

## הראית כי-נכנע אחאב מלפני

אבנר רמו



We read in the Book of Kings

ובן-הדד מלך-ארם קבץ את-כל-חילו ושלשים ושנים מלך אתו וסוס ורכב; ויעל ויצר על-שמרון וילחם בה. וישלח מלאכים אל-אחאב מלך-ישראל, העירה.

“And Ben-hadad [the] king of Aram assembled all his force [together]; and with him [were] thirty and two kings, and horses and chariots; and he went up and besieged Samaria, and fought against it.

And he sent messengers to Ahab king of Israel, to the city” (1 Ki 20:1-2).

However, the logic of verses, the understanding of the translators, and the Hebrew syntax suggest that the words of verse 1 Ki 20:1 are a letter substitution, a letter and a word deletion and a word disorder of:

ומלך-ארם בן-הדד קבץ את-כל-חילו ויעל ויצר על-שמרון להלחם בה. ואתו היו שלשים ושנים מלכים וסוסים ורכב.

“And the Aramean king - Ben-hadad assembled all his force and went up and besieged Samaria, to fought against it. and with him were thirty and two kings, and horses and chariots.”

The Hebrew syntax also suggests that the words of verse 1 Ki 20:2 are a word disorder of: “And he sent messengers to the city to Ahab king of Israel.”

In the next verse we hear the messengers of the Aramean king telling the King of Israel: “and [] said to him: Thus said Ben-hadad: your silver and your gold is mine; your wives and your sons, the goodliest, are mine” (1 Ki 20:3).

The content of this verse suggests that here the first words: **ויאמר לו** are a vowel letter deletion error of: **ויאמרן לו** - “and they said to him.” In the Greek version of this verse the words: **לוי-הוא** appears as: “are mine” which indicates that the translator believed that these words are a grammatical error of: **לוי-הם**. In addition, it seems that the translator believed that here the word: **הטובים** - “the goodliest” is superfluous and therefore he omitted it from his translation.

Furthermore, the reading of verse 1 Ki 20:5 suggests that here several words were misplaced and that we should read verse 1 Ki 20:3 as:

**ויאמרו לו, כה אמר בן-הדד, כספך וזהבך ונשיך ובניך לי תתן**  
“And they said to him: Thus said Ben-hadad: You shall give me your silver, and your gold, and your wives, and your sons.”

In the next verse we read: **ויען מלך-ישראל ויאמר, [] כדברך אדני המלך: לך אני וכל-אשר-לי** - “And the king of Israel answered and said: [] as your words, my lord, the king: I am yours, and all that I have” (1 Ki 20:4).

However, the logic of these verses suggest that here the words: **כדברך אדני המלך** are a word deletion error of: **ואמרו לבן-הדד: כדברך אדני המלך** - “and you shall say to Ben-Hadad: as your words, my lord, the king.” The logic of these verses also suggests that here the words: **לך אני וכל-אשר-לי** are a letter insertion, and a word deletion error of: **לך אני אתן את כל-אשר-לי** - “I will give to you all that I have.”

After delivering these words to Ben-Hadad, Ben-Hadad sent the messengers again to the King of Israel:

**וישבו המלאכים ויאמרו, כה-אמר בן-הדד לאמר: בני-שלחתי אליך לאמר, כספך וזהבך ונשיך ובניך לי תתן.**

**כי אם-כעת מחר אשלח את-עבדי אליך וחפשו את-ביתך ואת בתי עבדיך; והיה כל-מחמד עיניך, ישימו בידם ולקחו.**

“And the messengers returned, and said: Thus said Ben-hadad, saying: For I sent to you, saying: You shall give me your silver, and your gold, and your wives, and your sons. For tomorrow about this time, I will send my servants to you, and they shall search (in) your house, and (in) the houses of your servants; and it shall be, that every desirable object in your eyes, they shall put it in their hand, and take [it away]” (1 Ki 20:5-6).

As indicated above, it is suggested that all the marked words of verse 1 Ki 20:5 were misplaced and do not belong here. In addition, the Hebrew syntax suggests that here the words: **וחפשו את-ביתך ואת בתי עבדיך** are a word insertion and a letter deletion error of: **וחפשו בביתך ובבתי עבדיך** - “and they shall search in your house and in the houses of your servants.”

In particular we should pay attention to the Greek translation here of the words: **והיה כל-מחמד עיניך, ישימו בידם ולקחוהו** to: “and it shall be, that every desirable object in their eyes, they shall put it in their hand, and they will take it” which indicates that they believed that here the word: **עיניך** is a grammatical error of: **עיניהם** - “their eyes.”

After consulting with all the people and the elders, The King of Israel answered:

ויאמר למלאכי בן-הדד, אמרו לאדני המלך: כל אשר-שלחת אל-עבדך בראשנה אעשה,  
והדבר הזה לא אוכל לעשות;

“And he said to the messengers of Ben-hadad: Tell my lord the king: All that you sent for  
at the first time to your servant I will do; but I could not do this thing” (1 Ki 20:9).

In the next chapter we are told:

ויהי דבר-יהוה אל-אליהו התשבי לאמר.  
הראית כי-נכנע אחאב מלפני; יען כי-נכנע מפני לא-אבי הרעה בימיו

“And the word of *YHWH* came to Elijah the Tishbite, saying:

Did you see how Ahab humbled himself before Me? because he humbled himself before Me, *I will*  
not bring the evil in his days” (1 Ki 21:28-29).