

7. Judges - Sophetim

Version 1: 1-9-15

Chapter 1

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?"

1.2 And YAHWEH said,
"Yahudah is to go up.
Behold!
I have given
the land *itself* אָתָּה
into his hand."

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

1.4 And Yahudah went up.
And YAHWEH gave
the Kena'anites *themselves* אָתָּה
and the Perizzites
into their hand.
And they struck at Bezek
ten thousand men.

1.5 And they found Adoni-Bezek himself אָתָּה
at Bezek.
And they fought against him.
And they struck
the Kena'anites *themselves* אָתָּה
and the Perizzites *themselves*. אָתָּה

1.6 And Adoni-Bezek fled.
And they pursued him.
And they seized he himself. אָתָּה
And they chopped off
his thumbs *themselves* אָתָּה
and his big toes *themselves*. אָתָּה

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".

1.8 And the children of Yahudah
fought against Yerushalaim.
And they captured it *itself*. אָתָּה
And they struck it
with the mouth of the sword.
And they sent out fire upon
the city *itself*. אָתָּה

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.

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.

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, אָתָּה
and Ahiman *himself*, אָתָּה
and Talmi himself. אָתָּה

1.11 And they went from there
toward those dwelling at Debir.
And the name of Debir
was formerly Kiriath Sepher.

1.12 And Caleb said,
"Whoever strikes Kiriath Sepher itself אָתָּה
and captures it,
then I will give to him
Aksah herself, אָתָּה
my daughter,
for a wife."

Aksah means anklet

1.13 And Othni'el,
son of Kenaz,
Caleb's younger brother,
captured it.
And he gave to him
Aksah herself, אָתָּה
his daughter,
for a wife.

Othni'el means force of El.

1.14 And it was as she was going.
And she prodded him
to request the field
from her father *himself*. את
And she dismounted from upon the male ass.
And Caleb said to her,
"What is your desire?"

Literally the last line says "What is for you?"

1.15 And she said to him,
"Grant to me a blessing
because you have given to me
land in The Negev.
And give to me also springs of water."
And Caleb gave to her
the upper springs *themselves*. את
and the lower springs *themselves*. את

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*. את
into the Wilderness of Yahudah
which is on the south of Arad.
And they went and dwelt
with the people *themselves*. את
Arad means to sequester oneself; be a fugitive.

1.17 And Yahudah went
with Shim'on *himself*. את
his brother.
And they struck
the Kena'anites *themselves*. את
dwelling at Tzephath.
And they devoted to destruction
it *itself*. את
And they called the name *itself*
of the city *itself*. את Hormah.
Hormah means devoted.

1.18 And Yahudah captured
Azzah *itself*. את
and its border *itself*. את
and Ashkelon *itself*. את
and its border *itself*. את
and Ekron *itself*. את
and its border *itself*. את

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

1.19 And YAHWEH
was with Yahudah *itself*. את
And they occupied
the mountains *themselves*. את
because they were not able
to drive out those *themselves*. את
dwelling in the valley
because they had chariots of iron.

1.20 And they gave to Caleb
Hebron *itself*. את
according to what Moshe had said.

And he drove out from there
the three sons of Anak *themselves*. את

1.21 But the Yebusites *themselves*. את
dwelling in Yerushalaim
were not driven out
by the children of Binyamin.
And the Yebusites are dwelling with
the children of Binyamin *themselves*. את
in Yerushalaim until this day.
Yebusites means trodden ones.

1.22 And the household of Yoseph
also went up against Bet El.
And YAHWEH was with them.

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.

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

1.25 And he showed them
the entrance *itself*. את to the city.
And they struck the city *itself*. את
with the mouth of the sword.
But the man *himself*. את
and all his family *itself*. את
they sent away.

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.

1.27 And Menashe did not occupy
Bet She'an *itself*. את
and its villages *themselves*. את
and Ta'anak *itself*. את
and its villages *themselves*. את
and those dwelling in Dor *itself*. את
and its villages *themselves*. את
and those dwelling in Yible'am *itself*. את
and its villages *themselves*. את
and those dwelling in Megiddo *itself*. את
and its villages *themselves*. את
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.
Megiddo means rendezvous.

1.28 And it was when Yisra'el was strong.
And they put the Kena'anites *themselves*. את
into forced labor.

But drive them out,
they did not drive them out.

1.29 And Ephraim did not drive out
the Kena'anites *themselves*, אֵת
those dwelling in Gezer.
And the Kena'anites
dwelt in their midst at Gezer.

Gezer means something cut off; a portion.

1.30 Zebulun did not drive out
those *themselves* אֵת
dwelling at Kitron
or those *themselves* אֵת
dwelling at Nahalol.
And the Kena'anites
dwell in their midst.
And they are forced labor.

Kitron means fumigated.
Hahalol means run with a sparkle; flow.

1.31 Asher did not drive out
those *themselves* אֵת
dwelling at Akko
and those *themselves* אֵת
dwelling at Tzidon,
and Achlab *itself* אֵת
and Akzib *itself* אֵת
and Helbah *itself* אֵת
and Aphik *itself* אֵת
and Rehob *itself*. אֵת

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.

1.32 And the Asherites dwelt
in the midst of the Kena'anites,
dwelling in the land
because they did not drive them out.

1.33 Naphtali did not drive out
those *themselves* אֵת
dwelling at Bet Shemesh
and those *themselves* אֵת
dwelling at Bet Anath.
And they dwelt in the midst of the Kena'anites
dwelling in the land.
And 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.

1.34 And the Amorites pressed
the children of Dan *themselves* אֵת
into the mountains
because they would not allow them
to come down to the valley.

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.

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

2.1 And a messenger of YAHWEH
went up from Gilgal to Bokim.
And he said,
"I went up from Egypt
with *you yourselves*. אֵת
And I brought *you yourselves* אֵת
to the land
which I swore to your forefathers.
And I said,
'I will not break
My covenant with *you yourselves* אֵת
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.

2.2 And *you yourselves* אֵת
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?

2.3 And I also said,
'I will not drive out *they themselves* אֵת
from before *your faces*.
אֵת

If you do not do this.

And they will be toward you as adversaries.
And their elohim will be toward you as snares.' "

2.4 And it was as the messenger of YAHWEH
spoke *these words themselves* אֵת
to all the children of Yisra'el.
And the people lifted up
their voices themselves. אֵת
And they wept.

2.5 And they called the name of that place Bokim.
And they slaughtered there to YAHWEH.

2.6 And Yahoshua sent away
the people themselves. אֵת
And the children of Yisra'el went,
each to his inheritance,
to occupy *the land itself*. אֵת

2.7 And the people served
YAHWEH *Himself* אנ
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* אנ
which He had done for the sake of Yisra'el.

2.8 And Yahoshua, son of Nun,
the servant of YAHWEH,
died one hundred and ten years old.

2.9 And they buried *he himself* אנ
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.

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

2.11 And the children of Yisra'el
did that *itself* which was bad אנ
in the eyes of YAHWEH.
And they served the Ba'als *themselves*. אנ

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!

2.12 And they abandoned
YAHWEH *Himself*,
The Elohim of their forefathers,
The One who brought out
they *themselves* אנ
from the land of Egypt.
And they walked after other elohim
from the elohim of the people
who were all around them.
And they bowed down to them.
And they troubled
YAHWEH *Himself*. אנ

2.13 And they abandoned
YAHWEH *Himself*. אנ
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 chose how you will live. This is **NEVER** taken away from you! You **can**

choose to abandon YAHWEH, just like the Ysira'elites did.

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*. אנ
And He sold them
into the hands of their adversaires all around.
And they were not able to stand any longer
before the face of their adversaries.

2.15 In every going out
the hand of YAHWEH was against them
for the sake of harm
according to what YAHWEH had said,
and as YAHWEH had sworn to them.
And they were distressed greatly.

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.

2.17 But they also did not listen attentively
to their judges.
Indeed, they committed adultery after other elohim.
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.

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
from their groaning
before the face of those who afflicted them
and oppressed them.

2.19 And it was at the death of the judge
they turned back
and were walking more corruptly than their fathers,
following after other elohim
to serve them and bow down to them.
They did not cease from their actions
and from their harsh ways.

