

## 8. 1 Samuel – Shemu’el

Version 1 - 1-23-16

### Chapter 1

1.1 And there was a certain man  
from Ramathaim Tzophim  
of the mountains of Ephraim.  
And his name was Elkanah,  
son of Yeroham,  
son of Elihu,  
son of Tohu,  
son of Tzuph,  
an Ephraimite.

Ramathaim Tzophim means high place of the  
watchers.  
Elkanah means El has obtained.  
Yeroham means compassionate.  
Elihu means El of him.  
Tohu means to depress; abase.  
Tzuph means honeycomb.

1.2 And he had two wives.  
The name of one was Hannah.  
And the name of the other was Peninnah.  
And Peninnah had children  
but Hannah had no children.

Hannah means favored.  
Peninnah means a pearl.

1.3 And this man  
went up from his city yearly  
to worship and to slaughter  
to YAHWEH of Assemblies  
at Shiloh.  
And there the two sons of Eli,  
Hophni and Pinehas,  
were the priests of YAHWEH.

Eli means lofty.  
Hophni means a fighter.  
Pinehas means mouth of a serpent.

1.4 And it was time.  
And Elkanah slaughtered.  
And he gave allotments  
to Peninnah his wife  
and to all her sons and daughters.

1.5 And to Hanna  
he gave one allotment also  
because he loved Hannah *herself*. פִּנְנָה  
But YAHWEH had shut up her womb.

1.6 And her rival troubled her greatly,  
also vexing her  
for the sake of agitating her  
because YAHWEH  
had shut up her womb.

1.7 And according to this she did  
year after year  
when she went up  
to the House of YAHWEH.

According to this she troubled her.  
And she wept.  
And she did not eat.

1.8 And Elkanah,  
her husband,  
said to her,  
“Hannah,  
why do you weep?  
Why do you not eat?  
And why is your heart broken?  
Am I not better to you than ten sons?”

1.9 And Hannah rose up  
after eating  
and after drinking  
at Shiloh.  
And Eli,  
the priest,  
was sitting on the seat  
beside the doorpost  
of The Temple of YAHWEH.

1.10 And she was bitter at life.  
And she prayed to YAHWEH.  
And she wept,  
she wept.

It's common practice in Hebrew to use a  
repeated word of phrase for emphasis. In  
most translations this is treated as  
"...greatly...". But it needs to be understood  
as an emphatic statement that amplifies the  
meaning of the terms used.

1.11 And she vowed a vow.  
And she said,  
“YAHWEH of Assemblies,  
if You would look,  
look upon the affliction  
of your female servant  
and take note of me  
and not ignore  
your female servant *herself*, פִּנְנָה  
and will give  
to your female servant seed,  
a male,  
then I will give him to YAHWEH  
all the days of his life.  
And no razor  
will come upon his head.

This is a Nazirite vow. It's the same as is  
seen with Shimshon (Samson). The uncut  
hair represented to the world the  
consecration of this male child to YAHWEH.

1.12 And it was  
as she kept on praying  
before the face of YAHWEH.  
And Eli was watching  
her mouth *itself*. פִּנְנָה

1.13 And Hannah was speaking

within her heart.  
Only her lips moved.  
And her voice was not heard.  
And Eli thought her to be intoxicated.

1.14 And Eli said to her,  
“until when will you be intoxicated?  
Put away  
your wine *itself* חַנּוּן  
from within you!”

1.15 But Hannah responded and said,  
“No, my sovereign!  
I am a woman  
sorrowful in my inner being.  
And wine and strong drink  
I have not drunk.  
But I have poured out  
my life *itself* חַנּוּן  
before the face of YAHWEH.  
1.16 Do not account  
your female servant *herself* חַנּוּן  
before your face  
as a daughter of worthlessness.  
Indeed from the abundance  
of my contemplation and vexation  
I have spoken until this point.”

1.17 And Eli responded.  
And he said,  
“Go in shalom.  
And the The Elohim of Yisra'el  
grant your petition *itself* חַנּוּן  
which you have requested from Him.”

**shalom** - safe, well, happy, friendly, also welfare, i.e. health, prosperity, peace. This term is very misunderstood by western minds. This is because it is "traditionally" translated as "peace". It means far more than this in the Hebrew culture. Ultimately it cover the entire well being of every aspect of one's life. It's often used as a greeting of blessing and well-wishing for the one you meet.

1.18 And she said,  
“May your female servant  
find favor in your eyes.”  
And the woman went on her way.  
And she ate.  
And her face was no longer sad.

1.19 And they rose up early in the morning.  
And they worshipped  
before the face of YAHWEH.  
And they returned.  
And they went to their house at Ramah.  
And Elkanah knew carnally  
Hannah *herself* חַנּוּן  
his wife.  
And YAHWEH took note of her.

1.20 And it was at the turning of days.

And Hannah conceived.  
And she bore a son.  
And she called  
his name *itself* חַנּוּן  
Shemu'el,  
“Because I have asked  
from YAHWEH.”  
Shemu'el means heard by El.

1.21 And the man Elkanah  
and all his household  
went up to slaughter to YAHWEH  
the yearly slaughtering *itself* חַנּוּן  
and his vow *itself*. חַנּוּן

1.22 But Hannah did not go up.  
Indeed she said to her husband,  
“Until the child is weaned,  
then I will bring him up.  
And he will be seen  
before the face YAHWEH *Himself*. חַנּוּן  
And he will remain there  
until time unseen.”

**olam** - properly, concealed, i.e. the vanishing point; generally time out of mind; eternity. This is another misunderstood term. In the Hebrew mind there were only two views of time, that which was past - and therefore known, and that which was yet to come - and therefore unknown. This term has in view the distant horizon and beyond, that which cannot be seen and therefore cannot be known. It is time beyond knowing. It's from this concept that the western mind has generally translated this as "forever", or "eternity".

1.23 And her husband,  
Elkanah,  
said to her,  
“Do what is good in your eyes.  
Stay until you have weaned  
he *himself*. חַנּוּן  
Only let YAHWEH establish  
His Word *itself*.” חַנּוּן  
And the woman stayed.  
And she nursed her son *himself* חַנּוּן  
until she had weaned  
he *himself*. חַנּוּן

1.24 And she went up  
with him whom she had weaned  
with three bulls  
and one ephah of flour  
and a skin of wine.  
And she brought him  
to the House of YAHWEH  
at Shiloh.  
And the boy was young.

1.25 And they slaughtered  
the bull *itself*. חַנּוּן

And they brought  
the child *himself* **PN**  
to Eli.

1.26 And she said to him,  
"My sovereign!  
As your being lives,  
my sovereign,  
I am the woman  
who stood with you  
in this *place*  
praying to YAHWEH.

**adown** - sovereign, controller - translated as lord, master, owner (traditionally).  
There was no king at this point. The head priest, often called the "High Priest", was in effect the sovereign of Yisra'el, acting as the representative of YAHWEH on earth.

1.27 For this boy I prayed.  
And YAHWEH has granted to me  
my *petition itself* **PN**

which I requested from Him.  
1.28 And I have caused him  
to be demanded for YAHWEH.  
All the days that he lives  
he will be demanded for YAHWEH.  
And he prostrated himself there  
toward YAHWEH.

**sha'al** - to inquire; by implication to request,; by extension to demand.  
This is an unusual use of this term in this verse. In verse 27 Hanna "requested" the boy from YAHWEH. Her vow was to give him to YAHWEH for the rest of his life. The unique use of the term here implies that she has granted YAHWEH the right to demand her fulfillment of her vow - by giving him to YAHWEH for all his days.

## Chapter 2

2.1 And Hannah prayed.  
And she said,  
"My heart jumps for joy  
in YAHWEH!  
My horn has been raised up  
by YAHWEH!  
My mouth is broadened  
over those hating me  
because I have been gladdened  
by Your deliverance!

2.2 None is set apart  
like YAHWEH!  
Indeed there is no one except You!  
And there is no rock  
like our Elohim!

2.3 Do not increase speech  
arrogantly,  
arrogantly,  
impudence going forth from your mouth.  
Indeed an El of knowledge

is YAHWEH  
and by Him deeds are weighed.

**el** - strength; as adjective, mighty, especially The Almighty (but used of any deity).  
Traditionally translated as "God". The plural form is elohim, which refers to the "mighty ones" or "gods" - also used for idols as false elohim.

2.4 A powerful bow is crushed.  
And those faltering  
are girded with strength.

2.5 The satisfied with food  
have been hired.  
And the hungry have ceased.  
Even the barren has given birth to seven.  
But she who has many children languishes.

2.6 YAHWEH puts to death  
and He makes alive.  
He brings down to the she'ol  
and He raises up.

**she'ol** - Hades or the world of the dead (as if a subterranean retreat).  
This is often translated as "the grave" but it seems to refer to the depths of the earth more than anything else.

2.7 YAHWEH causes to be poor  
and He causes to be rich.  
He causes to be brought low  
and He causes to be lifted up.

2.8 He raises the poor from the dust.  
The weak from the dunghill  
He causes to be high.  
The destitute he places with nobles.  
And a throne of honor  
He causes them to inherit.  
Indeed to YAHWEH belong  
the columns of the land.  
And He has established the earth upon them.

2.9 The feet of His kind ones  
He protects.  
But the morally wrong  
are silent in darkness.  
Indeed not with vigor  
does a man prevail.

**chasid** - properly, kind, i.e. pious.  
Traditionally translated as saint, holy one, etc.  
**rasha** - morally wrong, concretely, an (actively) bad person. Traditionally translated as "wicked".  
The use of "wicked" misses the point of moral error. It is this aspect of one's character that needs to be accurately identified.

2.10 YAHWEH breaks down His adversaries.  
Against him from the skies  
He thunders.

YAHWEH corrects the ends of the earth.  
And He gives strength to His king.  
And He exalts the horn  
of His anointed.”

*mashiyach* - anointed; specifically, The Messiah.

2.11 And Elkanah went to Ramah  
to his house.

And the boy served  
YAHWEH *Himself* אֵת  
before the face *itself* אֵת  
of Eli the priest.

2.12 And the sons of Eli  
were sons of Bilya'al.  
They did not know  
YAHWEH *Himself*. אֵת

2.13 And the regulation of the priests  
with the people *themselves* אֵת  
was for every man offering a slaughtering.  
And the servant of the priest  
came as the flesh was boiling.  
And a flesh hook  
with three prongs  
was in his hand.

If you ever wondered where the concept of the little red 'guy' with the three pronged fork in his hand came from consider this to be the source of that imagery.

2.14 And he thrust it  
into the basin, or kettle, or cauldron, or pot.  
All that the flesh hook brought up  
the priest took.  
According to this they did  
to all the Yisra'elites  
who were coming to Shiloh.

2.15 Also before the fat *itself* אֵת  
was offered up in smoke  
the priest's servant would come.  
And he said to the man slaughtering,  
“Give flesh for roasting  
to the priest  
and not flesh from boiling  
but raw.”

2.16 And the man would said to him,  
“An offering by smoke,  
an offering by smoke of the fat  
is on this day.  
Then take for yourself  
what your being desires.”  
But he would say to him,  
“Indeed give it now.  
And if not I will take it by force.”

2.17 And it was a very great offense  
for the men  
before the face of YAHWEH *itself* אֵת

because the men scorned  
the offering *itself* אֵת  
of YAHWEH.

2.18 And Shemu'el was serving  
before the face of YAHWEH *itself*, אֵת אֵת  
a boy being girded  
with a linen ephod.

2.19 And a small robe  
his mother made for him.  
And she brought it to him  
year by year  
as she went up  
with her husband *himself* אֵת  
to slaughter  
the yearly slaughtering *itself*. אֵת אֵת

2.20 And Eli blessed  
Elkanah *himself* אֵת  
and his wife *herself*. אֵת אֵת  
And he said,  
“YAHWEH grant for you  
offspring from this woman  
in place of the one  
she requested  
whom she gave to YAHWEH.”  
And they went to their home.

2.21 Indeed YAHWEH visited  
Hannah *herself*. אֵת  
And she conceived.  
And she gave birth to three sons  
and two daughters  
And the boy,  
Shemu'el,  
grew up before YAHWEH.

2.22 And Eli was very old.  
And he had heard  
everything *itself* אֵת  
that his sons were doing  
to all Yisra'el  
and how they were lying down (carnally)  
with the women *themselves* אֵת  
who were assembling  
at the entrance  
to The Tent of Appointment.

2.23 And he said to them,  
“Why are you doing  
according to words like these  
of which I am hearing,  
words *themselves*, אֵת  
from all the people *themselves*. אֵת אֵת

2.24 No, my sons!  
Indeed it is not a good report  
that I am hearing!  
You are making  
the people of YAHWEH

pass over *His teachings*.

2.25 If one man offends against another,  
then The Elohim will judge him.  
But if a man offends against YAHWEH  
who will intercede for him?"

But they did not listen attentively  
to the voice of their father  
because YAHWEH was inclined  
to put them to death.

2.26 And the boy,  
Shemu'el,  
went on.  
And he was growing.  
And he was good also  
with YAHWEH  
and also with men.

2.27 And a man of The Elohim  
came to Eli.  
And he said to him,  
"Thus said YAHWEH,  
'Reveal to you,  
did I not reveal Myself  
to the house of your father in Egypt  
in Pharaoh's house?"

2.28 And I chose he himself חנ  
from all the tribes of Yisra'el  
to be My priest,  
to offer upon My slaughter site,  
to burn incense,  
and to wear an ephod  
before My face.  
And gave to the house of your father  
all the offerings by fire themselves חנ  
of the children of Yisra'el.

2.29 Why do you kick  
against My slaughtering  
and My offering  
which I have directed  
in My Dwelling Place  
and you honor  
your sons themselves חנ  
above Me  
to make yourselves fat  
with the best  
of all the offerings of Yisra'el,  
My people?

2.30 For this reason  
the utterance of YAHWEH  
The Elohim of Yisra'el:  
'I said,  
I said that your household  
and the household of your father  
would walk before Me  
until eternity.'  
But now YAHWEH  
the utterance of YAHWEH:

'Far be it from Me!  
Indeed he who is honoring me  
I will honor.  
But he who is dishonoring Me  
I will dishonor!

*n'um* - an oracle.  
An oracle was considered to be a unique and  
extremely powerful utterance made by  
YAHWEH when He wished to convey a  
profound concept. The use of it here has dire  
implications.

2.31 Behold!  
The days are coming  
that I will cut off  
your arm itself חנ  
and the arm itself חנ  
of your father's household!  
An old man  
will not exist in your household.

2.32 And you will look intently  
at the distress of My Dwelling Place  
amidst all the good  
which The Elohim is doing  
for Yisra'el itself. חנ  
And there will not be an old man  
in your household  
all the days.

2.33 And a man  
whom I will not cut off  
from My slaughter site  
will consume your eyes themselves חנ  
and grieve your life itself. חנ  
And all the increase of your household  
will be put to death as men.

2.34 And this is the sign for you  
which is coming upon your two sons,  
upon Hophni and Pinhas.  
In one day  
they will both be put to death.

2.35 And I will raise up for Myself  
a trustworthy priest.  
According to what is in My heart  
and in My inner being  
he will do!  
And I will build him  
a trustworthy household.  
And he will walk  
before the face of My anointed  
all the days.

2.36 And it will be  
that all who remain  
in your household  
will come and prostrate themselves to him  
for a piece of silver  
and a cake of bread.  
And they will say,

"Please, put me  
in one of the offices of the priesthood  
for the sake of eating  
a piece of bread."

### Chapter 3

3.1 And the boy,  
Shemu'el,  
was serving  
YAHWEH Himself תנ

before the face of Eli.  
And the word of YAHWEH  
was precious in those days.  
No vision was breaking out.

3.2 And it was at that time.  
And Eli was lying down in his place.  
And his eyes had begun to obscure.  
He was not able to see.

3.3 And the lamp of The Elohim  
had not gone out.  
And Shemu'el was lying down  
in The Temple of YAHWEH  
where The Chest of The Elohim was.

**'aron** - a box. Traditionally translated as ark,  
chest, coffin.  
This is normally called "The Ark", "The Ark of  
The Covenant", etc. But it is **not** an ark in the  
normal sense of a "boat". It is very simply a  
box, a chest into which one places items.

3.4 And YAHWEH called  
to Shemu'el.  
And he said,  
"I am here!"

The last line literally says "Behold, me!" It's an  
idiom that means something like, "Yes, I am  
here!"

3.5 And he ran to Eli.  
And he said,  
"I am here  
for you called for me."  
But he said,  
"I did not call.  
Lie down again."  
And he went and laid down.

3.6 And YAHWEH again called,  
"Shemu'el!"  
And Shemu'el got up.  
And he went to Eli.  
And he said,  
"I am here  
because you called me."  
And he said,  
"No,  
I did not call you my son.  
Lie down again."

3.7 But Shemu'el

did not yet know  
YAHWEH Himself. תנ  
And the word of YAHWEH  
was not yet revealed to him.

3.8 And YAHWEH  
called Shemu'el again  
at the third time.  
And he got up.  
And he went to Eli.  
And he said,  
"I am here  
because you did call me."  
And Eli discerned  
that YAHWEH  
had called to the boy.

3.9 And Eli said to Shemu'el,  
"Go lie down!  
And it will be  
if He calls to you  
then you are to say,  
'Speak, YAHWEH,  
because Your servant  
is listening attentively!'"  
And Shemu'el went.  
And he laid down in his place.

3.10 And YAHWEH came.  
And He stationed Himself.  
And He called as at other times,  
"Shemu'el!  
Shemu'el!"  
And Shemu'el said,  
"Speak!  
Because Your servant  
is listening attentively."

3.11 And YAHWEH said to Shemu'el,  
"Behold!  
I am doing a word in Yisra'el  
at which all who are listening attentively  
will have both their ears tingle.

3.12 In that day  
I will establish against Eli  
all that I have spoken itself תנ  
against his household,  
beginning and ending.

3.13 And I have declared to him  
that I am judging,  
I Myself,  
his household itself תנ  
for eternity  
on account of the moral perversity  
which he knows  
because of his sons  
making themselves dishonorable.  
And he has not rebuked them.

3.14 And for this reason

I have sworn  
to the household of Eli  
that the moral perversity  
of the household of Eli  
will not be covered  
by slaughtering  
or grain offering  
for eternity.”

3.15 And Shemu'el lay down  
until the morning.  
And he opened  
the doors *themselves* תנ  
of the House of YAHWEH.  
And Shemu'el was afraid  
to declare the vision *itself* תנ  
to Eli.

3.16 And Eli called  
Shemu'el *himself*. תנ  
And he said,  
“Shemu'el, my son!”  
And he said,  
“I am here.”

3.17 And he said,  
“What is the word  
that He spoke to you?  
Please do not hide it from me.  
Thus may The Elohim  
do to you and more also  
if you hide a word from me  
of all the words  
that He spoke to you.”

3.18 And Shemu'el declared to him  
all the words *themselves*. תנ  
And he hid nothing from him.

And he said,  
“YAHWEH Himself  
will do what is good in His eyes.”

3.19 And Shemu'el grew up.  
And YAHWEH was with him.  
And he did not let  
any of His words  
fall to the ground.

3.20 And all Yisra'el knew,  
from Dan to Beersheba,  
that Shemu'el had been established  
as a prophet of YAHWEH.

3.21 And again YAHWEH  
was seen by him at Shiloh.  
Indeed YAHWEH revealed Himself  
to Shemu'el at Shiloh  
by the word of YAHWEH.

#### Chapter 4

4.1 And the word of Shemu'el

was to all Yisra'el.  
And Yisra'el went out to battle  
against the Philistines.  
And they pitched their tents  
beside Eben Ha'ezer  
while the Philistines  
pitched their tents  
at Aphek.

Eben Ha'ezer means stone of help.  
Aphek means fortress.

4.2 And the Philistines  
arranged themselves for battle  
against Yisra'el.  
And they engaged in battle.  
And Yisra'el was defeated  
before the Philistines.  
And they struck among the arrangement  
about four thousand men.

**'arak** - to set in a row, i.e. arrange, put in  
order.  
Tradition translates this as "battle array". But  
this is using the context to set the definition of  
the term, not allowing the term itself to stand  
on its own. Thus, arrangement is the more  
proper term.

4.3 And the people  
went to the encampment.  
And the elders of Yisra'el said,  
“Why were we  
defeated by YAHWEH today  
before the Philistines?  
Let us bring to us from Shiloh  
The Chest of the Covenant  
of YAHWEH *itself*. תנ  
And He will come among us.  
And He will deliver us  
from the hand of our adversaries.”

Notice the concept that YAHWEH was  
dwelling upon The Chest, physically. If we  
bring The Chest YAHWEH will be in our  
midst. This is a great misconception of how  
YAHWEH functions in our lives.

4.4 And the people sent to Shiloh.  
And they lifted up from there  
The Chest of The Covenant  
of YAHWEH of Assemblies *itself*, תנ  
dwelling with the cherubim.  
And the two sons of Eli were there  
with The Chest of The Covenant  
of The Elohim,  
Hophni and Pinhas.

4.5 And it was as  
The Chest of the Covenant of YAHWEH  
came into the encampment.  
And all Yisra'el  
cried out loudly,  
a great shout.  
And the ground shook.

4.6 And the Philistines heard  
the noise of the shout *itself*. תנ  
And they said,  
"What is the noise  
of this great shout  
in the encampment of the Hebrews?"  
And they recognized that  
The Chest of YAHWEH  
had come into the encampment.

