

7: Judges - Sopherim

(Version 4.3: 10-28-17)

Chapter 1

Judg. 1:1 And it was after the death of Yahoshua.
And the children of Yisra'el inquired with **YAHWEH**, saying,
"Who is to go up for us against the Kena'anites
at the beginning for the sake of fighting with them?"

Judg. 1:2 And **YAHWEH** said,
"Yahudah is to go up.
Behold!
I have given the land itself **את** into his hand."

Judg. 1:3 And Yahudah said to Shim'on his brother,
"Go up with me myself **את** on my lot.
And we will fight with the Kena'anites.
And I myself will also go with you yourself **את**
on your allotment."
And Shim'on went with he himself **את**.

Judg. 1:4 And Yahudah went up.
And **YAHWEH** gave the Kena'anites themselves **את**
and the Perizzites into their hand.
And they struck at Bezek ten thousand men.

Judg. 1:5 And they found Adoni-Bezek himself **את** at Bezek.
And they fought against him.
And they struck the Kena'anites themselves **את**
and the Perizzites themselves **את**.

Judg. 1:6 And Adoni-Bezek fled.
And they pursued him.
And they seized he himself **את**.
And they chopped off his thumbs themselves **את**
and his big toes themselves **את**.

Judg. 1:7 And Adoni-Bezek said,
"Seventy kings with their thumbs
and their big toes chopped off
were gathering food under my table.

According to what I have done,
accordingly The Elohim has repaid me."

And they brought him to Yerushalaim.
And he died there.

Yerushalaim means complete teaching of deliverance.
It is the proper Hebrew name for "Jerusalem".

Judg. 1:8 And the children of Yahudah
fought against Yerushalaim.
And they captured it itself **את**.
And they struck it with the mouth of the sword.
And they sent out fire upon the city itself **את**.

There are two unusual concepts here
in the original Hebrew text.
The first is "mouth of the sword".
The word used means mouth, not "edge",
although that is how this is typically interpreted.
But doing so misses the concept of "consume",
which is the literally meaning of "struck".

The second is "sent out fire".
The term used literally means to send out or send away.
This is typically translated as "set",
but that would require
a different Hebrew word to be accurate.

These are presented as the text has them,
not "reconstructed" to make it "read better" in English.

Judg. 1:9 And afterward the children of Yahudah went down
for the sake of fighting with the Kena'anites
who were dwelling in the mountains and in The Negev

and in The Shefelah.

These are three distinct areas in the land.
Yisra'elites know them instinctively by these terms.
The Negev is the southern part of the country.
The Shefelah is the lowlands
that sit beneath the high country, or mountains.

Judg. 1:10 And Yahudah went toward the Kena'anites
who were dwelling at Hebron.
And the name of Hebron was formerly Kiriath Arba.
And they struck Sheshai himself **תא**,
and Ahiman himself **תא**, and Talmi himself **תא**.

Judg. 1:11 And they went from there
toward those dwelling at Debir.
And the name of Debir was formerly Kiriath Sepher.

Judg. 1:12 And Kaleb said,
"Whoever strikes Kiriath Sepher itself **תא** and captures it,
then I will give to him Aksah herself **תא**, my daughter,
for a wife."

Aksah means anklet.

Judg. 1:13 And Othni'el, son of Kenaz,
Kaleb's younger brother, captured it.
And he gave to him Aksah herself **תא**,
his daughter, for a wife.

Othni'el means force of El.

Judg. 1:14 And it was as she was going.
And she prodded him to request the field
from her father himself **תא**.

And she dismounted from upon the male ass.
And Kaleb said to her, "What is your desire?"
Literally the last line says "What is for you?"

Judg. 1:15 And she said to him,
"Grant to me a blessing.
Indeed, you have given to me land in The Negev.
And give to me also springs of water."

And Kaleb gave to her the upper springs themselves **תא**
and the lower springs themselves **תא**.

Judg. 1:16 And the children of the Kenite,
father-in-law of Moshe,
went up from the city of palm trees
with the children of Yahudah themselves **תא**
into the Wilderness of Yahudah
which is on the south of Arad.
And they went and dwelt with the people themselves **תא**.
Arad means to sequester oneself; be a fugitive.

Judg. 1:17 And Yahudah went with Shim'on himself **תא**,
his brother.
And they struck the Kena'anites themselves **תא**
dwelling at Tzephath.
And they devoted to destruction it itself **תא**.
And they called the name itself **תא**
of the city itself **תא** Hormah.

Hormah means devoted to destruction.

Judg. 1:18 And Yahudah captured Azzah itself **תא**
and its border itself **תא**, and Ashkelon itself **תא**,
and its border itself **תא**, and Ekron itself **תא**,
and its border itself **תא**.

Azzah is Gaza. It means strong.
Ashkelon means market place.
Ekron means to hamstring or exterminate.
These were three primary cities of the Philistines.

Judg. 1:19 And **YAHWEH** was with Yahudah itself **תא**.
And they occupied the mountains themselves **תא**
because they were not able to drive out

those *themselves* **תא** dwelling in the valley
because they had chariots of iron.

Judg. 1:20 And they gave to Kaleb Hebron *itself* תא
according to what Moshe had said.
And he drove out from there
the three sons of Anak *themselves* תא.

Judg. 1:21 But the Yebusites *themselves* **תא**,
those dwelling in Yerushalaim, were not driven out
by the children of Binyamin.
And the Yebusites are dwelling
with the children of Binyamin *themselves* תא
in Yerushalaim until this day.
Yebusites means trodden ones.

Judg. 1:22 And the house of Yoseph also went up
against Bet El.
And **YAHWEH** was with them.

Judg. 1:23 And the household of Yoseph
spied upon Bet El.
And the name of the city was formerly Luz.
Luz means almond or hazel tree.

Judg. 1:24 And the guards saw a man
coming out from the city.
And they said to him,
"Please show us the entrance *itself* תא to the city
and we will do kindness with you."

Judg. 1:25 And he showed them
the entrance *itself* תא to the city.
And they struck the city *itself* תא
with the mouth of the sword.
But the man *himself* תא and all his family *itself* תא
they sent away.

Judg. 1:26 And the man went to the land of the Hittites.
And he built a city. And he called its name Luz.
It is its name until this day.

Judg. 1:27 And Menashe did not occupy
Bet She'an *itself* תא or its villages *themselves* תא,
or Ta'anak *itself* תא or its villages *themselves* תא,
or those dwelling in Dor *itself* תא
or its villages *themselves* תא,
or those dwelling in Yible'am *itself* תא
or its villages *themselves* תא,
or those dwelling in Megiddo *itself* תא
and its villages *themselves* תא.
And they allowed the Kena'anites to dwell in that land.
Bet She'an means house of ease.
Ta'anak - meaning uncertain.
Dor means an age; or dwelling.
Yible'am means devouring people.
Meggido means rendezvous.

Judg. 1:28 And it was when Yisra'el was strong.
And they put the Kena'anites *themselves* תא
to forced labor.
But drive them out, they did not drive them out.

Judg. 1:29 And Ephraim did not drive out
the Kena'anites *themselves* תא, those dwelling in Gezer.
And the Kena'anites dwell in their midst at Gezer.
Gezer means something cut off; a portion.

Judg. 1:30 Zebulun did not drive out
those *themselves* תא dwelling at Kitron
or those *themselves* תא dwelling at Nahalol.
And the Kena'anites dwell in their midst.
But they are forced labor.
Kitron means fumigated.

Nahalol means run with a sparkle; flow.

Judg. 1:31 Asher did not drive out
those themselves **תא** dwelling at Akko,
or those themselves **תא** dwelling at Tzidon,
or Achlab itself **תא**, or Akzib itself **תא**,
or Helbah itself **תא**, or Aphik itself **תא**,
or Rehob itself **תא**.

Akko means to hem in.
Tzidon means to entrap.
Achlab means fatness; fertile.
Akzib means deceitful.
Helbah means fertility.
Aphik means fortress.
Rehob means broad place.

Judg. 1:32 And the Asherites dwelt
in the midst of the Kena'anites dwelling in the land
because they did not drive them out.

Judg. 1:33 Naphtali did not drive out
those themselves **תא** dwelling at Bet Shemesh,
or those themselves **תא** dwelling at Bet Anath.
And they dwelt in the midst of the Kena'anites
dwelling in the land.

But those dwelling at Bet Shemesh and at Bet Anath
were forced labor for them.

Bet Shemesh means house of the sun.
Bet Anath means house of responses.

Judg. 1:34 And the Amorites pressed
the children of Dan themselves **תא** into the mountains.
Indeed, they would not allow them
to come down to the valley.

Judg. 1:35 And the Amorites let them dwell
on Mount Heres at Ayalon, and in Sha'albim.
But the hand of the household of Yoseph was powerful
and they became forced labor.

Heres means shining.
Ayalon means deer field.
Sha'albim means fox holes.

Judg. 1:36 And the border of the Amorites was from
the Ascent of Akrabbim,
from the craggy rock and upward.

Akrabbim means a scourge, whip.

Chapter 2

Judg. 2:1 And a messenger of YAHWEH went up
from Gilgal to Bokim.

And he said, "I went up from Mitsraim
with you yourselves **תא**.

And I brought you yourselves **תא** to the land
which I swore to your forefathers.

And I said, 'I will not break My Covenant
with you yourselves **תא** for eternity.

mal'ak - to dispatch as a deputy; a messenger.
This was **NOT** an "angel".
It was a representative, virtually an ambassador,
speaking on behalf of YAHWEH,
as if it was YAHWEH Himself who was speaking.

'olam - to the vanishing point; time out of mind;
forever; for eternity.

Gilgal means wheel, or rolling.
Bokim means weepers.

Judg. 2:2 And you yourselves **תא**
are not to cut a covenant
for the sake of those dwelling in this land!
Their slaughter sites you are to tear down!

But you have not listened attentively to My voice.
Why have you done this?

Judg. 2:3 And I also said,
'I will not drive out they themselves **תא**
from before your faces.
And they will be toward you as adversaries.
And their gods will be toward you as snares.'

Judg. 2:4 And it was as the messenger of **YAHWEH**
spoke these words themselves **תא**
to all the children of Yisra'el.
And the people lifted up their voices themselves **תא**.
And they wept.
Judg. 2:5 And they called the name of that place Bokim.
And they sacrificed there to **YAHWEH**.

Judg. 2:6 And Yahoshua sent away
the people themselves **תא**.
And the children of Yisra'el went, each to his inheritance,
for the sake of occupying the land itself **תא**.

Judg. 2:7 And the people served **YAHWEH Himself** **תא**
all the days of Yahoshua and all the days of the elders
whose days were longer than Yahoshua
who had seen all the great actions
of YAHWEH themselves **תא** which He had done
for the sake of Yisra'el.

Judg. 2:8 And Yahoshua, son of Nun,
the servant of **YAHWEH**,
died one hundred and ten years old.

Judg. 2:9 And they buried he himself **תא**
in the border of his inheritance at Timnath Heres
in the mountains of Ephraim
on the north side of Mount Ga'ash.
Timnath Heres means portion of the sun.
Ga'ash means a quaking.

Judg. 2:10 And also all that generation
were gathered to their fathers.
And another generation arose after them
who did not know **YAHWEH Himself** **תא**
and also the actions themselves **תא**
which He had done for the sake of Yisra'el.

Judg. 2:11 And the children of Yisra'el did
that itself **תא** which was bad in the eyes of **YAHWEH**.

And they served the Ba'als themselves **תא**.
ba'al - a master, a husband or owner.
As a proper title, a Phoenician deity.

This term is also translated as "lord".
In old english a "lord" was a master or owner.

The use of this same concept in relation to YAHWEH
has caused horrific confusion in Scripture
by failing to properly use
the personal name of YAHWEH.
In many cases where
it has been **replaced** with "The LORD."
This is a travesty!

Judg. 2:12 And they abandoned **YAHWEH Himself** **תא**,
The Elohim of their forefathers,
The One Who had brought out they themselves **תא**
from the land of Mitsraim.

And they walked after other gods
from the gods of the people who were all around them.
And they bowed down to them.
And they troubled **YAHWEH Himself** **תא**.
Judg. 2:13 And they abandoned **YAHWEH Himself** **תא**.
And they served Ba'al and Ashtoreth.
Ashtoreth is a goddess of fertility.
She is also known as Astarte.

Note: If you've ever been taught that you "cannot lose your salvation" once you're "saved" - **it is an absolute lie!**

You are born with free will, the ability to choose how you will live. This is **NEVER** taken away from you! You **can** choose to abandon YAHWEH, just like the Ysira'elites did.

Judg. 2:14 And the anger of **YAHWEH** flared up against Yisra'el. And He gave them into the hands of plunderers who plundered they themselves **nx**. And He sold them into the hands of their adversaries all around. And they were not able to stand any longer before the face of their adversaries.

Judg. 2:15 In every going out the hand of **YAHWEH** was against them for the sake of what is bad according to what **YAHWEH** had said, even as **YAHWEH** had sworn to them. And they were distressed greatly.

Judg. 2:16 And **YAHWEH** raised up judges. And they delivered them from the hand of those plundering them.
shofetim - plural form of **shaphat** - to judge, i.e. pronounce sentence for or against.

This is the Hebrew title for this book.

Judg. 2:17 But they also did not listen attentively to their judges. Indeed, they committed adultery after other gods. And they bowed down to them. They turned aside quickly from the way which their fathers had walked for the sake of listening attentively to the directives of **YAHWEH**. They did not do according to this.

Judg. 2:18 And because of this **YAHWEH** raised up judges for them. And **YAHWEH** was with the judge. And He delivered them from the hand of their adversaries all the days of the judge. Indeed, **YAHWEH** sighed because of their groaning before the faces of those who afflicted them and oppressed them.

Judg. 2:19 And it was at the death of the judge they turned back. And they were walking more corruptly than their fathers, following after other gods for the sake of serving them and bowing down to them. They did not cease from their actions or from their harsh ways.

Judg. 2:20 And the anger of **YAHWEH** flared up against Yisra'el. And He said, "Because this foreign nation has passed over My Covenant itself **nx** which I gave as direction to their fathers and has not listened attentively to My voice
Judg. 2:21 I also will no longer drive out any from before them from the nations which Yahoshua left when he died
Judg. 2:22 for the purpose of testing by them,

Yisra'el *itself* **nx**, whether they will protect
the ways *themselves* of **YAHWEH nx**
for the sake of walking walk in them
according to how their fathers protected them, or not!"

This is a very strong statement.
It needs to be taken as emphatic.

There are some particular things to note here.
The term **goyim** is used in relation to Yisra'el!!
The term refers to "Gentile nations", foreign nations!

This is a huge slam against Yisra'el.
YAHWEH is identifying them
as the same as the "rest of the world"!

He takes note specifically
that they have **passed over My Covenant itself!**

This challenges the entire concept of The Covenant,
and specifically The Passover Event!

The Covenant was "given as direction" to them,
to show them what YAHWEH expected from them.
It was **not** given as a "commandment".
It was given as instruction.
That's the foundational meaning of **torah**.

And it was **not** a matter of "obedience"!
It was a matter of listening attentively
- so they understood
what He had spoken to them, as instruction.

Would they do as He desired?
Or would they not do so?

This is always the issue of Scripture.
It's founded on the provision of free will.
Each of us must CHOOSE
what we will do in regard to His teachings.

Judg. 2:23 And **YAHWEH** left those nations themselves nx
by failing to drive them out quickly.
And He did not give them into the hand of Yahoshua.

Chapter 3

Judg. 3:1 And these are the nations which **YAHWEH** left
for the sake of testing them, Yisra'el itself nx,
everyone themselves nx who had not known
all the battles themselves nx of Kena'an,

Judg. 3:2 merely to teach knowledge to the generations
of the children of Yisra'el; merely to teach them
of previous battles which they did not know;
3:3 five tyrants of the Philistines, and all the Kena'anites,
and the Tzidonians, and the Hivvites
who were dwelling in the mountains of The Lebanon,
from the mountain of Ba'al Hermon
as far as the Lebanon of Hamat.

