

The boxes in this left-hand column provide parsing options for Hebrew verbs.

The Vocabulary Box lists Hebrew words that appear in this section of Isaiah.

**HOT: DAYS OF ELIJAH 1
1 KINGS 17.1-7**

Roderick Graciano
Timothy Ministries
2019

This right-hand box provides extra info on grammatical topics.

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
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	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
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Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אָהָב	Ahab
אֱלֹהִים	God
אֵלִיָּהוּ	Elijah
אִם	if, whether
אָמַר	he said
וַיֹּאמֶר	and he was saying
אָרֶץ	land, earth
אֲשֶׁר	which
גֶּשֶׁם	rain

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

RADICALS (ROOT LETTERS)

A Hebrew root is a word without its possible prefixes, suffixes and infixes. Semitic words typically have a trilateral root, i.e., a root consisting of three consonants. As the PDSBH says, "The trilateral root is the standard building block for Semitic words." Therefore, while the root word for horse is סוּס, having three radicals, to say horses requires the addition of a suffix: סוּסִים. It's important to understand that if you wanted to look up סוּסִים in a Hebrew lexicon or dictionary, you would look up סוּס, just as in English, you would look up horse instead of trying to find the precise word horses.

PRACTICAL APPLICATION & OTHER NOTES
• The Hebrew Alphabet (sounds of each consonant): Page A-7
• The Hebrew Vowels (signs and pronunciation): Pages A-8,9
• How To Read The Hebrew Consonants And Vowels: Page A-10
• Hebrew Diphthongs: Page A-12

This box is a place to write down insights that were surfaced by our discussion of the passage.

Elijah (Yah is my God) of Tishbe (42 km SSE of the Sea of Galilee?), famous as a man of efficacious prayer (Jam 5.17-18), was a hairy prophet who wore a leather girdle (his style and morality would be later followed by John the Baptist (2Ki 2.8; Mat 3.4). His recorded ministry spanned the years of about 865-847 BC. Elijah could be amazingly bold, willing to rebuke the king to his face, and he could also run like a chicken (1Ki 18.18; 19.1-3). When he ran with YHVH's help, he could outrun a chariot (1Ki 18.44-46)! He could also be self-absorbed (1Ki 19.10,14).

Ahab was a king of the northern kingdom of Israel. His name means "Father's Brother," which was idiomatic for *just like his dad!* Ahab followed in the footsteps of his father Omri, who followed in the steps of king Jeroboam who was the epitome of a person who sows idolatry and reaps judgment (1Ki 16.25-26). Ahab was an able military leader, but he exceeded the wickedness of his father, not only following in the idolatry of Jeroboam, but marrying Jezebel of the Sidonians, bringing Baal worship to Samaria (1Ki 16.30-33).

Obadiah (*Slave of Yah*) was the chief steward over king Ahab's household. From his youth he was a committed believer in YHVH, and like Corrie Ten Boom's family hid Jews from Nazis, Obadiah hid YHVH's prophets from Jezebel (1Ki 18.3-4,12).

Jezebel, the Sidonian princess, married King Ahab, dominated him at home, and carried out the crusade to make Baal worship the leading religion of Israel. The name Jezebel remains associated with idolatrous, sexually oriented religion (Rev 2.20).

Baal, was the title by which the Canaanites addressed their many numina (the spirits or divine powers believed to preside over things and places). *Baal* means owner, lord, husband. Every baal came to be regarded as the "husband" of an asherah consort (see 1Ki 18.19). The Baal championed by Jezebel was the Phoenician god of Tyre, Ba'al-Melkart, i.e., Lord-King of the City. As one of many fertility gods, Baal's worship would have involved temple prostitution or other sexual rites (cf. Deu 23.17). Baal also received human sacrifices (Jer 19.5; 32.35). Baal is believed to have been a storm god, or weather god, who should have been able to send rain, or a lightning bolt to start a fire.

Jehoshaphat was the king of Judah who allied himself with king Ahab in the battle to recover Ramoth-gilead (1Ki 22.1-40).

Naboth was a man who should have leased his family estate to king Ahab (1Ki 21.1-16).

Ahaziah was Ahab's son who briefly inherited the kingship from his father, and Baal worship from his mother (1Ki 22.51-53). When injured he inquired of the god of Ekron, the Lord of the Flies (2Ki 1).

HOT: DAYS OF ELIJAH 1B

God in the Elijah story is very specifically "YHVH the [living] God of Israel" (1Ki 17.1), "YHVH the God of Abraham, Isaac and Israel (Jacob)" (1Ki 18.36). He is a God who speaks and gives precise instructions to His prophets and servants (1Ki 17.9). He hears and answers prayer. He does miracles of provision (1Ki 17.14), and raises the dead (1Ki 17.22-24). He is sovereign over the weather (1Ki 18.1), over animals (1Ki 17.4), over the armies of heaven (1Ki 18.15), and over human hearts (1Ki 18.37).

Ben-hadad I (*Son of the Thunderer?*) was the greedy, inflammatory and theologically challenged king of Aram (southern Syria, with capital Damascus) who attempted to despoil Ahab and Samaria.

Prophet X was an anonymous man of God who correctly prophesied the order of battle and defeat of Ben-Haddad's forces (1Ki 20.13-34).

Prophet Y a man of God who proclaimed the doom that would befall Ahab and his people for letting Ben-haddad go (1Ki 20.35-43).

Micaiah was the prophet with the unenviable job of telling Ahab and Jehoshaphat the truth when all the other prophets painted a rosy but false picture regarding the battle for Ramoth-gilead (1Ki 22.8-28).

Elisha was Elijah's trainee who became an important, wonder-working prophet in his own right (1Ki 19.16-21; 2Ki 2-13).

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The Vocabulary Box lists Hebrew words that appear in this section of Isaiah.

HOT: DAYS OF ELIJAH 2
1 KINGS 17.8-16

Roderick Graciano
Timothy Ministries
2019

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VOCABULARY	
אֶרֶץ	Land, ground
אַחֲרָיו	Afterward, behind, west
אָכַל	He ate
וְאָכַלְנָהּ	and we will have eaten it
אַלְמָנָה	widow
אִשָּׁה	woman, wife
בֹּא	go in, come in
וּבֹאֲתִי	and I will have gone in

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

VERBS: PERFECTIVE OR IMPERFECTIVE

Essentially two kinds of verbs occur in Hebrew: those that express completed action, and those that express incompleted action. The former we generally translate with past tense, while we can translate the latter with either present or future tense.

An amazing feature of biblical Hebrew, though, is that it can throw completed (perfective) action into the future and incompleted (imperfective) action into the past. It does this using a **Vav Consecutive**. In this way, Hebrew can envision completed action in the future or ongoing action in the past. Thus the widow of Zarephath uses Perfect Consecutive verbs to express the future, "... we will have eaten and we will have died" (1 Kings 17.12b).

PRACTICAL APPLICATION & OTHER NOTES
<ul style="list-style-type: none"> The Consecutive Vav: Pages B-8,9 Consecutive Verbs: Pages B-22 to 25
<p>This box is a place to write down insights that were surfaced by our discussion of the passage.</p>

THE OATH: AS YHVH LIVES!

The LORD Himself was probably the source of the oath, **יְיָ-יְהוָה** (*as YHVH lives*) because He would famously swear, **יְיָ-אֲנִי** (*as I live*): Num 14.21,28; Deu 32.40; Isa 49.18; Jer 22.24; 46.18; Eze 5.11 14.16,18,20; 16.48; 17.16,19; 18.3; 20.3,31,33; 33.11,27; 34.8; 35.6,11; Zep 2.9. The curious thing about both forms of the oath is that they employ the noun **יָי** (*life*) rather a form of the verb **יָיָה** (*live*).¹ This may be due to the fact that the 1st p. sing. impf. of this verb, **אֶחְיֶה**, which theoretically could convey the meaning *I live*, is consistently used in Scripture to express the idea, *I shall (or may) recover*, which is obviously something that God would never say.² Thus, in the oath, the noun *life* is pressed into service to express the impf. verbal idea *lives*, as implied by the adverbial *forever*, in the phrase, *as I live forever* (**יְיָ אֲנִי לְעֹלָם**, Deu 32.40), and as understood by the authors of the LXX who consistently translated the oath with the pres. ind. verb and pronoun, *I live* (**ζῶ ἐγώ**).³

The auditory power of God's oath is in its crisp brevity: *Live !!* It has the same auditory impact when spoken by others, *Lives YHVH!* (Heb), *Lives [the] Lord!* (Grk).

Our Eng. translations supply the *as*, in the phrase *as I live*, to express the implied idea of contingency in the oath. The oath essentially means, "If I live, *or* if YHVH lives, then x will occur." This reminds me of the one thing that Descartes could not doubt, namely his own existence. Likewise, no one **upon hearing God speak** could doubt that He was alive! Therefore, the basis of the oath is self evident: YHVH obviously *does* live, and therefore what has been uttered will prove true or come to pass.

The self-evident aspect of the oath is not the only reason for its wording. More often than not, the oath, whether declared by YHVH or one of His subjects, is used in juxtaposition with the idea of death or deadness. In Jdg 8.19, for example, YHVH as the God who lives contrasts with the state of Gideon's murdered brothers, and the imminent state of the two kings responsible for their deaths. In our current context of the contest between YHVH and Baal, the reality that YHVH lives is ultimately decisive against the unresponsiveness of Baal, the supposed storm and fertility god responsible to bring life to the earth.

A final point of interest is that Jeremiah, indeed YHVH Himself, envisions this particular oath as still being used in the far future (Jer 4.2; 12.16; 16.14-15; 23.7-8).

1 If we had to examine one instance of this oath in isolation, without multiple biblical examples of its usage and without its interpretation by the authors of the LXX, there would be ambiguity as to whether we should take **יָי** as a noun, producing the oath, "As YHVH *is* life ...," or whether we should take it as the homonymous adj. — as John Joseph Owens does in his *Analytical Key To The Old Testament* —, producing the oath, "As YHVH is alive" (Frankly, I don't know why morphologists read the **יָי** in the oath as a noun rather than an adj., since the adj. would bring us closer to the verbal idea that the word apparently conveys.)

One might also be tempted to treat **יָי** as if it were the mis-pointed construct form, **יָיִ**. This would render the oath as, "On the life of YHVH ...," a translation suggested by de Waard and Nida in their UBS Handbook on Ruth. However, the Masoretes surely had a reason for interpreting **יָי** as the absolute, *life* instead of the construct, *life of*.

2 Also, the m. sing. participle, which only occurs twice, 1Sa 2.6 and Neh 9.6, expresses the causative idea of *one bringing to life* or *preserving life*, which God might say of Himself, but which idea does not fit the oath here under examination.

3 The Grk pronoun is generally redundant as the person and number are implied in the Grk verb, so an "over translation" of the LXX phrase would be, *I Myself live*.

The boxes in this left-hand column provide parsing options for Hebrew verbs.

HOT: DAYS OF ELIJAH 3
1 KINGS 17.17-24

Roderick Graciano
Timothy Ministries
2019

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VOCABULARY	
עוֹן	Sin guilt
פֶּה	Mouth
קוֹל	Voice, sound
רָעַע	He did (or was) evil
הִרְעוֹתָ	You (s.m.) caused evil
שׁוּב	Turn, return, repent
תִּשָּׁב	Jussive: Let return
שָׁמַע	Hear, listen
וַיִּשְׁמַע	Then he was hearing

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

RAISING THE WIDOW'S SON

Jerome T Walsh, in his Berit Olam narrative commentary on *1 Kings*, outlines the chiasmic structure of this story:

- A. speech by the widow (17:18; "man of God")
- B. speech by Elijah (17:19a; "give me your son")
- C. Elijah takes the boy from his mother (17:19b)
- D. He brings him up to his own room
- E. He puts him on the bed
- F. **Elijah raises the child** (17:20–22)
- E'. Elijah picks the child up (17:23a)
- D'. He brings him down from his own room
- C'. He returns him to his mother (17:23a)
- B'. speech by Elijah (17:23b; "your son is alive")
- A'. speech by the widow (17:24; "man of God")

This chiasm serves to highlight the **LIFE EVENT** of YHVH bringing something back from death.

PRACTICAL APPLICATION & OTHER NOTES

STORIES WITHIN STORIES

The wonderful stories of Elijah's ministry are nested within larger narratives, beginning the long narrative about the kings of Israel. This major narrative was so long that it would not fit onto a single scroll, and thus was written on two scrolls which have come down to us as 1 and 2 Kings. This major narrative was composed (using pre-existing source documents, 1Ki 11.41; 14.19; 2Ki 1.18, etc.), sometime after king Jehoiachin's release from prison in Babylon (2Ki 25.27-30; c. 560 BC). The purpose of the composition seems to have been to explain why conquest and deportation befell the nation of Judah. As the author wrote in 2Ki 24.3-4, "Surely at the command of the Lord it came upon Judah, to remove *them* from His sight because of the sins of Manasseh, according to all that he had done, and also **for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the Lord would not forgive.**"

Within this larger narrative, that traces the steadily worsening sins of both Israel and Judah, is the story of **The Fall Of The Dynasty Of Omri**. Omri was the father of Ahab, and Ahab and Jezebel produced the bloodthirsty princess Athaliah, and the idolatrous princes Ahaziah and Joram (= Jehoram). Princess Athaliah married Jehoram of Judah, produced the evil King Ahaziah of Judah (nephew to Kings Ahaziah and Joram of Israel), and later killed all her grandsons (but one) to usurp the throne of Judah herself. **The House Of Omri** is recognized in inscriptions of surrounding nations, but it became so depraved through the influence of Jezebel that YHWH announced through Elijah that He would "cut off from Ahab every male, both bond and free" and that "the dogs [would] eat Jezebel" (1Ki 21.20-26). This was all fulfilled when the army commander Jehu shot Ahab's last son, Joram, through the heart with an arrow (2Ki 9.22-26), ordered the shooting of Ahab's grandson, Ahaziah king of Judah (2Ki 9.27-28), and ordered Jezebel to be thrown from an upper window so that she died when she hit the street below (where her body was trampled and eaten by dogs; 2Ki 9.30-37).

It's with the backdrop of these greater narratives that we must understand the story of Elijah's battle with the House of Ahab.



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VOCABULARY	
אֲדֹנָי	Lord, master
אֲדָמָה	Ground
בַּיִת	House, household
דָּבָר	Word, thing, matter
דֶּרֶךְ	Way, path, road
הֵלֵךְ	Go, come, walk
חָלַק	Divide, assign, distribute
וַיַּחֲלֹקוּ	and they divide
לֶחֶם	Bread

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Leitwort כָּרַת

Similarly to a *leitmotif*, a *leitwort* (German: *literally lead word or guide word*) is a word, its root or synonym, that appears repeatedly throughout a narrative. A *leitwort* helps to unify the narrative, and to emphasize one of its themes. In the Elijah narrative, the word that means *to cut off* (or its root or a synonym*) appears in:

- 1Ki 17.3,5 in the name of the Wadi Cherith.
- 1Ki 18.4: Jezebel cut off the prophets of YHWH.
- 1Ki 18.5: Ahab doesn't want his livestock to be cut off.
- 1Ki 18.23,33: Oxen cut up* for the sacrifice.
- 1Ki 18.28: Prophets of Baal cut* themselves.
- 1Ki 20.34: Ahab cut (= made by sacrifice) a covenant with Ben-Hadad of Syria.
- 1Ki 21.21; 2Ki 9.8: God promises to "cut off from Ahab every male, both bond and free in Israel."

What is the message of this *leitwort* in Elijah's story?