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* אנ
which I gave as direction to their fathers
and has not listened attentively to My voice
2.21 I also will no longer drive out
any from before them
from the nations

which Yahoshua left when he died
 2.22 for the purpose of testing by them
Yisra'el *itself* אָתָּה
 whether they will protect
the ways *themselves* of YAHWEH אָתָּה
 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 in the provision of free will. Each of us must CHOOSE what we will do in regard to His teachings.

2.23 And YAHWEH left
 those nations *themselves* אָתָּה
 by failing to drive them out quickly.
 And He did not give them
 into the hand of Yahoshua.

Chapter 3

3.1 And these are the nations
 which YAHWEH left
 for the sake of testing them,
Yisra'el *itself*, אָתָּה
everyone *themselves* אָתָּה
who had not known
all the battles *themselves* אָתָּה
 of Kena'an,

3.2 merely to teach knowledge
 to the generations
 of the children of Yis ra'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 Hivites who were dwelling
 in the mountains of The Lebanon,
 from the mountain of Ba'al Hermon
 as far as the Lebanon of Hamat.

3.4 And they were for the sake of testing
Yisra'el *itself* אָתָּה with them
 for the sake of knowing
 if they they would listen attentively
 to the precepts *themselves* אָתָּה
 of YAHWEH
 which He had given as direction
 to their fathers
 at the hand of Moshe.

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 Hivites,
 and the Yebusites.

3.6 And they took their daughters *themselves* אָתָּה
 for themselves for wives.
 And their daughters *themselves* אָתָּה
 they gave to to their sons.
 And they served their elohim *themselves*. אָתָּה

3.7 And the children of Yisra'el did
 harm *itself* אָתָּה
 in the eyes of YAHWEH!
 And they forgot YAHWEH *Himself* אָתָּה
 their Elohim.
 And they served the Ba'alim *themselves* אָתָּה
 and the Asherahs *themselves*. אָתָּה

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 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.

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'athayim *himself* אָתָּה
 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).

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*, אָתָּה
 son of Kenaz,
 Caleb'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.
 Caleb means to yelp or attack.

3.10 And the Divine Nature of YAHWEH
 was upon him.

And he judged Yisra'el *itself*. תנ
And went out to battle.
And YAHWEH gave into his hand
Kushan-Rish'athaim *himself*, תנ
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.

3.11 And the land was at rest forty years.
And Othni'el,
son of Kenaz,
died.

3.12 And again the children of Yisra'el
were doing harm
in the eyes of YAHWEH.
And YAHWEH
strengthened Eglon *himself*,
king of Mo'ab,
against Yisra'el,
on account of their doing
the harm *itself* תנ
in the eyes of YAHWEH.

3.13 And he gathered to him
the children of Ammon *themselves* תנ
and Amalek.
And he went and struck Yisra'el *itself*. תנ
And they occupied
of The City of Palms *itself*. תנ

3.14 And the children of Yisra'el
served Eglon *himself*, תנ
king of Mo'ab,
eighteen years.

3.15 And the children of Yisra'el
cried out to YAHWEH.
And YAHWEH
raised up a deliverer for them,
Ehud *himself*, תנ
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.

3.16 And Ehud made for himself a knife.
It was double-edged,
a cubit in length.
And he girded it *itself* תנ
under his long garment
on his right thigh.

3.17 And he brought near
the tribute *itself* תנ
to Eglon,
king of Mo'ab.
And Eglon was a very fat man.

3.18 And it was as he finished
bringing near the tribute *itself*. תנ
And he sent away
the people *themselves* תנ
bearing the tribute.

3.19 And he turned back
from the idols
that were at Gilgal *itself*. תנ
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.

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.

3.21 And Ehud stretched forth
his left hand *itself*. תנ
And he took the knife *itself* תנ
from his right thigh.
And he drove it into his belly.
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.

3.23 And Ehud went out to the porch.
And he shut the doors of the upper room behind him.
And he locked them.

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* תנ
in the cool upper room."

"covering his feet" is s euphemism for relieving himself.

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* תנ
and they opened.
And behold!
Their sovereign was lying down on the earth
dead.

3.26 And Ehud escaped
while they had agonized.

And he had passed over
beyond the idols themselves. תנ
And he escaped to Se'irah.
Se'irah means roughness.

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.

3.28 And he said to them,
"Follow after me
because YAHWEH
has given your adversaires themselves, תנ
the Mo'abites themselves, תנ
into your hands."
And they went down after him.
And they captured the fords themselves תנ
of The Yarden to Mo'ab.
And they did not permit any man
to pass over.

3.29 And they struck of Mo'ab itself תנ
at that time
about ten thousand men,
all robust,
and able men.
And not a man escaped.

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.

3.31 And after him was Shamgar,
son of Anath.
And he struck of the Philistines themselves תנ
six hundred men
with an ox goad.
And he also delivered Yisra'el.

Shamgar - meaning unknown.
Anath means one paying attention.

Chapter 4

4.1 And again the children of Yisra'el
did the hurtful in the eyes of YAHWEH.
And Ehud was dead.

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.
Harosshet Haggoyim means mechanical work of the
nations.

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 תנ
for twenty years.

4.4 And Deborah,
a woman prophetess,
wife of Lappidoth,
was judging Yisra'el itself תנ
at that time.

Deborah means the bee.
Lappidoth means to shine; a lamp or flame.

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.

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.

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

4.8 And Barak said to her,
"If you go with me then I will go.
And if you will not go with me
I will not go."

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." תנ

And Deborah went with Barak to Kedesh.

4.10 And Barak called
Zebulun himself תנ
and Naphtali himself תנ
to Kedesh.

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

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 pitched his tent
near the terebinth tree at Tsa'anayim
which is beside Kedesh *itself*. תנ

Heber means community.
Hobab means cherished.

4.12 And they told Sisera
that Barak,
son of Abino'am,
had gone up to Mount Tabor.

4.13 And Sisera called for
all his chariots *themselves*, תנ
nine hundred chariots of iron,
and all the people *themselves* תנ
who were his *himself* תנ
from Harosheth Haggoyim
to the wadi Kishon.

4.14 And Deborah said to Barak,
"Rise up!
Because this is the day
in which YAHWEH
has given Sisera *himself* תנ
into your hand!
Has not YAHWEH gone out before you?"
And Barak went down from Mount Tabor.
And ten thousand men were behind him.

4.15 And YAHWEH destroyed
Sisera *himself*, תנ
and all his chariots *themselves*, תנ
and all his assembly *itself* תנ
by the mouth of the sword
before the face of Barak.
And Sisera got down from his chariot.
And he fled on foot.

4.16 And Barak pursued after the chariots
and after the assembly
as far as Harosheth Haggoyim.
And all the encampment of Sisera
fell by the mouth of the sword.
Not a man remained.

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.

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.

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*. תנ
And she gave him a drink.
And she covered him.

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.' "

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

4.22 And behold!
Barak was pursuing Sisera *himself*. תנ
And Ya'el went out to meet him.
And she said to him,
"Come!
And see for yourself
the man *himself* תנ
whom you yourself תנ
are seeking."

And he went toward her.
And behold!
Sisera was lying dead
And the peg was in the side of his head.

4.23 And The Elohim
on that day
humiliated Yabin *himself*, תנ
king of Kena'an,
before the face of the children of Yisra'el.

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*, תנ
king of Kena'an.

Chapter 5

5.1 And on that day Deborah
and Barak,

son of Abino'am,
sang saying,
5.2 In freeing,
freedom for Yisra'el,
in spontaneity bless YAHWEH!

5.3 Listen attentively kings!
Hear leaders!
I myself to YAHWEH
I myself sing!
I sing to YAHWEH,
The Elohim of Yisra'el!

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.

5.5 The mountains flowed
from the presence of YAHWEH,
this Sinai,
at the presence of YAHWEH,
The Elohim of Yisra'el.

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
travelers tracks were winding.

5.7 Leadership ceased in Yisra'el!
It ceased until I, Deborah, arose,
a mother in Yisra'el.

5.8 They chose new elohim.
Then battle was at the gates!
Neither shield nor spear was seen
among forty thousand in Yisra'el.