4.7 And the Philistines were afraid.  
Indeed they said,  
"The Elohim  
has come into the encampment!"  
And they said,  
"Alas for us  
because it has not been like this  
yesterday or the day before.

4.8 Alas for us!  
Who will deliver us  
from the hand of these mighty elohim?  
These are the the elohim  
who struck the Egyptians themselves תנ  
with all the plagues  
in the wilderness.

**elohim** - gods in the ordinary sense, but also used of The God, YAHWEH.  
This is one of the places where carelessness in translation can lead to great confusion. For the Philistines this was seen as multiple gods. They were speaking from their own perspective, not that of Yisra'el. For them there was not "one God", there were many. It's the pagan view of the world that many still believe in.

4.9 Be strong and exist as men,  
you Philistines,  
lest you serve the Hebrews  
as they have served for you.  
Exist as men and fight!"

4.10 And the Philistines fought.  
And Yisra'el was defeated.  
And every man fled to his tent.  
And the blow was exceedingly great.  
And there fell of Yisra'el  
thirty thousand foot soldiers.

4.11 And The Chest of The Elohim  
was taken.  
And the two sons of Eli were killed,  
Hophni and Pinhas.

4.12 And a man of Binyamin  
ran from the arrangement.  
And he came to Shiloh that day.  
And his garments were torn.  
And soil was on his head.

4.13 And he came in.  
And behold!  
Eli was sitting on his seat

by the road watching  
because his heart was fearful  
concerning The Chest of The Elohim.  
And the man came in  
to declare it in the city.  
And he reported it.  
And all the city shrieked.

4.14 And Eli heard  
the noise of the shriek *itself*. תנ  
And he said,  
"What is the sound of this noise?"  
And the man hurried.  
And he came.  
And he declared it to Eli.

4.15 Now Eli was ninety eight years old.  
And his eyes stood *shut*.  
And he was not able to see.

4.16 And the man said to Eli,  
"I am the one  
coming from the arrangement.  
And I myself  
fled today from the arrangement."  
And he said,  
"What was the word,  
my son?"

4.17 And the herald responded.  
And he said,  
"Yisra'el has fled  
before the Philistines.  
And also there has been a great defeat  
among the people.  
And also your two sons have died,  
Hophni and Pinhas.  
And The Chest of The Elohim  
has been taken."

4.18 And it was as he made mention  
of The Chest of The Elohim itself. תנ  
And he fell from upon the seat  
backward behind it  
beside the gate.  
And his neck was broken.  
And he died,  
because the man was old  
and he was heavy.  
And he had judged Yisra'el itself תנ  
forty years.

4.19 And his daughter-in-law,  
Pinhas' wife,  
was pregnant,  
about to bear.  
And she heard  
the announcement *itself*. תנ  
concerning the taking of  
The Chest of The Elohim  
and that her father-in-law  
and her husband had died.



And she gave birth  
because her pains came upon her.

4.20 And it was at the time of her death.  
And the women standing by her  
said to her,  
"Do not be afraid  
because you have given birth to a son."  
But she did not respond.  
And she did not set her heart to it.

4.21 And she called the child ly'kabod saying,  
"The splendor has been stripped away  
from Yisra'el!"  
concerning the taking of  
The Chest of The Elohim  
and concerning her father-in-law  
and her husband.  
ly'kabod means no splendor.

4.22 And she said,  
"The splendor  
has been stripped away from Yisra'el  
because The Chest of The Elohim  
has been taken."

## Chapter 5

5.1 And the Philistines took  
The Chest of The Elohim *itself*. אֵת  
And they brought it  
from Eben Ha'ezer to Ashdod.

5.2 And the Philistines took  
The Chest of The Elohim *itself*. אֵת  
And they brought it *itself* אֵת  
into the house of Dagon.  
And they established it *itself* אֵת  
beside Dagon.

5.3 And early in the morning  
on the next day  
the Ashdodites arose.  
And behold!  
Dagon had fallen on its face to the ground  
before The Chest of YAHWEH.  
And they took Dagon *itself*. אֵת  
And they returned it *itself* אֵת  
to its place.

Note: The reference to Dagon is neuter. It is not a "he", it is an "it", a thing, not a "god", not a living thing.

5.4 And early in the morning  
of the next day.  
And behold!  
Dagon had fallen on its face to the ground  
before The Chest of YAHWEH.  
Ad the head of Dagon  
and both its palms  
were cut off on the threshold.  
Only Dagon remained of it.  
5.5 For this reason

the priests of Dagon  
and all who come into  
the house of Dagon  
do not walk  
upon the threshold of Dagon in Ashdod  
until this day.

5.6 And the hand of YAHWEH  
was heavy against the Ashdodites.  
And He devastated them.  
And He struck  
they *themselves* אֵת  
with tumors,  
Ashdod *itself* אֵת  
and its territories *themselves*. אֵת

The tumors are also referred to as emroids.  
We'd know them better as hemorrhoids.

5.7 And the men of Ashdod saw  
that it was so.  
And they said,  
"The Chest of the The Elohim of Yisra'el  
is not to remain with us  
because His hand has been severe  
upon us  
and upon Dagon our elohim."

5.8 And they sent.  
And they gathered to them  
all the leaders  
of the Philistines *themselves*. אֵת  
And they said,  
"What do we do concerning  
The Chest of the The Elohim of Yisra'el?"  
And they said,  
"The Chest of the The Elohim of Yisra'el  
will go to Gath."  
And they moved  
The Chest of the The Elohim of Yisra'el.

5.9 And it was after they moved  
it *itself*. אֵת  
And the hand of YAHWEH  
was against the city  
with a very great confusion.  
And He struck the men *themselves* אֵת  
of the city  
from the least to the greatest.  
And tumors broke out on them.

5.10 And they sent  
The Chest of The Elohim *itself* אֵת  
to Ekron.  
And it was as The Chest of The Elohim  
came to Ekron.  
And the Ekronites shrieked saying,  
"They have moved  
The Chest of  
The The Elohim of Yisra'el *itself* אֵת  
to us to kill us  
and our people *themselves!*" אֵת

5.11 And they sent.  
And they gathered  
all the leaders of the Philistines *themselves*. את  
And they said,  
"Send away  
The Chest of the The Elohim of Yisra'el *itself*. את  
And return it to its own place.  
And it will not kill us *ourselves* את  
and our people *themselves*." את  
because there was a deadly confusion  
throughout the entire the city.  
The hand of The Elohim  
was very heavy there.

5.12 And the men who did not die  
were struck with tumors.  
And the cry of the city  
went up to the skies.

## Chapter 6

6.1 And The Chest of YAHWEH  
was in the domain of the Philistines  
seven months.

6.2 And the Philistines called  
for priests and diviners saying,  
"What are we to do with  
The Chest of YAHWEH?  
Discern for us  
into what place we are to send it."

6.3 And they said,  
"When you send away  
The Chest *itself* את  
of the The Elohim of Yisra'el  
you are not to send it *itself* את  
without something.  
Indeed you are to return it,  
return it with a liability offering.  
Then you will be healed.  
And it will be known to you  
why His hand  
has not been turned aside from you."

6.4 And they said,  
"What is the liability offering,  
the liability offering offering  
which we are to return to Him?"  
And they said,  
"The number of the leaders of the Philistines.  
Five golden tumors  
and five golden mice  
because the same pestilence  
was upon all of you  
and upon your leaders.

6.5 And you are to make  
likenesses of your tumors  
and likenesses of you mice  
that are corrupting  
the land *itself*. את

And you are to give honor  
to the The Elohim of Yisra'el.  
Perhaps He will lighten  
His hand *itself* את  
from upon you,  
from upon your elohim,  
and from upon your land.

6.6 And why do you burden  
your hearts *themselves* את  
as the Egyptians and Pharaoh  
burdened their hearts *themselves* את  
according to how He dealt with them?  
And they sent them away.  
And they went.

6.7 And now take and make  
a new cart  
and two milk cows  
which have not come under the yoke.  
And hitch the cows *themselves* את  
to the cart.  
And return their calves home  
from behind them.

6.8 And you are to take  
The Chest of YAHWEH *itself*. את  
And you are to set it *itself* את  
on the cart.  
And you are to put  
all the objects of the gold *themselves* את  
which you are returning to Him  
as a liability offering  
in a box beside it.  
And you are to send away  
it *itself*. את  
And it will go.

6.9 And you are to observe.  
If it goes the way to its own border,  
goes up to Bet Shemesh,  
He has done to us  
this great harm *itself*. את  
And if not  
then we will know  
that it was not His hand  
that struck against us.  
A chance event  
has existed for us."

6.10 And the men did according to this.  
And they took two milk cows.  
And they hitched them to the cart.  
And their calves *themselves* את  
they shut up at home.

6.11 And they placed  
The Chest of YAHWEH *itself* את  
on the cart.  
and the box *itself* את  
and the golden mice *themselves* את

and the likenesses of  
their tumors *themselves*. תת

6.12 And the cows  
went straight on the road  
upon the way to Bet Shemesh,  
along the one highway.  
And they were bellowing.  
And they did not turn aside,  
right or left.  
And the leaders of the Philistines  
walked behind them  
as far as the border of Bet Shemesh.

6.13 And Bet Shemesh  
was reaping their wheat harvest in the valley.  
And they lifted up  
their eyes *themselves*. תת  
And they saw The Chest *itself*. תת  
And they rejoiced to see it.

Given that this was the wheat harvest we can ascertain that this was perhaps at the time of Shavuot (Pentecost).

6.14 And the cart  
went into the field of Yahoshua  
of Bet Shemesh.  
And it stood there.  
And there was a large stone.  
And they split  
the wood of the cart *itself*. תת  
And the cows *themselves* תת  
they offered up  
as an olah to YAHWEH.

**olah** - a step; usually a holocaust (as going up in smoke).  
This refers to the ascent of the smoke of what's traditionally translated as "the burnt offering". It was an offering of total consumption. Everything was turned into smoke. It indicated a total surrender to YAHWEH.

6.15 And the Levites lowered  
The Chest of YAHWEH *itself* תת  
and the box *itself* תת  
that was with it *itself* תת  
in which were the objects of gold.  
And they placed them  
on the large stone.  
And the men of Bet Shemesh  
sent up olahs.  
And they slaughtered sacrifices  
on that day  
to YAHWEH.

6.16 And the five leaders of the Philistines  
saw it.  
And they returned to Ekron  
on that day.

6.17 And these are the golden tumors

which the Philistines returned  
as a liability offering to YAHWEH;  
one for Ashdod,  
one for Azzah,  
one for Ashqelon,  
one for Gath,  
one for Ekron.

6.18 And the golden mice  
according to the number  
of all the cities of the Philistines  
of the five leaders,  
both walled cities  
and country villages,  
even as far as the great meadow  
in which had come to rest upon it  
The Chest of YAHWEH *itself*. תת  
To this day they are in  
the field of Yahoshua  
of Bet Shemesh.

6.19 And He struck  
against the men of Bet Shemesh  
because they had looked into  
The Chest of YAHWEH.  
He struck among the people  
seventy men of fifty thousand.  
And the people mourned  
because YAHWEH  
struck among the people  
with a great blow.

6.20 And the men of Bet Shemesh said,  
"Who is able to stand  
before the face of  
YAHWEH,  
The Elohim,  
this set apart One?  
And to whom will He go up  
from upon us?"

6.21 And they sent messengers  
to the inhabitants of Kiryat Ye'arim saying,  
The Philistines have returned again  
The Chest of YAHWEH *itself*.  
Come down!  
Take it up to you!"

## Chapter 7

7.1 And the men of Kiryat Ye'arim came.  
And they lifted up  
The Chest of YAHWEH *itself*. תת  
And they came with  
it *itself* תת  
to the house of Abinadab  
on the hill.  
And they consecrated El'azar,  
his son,  
for the sake of protecting  
The Chest of YAHWEH *itself*. תת

Abinadab means father of generosity.  
El'azar means El is helper.

7.2 And it was from that day  
The Chest remained  
at Kiryat Ye'arim.  
And it was many days.  
And it was twenty years.  
And all the house of Yisra'el  
lamented after YAHWEH.

7.3 And Shemu'el spoke  
to all the house of Yisra'el saying,  
"If with all your hearts  
you yourselves אנת  
will return to YAHWEH  
and turn away  
the foreign elohim themselves אנת  
and the Ashtaroth  
from the midst of you  
and you establish your hearts  
toward YAHWEH,  
and serve Him only,  
then He will deliver you yourselves אנת  
from the hand of the Philistines."

7.4 And the children of Yisra'el  
turned away from  
the Ba'als themselves אנת  
and the Ashtaroth themselves. אנת  
And they served only  
YAHWEH Himself. אנת

7.5 And Shemu'el said,  
"Gather all Yisra'el itself אנת  
to Mitzpah.  
And I will intercede over you  
to YAHWEH."

7.6 And they gathered to Mitzpah.  
And they drew water.  
And they poured it out  
before the face of YAHWEH.  
And they fasted on that day.  
And they said there,  
"We have offended  
against YAHWEH."  
And Shemu'el judged  
the children of Yisra'el themselves אנת  
at Mitzpah.

**chata** - to miss the mark; to sin.  
Missing the mark is tied to the Hebrew  
concept of aiming at a target. The target is  
"doing the will of YAHWEH". to 'miss the  
mark' is to fail to DO the will of YAHWEH.  
This results in an offense against YAHWEH -  
for which there is a penalty, proscribed in The  
Garden of Eden, namely DEATH!. To offend  
YAHWEH is to create an obligation, a debt,  
that you owe to Him. It's from this that we end  
up with the concept of a "sin debt". But we  
are never able, on our own, to repay that  
debt. Our only hope lies in YAHWEH. And He  
has provided the means for "redemption"  
from that debt in His Promised Messiah.

7.7 And the Philistines heard  
that the children of Yisra'el  
had gathered together at Mitzpah.  
And the leaders of the Philistines  
went up toward Yisra'el.  
And the children of Yisra'el heard.  
And were afraid  
before the face of the Philistines.

7.8 And the children of Yisra'el  
said to Shemu'el,  
"Do not cease  
to cry out to YAHWEH,  
our Elohim,  
that He will deliver us  
from the hand of the Philistines."

7.9 And Shemu'el took  
one sucking lamb.  
And he offered it up  
as a whole olah  
to YAHWEH.  
And Shemu'el  
cried out to YAHWEH  
on behalf of Yisra'el.  
And YAHWEH responded to him.

7.10 And Shemu'el  
was offering up the olah.  
And the Philistines drew near  
to battle against Yisra'el.  
And YAHWEH thundered  
with a great sound  
on that day  
over the Philistines.  
And He disturbed them.  
And they were defeated  
before the face of Yisra'el.

7.11 And the men of Yisra'el  
went out from Mitzpah.  
And they pursued  
the Philistines themselves. אנת  
And they struck them  
as far as below Bet Kar.

7.12 And Shemu'el took one stone.  
And he set it up  
between Mitzpah and Shen.  
And called its name itself אנת  
Eben Ha'ezer.  
And he said,  
"As far as this  
YAHWEH has helped us."

7.13 And the Philistines  
were humiliated.  
And they did not again come  
into the border of Yisra'el.  
And the hand of YAHWEH  
was against the Philistines  
all the days of Shemu'el.

7.14 And the cities  
which the Philistines had taken  
from Yisra'el itself פָּנִים  
were returned to Yisra'el,  
from Ekron to Gath.  
And the borders of Yisra'el themselves פָּנִים  
were snatched away  
from the hands of the Philistines.  
And there was peace between Yisra'el  
and the Amorites.

7.15 And Shemu'el judged  
Yisra'el itself פָּנִים  
all the days of his life.

7.16 And he walked from year to year.  
And he circled around  
to Bet El,  
and to Gilgal,  
and to Mitzpah.  
And he judged Yisra'el itself פָּנִים  
at all these places themselves. פָּנִים

7.17 And he returned to Ramah  
because his home was there.  
And there he judged  
Yisra'el itself. פָּנִים  
And there he built  
a slaughter site to YAHWEH.

### Chapter 8

8.1 And it was when Shemu'el was old.  
And he placed his sons themselves פָּנִים  
as rulers for Yisra'el.

8.2 And the name of his firstborn was Yo'el.  
And the name of his second Abiyah,  
judges in Beersheba.

Yo'el means YAHWEH is El. Abiyah means my father is YAH.
---

8.3 But his sons  
did not walk in his ways.  
And they turned away  
after the unjust gain.  
And they accepted bribes.  
And they turned away judgment.

8.4 And all the elders of Yisra'el  
gathered together.  
And they came to Shemu'el at Ramah.

8.5 and said to him,  
"Behold!  
You yourself פָּנִים are old.  
And your sons do not walk in your ways.  
Now place for us a king  
for the sake of judging us  
like all the nations."

8.6 But the word was bad

in the eyes of Shemu'el  
according to what they said,  
"Give to us a king  
to judge us."  
And Shemu'el prayed to YAHWEH.

8.7 And YAHWEH said to Shemu'el,  
"Listen attentively  
to the voice of the people  
according to everything  
they say to you.  
Indeed it is not you yourself פָּנִים  
they have spurned.  
Indeed it is I Myself פָּנִים  
they have spurned  
from reigning over them!

8.8 According to all the actions  
which they have done  
since the day I brought up  
they themselves פָּנִים  
from Egypt  
and until this day,  
even abandoning Me  
and serving other elohim,  
according to this  
they are also doing to you.

8.9 And now  
listen attentively to their voice.  
However,  
testify,  
testify against them.  
And declare to them  
the regulations of the king  
who is to reign over them."

8.10 And Shemu'el spoke  
all the words of YAHWEH Himself פָּנִים  
to the people asking he himself פָּנִים  
for a king.

8.11 And he said,  
"This is the regulations  
of the king  
who will reign over you.  
Your sons themselves פָּנִים  
he will take.  
And he will place them  
on his own chariots,  
and as his horsemen.  
And they will run  
in front of his chariots.

8.12 And he will place  
captains over his thousands  
and captains over his fifties.  
And they will plow his ground,  
and reap his harvest,  
and make his implements for war  
and implements for his chariots.

8.13 And your daughters themselves אַתְּ  
he is will take for perfumers,  
and cooks,  
and bakers.

8.14 And the best of  
your fields themselves, אַתְּ  
and your vineyards themselves, אַתְּ  
and your olives  
he is will take.  
And he will give them  
to his servants.

8.15 And of your seed  
and of your vineyards  
a tenth *he will take*.  
And he will give it  
to his officers  
and to his servants.

8.16 And your male servants themselves אַתְּ  
and your female servants themselves אַתְּ  
and your best young men themselves אַתְּ  
and your male asses themselves אַתְּ  
he will take.  
And he will use them  
for his own tasks.

8.17 A tenth of your sheep he will take.  
And you yourselves אַתְּ  
will be his servants.

8.18 And you will cry out  
on that day  
from before the face of your king  
whom you have chosen for yourselves.,  
But YAHWEH  
will not respond to you yourselves אַתְּ  
on that day.”

8.19 But the people  
refused to listen attentively  
to the voice of Shemu'el.  
And they said,  
“Not if a king is over us!  
8.20 Then we will also be  
like all the nations.  
And our king  
will judge us.  
And he will go out before us.  
And he will fight  
our battles themselves.” אַתְּ

8.21 And Shemu'el listened attentively to  
all the words themselves אַתְּ  
of the people.  
And he spoke them  
in the ears of YAHWEH.

8.22 And YAHWEH said to Shemu'el,  
“Listen attentively to their voice.

And cause a king to reign over them.”  
And Shemu'el said  
to the men of Yisra'el,  
“Each man is to go to his city.”

## Chapter 9

9.1 And there was a man from Binyamin.  
And his name was Kish,  
son of Abi'el,  
son of Tzeror,  
son of Bekorath,  
son of Aphyiah,  
son of a Binyamite man  
a mighty man of force.

Kish means a bow.  
Abi'el means El is my father.  
Tzeror means a parcel.  
Bekorat means firstborn.  
Aphyiah means breeze.

9.2 And he had a son  
whose name was Sha'ul,  
a choice man  
and pleasing.  
And there was not  
a more pleasing man than he,  
from the shoulders and upward  
taller than all the people.

Sha'ul means asked.

9.3 And the male asses of Kish,  
father of Sha'ul,  
had wandered away.  
And Kish said to his son Sha'ul,  
“Please take,  
you yourself, אַתְּ  
one of the servants themselves. אַתְּ  
And arise.  
Go search for  
the male asses themselves.” אַתְּ

9.4 And he passed over  
into the mountains of Ephraim.  
And they passed over  
into the land of Shalishah.  
But they were not found.  
And they passed over  
into the land of Sha'alim,  
and nothing.  
And he passed over  
into the land of the Binyamites.  
But they were not found.

Shalishah means triple land.  
Sha'alim means foxes.

9.5 And they went  
into the land of Tzuph.  
And Sha'ul said to his servant  
who was with him,  
“Come!  
Let us return  
lest my father

stops caring about the male asses  
and is anxious about us.”

9.6 And he said to him,  
“Behold!  
There is a man of The Elohim  
in this city.  
And the man is honored.  
All that he says comes,  
it comes.  
Now let us go there.  
Perhaps he will declare to us  
the way *itself* אנ  
which we are to go upon.”

9.7 And Sha’ul said to his servant,  
“And behold!  
We will go.  
But what will we bring the man?  
because the food is gone  
from our bags  
and there is not a gift  
to bring to the man of The Elohim.  
What do we *ourselves* אנ have?”

