

Biblical Counsel for the Depressed Saint

Session 3 – 1 Kings 19

From everything I have said, I want to h_____ two things. One, in September of 1745, David Brainerd’s hope that the Indians would be converted was lost and the loss of that h_____ caused Brainerd to be d_____. And two, in September of 1742, the belief that he was unfit “ever to do any Good in Preaching”¹ caused David Brainerd to be de-pressed and that depression resulted in Brainerd in part wanting to die.

-- 1 Kings 18:17-22 – 17 And when Ahab saw² Elijah and Ahab said to him is this you³ *the* troubler⁴ of Israel? 18 And he said I have not troubled⁵ Israel but rather⁶ you and your fa-ther’s house [because or] when you forsook⁷ *the* commandments of Yahweh and you fol-lowed⁸ the Baals. 19 And now you send! you gather! to me all Israel to the Carmel moun-tain⁹ and *the* prophets of the Baal four hundreds and fifty and *the* prophets of the Asherah four hundreds *the* ones who eat¹⁰ of *the* table of Jezebel. 20 And Ahab sent¹¹ among all¹² of *the* Israelites¹³ and he gathered¹⁴ the prophets to the Carmel mountain. 21 And Elijah approached¹⁵ to all of the people and he said until when¹⁶ are you limping¹⁷ upon two of the divided opinions [or wavering between two opinions] if Yahweh the God you follow! Him and if the Baal you follow! him and the people did not answer¹⁸ him a word. 22 And Elijah said to the people I am left¹⁹ a prophet to Yahweh I alone²⁰ but *the* prophets of the Baal four hundreds and fifty men. (My Translation)

-- in the c_____ of 1 Kings 18:17-22,²¹ e_____, 1 Kings 19, *as it appears*, re-garding the outcome of what would take place at Mount Carmel, it was Elijah’s hope that Ahab, t___ k_____ of the northern kingdom, would forsake the Baals and follow Yahweh and as a result *all Israel* would forsake the Baals and follow Yahweh

I. Elijah saw that his hope had been dashed and felt like a failure (vv.1-3, 10, 14)

¹ David Brainerd, *An Account of the LIFE Of the late Reverend Mr. David Brainerd, Minister of the Gospel, Missionary to the INDIANS, from the honourable Society in Scotland, for the Propagation of Christian Knowledge, and Pastor of a Church of Christian INDIANS in New-Jersey. Who died at Northampton in NEW-ENGLAND, Octob. 9th 1747. in the 30th Year of his Age: Chiefly taken from his own Diary, and other private Writings, written for his own Use; and now published, By Jonathan Edwards, A.M. Minister of the Gospel at Northampton.* (Boston: N.E., Printed for and Sold by D. Henchman, in Cornhill, 1749), 46.

² Hb. וַיֵּדֶה כִּרְאוֹת (כִּרְאוֹת), qal, infinitive construct, with prefix בְּ, temporal, [temporal modifier וַיֵּדֶה], “and [when] he was [to see]” or “and [when] he [saw]”.

³ Hb. הֲאֵלֶּה זֶה (“Is this you?”).

⁴ Hb. עֹבֵר (qal, participle, substantive use, “the one who troubles[or the troubler]”).

⁵ Hb. לֹא עִבְרֵתִי (עִבְרֵתִי), qal, perfect, discourse use, perfect, “I have [not] troubled”.

⁶ Hb. כִּי אִם- (“but rather, but”) [Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 475], “but rather”.

⁷ Hb. בְּעִזְבְּכֶם (qal, infinitive construct, with prefix בְּ, temporal, “when you to forsake” or “when you forsook”).

⁸ Hb. וַתִּלְךָ (qal, consecutive imperfect, discourse use, past, Note הִלַּךְ “with אַתְּרִי [means] . . . to follow” [Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 224], “and you followed”). The same for the two occurrences of לָבִי אַתְּרִי [“you follow!”] in v.21.

⁹ Hb. הַר הַכַּרְמֶל (qal, adjectival genitive, attributive genitive, הַר [mountain] is characterized by הַכַּרְמֶל [the Carmel], “the Carmel mountain”). The same for הַר הַכַּרְמֶל (v.20).