5.9 My heart is to inscribe of Yisra'el
the volunteers among the people.
Bless YAHWEH!

5.10 You riding on white male asses,
you who sitting in long robes,
and you walking upon the road,
declare it!

5.11 From the noise of those dividing,
between 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!

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!

5.13 Then descended the surviving powerful
people of YAHWEH!
They went down as warriors!

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.

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 Reuben.
Great were the searchings of the heart.

5.16 Why did you sit among the sheepfolds?
To hear the bleatings of the flocks?
The divisions of Reuben
have great searchings of heart.

5.17 Gil'ad stayed beyond The Yarden.
And why did Dan remain on ships?
Asher sat at the seashore
and sat by his landing places.

5.18 Zebulun's people risked their lives
to the point of death,
and Naphtali on the heights of the field.

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.

5.20 From the skies they fought!
The stars from their courses
fought with Sisera.

5.21 The river Kishon swept them away,
that ancient river,
The River Kishon.
Walk on, my life, with strength!

5.22 Then hoofs of horses stomped
with the galloping,
galloping of his mighty ones.

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!'

5.24 Blessed among women is Ya'el,
wife of Heber,

the Kenite.
Among women in tents she is blessed!

5.25 He asked for water.
She gave milk.
In a bowl for nobles
she brought near curdled milk.

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.

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!

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?'

5.29 The wise mistresses responded.
She also answered herself.

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?'

5.31 Thus will perish
all Your adversaires, 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

6.1 And the children of Yisra'el
did harm in the eyes of YAHWEH.
And YAHWEH gave them
into the hand of Midyan
for seven years.

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 אֶת
which are in the mountains,
and the dens themselves, אֶת
and the strongholds themselves. אֶת

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.

6.4 And they encamped against them.
And they destroyed
the produce itself אֶת
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,

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
to destroy it.

6.6 And Yisra'el was greatly weakened
because of Midyan.,.
And the children of Yisra'el
cried out to YAHWEH.

6.7 And it was as the children of Yisra'el
cried out to YAHWEH because of Midyan.

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 אֶת
from Egypt.
And I brought out
you yourselves אֶת
from the house of bondage.
6.9 And I snatched you yourselves אֶת
from the hand of the Egyptians
and from the hand
of all who were oppressing you.

And I drove out
they themselves אֶת
from before your faces.
And I gave to you
their land itself. אֶת

6.10 And I said to you,
"I Myself am YAHWEH,
your Elohim!
You are not to revere
the elohim themselves אֶת
of the Amorites
in whose land
you yourselves אֶת
are dwelling!
But you have not listened attentively
to My voice!" ' "

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 to hide 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.

6.12 And the messenger of YAHWEH was seen by him. And he said to him, "YAHWEH is with you, valiant warrior!"

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

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* תנ 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 "translaed" 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.

6.15 And he said to Him, "My Sovereign, How am I to deliver Yisra'el *itself*? תנ Behold! My family is weak among Menashe. And I am the least in my father's household."

6.16 And *the messenger of YAHWEH* said to him, "Indeed, I will be with you! And you will strike the Midyanites *themselves* תנ as if one man."

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* תנ are speaking with me.

6.18 Please do not withdraw from here until I come to You. And I will bring out my gift *itself* תנ and set it down before Your face." And He said, "I will stay until you return."

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.

6.20 And the messenger of The Elohim said to him, "Take the flesh *itself* תנ and the matsah *itself* תנ and set them down by this rock. And the broth *itself* תנ pour out." And he did so.

6.21 And the Messenger of YAHWEH put forth the end of the staff *itself* תנ 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* תנ and the matsah *itself*. תנ

And the Messenger of YAHWEH went from his sight.

6.22 And Gid'on perceived that he was a messenger of YAHWEH. And Gid'on said, "Alas Sovereign YAHWEH, because I have seen a messenger of YAHWEH face to face!"

6.23 And YAHWEH said to him, "Shalom to you! Do not be afraid! You will not die!"

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.

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.

6.25 And it was the same night. And YAHWEH said to him, "Take the young bull itself אֶת־אֲנֹכִי which is your father's and the second bull of seven years. And you are to pull down the slaughter site itself אֶת־אֲנֹכִי of Ba'al which is your father's. And the Asherah itself אֶת־אֲשֵׁרָה that is beside it you are to cut down.

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 אֶת־אֲנֹכִי and you are to offer an olah with the wood of the Asherah which you cut down."

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 אֶת־בֵּית־אָבִיו and the men of the city themselves אֶת־אֲנֹכִי from doing it by day. And he did it by night.

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 אֶת־אֲנֹכִי was being offered on the slaughter site which was built.

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."

6.30 And the men of the city said to Yo'ash, "Bring out your son himself אֶת־בְּנִי. And he will be put to death because he has torn down the slaughter site itself אֶת־אֲנֹכִי of Ba'al, and because he has cut down the Asherah that was beside it."

6.31 And Yo'ash said to all who stood against him, "Would you yourself אֶת־אָנֹכִי contend for Ba'al? Can you yourself אֶת־אָנֹכִי save him? He himself אֶת־אָנֹכִי who contends for him, let him be put to death by morning! If he is an elohim let him contend for himself because his slaughter site itself אֶת־אֲנֹכִי has been torn down!"

6.32 And they called him on that day Yeruba'al saying, "He contends with Ba'al.", because he tore down his slaughter site itself אֶת־אֲנֹכִי.
Yeruba'al means Ba'al will contend.

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).

6.34 And the Divine Nature of YAHWEH clothed Gid'on himself אֶת־אָנֹכִי. 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 ut on a garment or clothe one.

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.

6.36 And Gid'on said to The Elohim,

"If You are delivering
Yisra'el *itself* אני
by my hand
according to what You have said,
6.37 behold,
I am establishing a fleece of wool *itself* אני
on the threshing floor.
If the dew is upon the fleece alone
and upon all the land it is dry
then I will know that You
will deliver Yisra'el *itself* אני
by my hand
according to what You have said."

6.38 And it was so.
And he rose up early in the morning.
And he pressed together the fleece *itself*. אני
And he drained dew from the fleece.
The bowl was full of water.

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."

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

7.1 And Yeruba'al rose up early,
that is Gid'on,
and all the people who were with
he *himself*. אני
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.

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

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.

7.4 And YAHWEH said to Gid'on,
"The people are still too many.
Bring down they *themselves* אני
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*.' אני
He is to go with
you *yourself*. אני
And all of whom I say to you,
'This one is not to go with you.'
He is not to go."

7.5 And he brought down
the people *themselves* אני
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* אני
from all who kneel down
on his knees to drink."

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.

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

7.8 And the people took food *itself* אני
in their hands
and their shofars *themselves*. אני
And all the rest of Yisra'el *itself* אני
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
because I have given it into your hand!

7.10 And if you are afraid
you *yourself* אני
are to go down,
you *yourself* אני
and Purah, your servant,
to the encampment.

Purah means foilage.

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.

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,
as the sand upon the seashore for abundance.

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."

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 אָתָּה
and all the encampment itself." אָתָּה

7.15 And it was as Gid'on
listened attentively to
the accounting itself אָתָּה
of the dream
and its interpretation itself. אָתָּה
And he prostrated himself.
And he returned
to the encampment of Yisra'el.
And he said,
"Get up,
because YAHWEH
has given into your hands
the encampment of Midyan itself!" אָתָּה

7.16 And he split
the three hundred men themselves אָתָּה
to three leaders.
And he gave a shofar
into the hands of all of them
and empty jars
and torches within the jars.

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 do likewise.
7.18 And I will blow on the shofar,
I and all who are with me myself. אָתָּה
And you are to blow on the shofar also,
you yourselves, אָתָּה
all round the entire camp.
And you are to say,
'For YAHWEH
and for Gid'on!' "

7.19 And Gid'on
and the hundred men
who were with he himself אָתָּה
came to the edge of the encampment
at the beginning of the middle watch.
The new watch itself אָתָּה
had just stood up.
And they blew on the shofars
and broke the jars
that were in their hands.

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!"

7.21 And each stood in his place
all around the encampment.
And all the encampment ran
And they cried out.
And they fled.