PRACTICAL APPLICATION & OTHER NOTES

THE TWO GREAT SCANDALS OF BIBLICAL RELIGION

The ancient pagan religions were non-exclusive. In other words, if you were a worshipper of Baal, it was a given that you could worship other gods as well, even YHVH. This historical reality may explain why a diviner like Baalam (Jos 13.22) interacted with YHVH (Num 22.5-13), even though he was not a true servant of YHVH (Rev 2.14). It also explains why king Ahab, even though he had given himself over to the worship of his wife Jezebel's god, Baal, and the goddess Asherah (1Ki 16.30-33), took counsel from YHVH (1Ki 20.13-14), and even humbled himself before YHVH when Elijah brought YHVH's announcement of judgment upon Ahab and Jezebel (1Ki 21.17-29).

This non-exclusiveness of pagan religions continued into New Testament times. Greek and Roman paganism, and the mystery cults that came to the Mediterranean world from the East and from Egypt, had no problem with people who devoted themselves to various deities or cults all at the same time. So long as people honored the god or gods of the city or temple that they were in, it was fine if they worshipped other gods at home or abroad.

However, the Bible demands absolute exclusivity when it comes to the worship of YHVH Elohim. The biblical teaching in this regard begins with Gen 1, the account of the creation of everything, the heavens and the earth, **by one God**, producing a unified creation. There is not one god of the mountains and another god of the valleys (1Ki 20.28), but YHVH made them both and is Lord over all. Since God desires that those who worship Him do so in spirit and in truth (Joh 4.24), and since He will not give His glory to another, particularly not to false gods (Isa 42.8), He does not permit anyone to pretend to worship Him while simultaneously following false gods and their false religions.

Herein is **the first great scandal of biblical religion**, be it the Yahwism of the OT or the Christianity of the NT: Neither one permits simultaneous adherence to other gods or religions. If only it had been permissible to worship the God of the Bible *and* the gods of paganism, many ancient cities would perhaps have been happy to add YHVH or Jesus to their pantheons. (Because Judaism was protected by Rome until AD 135, many pagan cities had synagogues, but the Jews were hardly accepted and pagans did not rush to join a synagogue — though some pagans did become proselytes.) Instead, Christians remained “outsiders” until Constantine, and Jews remained a persecuted minority much longer.

The second great scandal of biblical religions is that the biblical God is holy. The pagan religions were not only non-exclusive, they did not legislate sexual morality, and even tended to promote “sacred prostitution.” If only the God of the Bible would allow people to create their own religious cocktail from various religious streams, *and* allow them to define their own sexual ethics (and other moral principles), He would be a very popular deity today, and there would be no stumbling block (Grk.: *skandalon*) keeping people from joining the Christian church. (Sadly, many churches who call themselves “Christian” are currently removing both of these scandals from their religious expression.)

Closing Note: For people who want the sense of special status that comes with an exclusive religion, but without a moral code so consistent and universal as the Bible's, we now have Islam. Islam has an absolute exclusivity regarding Allah and Muhammad (you may not worship Jesus!), but with a stringent sexual code for women that does not apply equally to men, and with permission to lie or commit all manner of unethical deeds so long as they are done “in the service of Allah.” We also have certain streams of Judaism today that still exclusively worship the God of Abraham, of course, but simultaneously permit sexual immorality, so long as it is committed by Jewish men with *Gentile women*.

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VOCABULARY	
אִישׁ	Man
בִּקֵּשׁ	He sought
גּוֹי	Nation, Gentile
הֲרַג	He slew, killed
יָד	Hand
יָדַע	He knew
אֶדְעָה	I will know
מַמְלָכָה	Kingdom
נָבִיא	Prophet

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יְהוָה צְבָאוֹת

The proper name, YHVH has no construct state, YHVH-of, so **יְהוָה צְבָאוֹת** is probably the short form of **יְהוָה אֱלֹהֵי הַצְבָּאוֹת**, YHVH the God-of-the-armies (2Sa 5.10; Hos 12.6; Amo 3.13; 6.14). The first and only mentions of the *army of YHVH* are in connection with the Captain of the army in Jos 5.14-15. YHVH, known as a man of war since the Exodus (Ex 15.3), and as the Deliverer of the armies of Israel (Ex 6.26; 12.41,51), begins to be referred to as YHVH -of armies at the end of the time of the judges (1Sam 1.3; 4.4; 15.2; 17.45). Hannah was the first person on record to pray to God as YHVH -of armies when she asked for a son (1Sam 1.11). Why does Elijah refer to himself as serving YHVH -of armies (1Ki 18.15)?

PRACTICAL APPLICATION & OTHER NOTES

FIGURES OF SPEECH IN THE BOOKS 1 & 2 KINGS

All the books of the Bible are rich in figures of speech (words or phrases used, usually non-literally, for rhetorical or vivid effect). Here are some figures of speech used in the books 1 and 2 Kings:

- **Meiosis** (= belittling of one entity to magnify another): “I exalted you from the dust ...,” (1Ki 16.2).
- **Pleonasm** (= grammatically redundant words, used for emphasis): “... and **it shall be that** the God who answers by fire ...,” (1Ki 18.24).
- **Hypallage** (= interchanging words in their logical grammatical slots): “**The jar of the meal** will not end ...” Should be, “The meal of the jar will not end...,” (1Ki 17.14).
- **Metonymy** (= a noun used for another noun to which it is related): “Is this you, you troubler of **Israel**?” In this statement, the word *Israel* may refer to the northern kingdom called **Israel**. If so, it is a metonymy for the people, rulers or pagan priests of Israel. It is also metonymy if Ahab is using it to refer to himself as the representative or ruler of Israel. In another example of metonymy, Elijah ran “for his **soul**” in 1Ki 19.3, where the word *soul* is used for *life*.
- **Metonymy of the Effect** (= e.g., a verbal metonymy in which the *action* is stated in place of the *cause of the action*, or *one action* is stated as *a sign of another action*): “... you are giving your servant into the hand of Ahab ...,” meaning, “... you are **causing** your servant to be given into the hand of Ahab ...” (1Ki 18.9). Also, “...the sons of Israel have ... torn down Your altars and killed your prophets ...,” meaning that they “have turned from worshipping You,” 1Ki 19.10, and “knees that have not bowed to Baal,” meaning people who have not worshipped or submitted to Baal (1Ki 19.18).
- **Synecdoche of the Part** (= a part of something is named when the whole of the thing is meant): “ ... YHVH will take away your lord from upon **your head** ...,” a statement in which *head* speaks of authority over the whole person, (2Ki 2.3). Also, in 1Ki 17.7, the word *days* in the phrase *end of days* may mean an entire season “during which rain might have been expected.”¹
- **Irony or Sarcasm**: Regarding Baal, Elijah taunted, “Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened,” (1Ki 18.27).
- **Idiom** (= words or phrases used in a way that is only understood within a certain culture): “What to me and to you?” This idiom meant something like, “What do we have to do with one another?” (1Ki 17.18).

¹ Ethelbert William Bullinger, *Figures of Speech Used in the Bible*, (London; New York: Eyre & Spottiswoode; E. & J. B. Young & Co., 1898). All of the above examples are culled from this work.

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TYPICAL VOICE/AKTIONSART

VERBAL STEM

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
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- Perfect Consecutive: Narrative Future**
- Imperfect: Incompleted Action**
- Imperfect Consecutive: Narrative Past**
- Cohortative: 1st Person Volitional**
- Imperative: 2nd Person Volitional**
- Jussive: 2nd or 3rd Person Volitional**
- Infinitive Absolute: Adverbial**
- Infinitive Construct: Verbal Noun**
- Participle: Verbal Adjective**

VOCABULARY

אב	Father
אֲשֶׁרָה	Asherah
בֵּן	Son
בַּעַל	Husband, owner, lord
הִיא	Whether, if
הַר	Mountain, hill
יִשְׂרָאֵל	Israel
כִּי-אִם	But, surely, except, only
שֻׁלְחָן	Table

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

ASHERAH

The term *asherah* refers both to a Canaanite goddess and her cult-symbol. This goddess was thought of as the consort of the chief god El, and as the mother of other gods. In her mythology she is an adversary of Baal. Later, as Baal's importance overshadows that of El, she becomes Baal's seductress. Her cult-symbol was apparently a tree trunk or cone of stone regarded as the house of the deity in which she was immanent. The symbol was erected in a grove or on a tree-covered hilltop, apparently appropriate to Asherah's character as a fertility goddess. Hosea 4.12-13 may refer to the seeking of oracles on the sites of the Asherah poles, and perhaps to fertility rites that Hosea characterizes as spiritual adultery against Elohim.

PRACTICAL APPLICATION & OTHER NOTES

MOUNT CARMEL

In the Bible, the word *carmel* means *newly ripe grain, orchard, plantation, or fruitful field*. According to the *International Standard Bible Encyclopedia*, the name attaches to the whole ridge of the mountain, meaning, “the garden with trees.” It would seem that Mount Carmel was historically lush with growth, as it is today. The flanks of many of Mount Carmel’s canyons are forested with brush and low trees, and the ridge looks down to the east upon the vast and fertile plain of Esdraelon. The agriculture on the slopes of Mount Carmel is supported by “winter rains, which are caught and stored in great cisterns.”

ISBE further relates, “Oak and pine, myrtle and honeysuckle, box and laurel flourish; the sheen of fruitful olives fills many a hollow; and in the time of flowers Carmel is beautiful in a garment of many colors. Evidences of the ancient husbandry which made it famous are found in the cisterns, and the oil and wine presses cut in the surface of the rock.”

Carmel was the site where King Saul set up a monument to himself (1Sa 15.12). It was also the site of Nabal’s sheep shearing business, and the setting for the story of David’s acquisition of Abigail as one of his wives (1Sa 25).

Of importance for the story of 1Ki 18 is the information that there has been an altar of YHVH on Mount Carmel (1Ki 18.30). Apparently this altar had been torn down in the systematic persecution of Israel’s religion by Jezebel. Since in 1Ki 18 the prophets of Baal prepare a sacrifice, but do not build an altar, it is safe to assume that an altar of Baal had already been built on Mount Carmel, in place of the wrecked altar of YHVH.

WOULD YOU TRADE LIVES WITH ELIJAH?

Do you wish you could have been the great prophet Elijah? Please list the pros and cons, the positives and the negatives of his life. See if you can think of an equal number of pros and cons:

POSITIVE ASPECTS OF ELIJAH’S LIFE

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

NEGATIVE ASPECTS OF ELIJAH’S LIFE

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

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VOCABULARY	
אֲנִיחָנוּ	We
אֲנִי	I
אֵשׁ	Fire
דָּם	Blood
חֶרֶב	Sword, knife, dagger
יָקַז	He awoke
וַיִּקַּז	And he will awake
יָשָׁן	Asleep
מִזְבֵּחַ	Altar

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

RAVING PROPHETS

The NASB translation *raved* for the hitpael verb יִתְנַבְּאוּ in 1Ki 18.29 represents a translator's brevity choice between *raved* and *prophesied intensely*. The word in question is the normal word נִבְּאָה, which means *to prophesy*. Why translate it *rave* here and in 1Sa 18.10? In 1Sa 18.10, the translation is influenced by the detail that "an evil spirit rushed upon Saul." However, the spirit in 1Sa 19.23 can also be understood as an evil spirit (no definite article before רִיחַ) and yet, under its influence, Saul goes along "prophesying" rather than "raving." The fact is that we do not know what the prophesying of Saul or of the prophets of Baal sounded like, and as we learn from the story of Balaam, even false prophets can prophesy truth!

PRACTICAL APPLICATION & OTHER NOTES

THE DETESTABLE THINGS OF DEUTERONOMY 18

HOT: DAYS OF ELIJAH 7B

- 9 “When you enter the land which the LORD your God gives you, you shall not learn to imitate the detestable things of those nations.
 10 “There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer,
 11 or one who casts a spell [AV charmer], or a medium [AV consulter with familiar spirits], or a spiritist [AV wizard], or one who calls up the dead [AV necromancer].
 12 “For whoever does these things is detestable to the LORD; and because of these detestable things the LORD your God will drive them out before you.
 13 “You shall be blameless before the LORD your God.”

It was this passage that turned me away from the “automatic handwriting” that I had stumbled into (thanks to experimenting with a Ouija Board when I was 17). What struck me with conviction was the reference to consulting “with a familiar spirit”; that sounded a lot like the conversation I was having with the “spirit” who was offering to make me “a great prophet to the world” (see my article, “What I Learned From The Ouija Board,” posted at tmin.org/tminpages/archive.html).

Now, after decades of biblical study and reflection, it’s interesting for me to revisit this life-saving passage and consider its implications. Why were these practices abominable to God? Our secular culture thinks of spiritualistic practices, seances and such, as harmless fun, “since none of it is real anyway.” What people fail to realize is that spiritualistic practices produce real spiritual deception, whether or not the mediums and prophets are fakes or actually tuned-in to demonic spirits. The Deuteronomy 18 passages continues:

- 14 “For those nations, which you shall dispossess, listen to those who practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you *to do so*.
 15 “**The LORD your God will raise up for you a prophet like [Moses] from among you, from your countrymen, you shall listen to him.**”

The fact is that people *do listen* to mediums, horoscopes, etc., in spite of their sheepish disavowals of belief in such things. **What’s the real issue here?** Verse 20 makes it clear:

‘But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.’

The problem is that spiritualistic practices (1) distort what God has said, and (2) lead people to trust in someone or something *other than* the one true God and His prophet/messiah. The reality is that, though spiritualist practitioners are often fakes or dabbling in things they don’t understand, demonic spirits do attach themselves to spiritualistic practices in order to deceive the vulnerable. Thus, all the practices condemned in Deuteronomy 18 represent fronts in a real spiritual battle aimed at drawing human beings *away from* their one true help and salvation, the holy God, YHVH Elohim. The application for us is that we must regularly take stock and ask ourselves, “What or who am I really trusting in as I face the challenges and mysteries of life?”

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VOCABULARY	
אֶבֶן	Stone
בָּנָה	He built
וַיִּבְנֶה	Then he builds
הָרַס	He tore down
הִתְהַרְסוּ	Torn down (part.)
זָרַע	Seed, offspring
יָצַק	He poured out
יָצַקוּ	You all pour out
לֵב	Heart

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

SPOTTING TRANSITIVE VERBS

Transitive verbs have an object, as our verb *kick* can take the object *ball*. An intransitive verb does not take an object, like our verb *shudder* in “She heard a noise and shuddered.” In this example, the person does not shudder *something*, she just shudders.

In biblical Hebrew, the sign of the direct object, **אֵת**, tips us off that a **transitive verb** precedes (or sometimes follows) it. Thus, when we see in 1Ki 18.30, **אֵת־מִזְבֵּחַ**, *the [direct object] altar*, we know that the clause must contain a **transitive verb** that expresses something done to the altar. In this case, the **transitive verb** is **יָרַפָּא**, *he heals*. So, from the sign of the direct object connected to the noun *altar*, we spot the **transitive verb** *heals*.