¹⁰ Hb. אֹכְלֵי (qal, participle, substantive use, “the ones who eat”).

¹¹ Hb. וַיִּשְׁלַח (qal, consecutive imperfect, narrative use, past, “And he sent”).

¹² Hb. בְּכָל (qal, spatial, “among[all]”).

¹³ Hb. בְּנֵי יִשְׂרָאֵל (“the sons of Israel” or “the Israelites”).

¹⁴ Hb. וַיִּקְבֹּץ (qal, consecutive imperfect, narrative use, past, “and he gathered”).

¹⁵ Hb. וַיִּגַּשׁ (qal, consecutive imperfect, narrative use, past, “And he approached”).

¹⁶ Hb. עַד יִמִּיתִי (See Brown, Driver, Briggs, 607).

¹⁷ Hb. אַתְּמֶם פֹּסְחִים (פֹּסְחִים), qal, participle, predicative use, “you are limping”).

¹⁸ Hb. וְלֹא-עֲנִינוּ (עֲנִינוּ), qal, perfect, narrative use, past, “[and] they answered[not]” or “[and] they [did not] answer”).

¹⁹ Hb. נֹתַרְתִּי (niph'al, passive, perfect, discourse use, present, “I am left”).

²⁰ Hb. אֲנִי (לְבַדִּי בְדִי . . . אֲנִי), with suffix, “in my separation,” “by myself,” “alone,” thus, “[I] alone”).

²¹ Cf. 2 Chr 19:4-11 and 33:10-17.

- among the manuscripts that we have of 1 Kings 19, there is a textual v _____ (that is, a difference in wording²²) at the beginning of v.3, specifically, the Masoretic Text has “And he s_____” and a few LXX (or S _____) manuscripts, a few S _____ manuscripts, and a few Latin (or Vulgate) manuscripts have “And he feared” – in the context of 1 Kings 19:3, in part b _____ Elijah asked to die (and thus was not afraid to die),²³ as it appears, the reading of the Masoretic Text—the reading “And he saw”—is the right r _____
- with all that said, in the context of v.3, when “Jezebel sent a messenger to Elijah to say . . . [basically that her desire and her indirect request was that the gods curse her] if about the *same* time . . . [the next day she did not kill him]” (v.2, My Translation), Elijah *saw* (that is, *perceived*²⁴) that his hope that Ahab would forsake the Baals and follow Yahweh and as a result *all Israel* would forsake the Baals and follow Yahweh had been dashed
- having saw that his hope had been destroyed and b _____ that he was the only proph-et of Yahweh who was left²⁵, Elijah “arose and . . . went for [or in the interest of] his life[, that is, in o _____ that Jezebel would not kill him, the only prophet of Y _____²⁶]” (v.3, My Translation) – as revealed by v.3, after “he saw and he arose and he went for his life[,] . . . [E _____] came to Beer-Sheba which belongs to Judah and he left behind his servant there” (My Translation)
- 1 Kings 19:10, 14 – 10 And he said I have indeed been zealous for Yahweh God of hosts [for, but, or, *as it appears*, better translated,] so that *the* Israelites have forsaken Your covenant have demolished Your altars and have killed Your prophets with the sword and I am left I alone and they seek my life to take it. . . . 14 And he said I have indeed been zealous for Yahweh God of hosts [for, but, because, or, *as it appears*, better translated,] so that *the* Is-raelites have forsaken Your covenant have demolished Your altars and have killed Your prophets with the sword and I am left I alone and they seek my life to take it. (My Trans-lation)
- with all that said, a _____ to Elijah, though he had certainly been zealous for Yahweh God of hosts, the outcome of his having certainly been zealous for Yahweh God of hosts was not *success* (that is, t _____ I _____ had been z _____ for Yahweh God of hosts), but *failure* (that is, the Israelites had forsaken Yahweh’s covenant, had demol-ished Yahweh’s a _____, and had killed Yahweh’s prophets with the sword, and Elijah was left he alone and they sought his life to take it)

II. The dashing of his hope and the feeling of being a failure caused Eli-jah to be depressed, which for him resulted in a desire to die (v.4)

- as revealed by v.4 and its context, Elijah’s hope that Ahab would f _____ the Baals and follow Yahweh and as a result *all Israel* would forsake the Baals and follow Yahweh had been d _____, Elijah felt like a failure, and the dashing of his hope and the feeling of being a failure caused Elijah to be depressed, which for him resulted in a desire to die –

²² This definition is based in part on the following source: Daniel B. Wallace, “Lost in Transmission: How Badly Did the Scribes Corrupt the New Testament Text?” in *Revisiting the Corruption of the New Testament: Manuscript, Patristic, and Apocryphal Evidence*, ed. Daniel B. Wallace (Grand Rapids: Kregel Publications, 2011), 26.