7.22 And the three hundred
blew the shofars.
And YAHWEH placed
the sword itself אָתָּה
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.

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.

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 אָתָּה
as far as Bet Barah
and The Yarden itself." אָתָּה
And all the men of Ephraim

were called together.
And they captured the waters *themselves* אֶת
as far as Bet Barah
and The Yarden *itself*. אֶת

7.25 And they captured
two chiefs of Midyan,
Oreb himself אֶת
and *Ze'eb himself*, אֶת
And they killed *Oreb himself* אֶת
at the rock of Oreb.
And *Ze'eb himself* אֶת
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

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* אֶת
with force.

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?"

8.3 The Elohim has given into your hands
the chiefs of Midyan *themselves*, אֶת
Oreb himself אֶת
and *Ze'eb himself*. אֶת
And what was I able to do like you?"
Then their anger against him subsided
when he had spoken these words.

8.4 And Gid'on
came to The Yarden,
passing over it,
and the three hundred men
who were with *he himself*, אֶת
weary and pursuing.

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."

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?"

8.7 And Gid'on said,
"Because of this
when YAHWEH has given
Zebah himself אֶת
and *Tzalmunna himself* אֶת

into my hand
then I will tear your flesh *itself* אֶת
with the thorns of the wilderness *themselves* אֶת
and with briars *themselves!*" אֶת

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* אֶת
according to what the men of Sukkot
had responded to him.

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!*" אֶת

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.

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*. אֶת
And the encampment was safe.

8.12 And Zebah and Tzalmunna fled.
And he pursued after them.
And he captured
the two kings of Midyan *themselves*, אֶת
Zebah himself אֶת
and *Tzalmunna himself*. אֶת
And all the encampment
shuddered with terror.

8.13 And Gid'on,
son of Yo'ash,
returned from the battle,
from the Ascent of Heres.

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* אֶת
and its elders *themselves*, אֶת
even seventy seven men.

8.15 And he came
to the men of Sukkot.
And he said,
"Behold!
Zebah and Tzalmunna,
about whom you reproached

me *myself* אָנֹכִי

saying,

'Are the hands of Zebah and Tzalmunna
now in your hand
that we should give bread to your men
who are weary?'

8.16 And he took

the elders of the city *themselves* אָנֹכִי

and thorns of the wilderness *themselves* אָנֹכִי

and briars *themselves* אָנֹכִי

and with them he taught a lesson to
the men of Sukkoth *themselves*. אָנֹכִי

8.17 And the tower of Penu'el *itself* אָנֹכִי

he tore down.

And he killed

the men of the city *themselves*. אָנֹכִי

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."

8.19 And he said,

"They were my brothers,
the sons of my mother.

As YAHWEH lives,
if you had let live

they themselves אָנֹכִי

I would not kill

you yourselves." אָנֹכִי

8.20 And he said to Yether,

his firstborn,

"Rise!

Kill *they themselves*!" אָנֹכִי

But the youth

would not draw his sword

because he was afraid

because he was still a youth.

Yether means an overhang; superior.

8.21 Then Zebah and Tzalmunna said,

"Rise!

You yourself אָנֹכִי

and encounter us.

Indeed as a man is
so also is his power."

And Gid'on arose.

And he killed Zebah *himself* אָנֹכִי

and Tzalmunna *himself*. אָנֹכִי

And he took

the crescent ornaments *themselves* אָנֹכִי

on the necks of their camels.

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."

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!"

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.

8.25 And they said,

"We will certainly give them."

And they spread out the garment *itself*. אָנֹכִי

And each man threw there

the rings from his booty.

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.

8.27 And Gid'on made it *itself* אָנֹכִי

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.

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.

8.29 And Yerubba'al,

son of Yo'ash,

went and dwelt in his own house.

8.30 And Gid'on

had seventy sons

who were his own offspring

because he had many wives.

8.31 And his concubine

who was in Shekem

also bore him a son.

And he gave him

the name Abimelek *itself*. אָנֹכִי

Abimelek means my father is king.

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.

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 elohim.

8.34 And the children of Yisra'el
did not take note of
YAHWEH Himself, תנ
their Elohim,
who had delivered they themselves תנ
from the hands of all their adversaries
from all around.

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

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,
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."

9.3 And his mother's brothers spoke
all these words themselves. תנ
And their heart stretched out
to follow Abimelek
because they said,
"He is our brother."

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.

9.5 And he went to his father's house at Ophrah.
And he killed his brothers themselves. תנ
the seventy sons of Yerubba'al,
on one stone.

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

Yotham means YAH is perfect.

9.6 And all the masters of Shekem
gathered together,
and all the household of Bet Millo.
And they went and caused
Abimelek himself תנ
to reign as king
beside the oak pillar
that was in Shekem.

9.7 And they told Yotham.
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!"

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 תנ
with which they honor
The Elohim and men
and go to waver above the trees?'

9.10 And the trees said to the fig tree,
'You yourself תנ
come reign over us!'

9.11 And the fig tree said to them,
'Shall I cease my sweetness itself תנ
and my good produce itself תנ
and go to waver above the trees?'

9.12 And the trees said to the vine,
'You yourself תנ
come reign over us!'

9.13 And the vine said to them,
'Shall I cease my new wine itself תנ
which cheers The Elohim and men
and go to waver above the trees?'

9.14 And all the trees
said to the bramble,
'You yourself תנ
come reign over us!'

9.15 And the bramble
said to the trees,
'If in truth you yourselves תנ
will anoint me myself תנ
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! תנ

9.16 And now if you have acted
in truth and in integrity
you have made Abimelek himself אָתָּה
to reign,
and if you have done goodness
with Yerubba'al and his household
and have treated him
as his hands did for you,
9.17 my father who fought for you.
And he risked his life itself אָתָּה
before you.
And he delivered you yourselves אָתָּה
from the hand of Midyan,
9.18 but you yourselves אָתָּה
have risen up
against my father's household today.
And you killed
his seventy sons themselves אָתָּה
on one stone.
And you caused to reign
Abimelek himself, אָתָּה
the son of his female slave,
over the masters of Shekem
because he is your brother.

9.19 If 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.

9.20 And if not
may fire come out from Abimelek
and consume
the masters of Shekem themselves אָתָּה
and the household of Bet Millo itself. אָתָּה
And may fire come out
from the masters of Shekem
and from the household of Bet Millo
and consume Abimelek himself! אָתָּה

9.21 And Yotham escaped.
And he fled.
And he went to Be'er.
And he settled there
away from the face
of Abimelek,
his brother.

9.22 And Abimelek had dominion
over Yisra'el
three years.

9.23 And The Elohim
sent an harmful vital essence
between Abimelek
and the masters of Shekem.
And the masters of Shekem
acted treacherously against Abimelek
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 אָתָּה
and upon the masters of Shekem
who aided he himself אָתָּה
for the sake of killing
his brothers themselves. אָתָּה

9.25 And the masters of Shekem
placed men in ambush
on the tops of the mountains.
And they robbed
everyone himself אָתָּה
who passed over by them
along that way.
And it was told to Abimelek.

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.

9.27 And they went out into the fields.
And they gathered their vineyards themselves. אָתָּה
And they trod them.
And they held a celebration.
And they went into the house
of their elohim.
And they ate and drank.
And they cursed Abimelek himself. אָתָּה

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, אָתָּה
the father of Shekem!
But why should we serve him?

Zebul means dwelling.
Hamor means a male ass.

9.29 And would to god
this people themselves אָתָּה
were in my hand!
Then I would turn away
Abimelek himself." אָתָּה
And he said to Abimelek,
"Increase your assembly and come out!"

9.30 And Zebul,
the governor of the city,
heard the words themselves אָתָּה
of Ga'al,
son of Ebed,
And his anger flared.

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 אָתָּה
against you.

9.32 And now get up by night
you yourself אָתָּה
and the people
who are with you yourself. אָתָּה
And lie in wait in the field.

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 אָתָּה
will come out toward you.
And you will do to them
as your hand finds to do.”

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.

9.35 And Ga'al,
son of Ebed,
went out and stood
in the entrance to the city gate.
And Abimelek
and the people who were with
he himself אָתָּה
got up from lying in wait.