PRACTICAL APPLICATION & OTHER NOTES

TWO PROPHETS & THEIR WORKS OF POWER

Elijah

1. Three-Year Drought (1Ki 17.1)
2. Provision for Widow of Zarephath (1Ki 17.10-16)
3. Widow's Son Raised (1Ki 17.17-24)
4. Fire from Heaven Consumes Sacrifice (1Ki 18.30-38)
5. Rain Ends Drought in Answer To Prayer (1Ki 18.41-46)
6. Fire Consumes Ahaziah's Men (2Ki 1.10-12)
7. Jordan River Divided (2Ki 2.8)

Elisha did twice the miracles of Elijah (according to the biblical record), so why is Elijah the more famous, the one taken up to heaven (2Ki 2.1-14), the one supposed to come before the Day of the LORD (Mal 4.5-6), and the one who got to speak with Jesus on the Mount of Transfiguration (Mat 17.1-13)? We may not be able to answer that question. However, there is an important parallel in the relationships of Moses to the Israelite elders, Elijah to Elisha, and Jesus and His disciples: In these three cases, the powerful Spirit that was upon the leader was transferred to the followers *that they might continue the Spirit-empowered work of the leader!* In other words, the transfer of the Spirit to the Israelite elders (Numbers 11.16-29), and the transfer of Elijah's anointing to Elisha (2 Kings 2.1-15), foreshadowed the Pentecost event of Acts 2. A typological foreshadowing cannot, of course, reveal everything about the greater future event that it points to. Nevertheless, when we consider the nature of the work that the elders continued for Moses and Elisha continue for Elijah, we can infer something about the work for which the Spirit of Jesus was poured out on Christian disciples: The power of the Holy Spirit given at Pentecost is for witnessing about Jesus Christ (Acts 1.8), but also for the pastoral work of helping God's with healing, provision and the settling of their disputes, *and for* the prophetic work of standing up to idolatry and unrighteousness.

Elisha

1. Jordan River Divided (2Ki 2.14)
2. Jericho Water Made Drinkable (2Ki 2.19-22)
3. Mocking Youths Mauled by Bears (2Ki 2.23-24)
4. Appearance of Water for Jehoshaphat's Army (2Ki 3.16-20)
5. Widow's Oil Multiplied To Pay Creditors (2Ki 4.2-7)
6. Shunnamite Bears a Son According to Promise (2Ki 4.1-17)
7. Shunnamite's Son Raised (2Ki 4.18-37)
8. Poison Stew Rendered Harmless (2Ki 4.38-41)
9. One Hundred Men Fed with Twenty Loaves (2Ki 4.42-44)
10. Naaman Cured of Leprosy (2Ki 5.1-19)
11. Gehazi Struck With Naaman's Leprosy (2Ki 5.19-27)
12. Iron Ax-Head Made To Float (2Ki 6.1-7)
13. Servant's Eyes Opened to See Protective Angels (2Ki 6.17)
14. Syrian Army Struck Blind (2Ki 6.18-20)
15. Starving Samaria Delivered (2Ki 7)
16. Elisha's Bones Raise a Dead Man (2Ki 13.21)

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VOCABULARY	
בֵּין	Between
בְּרֶךְ	Knee
גָּדוֹל	Great
הִנֵּה	Behold! (interj.)
כֹּה	Thus, here (dem. adv.)
כַּף	Hollow or flat of hand
מְאֹמָה	Something, anything
רֵאשׁ	Head, hair, person
פָּנָה	Face, front

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

THE ה LOCATIVE

The *hey locative*, also called the *hey locale* or the *directional hey*, is a suffix (ה־) added to a place name, or some other nouns, to indicated the goal toward which a movement occurs. The *hey locative* can also occur with directional adverbs. This suffix is never accented, which helps distinguish it from the feminine ending that looks like it.

Thus, while אֶרֶץ means earth, אֶרֶצָה means *earthward, toward the ground*. Likewise, while יִזְרְעֵאל is the name of the city where Ahab had his palace, יִזְרְעֵאלָה means *toward [the city of] Jezreel*.

PRACTICAL APPLICATION & OTHER NOTES

ELIJAH A MAN WITH FEELINGS LIKE OURS

JAMES 5

- 16 ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.
- 17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῆ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.
- 18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

Compare James 5.17-18 with the narrative of 1 Kings 18:

1. What new information does James give us regarding the drought of Elijah's day?
2. Does James contradict anything in the 1 Kings 18 narrative?
3. How was Elijah's prayer for rain like a Christian prayer for physical healing?

HOT: DAYS OF ELIJAH 10
1 KINGS 19.1-8

Roderick Graciano
 Timothy Ministries
 2019

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VOCABULARY	
אֶחָד	One
אֹכֵלָה	Food
אַרְבַּע	Four, fourfold, forty
קוּם	Arise, stand
טוֹב	Good
רָאָה	See
וַיִּרְא	And he sees
יִרָא	He feared

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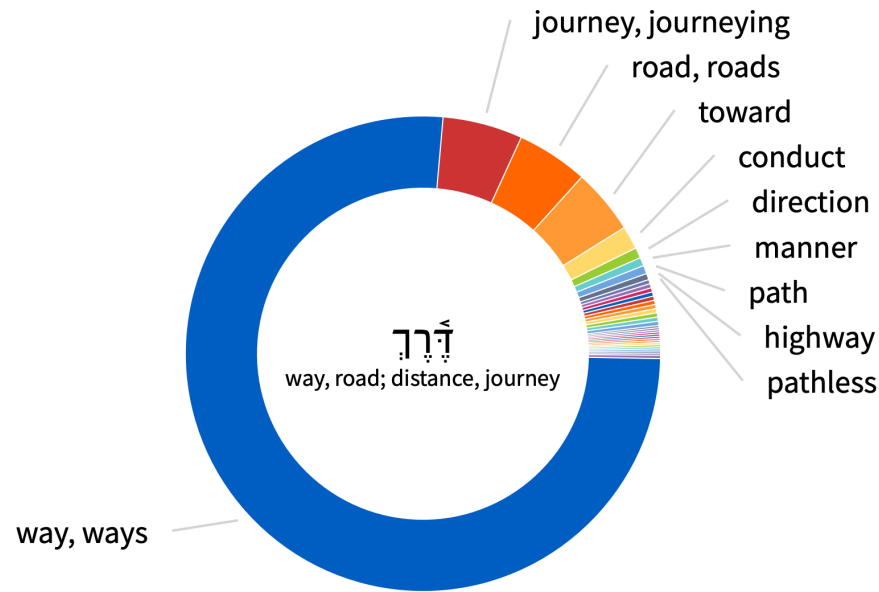
Filling In The Blanks

We naturally “fill in the blanks” as we read a text. That is why the Hebrew verbless clause is successful: we mentally fill in the verb *to be* when it is left out of what is written. The reader of the Bible is expected to “fill in the blanks,” i.e., make assumptions about what is not explicitly said, but must be observant enough to not make the wrong assumptions, *and* must not be dogmatic about the assumptions he or she does make. In 1 Kings 19.7-8, the Angel of YHVH says to Elijah, “Arise, eat for the **way** is too much for you.” Then Elijah went to Mt. Horeb. BUT did the Angel tell Elijah to go to the mountain of God? Is *that* the way (הַדֶּרֶךְ) the Angel had referred to?

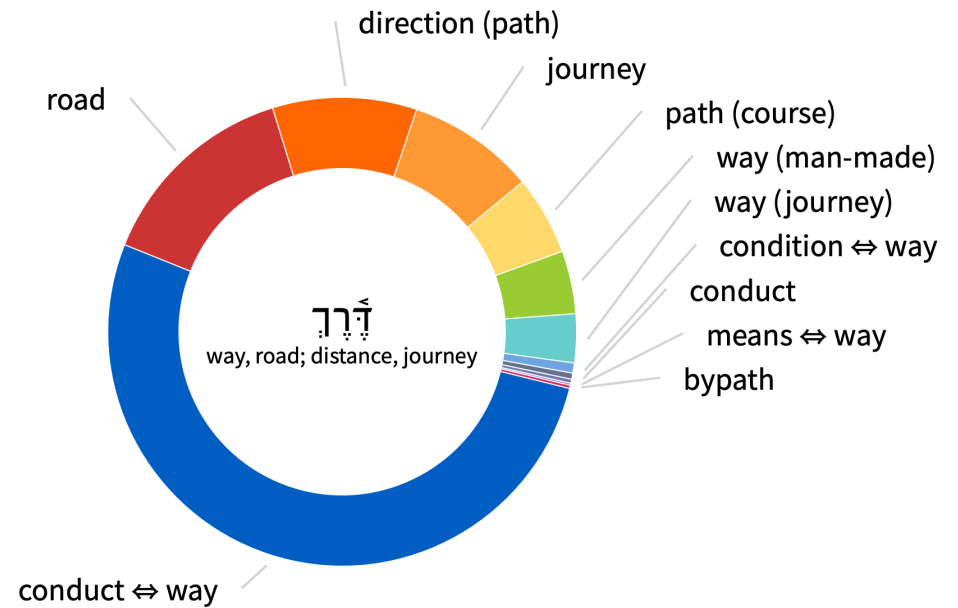
PRACTICAL APPLICATION & OTHER NOTES

SEMANTIC FIELD & SENSES OF דָרֶךְ

Translations In The NASB95



Senses Recognized By Interpreters



PHRASES:

- דַרְכֵי־אֱלֹהִים *ways (or wonderful works) of God, Job 40.19*
- דַרְכֵי תַמְלִיךְ *the King's highway, Num 20.17; 21.22*
- דַרְכֵי־יָם *toward the sea, 1Ki 18.43; cf. Num 14.25; 21.4; Deu 1.40; 2.1*
- דַרְכֵי יוֹם *a day's journey, Num 11.31; 1Ki 19.4*
- דַרְכֵי תַמְדָּבָר *way of (or toward the) wilderness, Ex 13.18; Deu 2.8; Jos 8.15; Jdg 20.42; 2Sa 2.24; 15.23; 2Ki 3.8*

Broom Shrub in Israel



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Infinitive Absolute: Adverbial**Infinitive Construct: Verbal Noun****Participle: Verbal Adjective****VOCABULARY**

אַחַר

After

אִם

Mother

בֶּד

Part, member, portion

בֶּקֶר

Cattle, herd

בְּרִית

Covenant

בָּשָׂר

Flesh, meat

מַעְרָה

Cave

פֹּה

Here

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELIJAH 11**1 KINGS 19.9-21**

Roderick Graciano

Timothy Ministries

2019

Restoring The Prophet

In his wonderful Berit Olam commentary on *1 Kings*, Jerome T. Walsh describes the narrator's organization of Elijah's Mt. Horeb experience in two parallel parts:

- A. Narrative: Elijah's actions (19:9a)
- B. Yahweh's word questions Elijah (19:9b)
- C. Elijah's answer (19:10)
- D. Yahweh's commands (19:11a)
- E. Description of Yahweh's theophany (19:11b-12)
- A'. Narrative: Elijah's actions (19:13a)
- B'. Yahweh's voice questions Elijah (19:13b)
- C'. Elijah's answer (19:14)
- D'. Yahweh's commands (19:15-16)
- E'. Description of Yahweh's victory (19:17-18)

Of the five parts in each of the two sections, which are the parts to which the narrator intended to draw our attention? How do you suppose those emphasized parts helped Elijah? How should those emphasized parts instruct or encourage us today?

PRACTICAL APPLICATION & OTHER NOTES

ELIJAH: ECHOES OF OTHER PROPHETS

Elijah ministered from around 865 BC until around 847 BC. Jonah's career is believed to have occurred between 786 and 747 BC, i.e., a hundred years after Elijah's. Nevertheless, we discover some striking parallels in the stories of these two prophets lives:

Elijah

1. Calls the nation with its king to repent (1Ki 18).
2. The nation repents (1Ki 18.39-40).
3. Elijah became afraid and went to the wilderness (1Ki 19.1-4).
4. Elijah sat down under a lone broom shrub (1Ki 19.4).
5. Elijah asked God to take his life (1Ki 19.4).
6. Elijah journeys away from where God intended (1Ki 19.8-9).
7. God corrected Elijah (1Ki 19.15-18).
8. God intervenes and gets Elijah to the right destination (1Ki 19.19-21).

Jonah

1. Jonah journeys away from where God intended (Jon 1.1-3).
2. God intervenes, gets Jonah to the right destination (Jon 1.4-17; 2; 3.1-3).
3. Calls the capital of the nation of Assyria to repent (Jon 3.1-4).
4. The city and its king repent (Jon 3.5-10).
5. Jonah became angry, goes out from the city (Jon 4.1-2,4-5,9).
6. Jonah sat under a lone [gourd] plant (Jon 4.6-7,9-10).
7. Jonah asked God to take his life (Jon 4.3,8).
8. God corrects the prophet (Jon 4.9-11).

Likewise, in the narrative about Elijah we find echoes of Moses' experience:

Elijah

1. Elijah sought to save his nation from killing babies in the worship of Baal (1Ki 18).
2. The Angel of the Lord with Elijah in the wilderness (1Ki 19.4-7).
3. Elijah miraculously fed in the wilderness (1Ki 19.4-8).
4. Elijah journeyed for 40 days without eating, through the wilderness to Mt. Horeb (1Ki 19.8).
5. Elijah goes into **the** cave (1Ki 19.9).
6. At Mt. Horeb came wind, earthquake and fire (1Ki 19.11-12).
7. God called Elijah to come out on the mountain (1Ki 19.11).
8. YHVH passes by on the mountain (1Ki 19.11).
9. Elijah covers his face with his cloak (1Ki 19.13).

Moses

1. Moses sought to save his people from a nation killing their babies (Ex 1.15-22).
2. The Angel of the Lord with Moses in the wilderness (Ex 14.19).
3. The Israelites miraculously fed in the wilderness (Ex 16.4 ff.).
4. Moses was with YHVH on the mountain for forty days without eating (Ex 34.28; Deu 9.9).
5. Moses goes into a cleft of rock (Ex 33.22).
6. At Mt. Sinai came fire, earthquake and thunder (Ex 19.18-19).
7. God called Moses to the top of the mountain (Ex 19.20).
8. YHVH makes His goodness pass by (Ex 33.19).
9. YHVH covers Moses' face with His hand (Ex 33.22-23).

What can we learn about the life of a prophet from these "echoes"? What do we learn about the ways of God?

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel)
Passive-Intensive	Pual (Polal)
Reflexive-Intensive	Hithpael
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אֲדֹנָי	Lord
אַתָּה	You (m.s.)
הַלֵּל	Be boastful, praise
יִתְהַלֵּל	Let boast
זָהָב	Gold
זָקֵן	Old, old person
לָקַח	Take, carry off
וְלָקְחוּ	They will have taken

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

Hermeneutics

Hermeneutics is what we call the study and application of the principles we use to interpret texts. As Bible students, we have an interest in biblical hermeneutics, the application of hermeneutical guidelines for interpreting the biblical text.

The serious Bible student must develop a personal set of hermeneutical guidelines by which he or she consciously handles the biblical text. Until we do so, we will tend to interpret and expound biblical passages in an inconsistent and less than compelling manner. On the other hand, those who do consciously embrace a set of interpretive principles will expound the Scriptures more convincingly, and avoid much confusion and unnecessary doctrinal debate.

PRACTICAL APPLICATION & OTHER NOTES

Theophoric, also, theophorus: Adj. meaning, "bearing the name of a god." This adj. can be applied to any of the many names in the Bible that include a form of the name of God or of a god. Thus, the name Elijah, in Hebrew, *Eliyahu*, has the theophoric element *Yahu*, a shortened form of *Yahweh*. Likewise, the title Ben-Hadad, includes *Hadad*, the theophoric name of Baal, i.e., the form of *Baal* used as a part of someone else's name.

LEVELS OF MEANING IN BIBLICAL INTERPRETATION

What is the meaning of a biblical passage? Over the centuries, biblical interpreters have subscribed to one or more of the following levels of meaning in the Scriptures.