Judg. 3:4 And they were for the sake of testing
Yisra'el itself nx with them,
for the sake of knowing if they would listen attentively
to the precepts themselves nx of YAHWEH
which He had given as direction to their fathers
by the hand of Moshe.

Judg. 3:5 And the children of Yisra'el dwelt in the midst of
the Kena'anites, the Hittites, and the Amorites,
and the Perizzites, and the Hivvites, and the Yebusites.

Judg. 3:6 And they took their daughters themselves nx
for themselves for wives.
And their daughters themselves nx
they gave to to their sons.
And they served their gods themselves nx.

Judg. 3:7 And the children of Yisra'el did

that which was bad *itself* נא
in the eyes of YAHWEH!
And they forgot YAHWEH *Himself* נא their Elohim.
And they served the Ba'alim *themselves* נא
and the Asherahs *themselves* נא.

ba'alim - plural of *ba'al* - a *ba'al*
is a master, an owner, or a husband.

YAHWEH was to be their "husband",
their "master", their "owner",
not the elohim (gods) of the foreign nations
whom He sent them to destroy!

asherah means happy.
However, it also is the designation
of the goddess of fertility, Astarte (Astoreth).
In this context it's an obvious reference
to going after a foreign goddesses.

There is little that will anger YAHWEH more
than having His chosen people "spit in His face"
by turning their backs on Him,
and turning their faces toward false "gods"
- actually no-gods,
because they do not even exist
except in the form of idols.

Judg. 3:8 And the anger of YAHWEH
flared up against Yisra'el!

And He sold them into the hand of Kushan-Rish'athaim,
king of Aram Naharaim.
And the children of Yisra'el served Kushan-Rish'athaim
himself נא eight years.

Kushan-Rish'athaim means
Kushan of double wickedness (moral wrong).
Kushan refers to Kush, son of Ham.
Aram Naharaim means Aram of two rivers.
Aram is Syria (aka Mesopotamia).

Judg. 3:9 And the children of Yisra'el
cried out to YAHWEH.
And YAHWEH raised up a deliverer
for the children of Yisra'el.

And Othni'el *himself* נא, son of Kenaz,
Kaleb's younger brother, delivered them from them.

moshia' - deliverer, liberator "savior".
It's connected directly to *mashiach*,
from which we get Messiah.

Othni'el means force of El.
Kenaz means hunter.
Kaleb means to yelp or attack.

Judg. 3:10 And The Divine Nature of YAHWEH
was upon him.
And he judged Yisra'el *itself* נא.

And they went out to battle.
And YAHWEH gave into his hand
Kushan-Rish'athaim *himself* נא, king of Aram Naharaim.
And his hand was strong against Kushan-Rish'athaim.

ruach - wind; by resemblance, breath.
This term is often translated as "spirit".
But Yisra'elites did not have any concept of "spirit".
It's a Greek term, totally foreign to Yisra'el.

The breath of YAHWEH, however,
was seen as His inner nature,
His Divine Nature.

It was THIS that was upon Othni'el
- as it had been upon Moshe.

Judg. 3:11 And the land was at rest forty years.
And Othni'el, son of Kenaz, died.

Judg. 3:12 And again the children of Yisra'el were doing what is bad in the eyes of **YAHWEH**. And **YAHWEH** strengthened Eglon himself **תא**, King of Mo'ab, against Yisra'el on account of their doing what is bad itself **תא** in the eyes of **YAHWEH**.

Judg. 3:13 And he gathered to him the children of Ammon themselves **תא** and Amalek. And he went and struck Yisra'el itself **תא**. And they occupied of The City of Palms itself **תא**.

Judg. 3:14 And the children of Yisra'el served Eglon himself **תא**, King of Mo'ab, eighteen years.

Judg. 3:15 And the children of Yisra'el cried out to **YAHWEH**. And **YAHWEH** raised up a deliverer for them, Ehud himself **תא**, son of Gera, a Binyamite, a man restricted in his right hand. And the children of Yisra'el sent with him a tribute to Eglon, King of Mo'ab.
Ehud means united.
Gera means a grain.
Restricted in his right hand implies he was left-handed.

Judg. 3:16 And Ehud made for himself a knife. It was double edged, a cubit in length. And he girded it itself **תא** under his long garment on his right thigh.

Judg. 3:17 And he brought near the tribute itself **תא** to Eglon, king of Mo'ab. And Eglon was a very fat man.

Judg. 3:18 And it was as he finished bringing near the tribute itself **תא**. And he sent away the people themselves **תא**, those carrying the tribute.

Judg. 3:19 And he turned back from the idols that were at Gilgal itself **תא**. And he said, "I have a secret message for you." to the king. And he said, "Silence!" And all those standing beside him went out from beside him.

Judg. 3:20 And Ehud came toward him. And he was sitting in the cool upper room. And Ehud said, "I have a message from The Elohim for you." And he arose from the seat. Judg. 3:21 And Ehud stretched forth his left hand itself **תא**. And he took the knife itself **תא** from his right thigh. And he drove it into his belly. Judg. 3:22 And the handle went in after the blade. And the fat closed in over the blade because he did not draw the knife out of his belly. And his bowels came out.

Judg. 3:23 And Ehud went out to the porch. And he shut the doors of the upper room behind him. And he locked them. Judg. 3:24 And he went out.

And his servants came. And they looked. And behold! The doors of the upper room were locked. And they said, "Surely he is covering his feet themselves **תא**

in the cool upper room.”
"covering his feet" is a euphemism for relieving himself.

Judg. 3:25 And they agonized until they were ashamed.
And behold!
He was not opening the doors of the upper room.

And they took the key *itself* תא and they opened.
And behold!
Their king was lying down on the earth, dead.

Judg. 3:26 And Ehud escaped while they had agonized.
And he had passed over
beyond the idols *themselves* תא.
And he escaped to Se'irah.
Se'irah means roughness.

Judg. 3:27 And it was as he was coming.
And he blew the shofar in the mountains of Ephraim.
And the children of Yisra'el went down with him
from the mountains.
And he was in front of them.

Judg. 3:28 And he said to them,
"Follow after me!
Indeed, **YAHWEH** has given
your adversaries *themselves* תא,
the Mo'abites *themselves* תא,
into your hands."

And they went down after him.
And they captured the fords *themselves* תא
of The Yarden to Mo'ab.
And they did not permit any man to pass over.

Judg. 3:29 And they struck of Mo'ab *itself* תא at that time
about ten thousand men, all robust, and able men.
And not a man escaped.

Judg. 3:30 And Mo'ab was humiliated on that day
under the hand of Yisra'el.
And the land was at rest for eighty years.

Judg. 3:31 And after him was Shamgar, son of Anath.
And he struck of the Philistines *themselves* תא
six hundred men with an ox goad.
And he also delivered Yisra'el.
Shamgar - meaning unknown.
Anath means one paying attention.

Chapter 4

Judg. 4:1 And again the children of Yisra'el did bad
in the eyes of **YAHWEH**.
And Ehud was dead.

Judg. 4:2 And **YAHWEH** sold them
into the hand of Yabin, the king of Kena'an,
who reigned in Hatzor.
And the captain of his assembly was Sisera.
And he was dwelling in Haroshet Haggoyim.
Yabin means intelligent.
Hatzor means village.
Sisera - meaning uncertain.
Haroshet Haggoyim means mechanical work of the nations.

Judg. 4:3 And the children of Yisra'el
cried out to **YAHWEH**
because he had nine hundred chariots of iron
and he harshly oppressed
the children of Yisra'el *themselves* תא
for twenty years.

Judg. 4:4 And Deborah, a woman prophetess,
wife of Lappidot,

was judging Yisra'el *itself* **תא** at that time.

Deborah means the bee.

Lappidot means to shine; a lamp or flame.

Judg. 4:5 And she was dwelling
under the palm tree of Deborah
between Ramah and Bet El
in the mountains of Ephraim.
And the children of Yisra'el went up to her for judgment.

Judg. 4:6 And she sent.
And she called to Barak, son of Abino'am,
from Kedesh in Naphtali.

And she said to him,
"Has not **YAHWEH**, The Elohim of Yisra'el,
given direction to go and draw up onto Mount Tabor.
And you are to take with you ten thousand men
of the sons of Naphtali and of the sons of Zebulun.

Barak means lightning.

Abino'am means father of pleasantness.

Kedesh means sanctuary.

Tabor means broken region.

Judg. 4:7 And I will draw toward you,
toward the River Kishon,
Sisera *himself* תא, the captain of Yabin's assembly,
and his chariots *themselves* תא,
and his multitude *itself* תא.
And I will give him into your hand?"

Judg. 4:8 And Barak said to her,
"If you go with me then I will go.
But if you will not go with me I will not go."

Judg. 4:9 And she said, "I will certainly go with you.
However, there will be no honor for you
in the journey you are taking
because into the hand of a woman
YAHWEH is going to sell Sisera *himself* תא."

And Deborah went with Barak to Kedesh.

Judg. 4:10 And Barak called Zebulun *himself* תא
and Naphtali *himself* תא, to Kedesh.

And there went up on foot ten thousand men.
And Deborah went up with him.

Judg. 4:11 And Heber, the Kenite,
of the children of Hobab,
the father-in-law of Moshe, had separated himself
from the Kenites.

And he had pitched his tent near the terebinth tree
at Tsa'anayim, which is beside Kedesh *itself* תא.

Heber means community.

Hobab means cherished.

Judg. 4:12 And they told Sisera
that Barak, son of Abino'am,
had gone up to Mount Tabor.

Judg. 4:13 And Sisera called
for all his chariots *themselves* תא,
nine hundred chariots of iron,
and all the people *themselves* תא
who were of *himself* תא
from Haroshet Haggoyim to the wadi Kishon.

Judg. 4:14 And Deborah said to Barak,
"Rise up!
Indeed, this is the day in which **YAHWEH**
has given Sisera *himself* תא into your hand!
Has not **YAHWEH** gone out before you?"

And Barak went down from Mount Tabor.
And ten thousand men were behind him.
Judg. 4:15 And **YAHWEH** destroyed Sisera himself **תא**,
and all his chariots themselves **תא**,
and all his assembly itself **תא**
with the mouth of the sword before the face of Barak.

And Sisera got down from his chariot.
And he fled on foot.
Judg. 4:16 And Barak pursued after the chariots
and after the assembly as far as Haroshet Haggoyim.
And all the encampment of Sisera fell
by the mouth of the sword.
Not a man remained.

Judg. 4:17 And Sisera fled on foot to the tent of Ya'el,
wife of Heber, the Kenite, because there was peace
with the house of Yabin, King of Hatzor,
and the house of Heber, the Kenite.
Ya'el means wild goat.

Judg. 4:18 And Ya'el went out to meet Sisera.
And she said to him,
"Turn aside, my sovereign. Turn aside to me.
Do not be afraid."
And he turned aside to her into the tent.
And she covered him with a rug.
Judg. 4:19 And he said to her,
"Please give me a little water to drink
because I am thirsty."
And she opened a skin of milk itself **תא**.
And she gave him a drink.
And she covered him.

Judg. 4:20 And he said to her,
"Stand at the entrance to the tent.
And it will be if a man comes and inquires of you
and he says, 'Is there a man here?'
you are to say, 'No.'"

Judg. 4:21 But Ya'el, Heber's wife,
took a tent peg itself **תא**.
And she put the hammer itself **תא** into her hand.
And she went toward him in secret.
And she drove the peg itself **תא**
into the side of his head.
And it went down into the ground.
But he was fast asleep and weary.
And he died.

Judg. 4:22 And behold!
Barak was pursuing Sisera himself **תא**.

And Ya'el went out to meet him.
And she said to him,
"Come and see for yourself the man himself **תא**
whom you yourself **תא** are seeking!"
And he went toward her.
And behold!
Sisera was lying dead.
And the peg was in the side of his head.

Judg. 4:23 And The Elohim on that day
humiliated Yabin himself **תא**, king of Kena'an,
before the face of the children of Yisra'el.

Judg. 4:24 And the hand of the children of Yisra'el went.
It went severely against Yabin, king of Kena'an,
until they had cut off Yabin himself **תא**, king of Kena'an.

Chapter 5

Judg. 5:1 And on that day Deborah and Barak,
son of Abino'am, sang saying,

Judg. 5:2 In freeing, freedom for Yisra'el,
with spontaneity bless YAHWEH!

Judg. 5:3 Listen attentively kings!
Hear leaders!
I myself, to YAHWEH I myself will sing!
I will sing to YAHWEH, The Elohim of Yisra'el!

Judg. 5:4 YAHWEH, as You came out from Se'ir,
as You marched from the field of Edom
the earth trembled.

Also the skies dripped.

Dark clouds also dripped water.

Judg. 5:5 The mountains flowed
because of the presence of YAHWEH,
this Sinai, at the presence of YAHWEH,
The Elohim of Yisra'el.

Judg. 5:6 In the days of Shamgar, son of Anath,
in the days of Ya'el,
the well trodden paths were deserted
and the travelers tracks were winding.

Judg. 5:7 Leadership had ceased in Yisra'el!
It had ceased until I, Deborah, arose,
a mother in Yisra'el.

Judg. 5:8 They chose new gods.
Then battle was at the gates!
Neither shield nor spear was seen
among forty thousand in Yisra'el.

Judg. 5:9 My heart is to inscribe of Yisra'el
the volunteers among the people.
Bless YAHWEH!

Judg. 5:10 You, riding on white male asses,
you, who are sitting in long robes,
and you, walking upon the road,
declare it!

Judg. 5:11 From the noise of those dividing,
among the watering places,
there they recount the right acts of YAHWEH,
the right acts of His leadership in Yisra'el.

Then down to the gates will go the people of YAHWEH!

Judg. 5:12 Wake up! Wake up, Deborah!
Wake up! Wake up!
Utter a song!
Arise, Barak!
And take to captivity your exiles, son of Abino'am!

Judg. 5:13 Then descended the surviving
powerful people of YAHWEH!

They went down as warriors!

Judg. 5:14 Out of Ephraim, their root against Amalek.

After you Binyamin with people from Makir.

Scribes came down.

And from Zebulun those handling the pen of the scribe.

Judg. 5:15 And the leaders of Yissaskar
were with Deborah.

And Yissaskar, like Barak,

was sent into the valley on foot

with the divisions of Re'uben.

Great were the searchings of the heart.

Judg. 5:16 Why did you sit among the sheepfolds?
To hear the bleatings of the flocks?
The divisions of Re'uben have great searchings of heart.

Judg. 5:17 Gil'ad stayed beyond The Yarden.

And why did Dan remain on ships?
Asher sat at the seashore,
even sat by his landing places.

Judg. 5:18 Zebulun's people risked their lives
to the point of death
and Naphtali on the heights of the field.

Judg. 5:19 Kings came.
They fought.
Then the kings of Kena'an fought at Ta'anak
by the waters of Megiddo.
They took no plunder of silver.

Judg. 5:20 From the skies they fought!
The stars from their courses fought with Sisera.

Judg. 5:21 The river Kishon swept them away,
that ancient river, The River Kishon.

Walk on, my life, with strength!

Judg. 5:22 Then hoofs of horses stomped
with the galloping, galloping of his mighty ones.

Judg. 5:23 'Bitterly curse Meroz,'
said a messenger of YAHWEH.
'Bitterly curse, bitterly curse its inhabitants
because they did not come to aid YAHWEH,
to aid YAHWEH against the powerful!'

Judg. 5:24 Blessed among women is Ya'el,
wife of Heber, the Kenite.
Among women in tents she is blessed!

Judg. 5:25 He asked for water. She gave milk.
In a bowl for nobles she brought near curdled milk.

Judg. 5:26 She stretched her hand to the tent peg
and her right hand to the workmen's hammer.
And she struck down Sisera.
She crushed his head.
She smashed and pierced through the side of his head.

