

## 8: 1 Samuel – Shemu’el

Version 4: 1-7-17

### 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 sacrifice to **YAHWEH** of Assemblies at Shiloh.

And there the two sons of Eli, Hophni and Pin'has, were the priests of **YAHWEH**.

Eli means lofty.  
Hophni means a fighter.  
Pin'has means mouth of a serpent.

1:4 And it was time. And Elkanah sacrificed. 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* **nx**. But **YAHWEH** had shut up her womb.

1:6 And her rival troubled her greatly, even 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 will look, look upon the affliction  
of your female servant and take note of me,  
and not ignore your female servant *herself* **תנ**,  
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* **תנ**.  
1:13 And Hannah was speaking within her heart.  
Only her lips moved. But 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* **תנ** from within you!"

1:15 But Hannah responded and said,  
"No, my master!  
I am a woman sorrowful in my inner being.  
And wine and strong drink I have not drunk.  
And I have poured out my life *itself* **תנ**  
before the face of YAHWEH.

1:16 Do not account your female servant *herself* **תנ**  
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* **תנ**  
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 turned back.  
And they went to their house at Ramah.

And Elkanah knew carnally  
Hannah *herself* **תנ**, 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* **תָּא** 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 for the sake of sacrificing to YAHWEH  
the yearly sacrifice *itself* **תָּא**  
and his vow *itself* **תָּא**.

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* **תָּא**.  
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* **תָּא**.  
Only may YAHWEH establish His Word *itself* **תָּא**."

And the woman stayed.  
And she nursed her son *himself* **תָּא**  
until she had weaned *he himself* **תָּא**.

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 sacrificed the bull *itself* **תָּא**.  
And they brought the child *himself* **תָּא** to Eli.

1:26 And she said to him,  
"My master! As your being lives, my master,  
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* **תָּא** 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 *Shemu'el* 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 exalted 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 Those 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 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** **תא**  
before the face *itself* **תא** of Eli the priest.

2:12 And the sons of Eli were sons of worthlessness.  
They did not know **YAHWEH Himself** **תא**.

2:13 And the regulation of the priests  
with the people *themselves* **תא**  
was for every man offering a sacrifice.  
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* **תא**  
was offered up in smoke  
the priest's servant would come.  
And he would say to the man sacrificing,  
"Give flesh for roasting to the priest  
and not flesh from boiling but raw."

2:16 And the man would say to him,  
"An offering by smoke, an offering by smoke of the fat  
is on this day.  
Then take for yourself what your life 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 *itself* **תא** of **YAHWEH!**  
Indeed, the men scorned  
the offering *itself* **תא** of **YAHWEH.**

2:18 And Shemu'el was serving  
before the face **תא** of **YAHWEH,**  
a boy being girded with a linen ephod,  
2:19 and a small robe his mother had made for him.  
And she brought it to him year by year  
as she went up with her husband *himself* **תא**  
to sacrifice *the yearly sacrifice itself* **תא**.

2:20 And Eli blessed Elkanah *himself* **תא**  
and his wife *herself* **תא**.  
And he said, "**YAHWEH** grant to you  
offspring from this woman  
in place of the one she requested  
whom she has given to **YAHWEH.**"  
And they went to their home.

2:21 Indeed, **YAHWEH** visited Hannah *herself* **תא**.  
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* תא  
that his sons were doing to all Yisra'el  
and how they were lying down *carally*  
with the women *themselves* תא  
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* תא,  
from all the people *themselves* תא.

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.  
Indeed, 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 both with YAHWEH and with men.

2:27 And a man of The Elohim came to Eli.  
And he said to him, "Thus said YAHWEH,  
'Reveal, did I not reveal Myself  
to the house of your father in Mitsraim  
in Pharaoh's house?

2:28 And I chose he *himself* תא  
from all the tribes of Yisra'el  
for the sake of being My priest,  
for the sake of offering upon My slaughter site,  
for the sake of burning incense,  
and for the sake of wearing an ephod before My face.

And I gave to the house of your father  
all the offerings by fire *themselves* תא  
of the children of Yisra'el.

2:29 Why do you kick against  
My sacrificed and My offering  
which I have directed in My Dwelling Place.  
And you honor your sons *themselves* תא above Me  
for the sake of making yourselves fat  
with the best of all the offerings of Yisra'el, My people?

2:30 For this reason  
- an utterance of YAHWEH, The Elohim of Yisra'el -  
'I spoke!  
I said that your household  
and the household of your father  
would walk before Me until eternity.'

But now

- an 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* **nx**,

even the arm *itself* **nx** 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* **nx**.

And there will not be

an old man in your household all the days!

2:33 And man whom I will not cut off

from My slaughter site

will consume your eyes *themselves* **nx**

and grieve your life *itself* **nx**.

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 Pin'has.

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* **nx**

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 been extinguished.

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.  
Indeed, 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.  
Indeed, you called me."  
And he said, "No, I did not call you my son.  
Lie down again."

3:7 And Shemu'el did not yet know  
**YAHWEH Himself** **nx**.  
And the word of **YAHWEH**  
had not yet been 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.  
Indeed, 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**!  
Indeed, 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!  
Indeed, 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  
everything *itself* **nx** that I have spoken  
against his household, beginning and ending.

3:13 And I have declared to him that I am judging,



I Myself, his household *itself* **nx** for eternity  
on account of the moral perversion 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 perversion of the household of Eli  
will not be covered by sacrifice  
or grain offering for eternity.”

3:15 And Shemu’el laid down until the morning.  
And he opened the doors *themselves* **nx**  
of The House of **YAHWEH**.

And Shemu’el was afraid  
to declare the vision *itself* **nx** to Eli.

3:16 And Eli called Shemu’el *himself* **nx**.  
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* **nx**.  
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* **nx**.

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* **nx**,  
dwelling with the cherubim.

And the two sons of Eli were there  
with The Chest of The Covenant of The Elohim,  
Hophni and Pin'has.

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 *itself* **nx** of the shout.  
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 gods have come into the encampment!"  
And they said,  
"Alas for us!  
Indeed, 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 gods?  
These are the the gods who struck  
the Mitsraites *themselves* **nx**  
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 Pin'has.