9.8 And again the servant  
responded to Sha’ul *himself*. אנ  
And he said,  
“Behold!  
I have in my hand  
one fourth of a shekel of silver.  
And I will give it  
to the man of The Elohim.  
And he will declare to us  
our way *itself*.” אנ

9.9 (Formerly in Yisra’el  
thus a man spoke  
as he went to inquire of The Elohim,  
“Come, and we will go to the seer.”  
because the prophet of today  
was formerly called a seer.)

9.10 And Sha’ul said to his servant, “  
Your word is good.  
Come, we will go.”  
And they went to the city  
where the man of The Elohim was.

9.11 They were going up  
to the high place of the city.  
And they found some young girls  
going out to draw water.  
And said to them,  
“Does the seer exist in this place?”

9.12 And they responded  
to they *themselves*. אנ  
And they said,  
“Behold!  
He is ahead of you.  
Hurry now

because he came to this city today  
because there is a sacrifice today  
for the people  
at the high place.

9.13 As you go into the city  
in this manner you will find  
he *himself* אנ  
before he goes up  
to the high place to eat.  
Indeed the people do not eat  
until he comes,  
for he blesses the sacrifice.  
After that they who are invited will eat.  
And now go up  
because you will find he *himself* אנ  
about this time,  
he *himself*.” אנ

9.14 And they went up to the city.  
They were coming into the city.  
And behold!  
Shemu’el was coming out toward them  
to go up to the high place.

9.15 And YAHWEH had revealed  
in the ear of Shemu’el *itself* אנ  
one day before Sha’ul came saying,  
9.16 “At this time tomorrow  
I will send to you a man  
from the land of Binyamin.  
And you are to anoint him leader  
over My people,  
Yisra’el.  
And he will deliver  
My people *themselves* אנ  
from the hand of the Philistines  
because I have seen  
My people *themselves*. אנ  
Indeed their cry has come to Me.”

**nagid** - a commander (as occupying the front), civil, military or religious. This term has unique significance among the Hebrews. It's used in connection with the coming Messiah. It holds a position of supreme respect and admiration.

9.17 And Shemu’el  
saw Sha’ul *himself*. אנ  
And YAHWEH said to him,  
“**Behold the man**  
of whom spoke to you!  
This one is to restrain  
among My people.”

The phrase "behold the man" is most likely familiar with you. It's of particular interest here because of its link to the **nagid**, a term that connects to The Messiah, just as this phrase also does. Sha'ul is YAHWEH's Chosen Leader for His people. Perhaps you can grasp the significance.

9.18 And Sha'ul came near  
to Shemu'el *himself* תנ  
at the gate.  
And he said,  
"Please declare to me,  
where is the house of the seer?"

9.19 And Shemu'el responded  
to Sha'ul *himself*. תנ  
And he said,  
"I am the seer.  
Go up before me  
to the high place  
And you are to eat with me today.  
And I will send you away tomorrow.  
And all that is in your heart  
I will declare to to you.

9.20 And concerning your male asses  
that wandered away three days ago,  
do not set *your heart itself* תנ  
concerning them  
because they have been found.  
And for whom  
is all the delight of Yisra'el?  
Is it not on you  
and on all your father's house?"

9.21 And Sha'ul responded.  
And he said,  
"Am I not a son of Binyamin,  
from the least of the tribes of Yisra'el.  
And my family is the smallest  
of all the families  
of the tribe of Binyamin?  
And why do you speak to me  
according to this?"

9.22 And Shemu'el took  
Sha'ul *himself* תנ  
and his servant *himself* תנ  
and he brought them into the room.  
And he gave to them a place  
at the head of those who were invited.  
And there were about thirty men.

9.23 And Shemu'el said to the cook,  
"Bring *the portion itself* תנ  
which I gave you,  
which I said to you.  
"Set *it itself* תנ  
beside you."

9.24 And the cook  
raised up *the thigh itself* תנ  
*and what was on it.*  
And placed it before Sha'ul.  
And Shemu'el said,  
"Behold!  
That which was reserved.  
has been placed before you.

Eat it because  
for this appointed time  
it has been kept for you  
for the sake of speaking  
to the people I have invited.  
And Sha'ul ate with Shemu'el  
on that day itself.

9.25 And they went down  
from the high place  
into the city.  
And Shemu'el spoke with Sha'ul  
on the roof.

9.26 And they rose early.  
And it was about the dawning of the day.  
And Shemu'el  
called to Sha'ul on the roof saying,  
"Get up!  
And I will send you away."  
And Sha'ul got up.  
And both of them went outside,  
he and Shemu'el.

9.27 As they were going down  
to the edge of the city.  
And Shemu'el said to Sha'ul,  
"Say to the servant,  
'Pass over before us.'  
And he passed over..  
"But *you yourself* תנ  
stand here a while.  
And I will let you hear  
*the word itself* תנ  
of The Elohim."

## Chapter 10

10.1 And Shemu'el took  
*the flask of oil itself*. תנ  
And he poured it on his head.  
And he kissed him.  
And he said,  
"Is it not because YAHWEH  
has anointed you leader  
over His inheritance?"

Most translations merge phrases into long sentences. The Hebrew tends to separate each idea into its own statement. This adds emphasis to each specific act of the text.

10.2 When you leave today  
from along side of me  
then you will find two men  
by the tomb of Rachel  
in the territory of Binyamin  
at Tseltsah.  
And they will say to you,  
'The male asses have been found  
which you went to search for.  
And behold!  
Your father has left  
the matters ithemselves



of the male asses  
and he is anxious  
concerning you saying,  
"What am I to do  
concerning my son?"'

**Tseltah** means clear shade.

10.3 And you are to pass by from there.  
And you are to go  
as far as the oak of Tabor.  
And you will find there  
three men going up  
to The Elohim at Bet El.  
One will be carrying  
three young goats.  
Another will be carrying  
three loaves of bread,  
And another will be carrying  
a skin of wine.

The specifics of verses like this reveal to us that there is no detail of our lives that is so insignificant that YAHWEH is not able to use them for His purposes.

10.4 And they will inquire of you  
concerning your welfare.  
And they will give to you  
two loaves of bread.  
And you are to accept it  
from their hands.

10.5 After that you are to go  
to the hill of The Elohim  
where there is a garrison  
of the Philistines.  
And it will be as you  
come there to the city  
that you will meet a group of prophets  
coming down from the high place  
And before them will be  
a stringed instrument,  
and a tambourine,  
and a flute,  
and a harp before them.  
And they will be prophesying.

**naba** - speak or sing by inspiration; prophecy.  
This is NOT the normal understanding of prophesying which is typically considered to be foretelling the future. That is NOT the purpose of prophecy. Rather, it is **speaking the word of YAHWEH** as it has been given to you by Him. It has to do with **educating** people concerning His will, not predicting the future.

10.6 And the Divine Nature of YAHWEH  
will come mightily upon you.  
And you will prophesy with them.  
And you will be transformed  
into another *kind of* man.

**ruach** - wind; by resemblance breath.  
**Incorrectly** translated in most cases as

"spirit". There was **never** a concept of "spirit" in Hebrew thought. That is a Greek concept. It has no place in a Hebrew text!  
The literal sense would be the breath of YAHWEH. If you consider the creation of Adam it will help you conceptualize this. YAHWEH **breathed into him the breath of life**. That was, as near as we can discern, the Divine Nature being placed in the newly created human being. What's far too often referred to as "The Holy Spirit" is **not** a separate "person" at all, but is the very nature, the inner essence, of YAHWEH Himself!  
Sha'ul was going to be transformed into "another man". He was going to be given The Divine Nature of YAHWEH! This is virtually identical with The New Birth. In Sha'ul's case it was only for him because he had been chosen by YAHWEH to **be His representative leader of His people, Yisra'el!!!**

10.7 And it will be  
as these signs *themselves* **PN**  
come to you  
you are to do for yourself  
what your hand finds  
because The Elohim is with you.

10.8 And you are to go down  
before me to Gilgal.  
And behold!  
I am coming down to you  
for the sake of offering up olahs  
and sacrifices of shelem.  
Seven days you are to wait  
until I come to you!  
And I will make known to you  
what *itself* **PN**  
you are to do."

**shelem** - properly, requittal (pay back), i.e. a (voluntary) sacrifice of thanks.  
This is traditionally translated as "peace offering". It is more properly a free will offering of thanksgiving.

10.9 And it was as he had turned his back  
to go from Shemu'el.  
And The Elohim  
transformed for him  
a different heart.  
And all these signs *themselves* **PN**  
came about on that day.

In New Covenant terms Sha'ul was transformed in his heart. He was "changed" into a "new man". This is virtually identical with the new birth that was taught by YAHUSHUA, The Messiah. (His name was **never** "Jesus").

10.10 And they came there to the hill.  
And behold!  
A group of prophets met him.  
And the Divine Nature of The Elohim

came mightily upon him.  
And he prophesied among them.

10.11 And it was  
everyone that knew him  
yesterday and the day before.  
And they saw.  
And behold!  
The people of prophets were prophesying.  
And the people said to each other,  
"What is this that has happened  
to the son of Kish?  
Is Sha'ul among the prophets?"

10.12 And a man there responded.  
And he said,  
"And who is their father?"  
For this reason it became a proverb,  
"Is Sha'ul also among the prophets?"

10.13 And he finished prophesying.  
And he went to the high place.

10.14 And the uncle of Sha'ul  
said to him and to his servant,  
"Where did you go?"  
And he said,  
"To search for  
the male asses *themselves*. תנ  
And we saw they were nowhere.  
And we went to Shemu'el."

10.5 And the uncle of Sha'ul said,  
"Declare to me now  
what Shemu'el said to you."

10.16 And Sha'ul said to his uncle,  
"He declared,  
declared to us  
that the male asses  
had been found."  
But of the word of the kingdom *itself* תנ  
he did not declare to him  
what Shemu'el had said.

10.17 And Shemu'el called together  
the people *themselves* תנ  
to YAHWEH at Mitzpah.

10.18 And he said to the children of Yisra'el,  
"Thus said YAHWEH,  
the The Elohim of Yisra'el.  
'I brought up  
Yisra'el *itself* תנ  
out of Egypt.  
And I delivered you *yourselves* תנ  
from the hand of the Egyptians  
and from the hand of every kingdom,  
those who were oppressing  
you *yourselves*.' תנ

10.19 But you *yourselves* תנ  
have spurned  
your Elohim *Himself*, תנ  
He who is your deliverer  
out of all your harms  
and your troubles!  
And you have said to Him,  
'Indeed a king  
is to be placed over us!'  
And now station yourselves  
before the face of YAHWEH  
by your tribes  
and by your families!"

10.20 And Shemu'el brought near  
all the tribes of Yisra'el *themselves*. תנ  
And the tribe of Binyamin was caught.

10.21 And he brought near  
the tribe of Binyamin *itself* תנ  
by their families.  
And the family of Matri was caught.  
And Sha'ul,  
son of Kish,  
was caught.  
And they sought him  
But he was not found.  
Matri means rainy.

10.22 And they inquired again  
with YAHWEH.  
"Has the man come here yet?"  
And YAHWEH said,  
"Behold!  
He is hiding  
beside the equipment."

10.23 And they ran.  
And they brought him from there.  
And he stood  
among the people.  
And he was taller  
than all of the people  
from his shoulders and upwards.

10.24 And Shemu'el said  
to all the people,  
"Do you see him  
whom YAHWEH  
has selected as His?  
Indeed there is no one like him  
among all the people?"  
And all the people shouted.  
And they said,  
"May the king live!"

10.25 And Shemu'el spoke to the people  
the regulations of the kingdom.  
And he wrote it in a document.  
And he set it down  
before the face of YAHWEH.  
And Shemu'el sent away

all the people themselves,  
each man to his house.

10.26 And Sha'ul also  
went to his house,  
to Gib'ah.  
And able men went with him  
whose hearts The Elohim had touched.

10.27 But the sons of worthlessness said,  
"How can this one deliver us?"  
And they held him in contempt.  
And brought him no gifts.  
But he was silent.

### Chapter 11

11.1 And Nahash the Ammonite  
went up and encamped  
against Yabesh Gil'ad.  
And all the men of Yabesh  
said to Nahash,  
"Cut a covenant with us  
and we will serve you."

Nahash means serpent.

11.2 And Nahash the Ammonite  
said to them,  
"According to this  
I will cut a covenant with you.  
According to boring out  
all your right eyes.  
And I will place disgrace  
upon all Yisra'el."

11.3 And the elders of Yabesh  
said to him,  
"Give us a break  
for seven days.  
And we will send messengers  
into all the borders of Yisra'el.  
And if no one is delivering  
us ourselves תנ  
then we will come out to you."

11.4 And the messengers went  
to Gib'ah of Sha'ul.  
And they spoke the words  
in the ears of the people.  
And all the people  
lifted up their voices themsleves. תנ  
And they wept.

11.5 And behold!  
Sha'ul was coming behind the herd  
from the field.  
And Sha'ul said,  
"What is with the people?"  
because they were weeping.  
And they reported to him  
the words themselves תנ  
of the men of Yabesh.

11.6 And The Divine Nature of The Elohim  
came mightily upon Sha'ul  
as he was hearing  
these words themsleves. תנ  
And his anger flared up exceedingly.

11.7 And he took a yoke of oxen.  
And he dismembered them.  
And he sent them  
into all the territory of Yisra'el  
by the hands of messengers saying,  
"Whoever does not go out  
behind Sha'ul  
and behind Shemu'el  
thus will be done to his oxen."  
And the fear of YAHWEH  
fell upon the people.  
And they came out as one man.

11.8 And he numbered them at Bezek.  
And the children of Yisra'el  
were three hundred thousand.  
And the men of Yahudah thirty thousand.

11.9 And they said  
to the messengers who came,  
"According to this  
say to the men of Yabesh Gil'ad,  
'Tomorrow there will be  
a rescue for you  
as the sun is hot.'"  
And the messengers went.  
And they informed the men of Yabesh.  
And they rejoiced.

11.10 And the men of Yabesh said,  
"Tomorrow we will come out to you.  
And you can do to us  
whatever seems good to you."

11.11 And it was the next day.  
And Sha'ul placed  
the people themselves תנ  
into three companies.  
And they went  
into the midst of the assembly  
at the morning watch.  
And they struck  
the Ammonites themselves תנ  
until the heat of the day.  
And it was those remaining.  
And they were scattered.  
And no two of them remained together.

11.12 And the people said to Shemu'el,  
"Who said,  
'Will Sha'ul reign over us?'  
Bring the men.  
And we will put them to death."

11.13 But Sha'ul said,  
"No man will be put to death this day

because today  
YAHWEH has made a deliverance  
in Yisra'el."

11.14 And Shemu'el said  
to the people,  
"Come!  
And we will go to Gilgal.  
And we will renew the kingdom there."

11.15 And all the people  
went to Gilgal.  
And there they caused to reign  
Sha'ul *himself* אֵת  
before the face of YAHWEH  
at Gilgal.  
And there they slaughtered there  
sacrifices of shelem  
before the face of YAHWEH.  
And Sha'ul rejoiced there,  
and all the men of Yisra'el exceedingly.

### Chapter 12

12.1 And Shemu'el said to all Yisra'el,  
"Behold!  
I have listened attentively  
to your voice  
in all that you said to me.  
And I have caused a king  
to reign over you.

12.2 And now behold!  
The king is walking before you.  
And I myself am old and gray.  
And behold!  
My sons are with *you yourselves*. אֵת  
And I myself have walked before you  
from my youth until this day.

12.3 Behold!  
Respond against me  
in front of YAHWEH  
and in front of His anointed.  
Whose *ox itself* אֵת  
have I taken?  
And whose male ass have I taken?  
And *who himself* אֵת  
have I crushed?  
And from whose hand  
have I received any bribe  
and blinded my eyes with it?  
Then I will restore it to you."

12.4 And they said,  
"You have not oppressed us.  
And you have not crushed us.  
And you have not taken any bribe  
from anyone's hand."

12.5 So he said to them,  
"YAHWEH is witness against you.  
And His anointed is witness today

that you have not found anything in my hand."  
And they answered,  
"He is witness."

12.6 And Shemu'el said to the people,  
"It is YAHWEH  
who made Moshe *himself* אֵת  
and Aharon *himself* אֵת  
and who brought up  
*your fathers themselves* אֵת  
from the land of Egypt.

12.7 And now station yourselves.  
And I will judge *you yourselves* אֵת  
before the face of YAHWEH  
by all the right actions *themselves* אֵת  
of YAHWEH  
which He did with *you yourselves* אֵת  
and with *your fathers themselves*. אֵת

12.8 When Ya'akob went to Egypt  
then your fathers cried out to YAHWEH.  
And YAHWEH sent  
Moshe *himself* אֵת  
and Aharon *himself*, אֵת  
who brought out  
*your fathers themselves* אֵת  
from Egypt.  
And he caused them to settle  
in this place.

12.9 But they forgot  
YAHWEH *Himself*, אֵת  
*their Elohim*.  
And He sold *they themselves* אֵת  
into the hand of Sisera,  
captain of the army of Hatzor,  
and into the hand  
of the Philistines,  
and into the hand  
of the king of Mo'ab.  
And they fought with them.

12.10 And they cried out to YAHWEH.  
And they said,  
'We have offended  
because we have abandoned  
YAHWEH *Himself*. אֵת  
And we have served  
the Ba'als *themselves* אֵת  
and the Ashtaroth *themselves*. אֵת  
But now deliver us  
from the hand of our adversaries  
and we will serve You.'

12.11 And YAHWEH sent  
Yerubba'al *himself*, אֵת  
and Bedan *himself*, אֵת  
and Yiphtah *himself*, אֵת  
and Shemu'el *himself*. אֵת

And He delivered you yourselves תָּנִי  
out of the hand of your adversaries  
all around.  
And you dwelt securely.

12.12 And you saw that Nahash,  
king of the children of Ammon  
came against you.  
And you said to me,  
'No, because a king  
is to reign over us,'  
But YAHWEH,  
your Elohim,  
was your king.

12.13 And now behold  
the king  
whom you have chosen,  
whom you have requested.  
And behold!  
YAHWEH has set a king over you.

12.14 If you revere  
YAHWEH Himself תָּנִי  
and will serve He Himself, תָּנִי  
and will listen attentively to His voice,  
and not rebel against  
the mouth of YAHWEH itself, תָּנִי  
then you yourselves תָּנִי  
and also the king who reigns over you  
are to follow YAHWEH,  
your Elohim.

12.15 But if you do not  
listen attentively to  
the voice of YAHWEH,  
and if you rebel against  
the mouth of YAHWEH itself, תָּנִי  
then the hand of YAHWEH  
will be against you  
as it was against your fathers.

There is a fundamental principle of Scripture presented in these verses. It's repeated often in various stories. It's the principle of "if...then". IF you'll do this, THEN this will be the result. It's a powerful teaching method, but it also identifies that our actions ALWAYS have consequences.

12.16 And now station yourselves  
and observe this great matter  
which YAHWEH is doing  
before your eyes.

12.17 Is it not the wheat harvest today?  
I will call to YAHWEH.  
And He will send thunder and rain.  
And you will know  
and you will see  
that your harm is great  
which you have done  
in the eyes of YAHWEH

in asking for yourselves a king."

The wheat harvest places this event as Shavuot (Pentecost). This is noteworthy. YAHWEH uses His appointed times to teach major lessons to His people.

12.18 And Shemu'el called to YAHWEH.  
And YAHWEH sent  
thunder and rain that day.  
And all the people greatly feared  
YAHWEH Himself תָּנִי  
and Shemu'el himself. תָּנִי

12.19 And all the people  
said to Shemu'el,  
"Pray on behalf of your servants  
to YAHWEH,  
your Elohim,  
and we will not be put to death.  
Indeed we have added  
above all our offenses  
the harm of asking for ourselves  
a king."

*ra* - bad or evil.  
This word is traditionally translated as 'evil' in most instances. This is unfortunate because our concept of 'evil' is very different from 'bad'. Yet to the Hebrew mind they are one and the same. For them something was bad, and it varies only by degree. It was seen as a continuum. It included the mildly 'bad' and the "totally despicable".

12.20 And Shemu'el said to the people,  
"Do not be afraid!  
You yourselves תָּנִי  
have done all this harm itself. תָּנִי  
Nevertheless,  
do not turn aside  
from following YAHWEH.  
And you are to serve  
YAHWEH Himself תָּנִי  
with all your heart.

12.21 And you are not to turn aside  
after emptiness  
which does not profit  
and does not deliver  
because they are emptiness.

12.22 Indeed YAHWEH  
will not abandon  
His people themselves תָּנִי  
for the sake of His great Name  
because YAHWEH was willing  
to make you yourselves תָּנִי  
His people.

12.23 Also as for me,  
far be it from me  
that I should offend against YAHWEH  
in ceasing to pray

on your behalf.  
But I will teach you yourselves את  
the good and straight way.

12.24 Nevertheless,  
revere YAHWEH Himself את  
And you are to serve  
He Himself את  
with truth,  
with all your heart  
because of what greatness itself את  
He has done with you!

12.25 But if you do harm,  
do harm,  
both you yourselves את  
and your king  
will be swept away!"

### Chapter 13

13.1 A son of a year Sa'ul reigned.  
And two years he reigned  
over Yisra'el.

13.2 And Sha'ul chose for himself  
three thousand from Yisra'el.  
And two thousand  
were with Sha'ul at Mikmash  
and in the mountains of Bet El.  
And a thousand  
were with Yahonathan  
at Gib'ah of Binyamin.  
And the rest of the people he sent away,  
each ma nto his tent.  
Mikmash means hidden.