9.36 And Ga'al saw the people themselves. אָתָּה
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 אָתָּה
you yourself אָתָּה
are seeing as men.”

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.”

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.”

9.39 And Ga'al went out
before the masters of Shekem.
And he fought Abimelek.
9.40 And Abimelek chased him.
And he fled before his face.
And many fell
as far as the entrance of the gate.

9.41 And Abimelek settled at Arumah.
And Zebul drove out Ga'al himself אָתָּה
and his kindred themselves אָתָּה
from dwelling at Shekem.

9.42 And it was the next day.
And the people went out into the field.
And they told Abimelek.

9.43 And he took the people themselves אָתָּה
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.

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.

9.45 And Abimelek fought against the city
all that day.
And he captured the city itself. אָתָּה
And the people themselves אָתָּה
who were in it
he killed.
And he tore down the city itself. אָתָּה
And he sowed it with salt.

9.46 And all the masters
of the tower of Shekem heard.
And they entered the high place
of the house of El Berit.

9.47 And Abimelek was told
that all the masters
of the tower of Shekem
were gathered together.

9.48 And Abimelek
went up to Mount Tzalmon,
he and all the people
who were with he himself. אָתָּה
And Abimelek took the axe itself אָתָּה
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.

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. אֵת

And all the men
of the tower of Shekem died,
about a thousand men and women.

9.50 Abimelek then went to Tebets.
And he encamped against Tebets.
And he captured it.

Tebets means whiteness.

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.

9.52 And Abimelek came to the tower.
And he fought against it.
And he approached the door of the tower
to burn it with fire.

9.53 And a certain woman
dropped an upper millstone
on the head of Abimelek.
And it broke in pieces
his skull itself. אֵת

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.

9.56 And The Elohim
returned the harm of Abimelek itself אֵת
which he had done to his father
by slaying his seventy brothers themselves. אֵת

9.57 And all the harm itself אֵת
of the men of Shekem
The Elohim returned
upon their own heads.
And the curse of Yotham,
son of Yerubba'al,
came upon them.

Chapter 10

10.1 And after Abimelek
there arose to deliver Yisra'el itself אֵת
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 ablast.
Dodo means loving.
Shamir means a thorn, prickly.

10.2 And he judged Yisra'el itself אֵת
twenty three years.
And he died and was buried in Shamir.

10.3 And after him arose Ya'ir,
a Gil'dite.
And he judged Yisra'el itself אֵת
twenty-two years.

Ya'ir means enlightener.

10.4 And he had thirty sons
riding on thirty young male asses.
And they had thirty towns for themselves.
For them they were called Havoth Yair
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.

10.6 And again the children of Yisra'el
did harm in the eyes of YAHWEH.
And they served the Ba'als themselves אֵת
and the Ashtoreths themselves, אֵת
and the elohim of Aram themselves, אֵת
and the elohim of Tzidon themselves, אֵת
and the elohim of Mo'ab themselves, אֵת
and the elohim
of the children of Ammon themselves, אֵת
and the elohim of the Philistines themselves. אֵת
And they abandoned YAHWEH
and did not serve Him.

The list of "elohim" (fale 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 אֵת in the text.

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.

10.8 And they crushed and oppressed
the children of Yisra'el themselves אֵת

in that year,
for eighteen years
all the children of Yisra'el *themselves* תנ
who were on the other side of The Yarden
in the land of the Amorites,
in Gil'ad.

10.9 And the children of Ammon
passed over *The Yarden itself* תנ
to fight against Yahudah,
and against Binyamin,
and against the house of Ephraim,
And Yisra'el had great distress.

10.10 And the children of Yisra'el
cried out to YAHWEH saying,
"We have offended against You
even because we
have both abandoned
our Elohim Himself תנ
and we have served
the Ba'als *themselves!*" תנ

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!!!!

10.11 And YAHWEH said
to the children of Yisra'el,
"Was it not from the Egyptians,
and from the Amorites,
and from the children of Ammon,
and from the Philistines,
that I delivered you?

10.12 And the Tzidonians,
and Amalek,
and Ma'on oppressed *you yourselves.* תנ
And you cried out to Me.
And I delivered *you yourselves* תנ
from their hand.

10.13 But *you yourselves* תנ
have abandoned *Me Myself!* תנ
And you have served other elohim!
For this reason
I will not again deliver
you yourselves! תנ

10.14 Go and cry out

to the elohim which you have chosen!
Let them deliver you
in your time of distress!"

10.15 And the children of Yisra'el
said to YAHWEH,
"We have offended!
Do to us,
You Yourself, תנ
according to all that is good in Your eyes!
However,
deliver us today,
please!"

chata - to miss the mark; generally to sin.
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!**

10.16 And they put away
the foreign elohim themselves תנ
from their midst.
And they served YAHWEH *Himself.* תנ
And His inner essence was grieved
with 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 essence" 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).

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.

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

11.1 And Yiphtah,
the Gil'adite,
was a valiant man of force.
But he was the son of an adulteress woman.
And Gil'ad gave birth to *Yiphtah himself.* תנ

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.* תנ
And they said to him,
"You will not have an inheritance
in the household of our father
because *you yourself* תנ

are the son
of another woman.”

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.

11.4 And it was after certain days.
And the children of Ammon
fought against Yisra'el.

11.5 And it was the children of Ammon
fought against Yisra'el.
And the elders of Gil'ad
went to bring Yiphtah himself תנ
from the land of Tob.

11.6 And they said to Yiphtah,
“Come and be for us a leader.
And we will fight
against the children of Ammon.”

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

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.”

11.9 And Yiphtah said
to the elders of Gilead,
“If you yourselves תנ
are returning me myself תנ
to fight against the children of Ammon
and YAHWEH gives
to me they themselves תנ
into my presence
I will be for you
for a leader!”

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.”

11.11 And Yiphtah went
with the elders of Gil'ad.
And the people established
he himself תנ

over them
as head and as captain.
And Yiphtah spoke
all his words themselves תנ
in the presence of YAHWEH
at Mitzpah.

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

11.13 And the king
of the children of Ammon
said to the messengers of Yiphtah,
“Because Yisra'eli took
my land itself תנ
as they came up from Egypt,
from the Arnon
and as far as the Yabbok,
and as far as The Yarden.
And now return it itself תנ
in peace.”

11.14 And Yiphtah again sent messengers
to the king of the children of Ammon.

11.15 And he said to him,
“Thus said Yiphtah,
‘Yisra'el did not take
the land of Mo'ab itself, תנ
nor the land itself תנ
of the children of Ammon.

11.16 Indeed, as they came up from Egypt
then Yisra'el walked through the wilderness
as far as the Sea of Reeds.
And they came to Kadesh.

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.

11.18 And they went through the wilderness.
And they went around
the land of Edom itself תנ
and the land of Mo'ab itself. תנ
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.

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."

11.20 But Sihon did not trust

Yisra'el *itself* אָתָּה

to pass over into his border.

And Sihon gathered together

all his people *themselves*. אָתָּה

And they encamped in Yahats.

And they fought with Yisra'el.

11.21 And YAHWEH,

The Elohim of Yisra'el,

gave Sihon *himself* אָתָּה

and all his people *themselves* אָתָּה

into the hand of Yisra'el.

And they struck them.

And Yisra'el occupied

all the land of the Amorites *themselves*. אָתָּה

the inhabitants of that land.

11.22 And they took possession of

all the border of the Amorites *themselves* אָתָּה

from Arnon to the Yabbok

and from the wilderness to The Yarden.

11.23 And now, YAHWEH,

The Elohim of Yisra'el,

has driven out

the Amorites *themselves*

from before the face of His people,

Yisra'el.

And would *you yourself* אָתָּה

occupy it?

11.24 Is it not

whatever itself אָתָּה

Kemosh,

your elohim,

gives you

it itself אָתָּה

you occupy?

And *everything itself* אָתָּה

which YAHWEH,

our Elohim,

drives out before us

it itself אָתָּה

we will occupy.

11.25 And now are *you yourself* אָתָּה

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?

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?

11.27 And I have not offended against you.

But *you yourself* אָתָּה

are doing harm to *me myself* אָתָּה

by fighting against me.