²³ If the reading “And he feared” is the right reading, then Elijah was afraid *either* because **Jezebel** was going to kill him *or* because Jezebel was going to **kill** him.

²⁴ Among others, See William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: Brill, 2000), 328.

²⁵ 1 Kgs 18:22 and 19:10, 14.

²⁶ Note Elijah went for his life *not* because he was afraid to die, *but* because—at that point—he did not want to die (for the good of Israel and for the glory of Yahweh).

and thus, “he asked his life to die and he said [not only, e_____ impatience,] enough[!, but also] now Yahweh You take! my life” (v.4, My Translation)

III. Elijah was to go from that place [of wanting to die] and to return to his way [of doing the good works God the Father prepared beforehand for him to do] (vv.5-9, 11-13, 15-21)

- as revealed by v.7, “t____ a_____ of Y_____ returned a second *time* and he touched on . . . [Elijah] and he said you arise! you eat! because the journey *is* greater than you” (My Translation) – as revealed by v.8, Elijah “arose and he a____ and he d_____ and he went in *the* strength of that food forty day[s] and forty night[s] to *the* mountain of God H_____” (My Translation), which in the Bible is also called M_____ S_____ – as revealed by the first part of v.9 and its context, Elijah came to Mount Horeb “to the cave and he l_____ t_____” (v.9, My Translation)
- so, Elijah is at Mount Horeb in a cave – “and behold[, as revealed by the second part of v.9,] a word of Yahweh [came] to him and He said to him [what are you doing here Elijah? or] what is here for you Elijah?” (My Translation)
- as for that question, in the H_____ text, Yahweh said, מַה־לְּךָ־פֶּה־אֵלֶיָּהוּ (which translated lit-erally is “What for you here Elijah?”) – the verb in that question (which is “to be”) is implied and modified by the adverb פֶּה (“here,” meaning “in this p_____”) – in addition, as used in that question, the preposition “for” is emphasizing advantage (and could be translated as “for t____ b_____ of”) – thus, the question Yahweh asked Elijah was this: “What is here for you Elijah?” or, emphasizing advantage, “What is here for the ben-efit of y____ [or for your benefit] Elijah?”
- so, Elijah is standing at the opening of the cave – “and behold[, as revealed by the second part of v.13,] to him a voice and He said [what are you doing here Elijah? or] what is here for you Elijah?” (My Translation) – as I basically said a little bit ago, with that question, Yah-weh was asking Elijah what was in that place for his benefit? – the answer was nothing – there was nothing in that place for Elijah’s benefit
- as revealed by vv.9, 13, 15-17, and the context of those five verses, b_____ there was nothing in that place for Elijah’s benefit and because God the Father prepared beforehand good works that Elijah was o_____ to do, as revealed by vv.15-17, Yahweh com-manded Elijah to go and to return to his “way *the* wilderness of Damascus and . . . [Elijah would] come and . . . [E_____ would] anoint Hazael to king over [Syria or] Aram. And Jehu son of Nimshi . . . [Elijah would] anoint to king over Israel and Elisha son of Shaphat from Abel-meholah . . . [Elijah would] anoint to p_____ i_____ . . . [his] place . . . And it . . . [would] be *that* the one who . . . [escaped] from *the* sword of Hazael Jehu . . . [would m_____] die and the one who . . . [escaped] from *the* sword of Jehu Elisha . . . [would make] die” (My Translation)
- as revealed by v.18 and its context, after saying all that to Elijah, Yahweh told Elijah that He had “caused to remain in Israel seven thousand all of the knees which did not kneel to the Baal and all of the mouth which did not kiss to him” (v.18, My Translation) – because of (or on the basis of) His saving grace, Yahweh had saved seven thousand Israelites – and having been saved, those seven thousand Israelites did not worship and serve the Baal