13.3 And Yahonathan struck  
the garrison of the Philistines itself את  
that was at Geba.  
And the Philistines heard.  
And Sha'ul blew the shofar  
is all the land saying,  
"Let the Hebrews listen attentively!"

13.4 And all Yisra'el heard saying,  
"Sha'ul struck  
a garrison of the Philistines themselves את  
and also has caused Yisra'el to stink  
by the Philistines."  
And they called the people together  
behind Sha'ul at Gilgal.

13.5 And the Philistines gathered together  
to fight with Yisra'el  
thirty thousand chariots,  
and six thousand horsemen,  
and people as numerous  
as the sand on the seashore.  
And they came up.  
And they encamped at Mikmash,  
east of Bet Aven.

13.6 And the men of Yisra'el  
saw that they were in trouble  
because the people were harassed.  
And the people hid themselves  
in caves,  
and in thickets,  
and in craggy rocks,  
and in strongholds,  
and in pits.

13.7 And some Hebrews passed over  
The Yarden itself את  
to the land of Gad and Gil'ad.  
But Sha'ul was still at Gilgal.  
And all the people followed him  
shuddering with fear.

13.8 And he waited seven days  
according to the appointed time  
for Shemu'el.  
But Shemu'el did not come to Gilgal.  
And the people scattered from him.

13.9 And Sha'ul said,  
"Bring near an olah  
and shelem offerings to me."  
And he offered up the olah.

13.10 And it was as he finished  
offering the olah.  
And behold!  
Shemu'el came.  
And Sha'ul went out to meet him  
to bless him.

13.11 Then Shemu'el said,  
"What have you done?"  
And Sha'ul said,  
"Indeed I saw that the people  
scattered from before me.  
And you yourself את  
had not come at the appointed days.  
And the Philistines  
were gathering together at Mikmash.

13.12 And I said,  
'Now the Philistines  
will down on me at Gilgal.  
And before the face of YAHWEH  
I have not entreated.  
And I forced myself.  
And I offered up the olah."

13.13 And Shemu'el said to Sha'ul,  
"You have been foolish.  
You have not guarded  
the directive itself את  
of YAHWEH  
your Elohim,  
with which He charged you.  
Indeed now  
YAHWEH would have established

your reign over Yisra'el *itself* תנ  
until eternity.

13.14 And now your kingdom  
will not to stand.  
YAHWEH will seek for Himself  
a man after His own heart.  
And YAHWEH will direct him  
to be leader over His people  
because you have not protected  
what YAHWEH *Himself* תנ  
directed you."

13.15 And Shemu'el got up.  
And he went up from Gilgal  
to Gib'ah of Binyamin.  
And Sha'ul numbered  
the people *themselves* תנ  
who were found,  
about six hundred men.

13.16 And Sha'ul,  
and Yahonathan,  
his son,  
and the people who were found with him  
remained in Gib'ah of Binyamin.  
And the Philistines  
were camped at Mikmash.

13.17 And destruction went out  
from the encampment of the Philistines,  
three companies.

The one company turned  
toward the way that leads to Ophrah,  
to the land of Shu'al.

13.18 And another company turned  
toward the way of Bet Horon.  
And another company turned  
toward the way of the border  
that overlooks the Valley of Tzebo'im  
toward the wilderness.

13.19 And no fabricator could be found  
in all the land of Yisra'el  
because the Philistines said,  
"Lest the Hebrews  
make swords or spears."

13.20 And all Yisra'el  
went down to the Philistines,  
each man to sharpen  
his plow *itself*, תנ  
and his hoe *itself*, תנ  
and his axe *itself*, תנ  
and his sickle *itself*. תנ

13.21 And the filing  
was a two thirds of a shekel  
for the plow,  
and the hoes *themselves*, תנ  
and the three pronged forks,

and the axes,  
and to set the points of the goads.

13.22 And it was on the day of battle.  
And there was neither sword nor spear  
found in the hand  
of any of the people  
who were with Sha'ul *himself* תנ  
and Yahonathan *himself*. תנ  
But they were found  
with Sha'ul and Yahonathan,  
his son.

13.23 And the garrison of the Philistines  
went out toward  
the crossing place at Mikmash.

#### Chapter 14

14.1 And there was a day.  
And Yahonathan,  
son of Sha'ul,  
said to the young lad  
who was carrying his armor,  
"Come!  
And we will pass over  
to the garrison of the Philistines  
which is on the other side of this."  
But he did not tell his father.

14.2 And Sha'ul sat  
at the edge of Gib'ah  
under a pomegranate tree  
which was at Migron.  
And the people who were with him  
were about six hundred men.

14.3 And Ahijah,  
son of Ahitub,  
lykabod's brother,  
son of Pinhas,  
son of Eli,  
the priest of YAHWEH at Shiloh,  
was wearing an ephod.  
And the people did not know  
that Yahonathan had gone.

14.4 And between the crossing places  
by which Yahonathan  
sought to pass over  
to the garrison of the Philistines  
there was a sharp rock  
on one side  
and a sharp rock on the other side.  
And the name of one was Botzetz.  
And the other was Seneh.

Botzetz means shining.  
Seneh means thorn.

14.5 The edge of the one  
was on the north  
opposite Mikmash,  
and the other

on the south  
opposite Gib'ah.

14.6 And Yahonathan said  
to the young lad  
who was carrying his equipment,  
"Come!  
And we will pass over  
to the garrison  
of these uncircumcised ones.  
Perhaps YAHWEH will prepare for us  
because there is no restraint for YAHWEH  
for delivering by many  
or by few."

14.7 And the one carrying his equipment  
said to him,  
"Do all that is in your heart  
as you are inclined.  
Behold!  
I am with you  
according to your heart."

14.8 And Yahonathan said,  
"Behold!  
We will pass over to the men.  
And we will reveal ourselves to them.

14.9 If they say this to us,  
'Be silent until we come to you.'  
then we will stand below.  
And we will not go up to them.

14.10 But if they say this,  
'Come up to us,'  
then we will go up  
because YAHWEH has given them  
into our hand.  
And this is the sign."

14.11 And both of them  
revealed themselves  
to the garrison of the Philistines.  
And the Philistines said,  
"Behold!  
The Hebrews are coming out of the holes  
where they have hidden themselves there."

14.12 And the men of the garrison  
responded to Yahonathan himself חנן  
and to the one  
carrying his equipment himself. חנן  
And they said,  
"Come up to us.  
And we will cause you yourselves חנן  
to know a word."  
And Yahonathan said  
to the one carrying his equipment,  
"Come up behind me  
because YAHWEH has given them  
into the hand of Yisra'el."

14.13 And Yahonathan climbed up

on his hands and knees  
with the one carrying his equipment behind him.  
And they fell before Yahonathan.  
And the one carrying his equipment  
was putting them to death behind him.

14.14 And this was the first slaughter  
which Yahonathan  
and the one carrying his equipment made,  
about twenty men  
in half an acre of land.

14.15 And there was trembling  
in the encampment,  
in the field,  
and among all the people  
of the garrison.  
And destruction shook them also.  
And the ground shook.  
And it was a trembling  
of The Elohim.

14.16 And the watchers of Sha'ul  
in Gib'ah of Binyamin looked.  
And behold!  
The multitude was disappearing.  
And it went!  
And it was struck down.

14.17 And Sha'ul said to the people  
who were with he himself, חנן  
"Number now  
and see who has gone from us."  
And they numbered.  
And behold!  
Yahonathan  
and the one carrying his equipment  
were not *there*.

14.18 And Sha'ul said to Ahiyah,  
"Bring near  
The Chest of The Elohim."  
because the Chest of The Elohim  
was with the children of Yisra'eli  
on that day.

14.19 And it was until Sha'ul  
spoke to the priest.  
that the tumult  
which was in the encampment  
of the Philistines  
went on.  
And it went on and it increased.  
And Sha'ul said to the priest,  
"Withdraw your hand."

14.20 And Sha'ul was called,  
and all the people  
who were with he himself.  
And they went as far as the battle.  
And behold!  
Every man's sword



was against his companion,  
an exceedingly great confusion.

14.21 And the Hebrews  
who were with the Philistines  
before that time,  
who went up with them  
into the encampment,  
turned around.  
And they also were with Yisra'el  
who were with Sha'ul and Yahonathan.

14.22 And all the men of Yisra'el  
who had been hiding  
in the mountains of Ephraim  
heard that the Philistines had fled.  
And they also followed close after them  
into battle.

14.23 And YAHWEH  
delivered that day  
Yisra'el itself. תנ  
And the battle passed over  
to Bet Aven itself. תנ

14.24 And the men of Yisra'el  
were distressed that day.  
Sha'ul had placed under oath  
the people themselves תנ  
saying,  
"Bitterly cursed is the man  
who eats food until the evening  
and I have been avenged  
from my adversaries."  
And not any of the people  
had tasted food.

14.25 And all they of the land  
went into the forest.  
And there was honey  
on face of the ground.

14.26 And the people  
went into the forest.  
And behold!  
Honey was flowing.  
But no one  
reached his hand to his mouth  
because the people feared  
the oath itself. תנ

14.27 But Yahonathan  
had not heard  
that his father  
had taken an oath  
for the people themselves. תנ  
And he stretched out  
the end of the staff itself תנ  
that was in his hand.  
And he dipped it itself תנ  
into the honey of a honeycomb.

And he returned his hand to his mouth.  
And his eyes brightened.

14.28 And a man from the people responded.  
And he said,  
"Your father took an oath  
of the people themselves תנ  
saying,  
'Bitterly cursed is the man  
who eats food today.'"  
And the people were weary.

14.29 And Yahonathan said,  
"My father has troubled  
the land itself. תנ  
Look now!  
My eyes brightened  
because I tasted a little of this honey.

14.30 How much better  
if the people had eaten today  
of the spoil of their adversaries  
which they found  
because would not the slaughter  
among the Philistines  
have been greater?"

14.31 And they struck the Philistines that day  
from Mikdash to Ayalon.  
But the people were exceedingly faint.

14.32 And the people made for the booty.  
And they took sheep,  
and cattle,  
and calves.  
And they slaughtered them on the ground.  
And the people fed upon the blood.

14.33 And they declared it to Sha'ul saying,  
"Behold!  
The people are offending  
against YAHWEH  
by feeding upon the blood!"  
And he said,  
"You have acted treacherously.  
Roll a large stone to me today."

14.34 And Sha'ul said,  
"Scatter among the people.  
And say to them,  
'Each man is to bring near to me  
his ox  
and each man his sheep.  
And you are to slaughter them on this.  
Then you are to eat.  
And you are not to offend  
against YAHWEH  
by feeding upon the blood!'"  
And everyone of the people  
brought his ox with him that night  
and slaughtered it there.

14.35 And Sha'ul built a slaughter site

to YAHWEH.  
It was the first slaughter site  
he *himself* הוא  
built to YAHWEH.

14.36 And Sha'ul said,  
"Let us go down  
after the Philistines by night  
and plunder them until the morning light.  
And there will not remain  
a man of them."  
And they said,  
"Do all seems good to you."

But the priest said,  
"Let us draw near here  
to The Elohim."  
14.37 And Sha'ul inquired of The Elohim,  
"Should I go down after the Philistines?  
Will You give them  
into the hand of Yisra'el?"  
But He did not respond to him that day.

14.38 And Sha'ul said,  
"Come near  
all you chiefs of the people,  
and discern  
and observe  
in what there was an offense today.

14.39 Indeed as YAHWEH lives  
who delivers *Yisra'el itself* הוא  
even if it exists in Yahonathan,  
my son,  
he will be put to death,  
put to death!"  
But no one responded  
from among all the people.

14.40 And he said to all Yisra'el,  
"*You yourselves* אתם  
be on one side  
and my son,  
Yahonathan and I  
will be on the other side.  
And the people said to Sha'ul,  
"Do what seems good to you."

14.41 And Sha'ul said to YAHWEH,  
The Elohim of Yisra'el,  
"Grant wholeness!"  
And Sha'ul and Yahonathan  
were caught.  
And the people went out.

14.42 And Sha'ul said,  
"Let it fall between  
my son Yahonathan and me."  
And Yahonathan was caught.

14.43 And Sha'ul said to Yahonathan,  
"Declare to me

what you have done."  
And Yahonathan declared it to him.  
And he said,  
"I tasted,  
tasted a little honey  
with the end of the staff  
that was in my hand.  
Behold!  
Put me to death!"

14.44 And Sha'ul said,  
"The Elohim do so and more also,  
because put to death,  
you will be put to death, Yahonathan!"

14.45 But the people  
said to Sha'ul,  
"Yahonathan will not be put to death  
who has made  
this great deliverance in Yisra'el?  
Far be it!  
As YAHWEH lives,  
not one hair of his head  
will fall to the ground  
because he has done this  
with The Elohim this day."  
And the people ransomed  
*Yahonathan himself*. הוא  
And he was not put to death.

14.46 And Sha'ul went up  
from following the Philistines.  
And the Philistines  
went to their place.

14.47 And Sha'ul captured the kingdom  
over Yisra'el.  
And he fought against all his enemies  
round about,  
against Mo'ab,  
and against the children of Ammon,  
and against Edom,  
and against the kings of Tzobah,  
and against the Philistines.  
And wherever he turned  
he caused trouble.

14.48 And he prepared an assembly.  
And he struck  
the Amalekites *themselves*. הוא  
And he delivered *Yisra'el itself* הוא  
from the hands of those  
plundering them.

14.49 And the sons of Sha'ul were  
Yahonathan,  
and Yishvi,  
and Malkishua.  
And the names of his two daughters  
were these.  
The name of the firstborn Merab  
and the name of the younger Mikal.

Yahonathan means given by YAHWEH.  
Yishvi means level.  
Malkishua means king of wealth; or king of deliverance.  
Merab means increase.  
Mikal means a brook.

14.50 And the name of Sha'ul's wife was Ahino'am, the daughter of Ahima'atz. And the name of the captain of his army was Abner, son of Ner, uncle of Sha'ul.

Ahino'am means kindred of pleasantness.  
Ahima'atz means kindred of anger.  
Abner means father of light.  
Ner means light.

14.51 And Kish was the father of Sha'ul, and Ner, the father of Abner, was the son of Abi'el.

Abi'el means El is my father.

14.52 And there was fierce fighting against the Philistines all the days of Sha'ul. And when Sha'ul saw any mighty man or any brave man he took him for himself.

### Chapter 15

15.1 And Shemu'el said to Sha'ul, "YAHWEH sent me *myself* to anoint you as king over His people, over Yisra'el. And now you are to listen attentively to the voice of the words of YAHWEH!

15.2 Thus said YAHWEH of Assemblies, 'I will attend to what Amalek *himself* did to Yisra'el, what he placed against him on the way as he came up from Egypt.

15.3 Now go and strike Amalek *himself* And devote to destruction all that is his *itself*. And you are not to have pity on them. And you are to put to death from man to woman, from infant to nursing child, from ox to sheep, from camel to male ass.' "

15.4 And Sha'ul called together

the people *themselves*. And he numbered them in Tela'im, two hundred thousand foot soldiers and ten thousand men of Yahudah *themselves*.  
Tela'im means lambs.

15.5 And Sha'ul went as far as a city of Amalek. And he laid in wait by the stream.

15.6 And Sha'ul said to the Kenites, "Go! Depart! Go down from among the Amalekites lest I destroy you with them. And you *yourselves* did kindness to all the children of Yisra'el as they came up from Egypt." And the Kenites departed from the midst of the Amalekites.

15.7 And Sha'ul struck the Amalekites *themselves* from Havilah as you go to Shur which is in front of Egypt.

15.8 And he captured alive Agag *himself* king of the Amalekites. And he devoted to destruction all the people *themselves* with the mouth of the sword.

15.9 But Sha'ul and the people had pity on Agag and on the best of the sheep, and the cattle, and the fatlings, and the lambs, and all that was good. And they were not willing to devote them to destruction. But all despised property and waste they devoted to destruction *it itself*.

15.10 And the word of YAHWEH came to Shemu'el saying, 15.11 "I am sorry that I have caused to reign Sha'ul *himself* as king because he has turned back from following Me. And My words *themselves* he has not established." And the anger of Shemu'el

flared up.  
And he cried to YAHWEH  
all night.

The key failure here was not following the instructions of YAHWEH. That's always the primary issue with our offenses. But the second one is not much less in degree - selfishness! Ultimately they are one and the same. What we commonly call "sin" **always involves selfishness!** "I'll do it MY way, not YAHWEH's way!"

15.12 And Shemu'el rose early in the morning to encounter Sha'ul.  
And it was told to Shemu'el, saying,  
"Sha'ul went to Carmel.  
And behold!  
He set up a *monument* for himself.  
And he turned around.  
And he passed over.  
And he went down to Gilgal."

15.13 And Shemu'el went to Sha'ul.  
And Sha'ul said to him,  
"Blessed are you yourself תָּא  
of YAHWEH!  
I have established  
the word of YAHWEH itself." תָּא

15.14 And Shemu'el said,  
"And what is this bleating of the sheep  
in my ears  
and the lowing of the cattle  
which I hear?"

15.15 And Sha'ul said,  
"They have come from Amalek.  
where the people took pity on  
the best of the sheep  
and the cattle  
for the sake of slaughtering  
to YAHWEH,  
your Elohim.  
And the rest itself תָּא  
we have devoted to destruction."

15.16 And Shemu'el said to Sha'ul,  
"Stop!  
And I will declare to you  
what itself תָּא  
YAHWEH said to me last night."  
And he said to him,  
"Speak!"

15.17 And Shemu'el said,  
"Were you yourself תָּא  
not little in your own eyes  
Yet you yourself תָּא  
are head of the tribes of Yisra'el.  
And YAHWEH  
anointed you king over Yisra'el.

15.18 And YAHWEH  
sent you on your way.  
And He said,  
'Go!  
And you are to devote to destruction  
the offenders *themselves*, תָּא  
the Amalekites *themselves*! תָּא  
And you are to fight against them  
until they are exterminated,  
they *themselves*!' תָּא

15.19 And why did you  
not listen attentively  
to the voice of YAHWEH?  
And you have swooped down  
upon the booty.  
And you have done harm  
in the eyes of YAHWEH!"

15.20 And Sha'ul said to Shemu'el,  
"I did listen attentively to  
the voice of YAHWEH.  
And I went on the way  
on which YAHWEH sent me.  
And I have brought  
Agag himself, תָּא  
king of Amalek.  
And the Amalekites themselves תָּא  
I have devoted to destruction.  
15.21 And the people took  
from the booty  
sheep and cattle,  
the best of that  
devoted to destruction,  
to slaughter to YAHWEH,  
your Elohim,  
at Gilgal."

15.22 And Shemu'el said,  
"Does YAHWEH delight  
in olahs and slaughterings  
as He does in listening attentively  
to the voice of YAHWEH?  
Behold!  
To listen attentively  
is better than an offering!  
To pay attention  
is better than the fat of rams!"

15.23 Indeed!  
The offense of divination is rebellion!  
And nothingness  
and teraphim  
is aggravation!  
Because you have spurned  
the word of YAHWEH itself תָּא  
then He also rejects you  
from kingship!"

15.24 And Sha'ul said to Shemu'el,  
"I have offended!  
Indeed I have passed over

the mouth of YAHWEH *itself* אָנְכִי  
and your words *themselves* אָנְכִי  
because I feared  
the people *themselves*. אָנְכִי  
And I listened attentively  
to their voice.  
15.25 And now,  
please lift up  
*my offense itself*! אָנְכִי  
And return with me.  
And let me prostrate myself  
toward YAHWEH.”

Do you notice the whining response of Sha'ul? Is it familiar to you? Are you guilty of similar responses when caught in wrongdoing? This story is here to teach us a vital lesson.

15.26 But Shemu'el said to Sha'ul,  
“I will not return with you  
because you have spurned  
the word of YAHWEH *itself*. אָנְכִי  
And YAHWEH has spurned you  
from being king over Yisra'el.”

15.27 And as Shemu'el  
turned around to go.  
And Sha'ul seized  
the hem of his robe.  
And it tore.

The hem of the robe was the symbol of one's authority in Yisra'el. To seize it was to place yourself under that authority. But in this case the intent is not to put himself under Shemu'el's authority, but rather to stop him from leaving. The results are disastrous.

15.28 And Shemu'el said to him,  
“YAHWEH has torn  
the kingdom of Yisra'el *itself* אָנְכִי  
from upon you today!  
And He has given it  
to an associate of yours,  
one better than you.

15.29 And also,  
The Overseer of Yisra'el,  
does not lie.  
And He does not regret  
because He is not a human being  
for the sake of regretting.”

15.30 And he said,  
“I have offended!  
But honor me now please  
before the elders of my people  
and before Yisra'el.  
And return with me.  
And I will prostrate myself  
toward YAHWEH,  
your Elohim.”

15.31 And Shemu'el turned back  
behind Sha'ul.  
And Sha'ul prostrated himself  
toward YAHWEH.

15.32 And Shemu'el said,  
“Bring near to me  
*Agag himself*, אָנְכִי  
king of the Amalekites.”  
And Agag went to him cheerfully.  
And Agag said,  
“Surely the bitterness of death  
has been turned aside.”

15.33 And Shemu'el said,  
“As those women who  
have been bereaved  
by your sword  
so also may your mother  
be bereaved among women!”  
And Shemu'el  
cut in pieces  
*Agag himself* אָנְכִי  
before the face of YAHWEH  
at Gilgal.