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 cried out.

4:14 And Eli heard the noise of the cry itself תא.  
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 Pin'has.  
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 תא.

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 תא forty years.

4:19 And his daughter-in-law, Pin'has' wife,  
was pregnant, about to bear.

And she heard the announcement itself תא

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!  
Indeed, 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 Ikabod 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.

[Ikabod 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."

This is an odd duplication of the text. It appears to be a copyist error.

## Chapter 5

5:1 And the Philistines took  
The Chest of The Elohim *itself* **nx**.  
And they brought it from Eben Ha'ezer to Ashdod.

5:2 And the Philistines took  
The Chest of The Elohim *itself* **nx**.  
And they brought it *itself* **nx** into the house of Dagon.  
And they set it *itself* **nx** 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* **nx**.  
And they returned it *itself* **nx** 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 they rose early in the morning of the next day.  
And behold!  
Dagon had fallen on its face to the ground  
before The Chest of **YAHWEH**.

And 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 them *themselves* **nx** with tumors,  
Ashdod *itself* **nx** and its territories *themselves* **nx**.

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 god."

5:8 And they sent.  
And they gathered to them all the leaders  
of the Philistines *themselves* תא.

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 תא.

And the hand of YAHWEH was against the city  
with a very great confusion.  
And He struck the men themselves תא 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* תא  
to Ekron.  
And it was as The Chest of The Elohim came to Ekron.  
And the Ekronites cried out saying,  
"They have moved  
The Chest of The The Elohim of Yisra'el *itself* תא  
to us for the sake of killing us  
and our people *themselves* תא!"

5:11 And they sent.  
And they gathered all the leaders  
of the Philistines *themselves* תא.  
And they said, "Send away  
The Chest of the The Elohim of Yisra'el *itself* תא.  
And return it to its own place.  
Then it will not kill us *ourselves* תא  
and our people *themselves* תא."  
Indeed, 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* תא  
of the The Elohim of Yisra'el  
you are not to send it itself תא 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 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 your mice  
that are corrupting the land itself תא.

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

6:6 And why do you burden your hearts themselves תא  
as the Mitsraites and Pharaoh  
burdened their hearts themselves תא  
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 תא to the cart.  
And return their calves home from behind them.

6:8 And you are to take The Chest of YAHWEH itself תא.  
And you are to set it itself תא on the cart.  
And you are to put  
all the objects of the gold themselves תא  
which you are returning to Him as a liability offering  
in a box beside it.

And you are to send away it itself תא.  
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 evil itself תא.

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 תא they shut up at home.

6:11 And they placed The Chest of YAHWEH itself תא  
on the cart and the box itself תא  
and the golden mice themselves תא  
and the likenesses of their tumors themselves תא.

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* נא. And they saw *The Chest itself* נא. 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* נא. And the cows *themselves* נא 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* נא and the box *itself* נא that was with it *itself* נא 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 Ashkelon, 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* נא. 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 it go up from beside 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* **nx**.  
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* **nx**.  
And they went with it *itself* **nx**  
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* **nx**.

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* **nx**  
will return to **YAHWEH**  
and turn away *the foreign gods themselves* **nx**  
and the Ashtarot from the midst of you,  
and you will establish your hearts toward **YAHWEH**,  
and serve Him only,  
then He will deliver *you yourselves* **nx**  
from the hand of the Philistines."

7:4 And the children of Yisra'el turned away  
from *the Ba'als themselves* **nx**  
and the Ashtarot *themselves* **nx**.

And they served only **YAHWEH** *Himself* **nx**.

7:5 And Shemu'el said,  
"Gather *all Yisra'el itself* **nx** 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* **nx** 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 they 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  
for the sake of battling 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 **תא**.  
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 **תא** 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 **תא** were returned to Yisra'el,  
from Ekron to Gath.  
And the borders of Yisra'el themselves **תא**  
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 **תא**  
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 **תא**  
at all these places themselves **תא**.

7:17 And he returned to Ramah  
because his home was there.  
And there he judged Yisra'el itself **תא**.

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* **nx**  
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 Be'ersheba.

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 they said to him,  
"Behold! You yourself **nx** 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 had 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 **nx** they have spurned.  
Indeed it is I Myself **nx** 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 **nx**  
from Mitsraim and until this day,  
even abandoning Me and serving other gods,  
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 **nx** to the people  
asking he himself **nx** for a king.

8:11 And he said,  
"This is the regulations of the king  
who will reign over you.  
Your sons themselves **nx** 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 תא he will take for perfumers, and cooks, and bakers.

8:14 And the best of your fields themselves תא, and your vineyards themselves תא, and your olives he 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 תא and your female servants themselves תא and your best young men themselves תא and your male asses themselves תא 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 תא 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 תא 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 תא."

8:21 And Shemu'el listened attentively to all the words themselves תא 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 Bekorat, son of Aphyah, son of a Binyamite man, a mighty man of strength.

Kish means a bow.  
Abi'el means El is my father.  
Tzeror means a parcel.  
Bekorat means firstborn.  
Aphyah 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 תָּא,  
one of the servants themselves תָּא.  
And get up!  
Go search for the male asses themselves תָּא!"

9:4 And he passed over into the mountains of Ephraim.  
And he 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 תָּא 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?  
Indeed, 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 תָּא have?"

9:8 And again the servant responded  
to Sha'ul himself תָּא.  
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 תָּא."

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 תָּא.  
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 תא before he goes up to the high place to eat.

Indeed, the people do not eat until he comes because he blesses the sacrifice. After that they who are invited will eat.

And now go up because you will find he himself תא about this time, he himself תא.”

9:14 And they went up to the city. They were coming into the city. And behold! Shemu'el was coming out toward them for the sake of going up to the high place.

9:15 And **YAHWEH** had revealed in the ear of Shemu'el itself תא 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 תא from the hand of the Philistines. Indeed, I have seen My people themselves תא. 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 תא. And **YAHWEH** said to him, “Behold the man of whom spoke to you! This one is to rule 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 תא 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 תא. 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 תא concerning them. Indeed, 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* and his servant *himself* 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 which I gave you,  
which I said to you. "Set it beside you."