Judg. 5:27 Between her feet he sank!
He fell lying down between her feet.
He sank!
He fell where he sank!
In the place he sank, there he fell, destroyed!

Judg. 5:28 Through the window she leaned out.
And the mother of Sisera cried through the lattice,
'Why is his chariot delayed to come?
Why do the steps of his chariots tarry?'

Judg. 5:29 The wise mistresses responded.
She also answered herself.

Judg. 5:30 'Have they not found booty to divide the spoil,
a girl or two for every warrior,
a booty of dyed work for Sisera,
a booty of dyed work embroidered,
dyed work richly embroidered
for the necks of the plunderer?'

Judg. 5:31 Thus will perish all Your adversaries, YAHWEH!
And those loving Him
will be like the going forth of the sun rising in its might!"

And the land was at rest forty years.

Chapter 6

Judg. 6:1 And the children of Yisra'el did bad
in the eyes of YAHWEH.
And YAHWEH gave them into the hand of Midyan

for seven years.

Judg. 6:2 And the hand of Midyan
was strong against Yisra'el.

From before the faces of the Midyanites
the children of Yisra'el made for themselves
the caverns themselves **תא**
which are in the mountains,
and the dens themselves **תא**,
and the strongholds themselves **תא**.

Judg. 6:3 And it was when Yisra'el had sown.

And Midyan would come up, and Amalek,
and the people of the East.

And they came up against them.

Judg. 6:4 And they encamped against them.

And they destroyed the produce itself **תא** of the land
as far as coming to Azzah.

And no food remained for sustenance in Yisra'el,
not for sheep, nor for ox, nor for male ass,

Judg. 6:5 because they and their livestock and their tents
came up like locusts for abundance.

And their camels were without number.

And they came into the land for the sake of destroying it.

Judg. 6:6 And Yisra'el was greatly weakened
because of Midyan.

And the children of Yisra'el cried out to **YAHWEH**.

Judg. 6:7 And it was as the children of Yisra'el
cried out to **YAHWEH** because of Midyan.

Judg. 6:8 And **YAHWEH** sent a prophet
to the children of Yisra'el who said to them,
"Thus said **YAHWEH**, The Elohim of Yisra'el,
'I Myself have brought up you yourselves **תא**
from Mitsraim.

And I brought out you yourselves **תא**
from the house of bondage.

Judg. 6:9 And I snatched you yourselves **תא**
from the hand of the Mitsraites
and from the hand of all who were oppressing you.

And I drove out they themselves **תא**
from before your faces.

And I gave to you their land itself **תא**.

Judg. 6:10 And I said to you,

"I Myself am **YAHWEH**, your Elohim!

You are not to revere the gods themselves **תא**
of the Amorites in whose land
you yourselves **תא** are dwelling!

But you have not listened attentively to My voice!" ' ' "

Judg. 6:11 And a messenger of **YAHWEH** came.

And he sat under the oak tree which was at Ophrah,
which belonged to Yo'ash, the Abi'ezerite.

And Gid'on, his son, was threshing wheat
in the winepress for the sake of hiding it
from the face of the Midyanites.

Ophrah means female fawn.

Yo'ash is from Yaho'ash, meaning fire of YAHWEH.

Abi'ezer means father of help.

Gid'on means feller, destroyer; warrior.

Judg. 6:12 And the messenger of **YAHWEH**
was seen by him.

And he said to him,

"**YAHWEH** is with you, valiant warrior!"

Judg. 6:13 And Gid'on said to Him,

"With us my Sovereign?

If **YAHWEH** exists with us

why has all this happened to us?

And where are all His extraordinary acts

which our fathers related to us saying,
'Did not YAHWEH bring us up from Mitsraim?'

But now YAHWEH has pounded us.
And He has given us into the hands of Midyan."

Judg. 6:14 And *the messenger of YAHWEH*
turned to him.

And he said,

"Go in this vigor of yours.

And you are to deliver Yisra'el itself **נא**
from the hand of the Midyanites.

Have I not sent you?"

Note: The story begins
with a messenger of YAHWEH.
the Hebrew word is **mal'ak**.
It means to dispatch as a deputy.

It's "translated" as "messenger",
but it represents an ambassador,
one sent on behalf of,
and with the authority of,
the one sending them.

While the text states "YAHWEH ...said"
we must take this to mean
He does so through His messenger.

To do otherwise is to suggest Gid'on
actually sees YAHWEH,
which cannot be so.

No human being can see YAHWEH and live.

For this reason an insertion
is made in the text as needed
to reflect this is the messenger, ambassador,
speaking "as if he IS YAHWEH",
speaking the words of YAHWEH
as if YAHWEH is doing the speaking.

In reality, He is indeed speaking,
but He is doing so
through his ambassador to Gid'on.

Otherwise you end up
with a huge contradiction in Scripture
that cannot stand the test of Truth.

Judg. 6:15 And he said to Him,
"My master, how am I to deliver Yisra'el itself **נא**?
Behold! My family is weak among Menashe.
And I am the least in my father's household."

Judg. 6:16 And *the messenger of YAHWEH* said to him,
"Indeed, I will be with you!
And you will strike the Midyanites themselves **נא**
as if one man."

Judg. 6:17 And he said to Him,
"If now I have found favor in Your eyes
then do for me a sign
that You Yourself **נא** are speaking with me.

Judg. 6:18 Please do not withdraw from here
until I come to You.
And I will bring out my gift itself **נא**
and set it down before Your face."

And He said, "I will stay until you return."

Judg. 6:19 And Gid'on went in.
And he prepared a kid of the goats
and an ephah of matsah flour.
The flesh he placed in a basket.
And the broth he placed in a pot.
And he brought them out to Him under the oak tree.

And he brought it near.

Judg. 6:20 And the messenger of The Elohim said to him,
"Take the flesh itself **תא** and the matsah itself **תא** and set them down on this rock.
And the broth itself **תא** pour out."
And he did so.

Judg. 6:21 And the Messenger of **YAHWEH** put forth the end of the staff itself **תא** that was in His hand.
And he touched the flesh and the matsah.
And fire went up from the rock.
And it consumed the flesh itself **תא** and the matsah itself **תא**.

And the Messenger of **YAHWEH** went from his sight.

Judg. 6:22 And Gid'on perceived that he was a messenger of **YAHWEH**.

And Gid'on said, "Alas Sovereign **YAHWEH**, indeed, I have seen a messenger of **YAHWEH** face to face!"

Judg. 6:23 And **YAHWEH** said to him,
"Shalom to you!
Do not be afraid!
You will not be put to death!"

This passage reveals the Hebrew perspective on seeing not only YAHWEH, but any "divine being".

They believed that to see such a being meant they would die.

How much more they would die if they were to see the very face of YAHWEH Himself.

Hence, YAHWEH sends one of His messengers, as an ambassador
- speaking as if he is YAHWEH Himself
- rather than causing a man to die.

Also, take note of the Hebrew term used here, **shalom**.
It means far more than "peace".
It means total well-being in every aspect of one's being.

It is a greeting of great respect indicating a desire for one to prosper in every way.

Judg. 6:24 And Gid'on built there a slaughter site to **YAHWEH**.
And he called it **YAHWEH** Shalom.
To this day it is still in Ophrah of the Abi'ezerites.

Please take note of this.
The slaughter site is called "YAHWEH Shalom", NOT the messenger, and not God.

This is NOT a "name of God" as many false teachers proclaim.
It is a title given to the slaughter site by which this event is to be remembered.

Judg. 6:25 And it was the same night.
And **YAHWEH** said to him,
"Take the young bull itself **תא** which is your father's and the second bull of seven years.
And you are to pull down the slaughter site itself **תא** of Ba'al which is your father's.
And the Asherah itself **תא** that is beside it you are to cut down.

Judg. 6:26 And you are to build a slaughter site to **YAHWEH**, your Elohim, on top of this rock in an orderly manner.

And you are to take the second bull *itself* **נא** and you are to offer an olah with the wood of the Asherah which you cut down.”

Judg. 6:27 And Gid'on took ten men from among his servants. And he did according to what **YAHWEH** had spoken to him. And it was because he was afraid of his father's household *itself* **נא** and the men of the city *themselves* **נא** concerning doing it by day. And he did it by night.

Judg. 6:28 And the men of the city rose up early in the morning. And behold! The slaughter site of Ba'al was torn down. And the Asherah that was beside it had been cut down. And the second bull *itself* **נא** was being offered on the slaughter site which was built.

Judg. 6:29 And they said one to another, “Who has done this matter?” And they sought and searched. And they said, “Gid'on, son of Yo'ash, has done this matter.”

Judg. 6:30 And the men of the city said to Yo'ash, “Bring out your son *himself* **נא**. And he is to be put to death because he has torn down the slaughter site *itself* **נא** of Ba'al, and because he has cut down the Asherah that was beside it.”

Judg. 6:31 And Yo'ash said to all who stood against him, “Would you *yourself* **נא** contend for Ba'al? Can you *yourself* **נא** save him? He *himself* **נא** who contends for him, let him be put to death by morning! If he is a god let him contend for himself because his slaughter site *itself* **נא** has been torn down!”

Judg. 6:32 And they called him on that day Yerubba'al saying, “He contends with Ba'al.”, because he tore down his slaughter site *itself* **נא**.
Yerubba'al means Ba'al will contend.

Judg. 6:33 And all Midyan, and Amalek, and the people of the East were gathered together. And they passed over. And they encamped in the Valley of Yizre'el.
Yizre'el means El will sow (plant).

Judg. 6:34 And The Divine Nature of **YAHWEH** clothed Gid'on *himself* **נא**.

And he blew the shofar. And the Abi'ezerites gathered behind him.
ruach - wind, by resemblance breath.
Here identified as the Divine Nature itself of YAHWEH.

labash - properly, wrap around; to put on a garment or clothe one.

Judg. 6:35 And he sent messengers throughout all Menashe who also gathered behind him.

And he sent messengers to Asher, and to Zebulun,
and to Naphtali.
And they came up to meet them.

Judg. 6:36 And Gid'on said to The Elohim,
"If You are delivering Yisra'el itself **תא** by my hand
according to what You have said,
Judg. 6:37 behold, I am establishing
a fleece of wool itself **תא**
on the threshing floor.
If the dew is upon the fleece alone,
but upon all the land it is dry then I will know
that You will deliver Yisra'el itself **תא** by my hand
according to what You have said."

Judg. 6:38 And it was so.
And he rose up early in the morning.
And he pressed together the fleece itself **תא**.
And he drained dew from the fleece.
The bowl was full of water.

Judg. 6:39 And Gid'on said to The Elohim,
"Do not be angry with me.
And I will speak only this time.
Now only this time with the fleece,
please let it be dry on the fleece alone
and on all the ground let there be dew."

Judg. 6:40 And The Elohim did so that night.
And it was dry on the fleece alone.
And on all the ground there was dew.

Chapter 7

Judg. 7:1 And Yerubba'al rose up early, that is Gid'on,
and all the people who were with he himself **תא**.
And they encamped by the En Harod.
And the encampment of Midyan
was on the north side of them
by the hill of Moreh in the valley.
En Harod means fountain of trembling.
Moreh means an archer.

Judg. 7:2 And **YAHWEH** said to Gid'on,
"Too many are the people who are with you yourself **תא**
for Me to give Midyan into their hands
lest Yisra'el boast against Me saying,
'My own hand has delivered me.'

Judg. 7:3 And now call out
in the hearing of the people saying,
'Whoever is afraid and trembles is to turn back.
And he is to depart from Mount Gil'ad.'"
And twenty two thousand from the people turned back.
And ten thousand remained.

Judg. 7:4 And **YAHWEH** said to Gid'on,
"The people are still too many.
Bring down they themselves **תא** to the water.
And I will refine them for you there.

And it will be that of whom I say to you,
'This one is to go with you yourself **תא**.'
He is to go with you yourself **תא**.
And all of whom I say to you,
'This one is not to go with you.' He is not to go."

Judg. 7:5 And he brought down the people themselves **תא**
to the water.
And **YAHWEH** said to Gid'on,
"All who lap from the water with his tongue as a dog laps
you are to set apart he himself **תא**
from all who kneel down on his knees to drink."

Judg. 7:6 And the number of those who lapped with their hand to their mouth was three hundred men. And all the rest of the people kneeled down on their knees to drink water.

Judg. 7:7 And YAHWEH said to Gid'on, "With the three hundred men who were lapping I will deliver you yourselves **תא**. And I will give Midyan itself **תא** into your hands. And all the other people are to go, each man to his place."

Judg. 7:8 And the people took food itself **תא** in their hands and their shofars themselves **תא**. And all the rest of Yisra'el itself **תא** he sent away, each man to his tent. And with three hundred men he was strengthened.

And the encampment of Midyan was below him in the valley

7:9 And it was on that night. And YAHWEH said to him, Get up! Go down against the encampment! Indeed, I have given it into your hand!

Judg. 7:10 And if you are afraid you yourself **תא** are to go down, you yourself **תא** and Purah, your servant, to the encampment.

Purah means foliage.

Judg. 7:11 And you are to listen attentively to what they say. And afterward your hands will be strengthened. And you will go down against the encampment."

And he went down, he and his servant Purah, to the extremity of the soldiers who were in the encampment.

Judg. 7:12 And Midyan, and Amalek, and all the people of the East were lying in the valley, like locusts for multitude. And their camels were as innumerable, like the sand upon the seashore for abundance.

Judg. 7:13 And Gid'on came. And behold! A man was relating a dream to his companion. And he said, "Behold! I dreamed a dream. And behold! A cake of barley bread tumbled into the encampment of Midyan. And it came as far as the tent. And it struck it. And it fell. And it was turned upside down. And the tent collapsed."

Judg. 7:14 And his companion responded. And he said, "This is nothing else than the sword of Gid'on, son of Yo'ash, a man of Yisra'el. The Elohim has given into his hand Midyan itself **תא** and all the encampment itself **תא**."

Judg. 7:15 And it was as Gid'on listened attentively to the accounting itself **תא** of the dream and its interpretation itself **תא**. And he bowed himself. And he returned to the encampment of Yisra'el. And he said, "Get up! Indeed, YAHWEH has given into your hands

the encampment of Midyan *itself* תא!"

Judg. 7:16 And he split
the three hundred men *themselves* תא
to three leaders.

And he gave a shofar into the hands of all of them,
and empty jars, and torches within the jars.

Judg. 7:17 And he said to them,
"Watch me and do likewise.

And behold!

I am going to the edge of the camp.
And it will be according to what I do
you are to do likewise.

Judg. 7:18 And I will blow on the shofar,
I and all who are with me *myself* תא.

And you are to blow on the shofar also,
you *yourselves* תא, all round the entire camp.

And you are to say,
'For YAHWEH and for Gid'on!' "

Judg. 7:19 And Gid'on and the hundred men
who were with he *himself* תא
came to the edge of the encampment
at the beginning of the middle watch.
The new watch *itself* תא had just stood up.

And they blew on the shofars.

And they broke the jars that were in their hands.

Judg. 7:20 And the three companies blew on the shofars.

And they broke the jars.

And they held the torches in their left hands
and in their right hands the shofars for blowing.

And they called out,

"For YAHWEH and for Gid'on!"

Judg. 7:21 And each stood in his place
all around the encampment.

And all the encampment ran.

And they cried out.

And they fled.

Judg. 7:22 And the three hundred blew the shofars.
And YAHWEH placed the sword *itself* תא of each one
against his companion and all the encampment.
And the encampment fled to Bet Shitta,
toward Tzererat, as far as the border of Abel Meholah,
beside Tabbat.

Judg. 7:23 And the men of Yisra'el were called together
from Naphtali, and from Asher, and from all Menashe.
And they pursued after Midyan.

Judg. 7:24 And Gid'on sent messengers
into all the mountains of Ephraim saying,

"Come down to encounter Midyan.

And capture from them the waters *themselves* תא
as far as Bet Barah and The Yarden *itself* תא."

And all the men of Ephraim were called together.

And they captured the waters *themselves* תא
as far as Bet Barah and The Yarden *itself* תא.