15.34 And Shemu'el went to Ramah.  
But Sha'ul went up  
to his house at Gib'ah of Sha'ul.

15.35 And Shemu'el  
did not again see *Sha'ul himself* אָנְכִי  
until the day of his death  
because Shemu'el mourned for Sha'ul.  
And YAHWEH was sorry  
that He had made *Sha'ul himself* אָנְכִי  
king over Yisra'el.

## Chapter 16

16.1 And YAHWEH said to Shemu'el,  
“Until when will *you yourself* אָנְכִי  
mourn for Sha'ul?  
Even I Myself  
have rejected him  
from reigning over Yisra'el.  
Fill your horn with oil.  
And go!  
I am sending you  
to Yishai the Bet Lehemite  
because I have seen  
among his sons  
a king for Myself.”

Yishai means one who stands out.  
Traditionally this is Jesse.

16.2 And Shemu'el said,  
“How would I go?  
When Sha'ul hears it  
he will kill me.”  
And YAHWEH said,  
“Take with you a heifer cow.  
And you are to say,

'I have come to slaughter to YAHWEH.'

16.3 And you are to call Yishai to the slaughtering.  
And I will cause you to know what *itself* תנ  
you are to do.  
And you are to anoint for Me the one whom I name to you *himself*." תנ

16.4 And Shemu'el did what YAHWEH spoke *itself*. תנ  
And he went to Bet Lehem.  
And the elders of the town trembled at his coming.  
And they said,  
"Do you come in peace?"

16.5 And he said,  
"In peace.  
I have come to slaughter to YAHWEH.  
Consecrate yourselves.  
And you are to come with me *myself* תנ  
to the slaughtering."  
And Yishai *himself* תנ  
and his sons *themselves* תנ  
consecrated themselves.  
And he called them to the slaughtering.

16.6 And it was as they were coming.  
And he saw Eli'ab *himself*. תנ  
And he said,  
"Surely the anointed of YAHWEH is in front of Him."

Eli'ab means El is his father.

16.7 But YAHWEH said to Shemu'el,  
"Do not look intently at his appearance nor at the height of his stature because I have rejected him. Indeed *it is* not as a human being sees because a human being looks according to the eyes but YAHWEH looks according to the heart."

16.8 And Yishai called Abinadab.  
And he made him pass over before the face of Shemu'el.  
And he said,  
"Aslo this one YAHWEH has not chosen."  
Abinadab means father of generosity.

16.9 Next Yishai caused to pass over Shammah.  
And he said,  
"Also this one YAHWEH has not chosen."

Shammah means ruin

16.10 And Yishai caused to pass over seven of his sons pass before the face of Shemu'el.  
And Shemu'el said to Yishai,  
"YAHWEH has not chosen among these."

16.11 And Shemu'el said to Yishai,  
"Are these all the young men?"  
And he said,  
"There remains yet the youngest.  
But behold!  
He is tending the sheep."  
And Shemu'el said to Yishai,  
"Send and bring him because we will not turn round until he comes here."  
16.12 And he sent.  
And he brought him in.  
And he was ruddy with beautiful eyes.  
And he was good looking.  
And YAHWEH said,  
"Get up!,  
Anoint him  
because he is the one!"

16.13 And Shemu'el took the horn of oil *itself*. תנ  
And he anointed he *himself* תנ  
in the midst of his brothers.

And The Divine Nature of YAHWEH came mightily upon David from that very day and onward.  
And Shemu'el got up.  
And he went to Ramah.

16.14 And the Divine Nature of YAHWEH departed from Sha'ul.  
And he was terrified by a hurtful nature from YAHWEH *Himself*. תנ

16.15 And the servants of Sha'ul said to him,  
"Behold now!  
A hurtful nature from The Elohim is terrifying you.

16.16 Say now to your servants who are before you to search out a man who knows how to play musci on the harp.  
And it will be as the hurtful nature from The Elohim is upon you

then he will play with his hand  
and you will be well.”

Note: This is the first instance we see in Scripture where music is used to sooth a disturbed person. This provides some insight into the way in which music might affect a person.

16.17 And Sha'ul said to his servants,  
“See to it now for me,  
a man who plays well,  
and bring him to me.”

16.18 And one of the servants responded.  
And he said,  
“Behold!  
I have seen a son of Yishai,  
the Bet Lehemite,  
knowing how to play.  
And he is valiant,  
powerful,  
and a man of battle.  
And he is understanding in words.  
And he is handsome.  
And YAHWEH is with him.”

16.19 And Sha'ul sent messengers  
to Yishai.  
And he said,  
“Send to me David himself, דָּוִד  
your son,  
who is among the sheep.”  
David means beloved.

16.20 And Yishai took a male ass  
loaded with bread,  
and a skin of wine,  
and a young goat.  
And he sent them  
in the hand of David,  
his son,  
to Sha'ul.

16.21 And David went to Sha'ul.  
And he stood before him.  
And he loved him greatly.  
And he became his armor bearer.

16.22 And Sha'ul sent to Yishai saying,  
“Please let David  
stand before me  
because he has found favor  
in my eyes.”

16.23 And it was as the *hurtful* nature  
from The Elohim  
was upon Sha'ul.  
And David would take  
a harp itself, הָרֶמֶס  
And he played with his hand.  
And Sha'ul was refreshed.  
And it was good for him.

And the hurtful nature  
departed from upon him.

## Chapter 17

17.1 And the Philistines gathered  
their encampments *themselves* אֶתְּ  
for battle.

And they came together at Sokoh  
which belongs to Yahudah.  
And they encamped  
between Sokoh and Azekah  
at Ephes Dammim.

17.2 And Sha'ul  
and the men of Yisra'el  
were gathered.  
And they pitched their tents  
in the Valley of Elah.  
And they arranged for battle  
against the Philistines.

17.3 And the Philistines were standing  
facing this mountain on one side  
and Yisra'el was standing  
facing this mountain on the other side  
with the valley between them.

17.4 And a champion came out  
from the encampment of the Philistines  
named Goliath,  
from Gath,  
whose height was six cubits and a span.

Goliath means exile.  
He was approximately seven feet tall.

17.5 And a brass helmet  
was on his head.  
And he was clothed with  
a breastplate of scaled armor.  
And the weight of the coat  
was five thousand shekels of brass.  
This is roughly 220 pounds of brass.

17.6 And brass shin guards  
*were* on his legs.  
And a brass spear  
was between his shoulders.

17.7 And the shaft of his spear  
was like a weaver's beam.  
And its spearhead  
weighed six hundred shekels of iron.  
And one carrying a shield  
went before him.

17.8 And he stood.  
And he called out  
toward the arrangement of Yisra'el.  
And he said to them,  
“Why have you come out  
to arrange for battle?  
Am I not a Philistine

and you yourselves תנ  
the servants of Sha'ul?  
Choose for yourselves a man.  
And let him come down to me.  
17.9 If he is able to fight  
with me myself תנ  
and he kills me  
then we will be your servants.  
But if I overcome him  
and kill him  
then you will be our servants.  
And you will serve us ourselves." תנ

17.10 And the Philistine said,  
"I myself will disgrace  
the arrangements  
of Yisra'el themselves תנ  
this day.  
Give me a man  
and let us fight together."

17.11 And Sha'ul and all Yisra'el  
heard these words themselves תנ  
of the Philistine.  
And they were discouraged  
and exceedingly afraid.

17.12 And David was the son of a man,  
this Ephrathite of Bet Lehem in Yahudah.  
And his name was Yishai.  
And he had eight sons.  
And in the days of Sha'ul  
the man was old among men.

17.13 And the three oldest sons of Yishai  
went behind Sha'ul to the battle.  
And the names of his three sons  
who went to the battle  
were Eli'ab, the firstborn,  
and his second, Abinadab,  
and the third, Shammah.

17.14 And David was the youngest.  
And the three oldest  
walked behind Sha'ul.

17.15 And David was going.  
And he returned from after Sha'ul  
to feed the sheep themselves תנ  
of his father at Bet Lehem.

17.16 And the Philistine drew near  
morning and evening  
and took his stand  
forty days.

17.17 And Yishai said  
to his son David,  
"Please take to your brothers  
an ephah of this dried grain  
and these ten loaves.  
And run to the encampment

for your brothers.  
17.18 And ten cuts of cheeses themselves תנ  
bring to the captain of the thousand.  
And your brothers themselves תנ  
you are to visit  
concerning their welfare.  
And their pledge itself תנ  
you are to accept."

17.19 And Sha'ul and they  
and all the men of Yisra'el  
were in the Valley of Elah  
fighting with the Philistines.

17.20 And David rose early in the morning.  
And he left the sheep themselves תנ  
with a herdsman.  
And he picked up.  
And he went  
as Yishai had directed him.  
And he came to the equipment.  
And the force  
was going out to the fight.  
And they shouted for battle.

17.21 And Yisra'el set in array.  
And the Philistines arranged for battle,  
arrangement against arrangement.

17.22 And David dispersed  
his supplies themselves תנ  
from upon him.  
into the hand  
of the keeper of supplies.  
And he ran to the arrangement.  
And he went and inquired  
concerning his brothers' welfare.

17.23 And he was speaking with them.  
And behold!  
The champion,  
the Philistine of Gath,  
Goliath by name,  
was coming up  
from the arrangement of the Philistines.  
And he spoke according to the same words.  
And David heard.

17.24 And all the men of Yisra'el  
as they saw the man himself תנ  
even fled from before him.  
And they were exceedingly afraid.

17.25 And the men of Yisra'el said,  
"Have you seen this man  
who is coming up?  
Indeed he has come up  
to disgrace Yisra'el itself. תנ  
And it will be  
that the man who strikes him  
will be enriched



by the king  
with great riches.  
And his daughter *herself* אָתָּה  
he will give to him.  
And his father's household *itself* אָתָּה  
he will make exempt in Yisra'el."

17.26 And David spoke  
to the men standing with him saying,  
"What si to be done  
for the man who strikes  
this Philistine *himself* אָתָּה  
and takes away disgrace  
from upon Yisra'el?  
Indeed who is this uncircumcised Philistine  
that he should defame  
the arrangements  
of The Living The Elohim?"

17.27 And the people spoke to him  
according to this word saying,  
"This is what is done  
for the man who strikes him."

17.28 And Eli'ab,  
his oldest brother,  
listened attentively  
as he spoke to the men.  
And Eli'ab's anger  
flared up against David.  
And he said,  
"Why did you come down here?  
And with whom have you left  
those few sheep in the wilderness?  
I myself know  
*your arrogance itself* אָתָּה  
and the *hurtfulness itself* אָתָּה  
*of your heart.*  
Indeed you have come down  
to see the battle."

17.29 And David said,  
"Now what have I done?  
Was it not but a word?"

17.30 And he turned around  
from in front of him toward another.  
And he spoke  
according to this same word.  
And these people returned the word  
according to the first word.

17.31 And they listened attentively  
to the words which David spoke.  
And they declared them to Sha'ul.  
And he brought him.

17.32 And David said to Sha'ul,  
"Let no man's heart fail  
on account of him.  
Your servant will go.  
And I will fight with this Philistine."

17.33 And Sha'ul said to David,  
"You are not able  
to go against this Philistine  
to fight with him  
because *you yourself* אָתָּה  
are but a youth  
and he a is man of battle  
from his youth."

17.34 And David said to Sha'ul,  
"Your servant has been tending sheep  
for his father.  
And a lion came  
or a bear *itself.* אָתָּה  
And it took a lamb from the flock.  
17.35 I went out after it.  
And I struck it.  
And I rescued it from its mouth.  
And when it stood up over me.  
And I seized it by its beard.  
And I struck it.  
And I put it to death.

17.36 Even the lion *itself,* אָתָּה  
even the bear  
your servant has struck.  
And this uncircumcised Philistine  
will be like one of them  
because he has disgraced  
the arrangements  
of The Living Elohim."

17.37 And David said,  
"YAHWEH,  
who has delivered me  
from the hand of the lion  
and from the hand of the bear,  
He will deliver me  
from the hand of this Philistine!"  
And Sha'ul said to David,  
"Go!  
And YAHWEH be with you!"

17.38 And Sha'ul clothed  
*David himself* אָתָּה  
with his armor.  
And he put a brass helmet  
on his head.  
And he clothed *he himself* אָתָּה  
with a breastplate of armor.

17.39 And David girded  
*his sword itself* אָתָּה  
over his armor.  
And he tried to walk  
because he had not tested them.  
And David said to Sha'ul,  
"I am not able to go with these  
because I have not tested them."  
And David took them off  
from upon himself.

17.40 And he took his staff in his hand.  
And he chose for himself  
five smooth stones  
from the stream.  
And he placed they themselves אָתָּה  
in a shepherd's bag  
which was his,  
and a pouch.  
And his sling was in his hand.  
And he drew near toward the Philistine.

The purpose of the five stones is nly discovered in later Scripture texts. Goliath had four brothers. David selected a stone for each of them - in the event he needed to kill Goliath's brothers also.

17.41 And the Philistine came  
walking onward.  
And he was approaching  
toward David.  
And the man carrying the shield  
was in front of him.

17.42 And the Philistine looked intently.  
And he looked at David himself. אָתָּה  
And he held him in contempt  
because he was a youth  
and ruddy with beautiful appearance.

17.43 And the Philistine said to David,  
"Am I a dog  
that you yourself אָתָּה  
come toward me with sticks?"  
And the Philistine made light  
of David himself אָתָּה  
with his elohim.

17.44 And the Philistine said to David,  
"Come to me!  
And I will give  
your flesh itself אָתָּה  
to the birds of the skies  
and the animals of the field!"

17.45 But David said to the Philistine,  
"You yourself אָתָּה  
come toward me  
with a sword,  
and with a spear,  
and with a javelin.  
But I come toward you  
in the Name of YAHWEH of Assemblies,  
The Elohim  
of the arrangements of Yisra'el  
whom you have disgraced!"

17.46 This day  
YAHWEH will surrender you  
into my hand!  
And I will strike you!  
And I will remove from you  
your head itself! אָתָּה

And I will give the carcasses  
of the encampment of the Philistines  
this day  
to the birds of the skies  
and the animals of the earth!  
And all the earth will know  
that there is an Elohim for Yisra'el!

17.47 And all this assembly will know  
that not by sword  
and not by spear  
does YAHWEH deliver!  
Indeed the battle belongs to YAHWEH!  
And He will give you yourselves אָתָּה  
into our hands."

17.48 And it was as the Philistine arose.  
And he came.  
And he drew near to encounter David.  
And David hurried.  
And he ran toward the arrangement  
to encounter the Philistine.

17.49 And David put  
his hand itself אָתָּה  
into his bag.  
And took from there a stone.  
And he slung it.  
And it struck the Philistine himself אָתָּה  
in his forehead.  
And the stone sank into his forehead.  
And he fell on his face to the ground.

17.50 And David prevailed  
over the Philistine  
with a sling and with a stone.  
And he struck the Philistine himself. אָתָּה  
And he put him to death.  
And there was no sword  
in the hand of David.

17.51 And David ran.  
And he stood over the Philistine.  
And he took his sword itself. אָתָּה  
And he drew it out of its sheath.  
And he put him to death.  
And he cut off with it  
his head itself. אָתָּה  
And the Philistines saw  
that he had put to death  
their champion.  
And they fled.

17.52 And the men  
of Yisra'el and Yahudah  
stood up and shouted.  
And they pursued  
the Philistines themselves אָתָּה  
as far as the entrance of the valley  
and to the gates of Ekron.  
And the wounded of the Philistines

fell along the way to Sha'arayim,  
even as far as Gath and Ekron.

17.53 And the children of Yisra'el  
returned from chasing the Philistines.  
And they plundered  
their encampments themselves. תנ

17.54 And David took  
the head itself תנ  
of the Philistine.  
And he brought it to Yerushalayim.  
And his armor itself תנ  
he placed in his tent.

17.55 And as Sha'ul saw  
David himself תנ  
going out against the Philistine  
he said to Abner,  
the captain of the assembly,  
"Whose son is this youth, Abner?"  
And Abner said,  
"As your being lives,  
my king,  
I do not know."

17.56 And the king said,  
"Inquire whose son this young man is."

17.57 And as David returned  
from slaughtering  
the Philistine himself תנ  
Abner took he himself תנ  
and brought him  
before the face of Sha'ul.  
And the head of the Philistine  
was in his hand.

17.58 And Sha'ul said to him,  
"Whose son are you,  
young man?"  
And David said,  
"The son of your servant Yishai  
the Bet Lehemite."

These last verses raise a concern about the text. If Sha'ul already had David playing the harp for his "moments of terror" he would have already know who David was. For the western mind this is a problem. For the Hebrew mind it is not. They did not record everything in **chronological order**. It did not matter to them. The ideas were central, not the timing.

## Chapter 18

18.1 And it was as he finished  
speaking to Sha'ul.  
And the very breath of Yahonathan  
was knit to the very breath of David.  
And Yahonathan loved him  
as his very breath.

18.2 And Sha'ul took he himself  
that day.  
And he would not permit him  
to return  
to his father's house any more.

18.3 And Yahonathan  
cut a covenant with David  
because he loved he himself תנ  
as his very breath.

18.4 And Yahonathan removed  
the robe itself תנ  
that was on him.  
And he gave it to David  
and even his garments,  
and even his sword,  
and even his bow,  
and even his belt.

18.5 And David wisely went out  
wherever Sha'ul sent him.  
And Sha'ul placed him over  
the men of battle.  
And it was pleasing in the eyes  
of all the people  
and also in the eyes  
of Sha'ul's servants.

18.6 And it was as David  
was coming and returning  
from striking the Philistine himself. תנ  
And the women came out  
from all the cities of Yisra'el  
singing and dancing  
to meet Sha'ul,  
the king,  
with tambourines,  
with joy,  
and with stringed instruments.

18.7 And the women responded.  
They laughed.  
And they said,  
"Sha'ul has struck his thousands  
and David his myriads."

18.8 And Sha'ul's anger  
flared exceedingly.  
And this saying was hurtful  
in his eyes.  
And he said,  
"To David they have given myriads  
and to me they have given thousands.  
And what more for him  
except the kingdom?"

18.9 And from that day  
Sha'ul watched jealously  
David himself. תנ

18.10 And it was the next day.

And a hurtful nature  
from The Elohim  
came upon Sha'ul.  
And he prophesied  
in the midst of the house.  
And David was playing  
with his hand as time after time.  
And the spear  
was in the hand of Sha'ul.

18.11 And Sha'ul threw  
the spear *itself*. תנ  
And he said,  
"I will strike through David  
and into the wall."  
But David turned around  
from his presence twice.

18.12 And Sha'ul was afraid  
before the face of David  
because YAHWEH was with him.  
But from Sha'ul  
He had turned away.

18.13 And Sha'ul removed him  
from the people.  
And he placed him  
as captain over a thousand.  
And he went out and came in  
before the people.

18.14 And David was being wise  
in all his ways.  
And YAHWEH was with him.

18.15 And Sha'ul saw  
that he was acting very wisely.  
And he was afraid of him.

18.16 But all Yisra'el and Yahudah  
loved *David himself* תנ  
because he went out  
and he came in  
before them.

18.17 And Sha'ul said to David,  
"Behold!  
My older daughter Merab!  
*She herself* תנ  
I am giving to you for a wife.  
Only you are to be for me  
a son of force.  
And you are to fight  
the battles of YAHWEH."  
And Sha'ul said,  
"Let not my hand be against him  
but let the hand of the Philistines  
be against him."

18.18 But David said to Sha'ul,  
"Who am I?  
And what is my life

from my father's family in Yisra'el  
that I will be son-in-law  
to the king?"

18.19 And it was at the time for  
*Merab herself*, תנ  
Sha'ul's daughter,  
to be given to David.  
But she was given to Adri'el,  
the Meholathite as a wife.

Merab means increase.  
Adri'el means flock of El.

18.20 And Mikal,  
Sha'ul's daughter,  
loved *David himself*. תנ  
And they told Sha'ul.  
And the matter was right in his eyes.

18.21 And Sha'ul said,  
"Let me give her to him.  
And let her be a snare to him.  
And let the hand of the Philistines  
be against him."  
And Sha'ul said to David  
a second time,  
"Become my son-in-law today."

18.22 And Sha'ul directed  
*his servants themselves* תנ  
to speak to David secretly to say,  
Behold!  
The king is pleased with you.  
And all his servants love you.  
And now be a son-in-law  
to the king! "

18.23 And the servants of Sha'ul  
spoke *these words themselves* תנ  
in the ears of David.  
And David said,  
"Does it seem to you a small matter  
to be a king's son-in-law?  
And I am a poor man  
and lightly esteemed?"

18.24 And the servants of Sha'ul  
declared it to him, saying,  
"David has spoken  
according to these words."

18.25 And Sha'ul said,  
"Say to David,  
'The king has no delight  
in any payment for the bride  
but one hundred foreskins  
of the Philistines  
to take vengeance  
on the king's enemies.' "  
But Sha'ul intended  
to have David fall  
by the hand of the Philistines *themselves*. תנ

18.26 And his servants declared to David  
these words themselves. 𐤀𐤍

And it was pleasing  
in David's eyes  
to become the king's son-in-law.  
And the days had not been fulfilled.

18.27 And David rose up.  
And he went,  
he and his men.  
And he struck two hundred  
men of the Philistines.  
And David brought  
their foreskins themselves. 𐤀𐤍  
And they were complete  
for the king  
for the sake of becoming  
the king's son-in-law.  
And Sha'ul gave to him  
Mikal herself. 𐤀𐤍  
his daughter,  
for a wife.