- regarding the s_____ state of the Israelites, Elijah was thinking that things were awful, specifically, that the Israelites had forsaken Yahweh’s covenant, had demolished Yahweh’s altars, and had killed Yahweh’s p_____ with the sword, and he was left he alone and they sought his life to take it – regarding the spiritual state of the Israelites, with v.18, Yahweh was letting Elijah know that things were n___ as a _____ as h___ thought they were
- as revealed by vv.11, 12, 18, and the context of those three verses, Yahweh was not in the big acts—the great and strong wind “that was breaking mountains and smashing rocks” (v. 11, My Translation), the earthquake, and the fire – as revealed by vv.9, 12, 13, 18, and the context of those four verses, Yahweh was in the small act—the “sound of a gentle whis-per” (v.12, My Translation)
- in the context of vv.9-18, with t_____ p_____, Yahweh was revealing to Elijah that He was not in the big acts of causing Ahab to forsake the Baals and follow Yahweh and thus of c_____ *all Israel* to forsake the Baals and follow Yahweh – instead, He was in the small act of having “caused to remain in Israel seven thousand all of the knees which did not kneel to the Baal and all of the m_____ which did not k_____ to him” (v.18, My Translation) – in other words, Yahweh was revealing to Elijah that He was *not* in what Elijah w_____, *but* in what He w_____ – said another way, Yahweh was revealing to Elijah this: “Your hope is not My will.”
- as revealed by v.20 and its context, after “he threw his mantle to [Elisha]” (v.19, My Transla-tion), Elijah, *as it appears*, still being depressed, just left! – so, as revealed by v.20, Eli-sha “left the oxen and he ran after Elijah and he said please let me kiss to my father and to my mother and let me follow you” (My Translation) – in response, Elijah, *as it ap-pears*, still being depressed, said to Elisha “you go! you return! for what have I done for you[, that is, for your benefit]?” (v.20, My Translation)
- as revealed by 1 Kings 19 and its context, Elijah’s h_____ had been dashed, Elijah felt like a failure, and the dashing of his hope and the feeling of being a failure caused Elijah to be d_____, which for him resulted in a desire to die – dear reader, maybe you have experienced those things or something similar to those things (or, maybe a loved one has) – whether or not that is the case, p_____, there are t_____ w_____ every saint has a hope dashed, feels like a failure, is depressed, and/or desires to die – thus, the t_____ of 1 Kings 19 and its context are applicable for every saint – here are those teachings [for saints]: (1) know that in t_____ p_____ of wanting to die, there is nothing for your benefit, (2) you are to go from that place of wanting to die and to return to your way of doing the g_____ w_____ God the Father prepared beforehand for you to do, (3) know that things are not as awful as you think they are, (4) know that at least sometimes your h_____ is not Yahweh’s will, (5) know that w_____ being depressed, you, like Elijah, can do the good works God the Father prepared beforehand for you to do, (6) know that there are people (“E_____”) whom you are to serve, and (7) know that there are people (“Elishas”) who are to serve you

A Translation of 1 Kings 19

With Extensive Footnotes

1 And Ahab told²⁷ to Jezebel all of which Elijah had done²⁸ and all of which he had killed²⁹ all of the prophets with the sword. 2 And Jezebel sent a messenger to Elijah to say³⁰ thus let *the* gods do³¹ and thus let them cause to add³² if³³ about the *same* time³⁴ to-morrow³⁵ I *do not* make³⁶ your life like *the* life³⁷ of one from them. 3 And he [feared or, as it appears, the right reading,³⁸] saw and he arose and he went for³⁹ his life and he came to Beer-Sheba which belongs to Judah⁴⁰ and he left behind his servant there. 4 And he himself went⁴¹ in the wilderness a day's journey⁴² and he came and he sat under a certain [juniper or] broom tree⁴³ and he asked his life to die and he said enough⁴⁵ now Yahweh You take! my life for⁴⁶ I *am* not better than⁴⁷ my fathers. 5 And he laid down and he slept under a certain [juniper or] broom tree⁴⁸ and behold this an angel who was touching⁴⁹ on him and he said to him you arise! you eat! 6 And he looked and behold place at his head a cake *baked on coals*⁵⁰ and a jar of water and he ate and he drank and he returned and he laid down. 7 And *the* angel of Yahweh returned a second *time* and he touched on him and he said you arise! you eat! because the journey *is* greater than⁵¹ you. 8 And he arose and he ate and he drank and he went in *the* strength of that food⁵² forty day and forty night to *the* mountain of God Horeb. 9 And he came there to the cave and he lodged there and be-hold a word of Yahweh to him and He said to him [what are you