Judg. 7:25 And they captured two chiefs of Midyan,
Oreb *himself* תא and Ze'eb *himself* תא.

And they killed Oreb *himself* תא at the rock of Oreb.

And Ze'eb *himself* תא they killed
at the winepress of Ze'eb.

And they pursued Midyan.

And the heads of Oreb and Ze'eb
they brought to Gid'on on the other side of The Yarden.

Chapter 8

Judg. 8:1 And the men of Ephraim said to him,
"What is this you have done to us by not calling us

when you went to fight against Midyan?"

And they contended with he himself **תא** with force.

Judg. 8:2 And he said to them,
"What have I done now like you?
Are the gleanings of Ephraim not better
than the grape harvest of Abi'ezer?

Judg. 8:3 The Elohim has given into your hands
the chiefs of Midyan themselves **תא**,
Oreb himself **תא** and Ze'eb himself **תא**.
And what was I able to do like you?"

Then their anger against him subsided
when he had spoken these words.

Judg. 8:4 And Gid'on came to The Yarden,
passing over it, and the three hundred men
who were with he himself **תא**, weary and pursuing.

Judg. 8:5 And he said to the men of Sukkot,
"Please give rounds of bread
for the people who are on foot because they are weary
and I am pursuing after Zebah and Tzalmunna,
kings of Midyan."

Judg. 8:6 But the leaders of Sukkot said,
"Are the hands of Zebah and Tzalmunna
now in your hand
that we should give bread to your assembly?"

Judg. 8:7 And Gid'on said,
"Because of this, when **YAHWEH** has given
Zebah himself **תא** and Tzalmunna himself **תא**
into my hand, then I will tear your flesh itself **תא**
with the thorns of the wilderness themselves **תא**
and with briars themselves **תא**!"

Judg. 8:8 And he went up from there to Penu'el.
And he spoke to them according to this.
And the men of Penu'el responded to he himself **תא**
according to what the men of Sukkot
had responded to him.

Judg. 8:9 And he spoke also
to the men of Penu'el saying,
"When I return with shalom
I will tear down this tower itself **תא**!"

Judg. 8:10 And Zebah and Tzalmunna were at Karkor,
and their encampment with them,
about fifteen thousand, all who remained
of all the encampment of the people of the East.
And those who had fallen were one hundred and twenty
thousand men drawing the sword.

Judg. 8:11 And Gid'on went up by the way
of those dwelling in tents
on the east of Nobah and Yogbehah.

And he struck the encampment itself **תא**.
And the encampment was secure.

Judg. 8:12 And Zebah and Tzalmunna fled.
And he pursued after them.
And he captured the two kings of Midyan themselves **תא**,
Zebah himself **תא**, and Tzalmunna himself **תא**.
And all the encampment shuddered with terror.

Judg. 8:13 And Gid'on, son of Yo'ash,
returned from the battle, from the Ascent of Heres.
Judg. 8:14 And he caught a youth from the men of Sukkot.
And he inquired of him.
And the youth wrote down for him

the leaders of Sukkot *themselves* **תא**
and its elders *themselves* **תא**,
even seventy seven men.

Judg. 8:15 And he came to the men of Sukkot.
And he said,
“Behold! Zebah and Tzalmunna,
about whom you reproached *me myself* **תא** saying,
‘Are the hands of Zebah and Tzalmunna
now in your hand that we should give bread
to your men who are weary?’”

Judg. 8:16 And he took
the elders of the city themselves **תא**,
and thorns of the wilderness themselves **תא**,
and briars themselves **תא**.
And with them he taught a lesson
to *the men of Sukkoth themselves* **תא**.

Judg. 8:17 And *the tower of Penu'el itself* **תא**
he tore down.
And he killed *the men of the city themselves* **תא**.

Judg. 8:18 And he said to Zebah and Tzalmunna,
“What manner were the men whom you killed at Tabor?”
And they said, “Like you.
Like you each one appeared as the son of the king.”

Judg. 8:19 And he said,
“They were my brothers, the sons of my mother.
As **YAHWEH** lives, if you had let live *they themselves* **תא**
I would not kill *you yourselves* **תא**.”

Judg. 8:20 And he said to Yether, his firstborn,
“Get up! Kill *they themselves* **תא**!”

But the youth would not draw his sword
because he was afraid.
Indeed, he was still a youth.
Yether means an overhang; superior.

Judg. 8:21 Then Zebah and Tzalmunna said,
“Get up, *you yourself* **תא** and encounter us.
Indeed, as a man is so also is his power.”

And Gid'on got up.
And he killed *Zebah himself* **תא**
and Tzalmunna *himself* **תא**.
And he took *the crescent ornaments themselves* **תא**
on the necks of their camels.

Judg. 8:22 And the men of Yisra'el said to Gid'on,
“Rule over us, both you, and your son,
and your son's son,
because you have delivered us from the hand of Midyan.”

Judg. 8:23 But Gid'on said to them,
“I will not rule over you, nor will my son rule over you.
YAHWEH will rule over you!”

Judg. 8:24 And Gid'on said to them,
“I have a request to make of you.
Give to me, each man, the ring from his booty.”
Indeed they had rings of gold
because they were Ishmaelites.

Judg. 8:25 And they said, “We will certainly give them.”
And they spread out *the garment itself* **תא**.
And each man threw there the rings from his booty.

Judg. 8:26 And the weight
of the gold rings which he requested
was one thousand seven hundred pieces of gold alone,

besides the crescent ornaments, and the pendants,
and the purple robes
which belonged to the kings of Midyan,
and besides the chains
that were on the necks of their camels.

Judg. 8:27 And Gid'on made it *itself* נא into a ephod.
And he established it in his city, Ophrah.

And all Yisra'el committed adultery after it there.
And it was a snare for Gid'on and for his household.

Judg. 8:28 And Midyan was humiliated
before the children of Yisra'el.
And they lifted their heads no more.
And the land was at rest forty years in the days of Gid'on.

Judg. 8:29 And Yerubba'al, son of Yo'ash,
went and dwelt in his own house.

Judg. 8:30 And Gid'on had seventy sons
who were his own offspring.
Indeed, he had many wives.

Judg. 8:31 And his concubine who was in Shekem
also bore him a son.

And he gave him the name *itself* נא Abimelek.
Abimelek means my father is king.

Judg. 8:32 And Gid'on, son of Yo'ash,
died at a good old age.
And he was buried in the tomb of Yo'ash, his father,
in Ophrah of the Abi'ezerites.

Judg. 8:33 And it was when Gid'on was dead.
And the children of Yisra'el again
were committing adultery after the Ba'als.
And they made Ba'al-Berit their god.

Judg. 8:34 And the children of Yisra'el did not take note
of YAHWEH *Himself* נא, their Elohim,
Who had delivered they *themselves* נא from the hands
of all their adversaries from all around.

Judg. 8:35 And they did not show kindness
to the house of Yerubba'al, Gid'on,
according to all the good which he had done for Yisra'el.

Chapter 9

Judg. 9:1 And Abimelek, son of Yerubba'al,
went to Shekem to his mother's brothers.
And he spoke with them and with all the family
of the household of his mother's father saying,

Judg. 9:2 "Please speak in the ears
of all the masters of Shekem,
'Which is better for you, that seventy men,
all the sons of Yerubba'al rule over you,
or that one man rule over you?'
And you are to remember
that I am your own flesh and bone."

Judg. 9:3 And his mother's brothers spoke
all these words *themselves* נא.
And their heart stretched out to follow Abimelek
because they said, "He is our brother."

Judg. 9:4 And they gave to him seventy pieces of silver
from the house of Ba'al Berit.
And Abimelek hired with them
worthless and reckless men.
And they followed him.

Judg. 9:5 And he went to his father's house at Ophrah.
And he killed his brothers *themselves* נא,

the seventy sons of Yerubba'al, on one stone.

But Yotam, the youngest son of Yerubba'al, remained because he hid.

Yotam means YAH is perfect.

Judg. 9:6 And all the masters of Shekem gathered together, and all the household of Bet Millo. And they went and caused Abimelek *himself* **א** to reign as king beside the oak pillar that was in Shekem.

Judg. 9:7 And they told Yotam. And he went and stood on top of Mount Gerizim. And he lifted his voice. And he called out. And he said to them, "Listen attentively to me, masters of Shekem! And may The Elohim listen attentively to you!

Judg. 9:8 The trees went forth to anoint over them a king. And they said to the olive tree, 'Reign over us!' 9:9 And the olive tree said to them, 'Shall I cease *my fatness* *itself* **א** with which they honor The Elohim and men and go to waver above the trees?'

Judg. 9:10 And the trees said to the fig tree, '*You yourself* **א** come reign over us!' Judg. 9:11 And the fig tree said to them, 'Shall I cease *my sweetness* *itself* **א** and *my good produce* *itself* **א** and go to waver above the trees?'

Judg. 9:12 And the trees said to the vine, '*You yourself* **א** come reign over us!' Judg. 9:13 And the vine said to them, 'Shall I cease *my new wine* *itself* **א** which cheers The Elohim and men and go waver above the trees?'

Judg. 9:14 And all the trees said to the bramble, '*You yourself* **א** come reign over us!' Judg. 9:15 And the bramble said to the trees, 'If in truth *you yourselves* **א** will anoint *me myself* **א** as king over you come take refuge in my shade. But if not may fire come from the bramble and consume *the cedars of Lebanon* *themselves* **א**!'

Judg. 9:16 And now, if you have acted in truth and in integrity you have caused Abimelek *himself* **א** to reign, and if you have done goodness with Yerubba'al and his household and if you have treated him as his hands did for you, Judg. 9:17 my father who fought for you and risked *his life* *itself* **א** before you, and delivered *you yourselves* **א** from the hand of Midyan...

Judg. 9:18 But *you yourselves* **א** have risen up against my father's household today. And you have killed *his seventy sons* *themselves* **א** on one stone. And you have caused to reign Abimelek *himself* **א**, the son of his female slave, over the masters of Shekem because he is your brother.

Judg. 9:19 If you have acted in truth and integrity with Yerubba'al and with his household this day,

then rejoice in Abimelek.
And let him also rejoice with you.

Judg. 9:20 And if not, may fire come out from Abimelek
and consume the masters of Shekem themselves **תא**
and the household of Bet Millo itself **תא**.
And may fire come out from the masters of Shekem
and from the household of Bet Millo
and consume Abimelek himself **תא!**”

Judg. 9:21 And Yotam escaped.
And he fled.
And he went to Be'er.
And he settled there away from the face of Abimelek,
his brother.

Judg. 9:22 And Abimelek had dominion over Yisra'el
three years.

Judg. 9:23 And The Elohim sent a bad nature
between Abimelek and the masters of Shekem.
And the masters of Shekem acted treacherously
against Abimelek

Judg. 9:24 in order that the violence done
to the seventy sons of Yerubba'al might come,
and their blood be placed on Abimelek, their brother,
who killed they themselves **תא**
and upon the masters of Shekem
who aided he himself **תא**
for the sake of killing his brothers themselves **תא**.

Judg. 9:25 And the masters of Shekem
placed men in ambush on the tops of the mountains.
And they robbed everyone himself **תא**
who passed over by them along that way.
And it was told to Abimelek.

Judg. 9:26 And Ga'al, son of Ebed, came with his brothers.
And he passed over to Shekem.
And the masters of Shekem put their trust in him.
Ga'al means loathing.
Ebed means a servant.

Judg. 9:27 And they went out into the fields.
And they gathered their vineyards themselves **תא**.
And they trod them.
And they held a celebration.
And they went into the house of their god.
And they ate and drank.
And they cursed Abimelek himself **תא**.

Judg. 9:28 And Ga'al, son of Ebed, said,
“Who is Abimelek and who is Shekem
that we should serve him?
Is he not the son of Yerubba'al?
And is not Zebul his officer?

Serve the men of Hamor himself **תא**,
the father of Shekem!
And why should we serve him?
Zebul means dwelling.
Hamor means a male ass.

Judg. 9:29 And would to god this people themselves **תא**
were in my hand!
Then I would depose Abimelek himself **תא**.”
And he said to Abimelek,
“Increase your assembly and come out!”

Judg. 9:30 And Zebul, the governor of the city,
heard the words themselves **תא** of Ga'al, son of Ebed.
And his anger flared.

Judg. 9:31 And he sent messengers

to Abimelek in deceit saying,
"Behold! Ga'al, son of Ebed, and his brothers
are coming to Shekem.
And behold!
They are fortifying the city itself **אָת** against you.

Judg. 9:32 And now get up by night, you yourself **אָת**,
and the people who are with you yourself **אָת**.
And lie in wait in the field.

Judg. 9:33 And it will be as the morning sun appears
you are to rise up early and spread out against the city.
And behold!
He and the people who are with he himself **אָת**
will come out toward you.
And you will do to them as your hand finds to do."

Judg. 9:34 And Abimelek got up by night,
and all the people who were with him.
And they laid in wait against Shekem in four companies.

Judg. 9:35 And Ga'al, son of Ebed, went out.
And he stood at the entrance to the city gate.
And Abimelek and the people who were with he himself **אָת**
got up from lying in wait.

Judg. 9:36 And Ga'al saw the people themselves **אָת**.
And he said to Zebul,
"Behold! People are coming down
from the tops of the mountains!"
But Zebul said to him,
"The shadows of the mountains themselves **אָת**
you yourself **אָת** are seeing as men."

Judg. 9:37 And again Ga'al spoke once more.
And he said, "Behold!
People are coming down,
people from the middle of the land.
And another company is coming from the road
to the Oak of Witchcraft."

Judg. 9:38 And Zebul said to him,
"Now where is your mouth with which you said,
'Who is Abimelek that we should serve him?'
Are these not the people whom you despised?
Please, go out and do battle with them."

Judg. 9:39 And Ga'al went out
before the masters of Shekem.
And he fought Abimelek.

Judg. 9:40 And Abimelek chased him.
And he fled before his face.
And many fell as far as the entrance of the gate.

Judg. 9:41 And Abimelek settled at Arumah.
And Zebul drove out Ga'al himself **אָת**
and his kindred themselves **אָת**
from dwelling at Shekem.

Judg. 9:42 And it was the next day.
And the people went out into the field.
And they told Abimelek.
Judg. 9:43 And he took the people themselves **אָת**
and he divided them into three companies.
And he laid in wait in the field.
And he looked. And behold!
The people were coming out from the city.
And he rose up against them.
And he struck them.

Judg. 9:44 And Abimelek
and the company that was with him spread out.

And they stood at the entrance of the gate of the city.
And the other two companies spread out
over all who were in the fields.
And they struck them.

Judg. 9:45 And Abimelek fought against the city
all that day.
And he captured the city itself **תא**.
And the people themselves **תא** who were in it he killed.
And he tore down the city itself **תא**.
And he sowed it with salt.

Judg. 9:46 And all the masters
of the tower of Shekem heard.
And they entered the high place
of the house of Ba'al Berit.

Judg. 9:47 And Abimelek was told that all the masters
of the tower of Shekem were gathered together.

Judg. 9:48 And Abimelek went up to Mount Tzalmon,
he and all the people who were with he himself **תא**.

And Abimelek took the axe itself **תא** in his hand.
And he cut off a branch of the trees.
And he took it and placed it on his shoulder.
And he said to the people who were his,
"What you have seen me do,
hurry to do as I have done."

Tzalmon means shady.

Judg. 9:49 And all the people also cut off
each one his own branch.
And they followed Abimelek.
And they placed them against the high place.
And they set them on fire
against the high place itself **תא**.
And all the men of the tower of Shekem died,
about a thousand men and women.

Judg. 9:50 Abimelek then went to Tebets.
And he encamped against Tebets.
And he captured it.
Tebets means whiteness.

Judg. 9:51 And there was a strong tower in the city.
And all the men and women
and all the masters of the city fled there.
And they shut themselves in.
And they went up to the top of the tower.

Judg. 9:52 And Abimelek came to the tower.
And he fought against it.
And he approached the door of the tower
for the sako of burning it with fire.