18.28 And Sha'ul saw.  
And he knew  
that YAHWEH was with David.  
And Mikal,  
daughter of Sha'ul,  
loved him.

18.29 And Sha'ul was more afraid of David.  
And Sha'ul was an adversary  
of David himself. 𐤀𐤍  
every day.

18.30 And the leaders of the Philistines  
went out to fight.  
And it was that  
David acted more wisely  
than all the servants of Sha'ul.  
And his name  
became exceedingly valuable.

### Chapter 19

19.1 And Sha'ul spoke  
to Yahonathan, his son,  
and to all his servants  
concerning putting to death  
David himself. 𐤀𐤍  
But Yahonathan,  
Sha'ul's son,  
delighted strongly in David.

19.2 And Yahonathan  
declared it to David saying,  
"My father,  
Sha'ul,  
is seeking to put you to death.  
And now please protect yourself  
in the morning,  
and stay in secret  
and hide yourself.

19.3 And I myself will go out  
and stand beside my father  
in the field where you yourself 𐤀𐤍  
are there.  
And I myself  
will speak with my father  
about you.  
And I will see what *is*.  
And I will declare it to you."

19.4 And Yahonathan spoke well  
concerning David  
to Sha'ul,  
his father.  
And he said to him,  
"Let not the king  
offend against his servant,  
against David,  
because he has not  
offended against you,  
and because his actions  
*are* very good toward you.

19.5 Indeed he placed  
his life itself. 𐤀𐤍  
in his hands  
and struck the Philistine himself. 𐤀𐤍  
And YAHWEH  
made a great deliverance  
for all Yisra'el.  
You saw it.  
And you rejoiced.  
And why do you offend  
against innocent blood  
by putting to death  
David himself. 𐤀𐤍  
for nothing?"

19.6 And Sha'ul listened attentively  
to the voice of Yahonathan.  
And Sha'ul swore,  
"As YAHWEH lives  
he will not be put to death!"

19.7 And Yahonathan called David.  
And Yahonathan declared to him  
all these words themselves. 𐤀𐤍  
And Yahonathan brought  
David himself. 𐤀𐤍  
to Sha'ul.  
And he was in his presence  
as yesterday and the day before.

19.8 And there was fighting again.  
And David went out  
and fought with the Philistines.  
And he struck them,  
a great blow.  
And they fled from before him.

19.9 And a hurtful nature  
from YAHWEH

came mightily upon Sha'ul.  
And he sat in his house.  
And his spear was in his hand.  
And David was playing  
with his hand.

19.10 And Sha'ul sought  
to strike the spear into David  
and into the wall.  
But he got away  
from before the face of Sha'ul.  
And he struck the spear itself אָת  
into the wall.  
And David fled.  
And he himself escaped that night.

19.11 And Sha'ul sent messengers  
to David's house  
to watch him  
and to put him to death  
in the morning.  
And Mikal,  
David's wife,  
declared it to him saying,  
"If you do not escape tonight  
with your life itself אָת  
tomorrow you yourself אָת  
will be put to death."

19.12 And Mikal let down  
David himself אָת  
through a window.  
And he went.  
And he fled.  
And he escaped.

19.13 And Mikal took  
the teraphim itself אָת  
And she placed it in the bed.  
And a matting of goats' hair itself אָת  
she placed as his head.  
And she covered it with a garment.

One must wonder about the existence of the teraphim in David's house. Teraphim means healer. It was a household idol. It should never have been in the house of a servant of YAHWEH!

19.14 And Sha'ul sent messengers  
to take David himself אָת  
And she said,  
"He is sick."

19.15 And Sha'ul sent  
the messengers themselves אָת  
see David himself אָת  
saying,  
"Bring up he himself אָת  
to me in bed  
for the sake of  
putting him to death."

19.16 And the messengers went in.  
And they saw the teraphim  
in the bed  
with a matting of goats' hair  
for his head.

19.17 And Sha'ul said to Mikal,  
"Why have you deceived me like this  
and sent away  
my adversary himself אָת  
and caused him to escape?"  
And Mikal said to Sha'ul,  
"He said to me,  
'Send me away!  
Why should I cause you  
to be put to death?'"

19.18 And David fled.  
And he escaped.  
And he went to Shemu'el at Ramah.  
And he declared to him  
everything itself אָת  
that Sha'ul had done to him.  
And he and Shemu'el went.  
And they dwelt in Navith.

19.19 And it was reported to Sha'ul saying,  
"Behold!  
David is in Navith in Ramah!"

19.20 And Sha'ul sent messengers  
to take David himself אָת  
And they saw a company  
of the prophets themselves אָת  
prophesying.  
And Shemu'el was standing,  
stationed over them.  
And The Divine Nature of The Elohim  
was upon the messengers of Sha'ul.  
And they also prophesied.

19.21 And it was declared to Sha'ul.  
And he sent other messengers.  
And they prophesied also.  
And Sha'ul sent messengers again  
the third time.  
And they prophesied also.

It's not evident in the text at this point, but there is a portion of The New Covenant that declares that no one speaking on behalf of YAHWEH can be considered an adversary to one of His own.

19.22 And he himself went to Ramah.  
And he came to the great well  
that is at Seku.  
And he inquired.  
And he said,  
"Where are Shemu'el and David?"  
And one said,  
"There at Navith in Ramah."

19.23 And he went there,  
to Navith in Ramah.  
And The Divine Nature of The Elohim  
was upon him too.  
And he went on.  
And he prophesied  
until he came to Navith in Ramah.

19.24 And he also stripped off his garments.  
And he prophesied before Shemu'el.  
And he laid down naked  
all that day  
and all that night.  
Therefore they say,  
"Is Sha'ul also among the prophets?"

## Chapter 20

20.1 And David fled from Navith in Ramah.  
And he came and said to Yahonathan,  
"What have I done?  
What is my perversity?  
And what is my offense  
before your father  
that he seeks my life itself?" תנ

20.2 And he said to him,  
"Far be it!  
You are not going to be put to death!  
Behold!  
My father does no word  
great or small  
and does not reveal it  
to me myself. תנ  
And why would my father  
conceal from me  
this word itself? תנ  
It is not so!"

20.3 But David swore again.  
And he said,  
"Your father knows  
knows that I  
have found favor in your eyes.  
And he said,  
'Do not let Yahonathan know this  
lest he be displeased.'  
However,  
as YAHWEH lives  
and as your life lives  
there is as a step  
between me and death."

20.4 And Yahonathan said to Dawid,  
"Whatever your life says  
then I will do it for you."

20.5 And David said to Yahonathan,  
"Behold!  
Tomorrow is the New Moon.  
And I am to sit with the king to eat.  
But send me away.  
And I will hide in the field

until the third day at evening.  
20.6 If your father accounts,  
accounts for me,  
then you are to say,  
'David asked  
asked from me  
to run to Bet Lehem,  
his city,  
because a yearly slaughtering  
is made there for all the family.'

20.7 If he says according to this,  
'It is well,'  
your servant is safe.  
But if his anger flares up,  
flares up,  
then you will know  
that he has resolved  
to do harm with me.

20.8 And you are to do kindness  
to your servant  
because a covenant of YAHWEH  
you have come into  
with your servant himself. תנ  
And if there is perversity in me  
you yourself תנ  
put me to death.  
But why should you bring me  
to your father?"

20.9 And Yahonathan said,  
"Far be it from you!  
Indeed if I knew,  
if I knew that my father  
has determined that harm  
is to come upon you  
then would I not declare  
it itself תנ  
to you?"

20.10 And David said to Yahonathan,  
"Who would declare it to me?  
Or what if your father  
responds to you harshly?"

20.11 And Yahonathan said to David,  
"Come and we will go out  
into the field."  
And they both went out into the field.

20.12 And Yahonathan said to David,  
"YAHWEH,  
The Elohim of Yisra'el,  
be witness!  
As I have searched out  
my father himself תנ  
at this time tomorrow  
or the third day  
and behold,  
there is good toward David  
and then I do not send to you

or disclose it  
to your ear *itself* אָתָּה  
20.13 may YAHWEH  
do so and much more to Yahonathan!  
And if it is pleasing to my father  
to do you harm *itself* אָתָּה  
then I will reveal it  
to your ear *itself*. אָתָּה  
And I will send you away.  
And you are to go in peace.  
And may YAHWEH be with you  
as He has been with my father.  
20.14 And not if I am still alive  
are you not to do  
the kindness of YAHWEH  
so that I will not die.

20.15 And do not cut off  
your kindness *itself* אָתָּה  
from my house until eternity.  
And not when YAHWEH has cut off  
every one of  
the adversaries of David *themselves* אָתָּה  
from upon the face of the earth.”

20.16 And Yahonathan cut a covenant  
with the house of David saying,  
“YAHWEH will require it  
at the hand of the adversaries of David.”

20.17 And Yahonathan  
again caused David *himself* אָתָּה  
to swear  
since he loved he *himself* אָתָּה  
because he loved him  
as he loved his own inner being.

20.18 And Yahonathan said to him,  
“Tomorrow is the New Moon.  
And you will be missed  
because your seat will be empty.

20.19 But on the third day  
go down quickly.  
And you are to go to the place  
where you hid  
on the day of the action.  
And you are to remain  
by the stone Ezel.

Ezel means departure.

20.20 And I myself  
will shoot three arrows  
to the side of it  
as though sending them  
at a mark.

20.21 And behold!  
I will send the young lad *himself* אָתָּה  
saying,  
Go find the arrows *themselves*! אָתָּה

If I say,  
say to the young lad,  
‘Behold!  
The arrows are on this side of you, here!  
Get them and come!’  
then it is peace.  
And as YAHWEH lives  
there is no word *against you*.

20.22 “But if I say thus to the young lad,  
‘Behold!  
The arrows are beyond you!’  
go your way  
because YAHWEH has sent you away.

20.23 And as for the word  
which you *yourselves* אָתָּה  
and I myself have spoken,  
behold,  
YAHWEH is between you and me  
to eternity.”

20.24 And David hid in the field.  
And it was the New Moon.  
And the king sat beside the food to eat.

20.25 And the king sat on his seat  
as at other times,  
on a seat by the wall.  
And Yahonathan stood.  
And Abner sat beside Sha’ul’s.  
And the place of David was empty.

20.26 And Sha’ul spoke not a word  
on that day  
because he said,  
“It is a chance event.  
He is not undefiled  
Indeed he is not undefiled.”

20.27 And it was the next day,  
the second day of the month.  
And David’s place was empty.  
And Sha’ul said to Yahonathan,  
his son,  
“Why has the son of Yishai  
not come to eat  
either yesterday or today?”

20.28 And Yahonathan responded  
to Sha’ul *himself*, אָתָּה

“David asked  
asked of me to go to Bet Lehem.

20.29 And he said,  
‘Please send me away  
because our family  
has a slaughtering in the city.  
And my brother has directed me to be there.  
And now if I have found favor in your eyes  
please send me away  
that I may see  
my kindred *themselves*.’ אָתָּה



For this reason he has not come to the king's table."

20.30 And the anger of Sha'ul flared up against Yahonathan. And he said to him, "You son of a crooked rebellious woman! I know that you yourself אָתָּךְ have chosen the son of Yishai to your own shame and to the shame of your mother's nakedness!

20.31 Indeed all the days the son of Yishai lives on the soil you will not be established, you yourself אָתָּךְ or your kingdom. And now send away and bring to me he himself אֵת because he is a son of death."

20.32 And Yahonathan responded to Sha'ul himself, אֵת his father. And he said to him, "Why should he be put to death? What has he done?"

20.33 And Sha'ul threw the spear itself אֵת at him to strike him. And Yahonathan knew that his father had determined to put David to death.

20.34 And Yahonathan got up from the table in fierce anger. And he ate no food the second day of the month because he was grieved for David because his father put him to shame.

20.35 And it was morning. And Yahonathan went out into the field at the time appointed with Dawid. And a little boy was with him.

20.36 And he said to the boy, "Now run! Find the arrows themselves אֵת which I am shooting." The young lad ran. And he shot the arrow beyond him.

20.37 And the young lad went

to the place of the arrow was which Yahonathan had shot. And Yahonathan called out after the young lad. And he said, "Is not the arrow beyond you?"

20.38 And Yahonathan called out after the young lad, "Hurry quickly! Do not stand still!" And the young lad picked up the arrows themselves אֵת of Yahonathan. And he came to his master.

39 And the young lad knew not a speck. Only Yahonathan and David knew of the word.

20.40 And Yahonathan gave his equipment itself אֵת to the young lad. And he said to him, "Go bring them to the city!"

20.41 The young lad had gone. And David stood up from beside Ezel. And he fell on his face to the ground. And he prostrated himself three times. And they kissed each man his companion himself. אֵת And they wept each man with his companion himself אֵת until David did more so.

20.42 And Yahonathan said to David, "Go in peace, since we have both sworn in the Name of YAHWEH saying, 'YAHWEH is between you and me and between your seed and my seed for eternity' "

## Chapter 21

21.1 And David went to Nob, to Ahimelek the priest. And Ahimelek trembled as he met David. And he asked him, "Why are you yourself אָתָּךְ alone and no man is with you yourself?" אָתָּךְ

21.2 And David said to Ahimelek the priest, "The king has directed me with a message. And he said to me,

'No one is to know anything concerning the message *itself* תנ with which I am sending you and which I have directed you.' And my servants *themselves* תנ know about such and such a place.

21.3 And now what do you have on hand? Give five loaves into my hand or whatever is found."

21.4 And the priest responded to David *himself*. תנ And he said, "There is no common bread on hand. But there is set apart bread if only the young men have kept themselves from women."

21.5 And David responded to the priest *himself*. תנ And he said to him, "Indeed women have been kept from us about three days since I came out. And the vessels of the young men are set apart. And it is a common path. And also because it was set apart in the vessel today."

21.6 And the priest gave to him set apart *bread* because there was no bread there except the bread of The Presence. that taken away from before the face of YAHWEH in order to place hot bread on the day it was taken away.

21.7 And a man who was of the servants of Sha'ul was there that day, detained before YAHWEH. And his name was Do'eg, an Edomite, the chief of the herdsmen who belonged to Sha'ul.

Do'eg means anxious.

21.8 And David said to Ahimelek, "Is there not here on hand a spear or a sword? Indeed I have brought neither my sword nor my weapons with me because the message of the king was urgent."

21.9 And the priest said, "The sword of Goliath,

the Philistine whom you struck in the Valley of Elah. Behold! It is wrapped in a garment behind the ephod. If you *yourself* תנ would take it, take it because there is no other except this one here." And David said, "There is none like it. Give it to me!"

21.10 And David got up. And he fled that day from before Sha'ul. And went to Akish, the king of Gath.

21.11 And the servants of Akish said to him, "Is this not David, the king of the land? Did they not sing of him to each other in dances saying, 'Sha'ul struck his thousands and David his myriads'?"

21.12 And David placed *these words themselves* תנ in his heart. And he was exceedingly afraid of Akish, the king of Gath.

21.13 And he transformed *his behavior itself* תנ in their presence. And he became foolish in their hands. And he scratched on the doors of the gate. And he let his saliva run down on his beard.

21.14 And Akish said to his servants, "Behold! You see the man is acting like a madman. Why do you bring *he himself* תנ to me?"

21.15 Do I have a lack of madmen that you have brought *this one himself* תנ to act as a madman near me? Should this one come into my household?"

## Chapter 22

22.1 And David went from there. And he escaped to the cave of Adullam. And his brothers

and all his father's house heard it.  
And they went down to him there.

22.2 And every man who was in distress,  
and every man who was in debt,  
and every man bitter at life  
gathered themselves to him.  
And he became head over them.  
And there were about four hundred men.

22.3 And David went from there  
to Mitspeh of Mo'ab.  
And he said to the king of Mo'ab,  
"Please let my father and mother,  
they themselves, אנ  
come out  
until I know what The Elohim  
will do for me."

22.4 And he brought  
they themselves אנ  
to the king of Mo'ab.  
And they dwelt with him  
all the time that David  
was in the stronghold.

22.5 And the prophet Gad said to David,  
"Do not stay in the stronghold.  
Go!  
And go to the land of Yahudah."  
And David went.  
And he went to the forest of Hereth.

22.6 And Sha'ul heard  
that David and the men  
who were with he himself אנ  
had been discovered.  
And Sha'ul was sitting at Gib'ah  
under a tamarisk tree at Ramah.  
And his spear in was his hand.  
And all his servants standing beside him.

22.7 And Sha'ul said to his servants  
who were standing beside him,  
"Listen attentively now,  
you Binyamites!  
Does the son of Yishai  
give every one of you  
fields and vineyards,  
and make you all  
captains of thousands  
and captains of hundreds?  
22.8 Indeed all of you  
have conspired against me!  
And no one revealed  
to me myself אנ  
my son is in covenant  
with the son of Yishai.  
And none are grieved for me.  
And none reveals it  
to me myself אנ  
that my son

has stood up with  
my servant himself אנ  
against me  
to lie in wait  
as it is this day."

22.9 And Do'eg,  
the Edomite,  
who was set over the servants of Sha'ul,  
responded and said,  
"I saw the son of Yishai himself אנ  
coming to Nob,  
to Ahimelek,  
son of Ahitub.  
22.10 And he inquired of YAHWEH for him.  
And he gave him food.  
And he gave him  
the sword itself אנ  
of Goliath,  
the Philistine."

22.11 And the king sent  
to call Ahimelek himself, אנ  
the priest,  
son of Ahitub,  
and all his father's household itself, אנ  
the priests who were in Nob.  
And they all came to the king.

22.12 And Sha'ul said,  
"Listen attentively now,  
son of Ahitub!"  
And he said,  
"I am here, my sovereign."

22.13 And Sha'ul said to him,  
"Why have you conspired against me,  
you yourself אנ  
and the son of Yishai,  
by giving to him  
bread and a sword  
and have inquired of The Elohim for him,  
to rise against me,  
to lie in wait  
as it is this day?"

22.14 And Ahimelek  
responded to the king himself. אנ  
And he said,  
"And who among all your servants  
is as faithful as David?  
And he is the king's son-in-law.  
And he has turned aside to your counsel.  
And he is honored  
in your household.

22.15 Have I today begun  
to inquire of The Elohim for him?  
Far be it from me!  
Let not the king  
place a word

against his servant  
or against any  
in the house of my father  
because your servant knew nothing  
concerning all this,  
little or much.”

22.16 And the king said,  
“Put to death,  
you will be put to death,  
Ahimelek,  
you yourself אָתָּךְ  
and all your father’s household!”

22.17 And the king said  
to the guards standing beside him,  
“Turn around  
and put to death  
the priests of YAHWEH  
because their hand also is with David,  
and because they knew when he fled  
and did not reveal it  
to me myself.” אָתָּךְ  
But the servants of the king  
were not willing  
to stretch out their hands themselves אָתָּךְ  
to touch against  
the priests of YAHWEH.

22.18 And the king said to Do’eg,  
“You yourself אָתָּךְ  
turn and touch against the priests!”  
And Do’eg,  
the Edomite,  
turned and touched against the priests.  
And he put to death on that day  
eighty-five men  
who were carrying a linen ephod.

22.19 And Nob,  
the city of the priests itself, אָתָּךְ  
he struck with the mouth of the sword,  
from men even to women,  
from children even to nursing infants,  
and oxen,  
and male asses,  
and sheep,  
with the mouth of the sword.

If you’ve been paying attention to the use of אָתָּךְ you will have noticed the repeated references to “my me *myself* in regard to Sha’ul. His arrogance is astonishing. Now, to put to death an entire Levitical city, a city of priests, is appallingly contradictory to the teachings of YAHWEH. This is one more act that seals the fate of Sha’ul.

22.20 And one of the sons of Ahimelek,  
son of Ahitub,  
named Ebyathar,  
escaped.  
And he fled after David.

Ebyathar means father of abundance.

22.21 And Ebyathar declared to David  
that Sha’ul had murdered  
the priests of YAHWEH themselves. אָתָּךְ

22.22 And David said to Ebyathar,  
“I knew on that day  
that Do’eg,  
the Edomite,  
was there  
that he would declare it,  
declare it to Sha’ul.  
I have encompassed  
all the lives  
of your father’s household.

22.23 Remain with me myself.” אָתָּךְ  
Do not be afraid  
because whoever seeks  
your life itself אָתָּךְ  
seeks your life itself אָתָּךְ  
because the protection of  
you yourself אָתָּךְ  
is with me.”

### Chapter 23

23.1 And they declared it to David saying,  
“Behold!  
The Philistines are fighting  
against Ke’liah  
And they are plundering  
the threshing floors themselves.” אָתָּךְ  
Ke’liah means citadel.

23.2 And David inquired of YAHWEH saying,  
“Shall I go and strike these Philistines?”  
And YAHWEH said to David,  
“Go and strike the Philistines  
and deliver Ke’liah itself!” אָתָּךְ

23.3 And David’s men said to him,  
“Behold!  
The men here in Yahudah are afraid  
and more so  
if we go to Ke’liah  
against the encampment  
of the Philistines?”

23.4 And David inquired of YAHWEH  
once again.  
And YAHWEH responded to him.  
And He said,  
“Get up!  
Go down to Ke’liah  
because I am giving  
the Philistines themselves אָתָּךְ  
into your hand!”