9:24 And the cook raised up the thigh and what was on it.  
And he placed it before Sha'ul.

And Shemu'el said, "Behold!  
That which was reserved has been placed before you.  
Eat it!  
Indeed, 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 stand here a while.  
And I will cause you to hear  
the word of The Elohim."

## Chapter 10

10:1 And Shemu'el took the flask of oil 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 Tzeltzah.  
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 themselves **תא**  
of the male asses

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

**Tzeltzah** means clear shade.

10:3 And you are to pass over 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; prophesy.  
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 **תא**

come to you you are to do for yourself

what your hand finds.

Indeed, 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* **nx** you are to do.”

**shelem** - properly, requital (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 changed his heart to a different one.

And all these signs *themselves* **nx**  
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* **nx**.  
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* **nx**  
he did not declare to him what Shemu'el had said.

10:17 And Shemu'el called together  
the people *themselves* **nx** 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* **nx** out of Mitsraim.  
And I delivered *you yourselves* **nx**  
from the hand of the Mitsraites  
and from the hand of every kingdom,  
those who were oppressing *you yourselves* **nx**.'

10:19 But *you yourselves* **nx** have spurned  
*your Elohim Himself* **nx**,  
He Who is your deliverer out of all your bad things  
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* **nx**.  
And the tribe of Binyamin was caught.

10:21 And he brought near  
the tribe of Binyamin *itself* **nx** 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* **nx**,  
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 he 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 themselves **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  
that they are 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 listening attentively  
to these words themselves **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  
when 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 **תא**  
into three companies.  
And they went into the midst of the assembly  
at the morning watch.

And they struck the Ammonites themselves **תא**  
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 caused 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 **תא**  
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 **תא**.  
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 **תא** have I taken?  
And whose male ass have I taken?  
And who himself **תא** 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 And 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 **תא**  
and Aharon himself **תא**,  
and who brought up your fathers themselves **תא**  
from the land of Mitsraim.

12:7 And now station yourselves.  
And I will judge you yourselves **תא**  
before the face of **YAHWEH**  
by all the right actions themselves **תא** of **YAHWEH**  
which He has done with you yourselves **תא**  
and with your fathers themselves **תא**.

12:8 When Ya’akob went to Mitsraim  
then your fathers cried out to **YAHWEH**.  
And **YAHWEH** sent Moshe himself **תא**  
and Aharon himself **תא**,  
who brought out your fathers themselves **תא**  
out of Mitsraim.  
And he caused them to settle in this place.

12:9 But they forgot **YAHWEH Himself** **תא**, their Elohim.

And He sold they themselves **תא** 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** **תא**.  
And we have served the Ba’als themselves **תא**  
and the Ashtarot themselves **תא**.  
But now deliver us from the hand of our adversaries  
and we will serve You.’

12:11 And **YAHWEH** sent Yerubba’al himself **תא**,  
and Bedan himself **תא**, and Yiphtah himself **תא**,  
and Shemu’el himself **תא**.  
And He delivered you yourselves **תא**  
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 had come against you.  
And you said to me, ‘No!  
Indeed, 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** **תא**  
and will serve He Himself **תא**,  
and will listen attentively to His voice,

and not rebel against the mouth of **YAHWEH** *itself* **nx**,  
then *you yourselves* **nx**  
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 *itself* **nx** of **YAHWEH**,  
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 evil 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* **nx**  
and Shemu'el *himself* **nx**.

12:19 And all the people said to Shemu'el,  
"Pray on behalf of your servants  
to **YAHWEH**, your Elohim!  
Then we will not be put to death.  
Indeed we have added above all our offenses  
the evil 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* **nx** have done *all this evil itself* **nx**.  
However, do not turn aside from following **YAHWEH**.  
And you are to serve **YAHWEH** *Himself* **nx**  
with all your heart.

12:21 And you are not to turn aside after emptiness  
which does not profit and does not deliver.  
Indeed, they are emptiness.

12:22 Indeed **YAHWEH** will not abandon  
*His people themselves* **nx**  
for the sake of His great Name!  
Indeed, **YAHWEH** was willing  
to make *you yourselves* **nx** His people.

12: 23 Also, I myself, far be it from me  
that I should offend against **YAHWEH**  
in ceasing to pray on your behalf.  
And I will teach you yourselves **תא**  
the good and straight way.

12:24 Nevertheless, revere **YAHWEH Himself** **תא**!  
And you are to serve He Himself **תא** with faithfulness,  
with all your heart,  
because of what greatness itself **תא**  
He has done with you!

12:25 But if you do bad, do bad,  
both you yourselves **תא** and your king  
will be swept away!"

### Chapter 13

13:1 Sha'ul reigned one year.  
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 Yohonathan  
at Gib'ah of Binyamin.  
And the rest of the people he sent away,  
each man to his tent.

Mikmash means hidden.

13:3 And Yohonathan struck the garrison itself **תא**  
of the Philistines that was at Geba.  
And the Philistines heard.  
And Sha'ul blew the shofar is all the land saying,  
"The Hebrews are to listen attentively!"

13:4 And all Yisra'el heard saying,  
"Sha'ul struck a garrison of the Philistines themselves **תא**  
and also he 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  
for the sake of fighting 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.  
Indeed, they were distressed.  
Indeed, the people had been driven back.  
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 had passed over  
The Yarden itself **תא** to the land of Gad and Gil'ad.  
And 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 **תָּא** had not come  
at the appointed days.  
And the Philistines were gathering together at Mikmash.  
13:12 And I said,  
'Now the Philistines will come 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* **תָּא** of **YAHWEH**, your Elohim,  
with which He charged you.

Indeed now **YAHWEH** would have established  
your reign *itself* **תָּא** over Yisra'el until eternity.

13:14 But 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* **תָּא** 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* **תָּא**  
who were found, about six hundred men.

13:16 And Sha'ul, and Yahanathan, 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 Sha'ul.

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* **תָּא**,

and his hoe *itself* **nx**, and his axe *itself* **nx**,  
and his sickle *itself* **nx**.