A. The Conventional Meaning

The **conventional meaning** is the literal meaning of the words and phrases themselves, read *before* interpreting any figures of speech or irony in the text. This level of meaning is essential as the starting point of interpretation; without it the other levels of meaning are detached from the text.¹

B. The Intentional Meaning

The **intentional meaning** (or *objective meaning*) is what the author(s) intended to convey by a given text. To grasp this meaning, the reader must take into account such things as historical and literary context, figures of speech and irony. **We must accept the challenge of determining authorial intent, because this level of meaning trumps in importance all the other levels that follow.**

C. The Typological Meaning

The typological meaning foreshadows (or commemorates) by way of the things or events described in a passage. The typological meaning directs the reader to important things or events in God's redemptive plan whose occurrence is not yet (and sometimes *already*).

D. The Resonant Meaning

The **resonant meaning** of a passage is its literary echo of preceding biblical narratives or statements. We note the resonant meaning of a text not to formulate a "deeper meaning" for the passage under

scrutiny, but rather to understand how the passage coordinates with the narrative and teaching of the larger biblical revelation, perhaps reviving or carrying forward an earlier biblical theme.²

E. The Practical Meaning

The **practical meaning** (or *responsive meaning*) is the meaning that the reader derives personally as he responds to a biblical text and applies it for his own instruction, reproof, correction and training in righteousness (2Ti 3.16).

F. Esthetic Meaning

The **esthetic meaning** of a text is the poetic and spiritual beauty that the reader or hearer of Scripture perceives subjectively from the sound, repetition or other aspects of the text.

G. Mystical Meaning

Popular both among rabbinical interpreters (cf. the *sod* interpretation in the PaRDeS system) and medieval Christian interpreters, the **mystical** (or *anagogical*) **meaning** is that "hidden meaning" discovered by clever expositors using numerology or allegorization to make passages about practical and earthly things speak of ethereal things. The mystical level of meaning is of questionable value in biblical interpretation, for as Bruce Corley, et al, write, "The Bible is not a ... mystical cryptogram that the contemporary reader sorts out according to whim or fad. On the contrary, God purposed to speak through human language and to be understood."³ Mystical meaning tends to detach itself from the text, or at least from its intentional meaning.

¹ Conventional meaning is similar to the p'shat reading in the Jewish PaRDeS system. The acronym PaRDeS stands for four levels of interpretation, p'shat (straightforward, contextual interpretation), remez (interpretation making use of metaphors and allusions in the text to reveal the deeper meaning), d'rash (contemporary relevance, moral, homiletic application that may make use of allegory) and sod (mystical interpretation, perhaps using numerology).

² Resonant meaning has a similarity to the remez interpretation in the Jewish PaRDeS system.

³ Bruce Corley, Steve Lemke and Grant Lovejoy, *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd ed., (Nashville, TN: Broadman & Holman, 2002), p. 8.

HOT: DAYS OF ELIJAH 13
1 KINGS 20.13-21

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER		
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Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אִישׁ	Man
אַלְפִּי	Thousand
הֵם	They
הַמְּוֶז	Noise, turmoil
זֶה	This, these
יֵצֵא	Come out, go out
וַיֵּצְאוּ	Then they (m.) go out
מְדִינָה	Province, district

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

More Prophets

Introduced with, “and behold,” implying a suddenness or element of surprise, “a certain prophet” appears and draws near to Ahab in 1Ki 20.13 ^{TNK}. (I wonder if at some point Ahab began looking over his shoulder for fear that he might be accosted by yet another prophet.) As to this prophet’s identity, we can be sure he was not Elijah. Had this prophet been Elijah, the text would have identified by name, or at least with the definite article as *the prophet*. The same is true of the man of God in 1Ki 20.28: he was not Elijah, nor can we have any certainty that he was the same prophet as in v. 13. Were these prophets from among those previously hidden in caves by Obadiah? Maybe. What we do know is that they were from YHVH and prophesied truly.

PRACTICAL APPLICATION & OTHER NOTES

YOU WILL KNOW THAT I AM YHVH

At least 90 times in the Hebrew Bible (HB = OT), YHVH makes the point that some person(s) or another *will know that I am ... YHVH*. What does this formulaic pronouncement mean?

It relates to God's standard (and more basic) formula of self-identification, "I am YHVH." The Heb is, אֲנִי יְהוָה (a-ni Yaveh), literally, *I Yaveh*, with the verb *am* implied. When God is using the formula simply as Self-identification (about 90 times in the HB), the verb *to know*, is not used, but specification by an action or relationship often —not always — follows:

I am the LORD who brought you out of the Ur of the Chaldeans ... (Gen 15.7 NAU).

I am the LORD, the God of Abraham ... (Gen 28.13 NAU).

The special formula, *will know that I ... YHVH*, seems to differ in its nuances depending on its specific context. In a few instances, another verb is employed instead of the implied *am*. In Eze 21.10, for example, God says, "Then all flesh will know that I, YHVH, **have drawn my sword ...**" Most often, though, the formula is, *that [someone] will/may know that I am YHVH*. It appears in the following texts:

Ex 6.7; 7.5,17; 8.18; 10.2; 14.4,18; 16.12; 29.46; 31.13

Deu 29.5

1Ki 20.13,28

Isa 45.3; 49.23,26; 60.16

Jer 9.23; 24.7

Eze 5.13; 6.7,10,13,14; 7.4,9,27; 11.10,12; 12.15,16,20; 13.9,14,21,23; 14.8; 15.7; 16.62; 17.21; 20.12,20,26,38,42,44; 21.10; 22.16, 22; 23.49; 24.24,27; 25.5,7,11,17; 26.6; 28.22,23,24,26; 29.9,16,21; 30.8,19,25,26; 32.15; 33.29; 34.27,30; 35.4,9,12,15; 36.11,23,38; 37.6,13,14,28; 38.23; 39.6,7,22,28

Joe 4.17

As we see, after the book of Exodus (with 10 occurrences), this formula appears more in Ezekiel (69 times) than in any other book of the Bible. In the Exodus passages, God is establishing the relational connection He has with Abraham, Isaac and Jacob, on the one hand, and the Israelites suffering in Egypt on the other (Ex 6). It is

important that the Israelites in Egypt understand that YHVH is both the God who promised their forefathers the holy land, *and* He is the God who will deliver them now from Egypt and take them to that promised land. Furthermore, they must be assured that He is with them in their present crisis and beyond (Ex 8.22; HB Ex 8.18; 29.43-46; 31.13). When all is said and done, it is important that Israel know that none other but **YHVH their God** has accomplished all that pertains to their great exodus.

At the same time, the Egyptians must understand that it is YHVH, not one of their own gods, who is bringing judgment upon them (Ex 7.1-5; 14.4,18). When Egypt lies in ruins, they must not think it is because they had offended one of their own false gods, but because they had sinned against the true God who keeps His covenants.

In Ezekiel's time, God must reemphasize to the Judeans at home and in exile, that there is no other sovereign over them but YHVH, and that they, now in their own turn, must suffer the judgments of the only true God (Eze 5.11-13; 6.7-14). The formula, *that [someone] will/may know*, is more often than not given preemptively to avoid a mistaken identification of the power accomplishing the deliverance or judgment. It was vital to know which God had delivered, and which God had brought judgment.

It was also vital for the Judeans to know which god or God was speaking through a given prophet. Thus, YHVH Himself would come against the false prophets, so that the nation would once again see their Lord YHVH clearly in the prophetic pronouncements of true prophets like Ezekiel (Eze 13).

The two instances of the formula in 1Ki 20.13 and 20.28, are aimed at King Ahab: at the completion of two great military deliverances, "you shall know that I am the LORD" (NAU). The implication is that Ahab has not yet fully renounced his (perhaps now passive) support of his wife's Baalism. What amazing grace it is for the one true God to repeatedly give proofs of His identity to someone still confused about Who rules in the heavens.

PERSON & NUMBER

Singular	1st Com	I, Me
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	3rd Mas	He, Him
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	3rd Com	They, Them
	3rd Mas	They, Them
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TYPICAL
VOICE/AKTIONSART**VERBAL STEM**

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hithpael (Hotpaal)
Active-Causative	Hiphil
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אם	If, whether
מֶלֶךְ	King
מָקוֹם	Location, place
עֶבֶד	Slave, servant
שָׁנָה	Year
תַּחַת	(What is) underneath
תְּשׁוּבָה	A return, an answer

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELIJAH 14
1 KINGS 20.22-25Roderick Graciano
Timothy Ministries
2020**Don't Underestimate YHVH**

The servants of Ben-hadad, whether sincerely or in order to assuage his feeling of humiliation, said that Israel had triumphed because "their gods are gods of the mountains." They proposed, therefore, to fight Israel on a plain (1Ki 20.23).

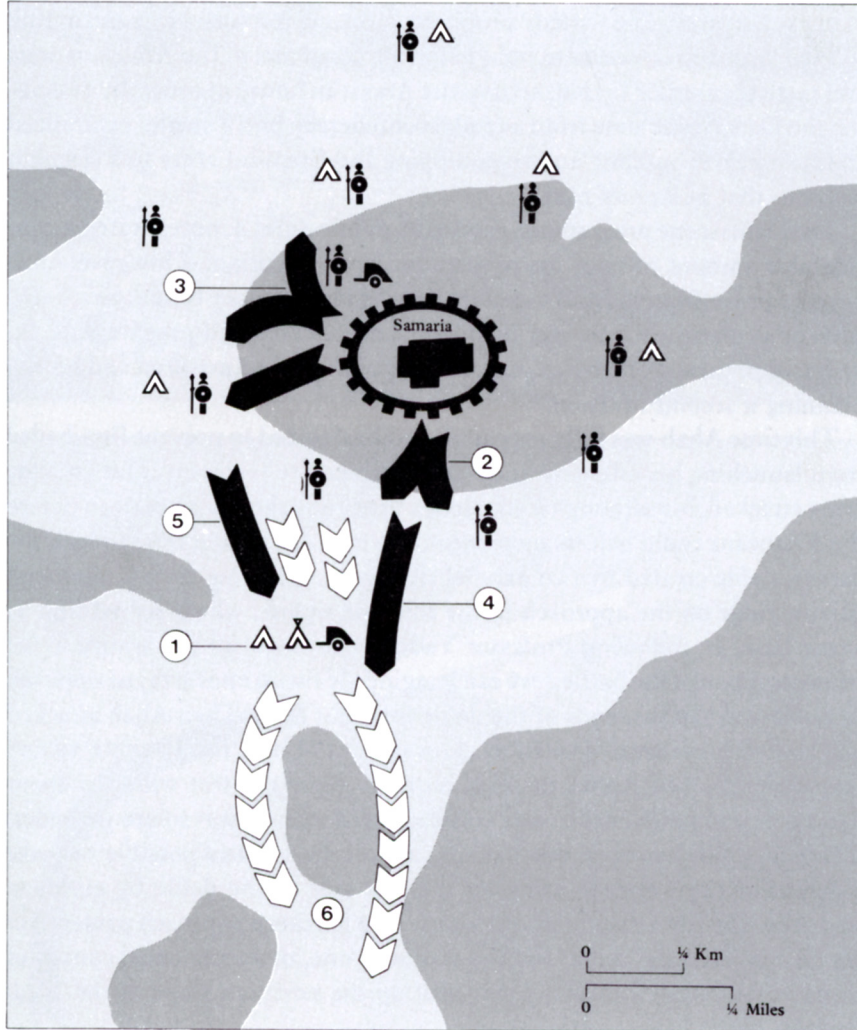
However, YHVH has a way of correcting our bad theology by His actions. He did so with Ben-hadad, and He would do so again with Rabshakeh, the spokesman for Sennacherib, king of Assyria. When the Assyrian army besieged Jerusalem, Rabshakeh taunted the people of Judah, saying, "Has any of the gods of the nations delivered his land from the hand of the king of Assyria? ... Who among all the gods of the lands have delivered their land from my hand, that YHVH should deliver Jerusalem from my hand?" YHVH answered that night with His angel army, and killed 185,000 Assyrian soldiers (2 Kings 18-19).

Today, much of our world is underestimating YHVH again as non-existent, or irrelevant. He is about to answer with a world-changing event!

PRACTICAL APPLICATION & OTHER NOTES

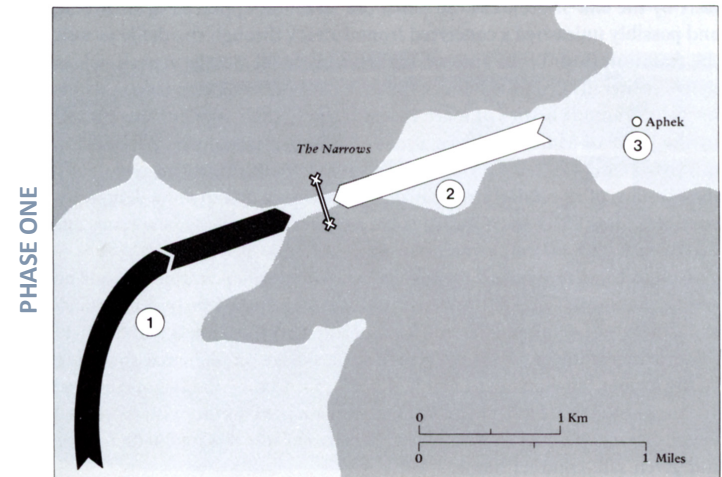
THE BATTLES OF SAMARIA AND APHEK

Graphics and text from Chaim Herzog and Mordechai Gichon,
Battles Of The Bible: A Modern Military Evaluation Of The Old Testament.

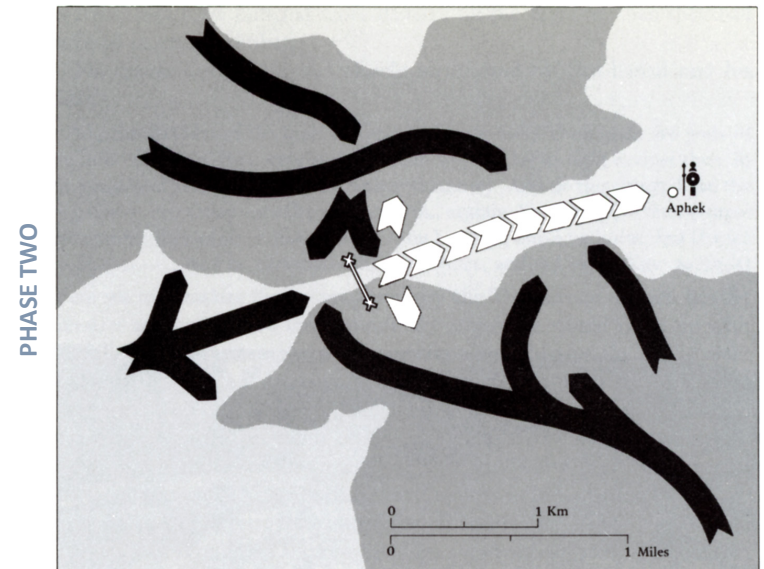


1. Ben-hadad's camp during the siege.
2. The *ne'arim* distract the attention of the besieging Aramean forces.
3. The main Israelite army attacks the besiegers.
4. The unsupervised Aramean troops panic and retreat.
5. The Israelites press on to the Aramean base camp.
6. The Aramean base camp is routed, and they flee in disorder.

HOT: DAYS OF ELIJAH 14B



1. Ahab leads his troops to prevent the new Syrian invasion.
2. Ben-hadad blocks the Israelite advance at the Narrows.
3. The Aramean base camp at Aphek.