Judg. 9:53 And a certain woman
dropped an upper millstone
on the head of Abimelek.
And it broke in pieces his skull itself **תא**.

Judg. 9:54 And he hurriedly called the young man,
his armor bearer.
And he said to him,
"Draw your sword and kill me lest men say of me,
'A woman killed him.'"
And his young man thrust him through.
And he died.

9:55 And the men of Yisra'el saw
that Abimelek was dead.
And each one went to his own place.

Judg. 9:56 And The Elohim returned

the bad *itself* **תא** of Abimelek
which he had done to his father
by slaying his seventy brothers *themselves* **תא**.

Judg. 9:57 And all the bad *itself* **תא** of the men of Shekem
The Elohim returned upon their own heads.
And the curse of Yotam, son of Yerubba'al,
came upon them.

Chapter 10

Judg. 10:1 And after Abimelek
there arose to deliver Yisra'el *itself* **תא**
Tola, son of Pu'ah, son of Dodo, a man of Yissaskar.
And he dwelt in Shamir in the mountains of Ephraim.

Tola means worm.
Pu'ah means a blast.
Dodo means loving.
Shamir means a thorn, prickly.

Judg. 10:2 And he judged Yisra'el *itself* **תא**
twenty three years. And he died.
And he was buried in Shamir.

Judg. 10:3 And after him arose Ya'ir, a Gila'dite.
And he judged Yisra'el *itself* **תא** twenty two years.

Ya'ir means enlightener.

Judg. 10:4 And he had thirty sons
riding on thirty young male asses.
And they had thirty towns for themselves.
To them was called Havvot Ya'ir until this day,
which are in the land of Gil'ad.

10:5 And Ya'ir died.

And he was buried in Kamon.
Kamon means an elevation.

Judg. 10:6 And again the children of Yisra'el did bad
in the eyes of **YAHWEH**.

And they served the Ba'als *themselves* **תא**
and the Ashtorim *themselves* **תא**,
and the gods of Aram *themselves* **תא**,
and the gods of Tzidon *themselves* **תא**,
and the gods of Mo'ab *themselves* **תא**,
and the gods of the children of Ammon *themselves* **תא**,
and the gods of the Philistines *themselves* **תא**.

And they abandoned **YAHWEH**.

And they did not serve Him.

The list of "elohim" (false gods)
given here is extensive.
The actions of Yisra'el
are in direct opposition to YAHWEH
and to His instructions to them.

It's vital to observe the consequences of such actions.
They get what they "deserve"
for such flagrant violation
of the specific instructions of YAHWEH.

All who follow this course of action
should expect the same response from YAHWEH.

Note the emphatic use of **תא** in the text.

Judg. 10:7 And the anger of **YAHWEH**
flared up against Yisra'el.
And He sold them into the hands of the Philistines
and into the hands of the children of Ammon.

Judg. 10:8 And they crushed and oppressed
the children of Yisra'el *themselves* **תא** in that year,
for eighteen years,

all the children of Yisra'el *themselves* **תא**
who were on the other side of The Yarden
in the land of the Amorites, in Gil'ad.

Judg. 10:9 And the children of Ammon passed over
The Yarden *itself* **תא**

for the sake of fighting against Yahudah,
and against Binyamin,
and against the house of Ephraim.
And Yisra'el had great distress.

Judg. 10:10 And the children of Yisra'el
cried out to YAHWEH saying,
"We have offended against You!
And indeed, we have both
abandoned our Elohim Himself **nx**
and we have served the Ba'als themselves **nx!**

NOTE: It's crucial to pay very careful attention
to what's identified in this verse
(and many others just like it in Scripture).

The children of Yisra'el
acknowledge here a teaching of Scripture
that is often badly distorted.

It's the concept of "eternal salvation",
that you "cannot lose your salvation".

This verse reveals just how FALSE
that teaching truly is.

The Children of Yisra'el KNEW YAHWEH!
They had "BELIEVED IN YAHWEH!"

However, they ABANDONED YAHWEH
- even AFTER they had believed in Him
and trusted in Him for their "salvation".

As a result of their forsaking Him
HE ABANDONED THEM!

The point is, YOU have the choice, always,
to decide if you will follow YAHWEH's instruction
or if you will NOT follow it
- if you will ABANDON HIM!

That option is NEVER taken away from you!
You can ALWAYS CHOOSE
to turn away from YAHWEH.

And doing so can cause you
to "lose your protection/deliverance/salvation!"

**Eternal security, in the sense of
"once saved, always saved",
is a FALSE TEACHING!**

Judg. 10:11 And YAHWEH said to the children of Yisra'el,
"Was it not from the Mitsraites, and from the Amorites,
and from the children of Ammon, and from the Philistines,
that I delivered you?

Judg. 10:12 And the Tzidonians, and Amalek, and Ma'on
oppressed you yourselves **nx**.

And you cried out to Me.
And I delivered you yourselves **nx** from their hand.

Judg. 10:13 But you yourselves **nx**
have abandoned Me Myself **nx!**

And you have served other gods!
For this reason I will not again
deliver you yourselves **nx!**

Judg. 10:14 Go and cry out to the gods
which you have chosen!
Let them deliver you in your time of distress!"

Judg. 10:15 And the children of Yisra'el said to YAHWEH,
"We have offended! Do to us, You Yourself **nx**,
according to all that is good in Your eyes!
However, deliver us today please!"

chata - to miss the mark;
generally to sin (offend).
To miss the mark with YAHWEH
is to wander off the pathway of His instruction.

To do so is to refuse
to listen to His instruction
and follow it carefully.

This creates an offense against YAHWEH
- for which the penalty is DEATH!

This is all detailed in the Garden of Eden.
**Everything we call "sin"
is an offense against YAHWEH!**

Judg. 10:16 And they put away
the foreign gods themselves **תא**
from their midst.
And they served YAHWEH Himself **תא**.

And His inner being was grieved
by the suffering of Yisra'el.
nefesh - a breathing creature.
This term is **incorrectly**
often "translated" as 'soul'.

It's a reference to the inner being,
the essential nature of a person.

The breath flowed from deep within,
therefore representing what was
the "central nature" of that creature.

In this instance
we could more properly identify this
as The Divine Nature itself.
It is in the "center of His being"
that YAHWEH was grieved
(the term literally means to be curtailed, docked off).

Judg. 10:17 And the children of Ammon
were called together.
And they encamped in Gil'ad.
And the children of Yisra'el assembled.
And they encamped in Mitzpah.

Judg. 10:18 And the people of Gil'ad said to one another,
"Who is the man who is the first to fight
against the children of Ammon?
He is to be head for all the inhabitants of Gil'ad."

Chapter 11

Judg. 11:1 And Yiphtah, the Gil'adite,
was a mighty man of strength.
But he was the son of an adulteress woman.
And Gil'ad gave birth to Yiphtah himself **תא**.
Judg. 11:2 And the wife of Gil'ad bore sons to him.
And his wife's sons grew up.
And they drove out Yiphtah himself **תא**.
And they said to him,
"You will not have an inheritance
in the household of our father
because you yourself **תא**
are the son of another woman."

Judg. 11:3 And Yiphtah fled from his brothers.
And he settled in the land of Tob.
And worthless men banded together with Yiphtah.
And they went out with him.
Tob means good.

Judg. 11:4 And it was after certain days.
And the children of Ammon fought against Yisra'el.
Judg. 11:5 And it was as the children of Ammon
fought against Yisra'el.
And the elders of Gil'ad went
for the sake of bringing Yiphtah himself **תא**
from the land of Tob.

Judg. 11:6 And they said to Yiphtah,

“Come and be for us a leader.
And we will fight against the children of Ammon.”

Judg. 11:7 But Yiphtah said to the elders of Gil'ad,
“Did not you yourselves **תא** hate me myself **תא**
and drive me out from my father's house?
And why have you come to me now
when you are in distress?”

Judg. 11:8 And the elders of Gil'ad said to Yiphtah,
“For this reason now we have turned to you.
And you are to go with us.
And you are to fight against the children of Ammon.
And you will be the head
over all those dwelling in Gil'ad.”

Judg. 11:9 And Yiphtah said to the elders of Gil'ad,
“If you yourselves **תא** are returning me myself **תא**
for the sake of fighting against the children of Ammon
and **YAHWEH** gives they themselves **תא**
into my presence
I will be for you as a leader!”

Judg. 11:10 And the elders of Gil'ad said to Yiphtah,
“**YAHWEH** is witness between us
if we do not do according to your words.”

Judg. 11:11 And Yiphtah went with the elders of Gil'ad.
And the people established he himself **תא** over them
as head and as ruler.

And Yiphtah spoke all his words themselves **תא**
before the face of **YAHWEH** at Mitzpah.

Judg. 11:12 And Yiphtah sent messengers to the king
of the children of Ammon saying,
“What is it for you and for me that you have come
to fight against my land?”

Judg. 11:13 And the king of the children of Ammon
said to the messengers of Yiphtah,
“Because Yisra'el took my land itself **תא**
as they came up from Mitsraim, from The Arnon
and as far as the Yabbok, and as far as The Yarden.
And now return it itself **תא** in peace.”

Judg. 11:14 And Yiphtah again sent messengers
to the king of the children of Ammon.

Judg. 11:15 And he said to him,
“Thus said Yiphtah,
‘Yisra'el did not take the land of Mo'ab itself **תא**,
nor the land itself **תא** of the children of Ammon.

Judg. 11:16 Indeed, as they came up from Mitsraim
then Yisra'el walked through the wilderness
as far as The Sea of Reeds.
And they came to Kadesh.

Judg. 11:17 And Yisra'el sent messengers
to the King of Edom saying,
“Please let me pass over on your land.”
But the king of Edom did not listen.

And they also sent to the king of Mo'ab.
And he was not willing.
And Yisra'el stayed at Kadesh.

Judg. 11:18 And they went through the wilderness.
And they went around the land of Edom itself **תא**
and the land of Mo'ab itself **תא**.

And they came to the east side of the land of Mo'ab.
And they encamped on the other side of Arnon.
And they did not enter the border of Mo'ab.
Indeed, Arnon was the border of Mo'ab.

Judg. 11:19 And Yisra'el sent messengers to Sihon,
King of the Amorites, King of Heshbon.
And Yisra'el said to him,
"Please let us pass over on your land into our place."
Judg. 11:20 But Sihon did not trust Yisra'el *itself* אַ
to pass over into his border.
And Sihon gathered together
all his people *themselves* אַ.
And they encamped in Yahatz.
And they fought with Yisra'el.

Judg. 11:21 And **YAHWEH**, The Elohim of Yisra'el,
gave Sihon *himself* אַ
and all his people *themselves* אַ
into the hand of Yisra'el.
And they struck them.
And Yisra'el occupied all the land
of the Amorites *themselves* אַ,
the inhabitants of that land.

Judg. 11:22 And they took possession
of all the border of the Amorites *themselves* אַ,
from Arnon to the Yabbok,
and from the wilderness to The Yarden.

Judg. 11:23 And now, **YAHWEH**, The Elohim of Yisra'el,
has driven out the Amorites *themselves* אַ
from before the face of His people, Yisra'el.
And would you *yourself* אַ occupy it?

Judg. 11:24 Is it not whatever *itself* אַ
Kemosh, your god gives you it *itself* אַ
that you occupy?

Even everything *itself* אַ which **YAHWEH**, our Elohim,
drives out before us it *itself* אַ we will occupy.

Judg. 11:25 And now are you *yourself* אַ
any better than Balak, son of Tzippor, King of Mo'ab?
Did he ever contend, contend with Yisra'el?
Did he ever fight with us?

Judg. 11:26 As Yisra'el dwelt in Heshbon and its villages,
and in Aro'er and its villages, and in all the cities
along the banks of Arnon for three hundred years
why did you not recover them within that time?

Judg. 11:27 And I have not offended against you.
But you *yourself* אַ are doing badly
to me *myself* אַ by fighting against me.

May **YAHWEH**, The Judge, judge today
between the children of Yisra'el
and the children of Ammon. ' "

Judg. 11:28 But the king of the children of Ammon
did not listen attentively to the words
which Yiphtah sent him.

Judg. 11:29 And The Divine Nature of **YAHWEH**
existed upon Yiphtah.
And he passed over to Gil'ad *itself* אַ
and to Menashe *itself* אַ.
And he passed over to Mitzpeh of Gil'ad *itself* אַ.
And from Mitzpeh of Gil'ad
he passed over to the children of Ammon.

Judg. 11:30 And Yiphtah vowed a vow to **YAHWEH**.
And he said,
"If You will give,
give the children of Ammon *themselves* אַ
into my hands,
Judg. 11:31 then it will be that whatever comes out

of the doors of my house to meet me
as I return in peace from the children of Ammon,
even it will be for YAHWEH.

And I will offer it up as an olah.”

olah - a step up, or, usually,

a holocaust (as going up in smoke).

The **olah** is typically translated as "burnt offering".

The concept is that of being completely consumed in fire
as an offering of total dedication to YAHWEH.

Judg. 11:32 And Yiphtah passed over
toward the children of Ammon
for the sake of fighting against them.

And YAHWEH gave them into his hands.

Judg. 11:33 And he struck them from Aro'er
even until you come to Minnith, twenty cities,
and as far as Abel Keramim,
with a very great blow.

And the children of Ammon were humiliated
before the face of the children of Yisra'el.

Judg. 11:34 And Yiphtah went to Mitzpah, to his house.
And behold!

His daughter was coming out to meet him
with timbrels and dancing.

And except for her there was for him
neither son nor daughter.

Judg. 11:35 And it was as he saw her herself **תא**.

And he tore his garments themselves **תא**.

And he said,

“Alas my daughter!

You have caused me to sink to sink very low.

Even you yourself **תא** are among those afflicting me.

And I, I have opened my mouth to YAHWEH.

And I am not able to turn back.”

Judg. 11:36 And she said to him,

“My father, if you have opened your mouth itself **תא**
to YAHWEH do to me

according to what has gone out of your mouth
after how YAHWEH has done vengeance for you
upon your adversaries, the children of Ammon.”

Judg. 11:37 And she said to her father,

“Let this word be done for me.

Release me for two months.

And I will go.

And I will go down upon the mountains.

And I will weep over my virginity, I and my companions.”

Judg. 11:38 And he said, “Go!”

And he sent away her herself **תא** for two months.

And she went, she and her companions.

And she wept over her virginity on the mountains.

Judg. 11:39 And it was at the end of two months.

And she returned to her father.

And he did to her the vow itself **תא**

which he had vowed.

And she knew no man.

And it became a rule in Yisra'el.

Judg. 11:40 Yearly, yearly the daughters of Yisra'el
went to lament the daughter of Yiphtah, the Gil'adite,
four days of the year.

Chapter 12

Judg. 12:1 And the men of Ephraim gathered together.

And they passed over to Tzaphon.

And they said to Yiphtah,

“Why did you pass over
for the sake of fighting with the children of Ammon
but did not call for us to go with you?
Your house we will burn over you with fire!”

Judg. 12:2 And Yiphtah said to them,
“Men of contention have my people and I been.
And the children of Ammon were vehement.
And we called to you yourselves **תא**.
But you did not deliver me myself **תא** from their hands.

Judg. 12:3 And I saw that you were not a deliverer.
And I placed my life in my hands.
And I passed over against the children of Ammon.
And **YAHWEH** gave them into my hand.
And why have you come against me this day
for the sake of fighting with me?”

Judg. 12:4 And Yiphtah gathered together
all the men of Gil'ad themselves **תא**.

And he fought Ephraim itself **תא**.
And the men of Gil'ad struck Ephraim itself **תא**
because they had said, “You yourselves **תא**, Gil'adites,
are refugees of Ephraim in the midst of Ephraim,
in the midst of Menashe.”

Judg. 12:5 And Gil'ad captured
the crossing places themselves **תא** of The Yarden
for Ephraim.

And it was as the fugitives of Ephraim said,
“Let me pass over.”