13:21 And the filing was two thirds of a shekel  
for the plow, and the hoes *themselves* **nx**,  
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* **nx**  
and Yahonathan *himself* **nx**.  
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 Mikdash.

#### 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 Ahiyah, son of Ahitub, Icabod's brother,  
son of Pin'has, 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 Mikdash, 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.  
Indeed there is no restriction 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 Yahnathan *himself* **nx** and to the one carrying  
his equipment *himself* **nx**.  
And they said, "Come up to us.  
And we will cause you yourselves **nx** to know a word."

And Yahnathan said  
to the one carrying his equipment,  
"Come up behind me!  
Indeed, **YAHWEH** has given them  
into the hand of Yisra'el."

14:13 And Yahnathan climbed up  
on his hands and knees  
with the one carrying his equipment behind him.  
And they fell before Yahnathan.  
And the one carrying his equipment  
was putting them to death behind him.

14:14 And this was the first slaughter  
which Yahnathan and the one carrying his equipment  
had 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* **nx**,  
"Number now and see who has gone from us."  
And they numbered.  
And behold!  
Yahnathan and the one carrying his equipment  
were not *there*.

14:18 And Sha'ul said to Ahiyah,  
"Bring near The Chest of The Elohim."  
Indeed, The Chest of The Elohim  
was with the children of Yisra'el on that day.

14:19 And it was until Sha'ul spoke to the priest.

And 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* אנ.  
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 had gone 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* אנ.  
And the battle passed over to Bet Aven *itself* אנ.

14:24 And the men of Yisra'el were distressed that day.  
Sha'ul had placed under oath the people *themselves* אנ  
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* אנ.

14:27 But Yahonathan had not heard  
that his father had taken an oath  
for the people *themselves* אנ.  
And he stretched out the end of the staff *itself* אנ  
that was in his hand.  
And he dipped it *itself* אנ  
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* אנ  
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* אנ.  
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.  
Indeed, 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* nx 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 leaders of the people,  
and discern and observe  
according to what there was an offense today.

14:39 Indeed, as YAHWEH lives  
Who delivers Yisra'el *itself* nx  
even if it exists in Yahanathan, 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 nx be on one side,  
and my son, Yahanathan, 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!  
Indeed, 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* תנ.  
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* תנ.  
And he delivered Yisra'el *itself* תנ  
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* nx 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 nx did to Yisra'el,  
what he placed against him on the way  
as he came up from Mitsraim.

15:3 Now, go and strike Amalek himself nx!

And devote to destruction  
everything itself nx that is his!

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 nx.  
And he numbered them in Tela'im,  
two hundred thousand foot soldiers  
and ten thousand men of Yahudah themselves nx.  
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.

Even you yourselves nx did kindness  
to all the children of Yisra'el  
as they came up from Mitsraim."  
And the Kenites departed  
from the midst of the Amalekites.

15:7 And Sha'ul struck the Amalekites themselves nx  
from Havilah as you go to Shur,  
which is opposite Mitsraim.

15:8 And he captured alive Agag himself nx,  
King of the Amalekites.  
And he devoted to destruction  
all the people themselves nx  
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* **תנ**.

15:10 And the word of **YAHWEH** came to Shemu'el saying,

15:11 "I am sorry that I have caused Sha'ul *himself* **תנ** to reign as king.

Indeed, he has turned back from following Me. And My words *themselves* **תנ** he has not established."

And the anger of Shemu'el flared up. And he cried out 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 for the sake of encountering 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* **תנ** of **YAHWEH**! I have established the word *itself* **תנ** of **YAHWEH**."

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* **תנ** we have devoted to destruction."

15:16 And Shemu'el said to Sha'ul, "Stop! And I will declare to you what *itself* **תנ** **YAHWEH** said to me *last night*." And he said to him, "Speak!"

15:17 And Shemu'el said, "Were you *yourself* **תנ** not little in your own eyes? Yet you *yourself* **תנ** 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* **תנ**, the Amalekites *themselves* **תנ**! And you are to fight against them until they are exterminated, they *themselves* **תנ**!

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 evil 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* **תנ**, king of Amalek.  
And the Amalekites *themselves* **תנ**  
I have devoted to destruction.

15:21 And the people took from the booty  
sheep and cattle, the best of that devoted to destruction,  
for the sake of sacrificing to YAHWEH, your Elohim,  
at Gilgal.”

15:22 And Shemu’el said,  
“Does YAHWEH delight in olahs and sacrifices  
as He does in *one* 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* **תנ**  
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* **תנ**  
and your words *themselves* **תנ** because I feared  
the people *themselves* **תנ**.  
And I listened attentively to their voice.

15:25 And now, please lift up *my* offense *itself* **תנ**!  
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!  
Indeed, you have spurned  
the word of YAHWEH *itself* **תנ**!  
And YAHWEH has spurned you  
from being king over Yisra’el.”

15:27 And Shemu’el turned around to go.  
And Sha’ul seized the hem of his robe.  
And it was torn.

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* **תנ**  
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.  
Indeed, 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 nx,  
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,  
“Like 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 nx  
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 nx  
until the day of his death.  
Indeed, Shemu'el mourned for Sha'ul.

And YAHWEH was sorry  
that He had made Sha'ul himself nx  
king over Yisra'el.

## Chapter 16

16:1 And YAHWEH said to Shemu'el,  
“Until when will you yourself nx 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 Lechemite.  
Indeed, 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 can 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 for the sake of sacrificing to YAHWEH.’

16:3 And you are to call Yishai to the sacrifice.  
And I will cause you to know  
what itself nx you are to do.  
And you are to anoint for Me  
whoever himself nx I name to you.”

16:4 And Shemu'el did what itself nx



**YAHWEH** had spoken.

And he went to Bet Lechem.

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 for the sake of sacrificing to **YAHWEH**.

Consecrate yourselves.

And you are to come with me *myself* **אני** to the sacrifice."

And Yishai *himself* **אני** and his sons *themselves* **אני**

consecrated themselves.

And he called them to the sacrifice.

16:6 And it was as they were coming.

And he saw Eli'ab *himself* **אני**.

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.

Indeed, I have rejected him.

Indeed *it is* not as a human being sees.