²⁷ Hb. וַיִּגַּד (hiphil, simple action, consecutive imperfect, narrative use, past, “And he told”).

²⁸ Hb. הָעָשָׂה (qal, perfect, narrative use, perfect, “he had done”).

²⁹ Hb. הָרָג (qal, perfect, narrative use, perfect, “he had killed”).

³⁰ Hb. לֵאמֹר (qal, infinitive construct, with prefix לְ, purpose, “to say”).

³¹ Hb. יַעֲשׂוּן (qal, jussive [or third person volitional imperfect], indirect request, “let them do”).

³² Hb. יוֹסִיפוּן (hiphil, causative, jussive [or third person volitional imperfect], indirect request, “let them cause to add”).

³³ Hb. כִּי (circumstances, “if”).

³⁴ Hb. בְּכַעַת (qal, preposition, agreement, in quantity, approximate, “about[the time]”).

³⁵ Hb. בְּכַעַת מָחָר (“the *same* time tomorrow” [See H. H. Hardy II and Matthew McAfee, *Going Deeper with Biblical Hebrew: An Intermediate Study of the Grammar and Syntax of the Old Testament* (Brentwood, TN: B&H Academic, 2024), 315]).

³⁶ Hb. אֲשֵׁים (qal, imperfect, resultative/culminative, non-past, “I do not make”).

³⁷ Hb. כְּחַיֵּי (qal, preposition, agreement, in quality, “like[the life]”).

³⁸ The Masoretic Text has the following reading: וַיִּרְא (“And he saw”). According to the textual apparatus of the *Biblia Hebraica Stuttgartensia*, instead of וַיִּרְא, a few LXX (or Septuagint) manuscripts, a few Syriac manuscripts, and a few Latin (or Vulgate) manuscripts have the following reading: וַיִּרְא (“And he feared”). As it appears, the reading of the Masoretic Text is the right reading.

³⁹ Hb. לְ (estimatative, expressing interest/advantage in something, “for[his life]”).

⁴⁰ Hb. לְיְהוּדָה (qal, preposition, agreement, in possession, “belongs to[Judah]”).

⁴¹ Hb. וְהוּא (independent personal pronoun with a finite verb, “and[he]himself[went]”).

⁴² Hb. יוֹם יוֹרֵד (adjectival genitive, attributive genitive, יוֹרֵד is characterized by יוֹם, “a day’s journey”).

⁴³ Hb. רְתֵם (See James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* [Oak Harbor: Logos Research Systems, Inc., 1997], 8413 רְתֵם).

⁴⁴ Hb. רְתֵם אֲתָה (qal, preposition, agreement, in possession, “what is written,” feminine noun [and masculine noun], “[a broom tree]one,” רְתֵם, “what is to be read,” אֲתָה, adjective, attributive use, “a certain[broom tree]”). Note the Septuagint reads, ραθμ ἐν ([ραθμ, a transliteration, is in the accusative case due to the preposition ἐν and presumably is neuter due to the adjective ἐν and the noun φυτόν in 1 Kings 19:5], “a certain broom tree”).

⁴⁵ Hb. רַב (“as exclam. *enough!*” [Brown, Driver, and Briggs, 913]).

⁴⁶ Hb. כִּי (conjunction, evidential, “for”).

⁴⁷ Hb. טוֹב טוֹב (qal, comparative, “better than”).

⁴⁸ Hb. רְתֵם אֶתֶד (qal, adjective, attributive use, “a certain broom tree”).

⁴⁹ Hb. מְלַאֲכֵי גַנֵּץ (qal, participle, attributive use, “a touching angel” or “an angel who was touching”).