May YAHWEH,

The Judge,

judge today

between the children of Yisra'el

and the children of Ammon.' "

11.28 But the king

of the children of Ammon

did not listen attentively to the words

which Yiphtah sent him.

11.29 And the Divine Nature of YAHWEH
was upon Yiphtah.

And he passed over to Gil'ad *itself* אָתָּה

and to Menashe *itself*. אָתָּה

And he passed over to

Mitzpeh of Gil'ad *itself*. אָתָּה

And from Mitspeh of Gil'ad

he passed over to the children of Ammon.

11.30 And Yiphtah vowed a vow to YAHWEH.

And he said,

"If You give,

give the children of Ammon *themselves* אָתָּה

into my hands,

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

then 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.

11.32 And Yiphtah passed over

toward the children of Ammon

to fight against them.

And YAHWEH gave them

into his hands.

11.33 And he struck them

from Aro'er and 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.

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.

11.35 And it was as he saw her herself. את
And he tore his garments themselves. את
And he said,
"Alas my daughter!
You have caused me to sink
to sink very low.
And you yourself את
are among those afflicting me.
And I,
I have opened my mouth to YAHWEH.
And I am not able
to turn back."

11.36 And she said to him,
"My father,
if you have opened your mouth itself את
to YAHWEH.
Do to me
according to what has gone out of your mouth
since YAHWEH
has made vengeance for you
upon your adversaries,
the children of Ammon."

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."

11.38 And he said,
"Go!"
And he sent away she herself את
for two months.
And she went,
she and her companions.
And she wept over her virginity
on the mountains.

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 את
which he had vowed.
And she knew no man.

And it became a rule
in Yisra'el.
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

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
to fight with the children of Ammon
and did not call for us to go with you?
Your house we will burn over you with fire!"

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. את
But you did not deliver me myself את
from their hands.

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
to fight with me?"

12.4 And Yiphtah gathered together
all the men of Gil'ad themselves. את
And he fought Ephraim itself. את
And the men of Gil'ad
struck Ephraim itself את
because they had said,
"You yourselves. את
Gil'adites,
are refugees of Ephraim
in the midst of Ephraim,
in the midst of Menashe."

12.5 And Gil'ad captured
the crossing places themselves את
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 את
are an Ephraimite!"
And he said, "No."

12.6 And they said to him,
'Now say, Shibbolet!'"
And he would say, "Sibbolet,"
And he was not prepared
to pronounce correctly it itself. את
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.

12.7 And Yiphtah judged
Yisra'el itself את
six years.
And Yiphtah,
the Gil'adite,
died.

And he was buried
in one of the cities of Gil'ad.

12.8 And Ibtisan of Bet Lehem
judged Yisra'el *itself* אָנ
after him.

Ibtisan means splendid.

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* אָנ
seven years.

12.10 And Ibtisan died.
And he was buried at Bet Lehem.

12.11 And after him Eylon,
the Zebulunite,
judged Yisra'el *itself*. אָנ
And he judged Yisra'el *itself* אָנ
ten years.

Eylon means strength.

12.12 And Elyon,
the Zebulunite,
died.
And he was buried at Ayalon
in the land of Zebulun.

12.13 And after him, Abdon, son of Hillel,
the Pirathonite,
judged Yisra'el *itself*. אָנ

Abdon means servitude.
Hillel means praising El.

12.4 And he had forty sons
and thirty grandsons
riding on seventy young male asses.
And he judged Yisra'el *itself* אָנ
eight years.

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

13.1 And again the children of Yisra'el
did harm in the eyes of YAHWEH.
And YAHWEH gave them
into the hand of the Philistines
forty years.

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 given birth.

Tzorah means wasp.
Manoah means rest, quiet.

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

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
13.5 because 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* אָנ
from the hand of the Philistines."

13.6 And the woman came.
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* אָנ
he did not tell to me.

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
because the youth will be
a Nazirite to The Elohim
from the womb
until the day of his death.' "

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."

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.

13.10 And the woman hurried.
And she ran.
And she told her husband.
And said him,
"Behold!
He has been seen by me,
the man who came to me the other day!"

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 אָתָּךְ
the man who spoke to this woman?"
And He said,
"I myself am *he*."

13.12 And Manoah said,
"Now may your words come about!
What is to be the yong lad's regulation
and his actions?"

13.13 And the messenger of YAHWEH
said to Manoah,
"All that I said to the woman
she is to protect.

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."

13.15 And Manoah said
to the messenger of YAHWEH,
"Please let us detain you yourself אָתָּךְ
and prepare for you a young goat."

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.

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

13.18 And the messenger of YAHWEH
said to him,
"Why is this
that you ask My name?
It is even extraordinary."

13.19 And Manoah took
the young goat itself אָתָּךְ
and the gift offering itself אָתָּךְ
and he offered it up on the rock
to YAHWEH.
And He did an extraordinary act.
And Manoah and his wife saw it.

13.20 And it was with the going up of the flame
from upon the slaughter site to the skies.
And the messenger of YAHWEH
went up in the flame
of the slaughter site.

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

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.

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!"

13.23 But his wife said to him,
"If it pleased YAHWEH
to put us to death
He would not have accepted
from out hands
an olah and a gift offering.
And He would not have let us see
all these things themselves. אָתָּךְ
And at this time
He would not have let us hear
such as this!"

13.24 And the woman bore a son.
And she called his name itself אָתָּךְ
Shimshon.
And the child grew.
And YAHWEH blessed him.

Shimshon means sunlight. (Traditionally, Samson.)

13.25 And the Divine Nature of YAHWEH
began to agitate him
at Mahaneh Dan
between Tzor'ah and Eshta'ol.

Chapter 14

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.

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 אנת
for a wife."

14.3 And his father and mother said to him,
"Is there not
among the daughters of your brothers
and among all my people
a woman
that you yourself אנת
are going to take a wife
from the uncircumcised Philistines?"
And Shimshon said to his father,
"She herself אנת
you are to take for me
because she is pleasant in my eyes."

14.4 And his father and mother
did not know
that it was from YAHWEH
because He was seeking an occasion
to move against the Philistines.
And at that time the Philistines
were ruling in Yisra'el.

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.

14.6 And the Divine Nature of YAHWEH
came mightily upon him.
And he split it
like a young goat.
And nothing was in his hand.
But he did not make tell
to his father or his mother
what itself אנת
he had done.

14.7 And he went down and spoke to the woman.
And she was pleasing in the eyes of Shimshon.

14.8 And he returned after a time
to take her.
And he turned aside to see
the carcass itself אנת
of the lion.
And behold!
A swarm of bees
were in the carcass of the lion
and honey.

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.

14.10 And his father
went down to the woman.
And Shimshon made there a banquet
because thus did young men.

14.11 And it as they saw he himself. אנת
And they brought thirty companions.
And they were with he himself. אנת

14.12 And Shimshon said to them,
"I will put forth now
a riddle to you.
If you declare it,
declare it itself אנת
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.
14.13 And if you are not able
to declare it to me
then you yourselves אנת
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."

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.

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

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?”

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.

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 with my heifer
you would not have solved my riddle!”

14.19 And the Divine Nature of YAHWEH
came upon him mightily.
And he went down to Ashkelon.
And he struck from them
thirty men.
And took their spoils themselves. תנ
and gave the changes of *garments*
to those expounding the riddle.
And his anger flared up.
And he went up to his father’s house.

14.20 And Shimshon’s wife
became wife to his companion,
to his friend.

Chapter 15

15.1 And it was after some time
in the days of wheat harvest.
And Shimshon visited
his wife herself תנ
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.

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.”

15.3 And Shimshon said to them,
“This time I am innocent
against the Philistines

when I am doing harm against them!”

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.

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.

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 תנ
and gave her to his companion.”
Then the Philistines went up
and set on fire
she herself תנ
and her father himself תנ
with fire.

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.”

15.8 And he struck they themselves תנ
hip and thigh,
a great slaughter.
And he went down and dwelt
at the cleft of the Rock of Etam.
Etam means hawk ground.