Indeed, a human being sees according to the eyes.

But **YAHWEH** sees 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, "Also 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

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!

Indeed, 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! Indeed, he is the one!"

16:13 And Shemu'el took the horn of oil *itself* **אני**.

And he anointed *he himself* **אני**

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 bad nature from YAHWEH Himself **nx**.

16:15 And the servants of Sha'ul said to him,  
"Behold now!  
A bad nature from The Elohim is terrifying you.  
16:16 Speak now to your servants who are before you to search out a man who knows how to play music on the harp.  
And it will be as the bad 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 Lechemite, 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 **nx**, 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.  
Indeed, he has found favor in my eyes."

16:23 And it was as the *bad* nature from The Elohim was upon Sha'ul.  
And David would take a harp *itself* **nx**.  
And he played with his hand.  
And Sha'ul was refreshed.  
And it was good for him.  
And the bad nature departed from upon him.

## Chapter 17

17:1 And the Philistines gathered their encampments themselves **nx** for the sake of 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 Golyat, from Gath,  
whose height was six cubits and a span.

Goliyat means exile.  
He was approximately seven feet tall.

17:5 And a copper 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 copper.

This is roughly 220 pounds of copper.

17:6 And copper shin guards were on his legs.  
And a copper 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 **הנ** 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 **הנ**  
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 **הנ**."

17:10 And the Philistine said,  
"I myself will disgrace the arrangements of Yisra'el  
themselves **הנ** this day.  
Give me a man and let us fight together."

17:11 And Sha'ul and all Yisra'el  
heard these words themselves **הנ** of the Philistine.  
And they were discouraged and exceedingly afraid.

17:12 And David was the son of a man,  
this Ephrathite of Bet Lechem 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 for battle.  
And the names of his three sons

who went into 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 was returning from behind Sha'ul  
for the sake of feeding the sheep themselves תן  
of his father at Bet Lechem.

17:16 And the Philistine drew near  
morning and evening.  
And he 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 תן  
bring to the captain of the thousand.

And your brothers themselves תן you are to visit  
concerning their welfare.  
And their pledge itself תן 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 תן 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 תן  
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, Golyat 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  
were seeing the man himself תן.  
And they 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  
for the sake of disgracing Yisra'el itself תן.

And it will be that the man who strikes him  
will be enriched by the king with great riches.

And his daughter *herself* **nx** he will give to him.  
And his father's household *itself* **nx**  
he will make exempt in Yisra'el."

The ordering of these verses suggests an editorial alteration of the text. This could be caused by a damaged copy where fragments are being put back together. By watching the context one can spot these errors.

17:26 And David spoke  
to the men standing with him saying,  
"What is to be done for the man  
who strikes this Philistine *himself* **nx**  
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* **nx**  
and the badness *itself* **nx** 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  
for the sake of fighting with him.  
Indeed, you yourself **nx** 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* **nx**.  
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 תא,  
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 תא with his armor.  
And he put a copper helmet on his head.  
And he clothed he himself תא  
with a breastplate of armor.

17:39 And David girded his sword itself תא 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 תא in a shepherd's bag  
which was his, even a pouch.  
And his sling was in his hand.

And he drew near toward the Philistine.

The purpose of the five stones is only 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 תא.  
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 תא  
come toward me with sticks?”  
And the Philistine made light of David himself תא  
with his gods.

17:44 And the Philistine said to David,  
“Come to me!  
And I will give your flesh itself תא  
to the birds of the skies and the animals of the field!”

17:45 But David said to the Philistine,  
“You yourself תא 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 **תא**!

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 **תא** into our hands."

17:48 And it was as the Philistine stood up.  
And he came.  
And he drew near for the sake of encountering David.

And David hurried.  
And he ran toward the arrangement  
for the sake of encountering the Philistine.

17:49 And David put his hand itself **תא** into his bag.  
And took from there a stone.  
And he slung it.

And it struck the Philistine himself **תא** 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 **תא**.  
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 **תא**.  
And he drew it out of its sheath.  
And he put him to death.  
And he cut off with it his head itself **תא**.

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 **תא**  
as far as the entrance of the valley,  
even to the gates of Ekron.  
And the wounded of the Philistines fell  
along the way to Sha'araim,  
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 **nx**.

17:54 And David took the head itself **nx** of the Philistine.  
And he brought it to Yerushalaim.  
And his armor itself **nx** he placed in his tent.

17:55 And as Sha'ul saw David himself **nx**  
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 life 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 **nx** Abner took he himself **nx**.  
And he 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 Lechemite."

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. This may also be due to a fragmented text that has been reconstructed.

## Chapter 18

18:1 And it was as he finished speaking to Sha'ul.  
And the very breath of Yahanathan was knit  
to the very breath of David.  
And Yahanathan 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 Yahanathan cut a covenant with David  
because he loved he himself **nx** as his very breath.

18:4 And Yahanathan removed the robe itself **nx**  
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 **nx**.  
And the women came out from all the cities of Yisra'el  
singing and dancing  
for the sake of meeting 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 bad 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* **nx**.

18:10 And it was the next day.  
And a bad 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* **nx**.

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* **nx**.  
Indeed, he went out and he came in before them.

18:17 And Sha'ul said to David, "Behold!  
My older daughter Merab!  
She *herself* **nx** 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* **nx**.  
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* **nx**.

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 **nx**  
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 **nx** in the ears of David.  
And David said,  
“Does it seem to you a small matter  
to be a king’s son-in-law?  
Even 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  
for the sake of taking vengeance  
on the king’s enemies.’ ”

But Sha’ul intended to have David fall  
by the hand of the Philistines themselves **nx**.

18:26 And his servants declared to David  
these words themselves **nx**.  
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 **nx**.  
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 **nx**,  
his daughter, for a wife.

18:28 And Sha’ul observed.  
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 **nx**  
every day.

18:30 And the leaders of the Philistines went out to fight.  
And it existed 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 Yehonathan, his son,  
and to all his servants concerning putting to death  
David himself **nx**.  
But Yehonathan, Sha’ul’s son,  
delighted strongly in David.