By using two flanking approaches, Ahab attacks the Arameans from all sides and succeeds in breaking their blocking position. The fleeing troops create chaos at Aphek

HOT: DAYS OF ELIJAH 15
1 KINGS 20.26-34

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
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TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
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Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אָח	Brother
חָבֵל	Rope
חָגַר	Gird on
וַיַּחְגְּרוּ	Then they gird on
חוֹמָה	City wall, wall
נֶפֶשׁ	Soul, life, throat
עִיר	City
שַׂק	Sack, sackcloth

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Blood Covenants

A covenant, as understood in the Bible, is a binding agreement, made unilaterally or bilaterally, between two parties. Not all covenants require the shedding of blood, but the kind of covenant most emphasized in Scripture is **the blood covenant**.

Blood covenants took many forms, and were practiced in many cultures around the world. Whether they involved real blood (the blood of the covenanters or of a substitute animal) or symbolic blood (like wine), blood covenants had one foundational meaning: the participants together partook of, or passed through, the same blood, and by this symbol became family. Thus, scholars now speak of such covenants as a “kinship bond.” As now kin, the covenant participants received family privileges and accepted family obligations. Biblical blood covenants involved the slaughter of an animal, and sometimes the dividing of the animal into two or more pieces which the covenanters could together walk between (think birth canal). Thus, the phrase often used in Scripture for “making a covenant” is literally “to cut a covenant.”

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 20.26-34

1. Notice that 1Ki 20.26 names Ben-Hadad as the subject who mustered the Syrians (Arameans), while v. 27a uses unusual passive forms to avoid saying who mustered and provisioned the Israelite forces. Why the passives and no subject in v. 27a?
2. In 1Ki 20.13 God says to Ahab through the prophet, “You (Ahab) will know that I am YHVH.” In 1Ki 20.28, the prophet addresses King Ahab again, but uses the plural phrase “you (all) will know that I am YHVH.” Why the difference?
3. Once the Israelite and Aramean armies encamped opposite one another, was there a strategic reason for the delay of seven days before joining the battle?
4. What does the collapse of the city wall (v. 30) contribute to the message of this part of the narrative?
5. Why were Ben-Hadad’s servants so hesitant in offering him counsel while he was in hiding (v. 31)?
6. What does it mean to be a מֶלֶךְ חֶסֶד, a *king of chesed*?
7. What does the quick reaction of Ben-Hadad’s servants to Ahab’s words (v. 33) indicate to the reader of the narrative?
8. How does the making of a covenant between Ahab and Ben-Hadad connect this story with the larger narrative of Elijah’s ministry?

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VOCABULARY	
אַרְיֵה	Lion
הֵנָּה	Here
חֶרֶם	Ban
כֶּסֶף	Disk
כֶּסֶף	Silver
מִלְחָמָה	Battle
מָצָא	He found
וַיִּמְצָאֵהוּ	

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Intensifying Infinitive Absolute
 Hebrew infinitive absolutes are usually used adverbially. Thus in 1Ki 20.37, the infinitives **וּפָצַע וְהִכָּה** describe *how* the man smote the prophet, *striking and wounding*.
 But infinitive absolutes are often used to adverbially intensify the verbal idea of an immediately following cognate verb. Thus, in Gen 2.16, **אָכַל תֹּאכַל**, “to eat you will [freely] eat,” and Gen 2.17, **מֹת תָּמוּת**, “to die you will [surely] die!” Likewise, in Gen 3.16, **הַרְבֵּה אֲרַבֶּה**, “to multiply I will [greatly] multiply your pain....” So how shall we translate the infinitives in 1Ki 20.39?

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 20.35-43

HOT: DAYS OF ELIJAH 16B

1. Were some of the prophets nuts? How could a prophet expect someone to injure him on command, and then when the person refuses, condemn him to be killed by a lion? (Compare the story of 1 Kings 13!)
2. Why did the prophet need to be wounded anyway?
3. In the prophet's fictional story, why would a soldier assign someone to guard a captive *on pain of* taking the captives place or paying a talent of silver?
4. How did a bandage over the eyes keep the king from recognizing the man as "of the prophets"?
5. What did YHVH intend for Ben-Hadad and why?
6. Was the judgment pronounced by the prophet upon Ahab something that God would enact, or something that would come about as natural consequences of Ahab's actions?
7. How shall we characterize Ahab's main sin? Was he truly a king of *chesed*?

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TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hithpael (Hotpaal)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אֵין	Not, No
אָכַל	He ate
בְּלֵי־עַל	Adj.: Worthless
בִּרְדָּ:	Bless, Curse
בִּרְכָה	You cursed
בֵּן	Garden
הַיְיָכַל	Palace, Temple
חַלֵּי־לָהּ לָ?	God forbid it me!

Diphthongs are marked in **blue**. Root letters in **red**. Root letter that is part of a diphthong in **purple**.

Narrative Structure

Jerome T. Walsh, in his Berit Olam commentary, outlines the parallel scenes in this story:

- A. Ahab tries to buy Naboth's vineyard (21:1-4a)
- B. Ahab and Jezebel in Ahab's chambers (21:4b-7)
- C. Jezebel's letter details a plot (21:8-10)
- C'. Jezebel's plot succeeds (21:11-14)
- B'. Ahab and Jezebel in Ahab's chambers (21:15)
- A'. Ahab takes possession of Naboth's vineyard (21:16)

The parallels involve locations, dialogues and characters. As Walsh notes, we will also see extensive verbal repetition, "particularly between scenes C and C'."

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 21.1-10

1. Why do Hebrew narratives use the imperfect, “It came to pass” (1Ki 21.1), instead of the perfect, “It happened”?
2. 1Ki 21.1 seems to introduce Ahab, king of Samaria, as if for the first time in the narrative; what clause in the new story connects it directly to the preceding one in 1Ki 20?
3. Why would God forbid Naboth to sell his vineyard to Ahab?
4. What did Ahab’s behavior, after his conversation with Naboth, imply about his character?
5. What part of his conversation with Naboth did Ahab leave out when he repeated it to his wife Jezebel?
6. Since it was done in his name and with his seal, why didn’t Ahab himself do what Jezebel did for him?

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	2nd Fem	You
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	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal ←
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hithpael (Hotpaal)
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Participle: Verbal Adjective

VOCABULARY	
חֹמֶץ	Outside
חָרַר	Noble person
יָרַשׁ	He possessed
יָשַׁב	He sat
וַהֲשִׁיבוּ	and they seated
וַיֵּשְׁבוּ	and they sit
נֶגֶד	Opposite to

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Day Of Jezreel

The apocalyptic Day of YHVH will begin with crises in two key valleys, the valley of Jezreel and the valley of Jehoshaphat. First, the armies of Antichrist will gather in the valley of Jezreel, also known as Har-Magedon (Rev 16.16). This valley, and the city of the same name, where Ahab had his winter palace, became a metaphor for unrighteous bloodshed (Hosea 1.4). Hence, the northern kingdom of Israel was ended there by God’s judgment at the hands of the Assyrians, and Israel will be humbled there again when the valley is overrun by the nations in the End Time. Then the enemy nations under Antichrist will march to the valley of Jehoshaphat (the valley where YHVH judges) outside Jerusalem (Joel 3). Though the events in these valleys will chasten Israel, they will culminate in Israel’s restoration (Hosea 1.11; Joel 3.1).

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 21.11-16

1. Why did Jezebel direct the elders and nobles of Jezreel to use scoundrels to accuse Naboth instead of accusing Naboth themselves, and why *two* instead of one,(v.10)? What is the subtle difference in connotation between the phrases “sons of Belial” and “men of Belial” in 1Ki 21.13?
2. Why did the scoundrels themselves stone Naboth, and what is implied by the fact that they reported back to Jezebel, rather than to the king in whose name and with whose seal the conspiracy letters had been written?
3. Is there a reason why Naboth is identified repeatedly as “the Jezreelite”?
4. In this text (1Ki 21.1-10), what is significantly left unsaid — what should have happened but apparently didn’t?
5. Which of God’s commandments were broken in the course of the conspiracy against Naboth, and what long-term effect might it have had on the social fabric of Jezreel?

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Participle: Verbal Adjective

VOCABULARY	
אֵיב	Enemy
בִּגְדֵי	Garment
בְּלִיָּמִים	Images
גַּם	Also, as well, even
חָטָא	He missed, sinned
וְתַחֲטֵא	
כֶּלֶב	Dog, despicable one
מְאֹד	Very, strength, power

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

Recognizing Hiphil Verbs

Hiphil (active) and hophal verbs express the causing of an external action (except when they don't, and we have to look up a particular verb's nuance). Please look at the representative forms of the regular hiphil verb in the application box below.

1. Notice first that a dominant feature (not universal) of the hiphil verb is the *hiriq-yod* (*hiriq gadol*) theme vowel.
2. Second, notice the *preformative hey* before the root letters of the hiphil verb, except before the participle which takes a preformative *mem*.
3. Third, note that the perfect hiphil takes an initial i-class vowel under the preformative hey, while the other forms take an a-class preformative vowel.

The characteristic *hiriq-yod* theme vowel drops out of hiphil verbs with a consonantal ending after the root letters, and out of no-ending short forms of jussives, imperatives and consecutive imperfects.

PRACTICAL APPLICATION & OTHER NOTES				
Representative Forms Of The Hiphil Verb				
Perfect	Infinitive Const.	Infinitive Abs.	Participle	
הִקְטִיל	הִקְטִיל	הִקְטִיל	מִקְטִיל	

QUESTIONS FOR INTERPRETING 1 KINGS 21.17-29

1. Jezebel hatched and executed the plot against Naboth; why does the Spirit of God accuse *Ahab* of the murder (1Ki 21.19)?
2. Jezebel hatched and executed the plot against Naboth; in what sense did *Ahab* cause Israel to sin (1Ki 21.22)?
3. What is the significance of being eaten by dogs and vultures (1Ki 14.11; 21.19,23-24)?
4. What's the difference between doing evil and selling oneself to do evil (1Ki 21.20,25)?
5. Why did God see fit to exterminate entire family lines of kings who persistently committed abomination? How does this accord with God's promise that "The son will not bear the punishment for the father's iniquity ..." (Eze 18.20)?

HOT: DAYS OF ELIJAH 20
1 KINGS 22.1-12

Roderick Graciano
 Timothy Ministries
 2020

PERSON & NUMBER		
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	3rd Fem	They, Them

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Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
בַּדִּיל	Iron
גֶּזֶן	Threshing floor
דָּרַשׁ	Seek, inquire
וְנִדְרָשָׁה	
לְדָרַשׁ	
כֵּן	Thus
כִּסֵּא	Throne
סָרִיס	Eunuch, high official

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Bible Study King

What would result if the head of state sent officials *to teach the Bible* in every city of the country, and appointed judges with the mandate to render decisions “in the fear of the LORD”? In the time of king Jehoshaphat (2Ch 17.7-9; 19.5-11), it resulted in the LORD causing the nations surrounding Judah to send tribute rather than contemplate war against their neighbor, and made the kingdom of Judah prosperous and secure (2Ch 17.10-13).

Jehoshaphat “took great pride in the ways of the LORD,” and so “the LORD established the kingdom in his control” (2Ch 17.5-6). However, for reasons not entirely understood, “he allied himself by marriage with Ahab” (2Ch 18.1), i.e., he betrothed his first-born, Jehoram, to a daughter of Ahab (2Ch 21.2-7). Jehoshaphat’s main fault on record is a series of ill-advised alliances with the northern kingdom of Israel (2Ch 19.1-4; 20.35-37).

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 22.1-12

1. Why did king Ahab care about Ramoth-gilead (1Ki 22.3)?
2. What can we glean from this passage about the relationship between king Ahab and king Jehoshaphat?
3. Does a 400-man group of prophets ring any bells?
4. What are the three ambiguities in the initial declaration of Ahab's prophets (1Ki 22.6)?
5. Zedekiah the son of Chenaanah prophesied in the name of YHVH; why did Jehoshaphat feel the need for another prophet of YHVH (1Ki 22.11 with v. 7)?
6. What is the nuance of the hithpael participle of the verb *to prophesy* in 1Ki 22.10.

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Infinitive Absolute: Adverbial

Infinitive Construct: Verbal Noun

Participle: Verbal Adjective

VOCABULARY

אֱמֶת	Truth, firmness
חֶדֶר	Inner room, chamber
סֵלֶא	[House of] confinement
לְחִי	Cheek, jaw
מָה	What? How? Why?
מַיִם	Water
נָא	[Emphatic] Please, Now
פָּעַם	Step, beat in time

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELIJAH 21 1 KINGS 22.13-28

Roderick Graciano
Timothy Ministries
2020

Asking Questions In Biblical Hebrew

Biblical Hebrew has two ways to indicate the asking of a question in the text. The first is by using one of two interrogative pronouns:

מִי = Who?

מָה = What?

The other way is to use the interrogative particle, הֲ. This is not an independent word, but must be prefixed to another word (as in 1Ki 22.15, הֲיִנָּלֵךְ). The Hebrew beginner might at first confuse the interrogative particle with the definite article. However, the Hebrew definite article is spelled with a pataḥ, and sometimes with a qamatz or a segol, while the interrogative is spelled with the hatef pataḥ. **Bottom line:** if it's prefixed to a word and looks like this,

הֲ

... it's the Hebrew question mark.

PRACTICAL APPLICATION & OTHER NOTES

QUESTIONS FOR INTERPRETING 1 KINGS 22.13-28

1. Why does Ahab's servant urge Micayehu to say the same thing that all the other prophets are saying?
2. How is Micayehu's initial word like that of the other prophets? How is it different?
3. What is Ahab's idea of *truth* (1Ki 22.16)?
4. Would YHVH *really* employ a deceiving spirit *through the mouths of false prophets* (1Ki 22.22)?
5. Why does Ahab act contrary to the word of YHVH through Micayehu?
6. Why does Jehoshaphat go along with Ahab's self-serving battle plan, and contrary to the word of YHVH through Micayehu, *to his own peril*?

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	3rd Mas	They, Them
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Infinitive Construct: Verbal Noun
Participle: Verbal Adjective ←

VOCABULARY	
בַּרְכָּה	Pool
כָּתַב	He wrote, has written
כְּתוּבִים	
מוֹת	He died, has died
וַיָּמַת	
מַרְכָּבָה	War chariot
נָכָה	He smote, has smitten
וַיִּכֶה	

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

CHARIOTS

In 1Kings 22 we find two words for *chariot*:

רֶכֶב
 מַרְכָּבָה

The first derives from the verb *to ride* and in the context of 1Ki 22 refers to a military attack division of charioteers. The second term derives from the first, but shifts the focus toward the saddle or seat upon which one sits to ride in a chariot. Therefore, though the term מַרְכָּבָה can designate a simple chariot for transport, or a war chariot, it can also designate a ceremonial or even heavenly chariot (Isaiah 66.15). In connection with this term, a whole branch of mysticism arose, referred to as *merkabah mysticism*. This mysticism has to do with ascending through the seven palaces of heaven, negotiating with angels and braving dangers along the way, in order to finally enjoy the vision of the glorious, divine throne-chariot.

PRACTICAL APPLICATION & OTHER NOTES

PROPHETIC CALLINGS

Prophecy is disclosing the thoughts of God, as directed by the Holy Spirit. There have always been three prophetic “orders,” i.e., levels of the prophetic calling.

LOCAL

Eldad & Medad, Num 11.27
 Group of prophets, 1Sa 10.5;
 Bethel prophet, 1Ki 13.11;
 Agabus, Act 11.27; 21.10-11;
 Antioch prophets, Act 13.1;
 Judas & Silas, Act 15.32;
 Ephesian disciples; Act 19.5-7;
 Philip’s daughters, Act 21.8-9;
 Corinthian prophets, 1Co 14.29-32;
 Thessalonian prophets, 1Th 5.20-21

Prophecy of the first order is a local ministry to the prophet’s own community. It is regarding this kind of prophecy that Paul gave instruction in 1Co 14, explaining it as a ministry with the primary purposes of *edification*, *exhortation* and *consolation* (1Co 14.3). A prophetic word at this level could be given to help a believer with a strategic decision or to solve an important problem.