15.9 And the Philistines then went up
and encamped in Yahudah.
And they pounded against Lehi.

15.10 And the men of Yahudah said,
“For what reason
have you come up against us?”
And they said,
“To bind Shimshon himself תנ
we have come up
to do to him
according to what he has done to us.”

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 against us?
And what is this
you have done this to us?”
And he said to them,

“According to what they did to me,
likewise I did to them.”

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*.” תנ

15.13 And they spoke to him saying,
“No, we will to 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.

15.14 He was coming to Lehi.
And the Philistines shouted
at meeting him.
And the Divine Nature of YAHWEH
came 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.

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.

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!”

15.17 And it was as he finished speaking.
And he threw the jawbone
from his hand.
And he called that place Ramath Lehi.

Ramath Lehi means height of the jawbone.

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

15.19 And The Elohim split
the hollow place *itself* תנ
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.

15.20 And he judged
Yisra'el *itself* תנ
in the days of the Philistines
twenty years.

Chapter 16

16.1 And Shimshon went to Azzah.
And he saw a woman there,
an adulteress.
And he went in to her.

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 kept silent all night saying
until daylight of the morning
and we will kill him.

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.

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.

16.5 And the leaders of the Philistines
went up up to her.
And they said to her,
“Entice he *himself!* תנ
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.”

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.”

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."

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.

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 תנן
like fire breaks flax twine
as it touches fire.
And they did not know
of his strength.

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."

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."

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.

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 תנן
of my head
with the loom."

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 תנן
and the web itself. תנן

16.15 And she said to him,
"How do you say, 'I love you,'

but your heart is not with
me myself? תנן
You have mocked me
these three times.
And you have not made known to me
where your great strength is."

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.

16.17 And he made known to her
all his heart itself. תנן
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."

16.18 And Delilah saw
that he had told her
all his heart itself. תנן
And she sent.
And she called for
the leaders of the Philistines saying,
"Come up once more
because for he has told me
all his heart itself. תנן
And the leaders of the Philistines
came up to her.
And they brought the silver
in their hands.

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

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.

16.21 And the Philistines seized him.
And they bore out
his eyes themselves. תנן
And they brought he himself תנן
down to Azzah.
And they bound him with brass.
And he was a grinder

in the house of the bound ones.

16.22 And the hair of his head
grew again
after it had been shaved.

16.23 And the leaders of the Philistines
gathered to offer
a great sacrifice to Dagon,
their elohim,
and to rejoice.
And they said,
"Our elohim has given
Shimshon himself, אֵת
our adversary,
into our hands!"

Dagon is the fish god.

16.24 And the people saw he himself, אֵת
And they boasted of their elohim
because they said,
"Our elohim has given into our hands
our adversary himself, אֵת
and destroyer of our land itself, אֵת
who killed many of us ourselves." אֵת

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, אֵת
to stand between the columns.

16.26 And Shimshon said
to the young man who held him by the hand,
"Let me rest, me myself, אֵת
And let me feel the columns themselves, אֵת
on which the house is established.
And I will lean on them."

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.

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!"

16.29 And Shimshon grasped
the two middle columns themselves, אֵת
on which the house was established.

And he leaned against them,
one on his right
and the other on his left.

16.30 And Shimshon said,
"Let me put to death my being
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.

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

Chapter 17

17.1 And there was a man
from the hill country of Ephraim
and His name was Mikayahu.

Mikayahu 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.

17.2 And he said to his mother,
"Eleven hundred pieces of silver
were taken from you.
And you yourself, אֵת, swore.
And also you said it in my ears.
Behold!
The silver is with me myself, אֵת
I myself took it."
And his mother said,
"Blessed is my son
by YAHWEH!"

17.3 And he returned
the eleven hundred pieces of silver themselves, אֵת
to his mother.
And his mother said,
"Consecrated,
consecrated was the silver itself, אֵת
to YAHWEH
from my hand
for my son
for making an idol,
even a molded image."
And now I give it back to you.

17.4 And he returned

the silver *itself* פָּנָה

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 Mikayahu.

17.5 And the man, Micayahu,
had a house of elohim.
And he made an ephod
and teraphim.
And he filled
the hands *themselves* פָּנָה
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 sholder garment worn by priests, and it is believed they were able to "prophesy" 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'.

17.6 In those days
there was no king in Yisra'el.
Everyone did what was right
in his own eyes.

17.7 And there was a boy
from Bet Lehem of Yahudah
from the famliy of Yahudah.
And he was a Levite.
And he was sojourning there.

17.8 And the man went out
from the city of Bet Lehem of Yahudah
to sojourn wherever he could find.
And he came to the mountains of Ephraim.
As far as the house of Micayahu
he made his way.

17.9 And Micayahu said to him,
"Where have you come from?"
And he said to him,
"I am a Levite
from Bet Lehem of Yahudah.
And I am going to sojourn
wherever I find."

17.10 And Micayahu 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.

17.11 And the Levite
agreed to dwell with

the man *himself*. פָּנָה

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

17.12 And Micayahu filled
the hands *themselves* פָּנָה
of the Levite.

And the young man became his priest.
And he was in the house of Micayahu.

17.13 And Micayahu said,
"Now I know that YAHWEH
will do well toward to me,
because I have a Levite for a priest!"

Chapter 18

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.

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* פָּנָה
and examine it.
And they said to them,
"Go!
Examine the land."
And they went
to the mountains of Ephraim,
to the house of Micayahu.
And they lodged there that night.

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

18.4 And he said to them,
"Thus and thus did Micayahu do for me.
And he hired me.
And I have become for him a priest."

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

18.6 And the priest said to them
to go in peace.
before the face of YAHWEH

on your path on which you go.

18.7 And the five men went.
And they came to Laish.
And they saw the people themselves תָּנִין
who were in its midst.
They were dwelling in safety,
within the regulations 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.

18.8 And they went to their brethren
at Tzor'ah and Eshta'ol.
And their brethren said to them,
"What do you yourselves say?" תָּנִין

18.9 And they said,
"Arise and let us go up against them
because we have seen
the land itself. תָּנִין
And behold!
It itself תָּנִין
is very good!
Be quiet!
Do not hesitate to go
for the sake of enter in
to occupy the land itself! תָּנִין

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."

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.

18.12 And they went up.
And they pitched their tents
at Kiriat Ye'arim in Yahudah.
For this reason
that place is called Mahaneh Dan
to this day.
Behold!
It is west of Kiriat Ye'arim.

18.13 And they passed over
from there to the mountains of Ephraim.
And they went to the house of Micayahu.

18.14 And the five men
who had gone to spy out
the land of Laish itself תָּנִין
responded.
And they said to their brethren,

"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."

18.15 And they turned aside there.
And they went to the house
of the young Levite man,
the house of Micayahu.
And they asked concerning his well being.

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.

18.17 And the five men
who had gone to spy out
the land itself תָּנִין
went in there.
And they took the idol itself תָּנִין
and the ephod itself, תָּנִין
and the teraphim themselves, תָּנִין
and the molded image itself. תָּנִין
And the priest stood
at the entrance of the gate
with the six hundred men
who were girded with weapons for battle.

18.18 And these went into Micayahu's house.
And they took the idol itself, תָּנִין
and the ephod itself, תָּנִין
and the teraphim themselves, תָּנִין
and the molded image itself. תָּנִין
And the priest said to them,
"What are you yourselves doing?" תָּנִין

This appears to be a copyist error, duplicating the previous verse.

18.19 And they said to him,
"Be silent!
Put your hand over your mouth!
And go 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?"

18.20 And the heart of the priest was happy.
And he took
the ephod itself תָּנִין
and the teraphim themselves, תָּנִין
and the carved image itself. תָּנִין
And he went in the midst of the people.

18.21 And they turned and went.
And they placed
the little ones themselves תָּנִין

and the livestock *themselves* תָּאֵלֶם
and the valuables *themselves* תָּאֵלֶם
in front of them.

18.22 They were far from the house of Micayahu.
And the men who were in the houses
near Micayahu's house
were called together.
And they caught up with
the children of Dan *themselves*. תָּאֵלֶם

18.23 And they called out
to the children of Dan.
And they turned around before them.
And they said to Micayahu,
"What is it for you,
that you have called these together?"