19:2 And Yehonathan 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 **תָּא** 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 Yehonathan spoke well  
concerning David to Sha'ul, his father.  
And he said to him,  
"Let not the king offend on account of his servant,  
on account of David.  
Indeed, he has not offended against you.  
And indeed, his actions *are* very good toward you.  
19:5 And he placed his life itself **תָּא** in his hands.  
And he struck the Philistine himself **תָּא**.  
And **YAHWEH** caused a great deliverance for all Yisra'el.  
You saw it.  
And you rejoiced.  
And why will you offend against innocent blood  
by putting to death David himself **תָּא** without cause?"

19:6 And Sha'ul listened attentively  
to the voice of Yehonathan.  
And Sha'ul swore,  
"As **YAHWEH** lives, he will not be put to death!"

19:7 And Yehonathan called David.  
And Yehonathan declared to him  
all these words themselves **תָּא**.

And Yehonathan brought David himself **תָּא** 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 bad 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 **תָּא** 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 **תָּא**  
tomorrow you yourself **תָּא** will be put to death."

19:12 And Mikal let down David himself **תָּא**

through a window.  
And he went.  
And he fled.  
And he escaped.

19:13 And Mikal took the teraphim *itself* nx.  
And she placed it in the bed.  
And a matting of goats' hair *itself* nx  
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  
for the sake of taking David *himself* nx.  
And she said, "He is sick."

19:15 And Sha'ul sent the messengers *themselves* nx  
to see David *himself* nx saying,  
"Bring up he *himself* nx 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* nx 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* nx  
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  
for the sake of taking David *himself* nx.

And they saw a company of the prophets *themselves* nx  
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 perversion?  
And what is my offense before your father  
that he seeks my life *itself* **nx**?"

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* **nx**.  
And why would my father conceal from me  
this word *itself* **nx**? 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 like a step between me and death."

20:4 And Yahonathan said to David,  
"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 Lechem, his city,  
because a yearly sacrifice 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 entered into with your servant *himself* **nx**.

And if there is perversity in me you yourself תא  
put me to death.  
But why should you bring me to your father?"

20:9 And Yehonathan 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 תא to you?"

20:10 And David said to Yehonathan,  
"Who would declare it to me?  
Or what if your father responds to you harshly?"

20:11 And Yehonathan said to David,  
"Come and we will go out into the field."  
And they both went out into the field.  
20:12 And Yehonathan said to David,  
"YAHWEH, The Elohim of Yisra'el, be witness!  
When I have searched out my father himself תא  
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 תא

20:13 may YAHWEH do so  
and much more to Yehonathan!  
And if it is pleasing to my father to do you harm itself תא  
then I will reveal it to your ear itself תא.  
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  
re you not to do the kindness of YAHWEH  
so that I will not die.

20:15 And do not cut off your kindness itself תא  
from my house until eternity,  
even not when YAHWEH has cut off  
every one of the adversaries of David themselves תא  
from upon the face of the earth."

20:16 And Yehonathan cut a covenant  
with the house of David saying,  
"YAHWEH will require it at the hand  
of the adversaries of David."

20:17 And Yehonathan again caused David himself תא  
to swear since he loved he himself תא.  
Indeed, he loved him as he loved his own inner being.

20:18 And Yehonathan 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 תא saying,

Go find the arrows themselves! **nx**

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 yourself **nx**  
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.  
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 **nx**,  
"David asked asked of me to go to Bet Lechem.  
20:29 And he said,  
'Please send me away because our family has  
a sacrifice 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 **nx**.'  
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 **nx** 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 **nx**  
or your kingdom.  
And now send away and bring to me he himself **nx**  
because he is a son of death."

20:32 And Yahonathan responded  
to Sha'ul himself **nx**, 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* nx at him  
for the sake of striking 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 David.

And a little boy was with him.  
20:36 And he said to the boy, "Now run!  
Find the arrows *themselves* nx 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  
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* nx 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* nx  
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* nx.  
And they wept each man with his companion *himself* nx  
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* nx alone and  
no man is with you *yourself* nx?"  
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* nx with which I am sending you  
and which I have directed you.'  
And my servants *themselves* nx  
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 תא.  
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 תא.  
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 indeed 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 had been 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 Golyat, the Philistine whom you struck  
in the Valley of Elah.  
Behold!  
It is wrapped in a garment behind the ephod.  
If you yourself תא 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 תא  
in his heart.

And he was exceedingly afraid of Akish,  
the King of Gath.

21:13 And he transformed his behavior itself תא  
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 אנ to me?  
21:15 Do I have a lack of madmen  
that you have brought this one himself אנ  
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 Mitzpeh 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! Even 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  
for the sake of lying in wait as it is this day."

22:9 And Do'eg, the Edomite, who had been 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* **nx** of Golyat, the Philistine.”

22:11 And the king sent  
for the sake of calling Ahimelek *himself* **nx**, the priest,  
son of Ahitub, and all his father's household *itself* **nx**,  
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 **nx**  
and the son of Yishai,  
by giving to him bread and a sword  
and have inquired of The Elohim for him  
for the sake of rising up against me,  
for the sake of lying in wait as it is this day?”

22:14 And Ahimelek responded to the king *himself* **nx**.  
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.  
Indeed, 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 **nx** 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 **nx**.”

But the servants of the king were not willing  
to stretch out their hands *themselves* **nx**  
for the sake of putting to death the priests of YAHWEH.

22:18 And the king said to Do'eg,  
“You yourself **nx**, turn  
and put to death the priests!”  
And Do'eg, the Edomite, turned  
and he put to death 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* **nx**,  
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 **nx** 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* **nx**.

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* **nx**!

Do not be afraid!

Indeed, whoever seeks my life *itself* **nx** seeks your life *itself* **nx**.

Indeed the protection of you *yourself* **nx** 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* **nx**."

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* **nx**!"

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!

Indeed, I Myself am giving the Philistines *themselves* **nx** 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* **nx**.

And he struck with a great blow.

And David delivered

those dwelling in Ke'liah *themselves* **nx**.

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 אני is in my hand.  
Indeed, 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 אנן  
for the sake of going down to Ke'liah  
for the sake of attacking 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 on account of your servant.