NATIONAL 2 Kings 17.13

Enoch, Jud 1.14;
 Aaron & Miriam, Ex 7.1; 15.20;
 Deborah, Jdg 4.4;
 Anonymous, Jdg 6.8;
 Samuel, 1Sa 3.20; Act 13.20;
 Gad, 1Sa 22.5; 24.11;
 Nathan, 2Sa 7.2;
 Zadok, 2Sa 15.27;
 Ahijah, 1Ki 11.29;
 Shemaiah & Iddo, 2Ch 12.5,15;
 Prophet of Judah, 1Ki 13.1;
 Jehu, 1Ki 16.7;
 Azariah, 2Ch 15.8;
 Hanani, 2Ch 16.7;
 Elijah & Elisha, 2Ki 2;
 Anonymous, 1Ki 20.13,22
 Micaiah, 1Ki 22;
 Huldah, 2Ki 22.14;
 John the Baptizer, Mat 11.13

Prophecy of the second order is generally directed to a nation or to national or tribal leaders. Prophets ministering at this level ministered to kings and addressed other national leaders. It is the prophet ministering at this level, i.e., the “national prophet,” that Moses had in view when he mandated the death penalty for the prophet who spoke presumptuously or in the name of other gods (Deu 18.15-22).

INTERNATIONAL TRANS-GENERATIONAL

Adam & The Patriarchs;
 Job, Jam 5.10-11;
 Moses, Deu 18.15; 34.10;
 David, Act 2.29-31;
 Solomon, Pro 1.1;
 Isaiah and all the writing prophets of the OT;
 Paul and the writing apostles of the NT;
JESUS CHRIST

Prophecy of the third order was given with precision for the instruction and salvation of posterity (2Ti 3.16; 2Pe 1.20-21), and was collected in the canonized Scriptures. The third-order prophecy given through Moses did not need to be tested, since the entire nation of Israel witnessed it being given to Moses by God. After Moses, all prophecy, including purported third-order prophecy, has had to be tested for agreement with the Law and the Testimony of the Pentateuch (Isa 8.20).

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Infinitive Absolute: Adverbial**Infinitive Construct: Verbal Noun****Participle: Verbal Adjective****VOCABULARY**

אֲדָ	Surely, however
אֵל	No, not
בַּת	Daughter
גְּבוּרָה	Strength
זֹנָה	Prostitute
יָשָׁר	Straight, level
סֵפֶר	Inscription
צֹאן	Flock(s)

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELIJAH 23
1 KINGS 22.41-53

Roderick Graciano
Timothy Ministries
2020

CULT PROSTITUTES

The paganism of the ANE employed male and female cult prostitutes whose services in the temple precincts were promoted as encouraging the gods, like the Canaanite Astarte, to grant fertility to the land, its people and livestock. The law of Moses forbade the women and men of Israel from becoming such a cult prostitute (Deuteronomy 23.17-18). Because the temple prostitution forbidden in the Bible included (by implication) homosexual acts, the interpretation of the pertinent passages has come under criticism in our day. There is admittedly some ambiguity to the terms קִדְּשָׁה in 1Ki 22.46 and קִדְּשָׁה in Deu 23.17, literally, “holy man” and “holy woman,” but these are euphemisms. The characterization of these individuals in Deuteronomy 23.18 as male dogs and female harlots leaves not doubt as to the sexual acts that were being prohibited. The association of “dogs” (animals) and [cult] “harlots” in 1Ki 22.38 was intended to point to the accommodation of idolatry that brought about Ahab’s demise.

PRACTICAL APPLICATION & OTHER NOTES

GOLD OF OPHIR & SHIPS THAT SELF-DESTRUCT



HOT: DAYS OF ELIJAH 2 3 B

The precise location of Ophir, and the place where its gold was mined, remains a tantalizing mystery to this day. The general consensus is that ancient Ophir was on the eastern side of what is now the Bab-el-Mandeb strait (the opening at the bottom of the Red Sea), and thus in the territory that is now southern Eritrea. Whether the gold and other products that King Solomon imported from Ophir originated in Ophir, or were brought by traders from as far away as India, is unknown.

What we do know from the author of Chronicles is that God did not bless Jehoshaphat for making an alliance with Ahab's son, Ahaziah, king of Israel. Because of the pronoun in the middle of 2 Chronicles 20.35 that can refer to either Jehoshaphat or Ahaziah, it is not clear whether the Chronicler judges Jehoshaphat as acting wickedly in making the alliance, or whether he characterizes Ahaziah as doing wickedly whenever he did anything (note that the infinitive construct at the end of 2 Chronicles 20.35 may have a temporal meaning, *when he acted*).

Adding to the mystery, while the book of Chronicles says that Jehoshaphat's ships were built at Ezion-geber, 1 Kings 22.48 says only that they were broken at Ezion-geber. Did the Lord who warned through a prophet that Jehoshaphat's works would be destroyed (2Chronicles 20.37) send a saboteur?



Did the Lord who warned through a prophet that Jehoshaphat's works would be destroyed (2Chronicles 20.37) send a saboteur?

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VOCABULARY	
חֲלִי	Sickness
לְכֵן	Therefore
מְהֵרָה	Haste
מַלְאָךְ	Messenger
מִשְׁפָּט	Judgment, manner
נָפַל	He fell
נִיפֹל	
עוֹר	Skin, leather

Diphthongs are marked in **blue**. Root letters in **red**.
 Root letter that is part of a diphthong in **purple**.

Baal-zebub

The name Baal-zebub translates as Lord of the Flies, but was most likely a pejorative caconym (a bad or incorrect name, in contrast to a *euonym*) used mockingly by the editor of 2 Kings for the title, Prince Baal.

Though theories abound, no one today seems able to confidently state why Ahaziah would seek an oracular word from the god of Ekron. Ekron was a village of the Philistines situated due west from Jerusalem, whose people had always had a tense or adversarial relationship with the Israelites. The prophets Jeremiah, Amos, Zephaniah, and Zechariah all pronounce judgment upon Ekron. We are left to speculate. Did the local god of Ekron have a reputation as a god of healing? Or as a god with authority over death? Regardless, to seek a foreign god in time of crisis was always an affront the the God of Israel, an affront which could not go unanswered when perpetrated by the king.

The usage of the caconym *Baal-zebub* evolved over time to become a name for a Satanic entity, perhaps the devil himself, in the New Testament (Mat 10.25; 12.24-27; Mar 3.22; Luk 11.15-19).

PRACTICAL APPLICATION & OTHER NOTES

Archaeological Evidence of King Ahab

There is a clear extrabiblical reference to King Ahab on what is known as the Kurkh Monolith. Discovered near the town of Kurkh in Turkey, this large limestone stela contains a survey of the first six years of the reign of the Assyrian king Shalmaneser III (858–824 BC). This account culminates with a description of the Battle of Qarqar in 853 BC, in which the king of Assyria defeated a coalition of kings from Phoenicia, Syria (Aram), and Israel. Included in the list of the kings and their armies that Shalmaneser defeated is the reference to “2,000 chariots, 10,000 soldiers of **Ahab of Israel**” (*The Context of Scripture*. Edited by W. W. Hallo). Probably written and erected in 853–852 BC, the Kurkh Monolith is now in the British Museum. — J. Daniel Hays, *A Christian’s Guide to Evidence for the Bible*.



Construct State Checklist

Substantives (nouns, adjectives, participles, and infinitives) can appear in the **absolute state** or the **construct state**. The construct state indicates a genitive relation. Thus, the word *son* is in the absolute state, but the word (phrase) *son-of* is in the construct state. Here are the *possible* indications in the biblical Hebrew text that a substantive is in the construct state:

- It has a pronominal suffix.
- The vowels of the lexical (absolute) form have been shortened.
- It is joined to a following word by a *maqeph*; for example, ִּיִּבְרָא.
- It has **no accent**, or it has a **conjunctive accent** like:

Azla (˘)

Darga (ֿ)

Galgal (ֿ)

Mahpak (ֿ)

Majela (ֿ)

Merekha (,)

Merekha kepula (,,)

Munakh (ֿ)

Telisha (ˆ)

Note that these are the conjunctive accents for most of the Old Testament books; Job, Psalms, and Proverbs have a few other conjunctive accents.

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
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	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
3rd Fem	They, Them	

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS
Perfect: Completed Action
Perfect Consecutive: Narrative Future
Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
גָּלַל	he rolled
גִּלְגָּל	Gilgal, place of rolling away
גָּלַם	he rolled up
וַיִּגְלַם	then he rolls up
גִּלְמָה	rolled up substance, embryo
גִּלְמִי	my rolled up substance

Diphthongs are marked in **blue**. Root letters in **red**.
 Root letter that is part of a diphthong in **purple**.

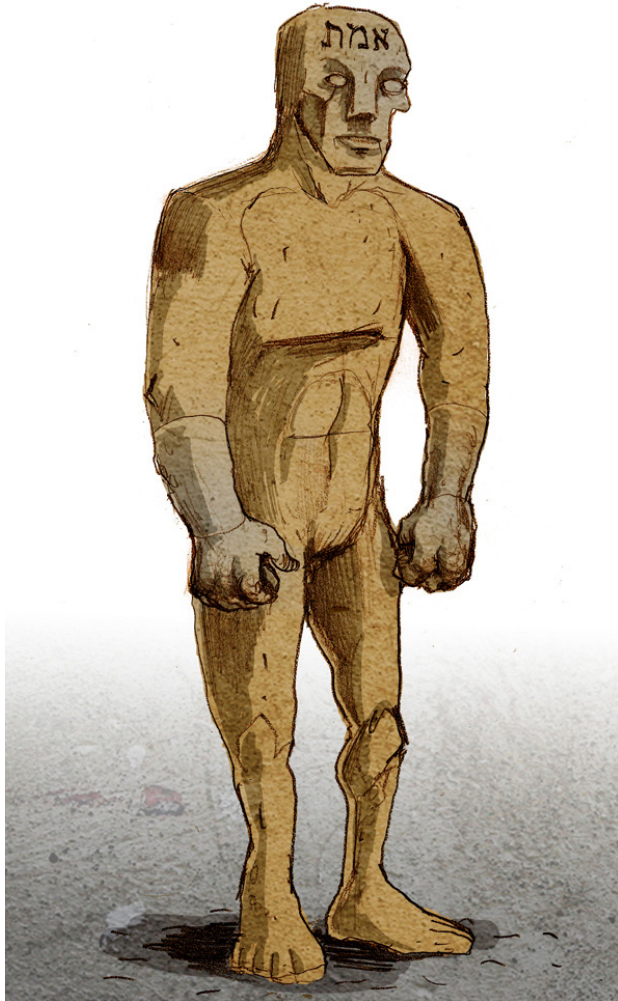
Sons Of The Prophets

The exact phrase, *sons of the prophets*, only occurs in 1 Kings 20.35; 2 Kings 2.3,5,7,15; 4.1,38; 5.22; 6.1; 9.1 and Acts 3.25. A similar phrase, “company of prophets” occurs in 1Sa 10,19, and this kind of group may have been led by Samuel (1Sa 19.20) as the later “sons of the prophets” look to Elisha (and perhaps Elijah before him) for leadership. Peter’s use of the phrase “sons of the prophets” in Acts 3.25 makes it clear that the word “sons” in the phrase means “disciples.” Thus, the description of Elisha with “the sons of the prophets ... sitting before him” (2Ki 4.38) seems to describe a teaching situation, and the building in view in 2Ki 6.1-2 was perhaps not just a dwelling place, but a building where instruction could take place: the verb יָשַׁב in 2Ki 6.2 can mean *sit* as well as *live*.

It appears, therefore, that the “sons of the prophets” in the books of Kings were men being trained by the prophets. Some of these men lived communally, at least for a time, in groups of up to a hundred men (2Ki 2.7; 4.38,43). The community did not consist of men only, for the sons of the prophets had wives (2Ki 4.1).

PRACTICAL APPLICATION & OTHER NOTES

Word Study: גָּלַל



The Hebrew verb, גָּלַל, means *to roll*, and has particular application to rolling a boulder. This gives a subtle insight into Proverbs 16.3: “Roll your works to YHVH, and your plans will be established.” Apparently, it can take real effort to let go of control over our projects, and roll (גָּלַל) them into the hands of God.

When the Israelites crossed the Jordan river into the promised land, under Joshua’s leadership, God directed that the uncircumcised generation, from the years in the wilderness, should take care of that covenant obligation before proceeding to the battle of Jericho. Once all the males of Israel were circumcised, “YHVH said to Joshua, ‘Today I have **rolled away** (גָּלוּתִי) the reproach of Egypt from you.’ So the name of that place is **Gilgal** (גִּלְגָּל) to this day” (Joshua 5.9). The word *gilgal* or *galgal* means *wheel*. As a place name, it means “place of rolling (away),” or perhaps “wheel place,” “turning place,” or as some have suggested, “place of a circle (or heap) of stones”; “heap (of stones)” in Genesis 31.46,48,51-52 is גִּלְגָּל.

There are many cognate words related to גָּלַל. The word גָּלַם means “to roll up” and is used to describe what Elijah did with his cloak before using it to strike the waters of the Jordan river. The cognate noun מְגִלָּה means *scroll*, which is of course an inscribed parchment, rolled up.

Of particular interest in biblical anthropology and in Jewish legend is the word גֹּלֶם (English: *golem*). This noun is used only one time in the Bible, in Psalm 139.16, where David, speaking of God’s knowledge of him while David was still in utero, wrote, “Your eyes have seen **my rolled up substance**” Thus, *golem* can be translated as *embryo*, and the important thing to notice in this one use of the term is that it has the first person suffix, *my*; “Your eyes have seen **my embryo**, and ... the days that were ordained for me” That is to say, before God, David considered himself to have had identity and destiny while yet an embryo; all that he would be was already “rolled up” in that bit of living substance.

In Jewish legend there are multiple stories of some sage creating (by some sort of magic) a living but soulless creature from mud, called a *golem* (like the one depicted to the left). This golem is made for good purposes, like protecting the Jews of a city from pogroms, but the story always raises metaphysical, ethical and legal problems. What is the relationship of the golem to its creator? Since it is less than human, is it subject to the law? Should steps be taken to keep it from doing work on the Sabbath? Since it has a pretty low IQ, will the golem’s creator be able to control it? The golem depicted on this page is named EMT (Emet), *truth*, so that if problems arise it can be killed by erasing the first Hebrew letter of its name, leaving MT (Mut), *dead*. Can you guess what classic English horror story was perhaps inspired, in part, but the Jewish legends of the golem?

For a contemporary best-seller novel about a female golem, see Helene Wecker’s well-written, *The Golem And The Jinni*, set in 1890’s New York. I confess, I quite enjoyed it.