And the men of Gil'ad said to him,
“You yourself **תא** are an Ephraimite!”

And he said, “No.”

Judg. 12:6 And they said to him,
‘Now say, Shibolet!’”

And he would say, “Shibolet,”

And he was not prepared

to pronounce correctly it itself **תא**.

And they seized him.

And they killed him at the crossing places of the Yarden.

And at that time there fell from Ephraim
forty two thousand.

Judg. 12:7 And Yiphtah judged Yisra'el itself **תא** six years.
And Yiphtah, the Gil'adite, died.
And he was buried in one of the cities of Gil'ad.

Judg. 12:8 And Ibtsan of Bet Lechem
judged Yisra'el itself **תא** after him.

Ibtsan means splendid.

Judg. 12:9 And there were for him thirty sons
and thirty daughters.

He sent outside.

And he brought in thirty daughters
for his sons from outside.

And he judged Yisra'el itself **תא** seven years.

Judg. 12:10 And Ibtsan died.

And he was buried at Bet Lechem.

Judg. 12:11 And after him Eylon, the Zebulunite,
judged Yisra'el itself **תא**.

And he judged Yisra'el itself **תא** ten years.

Eylon means strength.

Judg. 12:12 And Eylon, the Zebulunite, died.

And he was buried at Ayalon in the land of Zebulun.

Judg. 12:13 And after him, Abdon,
son of Hillel, the Pirathonite,
judged Yisra'el itself **תא**.

Abdon means servitude.

Hillel means praising El.

Judg. 12:14 And he had forty sons and thirty grandsons riding on seventy young male asses.
And he judged Yisra'el itself **נא** eight years.
Judg. 12:15 And Abdon, son of Hillel, the Pirathonite, died.
And he was buried in Pirathon in the land of Ephraim in the mountains of the Amalekites.

Chapter 13

Judg. 13:1 And again the children of Yisra'el did bad in the eyes of **YAHWEH**.
And **YAHWEH** gave them into the hand of the Philistines forty years.

Judg. 13:2 And there was a certain man from Tzor'ah from the family of the Danites whose name was Manoah.
And his wife was barren and had not given birth.
Tzor'ah means wasp.
Manoah means rest, quiet.

Judg. 13:3 And a messenger of **YAHWEH** was seen by the woman.
And he said to her,
"Behold now!
You yourself **נא** are barren and have not given birth.
But you will conceive.
And you will bear a son.

Judg. 13:4 And now please be careful.
And you are not to drink wine or strong drink.
And you are not to eat any defiled food.
Judg. 13:5 Indeed, behold!
You will conceive.
And you will bear a son.
And a razor is not to come upon his head because the youth will be a Nazirite to The Elohim from the womb.
And he will begin to deliver Yisra'el itself **נא** from the hand of the Philistines."

Judg. 13:6 And the woman went.
And she told it to her husband saying,
"A man of The Elohim came to me.
And his appearance was like the appearance of a messenger of The Elohim, very awesome.
And I did not ask Him where he was from.
And his name itself **נא** he did not tell to me.

Judg. 13:7 And he said to me,
'Behold! You will conceive.
And you will bear a son.
And now, drink no wine or strong drink nor eat any defiled food.
Indeed, the youth will be a Nazirite to The Elohim from the womb until the day of his death.'

Judg. 13:8 And Manoah prayed to **YAHWEH**.
And he said,
"**YAHWEH**, to me My Sovereign, please let the man of The Elohim whom You sent come to us again and teach us what to do for the young lad that is to be born."

Judg. 13:9 And The Elohim listened attentively to the voice of Manoah.
And the messenger of The Elohim came again to the woman.

And she was sitting in the field.
But Manoah, her husband, was not with her.
Judg. 13:10 And the woman hurried.
And she ran.
And she told her husband.
And she said to him, "Behold!

He has been seen by me,
the man who came to me the other day!"

Judg. 13:11 And he got up.
And Manoah went after his wife.
And he came to the man.
And he said to Him,
"Are you yourself **תַּךְ** the man
who spoke to this woman?"
And He said, "I myself am *he*."

Judg. 13:12 And Manoah said,
"Now may your words come about!
What is to be the young lad's regulation
and his actions?"

Judg. 13:13 And the messenger of **YAHWEH**
said to Manoah,
"All that I said to the woman she is to protect.
Judg. 13:14 From everything that comes from the vine
she is not to eat.
And wine and strong drink she is not to drink.
And anything that is defiled she is not to eat.
Everything which I have directed her she is to protect."

Judg. 13:15 And Manoah said
to the messenger of **YAHWEH**,
"Please let us detain you yourself **תַּךְ**
and prepare for you a young goat."

Judg. 13:16 And the messenger of **YAHWEH**
said to Manoah,
"If you detain Me I will not eat of your food.
But if you prepare an olah, offer it up to **YAHWEH**."

Indeed, Manoah did not know
he was a messenger of **YAHWEH**.

Judg. 13:17 And Manoah said
to the messenger of **YAHWEH**,
"What is Your name?
When Your words come about then we will honor you."

Judg. 13:18 And the messenger of **YAHWEH** said to him,
"Why is this that you ask My name?
It is even extraordinary."

Judg. 13:19 And Manoah took the young goat itself **תַּךְ**
and the gift offering itself **תַּךְ**
and he offered it up on the rock to **YAHWEH**.

And He did an extraordinary act.
And Manoah and his wife saw it.
Judg. 13:20 And it was at the going up of the flame
from upon the slaughter site to the skies.
And the messenger of **YAHWEH**
ascended in the flame of the slaughter site.

And Manoah and his wife were watching.
And they fell on their faces to the ground.

Judg. Judg. 13:21 And the messenger of **YAHWEH**
was no longer seen by Manoah and his wife.
And Manoah knew
that He was a messenger of **YAHWEH**.

Judg. 13:22 And Manoah said to his wife,
"Be put to death, we are going to be put to death
because we have seen The Elohim!"

Judg. 13:23 But his wife said to him,
"If it pleased **YAHWEH** to put us to death
He would not have accepted from our hands

an olah and a gift offering.
And He would not have let us see
all these things themselves **תָּא**.
And at this time He would not
have let us hear such as this!”

Judg. 13:24 And the woman bore a son.
And she called his name *itself* **תָּא** Shimshon.

And the child grew.
And **YAHWEH** blessed him.
Shimshon means sunlight.
(Traditionally, Samson.)

Judg. 13:25 And The Divine Nature of **YAHWEH**
began to agitate him at Mahaneh Dan
between Tzor'ah and Eshta'ol.

Chapter 14

Judg. 14:1 And Shimshon went down to Timnah.
And he saw a woman in Timnah
of the daughters of the Philistines.
Timnah means a portion assigned.

Judg. 14:2 And he went up and told
his father and mother saying,
“I have seen a woman in Timnah
from the daughters of the Philistines.
And now take her for me *myself* **תָּא** for a wife.”

Judg. 14:3 And his father and mother said to him,
“Is there not among the daughters of your kindred
and among all my people a woman
that you yourself **תָּא** are going to take a wife
from the uncircumcised Philistines?”

And Shimshon said to his father,
“She herself **תָּא** you are to take for me
because she is pleasant in my eyes.”

Judg. 14:4 And his father and mother did not know
that it was from **YAHWEH**.
Indeed, He was seeking an occasion
to move against the Philistines.
And at that time the Philistines were ruling in Yisra'el.

Judg. 14:5 Then Shimshon and his father and mother
went down to Timnah.
And they came to the vineyards of Timnah.
And behold!
A young lion was roaring at him.

Judg. 14:6 And The Divine Nature of **YAHWEH**
existed mightily upon him.
And he split it like tearing a young goat.
And nothing was in his hand.

But he did not tell to his father or his mother
what *itself* **תָּא** he had done.

Judg. 14:7 And he went down.
And he spoke to the woman.
And she was pleasing in the eyes of Shimshon.

Judg. 14:8 And he returned after a time
for the sake of taking her.

And he turned aside
for the sake of seeing
the carcass *itself* **תָּא** of the lion.

And behold!
A swarm of bees were in the carcass of the lion

and honey.

Judg. 14:9 And he took it into his palms.
And he walked on the road.
And he was eating it.

And he went to his father and to his mother.
And he gave to them.
And they ate.
But he did not tell them
that he had taken the honey
from of the carcass of the lion.

A dead carcass is a defiled thing.
To eat from it was to violate the instructions
given by the messenger of YAHWEH,
both for Shimshon and for his mother.

Judg. 14:10 And his father went down to the woman.
And Shimshon made there a banquet
because thus did young men.

Judg. 14:11 And it as they saw he himself **תא**.
And they brought thirty companions.
And they were with he himself **תא**.

Judg. 14:12 And Shimshon said to them,
"I will put forth now a riddle to you.
If you declare it, declare it itself **תא** to me
within the seven days of the banquet
and you can find it out,
then I will give to you thirty linen sheets
and thirty changes of garments.

Judg. 14:13 And if you are not able to declare it to me
then you yourselves **תא** will give to me
thirty linen sheets and thirty changes of garments."
And they said to him,
"Propound your riddle.
And we will listen attentively to it."

Judg. 14:14 And he said to them,
"From the eater came forth meat
and from the mighty came forth sweet."
And they were not able to declare the riddle
for three days.

Judg. 14:15 And it was on the seventh day.
And they said to Shimshon's wife,
"Entice your husband himself **תא**.
And declare to us the riddle itself **תא**
lest we set on fire you yourself **תא**
and your father's household itself **תא** with fire.
Have you called us in order to destroy us?
Is it not so for us?"

Judg. 14:16 And Shimshon's wife wept upon him.
And she said, "You only hate me!
And you do not love me!
A riddle you have propounded
to the sons of my people.
But you have not declared it to me."

And he said to her, "Behold!
To my father and my mother I have not declared it.
And should I declare it to you?"

Judg. 14:17 And she wept upon him the seven days
which was the length of their banquet.
And it was on the seventh day.
And he told her because she oppressed him.
And she declared the riddle to the sons of her people.

Judg. 14:18 And the men of the city
said to him on the seventh day,

just before the sun came in,
"What is sweeter than honey?
And what is mightier than a lion?"
And he said to them,
"If you had not plowed on my heifer
you would not have solved my riddle!"

Judg. 14:19 And The Divine Nature of **YAHWEH**
existed upon him mightily.

And he went down to Ashkelon.
And he struck from them thirty men.
And he took their spoils themselves **נא**.
And he gave the changes of *garments*
to those expounding the riddle.

And his anger flared up.
And he went up to his father's house.

Judg. 14:20 And Shimshon's wife
became wife to his companion, to his friend.

Chapter 15

Judg. 15:1 And it was after some time,
in the days of wheat harvest.
And Shimshon visited his wife herself **נא**
with a young goat.
And he said, "I will go in to my wife, into her bedroom."
But her father would not permit him to go in.

Judg. 15:2 And her father spoke saying,
"I said that you hated, you hated her.
And I gave her to your companion.
Is not her younger sister more pleasing than her?
Now please let her be yours instead."

Judg. 15:3 And Shimshon said to them,
"This time I am innocent against the Philistines
when I am doing harm against them!"

Judg. 15:4 And Shimshon went.
And he captured three hundred foxes.
And he took torches.
And he turned them tail to tail.
And he put torches tail between tail in their midst.
Judg. 15:5 And he set the torches on fire.
And he kindled fire on the torches.
And he sent them into the grain of the Philistines.
And he set fire to the stacks and to the standing grain,
even the gardens of olive trees.

Judg. 15:6 And the Philistines said,
"Who has done this?"
And they responded,
"Shimshon, the son-in-law of the Timnite,
because he took away his wife herself **נא**
and gave her to his companion."

Then the Philistines went up.
And they set on fire her herself **נא**
and her father himself **נא** with fire.

Judg. 15:7 And Shimshon said to them,
"Since you have done such as this
indeed I will take revenge on you!
And afterward I will cease."

Judg. 15:8 And he struck they themselves **נא**
hip and thigh, a great slaughter.

And he went down and dwelt
at the cleft of the Rock of Etam.
Etam means hawk ground.

Judg. 15:9 And the Philistines then went up.
And they encamped in Yahudah.
And they pounded against Lehi.
Judg. 15:10 And the men of Yahudah said,
“For what reason have you come up against us?”
And they said,
“To bind Shimshon himself **nx**.
We have come up to do to him
according to what he has done to us.”

Judg. 15:11 And three thousand men of Yahudah
went down to the cleft of the rock of Etam.
And they said to Shimshon,
“Do you not know that the Philistines
are rulers over us?
And what is this you have done to us?”
And he said to them,
“According to what they did to me,
likewise I did to them.”

Judg. 15:12 And they said to him,
“We have come down to bind you
to give you into the hand of the Philistines.”
And Shimshon said to them,
“Swear to me lest you reach out against me,
you yourselves **nx**.”

Judg. 15:13 And they spoke to him saying,
“No, we will bind you tightly.
And we will give you into their hand.
But put you to death, we will not put you to death.”

And they bound him with two new ropes.
And they went up from the rock.

Judg. 15:14 He was coming to Lehi.
And the Philistines shouted at meeting him.
And The Divine Nature of **YAHWEH**
existed mightily upon him.

And the ropes that were on his arms
were like flax that is burned with fire.
And his bonds broke loose from upon his hands.

Judg. 15:15 And he found a fresh jawbone of a male ass.
And he put out his hand.
And he took it.
And he struck a thousand men with it.

Judg. 15:16 And Shimshon said,
“With the jawbone of a male ass, a male ass,
a male ass, with the jawbone of a male ass
I have struck a thousand men!”

Judg. 15:17 And it was as he finished speaking.
And he threw the jawbone from his hand.
And he called that place Ramat Lehi.
Ramat Lehi means height of the jawbone.

Judg. 15:18 And he was very thirsty.
And he called out to **YAHWEH**.
And he said, “You Yourself **nx** have given
by the hand of Your servant
this great deliverance itself **nx**.
But now I am dying of thirst.
And I will fall into the hand of the uncircumcised?”

Judg. 15:19 And The Elohim split
the hollow place itself **nx** that is at Lehi.
And water came out from there.
And he drank.
And his breath returned.

And he revived.

Because of this he called its name En Hakkore
which is in Lehi to this day.

En Hakkore means spring of one calling.

Judg. 15:20 And he judged Yisra'el *itself* **תא**
in the days of the Philistines twenty years.

Chapter 16

Judg. 16:1 And Shimshon went to Azzah.
And he saw a woman there, a prostitute.
And he went in to her.

Judg. 16:2 The Azzathites were saying,
"Shimshon has come here!"
And they surrounded him.
And they laid in wait for him all night
at the gate of the city.
And they kept silent all night saying
until daylight of the morning,
then we will kill him.

Judg. 16:3 And Shimshon laid until midnight.
And he got up at midnight.
And he seized the doors of the gate of the city
and the two gateposts.
And he pulled them up with the bar.
And he placed them on his shoulders.
And he took them to the top of the hill
that faces Hebron.

Judg. 16:4 And it was after this.
And he loved a woman in the wadi Sorek.
And her name was Delilah.
Sorek means choice vine.
Delilah means languishing.

Judg. 16:5 And the leaders of the Philistines
went up to her.
And they said to her, "Entice he *himself* **תא**!
And see in what is his great strength.
And see how we are able to overpower him.
And we will bind him for the sake of humiliating him.
And we will give to you, each man,
eleven hundred pieces of silver."

Judg. 16:6 And Delilah said to Shimshon,
"Please tell me in what is your great strength.
And with what can you be bound
for the sake of humiliating you."

Judg. 16:7 And Shimshon said to her,
"If they bind me with seven fresh cords not yet dried
then I will be weak.
And I will be like any other man."

Judg. 16:8 And the leaders of the Philistines
went up to her with seven fresh cords not yet dried.
And she bound him with them.

Judg. 16:9 And the ones lying in wait
sat with her in the bedroom.
And she said to him,
"The Philistines are upon you, Shimshon!"