23:11 Will the men of Ke'liah  
cause to be shut up in 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 אני  
and my men themselves אנן 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  
for the sake of seeking his life itself אני.  
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 אני 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 **תָּא** 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 life,  
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 **תָּא** of **YAHWEH**  
because you have had compassion on me.

23:22 Go now!

Prepare further and learn!

And observe the place itself **תָּא** where he walks,  
who is seen with him there.

Indeed, 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 **תָּא**.

And it will be, if he exists in the land,  
then I will search out he himself **תָּא**  
among all the families of Yahudah.”

23:24 And they got up.

And they went to Ziph ahead of Sha’ul.

And 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

for the sake of going away from the face of Sha’ul.

And Sha’ul and his men were surrounding David  
and his men for the sake of seizing them.

23:27 And a messenger came to Sha’ul saying,

“Hurry and come!

Indeed the Philistines have invaded the land!”

23:28 And Sha'ul returned from pursuing after David.  
And he went to encounter the Philistines.  
For this reason the place is called Sela Hammahlekot.  
Sela Hammahlekot means rock of divisions.

23:29 (H 24.1) And David went up from there.  
And he stayed in strongholds at En Gedi.  
Note: Chapter 24 begins here in the Hebrew text.

#### Chapter 24

24:1(H 24.2) 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 (H 24.3) And Sha'ul took three thousand  
chosen men from all Yisra'el.  
And he went to search out David *himself* נא  
and his men at the Rocks of the Wild Goats.

24:3 (H 24.4) 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 נא.

And David and his men were sitting  
on the sides of the cave.  
24:4 (H 24.5) And the men of David said to him, "Behold!  
The day of which **YAHWEH** said to you,  
'Behold!  
I am giving your adversaries themselves נא  
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 נא  
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 (H 24.6) And it was after this.  
And David's heart, it itself נא, was stricken  
because he had cut off the hem itself נא  
which was Sha'ul's.

24:6 (H 24.7) And he said to his men,  
"Far be it from me apart from **YAHWEH**  
if I should do this matter itself נא to my sovereign,  
the anointed of **YAHWEH**,  
to stretch out my hand against him.  
Indeed, he is the anointed of **YAHWEH**."

24:7 (H 24.8) And David separated  
his men *themselves* נא with the 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 (H 24.9) 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 (H 24.10) And David said to Sha'ul,  
"Why do you listen attentively  
to the words *themselves* **תא** of men who say,  
'Behold! David seeks to do you harm.'?"

24:10 (H 24.11) Behold!  
This day your eyes have seen  
that **YAHWEH** gave you today  
into my hand *itself* **תא**  
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 of **YAHWEH**.'

24:11 (H 24.12) And my father,  
look also and observe  
the hem of your robe *itself* **תא** in my hand!  
Indeed I cut off the hem of your robe *itself* **תא**!  
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 yourself* **תא** are hunting *my life itself* **תא**  
for the sake of taking it.

24:12 H 24.13) May **YAHWEH** judge  
between you and me.  
And may **YAHWEH** avenge me from you.  
But my hand will not be against you.

24:13 (H 24.14) As the proverb of the ancients says,  
'Moral wrong comes from the morally wrong.'  
But my hand is not against you.

24:14 (H 24.15) After whom has  
the king of Yisra'el come out?  
Whom are *you yourself* **תא** pursuing?  
After a dead dog?  
After one flea?

24:15 (H 24.16) But **YAHWEH** will be as judge.  
And He will pronounce sentence between you and me.  
And may Him see and *decide my cause itself* **תא**  
and vindicate me from your hand."

24:16 (H 24.17) And it was as David  
had finished speaking *these words themselves* **תא**  
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 (H 24.18) And he said to David,  
"You *yourself* **אנך** are more just than I  
because you *yourself* **אנך**  
have repaid me with good,  
but I myself have repaid you with bad.

**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 (H 24.19) And you *yourself* **אנך**  
have declared today  
how *itself* **אנך** you have done goodness *itself* **אנך**  
to me *myself* **אנך** when **YAHWEH Himself** **אנך**  
surrendered me into your hand,  
but 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 (H 24.20) 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  
in place of what I have done to you.

24:20 (H 24.21) 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 (H 24.22) 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 house."

24:22 (H 24.23) 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 harsh and hurtful in his actions.  
And he was of Kaleb.

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* **תא**.

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* **תא**, 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 who have been with us.

were not humiliated.

And not a speck of theirs was missing

all the days they were at Carmel.

25:8 Ask your young men *themselves* **תא**.

And they will declare it to you.

And may my young men find favor in your eyes  
because we come on a good day.

Please give whatever *itself* **תא** comes to your hand  
to your servants and to your son, David.' "

25:9 And the young men of David went.

And they 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* **תא**.

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* **תא**,

and my water *itself* **תא**

and my slaughterings themselves **תא**

that I have slaughtered for my shearers  
and give it to men whom 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* **nx**."  
And each man girded on his sword *itself* **nx**.  
And David also girded on his sword *itself* **nx**.  
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  
for the sake of blessing our master *himself* **nx**.  
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 **nx**  
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 himself 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 she 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 **nx**.

25:21 And David said,  
"Only without cause have I protected  
all that is his *itself* **nx** 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 **nx**.  
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 perversity!  
But please let your female servant speak in your ears.  
And listen attentively to the words themselves **nx**  
of your female servant.  
25:25 Please do not let my master  
take to his heart itself **nx**  
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 myself, your female servant, did not see  
the young men themselves **nx** of my master  
whom you sent.

25:26 And now my master, as **YAHWEH** lives  
and as your life lives,  
**YAHWEH**, has restrained you from coming into blood  
and from avenging yourself with your own hand.

Now then may 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 **nx**.  
But the life of my master has been bound  
in the bundle of the living  
with **YAHWEH Himself** **nx**, your Elohim.  
And the lives themselves **nx** of your adversaries  
He will sling out like the middle of the pocket of a sling.

25:30 And it will exist because **YAHWEH**  
has done for my master  
according to all the good itself **nx**  
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 **nx**,  
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  
that itself **nx** which she had brought to him.  
And he said to her,  
“Go up in shalom 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 having gone from Nabal.  
And his wife declared to him  
these words themselves **nx**.  
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 **nx**.  
And he died.