PERSON & NUMBER

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	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL
VOICE/AKTIONSART**VERBAL STEM**

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS**Perfect: Completed Action****Perfect Consecutive: Narrative Future****Imperfect: Incompleted Action****Imperfect Consecutive: Narrative Past****Cohortative: 1st Person Volitional****Imperative: 2nd Person Volitional****Jussive: 2nd or 3rd Person Volitional****Infinitive Absolute: Adverbial****Infinitive Construct: Verbal Noun****Participle: Verbal Adjective****VOCABULARY**

בְּ	in, with, concerning
בַּר	bear
יוֹם	day
יָלֵד	lad, boy, young man
יֵשׁ	existence, exists
כַּאֲשֶׁר	as which, according as
מוֹשָׁב	seat, site, dwelling
מוֹת	death

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELISHA 26**2 KINGS 2.15-25**

Roderick Graciano

Timothy Ministries

2021

Elisha's Two Bears

We know little about Elisha's forebears, but we have quite a story about his two bears! With regard to the seemingly harsh curse that Elisha brought down upon the "young lads" of Bethel, the first thing we need to know is that the young men, יְלָדִים, were probably in their late teens or in their twenties, like the "lads" who gave bad counsel to young king Rehoboam (1Kings 12.6-10). The adjective in 1 Kings 2.23, קְטַנִּים, while meaning *small*, and translated *young*, can also speak of social status, and in this story probably implies unsupervised idlers leaning toward delinquency (K&D calls them "loose fellows"). We need also be aware that Bethel was one of the two centers for calf-worship which Jeroboam had set up (1Kings 12.26-32). The mocking of Elisha was probably an attack on his ministry.

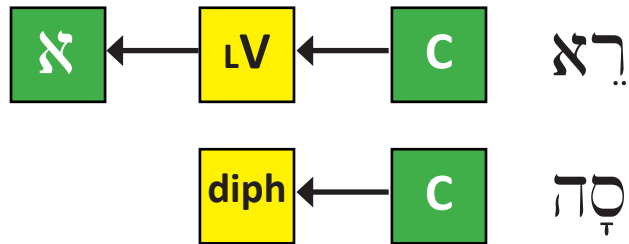
Furthermore, Elisha's baldness on this occasion was possibly from having shaved his head in mourning, the one thing he could do, besides tearing his clothes, in lieu of a funeral for Elijah (cf. Job 1.20; Jeremiah 16.6).

PRACTICAL APPLICATION & OTHER NOTES

HEBREW SYLLABIFICATION REVIEW

Hebrew syllables are of two kinds: **open** and **closed**.

An **open syllable** ends in a long vowel, a long vowel plus a *silent* consonant, or a diphthong (all diphthongs constitute or contain a long vowel):



So basically,

- A long vowel occurs in an open syllable.
- A short vowel occurs in a closed syllable.

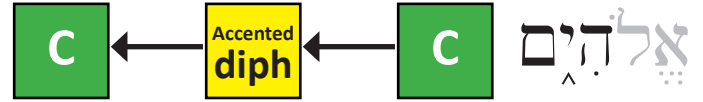
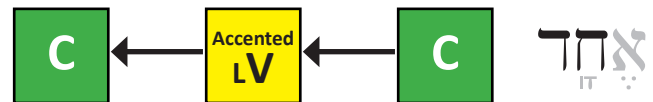
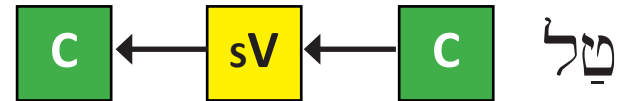
The exceptions:

- An open syllable can take an **accented** short vowel
- A closed syllable can take an **accented** long vowel
- A closed syllable can take an **accented** diphthong
- Some grammars say a sheva or other reduced vowel can end an open syllable
- Only Hackett, p.20, says a closed syllable can end in a diphthong

HOT: DAYS OF ELIJAH & ELISHA 26B

See pages A8-A9 for which vowels are long, which are short, and which are reduced. See page A12 for a list of the diphthongs.

A **closed syllable** encloses a short vowel between two *non-silent* consonants:



2 KINGS 3.1-9

Roderick Graciano
Timothy Ministries
2021

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART	VERBAL STEM
Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
Active-Causative	Hiphil
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Imperfect: Incompleted Action
Imperfect Consecutive: Narrative Past
Cohortative: 1st Person Volitional
Imperative: 2nd Person Volitional
Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

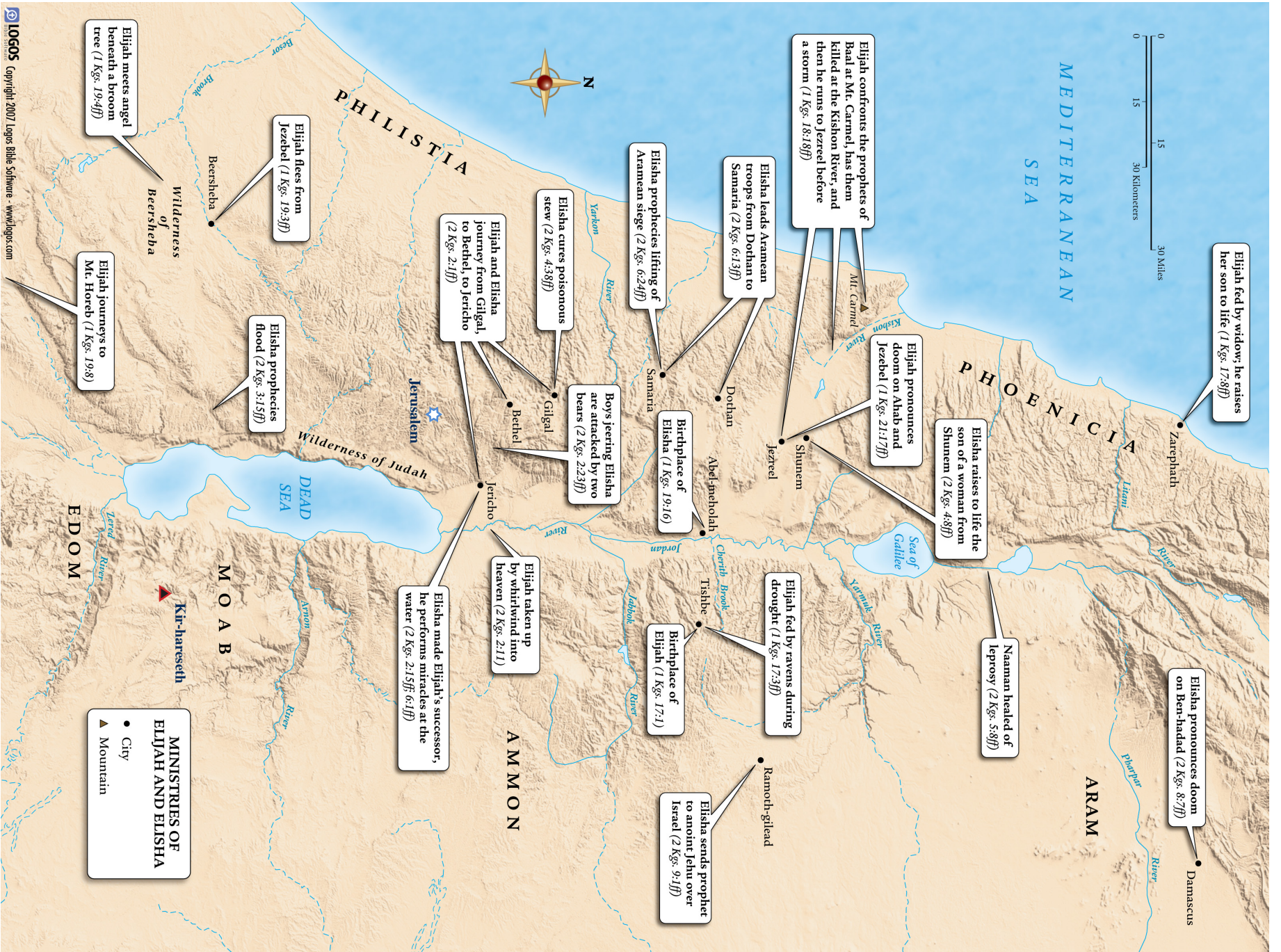
VOCABULARY	
אי	where?
חַטָּאת	a sin or sin offering
כְּמוֹ	like, as
עַם	a people, kin
פָּשַׁע	he rebelled
וַיִּפְשַׁע	then he rebels
צֶמֶד	wool
רֶגֶל	foot

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

The Sins Of Jeroboam

When Jehoram became king, he did one good thing, taking down the pillar which his father Ahab had dedicated to Baal. Otherwise, Jehoram held fast to "the sins of Jereboam." The **sins of Jereboam** begin with his rebellion against the unworthy king of Judah, Reheboam (1Ki 11.26). After that, Jereboam made two golden calves which he set up, one in Bethel and one in Dan, to draw the Israelites away from the centralized worship of YHVH in Jerusalem (1Ki 11.29). While Jereboam may have intended the golden calves to *represent* YHVH, they became an impetus toward idolatry for the new northern kingdom of Israel (1Ki 11.30). Furthermore, Jereboam appointed non-Levitical priests (he excluded the Levites from serving, 2Ch 11.14), and instituted substitute holidays for the northern kingdom (1Ki 11.31-32). Jereboam also encouraged the worship of what different Bible versions call satyrs, goat idols, or goat demons (2Ch 11.15). Above all, Jereboam is condemned repeatedly in the Scriptures for "causing Israel to sin."

PRACTICAL APPLICATION & OTHER NOTES



2 KINGS 3.10-20

Roderick Graciano
Timothy Ministries
2021

PERSON & NUMBER

Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
	2nd Mas	You
	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL VOICE/AKTIONSART

VERBAL STEM

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
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VERBAL CONJUGATIONS

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- Infinitive Absolute: Adverbial**
- Infinitive Construct: Verbal Noun**
- Participle: Verbal Adjective**

VOCABULARY

אָהָה	alas!
בְּהֵמָה	animals
בֹּקֶר	morning
גֵּב	pit, ditch, trench
חַי	life, living
יֵשׁ	is, existence
לֹא	if not, unless
נַחַל	wadi, river valley

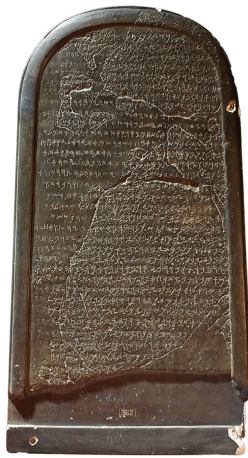
Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

QUESTIONS ABOUT 1 KINGS 3.4-27

1. What does music have to do with prophesying?
2. Since there was no rainstorm, as far as the Israelites and the mustering army of Moab could see, where did the water come from that flooded the pits in the valley?
3. Was it God's will that the Israelite forces cut down the trees, stop up the springs and ruin the fields of Moab's territory? (cf. Deu 20.19-20) What were the tactical reasons for this kind of ruination?
4. Who offered his son as a sacrifice on the wall, and why did this result in wrath against Israel?

PRACTICAL APPLICATION & OTHER NOTES

NOTE: Starting from the Dead Sea (elevation = *minus* 1,400 ft.), the climb to Kir-hareseth (elevation = 3,050 + ft.) involved an elevation gain of at least 4,450 ft. That is approximately the elevation gain involved in going from Tacoma to the Reflection Lakes below Paradise in Mt. Rainier National Park.

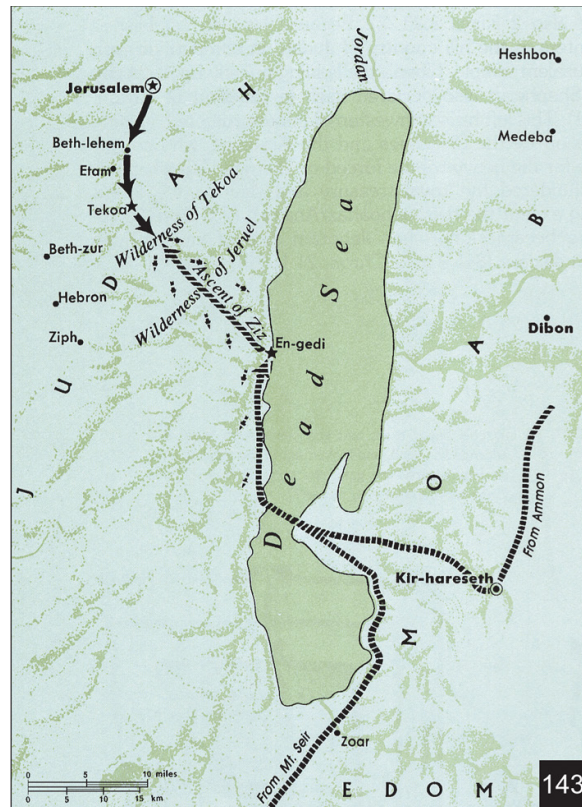


The Mesha Stele

Jordan (835 BC)

This stele was erected by the Moabite king Mesha to commemorate his various achievements as king. One of these victories was achieved in his war with Israel during the reign [Jehoram] (2 Kings 3:4-27). The inscription also mentions the divine name — after his victory at Nebo, Mesha had all the vessels of Yahweh removed and set before Chemosh, the god of the Moabites.

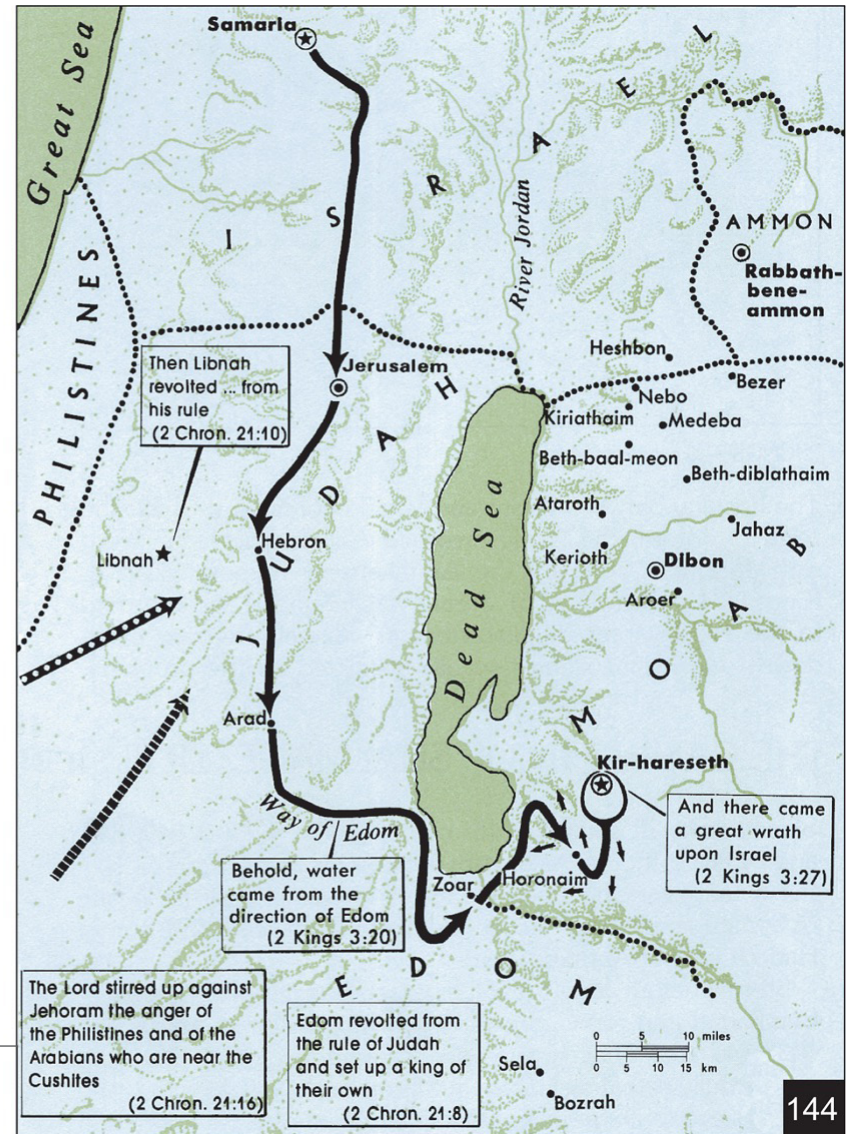
© The Trustees of the British Museum



As illustrated by the map to the left, Mesha and the Moabites had earlier joined with the Ammonites (the people dwelling to the NE of Moab) and the Meunites (from Mt. Seir in the south), to apparently ford the narrow neck of the Dead Sea to march toward Jerusalem. God delivered King Jehoshaphat and Judah from the invasion, in answer to prayer, by causing the northern attackers to turn on their allies from the south, and then to turn upon one another.