And he tore off the cords *themselves* **תא**
like fire breaks flax twine as it touches fire.
And they did not know of his strength.

Judg. 16:10 And Delilah said to Shimshon, "Behold!
You have mocked me.
And you have spoken lies to me.

Now please tell me by what you can be bound.”

Judg. 16:11 And he said to her,
“If they bind me tightly with new ropes
that have never been used by them
then I will be weak.
And I will be like any other man.”

Judg. 16:12 And Delilah took new ropes.
And she bound him with them.
And she said to him,
“The Philistines are upon you, Shimshon!”

And those lying in wait were sitting in the bedroom.
But he tore them off his arms like a thread.

Judg. 16:13 And Delilah said to Shimshon,
“Until now you have mocked me
and spoken lies to me.
Tell me how you might be bound.”

And he said to her,
“If you weave the seven locks themselves **תא**
of my head with the loom.”

Judg. 16:14 And she fastened it with a pin.
And she said to him,
“The Philistines are upon you, Shimshon!”
And he awakened from his sleep.
And he pulled out the pin of the loom itself **תא**
and the web itself **תא**.

Judg. 16:15 And she said to him,
“How do you say, ‘I love you,’
but your heart is not with me myself **תא**?

You have mocked me these three times.
And you have not made known to me
where your great strength is.”

Judg. 16:16 And it was because she pressed him
with her words every day.
And she urged him.
And his inner being was vexed to death.

Judg. 16:17 And he made known to her
all his heart itself **תא**.
And he said to her,
“No razor has ever come upon my head
because I have been a Nazirite to The Elohim
from my mother’s womb.
If I am shaven then my strength will leave me.
And I will become as weak as any man.”

Judg. 16:18 And Delilah saw that he
had told her all his heart itself **תא**.
And she sent.
And she called for the leaders of the Philistines saying,
“Come up once more.
Indeed, he has told me all his heart itself **תא**.

And the leaders of the Philistines came up to her.
And they brought the silver in their hands.

Judg. 16:19 And she caused him to sleep on her knees.
And she called for a man.
And he shaved off
the seven locks themselves **תא** of his head.

And she began to humiliate him.
And his strength went from upon him.

Judg. 16:20 And she said,
“The Philistines are upon you, Shimshon!”

And he awakened from his sleep.
And he said,
"I will go out as before at other times and shake loose!"

But he did not know that **YAHWEH**
had turned aside from upon him.

Judg. 16:21 And the Philistines seized him.
And they bore out his eyes themselves **אָ**.

And they brought he himself **אָ** down to Azzah.
And they bound him with copper.
And he was a grinder in the house of the bound ones.

Judg. 16:22 And the hair of his head grew again
after it had been shaved.

Judg. 16:23 And the leaders of the Philistines gathered
for the sake of offering a great sacrifice
to Dagon, their god, and to rejoice.
And they said,
"Our god has given Shimshon himself **אָ**,
our adversary, into our hands!"
Dagon is the fish god.

Judg. 16:24 And the people saw he himself **אָ**.
And they boasted of their god.
Indeed they said, "Our god has given into our hands
our adversary himself **אָ**,
even destroyer of our land itself **אָ**
who killed many of us ourselves **אָ**."

Judg. 16:25 And it was as their hearts were glad.
And they said,
"Call for Shimshon and let him make sport for us."
And they called for Shimshon
from the house of the prisoners.
And he made sport for them.

And they caused he himself **אָ**
to stand between the columns.
Judg. 16:26 And Shimshon said to the young man
who held him by the hand,
"Let me rest, me myself **אָ**.
And let me feel the columns themselves **אָ**
on which the house is established.
And I will lean on them."

Judg. 16:27 And the house was full
of the men and women.
And all the leaders of the Philistines were there.
And upon the roof were about three thousand
men and women
who were watching Shimshon make sport.

Judg. 16:28 And Shimshon called to **YAHWEH** saying,
"My Sovereign, **YAHWEH**, take note of me now!
Strengthen me now only this time, My Elohim.
And I will be avenged, avenged once for my two eyes
against the Philistines!"

Judg. 16:29 And Shimshon grasped
the two middle columns themselves **אָ**
on which the house was established.
And he leaned against them,
one on his right and the other on his left.

Judg. 16:30 And Shimshon said,
"Let me put my life to death with the Philistines!"
And he spread himself out with his might.
And the house fell on the leaders
and upon all the people who were in it.
And the dead that he put to death at his death

were greater than he had killed in his life.

Judg. 16:31 And his kindred
and all his father's household came down.
And they lifted up he himself **nx**.
And they brought him up.
And they buried he himself **nx**
between Tzor'ah and Eshta'ol
in the tomb of Manoah, his father.
And he had judged Yisra'el itself **nx** twenty years.

Chapter 17

Judg. 17:1 And there was a man
from the hill country of Ephraim.
And His name was Mikayah.
Mikayah means who is like YAH.
Traditionally this is translated as Micah.
But this leaves the reference to YAHWEH
completely out of consideration in the English text.

Judg. 17:2 And he said to his mother,
"Eleven hundred pieces of silver were taken from you.
And you yourself **nx** swore.
And also you said it in my ears. Behold!
The silver is with me myself **nx**.
I myself took it."

And his mother said,
"Blessed is my son by **YAHWEH!**"
Judg. 17:3 And he returned
the eleven hundred pieces of silver themselves **nx**
to his mother.
And his mother said, "Consecrated, consecrated
was the silver itself **nx** to **YAHWEH**
from my hand to my son
for the sake of making an idol,
even a molded image."
And now I give it back to You.

Judg. 17:4 And he returned
the silver itself **nx** to his mother.

And his mother took two hundred pieces of silver
and gave them to the refiner.
And he made it into an idol, even a molded image.
And it was in the house of Mikayah.

Judg. 17:5 And the man, Mikayah, had a house of gods.
And he made an ephod and teraphim.
And he filled the hands themselves **nx** of one of his sons.
And he was his priest.

There are several things to note here.
A 'house of elohim' refers to a house of false gods.
This was a "shrine".

An ephod is a shoulder garment worn by priests,
and it is believed they were able to "prophecy"
while wearing this garment.

The concept of "filling the hands" is an act of consecration.
In essence it means the hands of the priest are filled
by those whom he serves.
He does not do normal work
and therefore it is those who 'worship' before him
who must take care of 'filling his hands'.

Judg. 17:6 In those days there was no king in Yisra'el.
Everyone did what was right in his own eyes.

Judg. 17:7 And there was a boy
from Bet Lechem of Yahudah,
from the family of Yahudah.
And he was a Levite.
And he was sojourning there.

Judg. 17:8 And the man went out
from the city of Bet Lechem of Yahudah

to sojourn wherever he could find.
And he came to the mountains of Ephraim.
As far as the house of Mikayah he made his way.

Judg. 17:9 And Mikayah said to him,
"Where have you come from?"
And he said to him,
"I am a Levite from Bet Lechem of Yahudah.
And I am going to sojourn wherever I find."

Judg. 17:10 And Mikayah said to him,
"Dwell with me and be a father and a priest to me.
And I will give you ten pieces of silver per year,
and an arrangement of garments, and your food."
And the Levite went in.

Judg. 17:11 And the Levite agreed to dwell
with the man himself **תא**.

And the young man was like one of his sons to him.

Judg. 17:12 And Mikayah filled
the hands themselves **תא** of the Levite.
And the young man became his priest.
And he was in the house of Mikayah.

Judg. 17:13 And Mikayah said,
"Now I know that **YAHWEH** will do well toward to me
because I have a Levite for a priest!"

Chapter 18

Judg. 18:1 In those days there was no king in Yisra'el.
And in those days the tribe of the Danites
was seeking an inheritance for them to dwell in
because until that day an inheritance
among the tribes of Yisra'el had not been inherited.

Judg. 18:2 And the children of Dan
sent five men from their family,
able men from Tzor'ah and Eshta'ol,
to spy out the land itself **תא** and examine it.
And they said to them, "Go!
Examine the land."

And they went to the mountains of Ephraim,
to the house of Mikayah.
And they lodged there that night.

Judg. 18:3 And they were beside the house of Mikayah.
And they recognized the voice itself **תא**
of the young Levite.
And they turned aside there.
And they said to him, "Who brought you here?
What are you yourself **תא** doing in this place?
And what is yours here?"

Judg. 18:4 And he said to them,
"Thus and thus did Mikayah do for me.
And he hired me.
And I have become for him a priest."

Judg. 18:5 And they said to him,
"Please inquire of The Elohim.
Then we will know whether the way
upon which we are going will prosper."

Judg. 18:6 And the priest said to them to go in peace
before the face of **YAHWEH**
on your path on which you are going.

Judg. 18:7 And the five men went.
And they came to Laish.
And they saw the people themselves **תא**

who were in its midst.

They were dwelling in safety
within the customs of the Tzidonians,
peaceful and secure.

And there was no humiliating word
of one possessing authority.
And they were remote from the Tzidonians.
And they had no word against them
with any human being.

Laish means crushing.

Judg. 18:8 And they went to their kindred
at Tzor'ah and Eshta'ol.
And their kindred said to them,
"What do you yourselves **תא** say?"

Judg. 18:9 And they said,
"Get up!
And let us go up against them!
Indeed, we have seen the land itself **תא**.
And behold! It itself **תא** is very good!
Be quiet!
Do not hesitate to go for the sake of entering in
to occupy the land itself **תא**!

Judg. 18:10 As you go you will come to a trusting people.
And the land is spacious.
Indeed The Elohim has given it into your hands,
a place where there is no lack of any matter
which is on the earth."

Judg. 18:11 And six hundred men
from the family of the Danites
set out from Tzor'ah and Eshta'ol,
men girded with weapons for battle.

Judg. 18:12 And they went up.
And they pitched their tents
at Kiriath Ye'arim in Yahudah.

For this reason that place is called
Mahaneh Dan to this day.
Behold! It is west of Kiriath Ye'arim.

Judg. 18:13 And they passed over from there
to the mountains of Ephraim.
And they went to the house of Mikayah.

Judg. 18:14 And the five men who had gone
for the sake of spying out
the land of Laish itself **תא** responded.
And they said to their kindred,
"Do you know that there are in these houses
an ephod, and teraphim, and a carved image,
and a molded image?
And now you know what you are to do."

Judg. 18:15 And they turned aside there.
And they went to the house
of the young Levite man, the house of Mikayah.
And they asked concerning his well being.

Judg. 18:16 And six hundred men
girded with weapons for battle
who were of the children of Dan
stood at the entrance of the gate.

Judg. 18:17 And the five men who had gone
for the sake of spying out the land itself **תא** went in there.
And they took the idol itself **תא**, and the ephod itself **תא**,
and the teraphim themselves **תא**,
and the molded image itself **תא**.

And the priest stood at the entrance of the gate
with the six hundred men who were girded
with weapons for battle.

Judg. 18:18 And these went into Mikayah's house.
And they took the idol itself תא,
and the ephod itself תא,
and the teraphim themselves תא,
and the molded image itself תא.

And the priest said to them,
"What are you yourselves תא doing?"
This appears to be a copyist error,
duplicating the previous verse.

Judg. 18:19 And they said to him, "Be silent!
Put your hand over your mouth!
And come with us!
And be a father and a priest to us!

Is it better for you to be a priest
to the household of one man
or that you be a priest to a tribe and a family in Yisra'el?"

Judg. 18:20 And the heart of the priest was happy.
And he took the ephod itself תא
and the teraphim themselves תא,
and the carved image itself תא.
And he went in the midst of the people.

Judg. 18:21 And they turned and went.
And they placed the little ones themselves תא
and the livestock themselves תא
and the valuables themselves תא in front of them.

Judg. 18:22 They were far from the house of Mikayah.
And the men who were in the houses
near Mikayah's house were called together.

And they caught up
with the children of Dan themselves תא.

Judg. 18:23 And they called out to the children of Dan.
And they turned around before them.
And they said to Mikayah,
"What is it for you that you have called these together?"

Judg. 18:24 And he said,
"My gods themselves תא which I made
you have taken away, and the priest.
And you have gone.
And what is left any longer for me?
And what is this you say to me,
'What is it for you?'"

Judg. 18:25 And the children of Dan said to him,
"Do not let your voice be heard by us
lest you encounter bitter men
and they harvest your life
and the lives of your household!"

Judg. 18:26 And the children of Dan went on their way.
And Mikayah saw that they were stronger than him.
And he turned and went back to his house.

Judg. 18:27 And they took
what Mikayah had made itself תא,
and the priest himself תא who was his.
And they went to Laish,
against a people resting and secure.
And they struck they themselves תא
with the mouth of the sword.
And they burned the city itself תא with fire.

Judg. 18:28 And there was no deliverer

because it was remote from Tzidon.
And they had no word with human beings.
And it was in the valley that belongs to Bet Rehob.
And they rebuilt the city itself **nx**.
And they settled there.
Judg. 18:29 And they called the name of the city Dan
after the name of Dan, their father,
who was born to Yisra'el.
However the name of the city
at the beginning was Laish.

Judg. 18:30 And the children of Dan
set up for themselves the idol itself **nx**.
And Yahonathan, son of Gershom, son of Menashe,
and his sons were priests to the tribe of Dan
until the day the land was taken into exile.
Yahonathan means YAHWEH given.
Judg. 18:31 And they set up for themselves
the idol itself **nx** of Mikayah which he had made
all the days that The House of The Elohim was in Shiloh.

Chapter 19

Judg. 19:1 And it was in those days.
And there was no king in Yisra'el.
And there was a man, a Levite, sojourning
on the side of the mountains of Ephraim.
And he took for himself a woman concubine
from Bet Lechem of Yahudah.

Judg. 19:2 And his concubine
committed adultery against him.
And she went from he himself **nx** to her father's house
at Bet Lechem of Yahudah.
And she was there four months of days.

Judg. 19:3 And the man rose up and went after her
for the sake of speaking to her heart to return.

And his servant and a pair of male asses were with him.
And he went into her father's house.
And the father of the young woman saw him.
And he was glad to meet him.

Judg. 19:4 And his father-in-law,
the young woman's father, seized him.
And he stayed with he himself **nx** three days.
And they ate and they drank.
And they lodged there.

Judg. 19:5 And it was on the fourth day.
And they arose early in the morning.
And he stood up to go.
But the young woman's father said to his son-in-law,
"Refresh your heart with a piece of bread.
And afterward you may go."

Judg. 19:6 And they sat down.
And the two of them ate and drank together.
And the young woman's father said to the man,
"Please agree and lodge all night.
And let your heart be glad."

Judg. 19:7 But the man stood up to go.
And his father-in-law pressed him.
And he returned and lodged there.

Judg. 19:8 And he rose up early in the morning
on the fifth day for the sake of going.
But the young woman's father said,
"Please refresh your heart."
And they delayed until the spreading of the day.
And the two of them ate.

Judg. 19:9 And the man stood up to go,
he and his concubine

and his servant.
But his father-in-law, the young woman's father,
said to him, "Behold!
The day has drawn toward evening.
Please lodge tonight.
Behold! The day is coming to an end.
Lodge here. And let your heart be glad.
And rise up early tomorrow to go your way.
And you may go to your tent."

Judg. 19:10 But the man was not willing
to lodge that night.
And he stood up. And he went.

And he went until he was opposite Yebus,
that is Yerushalaim.
And with him were the two saddled male asses.
And his concubine was with him.

Judg. 19:11 They were near Yebus.
And the day had gone down far.
And the servant said to his master,
"Come now and turn aside
into this city of the Yebusites.
And we will lodge in it."

Judg. 19:12 But his master said to him,
"We will not turn aside into a city of foreigners
who are not of the children of Yisra'el.
But we will pass over as far as Gib'ah."

Judg. 19:13 And he said to his servant,
"Go and approach one of these places.
And we will lodge in Gib'ah or in Ramah."