25:39 And David heard that Nabal was dead.  
And he said, “Blessed be **YAHWEH**,  
Who has fought the battle itself **nx** of my disgrace  
at the hand of Nabal.

And He has restrained His servant himself **nx**  
from what is bad!  
And the moral wrong of Nabal  
**YAHWEH** has returned on his own head.”

And David sent.  
And he spoke to Abigail  
for the sake of taking 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* חנ 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* חנ,  
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* חנ were three thousand  
chosen men of Yisra'el  
for the sake of searching out David *himself* חנ  
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* חנ  
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 spoke to Ahimelek, the Hittite, and to Abishai,  
son of Tzeruyah, brother of Yo'ab, saying,  
"Who will go down with me *myself* חנ 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* חנ 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 nx  
which is beside his head and the jug of water itself nx  
that is by his head, and we will go.”

26:12 And David took the spear itself nx  
and the jug of water itself nx 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 nx  
to call out to the king?”

26:15 And David said to Abner,  
“Are you yourself nx not a man?  
And who is like you in Yisra'el?

But why have you not protected your sovereign, the king?  
Indeed, one of the people came in  
for the sake of destroying the king himself nx,  
your sovereign.

26:16 This thing you have done is not good.  
As YAHWEH lives, you yourselves nx 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 nx  
that was at his head?”

26:17 And Sha'ul recognized David's voice itself nx.  
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* **nx** 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 gods!'

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* **nx** 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  
in place of how 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* **nx** and his trustworthiness *itself* **nx**  
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* **nx**, 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 Carmelitess, Nabal's widow.

27:4 And it was reported to Sha'ul  
that David had fled to Gath.  
And 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* nx.  
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 Mitsraim.

27:9 And David had struck the land *itself* nx.  
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 **תָּא** for war, for fighting with Yisra’el.

And Akish said to David,  
“You know, you know that you yourself **תָּא**  
will go out into battle, you yourself **תָּא** and your men.”

28:2 And David said to Akish,  
“Rightly so.  
You yourself **תָּא** will know  
what itself **תָּא** 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 **תָּא** 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 **תָּא**.  
And they encamped at Gilboa.

28:5 And Sha’ul saw the encampment itself **תָּא**  
of the Philistines.  
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 our 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.”

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 **תָּא**  
whom I will name to you.”

28:9 And the woman said to him, "Behold!  
You *yourself* **תָּא** know  
what Sha'ul *himself* **תָּא** has done,  
how he has cut off the mediums *themselves* **תָּא**  
and the wizards *themselves* **תָּא** from the land.

And why do you *yourself* **תָּא** lay a snare for my life  
for the sake of putting 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* **תָּא** am I to bring up for you?"  
And he said, "Bring up for me Shemu'el *himself* **תָּא**."

28:12 And the woman saw Shemu'el *himself* **תָּא**.  
And she cried out with a loud voice.  
And the woman spoke to Sha'ul saying,  
"Why have you deceived me?  
Even you *yourself* **תָּא** 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. The practice of calling up such entities is fraught with dangers. It's why YAHWEH forbids it for His people.

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  
for the sake of bringing up me *myself* **תָּא**?"

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  
for the sake of making 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* **תָּא**  
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* **תָּא**  
with you into the hand of the Philistines.  
And tomorrow you *yourself* **תָּא** and your sons  
will be with me.

Also the assembly of Yisra'el *itself* **תָּא**  
**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 trembled 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* **תָּא** which you spoke to me.

28:22 And now please listen attentively,  
even you *yourself* **תָּא**,  
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* **תָּא** 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 **nx**  
these days and 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,  
"Cause the man himself **nx** to turn back!  
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 **nx** have been upright.  
And your going out and your coming in  
with me myself **nx** 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 nothing bad 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 David,  
"I know that you yourself **nx** are as good in my eyes  
as a messenger of the gods.

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 **nx**.  
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  
for the sake of going 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* **תנ**.

And they burned *it itself* **תנ** with fire.

30:2 And they took captive the women themselves **תנ**,  
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* **תנ**  
lifted up their voices themselves **תנ**.  
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.  
Indeed, 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 **תנ** 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! Indeed, 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* **תנ**.

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 a Mitsraite 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.  
Indeed, 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 Mitsraim,  
servant of an Amalekite.  
And my master abandoned 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 Kaleb.  
And Tziklag *itself* **nx** 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* **nx**  
the Amalekites had taken.  
And David rescued his two wives *themselves* **nx**.

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* **nx**,  
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 אָ.

And David came near the people themselves אָ.  
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 אָ  
and his children themselves אָ.  
And they drove them away.  
And they went."

30:23 But David said, "My brothers,  
do not do so with that itself אָ which **YAHWEH**  
has given to us,

And He has protected us ourselves אָ.  
And He has given the crowd itself אָ  
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 stays 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 Ramot 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 אָ  
and his sons themselves אָ.

And the Philistines struck Yahonathan himself אָ,  
and Abinadab himself אָ, and Malkishua himself אָ,  
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 תא.  
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,  
even 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 תא.  
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 תא.  
And they found Sha'ul himself תא  
and his three sons themselves תא,  
fallen on Mount Gilboa.

31:9 And they cut off his head itself תא.  
And they stripped off his armor itself תא.  
And they sent word into the land of the Philistines  
to announce it in the house of their idols  
and to the people themselves תא.

31:10 And they placed his armor itself תא  
in the house of the Ashtarot.  
And they fastened his body itself תא  
to the wall of Bet Shan.

31:11 And the inhabitants of Yabesh Gil'ad heard  
what itself תא the Philistines had done to Sha'ul.

31:12 And all the able men rose up.  
And they walked all night.  
And they took the body itself תא of Sha'ul  
and the bodies themselves תא of his sons  
from the wall of Bet Shan.  
And they went to Yabesh.

And they burned there they themselves תא.  
31:13 And they took their bones themselves תא.  
And they buried them under the oak tree at Yabesh.  
And they fasted seven days.