This history helps us understand why Jehoshaphat was willing to ally with Jehoram in an invasion against Moab. It would have seemed desirable to remove the threat of that eastern enemy once and for all. As we have read in 1 Kings 3, the Israelite forces did not cross at the neck of the Dead Sea, for that would have launched them directly into the interior of Moab. Instead, as we see on the map to the right, they chose to go around the southern end of the sea to link up with the forces of Edom before attacking Moab on its southern border. This led to the water crisis, and ultimately to the intervention of YHWH by the word of Elisha.

- Israelite force
- Philistine force
- Arabian force



Maps from: Aharoni, Yohanan, Michael Avi-Yonah, Anson F. Rainey, R. Steven Notley, and Ze'ev Safrai, eds. *The Carta Bible Atlas*, Fifth Edition, (Jerusalem, Israel: Carta Jerusalem, 2011).

2 KINGS 3.21-27

Roderick Graciano
 Timothy Ministries
 2021

PERSON & NUMBER

Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
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	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

VOCABULARY

אָדָם	red
אֶל	unto
אֵת	[sign of direct object]
אֶת	with (preposition)
גְּבוּל	boundary, border
סָבַב	he went around
וַיִּסְבֹּב	
עֹלָה	whole burnt offering

Diphthongs are marked in **blue**. Root letters in **red**.
 Root letter that is part of a diphthong in **purple**.

GREAT WRATH AGAINST ISRAEL

Scholars speculate that the Moabite sacrifice of the king's son was made in an attempt to stop a plague. Even if the sacrifice was only interpreted that way by the Israelite forces, the besiegers would then have fled the contagion.

However, this theory does not explain the Scripture's statement, "there came great wrath against Israel ..." Why would Israel fleeing from fear of infection be described as "great wrath coming against them"? Wrath (קִצְפָה) is something expressed by a personal agent (2Ki 5.11; 13.19).

In spite of the religious overtones of the story, careful reading tells us that the wrath came from Moab who rallied upon witnessing the sacrifice of their own prince. Then Israel departed "from him," i.e., from the king of Moab, not from a plague nor from a god.

TYPICAL VOICE/AKTIONSART

VERBAL STEM

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
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PRACTICAL APPLICATION & OTHER NOTES

The parabolic flight path of slung stones allowed slingers of besieging forces to continue raining destruction upon cities whose walls were impenetrable. Besieging archers could also have some effect, but in the mountains of Moab, stones for slinging were presumably in more abundant supply than arrows. Furthermore, there was probably less threat that the stones would be launched back upon the besiegers, than that their own arrows would be fired back at them from the parapets.



Did Elisha Get It Right? Did The Israelites Get It Wrong?

Now that we've read the rest of the story, let's look again at Elisha's prediction:

1. Did the valley fill with water, even though the Israelites saw neither wind nor rain (1Ki 3.17)?

YES NO

2. Did the LORD give the Moabites into the hands of the Israelite forces (2Ki 3.18)?

YES NO

3. Did the Israelite forces strike (smite) every fortified city and every choice city (2Ki 3.19)?

YES NO

4. Did the Israelite forces fell ever good tree, stop up the springs of water, and mar every good piece of land with stones (2Ki 3.19)?

YES NO

Then, what are we to make of the end of the story, which describes the Israelite forces being forced to retreat? By all accounts, Moabite King Mesha seems to have freed his people from Israelite oppression. Was the Israelite campaign doomed as a violation of Deuteronomy 2.9?

Is there something else going on in this narrative? Peter J. Leithart sees this as an exodus story ... for Moab!

2 KINGS 4.1-7

Roderick Graciano
Timothy Ministries
2021

PERSON & NUMBER		
Singular	1st Com	I, Me
	2nd Mas	You
	2nd Fem	You
	3rd Mas	He, Him
	3rd Fem	She, Her
Plural	1st Com	We, Us
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	2nd Fem	You
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Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
בַּעַד	behind
דֶּלֶת	door
כֵּלִי	vessel, jar
מָלֵא	full
נָשִׂי	guilt, debt
סָגַר	he shut
וּסְגָרָהּ	
שֶׁמֶן	oil, fat (noun)

Diphthongs are marked in blue. Root letters in red. Root letter that is part of a diphthong in purple.

THINKING ABOUT THE PASSAGE
1. Could creditors in ancient Israel really take children as slaves?
2. What is the significance of the Perfect Consecutive verbs of 2Ki 4.4?
3. Why did the widow need to shut the door while the miracle occurred?
4. Do the words, "do not get a few," (2Ki 4.3) provide any insight into how we should respond to God's prophetic directions in our lives?
5. What is the significance of the participles in 2Ki 4.5?
6. How does the Hebrew verb expressing that the oil "stopped," in 2Ki 4.6 help us understand what the archangel Michael does in Daniel 12.1?
7. Does the oil stopping when there were no more jars tell us anything about God's miracles?

PRACTICAL APPLICATION & OTHER NOTES

The Prophetic Perfect Verb: Predicting Future Action As Completed

The genius of Hebrew consecutive verbs is that it allows the text (or speaker) to describe (historical) past action as in process, or as if presently unfolding, AND to describe future events as if already fulfilled, using imperfect and perfect verbs respectively. In the historical narrative of 1 & 2 Kings, we see the imperfect consecutive verbs all the time, often in the sentence-opening word, וַיֹּאמֶר, “and then he says ...,” or, “and then he was saying.” Our English editions usually translate these imperfect consecutive verbs, with the simple past, “then he said,” but in so doing the translation loses the idea of continuing action, in this case the unfolding action of vocalizing a sentence or longer speech. With biblical narrative, I prefer to translate the imperfect consecutive verbs in the present tense whenever context allows, and we call this kind of expression the “vivid present,” the same kind of present tense we use when we excitedly describe an action scene from a movie we just saw, as if the action were unfolding before us as we describe it.

Things become all the more wonderful when we come to *perfect consecutive verbs* in the Scriptures because they are most often used in predictive prophecy! Consider the following clause in 2Kings 4.4:

וּבָאת וְסָגַרְתָּ הַדְּלֵת

The NASB translation preserves the future aspect, “And you shall go in and shut the door,” but it is easy for the English reader to miss the prophetic aspect of this pronouncement, and read it simply as an imperative, “Do this: go in and shut the door.” There are specific imperative verb forms to express that, however, and these imperative forms are based on the imperfect, not the perfect verb. Thus, in the above clause, Elisha prophesies, “You will have gone in and you will have shut the door”

Of course, Elisha’s prediction almost functioned as in imperative, in that it described exactly what the widow woman would do, i.e., needed to do. The beauty of the perfect consecutive verbs, though, is that they described the action as if already completed, and therefore, certainty as to their being accomplished.

HOT: DAYS OF ELIJAH & ELISHA 3 OB

Pottery vessels from a fort probably constructed during the seventh-century reign of Josiah. *Biblical Archaeologist*, Vol. 57.



PERSON & NUMBER

Singular	1st Com	I, Me
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	2nd Fem	You
	3rd Com	They, Them
	3rd Mas	They, Them
	3rd Fem	They, Them

TYPICAL
VOICE/AKTIONSART**VERBAL STEM**

Active or Stative	Qal
Passive or Reflexive	Niphal
Active-Intensive	Piel (Polel, Pilpel)
Passive-Intensive	Pual (Polal, Polpal)
Reflexive-Intensive	Hitpael (Hotpaal)
Active-Causative	Hiphil
Passive-Causative	Hophal

VERBAL CONJUGATIONS**Perfect: Completed Action**

Perfect Consecutive: Narrative Future

Imperfect: Incompleted Action

Imperfect Consecutive: Narrative Past

Cohortative: 1st Person Volitional

Imperative: 2nd Person Volitional

Jussive: 2nd or 3rd Person Volitional

Infinitive Absolute: Adverbial**Infinitive Construct: Verbal Noun****Participle: Verbal Adjective****VOCABULARY**

אֲנִי

I

אַתְּ

you (f.s.)

אַתָּה

you (m.s.)

הוּא

he, it, this, that

הִיא

she, it, this, that

זֹאת

this, these (f.)

זֶה

this, these (m.)

שָׁם

there, then

Diphthongs are marked in **blue**. Root letters in **red**.
Root letter that is part of a
diphthong in **purple**.

HOT: DAYS OF ELIJAH AND ELISHA 3 1**2 KINGS 4.8-37**

Roderick Graciano

Timothy Ministries

2021

FINAL SHEVA

Learning when to vocalize the sheva, and when not, can be a bewildering challenge to the beginning student of biblical Hebrew. Please see the explanation and flowchart on pages A-13 and A-14 in our Hebrew syllabus materials.

A sheva under the final consonant of a word can be particularly confusing, especially when it is the second of two consecutive shevas. **In the middle of a word**, the second of two shevas in a row is vocalized. However, this rule is trumped by the rule that **a sheva at the end of a syllable or word is always silent**. So, a sheva under the final consonant of a word is silent, even if it is the second of two shevas in a row. Thus, **וְסָגַרְתָּ**, in 2Ki 4.4, is pronounced *vasagart* rather than *vasagartə*. Likewise, **חָרַדְתָּ**, in 2Ki 4.13 is pronounced *charat* rather than *charadtə*. In both of these words the first of the two consecutive shevas is silent in spite of the fact that they follow accents, and in the second word, the sound of the dalet drops out.

PRACTICAL APPLICATION & OTHER NOTES

Questions About The Text

1. What are some of the things pointedly *not said or revealed* in the text of 2Ki 4.8-17?
2. The lack in this passage of certain details, like names, makes it read almost like a parable. If it were a parable, what wisdom would it teach us?
3. This story may also be read typologically. If we read it this way, what would the great woman of Shunem typify?
4. Elisha pointedly keeps relational distance between himself and the great woman, referring to her only as “this Shunammite,” and speaking to her only through his servant. For what reasons would the prophet maintain this relational distance, and how does the Shunammite appropriately close the distance in the end?
5. When Elisha offers to speak to the king or captain of the army on behalf of the Shunammite, what does this imply about Elisha’s influence at this time?
6. Why would a prominent woman need someone to speak on her behalf to the captain of the army?
7. What does the Shunammite imply by her answer, “I live among my own people”?

HOT: DAYS OF ELIJAH & ELISHA 3 1 B

8. What have we learned about Elisha as a prophet from this story, and what have we learned about his prophetic ministry?
9. Why did the Shunammite say *shalom* when circumstances did not warrant such an assessment?
10. What clue does the story give us as to Gehazi’s character?

The phrase in 2 Kings 4.16 and 17,

לְמוֹעֵד הַיָּהּ כָּעֵת הַיָּהּ ,

reads literally, “At this season, at (or about) the living time.” The note in the NAU renders it, “At this season when the time revives.” The ESV and others interpret it to mean, “At this season, about this time next year”; though the word *year* does not appear in the text, it may be implied by the idea of the same time coming around again (i.e., “reviving”; cf. the RSV). The LXX applies the adj. הַיָּהּ to the Shunammite, “you will be alive, and embrace a son.” Similarly, the KJV, renders it, “About this season, according to the time of life, ...”

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Infinitive Absolute: Adverbial**Infinitive Construct: Verbal Noun****Participle: Verbal Adjective****VOCABULARY**

כֶּרֶם ל	fresh grain
נֶעֶר	lad, young man, servant
סִיר	cooking-pot
עֶשְׂרִים	twenty
צֶקֶל וֶז	bag, satchel
קֶמַח	flour of wheat or barley
רָעַב	hunger, famine
שָׂדֵה	open field, pasture

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Root letter that is part of a diphthong in **purple**.

HOT: DAYS OF ELIJAH AND ELISHA 32**2 KINGS 4.38-44**

Roderick Graciano
Timothy Ministries
2021

HAPAX LEGOMENON

The phrase *hapax legomenon* is Greek for “said once.” In biblical studies, it refers to a word that appears only once in a particular literary corpus or biblical manuscript. A certain word that occurs only once in all of Paul’s letters is called a *hapax legomenon*. Nearly two thousand words of the approximately eight-thousand-word vocabulary in the Hebrew Bible are *hapax legomena*.

This phenomenon is important for two reasons: (1) Biblical words are defined by their usage; thus, when a word is only used once, its meaning remains obscure or at least ambiguous; (2) In biblical criticism, *hapax legomena* are used (rightly or wrongly) to question the authorship of a book whose supposed author does not use the word in his other works. Some debate the authorship of Ephesians because it contains 51 *hapax legomenon*.

PRACTICAL APPLICATION & OTHER NOTES

Questions About The Text

1. The famine in this passage may be the same famine as the seven-year famine of 2Ki 8.1. In the latter case, the Shunammite woman found sustenance in Philistia (2Ki 8.2-3), implying that the famine in Israel was localized. What factors could account for a famine in Israel, while there was provision in coastal Philistia?
2. Was it Elisha's "remarkable insight ... into the various properties of plants," as Iain W. Provan suggests in his commentary, or something else that enabled Elisha to heal the stew?
3. What kind of a religious statement is made by the action of the man bringing his first-fruits offering to Elisha?
4. What do these two miracles say about the ministry of Elisha relative to the ministry of Elijah?
5. How do these two miracles of Elisha point back to Moses and forward to Messiah?
6. Is the question of Elisha's servant, "What? Will I set this before a hundred men?" reasonable incomprehension, or does it hint at an underlying attitude?
7. What abiding characteristic of YHVH do these miracles illustrate? YHVH is a _____ .

2 KINGS 5.1-14

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2021

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Jussive: 2nd or 3rd Person Volitional
Infinitive Absolute: Adverbial
Infinitive Construct: Verbal Noun
Participle: Verbal Adjective

VOCABULARY	
אֶחָדִי	If only!
גִּבּוֹר	manly, heroic
מַלְכָּה	queen, mistress
חֵדָּד	troop of raiders
טָבַל	he dipped, immersed
וַיִּטְבַּל	
רָחַץ	he washed, bathed
וַיִּרְחֹץ	

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BAPTISMAL WASHING

Naaman washed (רָחַץ) seven times in the Jordan river (2Ki 5.10). How does one “wash” seven times? 2Ki 5.14 clarifies that he *dipped* himself (טָבַל), that is, he immersed himself seven times.

This was the same kind of washing as that of the Levitical priests (Ex 29.4), that is, it was a baptism that testified to a change of status. Just as the baptism of Aaron and his sons marked their change of status from private individuals to public servants as priests, so the baptism of Naaman marked his change of status from a self-reliant man to a believer in YHVH.

No baptism washes away sin, but a baptism received in faith marks the washing away our old lifestyle.

PRACTICAL APPLICATION & OTHER NOTES

Questions About The Text

1. Why does 2Ki 5.1 tell us that YHVH gave victory to Aram?
2. What can we learn from the little Israelite slave girl?
3. Why would a man like Naaman be influenced by a little foreign slave girl?
4. Why did the king of Israel tear his clothes?
5. How did Elisha know that the king had torn his clothes?
6. Why did God effect Naaman's cure through having the man baptize himself?
7. What aspects of Naaman's character was YHVH dealing with?