⁵⁰ Hb. עֵגַת רְצָפִים (adjectival genitive, genitive of species, See Bruce K. Waltke and Michael Patrick O’Connor, *An Introduction to Biblical Hebrew Syntax* [Winona Lake, IN: Eisenbrauns, 1990], 152, “a cake of coals” or “a cake *baked on coals*”).

⁵¹ Hb. רַב מִךָ (qal, comparative, “greater than”).

⁵² Hb. הַמִּזְוָה (demonstrative pronoun, demonstrative adjective, “that[food]”).

doing here Elijah? or] what is here for you⁵³ Elijah? 10 And he said I have indeed been zealous^{54,55} for Yah-weh⁵⁶ God of hosts [for, but, or, *as it appears*, better translated,] so that⁵⁷ *the* Israelites⁵⁸ have forsaken⁵⁹ Your covenant have demolished⁶⁰ Your altars and have killed⁶¹ Your prophets with the sword and I am left⁶² I alone⁶³ and they seek⁶⁴ my life to take it. 11 And He said you go out! and you stand⁶⁵ on the mountain before Yahweh and behold Yahweh was passing by⁶⁶ and a great wind and a strong one⁶⁷ that was breaking mountains⁶⁸ and smashing rocks⁶⁹ before Yahweh Yahweh *was* not in the wind and after the wind an earth-quake Yahweh *was* not in the earthquake. 12 And after the earthquake a fire Yahweh *was* not in the fire and after the fire a sound of a gentle [voice or] whisper. 13 And when Eli-jah heard⁷⁰ and he caused to envelop⁷¹ his face with his mantle and he went out and he stood *at the* opening of the cave and behold to him a voice and He said [what are you do-ing here Elijah? or] what is here for you Elijah? 14 And he said I have indeed been zeal-ous for Yahweh God of hosts [for, but, because, or, *as it appears*, better translated,] so that *the* Israelites have forsaken Your covenant have demolished Your altars and have killed Your prophets with the sword and I am left I alone and they seek my life to take it. 15 And Yahweh said to him you go! you return! to your way *the* wilderness of Damascus and you come⁷² and you anoint⁷³ Hazael to king over [Syria or] Aram. 16 And Jehu son of Nimshi you anoint⁷⁴ to king over Israel and Elisha son of Shaphat from Abel-meholah you anoint to prophet in the place of you⁷⁵. 17

⁵³ Hb. מה־יֵהְיֶה פֹה אֵלֶיְהוָה (מה־יֵהְיֶה), “lamed of interest” [Brown, Driver, Briggs, 323], the semantic role of אֵלֶיְהוָה (the object of the preposition) is the benefactor [See Hardy and McAfee, 567], implied verb “to be” [modified by the adverb פֹה (“here,” meaning “in this place”)], “what is [here] for you [Elijah]?”). The same for מה־יֵהְיֶה פֹה אֵלֶיְהוָה (v.13). For support, See Robert Young, *Young’s Literal Translation* (Bellingham, WA: Logos Bible Software, 1997), 1 Kgs 19:9 (which has “What—to thee, here, Elijah?”) and Brown, Driver, and Briggs, 552.

⁵⁴ Hb. קָנַאתִי (piel, denominative, simple action, perfect, discourse use, perfect, “I have been zealous”).

⁵⁵ Hb. קָנַאתִי (קָנַאתִי), piel, denominative, simple action, infinitive absolute, emphatic use, highlighting the certainty of קָנַאתִי [“I have been zealous”], “[I have] indeed [been zealous]”). The same for קָנַאתִי (v.14).

⁵⁶ Hb. לַיהוָה (quasi dative, interest/advantage, “for [Yahweh]”).

⁵⁷ Hb. כִּי (conjunction, result, introducing a clause that expresses the outcome of צְבָאוֹת אֱלֹהֵי יְהוָה [“I have indeed been zealous for Yahweh God of hosts”], “that” or “so that”). The same for כִּי (v.14). Note most translating committees understood the conjunction כִּי as used here to be evidential (“for”). Some understood it to be adversative (“but”). And some understood it as used here to be evidential (“for”) and as used in v.14 to be causal (“because”). Though that is the case, in the context of vv.10 and 14, *as it appears*, the conjunction כִּי as used in vv.10 and 14 is introducing a clause that expresses the outcome of צְבָאוֹת אֱלֹהֵי יְהוָה [“I have indeed been zealous for Yahweh God of hosts”], thus, result (“that” or “so that”).