Judg. 19:14 And they passed over.
And they went.
And the sun went down on them near Gib'ah
which belongs to Binyamin.
Judg. 19:15 And they turned aside there
to lodge in Gib'ah.
And he went in and sat down in the square of the city.
And no man would receive they themselves **תא**
into his house to lodge.

Judg. 19:16 And behold!
An old man was coming in from the field at evening.
And he was also from the mountains of Ephraim.
And he was sojourning in Gib'ah.
But the men of the place were Binyamites.
Judg. 19:17 And he lifted up his eyes.
And he saw the wayfaring man himself **תא**
in the square of the city.
And the old man said,
"Where are you going and from where have you come?"
Judg. 19:18 And he said to him,
"We are passing over from Bet Lechem of Yahudah
to the other side of the mountains of Ephraim.
I am from there.
And I went to Bet Lechem of Yahudah.
And I am going to The House of YAHWEH itself **תא**.
And no man is receiving me into his house.

Judg. 19:19 And there is both straw and fodder
for our male asses.
And there is bread and wine for myself,
and for your female servant, and for the young man
who is with your servant.
We lack nothing at all."

Judg. 19:20 And the old man said,
"Shalom to you!
Only let all your needs be on me.

However, do not lodge in the square.”

Judg. 19:21 And he brought him into his house.
And he gave fodder to the male asses.
And they washed their feet.
And they ate and drank.

Judg. 19:22 And they were making glad
their hearts *themselves* **תא**.

And behold! Men of the city,
men of the sons of worthlessness,
surrounded the house *itself*, **תא** pounding on the door.
And they spoke to the man, the owner of the house,
the old man saying,
“Bring out the man *himself* **תא** who came to your house
and we will know him carnally!”
Bily'al means without profit, worthless.
This is often translated as 'Belial'.

Judg. 19:23 And the man, the owner of the house,
went out to them.
And he said to them,
"No, my kindred!
Please do nothing bad after the man
who has come into my house!
Do not do this foolishness *itself* **תא**!

Judg. 19:24 Behold!
Here is my virgin daughter and the man's concubine.
I will bring out now they themselves **תא**.
And you may humiliate they themselves **תא**.
And you may do with them
as seems good in your eyes.
But to this man do not do this foolish matter!”
As with Lot in the story of Sodom and Amarah
we with Western mindsets do not comprehend
how this could ever be done.

Yet we simply do not understand
the powerful requirements of Eastern hospitality.
If one came under your roof
you were **required** do defend them
with your very life
- at whatever the cost to you personally.

Judg. 19:25 But the men were not willing
to listen attentively to him.
And the man grabbed his concubine.
And he brought her out to them outside.

And they knew carnally her herself **תא**.
And they maltreated her all night until the morning.
And they sent her away as the day came up.

Judg. 19:26 And the woman came back
at the dawn of the day.
And she fell down at the entrance of the man's house
where her master was until it was light.

Judg. 19:27 And her master got up in the morning.
And he opened the doors of the house
and went out to go his way.
And behold!
The woman, his concubine, had fallen down
at the door of the house.
And her hands were on the threshold.

Judg. 19:28 And he said to her,
“Get up and we will go!”
But she was not responding.
And he took her on the male ass.
And the man got up and went to his place.

Judg. 19:29 And he went to his house.
And he took a *knife itself nx*.
And he grabbed his concubine.
And he dismembered her by her bones
into twelve pieces.
And he sent her throughout all the borders of Yisra'el.

Judg. 19:30 And it was when everyone saw.
"This has never been!
And like this has not been seen since the coming up
of the children of Yisra'el from the land of Mitsraim
until this day.
Consider it!
Take counsel concerning it!
And speak!"

Chapter 20

Judg. 20.1 And all the children of Yisra'el came out.
And the congregation assembled as one man
from Dan to Beer Sheba and from the land of Gil'ad
to **YAHWEH** at Mitzpah.

Judg. 20:2 And stationed at the corners of all the people
of all the tribes of Yisra'el in the assembly of the people
of The Elohim, were four hundred thousand men on foot
drawing the sword.

Judg. 20:3 And the children of Binyamin heard
that the children of Yisra'el had gone up to Mitzpah.
And the children of Yisra'el said,
"Speak!
How did this bad thing happen?"

Judg. 20:4 And the man, the Levite,
husband of the woman who was killed,
responded and said,
"To Gib'ah, which belongs to Binyamin, I myself
and my concubine went to lodge.
Judg. 20:5 And the masters of Gib'ah
rose up against me.
And they surrounded *the house itself nx* at night
for *me myself nx* with the intent to kill me.
And my concubine they forced.
And she died.

Judg. 20:6 And I grabbed my concubine.
And I dismembered her.
And I sent her into all the country
of the inheritance of Yisra'el
because they committed a plan
and foolishness in Yisra'el.

Judg. 20:7 Behold!
You are all children of Yisra'el.
Speak!
Give for yourselves advice and counsel here!"

Judg. 20:8 And all the people stood as one man saying,
"No man is to go to his tent!
And no man is to turn aside to his house!"

Judg. 20:9 And now this is the word
that we will do to Gib'ah.
We will go against it by lot.
Judg. 20:10 And we will take ten men for every hundred
throughout all the tribes of Yisra'el
and a hundred out of every thousand,
and a thousand out of every ten thousand,
for the sake of taking food for the people,
for the sake of preparing
for their going toward Gib'ah in Binyamin
because of all the foolishness
they have done in Yisra'el."

Judg. 20:11 And all the men of Yisra'el were gathered against the city as one man, companions.

Judg. 20:12 And the tribes of Yisra'el sent men through all the tribe of Binyamin saying, "What is this bad thing which has happened among you?"

Judg. 20:13 And now give us the men themselves **תָּא**, the sons of worthlessness who are in Gib'ah. And we will put them to death. And we will consume what is bad from Yisra'el!"

But the children of Binyamin were not willing to listen attentively to the voice of their kindred, the children of Yisra'el.

Judg. 20:14 And the children of Binyamin gathered together from their cities to Gib'ah to go out for battle with the children of Yisra'el.

Judg. 20:15 And the children of Binyamin numbered at that time from their cities twenty six thousand men drawing the sword, besides the inhabitants of Gib'ah who numbered seven hundred chosen men.

Judg. 20:16 Among all this people were seven hundred chosen men who were left handed. All of these could sling a stone at a hair's breadth and not miss.

Judg. 20:17 And the men of Yisra'el numbered themselves apart from Binyamin, four hundred thousand men drawing the sword. All of these were men of battle.

Judg. 20:18 And the children of Yisra'el got up. And they went up to Bet El. And they inquired of The Elohim. And they said, "Of the Children of Yisra'el who is to go up first for the sake of battling against the children of Binyamin?" And **YAHWEH** said, "Yahudah in the beginning."

Judg. 20:19 And the children of Yisra'el rose up in the morning.

And they encamped against Gib'ah.

Judg. 20:20 And the men of Yisra'el went out for the sake of battling with Binyamin.

And the men of Yisra'el arranged they themselves **תָּא** in battle array to fight against them at Gib'ah.

Judg. 20:21 And the children of Binyamin came out from Gib'ah.

And they destroyed on that day twenty two thousand men of the Yisra'elites of the land.

Judg. 20:22 And the people strengthened the men of Yisra'el.

And again they arranged the battle line at the place where they had arranged themselves on the first day.

Judg. 20:23 And the children of Yisra'el went up. And they wept before **YAHWEH** until evening. And they inquired of **YAHWEH** saying, "Shall we again draw near for battle with the children of Binyamin, my brother?"

And YAHWEH said,
"Go up against him."

Judg. 20:24 And the children of Yisra'el drew near to the children of Binyamin on the second day.
Judg. 20:25 And Binyamin went out to meet those from Gib'ah on the second day.
And they destroyed eighteen thousand men of the land of the children of Yisra'el.
All these drawing the sword.

Judg. 20:26 And all the children of Yisra'el, went up, even all the people.
And they went to Bet El.
And they wept.
And they sat there before the face of YAHWEH.
And they fasted that day until evening.
And they offered olahs and offense offerings before the face of YAHWEH.

Judg. 20:27 And the children of Yisra'el inquired of YAHWEH.
The Chest of The Covenant of The Elohim was there in those days.

Judg. 20:28 And Pin'has, son of El'azar, son of Aharon, stood before it in those days saying,
"Shall we once again go out to battle against the children of Binyamin, my brother, or should we cease?"
And YAHWEH said, Go up!
Indeed, tomorrow I will give them into your hand."

Judg. 20:29 And Yisra'el placed ambushes all around Gib'ah.
20:30 And the children of Yisra'el went up against the children of Binyamin on the third day.
And they arranged themselves in battle array against Gib'ah as at the other times.

Judg. 20:31 And the children of Binyamin came out to meet the people away from the city.
And they began to strike some of the people, killing as at the other times on the highways, one of which went up to Bet El and the other to Gib'ah in the field, about thirty men of Yisra'el.
Judg. 20:32 And the children of Binyamin said,
"They are going to be struck before us as at the beginning."

But the children of Yisra'el said, "Let's flee.
And we will draw them away from the city toward the highways."

Judg. 20:33 And all the men of Yisra'el stood up from their place.
And they arranged themselves in battle array at Ba'al Tamar.
And the ambush of Yisra'el broke forth from their places at the meadows of Gib'ah.
Judg. 20:34 And ten thousand chosen men from all Yisra'el came against Gib'ah.
And the battle was fierce.
But they did not know that harm was close to them.

Judg. 20:35 And YAHWEH struck Binyamin itself **nx** before the face of Yisra'el.
And the children of Yisra'el estroyed among the Binyamites on that day twenty five thousand one hundred men,
all those drawing the sword.

Judg. 20:36 And the children of Binyamin

saw that they were struck.
And the men of Yisra'el
had given place to the Binyamites
because they trusted in the ambush
that they had set against Gib'ah.
Judg. 20:37 And the ambush hurried.
And they spread out against Gib'ah.
And the ambush drew out and struck
the entire city itself **תָּא** with the mouth of the sword.

Judg. 20:38 And they had appointed a sign
between the men of Yisra'el and the ambush.
And they were to cause a great cloud of smoke
rise up from the city.
Judg. 20:39 And the men of Yisra'el
were to turn about in battle.

And Binyamin began to strike,
killing about thirty of the men of Yisra'el.
Indeed, they said,
"They are surely stricken before us as at the first battle."

Judg. 20:40 And the cloud began to rise from the city
in a column of smoke.
And the Binyamites looked behind them.
And behold!
The entire city was going up in smoke to the skies.

Judg. 20:41 And the men of Yisra'el turned around.
And the men of Binyamin trembled inwardly
because they saw that harm had touched upon them.

Judg. 20:42 And they turned before the faces
of the men of Yisra'el toward the way of the wilderness.
But the battle caught them.

And those against the cities
were destroying it itself **תָּא** in its midst.

Judg. 20:43 They encircled the Binyamites themselves **תָּא**.
They pursued them.
With ease they trampled them down
as far as opposite Gib'ah toward the sunrise.

Judg. 20:44 And there fell of Binyamin
eighteen thousand men.
All of these themselves **תָּא** were able men.

Judg. 20:45 And they turned.
And they fled toward the wilderness to the rock of Rimmon.
And they cut down on the highways five thousand men.
And they followed hard after them as far as Gidom.
And they struck from them two thousand men.

Judg. 20:46 And all who fell from Binyamin that day
were twenty five thousand men drawing the sword.
All of these themselves **תָּא** were able men.
Judg. 20:47 And they turned.
And six hundred men fled
toward the wilderness to the rock of Rimmon.
And they stayed at the rock of Rimmon four months.

Judg. 20:48 And the men of Yisra'el returned
toward the children of Binyamin.
And they struck with the mouth of the sword
those from the city, men, and the animals,
all who were found.
Also they set fire to all the cities they found.

Chapter 21

Judg. 21:1 And the men of Yisra'el had sworn an oath
at Mitzpah saying,
"Not a man of us is to give his daughter

to Binyamin for a wife.”

Judg. 21:2 And the people went to Bet El.
And they sat there until evening
before the face of The Elohim.
And they lifted up their voices with great weeping.
Judg. 21:3 And they said,
“YAHWEH, The Elohim of Yisra'el,
Why does this exist in Yisra'el today
that one tribe is missing from Yisra'el?”

Judg. 21:4 And it was on the next day.
And the people rose early.
And they built a slaughter site there.
And they brought olahs and shelem offerings.
Judg. 21:5 And the children of Yisra'el said,
“Who is there who did not come up with the assembly
from all the tribes of Yisra'el to YAHWEH?”

Indeed there was a great oath concerning anyone
who had not come up to YAHWEH at Mitzpah saying,
“Put to death, he is to be put to death!”

Judg. 21:6 And the children of Yisra'el
were sorry toward Binyamin, their brother.
And they said,
“One tribe is cut off today from Yisra'el.
Judg. 21:7 What shall we do for wives
for those remaining?
Even we have sworn by YAHWEH not to give to them
our daughters for wives?”

Judg. 21:8 And they said,
“Which one of the tribes of Yisra'el did not come up
toward YAHWEH at Mitzpah?”
And behold!
No man had come to the encampment
from Yabesh Gil'ad to the assembly.
Judg. 21:9 And the people were numbered.
And behold!
There was not a man from the inhabitants
of Yabesh Gil'ad.

Judg. 21:10 And the assembly sent there
twelve thousand sons of force.
And they charged they themselves **תא** saying,
“Go and strike those dwelling
at Yabesh Gil'ad themselves **תא**
with the mouth of the sword;
even the women and the children.

Judg. 21:11 And this is the word which you are to do.
Every male and every woman who has known a man
by lying with him you are to devote to destruction.”

Judg. 21:12 And they found among those dwelling
at Yabesh Gil'ad four hundred young virgins
who had not known a man by lying with him.
And they brought they themselves **תא**
to the encampment at Shiloh
which is in the land of Kena'an.

Judg. 21:13 And all the assembly sent and spoke
to the children of Binyamin
who were at the rock of Rimmon.
And they called out to them "Shalom!"

Judg. 21:14 And Binyamin returned at that time.
And they gave to them the women who had lived
from the women of Yabesh Gil'ad.
But there was not found enough for them.

Judg. 21:15 And the people were sorry for Binyamin

because YAHWEH had made a breach
in the tribes of Yisra'el.

Judg. 21:16 And the elders of the assembly said,
"What do we do for wives for those who remain
because the women
have been destroyed out of Binyamin?"

Judg. 21:17 And they said,
"There is an inheritance for the delivered of Binyamin.
And no tribe is to be eliminated from Yisra'el.

Judg. 21:18 But we are not able to give to them
wives from our daughters
because the children of Yisra'el
have sworn an oath saying,
'Bitterly cursed is he who gives a wife to Binyamin.'

Judg. 21:19 And they said,
"Behold!
There is a yearly festival of YAHWEH at Shiloh
which is north of Bet El on the east side of the highway
that goes up from Bet El to Shekem,
and south of Lebonah."

Judg. 21:20 And they charged the children of Binyamin
themselves **nx** saying,

"Go! And lie in wait in the vineyards.

Judg. 21:21 And watch.

And behold!

If the daughters of Shiloh come out to dance with dances
then you are to come out from the vineyards.

And a man is to catch for himself a woman
from the daughters of Shiloh.

And you are to go to the land of Binyamin.

Judg. 21:22 And it will be that their fathers
or their brothers
will come to us to contend with us.
And we will say to them,
'Show favor to us for they themselves **nx**
because we did not take a wife for any of them in battle.
And you yourselves **nx** have not given to them this time,
being guilty of your oath.'

Judg. 21:23 And the children of Binyamin
did according to this.

And they took wives for their number
from those dancing whom they caught.

And they went.

And they returned to their inheritance.

And they rebuilt the cities themselves **nx**.

And they dwelt in them.

Judg. 21:24 And the children of Yisra'el
went from there at that time,
each man to his tribe and to his family.
And they went from there, each man to his inheritance.

Judg. 21:25 In those days there was no king in Yisra'el.
Each man did what was right in his own eyes.