18.24 And he said,
"My elohim *themselves* תָּאֵלֶם
which I made
you have taken away
and the priest.
And you went.
And what is left any longer for me?
And what is this you say to me,
'What is it for you?'"

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!"

18.26 And the children of Dan
went on their way.
And when Micayahu saw
that they were stronger than him.
And he turned
and went back to his house.

18.27 And they took
what Micayahu had made *itself*, תָּאֵלֶם
and the priest *himself* תָּאֵלֶם
who was his.
And they went to Laish,
against a people
resting and secure.
And they struck *they themselves* תָּאֵלֶם
with the mouth of the sword.
And they burned *the city itself* תָּאֵלֶם
with fire.

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*. תָּאֵלֶם
And they settled there.

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.

18.30 And the children of Dan
set up for themselves
the idol *itself*. תָּאֵלֶם
And Yahanathan,
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.
Yahanathan means YAHWEH given.

18.31 And they set up for themselves
the idol *itself* תָּאֵלֶם
of Micayahu
which he had made
all the days that the house of The Elohim
was in Shiloh.

Chapter 19

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 Lehem of Yahudah.

19.2 And his concubine
committed adultery against him.
And she went from *he himself* תָּאֵלֶם
to her father's house
at Bet Lehem of Yahudah.
And she was there four months of days.

19.3 And the man rose up
and went after her
to speak 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.

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

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.”

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.”

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

19.8 And he rose up early in the morning
on the fifth day to go.
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.

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.”

19.10 But the man was not willing
to lodge that night.
And he stood up.
And he went.
And he came until he was opposite Yebus,
that is Yerushalaim.
And with him were
the two saddled male asses.
And his concubine was with him.

19.11 They were near Yebus.
And the day was 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.”

19.12 And 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.”

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.”

19.14 And they passed over.
And they went.
And the sun went down on them
near Gib’ah
which belongs to Binyamin.

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 פנ
into his house to lodge.

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 Gibeah.
But the men of the place
were Binyamites.

19.17 And he lifted up his eyes.
And he saw the wayfaring man himself פנ
in the square of the city.
And the old man said,
“Where are you going!
And from where have you come?”

19.18 And he said to him,
“We are passing over
from Bet Lehem of Yahudah
to the other side
of the mountains of Ephraim.
I am from there.
And I went to Bet Lehem of Yahudah.
And I am going to
the House of YAHWEH itself. פנ
And no man is receiving me
into his house.

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.”

19.20 And the old man said,
“Shalom to you!
Only let all your needs
be on me.
Only do not lodge
in the square.”

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.

19.22 And they were making glad
their hearts *themselves*. תנ
And behold!
Men of the city,
men of the sons of Bilya'al,
surrounded the house *itself*, תנ,
pounding on the door.
And they said to the man,
the owner of the house,
the old man saying,
"Bring out the man *himself* תנ
who came to your house
and that we know him carnally!"

Bily'al means without profit, worthless. This is often translated as 'Belial'.

19.23 And the man,
the owner of the house,
went out to them.
And he said to them,
"No, my brethren!
Please do no harm
after the man
who has come into my house!
Do not do
this foolishness *itself*! תנ

19.24 Behold!
Here is my virgin daughter
and the man's concubine.
I will bring out now
they *themselves*. תנ
And you may humiliate
they *themselves*. תנ
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.

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
she *herself*. תנ
And they maltreated her
all night until the morning.
And they sent her away
as the day came up.

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.

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.

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.

19.29 And he went to his house.
And he took a knife *itself*. תנ
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.

19.30 And was that 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 Egypt
until this day.
Consider it!
Take counsel concerning it!
And speak!"

Chapter 20

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

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.

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 harm happen?"

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.
20.5 And the masters of Gib'ah
rose up against me.
And they surrounded
the house itself הָבַיִת
at night for me myself אֵנִי
with the intent to kill me.
And my concubine they forced.
And she died.

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.

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

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!"

20.9 And now this is the word
that we will do to Gib'ah.
We will go against it by lot.

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,
to take food for the people
to prepare for their going
toward Gibeah in Binyamin
because of all the foolishness
they have done in Yisra'el."

20.11 And all the men of Yisra'el
were gathered against the city,
as one man,
companions.

20.12 And the tribes of Yisra'el
sent men through all the tribe of Binyamin saying,
"What is this harm
which has happened among you?"

20.13 And now give us
the men themselves, הָאֲנָשִׁים
the sons of Blya'al,
who are in Gib'ah.
And we will put them to death.
And we will consume harm
from Yisra'el!"

But the children of Binyamin
were not willing
to listen attentively

to the voice of their brethren,
the children of Yisra'el.

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.

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.

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.

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.

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
to battle against
the children of Binyamin?"
And YAHWEH said,
"Yahudah in the beginning."

20.19 And the children of Yisra'el
rose up in the morning.
And they encamped against Gib'ah.

20.20 And the men of Yisra'el
went out to battle with Binyamin.
And the men of Yisra'el
arranged they themselves הָאֲנָשִׁים
in battle array
to fight against them at Gib'ah.

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.

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.

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."

20.24 And the children of Yisra'el drew near to the children of Binyamin on the second day.

20.25 And Binyamin went out to meet them 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.

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.

20.27 And the children of Yisra'el inquired of YAHWEH.

The Chest of The Covenant of The Elohim was there in those days.

20.28 And Pinehas, 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!
Because tomorrow I will give them into your hand."

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 Gibeah

as at the other times.

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.

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."

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.

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.

20.35 And YAHWEH struck Binyamin *itself* כ before the face of Yisra'el.
And the children of Yisra'el destroyed among the Binyaminites on that day twenty five thousand one hundred men, all those drawing the sword.

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.

20.37 And the ambush hurried.
And they spread out against Gib'ah.
And the ambush drew out and struck the entire city *itself* כ with the mouth of the sword.

20.38 And they appointed a sign between the men of Yisra'el and the ambush.
And they were to make a great cloud of smoke

rise up from the city.

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."

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.

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.

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* חנ
in its midst.

20.43 They encircled
the Binyamites *themselves*. חנ
They pursued them.
With ease they trampled them down
as far as opposite of Gib'ah
toward the sunrise.

20.44 And there fell of Binyamin
eighteen thousand men.
All of these themselves חנ
were able men.

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.

20.46 And all who fell
from Binyamin that day
were twenty five thousand men
drawing the sword
All of these themselves חנ
were able men.

20.47 And they turned.
And they fled toward the wilderness
to the rock of Rimmon,
six hundred men.
And they stayed at the rock of Rimmon
four months.

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

Chapter 21

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."

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.

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?"

21.4 And it was on the morrow.
And the people rose early.
And they built a slaughter site there.
And they brought olahs
and shelem offerings.

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
toward YAHWEH?"
Indeed they was a great oath
concerning anyone
who had not come up
toward YAHWEH
at Mitzpah saying,
"Put to death,
he is to be put to death!"

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.

21.7 What shall we do
for wives for those remaining?
And we have sworn by YAHWEH
not to give to them our daughters
for wives?"

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.

21.9 And the people were numbered.
And behold!
There was not a man
from the inhabitants of Yabesh Gil'ad.

21.10 And the assembly sent there
twelve thousand sons of force.
And they charged
they themselves תנ saying,
"Go and strike
those dwelling at Yabesh Gil'ad themselves תנ
with the mouth of the sword;
even the women and the children.

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."

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 תנ
to the encampment at Shiloh
which is in the land of Kena'an.

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!"

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.

21.15 And the people were sorry for Binyamin
because YAHWEH
had made a breach
in the tribes of Yisra'el.

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?"

21.17 And they said,
"There is an inheritance
for the delivered of Binyamin.
And no tribe is to be eliminated
from Yisra'el.

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.'

21.19 And they said,
"Behold!
There is a yearly festival of YAHWEH
in 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."

21.20 And they charged
the children of Binyamin themselves תנ
saying,
"Go!
And lie in wait in the vineyards.

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.

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 תנ
because we did not take a wife
for any of them in battle.
And you yourselves תנ
have not given to them this time
being guilty of your oath.'

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. תנ
And they dwelt in them.

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.

21.25 In those days
there was no king in Yisra'el.
Each man did what was right
in his own eyes.