 Kings 19." Direction 35/1 (2006): p. 33-43.
- Fretheim, Terence E. "The Exaggerated God of Jonah." Word & World 27, no. 2 (Spring 2007): p.125-134.
- Gaebelein, Frank E. Expositor's Bible Commentary (with the New International Version): Deuteronomy – 2 Samuel (Volume 3). Grand Rapids, Michigan: Zondervan Publishing House, 1992.

- _____. Expositor's Bible Commentary (with the New International Version): 1 Kings - Job. (Volume 4). Grand Rapids, Michigan: Zondervan Publishing House, 1998.
- _____. Expositor's Bible Commentary (with the New International Version): Daniel – Minor Prophets (Volume 7). Grand Rapids, Michigan: Zondervan Publishing House, 1985.
- Glover, Neil. "Elijah versus the narrative of Elijah: The contest between the Prophet and the Word." Journal for the Study of the Old Testament 30, 4 (2006): p. 449-462.
- Guerra, Anthony J. Family Matters: The Role of Christianity in the formation of the Western Family. St. Paul, Minnesota; Paragon House, 2002.
- Halley, Henry H. Halley's Bible Handbook: An Abbreviated Bible Commentary. Grand Rapids, Michigan: Zondervan Publishing House, 1962.
- Hobbs, T.K. Word Biblical Commentary: 2 Kings. Waco. Texas: Word Books, Publisher, 1985.
- Holladay, William L. A Concise Hebrew and Aramaic Lexicon of the Old Testament. Grand Rapids, Michigan: William B Eerdmans Pub. Company, 1998.
- Mann, Thomas W. "Ruth 4." Interpretation (April, 2010): p. 178-180.
- Matthews, Victor H. Manners and Customs in the Bible: An Illustrated Guide to Daily Life in Bible Times. 3rd edition. Peabody, Massachusetts; Hendrickson Publishers, Inc., 2006.
- Microsoft Encarta 2007. Microsoft Corporation, 1993-2006.
- Olley, John W. "YHWH and His Zealous Prophet: The presentation of Elijah in 1 and 2 Kings." Journal for the Study of the Old Testament 80 (1998): p. 25-51.
- Prout, Elmer. "Sermon: God and Jonah's prayers." Restoration Quarterly (n.d.): p. 115-118.
- Rusak, Tal. "The Clash of Cults on Mount Carmel: Do Archeological records and Historical documents support the biblical episode of Elijah and the Ba'al Priests?" Scandinavian Journal of the Old Testament vol. 22, No.1 (2008): p. 29-46.
- Staurt, Douglas. Word Biblical Commentary: 1 Kings. Waco, Texas; Word Books, Publisher, 1985.
- The Amplified Bible. Michigan: Zondervan, 1965.
- The Interlinear Bible: Hebrew-Greek-English. (One Volume edition). Lafayette Indiana: Sovereign Grace Publishers, 1984.
- The NIV Life Application Bible: Colorado, International Bible Society, 1978.
- The NIV Study Bible. Michigan: (Zondervan), Grand Rapids, 1978.
- The NIV Holy Bible. Colorado, International Bible Society, 1973.

The NIV Hebrew-Greek Key Study Bible. Colorado International: Bible society, 1973.

Tonstad, Sigve. "The Limits of Power: Revisiting Elijah at Horeb." Scandinavian Journal of the Old Testament, vol. 19 no. 2 (2005): p. 253-266.

Unger's Bible Dictionary. Ed. Merrill F. Unger. Chicago: Moody Press, 1967.

WTT BHS Hebrew Old Testament [copied from BibleWorks.com – [c:\program file\bibleworks 7\init\bw700.swc].

Zodhiates, Spiro. "Old Testament Lexical Aids: ḥesed." The Hebrew-Greek Key Study Bible: NIV (Chattanooga, TN: AMG Publishers, 1996.): p. 1516.

ABOUT THE AUTHOR



The author, James Yamoah, is an ordained minister of the gospel of the Lord Jesus Christ. He holds degrees in B.Sc. (Hons, Biological Sciences) from Kwame Nkrumah University of Science and Technology (KNUST), Ghana; B.A. (Hons, Biblical Studies), from Ghana Christian University College (GhanaCU), Ghana; and M.A. in Religion (OT Biblical Studies conc.) from Cincinnati Christian University (CCU), OH, USA. James is expected to complete his Ph.D. in 2014.

After many years of fruitful Pastoral ministry, James is now a

Lecturer of Old Testament studies and Biblical Hebrew at Ghana Christian University College (GhanaCU). He is also the Dean of Students of the University College and the Minister-in-Charge of the Campus Fellowship. He has travelled the length and breadth of Ghana as a preacher and speaker at Seminars and many Youth Conferences. He has also preached at some churches in Ohio and Maryland, in the United States. He is married to Florence, and are blessed with three children; Jemima, Emmanuel, and Joseph. He is also the author of these books:

- **Can You Be God's Transformational Leader? Yes You Can!**
- **Amazing Grace: A Guide To Spiritual Formation And Disciplines**
- **Pacesetters of Divine Ministry: Let us learn from them**
- **Always Ready: Over 150 Messages To Help You Study, Teach, Preach, & Live the Bible Systematically**
- **Suffer to Gain: How the Righteous should overcome Difficult Times**

In **A Model for Hebrew - English Translation and Application: The Biblical Hebrew Student's Companion**, the author presents a simple approach to translation of the Hebrew text to English in order to help Hebrew students with the basics in Hebrew translation. He also combines insight from both the Old and New Testaments and teaching experience to provide sample comments and study of some key words of scripture. James is interested in laying a solid foundation for the student of Biblical Hebrew in particular and scholars in general to enjoy the course and find appropriate applications whether in or out of classroom. Amen.

“...I like the way you set up your language analysis and commentary. It is easy to read and covers the very basics of the language.”

**Sara Fudge, PhD
Proffesor in Hebrew
Cincinnati Christian University**