⁵⁸ Hb. בְּנֵי יִשְׂרָאֵל (“the sons of Israel” or “the Israelites”). The same for בְּנֵי יִשְׂרָאֵל (v.14).

⁵⁹ Hb. עָזְבוּ (qal, perfect, discourse use, perfect, “they have forsaken”). The same for עָזְבוּ (v.14).

⁶⁰ Hb. הָרְסוּ (qal, perfect, discourse use, perfect, “they have demolished”). The same for הָרְסוּ (v.14).

⁶¹ Hb. הָרְגוּ (qal, perfect, discourse use, perfect, “they have killed”). The same for הָרְגוּ (v.14).

⁶² Hb. וְאָנֹכִי (niphil, passive, consecutive imperfect, discourse use, present, “and I am left”). The same for וְאָנֹכִי (v.14).

⁶³ Hb. אֶנִּי לְבַדִּי (לְבַדִּי) with לְ, with suffix, “in my separation,” “by myself,” “alone,” thus, “[I] alone”). The same for אֶנִּי לְבַדִּי (v.14).

⁶⁴ Hb. וַיִּבְקְשׁוּ (piel, simple action, consecutive imperfect, discourse use, present, “and they seek”). The same for וַיִּבְקְשׁוּ (v.14).

⁶⁵ Hb. וַעֲמַדְתָּ (qal, consecutive imperfect, discourse use, present, “and you stand”).

⁶⁶ Hb. עָבַר (qal, participle, predicative use, “[Yahweh] was passing by”).

⁶⁷ Hb. וְהָיָה (qal, adjective, substantive use, “[and] a strong one”).

⁶⁸ Hb. וְהָיָה (מְפָרֵק), piel, participle, attributive use, “[and a] breaking [mountains strong one]” or “[and a strong one that was] breaking [mountains]”).

⁶⁹ Hb. וְהָיָה (מְשַׁבֵּר), piel, participle, attributive use, “[and a] smashing [rocks strong one]” or “[and a strong one that was] smashing [rocks]”).

⁷⁰ Hb. וַיִּשְׁמַע (qal, infinitive construct, with prefix וַ, temporal, [temporal modifier וַיִּשְׁמַע], “[and] when [he was] to hear” or “[and] when [he] heard”).

⁷¹ Hb. וַיִּגְלַע (hiphil, causative, consecutive imperfect, narrative use, past, “and he caused to envelop”).

⁷² Hb. וּבָאתָ (qal, consecutive perfect, resultative/culminative, non-past, “and you come [or arrive]”).

⁷³ Hb. וַיִּמְשָׁח (qal, consecutive perfect, resultative/culminative, non-past, “and you anoint”).

⁷⁴ Hb. וַיִּמְשָׁח (qal, imperfect, resultative/culminative, non-past, “you anoint”). The same for the other occurrence of וַיִּמְשָׁח in v.16.

⁷⁵ Hb. וּבְמָקוֹמְךָ (תַּחַת), preposition, substitution, “instead of [you]” or “in the place of [you]”).

And it will be *that* the one who escapes⁷⁶ from *the* sword of Hazeal Jehu makes die⁷⁷ and the one who escapes from *the* sword of Jehu Elisha makes die. 18 And I have caused to remain⁷⁸ in Israel seven thousand⁷⁹ all of the knees which did not kneel⁸⁰ to the Baal and all of the mouth which did not kiss⁸¹ to him. 19 And he went from there and he found Elisha son of Shaphat and he who was plowing⁸² twelve⁸³ pairs of oxen before him and he at the twelve⁸⁴ and Elijah proceeded unto him⁸⁵ and he threw his mantle to him. 20 And he left the oxen⁸⁶ and he ran after Elijah and he said please let me kiss⁸⁷ to my father and to my mother and let me follow you⁸⁸ and he said to him you go! you return! for⁸⁹ what have I done for you?⁹⁰ 21 And he returned from after him and he took *the* pair of the oxen and he slaughtered it⁹¹ and with *the* equipment⁹² of the oxen he boiled them⁹³ the flesh and he gave to the people and they ate and he arose and he followed Elijah and he served him⁹⁴. (My Translation)

⁷⁶ Hb. הנמלט (הנמלט, niphil, simple active, participle, substantive use, “[the] one who escapes”). The same for the other occurrence of הנמלט in v.17.