23.5 And David and his men  
went to Ke’liah.  
And they fought with the Philistines.

And he drove away  
their livestock *itself*. תנ  
And he struck with a great blow.  
And David delivered  
the inhabitants of Ke'liah *themselves*. תנ

23.6 And it was as Ebyathar,  
son of Ahimelek,  
fled to David at Ke'liah.  
He went down  
with an ephod in his hand.

23.7 And it was declared to Sha'ul  
that David had gone to Ke'liah.  
And Sha'ul said,  
"The Elohim has acknowledged that  
he *himself* תנ  
is in my hand  
because he has shut himself in  
by entering a town  
with gates and bars."

23.8 And Sha'ul got the attention of  
all the people of battle *themselves* תנ  
to go down to Ke'liah  
to attack David and his men.

23.9 And David knew  
that Sha'ul was against him,  
planning harm.  
And he said to Ebyathar,  
the priest,  
"Bring the ephod here!"

There is a lack of full understanding concerning the use of an ephod today. Based on this text and others like it it seem evident that it was used as a means of communication with YAHWEH. Observe carefully the following verses.

23.10 And David said,  
"YAHWEH,  
The Elohim of Yisra'el,  
Your servant has heard  
heard that Sha'ul is seeking  
to come to Ke'liah  
to destroy the city  
for the sake of your servant  
23.11 to shut up the men of Ke'liah  
with his hand  
as your servant has heard.  
YAHWEH,  
The Elohim of Yisra'el,  
please reveal it to your servant."  
And YAHWEH said,  
"He is coming down."

23.12 And David said,  
"Will the masters of Ke'liah  
surrender me *myself* תנ  
and my men *themselves* תנ  
into the hand of Sha'ul?"

And YAHWEH said,  
"They will surrender you."

23.13 And David and his men,  
about six hundred,  
got up.  
And they went out from Ke'liah.  
And they went wherever they could go.  
And it was declared to Sha'ul  
that David had escaped from Ke'liah.  
And he ceased to go out.

23.14 And David stayed in the wilderness  
in strongholds.  
And he stayed  
in the hill country  
in the Wilderness of Ziph.  
And Sha'ul sought him every day.  
But The Elohim did not give him  
into his hand.

23.15 And David saw  
that Sha'ul had come out  
to seek his life *itself*. תנ  
And David was in the Wilderness of Ziph  
at Horesh.

23.16 And Yahonathan,  
Sha'ul's son,  
got up.  
And he went to David at Horesh.  
And he strengthened his hand *itself* תנ  
in The Elohim.

23.17 And said to him,  
"Do not be afraid  
because the hand of Sha'ul,  
my father,  
is not going to find you.  
And you *yourself* תנ  
will reign over Yisra'el.  
And I will be next to you.  
Even my father,  
Sha'ul,  
knows this."

23.18 And the two  
cut a covenant  
before the face of YAHWEH.  
And David stayed at Horesh.  
And Yahonathan went to his house.

23.19 And the Ziphites  
came up to Sha'ul at Gib'ah saying,  
"Is David not hiding with us  
in strongholds of Horesh  
in the hill of Hakilah  
which is on the south of the wasteland?"

23.20 And now  
according to all the desire of your being,  
king,

come down.  
Come down!  
And as for us  
we will surrender him  
into the king's hand."

23.21 And Sha'ul said,  
"Blessed are you yourselves אנ  
of YAHWEH  
because you have had  
compassion on me.

23.22 Go now!  
Prepare further.  
And learn.  
And observe the place itself אנ  
where he walks,  
who is seen him there,  
because I am told of him  
that he is very cunning.

23.23 And observe,  
and learn everything  
concerning the places  
where he hides himself.  
And you are to return to me  
with certainty.  
And I will go  
with you yourselves. אנ  
And it will be,  
if he exists in the land,  
then I will search out  
he himself אנ  
among all the families of Yahudah."

23.24 And they got up.  
And they went to Ziph  
ahead of Sha'ul.  
But David and his men  
were in the Wilderness of Ma'on  
in the desert plain  
on the south of the wasteland.

23.25 And Sha'ul and his men  
went to seek him.  
And it was declared to David.  
And he went down to the rock.  
And he stayed in the Wilderness of Ma'on.  
And Sha'ul heard this.  
And he pursued David  
into the Wilderness of Ma'on.

23.26 And Sha'ul went  
on one side of the mountain,  
and David and his men  
on the other side of the mountain.  
And David was hurrying  
to go away from  
the face of Sha'ul.  
And Sha'ul and his men  
were surrounding David and his men  
to seize them.

23.27 And a messenger  
came to Sha'ul saying,  
"Hurry and come  
because the Philistines  
have invaded the land!"

23.28 And Sha'ul returned  
from pursuing after David.  
And went to encounter the Philistines.  
For this reason  
the place is called  
Sela Hammahlekoth.

Sela Hammahlekoth means rock of divisions.

23.29 And David went up from there.  
And he stayed in strongholds at En Gedi.

## Chapter 24

24.1 And it was when Sha'ul  
had returned from pursuing the Philistines.  
And it was declared to him saying,  
"Behold!  
David is in the Wilderness of En Gedi."

24.2 And Sha'ul took  
three thousand chosen men  
from all Yisra'el.  
And he went to search out  
David himself אנ  
and his men  
at the Rocks of the Wild Goats.

24.3 And he came to the enclosures  
for the sheep along the way.  
And there was a cave.  
And Sha'ul went in  
to cover his feet themselves. אנ  
And David and his men  
were sitting on the sides of the cave.

24.4 And the men of David  
said to him,  
"Behold!  
The day of which  
YAHWEH said to you,  
'Behold!  
I am giving  
your adversaries themselves אנ  
into your hand.  
And you are to do to them  
according to what seems good to you!' "  
And David got up.  
And he secretly cut off  
the hem itself אנ  
of Sha'ul's robe.

Most translations use "the edge", or "a corner" of Sha'ul's robe. This misses entirely the whole point of this action. The hem of one's robe in Yisra'el represents that person's authority. To cut off the hem of the king's robe was to effectively remove from the king his authority. In this instance it represents

David taking away the authority of Sha'ul - for himself! Observe David's remorse over this in the following verses.

24.5 And it was after this.  
And David's heart,  
it itself תָּנָה  
was stricken  
because he had cut off  
the hem itself תָּנָה  
which was Sha'ul's.

24.6 And he said to his men,  
"Far be it from me  
apart from YAHWEH  
if I should do this matter itself תָּנָה  
to my sovereign,  
the anointed of YAHWEH,  
to stretch out my hand against him  
because he is  
the anointed of YAHWEH."

24.7 And David separated  
his men themselves תָּנָה  
with words.  
And he did not allow them  
to rise up against Sha'ul.  
And Sha'ul got up from the cave  
and went on his way.

24.8 And David got up after this.  
And he went out of the cave.  
And he called out  
behind Sha'ul saying,  
"My sovereign the king!"  
And Sha'ul looked behind him.  
And David bowed  
his face to the ground.  
And he prostrated himself.

24.9 And David said to Sha'ul,  
"Why do you listen attentively  
to the words themselves תָּנָה  
of men who say,  
'Behold!  
David seeks to do you harm.'?"

24.10 Behold!  
This day your eyes have seen  
that YAHWEH gave you today  
into my hand itself תָּנָה  
in the cave.  
And one said to kill you.  
But my eye had compassion on you.  
And I said,  
'I will not stretch out my hand  
against my sovereign  
because he is anointed by YAHWEH.'

24.11 And my father  
look also and see,  
see the hem of your robe itself תָּנָה  
is in my hand!

Indeed I cut off  
the hem of your robe itself תָּנָה  
but I did not kill you!  
Know and see  
that there is neither harm  
nor rebellion  
in my hand.  
And I have not offended against you.  
Yet you are hunting  
my life itself תָּנָה  
to take it.

24.12 Let YAHWEH judge  
between you and me.  
And let YAHWEH avenge me from you.  
But my hand  
is not against you.

24.13 As the proverb of the ancients says,  
'Moral wrong  
comes from the morally wrong.'  
But my hand  
is not against you.

24.14 After whom  
has the king of Yisra'el come out?  
Whom are you yourself תָּנָה  
pursuing?  
After a dead dog?  
After one flea?

24.15 And YAHWEH will judge.  
And He will pronounce sentence  
between you and me.  
And let Him see  
and decide my cause itself תָּנָה  
and vindicate me from your hand."

24.16 And it was as David  
had finished speaking  
these words themselves תָּנָה  
to Sha'ul.  
And Sha'ul said,  
"Is this your voice,  
my son David?"  
And Sha'ul lifted up his voice  
and wept.

24.17 And he said to David,  
"You yourself תָּנָה  
are more just than I  
because you yourself תָּנָה  
have repaid me with good  
and I myself  
have repaid you with harm.

**tsaddiyq** - just.  
This term is traditionally translated as  
"righteous". Its literal meaning is "just". It  
means to do what is right. Sadly we have  
perverted the meaning of "righteous" by  
making it some kind of religious term that

represents a false perception of what's intended.

24.18 And you yourself אנך  
have declared today  
how you have done itself אנך  
goodness itself אנך  
to me myself אנך  
when YAHWEH Himself אנך  
surrendered me  
into your hand  
and you did not kill me.

This is a very unusual use of אנך. It's found four times in this verse. In two instances it occurs as a self-standing term which then encompasses the whole concept involved, not merely a few words. This adds extreme emphasis to this verse.

24.19 And when a man finds  
his adversary himself אנך  
then does he send him away  
with goodness?  
And may YAHWEH  
reward you with good this day  
instead of what I  
have done to you.

24.20 And now behold!  
I know that you will reign,  
will reign as king.  
And the kingdom of Yisra'el  
will be established in your hand.

24.21 And now  
swear to me by YAHWEH  
that you will not cut off  
my seed itself אנך  
after me,  
nor destroy my name itself אנך  
from my father's household."

24.22 And David swore to Sha'ul.  
And Sha'ul went home.  
And David and his men  
went up to the stronghold.

## Chapter 25

25.1 And Shemu'el died.  
And all Yisra'el assembled.  
And they mourned for him.  
And they buried him  
at his home in Ramah.  
And David got up  
and went down  
into the Wilderness of Paran.

25.2 Now there was a man in Ma'on.  
And his work was in Carmel.  
And the man was exceedingly great.  
And he had three thousand sheep  
and a thousand goats.

And he was shearing  
his sheep themselves אנך  
at Carmel.

25.3 And the name of the man was Nabal.  
And the name of his wife was Abigail.  
And she was a woman  
of good intelligence.  
And she was beautiful of form.  
But the man was hash  
and hurtful in his actions.  
And he was of Caleb.

Nabal means stupid; morally dense.  
Abigail means father of joy.

25.4 And David heard in the wilderness  
that Nabal was shearing  
his sheep themselves. אנך

25.5 And David sent ten young men.  
And David said to the young men,  
"Go up to Carmel.  
And you are to go to Nabal.  
And you are to greet him  
in my name.

25.6 And say this,  
'To life!  
And to you yourself, אנך  
shalom!  
And to your house, shalom!  
And to all that you have, shalom!

Traditional translations miss some important elements in this verse. They do not recognize "to life" as a typical Hebrew greeting affirming one's wish for a good life for the one being addressed. It's sort of like a "toast" to the other person.

They also miss *shalom*! Shalom means be well, be safe, be happy, be in good health, be prosperous, etc., all rolled into one word. It's a wish for well being in every dimension of the other's life. To miss this is to miss the astonishing significance of this term in the Hebrew culture.

25.7 And now I have heard  
that you have shearers.  
Now your shepherds  
have been with us.  
were not put humiliated.  
And not a speck of theirs was missing  
all the days they were at Carmel.

25.8 Ask your young men themselves. אנך  
And they will declare it to you.  
And let my young men  
find favor in your eyes  
because we come on a good day.  
Please give whatever itself אנך  
comes to your hand  
to your servants  
and to your son David.' "



25.9 And the young men of David went and spoke to Nabal according to all these words in the name of David. And they rested.

25.10 And Nabal responded to the servants of David themselves. אנת  
And he said,  
"Who is David?  
And who is the son of Yishai?  
Today many servants  
are breaking away from their masters.

25.11 Am I to take my bread itself אנת  
and my water itself אנת  
and my slaughterings themselves אנת  
that I have slaughtered for my shearers,  
and give it to men  
who I do not know  
where they are from?"

25.12 And the young men of David turned around on their way. And they returned. And they came and declared to him all these words.

25.13 And David said to his men,  
"Each one gird on his sword itself." אנת  
And each man  
girded on his sword itself. אנת  
And David also girded on  
his sword itself. אנת  
And about four hundred men  
rose up behind David.  
And two hundred  
stayed with the equipment.

25.14 And one from among the young men told Abigail,  
the wife of Nabal saying,  
"Behold!  
David has sent messengers  
from the wilderness  
to bless our master himself." אנת  
But he insulted them.

25.15 And the men were very good to us. And they did not humiliate us. And we did not miss any item all the days we walked with they themselves אנת as we were in the fields.

25.16 They were a wall beside us both by night and day all the days we were with them tending the sheep.

25.17 And now know and see

what you should do  
because harm has been determined  
against our master  
and against all his household,  
And he is a son of worthlessness  
about speaking to him."

25.18 Then Abigail hurried.  
And she took two hundred loaves,  
and two skins of wine,  
and five sheep made ready,  
five measures of roasted grain,  
and one hundred clusters of raisins,  
and two hundred cakes of figs,  
and placed them upon  
the male asses.

25.19 And she said to her servants,  
"Pass over before me.  
Behold!  
I am coming behind you."  
But her husband,  
Nabal,  
she did not tell.

25.20 And it was as she was riding on the male ass. And she went down under cover of the hill. And there were David and his men coming down toward her. And she met they themselves. אנת

25.21 And David said,  
"Only without cause  
have I protected  
all that is his itself אנת  
in the wilderness.  
And not a speck was missing  
of all that is his.  
And he has returned to me  
harm instead of good.

25.22 Thus may The Elohim do  
and more also  
to the adversaries of David  
if I leave of all who are his  
by morning light  
one who pisses against the wall."

25.23 And Abigail saw  
David himself. אנת  
And she hurried.  
And she got down  
from upon the male ass.  
And she fell  
before the face of David  
on her face.  
And she prostrated herself  
to the ground.

25.24 And she fell upon his feet.  
And she said,  
"On me, my master,  
is this moral harm!  
But please let your female servant  
speak in your ears.  
And listen attentively to  
the words themselves תנ  
of your female servant.

25.25 Please do not let my master  
take to his heart itself תנ  
this man of worthlessness,  
Nabal.  
Indeed as his name is  
so is he.  
Nabal is his name.  
And moral wrong is with him.  
But I,  
your female servant,  
did not see  
the young men themselves תנ  
of my master  
whom you sent.

25.26 And now my master  
as YAHWEH lives  
and as your being lives,  
YAHWEH,  
Who has restrained you  
from coming into blood  
and from avenging yourself  
with your own hand,  
now then,  
let your adversaries  
be as Nabal,  
even those seeking harm  
against my master.

25.27 And now this blessing  
which your female servant  
has brought to my master,  
let it be given to the young men  
who follow my master.

25.28 Please lift up  
the rebellion of your female servant.  
Indeed YAHWEH is making,  
making a trustworthy house  
for my master  
because my master  
fights the battles of YAHWEH.  
And harm has not been found in you  
all of your days.

25.29 And a man stood up  
to pursue you  
and to seek your life itself. תנ  
But the life of my master  
has been bound  
in the bundle of the living  
with YAHWEH Himself, תנ

your Elohim.  
And the lives themselves תנ  
of your adversaries  
He will sling out  
like the middle of the pocket of a sling.

25.30 And it will be  
because YAHWEH has done  
for my master  
according to all the good itself תנ  
that He has spoken concerning you.  
And He will appoint you  
ruler over Yisra'el.

25.31 And this will not be for you  
a burden of conscience  
or a stumbling block of heart  
for my master  
that you have shed blood  
without cause,  
or that my master  
has avenged himself.  
And YAHWEH will do good  
for my master.  
Then take note  
of your female servant."

25.32 And David said to Abigail,  
"Blessed be YAHWEH,  
The Elohim of Yisra'el,  
Who sent you this day  
to meet me!

25.33 And blessed is your discretion.  
And blessed are you  
because you have kept me this day  
from coming to blood  
and from avenging myself  
with my own hand.

25.34 And truly,  
as YAHWEH,  
The Elohim of Yisra'el,  
lives,  
Who has restrained me  
from doing harm to you yourself. תנ  
If you had not hurried  
and come to meet me  
none would have been left to Nabal  
by the light of morning  
who piss against the wall."

25.35 And David accepted  
from her hand  
what she had brought to him itself. תנ  
And he said to her,  
"Go up in peace to your house.  
Behold!  
I have listened attentively  
to your voice.  
And I have accepted your face."

25.36 And Abigail went to Nabal.  
And behold!  
There was a banquet  
at his house  
like the banquet of a king.  
And Nabal's heart was glad within him.  
And he was exceedingly drunk.  
And she told him not a word,  
little or much,  
until the morning light.

25.37 And it was in the morning  
the wine had gone from Nabal.  
And his wife declared to him  
these words *themselves*. אָתָּה  
And his heart died within him.  
And he became like a stone.

25.38 And it was about ten days.  
And YAHWEH struck  
Nabal *himself*. אָתָּה  
And he died.

25.39 And David heard  
that Nabal was dead.  
And he said,  
"Blessed be YAHWEH,  
Who has fought the battle *itself* אָתָּה  
of my disgrace  
at the hand of Nabal.  
And He has restrained  
His servant *himself* אָתָּה  
from harm!  
And the moral wrong of Nabal  
YAHWEH has returned  
on his own head."

And David sent and spoke to Abigail  
to take her as his wife.

25.40 And the servants of David  
went to Abigail at Carmel.  
And they spoke to her saying,  
"David sent us to you  
to ask you to become his wife."

25.41 And she stood up.  
And she bowed her face to the ground.  
And she said,  
"Behold!  
Your female servant.  
A servant to wash the feet  
of the servants of my master."

25.42 And she hurried.  
And she got up.  
And she rode on a male ass  
And five of her young women  
behind her.  
And she went behind  
the messengers of David.  
And she became his wife.

25.43 And David took  
Ahino'am *herself* אָתָּה  
of Yizre'el.  
And both of them were his wives.  
Ahino'am means brother of pleasantness.

25.44 And Sha'ul had given  
Mikal *herself*, אָתָּה  
his daughter,  
David's wife,  
to Palti, son of Laish,  
who was from Gallim.

## Chapter 26

26.1 And the Ziphites  
came to Sha'ul at Gib'ah saying,  
"Is not David hiding himself  
in the hill of Hakilah  
on the face of the wasteland?"

26.2 And Sha'ul rose up.  
And he went down  
to the Wilderness of Ziph.  
And with he *himself* אָתָּה  
were three thousand  
chosen men of Yisra'el  
to search out David *himself* אָתָּה  
in the Wilderness of Ziph.

26.3 And Sha'ul pitched his tent  
on the hill of Hakilah  
which is on the face of the wasteland  
beside the road.  
And David was staying  
in the wilderness.  
And he saw that Sha'ul  
had come after him  
into the wilderness.

26.4 And David sent out spies.  
And he knew  
that Sha'ul had come to prepare.

26.5 And David got up.  
And he went to the place  
where Sha'ul had pitched his tent.  
And David saw  
the place *itself* אָתָּה  
where Sha'ul had laid down  
and Abner,  
son of Ner,  
the captain of his assembly.  
And Sha'ul was lying  
within the enclosure.  
And the people  
were pitching their tents  
all around him.

26.6 And David responded.  
And said to Ahimelek,  
the Hittite,  
and to Abishai,

son of Tzeruyah,  
brother of Yo'ab,  
saying,  
"Who will go down  
with me myself אני  
to Sha'ul,  
to the encampment?"  
And Abishai said,  
"I myself,  
I will go down with you."

Ahimelek means brother of the king.  
Abishai means gift of the father.  
Tzeruyah means wounded.  
Yo'ab means fathered by YAH.

26.7 And David and Abishai  
came to the people by night.  
And behold!  
Sha'ul was lying down sleeping  
in the enclosure.  
And his spear  
was stuck in the ground  
beside his head.  
And Abner and the people  
were lying down all around him.

26.8 And Abishai said to David,  
"The Elohim  
has surrendered this day  
your adversary himself אני  
into your hand.  
And now please let me strike him  
with the spear  
even into the ground one time.  
And I will not do it again."

26.9 But David said to Abishai,  
"Do not destroy him!  
Indeed who can stretch out his hand  
against the anointed of YAHWEH  
and be innocent?"

26.10 And David said,  
"As YAHWEH lives,  
unless YAHWEH strikes him  
or his day has come  
and he dies,  
or in battle he goes down  
and is swept away,

26.11 far be it from me,  
apart from YAHWEH,  
that I will stretch out my hand  
against the anointed of YAHWEH.  
And now please take  
the spear itself אני  
which is beside his head  
and the jug of water itself אני  
that are by his head,  
And we will go."

26.12 And David took  
the spear itself אני

and the jug of water itself אני  
at Sha'ul's head.  
And they went by themselves.  
And none saw it.  
And none knew it.  
And none awakened.  
Indeed they were all sleeping  
because a deep sleep  
from YAHWEH  
had fallen over them.

26.13 And David passed over  
to the other side.  
And he stood  
on the top of a hill far off.  
A great distance  
was in between them.

26.14 And David called out to the people  
and to Abner,  
son of Ner, saying,  
"Do you not respond, Abner?"  
And Abner responded.  
And he said,  
"Who are you yourself אני  
to call out to the king?"