⁷⁷ Hb. יָמִית (hiphil, causative, imperfect, resultative/culminative, non-past, “he makes die[or kills]”). The same for the other occurrence of יָמִית in v.17.

⁷⁸ Hb. וְהִשְׁאַרְתִּי (hiphil, causative, consecutive imperfect, discourse use, perfect, “And I have caused to remain[or be left over]”).

⁷⁹ Hb. שִׁבְעַת אֲלָפִים (“seven of thousands” or “seven thousand”).

⁸⁰ Hb. לֹא-כָרְעוּ (“they knelt not” or “they did not kneel”). See 1 Kings 19:18, LXX (οὐκ ἠκλῆσαν [“they squatted not” or “they did not squat”] and Romans 11:4 (οὐκ ἔκαμψαν [“they bent not” or “they did not bend”).

⁸¹ Hb. לֹא-נָשַׁק (“he kissed not” or “he did not kiss”). See 1 Kings 19:18, LXX (οὐ προσεκύνησεν [“it worshiped not” or “it did not worship”]).

⁸² Hb. הָרַשׁ (הָרַשׁ, qal, participle, attributive use, “plowing he” or “he who was plowing”).

⁸³ Hb. שְׁנַיִם-עֶשְׂרִים (“two of ten” or “twelve”).

⁸⁴ Hb. בְּשְׁנַיִם הָעֶשְׂרִים, spatial, “at” or “by,” שְׁנַיִם הָעֶשְׂרִים, “two of the ten” or “the twelve,” “at the twelve.”

⁸⁵ Hb. וַיַּעֲבֵר אֵלֵיהוּ אֵלָיו (עָבַר), “proceed unto” [Ibid., 718], “and Elijah proceeded unto him”).

⁸⁶ Hb. הַבָּקָר (בָּקָר), “cattle, herd, ox,” singular, used collectively, “oxen”). The same for the two occurrences of הַבָּקָר in v.21.

⁸⁷ Hb. אֲשַׁקְהָנָא (אֲשַׁקְהָ, qal, cohortative [or first person volitional imperfect], expressing a request, “[please] let me kiss”).

⁸⁸ Hb. וְאַלְכֶה אַחֲרָיְךָ (וְאַלְכֶה, qal, cohortative [or first person volitional imperfect], expressing a request, Note הֵלֵךְ “with אַחֲרָיְךָ [means] . . . to follow” [Gesenius and Tregelles, 224], “and let me follow[you]”). The same for וַיִּלְךָ אַחֲרָי [“and he followed”] (v.21).

⁸⁹ Hb. כִּי (evidential, “for”).

⁹⁰ Hb. עָשִׂיתִי לְךָ (עָשִׂיתִי, qal, perfect, discourse use, perfect, “I have done,” לְ, quasi dative, interest/advantage, “for,” the semantic role of אֲתָה (the object of the preposition) is the benefactor (See Hardy and McAfee, 567)], [“what have I done for you?”]). The Septuagint reads, ὅτι πεποίηκά σοι (“that I have done to you”).

⁹¹ Hb. וַיִּזְבְּחֶהּ (זָבַח, pronominal suffix, objective, 3ms, “him” or, here, “it,” that is, הַבָּקָר [“the pair of the oxen”]).

⁹² Hb. וַיִּזְבְּחֶהּ (זָבַח, pronominal suffix, objective, 3ms, “him” or, here, “it,” that is, הַבָּקָר [“the pair of the oxen”]).

⁹³ Hb. בָּשָׁלָם (piel, factitive, making the intransitive qal verb בָּשַׁל transitive, “he boiled them”).

⁹⁴ Hb. וַיִּשְׁרָתֵהוּ (piel, simple action, “and he served him”).