26.15 And David said to Abner,  
"Are you yourself אני  
not a man?  
And who is like you in Yisra'el?  
But why have you  
not protected your sovereign,  
the king,  
because one of the people  
came in to destroy  
the king himself, אני  
your sovereign?"

26.16 This thing you have done  
is not good.  
As YAHWEH lives,  
you yourselves אני  
are sons of death  
who have not protected  
your sovereign,  
upon whom is  
the anointing of YAHWEH.  
And now look!  
Where is the king's spear  
and the jug of water itself אני  
that was at his head?"

26.17 And Sha'ul recognized  
David's voice itself. אני  
And he said,  
"Is that your voice,  
my son David?"  
And David said,  
"It is my voice,  
my sovereign the king."

26.18 And he said,  
"Why is this that my master  
is pursuing his servant?  
Indeed what have I done,  
or what harm is in my hand?"

26.19 And now please  
listen attentively,  
my sovereign the king,  
to the words *themselves* תָּנָן  
of his servant.  
If YAHWEH has incited  
you against me  
let Him accept a voluntary offering.  
But if it is the children of men  
then they are cursed  
before the face of YAHWEH  
because they have driven me out today  
from being joined with  
the inheritance of YAHWEH  
saying,  
'Go serve other elohim!'

26.20 And now do not let my blood  
fall to the ground  
before the face of YAHWEH.  
Indeed the king of Yisra'el  
has come out to seek  
a flea *itself* תָּנָן  
as when one pursues a partridge  
in the mountains."

26.21 And Sha'ul said,  
"I have offended!  
Return,  
my son David!  
Indeed I will not  
do harm to you again!  
Instead of which  
my life was precious  
in your eyes this day.  
Behold!  
I have acted foolishly  
and I have erred  
exceedingly greatly!"

26.22 And David responded.  
And he said,  
"Behold!  
The king's spear!  
And let one of the young men  
pass over over and take it.

26.23 And YAHWEH  
will return to a man  
his right action *itself* תָּנָן  
and his trustworthiness *itself* תָּנָן  
by which this day  
YAHWEH gave you into my hand.  
But I was not willing  
to stretch out my hand  
against the anointed of YAHWEH.

26.24 And behold!  
As your life has been valued  
in my eyes today,  
so may my life be enlarged  
in the eyes of YAHWEH.  
And may He deliver me  
from every distress."

26.25 And Sha'ul said to David,  
"Blessed are you yourself, תָּנָן  
my son David!  
Also you will do,  
you will do.  
And you are able,  
you are able!"  
And David went on his way.  
And Sha'ul returned to his place.

The phrasing "You will do, you will do. And you are able, you are able!" is an odd phrasing. The double mention intends emphasis. That much is clear. But the intent of the words is not as clear. What's given is the literal terminology, but this is likely a Hebraism that is not understood today.

## Chapter 27

27.1 And David said in his heart,  
"Now I will be swept away one day  
by the hand of Sha'ul.  
There is nothing better for me  
except to escape,  
to escape to the land of the Philistines.  
And Sha'ul will desist  
from searching for me any longer  
in all the territory of Yisra'el.  
And I will escape from his hand."

27.2 And David got up.  
And he passed over,  
he and the six hundred men  
who were with him,  
to Akish,  
son of Ma'ok,  
king of Gath.

27.3 And David stayed  
with Akish at Gath,  
he and his men,  
and David's household,  
his two wives,  
Ahino'am, the Yizre'elites,  
and Abigail, the Carmelites,  
Nabal's widow.

27.4 And it was reported to Sha'ul  
that David had fled to Gath.  
A he did not again  
seek him any longer.

27.5 And David said to Akish,  
"If I have now found favor in your eyes  
let them give me a place  
in some town of the country

And I will dwell there.  
And why should your servant  
dwell in the royal city with you?"

27.6 And that day  
Akish gave to him  
Tziklag *itself*. תנ  
For that reason Tziklag has belonged  
to the kings of Yahudah to this day.

27.7 And the time David dwelt  
in the country of the Philistines  
was a year and four months.

27.8 And David and his men went up.  
And they invaded  
the Geshurites,  
and the Girzites,  
and the Amalekites  
because those nations  
were the inhabitants of the land  
from of old  
as you go toward Shur  
even as far as the land of Egypt.

27.9 And David had struck  
the land *itself*. תנ  
And there was not alive  
a man or a woman.  
And he took sheep,  
and cattle,  
and male asses,  
and camels,  
and garments.  
And he returned.  
And he came to Akish.

27.10 And Akish said,  
"Where have you invaded today?"  
And David said,  
"Against the South of Yahudah,  
or against the South of the Yerahme'elites,  
or against the South of the Kenites."

27.11 David did not keep alive  
man nor woman  
to come to Gath saying,  
"Lest they inform against us saying,  
'Thus David did.'"  
And this was his practice  
all the days that he dwelt  
in the country of the Philistines.

27.12 And Akish trusted David  
saying to himself,  
"He has indeed made himself a stench  
to his people in Yisra'el.  
And he has become my servant  
for eternity."

## Chapter 28

28.1 And it was in those days.

And the Philistines assembled  
their encampments *themselves* תנ  
for war,  
for fighting with Yisra'el.  
And Akish said to David,  
"You know,  
you know that *you yourself* תנ  
will go out into battle,  
*you yourself* תנ  
and your men."

28.2 And David said to Akish,  
"Rightly so.  
*You yourself* תנ  
will know  
*what itself* תנ  
*your servant can do.*"  
And Akish said to David,  
"Rightly so.  
I will make you  
protector of my head  
all the days."

28.3 Now Shemu'el had died.  
And all Yisra'el had mourned for him.  
And they buried him at Ramah  
in his own city.  
And Sha'ul had put away  
the mediums  
and the wizards *themselves* תנ  
from the land.

A medium is a necromancer, one who speaks with the dead. A wizard is one with "secret" knowledge, also called 'a familiar spirit'. Both are involved in "the dark arts", also understood to be the demonic realm.

28.4 And the Philistines assembled.  
And they came.  
And they pitched their tents at Shunem.  
And Sha'ul assembled  
all Yisra'el *itself*. תנ  
And they encamped at Gilboa.

28.5 And Sha'ul saw  
the encampment  
of the Philistines *itself*. תנ  
And he was afraid.  
And his heart trembled greatly.

28.6 And Sha'ul inquired of YAHWEH.  
But YAHWEH did not respond to him  
either by dreams,  
or by Urim,  
or by the prophets.

28.7 And Sha'ul then said to his servants,  
"Search out for me  
a woman who is a medium.  
And I will go to her  
and inquire of her."  
And his servants said to him,

"Behold!  
There is a woman  
who is a medium at En Dor."

The practice of calling up such entites is fraught with dangers. It's why YAHWEH forbids it for His people.

28.8 And Sha'ul disguised himself.  
And he put on other garments.  
And he went,  
he and two men with him.  
And they came to the woman by night.  
And he said,  
"Please determine by divination for me  
as a medium.  
And bring up for me  
the one *itself* אנ  
whom I will name to you."

28.9 And the woman said to him,  
"Behold!  
You *yourself* אנ know  
what Sha'ul *himself* אנ  
has done,  
how he has cut off  
the mediums *themselves* אנ  
and the wizards *themselves* אנ  
from the land.  
And why do you *yourself* אנ  
lay a snare for my life  
to put me to death?"

28.10 And Sha'ul swore to her  
by YAHWEH saying,  
"As YAHWEH lives,  
nothing will happen to you  
for this matter."

28.11 And the woman said,  
"Who *itself* אנ  
am I to bring up for you?"  
And he said,  
"Bring up for me  
Shemu'el *himself*." אנ

28.12 And the woman saw  
Shemu'el *himself*. אנ  
And she cried out with a loud voice.  
And the woman spoke to Sha'ul saying,  
"Why have you deceived me?  
And you *yourself* אנ  
are Sha'ul!"

28.13 And the king said to her,  
"Do not be afraid!  
Indeed what did you see?"  
And the woman said to Sha'ul,  
"I saw an elohim  
ascending from the earth."

**Note:** This is very important. The woman reported that she saw "an elohim" - **NOT a 'spirit'!!!** An elohim is a divine being. It can be a good one, still associated with YAHWEH, or it can be a 'fallen one', associated with The Adversary.

28.14 And he said to her,  
"What is his appearance?"  
And she said,  
"An old man is ascending.  
And he is covered with a mantle."  
And Sha'ul knew  
that it was Shemu'el.  
And he bowed  
his face to the ground.  
And he prostrated himself.

28.15 And Shemu'el said to Sha'ul,  
"Why have you disturbed me  
to bring up *me myself*?" אנ  
And Sha'ul said,  
"I am exceedingly distressed.  
And the Philistines  
are fighting against me.  
And The Elohim  
has turned aside from upon me.  
And He does not respond to me any more,  
either by prophets  
or by dreams.  
And I have called you  
to make known to me  
what I am to do."

28.16 And Shemu'el said,  
"And why do you inquire of me?  
Even YAHWEH  
has turned aside from upon you.  
And He has become your adversary?"

28.17 And YAHWEH  
has done for Himself  
according to what He spoke by me.  
And YAHWEH has torn  
the kingdom *itself* אנ  
from your hand.  
And He has given it  
to your neighbor,  
to David,  
28.18 because you did not  
listen attentively to  
the voice of YAHWEH  
nor execute His fierce wrath  
upon Amalek.  
For this reason  
YAHWEH has done this word  
to this today.

28.19 And YAHWEH  
also has given *Yisra'el itself* אנ  
with you  
into the hand of the Philistines.  
And tomorrow *you yourself* אנ  
and your sons  
will be with me.

Also the assembly of Yisra'el itself תנ  
YAHWEH will give  
into the hand of the Philistines.”

28.20 And he hurried.  
And Sha'ul fell  
with all the fulness of his height  
upon the ground.  
And he was exceedingly afraid  
because of the words of Shemu'el.  
Also there was no strength in him  
because he had eaten no food  
all day and all night.

28.21 And the woman came to Sha'ul.  
And she saw  
that he htrebmbled inwardly exceedingly.  
And she said to him,  
“Behold!  
Your female servant  
has listened attentively to your voice.  
And I have placed my life in my hands.  
And I have listened attentively  
to the words themselves תנ  
which you spoke to me.

28.22 And now please listen attentively,  
even you yourself תנ  
to the voice of your female servant.  
And I will place  
before your face  
a morsel of food.  
And you are to eat!  
And it will be strength in you  
as you go on your way.”

28.23 But he refused.  
And he said,  
“I am not going to eat.”  
But his servants,  
and also the woman,  
pressed upon him.  
And he listened attentively  
to their voice.  
And he got from the ground.  
And he sat on the couch.

28.24 And the woman had  
a fatted calf in the house.  
And she hurried.  
And she slaughtered it.  
And she took flour.  
And she kneaded it.  
And she baked matzah from it.

28.25 And she brought it near to Sha'ul  
and his servants.  
And they ate.  
And they got up.  
And they went that night.

## Chapter 29

29.1 And the Philistines assembled  
all their encampments themselves תנ  
at Aphek.

And Yisra'el pitched their tents  
at a fountain which is in Yizre'el.

29.2 And the leaders of the Philistines  
were passing over  
by hundreds and by thousands.  
And David and his men  
were passing over  
in the rear  
with Akish.

29.3 And the leaders of the Philistines said,  
“Who are these Hebrews?”  
And Akish said  
to the leaders of the Philistines,  
“Is this not David,  
the servant of Sha'ul,  
king of Yisra'el,  
who has been with me myself תנ  
these days or these years?  
And to this day  
I have found no speck in him  
from the day he came  
until this day.”

29.4 But the leaders of the Philistines  
were enraged at him.  
And the leaders of the Philistines  
said to him,  
“Return the man himself! תנ  
And let him return to the place  
which you have appointed there.  
But he will not go down  
with us into battle.  
And he will not become for us  
an adversary in battle.  
And what would be pleasing  
to his sovereign  
if not with the heads of these men?”

29.5 Is this not David  
of whom they sang to each other  
in dances saying,  
'Sha'ul struck his thousands  
and David his myriads?'"

29.6 And Akish called David.  
And he said to him,  
“As YAHWEH lives,  
indeed you yourself תנ  
have been straight  
And your going out  
and your coming in  
with me myself תנ  
in the encampment  
is good in my eyes.  
Indeed I have not found in you  
any harm to this day



from the day of your coming to me  
until this day.  
But in the eyes of the leaders  
you are not pleasing.

29.7 And now return.  
And go in peace.  
And do no harm  
in the eyes of the leaders  
of the Philistines.”

29.8 And David said to Akish,  
“Indeed what have I done?  
And to this day  
what have you found in your servant  
from the day I was before your face  
until this day  
that I can not go and fight  
against the adversaries  
of my sovereign, the king?”

29.9 And Akish responded.  
And he said to Dawid,  
“I know that you yourself תו  
are as good in my eyes  
as a messenger of The Elohim.  
However the leaders of the Philistines  
have said,  
'He is not to go up with us  
into battle.'

29.10 And now you are to rise  
early in the morning  
and your master's servants  
who have come  
with you yourself. תו  
And as you have risen  
early in the morning  
and have light  
then you are to go!”

29.11 And David and his men  
rose up early in the morning  
to go in the morning,  
to return to the land of the Philistines.  
And the Philistines went up to Yizre'el.

### Chapter 30

30.1 And it was as David and his men  
came to Tziklag  
on the third day.

And the Amalekites had invaded  
into the South  
and into Tziklag.  
And they struck Tziklag itself. תו  
And they burned it itself תו  
with fire.

30.2 And they took captive  
the women themselves, תו  
those who were from small to large.  
They did not kill anyone,  
but they led them away.

And went on their way.

30.3 And David and his men  
came to the city.  
And behold!  
It was burned with fire.  
And their women  
and their sons  
and their daughters  
had been taken captive.

30.4 And David  
and the people  
who were with he himself תו  
lifted up their voices themselves. תו  
And they wept  
until they had no more vitality to weep.

30.5 And David's two wives,  
had been taken captive,  
Ahino'am,  
the Yizre'elitess,  
and Abigail,  
the widow of Nabal the Carmelite.

30.6 And David was exceedingly distressed  
because the people  
spoke of stoning him,  
because all of the people were bitter,  
each man for his sons and his daughters.  
But David strengthened himself  
in YAHWEH,  
his Elohim.

30.7 And David said  
to Ebyathar the priest,  
son of Ahimelek,  
“Please bring the ephod to me here.”  
And Ebyathar brought  
the ephod itself תו  
to David.

30.8 And David  
inquired of YAHWEH saying,  
“Shall I pursue after this crowd?  
Will I reach them?”  
And He said to him,  
“Pursue because you will reach,  
reach them!  
And you will rescue,  
rescue them!”

30.9 And David went,  
he and the six hundred men  
who were with he himself. תו  
And they came to the river Besor.  
And those remaining behind  
stood *there*.

30.10 And David pursued,  
he and four hundred men,  
And two hundred stood *there*

who were too weak  
to pass over the river Besor *itself*. תנ

30.11 And they found  
an Egyptian man in the field.  
And they brought he *himself* תנ  
to David.

And they gave him food.  
And he ate.  
And they caused him to drink water.

30.12 And they gave to him  
a slice of figs cakes  
and two bunches of raisins.  
And ate.  
And his breath returned to him  
because for he had not eaten food  
nor drunk water  
for three days and three nights.

30.13 And David said to him,  
"To whom do you belong  
and where are you from?"  
And he said,  
"I am a young man from Egypt,  
servant of an Amalekite.  
And my master labandoned me  
because I was sick three days.

30.14 We invaded  
the south of the Kerethites  
and against that which belongs to Yahudah,  
and upon the south of Caleb.  
And Tziklag *itself* תנ  
we burned with fire."

30.15 And David said to him,  
"Can you bring me down  
to this crowd?"  
And he said,  
"Swear to me by the elohim  
you will neither kill me  
nor surrender me  
into the hands of my master  
and I bring you down to this crowd."

Many translations use "raiding party" instead of crowd. This is an "interpretation" of the text based on the context, but it is **not** a proper translation.  
Also, many of the "translations" use "God" Instead of "the elohim". This is an error. This man is Egyptian. He lives by the 'gods' of Egypt. He surely does not know YAHWEH. Again, this kind of error is a distortion of the text.

30.16 And he brought him down.  
And behold!  
They were spread out  
over the whole land  
eating and drinking and dancing  
with all the great booty  
which they had taken  
from the land of the Philistines

and from the land of Yahudah.

30.17 And David struck them  
from dusk until the evening of the next day.  
And none of them escaped  
except four hundred young men  
who rode on camels and fled.

30.18 And David rescued  
everything *itself* תנ  
the Amalekites had taken.  
And David rescued  
his two wives *themselves*. תנ

30.19 And nothing was missing to them,  
either small or great,  
either sons or daughters,  
or booty,  
or whatever they had taken from them.  
David returned with everything.

30.20 And David took  
all the flocks and herds *themselves* תנ  
those livestock  
they had driven before them  
And they said,  
"This is David's booty."

30.21 And David came  
to the two hundred men  
who were too weak  
from going after David.  
And they had stayed  
at the river Besor.  
And they went out to meet David  
and to meet the people  
who were with he *himself*. תנ  
And David came near  
the people *themselves*. תנ  
And he inquired of them  
concerning their welfare.

30.22 And all the hurtful  
and worthless men  
of those who had gone with David  
responded.  
And they said,  
"Because they did not go with us  
we will not give to them  
from the booty that we have rescued  
except for each man's wife *herself* תנ  
and his children *themselves*. תנ  
And they drove them away.  
And they went."

30.23 But David said,  
"My brothers,  
do not do so  
with that *itself* תנ  
which YAHWEH  
has given to us,

And He has protected  
us ourselves. אנחנו  
And He has given  
the crowd itself אנחנו  
that came against us  
into our hands.

30.24 Also, who will listen attentively  
to you in this matter?  
Indeed like his allotment  
who goes down to the battle,  
so also is his allotment  
who atays with the equipment.  
The allotments will be the same.”

30.25 And it was so  
from that day and forward.  
And he placed it  
for a rule  
and for a regulation for Yisra'el  
to this day.

30.26 And David went to Tziklag.  
And he sent from the booty  
to the elders of Yahudah,  
to his companions saying,  
“Behold!  
A blessing for you  
from the booty  
of the adversaries of YAHWEH.”;  
30.27 to those in Bet El,  
and to those in Ramoth of the South,  
and to those in Yattir,  
30.28 and to those in Aro'er,  
and to those in Siphmoth,  
and to those in Eshtemoa,  
30.29 and to those in Rakal,  
and to those in the cities of the Yerahme'elites,  
and to those in the cities of the Kenites,  
30.30 and to those in Hormah,  
and to those in Korashan,  
and to those in Athak,  
30.31 and to those in Hebron,  
and to all the places  
where David had gone,  
he and his men.

### Chapter 31

31.1 And the Philistines were fighting  
against Yisra'el.  
And the men of Yisra'el fled  
from before the Philistines.  
And they fell slain on Mount Gilboa.

31.2 And the Philistines stuck with  
Sha'ul himself אנחנו  
and his sons themselves. אנחנו  
And the Philistines struck  
Yahonathan himself, אנחנו  
and Abinadab himself, אנחנו  
and Malkishua himself, אנחנו

sons of Sha'ul.

31.3 And the battle was heavy  
toward Sha'ul.  
And the archers found him,  
men of the bow.  
And he was severely wounded  
by the archers.

31.4 And Sha'ul said  
to the one carrying his equipment,  
“Draw your sword  
and pierce me through with it  
lest these uncircumcised ones come  
and pierce me through  
and they abuse me.”  
But his equipment carrier  
was not willing  
because he was exceedingly afraid.  
And Sha'ul took the sword itself. אנחנו  
And he fell on it.

31.5 And the one carrying his equipment  
saw that Sha'ul was dead.  
And he also fell on his sword.  
And he died beside him.

31.6 And Sha'ul died,  
and his three sons,  
and the one carrying his equipment,  
also all his men together  
on that day.

31.7 And they saw,  
the men of Yisra'el  
who were beyond the valley  
and those who were beyond The Yarden,  
that the men of Yisra'el had fled  
and that Sha'ul and his sons were dead.  
And they abandoned  
the cities themselves. אנחנו  
And they fled.  
And the Philistines came.  
And they dwelt in them.

31.8 And it was the next day.  
And the Philistines came  
to strip the slain themselves. אנחנו  
And they found Sha'ul himself אנחנו  
and his three sons themselves אנחנו  
fallen on Mount Gilboa.

31.9 And they cut off  
his head itself. אנחנו  
And they stripped off  
his armor itself. אנחנו  
And they sent word  
into the land of the Philistines  
to announce it  
in the house of their idols  
and to the people themselves. אנחנו

31.10 And they placed  
his armor *itself* תנ  
in the house of the Ashtaroth.  
And they fastened  
his body *itself* תנ  
to the wall of Bet Shan.

31.11 And the inhabitants  
of Yabesh Gil'ad heard  
what *itself* תנ  
the Philistines  
had done to Sha'ul.

31.12 And all the able men rose up.  
And walked all night.  
And they took the body *itself* תנ  
of Sha'ul  
and the bodies *themselves* תנ  
of his sons  
from the wall of Bet Shan.  
And they went to Yabesh.  
And they burned there  
they *themselves*. תנ

31.13 And they took  
their bones *themselves*. תנ  
And they buried them  
under the oak tree at Yabesh.  
And they fasted seven days.