

1:1

[1] and it **happened** after (the) death of Joshua –
 [2-3] and (there) **inquired**, (the) sons of Israel, with YHWH, **saying**
 [4-5] who **shall go up** for us, to the Canaanite at first, **to fight** with him?

[1] and (there) **said**, YHWH

[6] Judah **shall go up**

[2] behold, I **have given** the land into his hand

[7-8] and (there) **said**, Judah, to **Simeon**, his **brother**

[9] **come up** with me in my lot

[10] and **let us fight** with (the) Canaanite!

[1-2] and I **will go** – even I – with you in your lot

[3] and (there) **went** with him, Simeon

[4] and (there) **went up**, Judah

[3-4] and (there) **gave**, YHWH, the **Canaanite** and the **Perizzite** into their hand

[5] and they **smote** them in Bezek [*lightning*]:

[1-10] **ten** of thousands, man

10,000

[1-2] and they **found** Adoni-Bezek [*Lord of Bezek*] in Bezek

[3] and they **fought** with him

[4-5] and they **smote** the **Canaanite** and the **Perizzite**

[1] and (there) **fled**, Adoni-Bezek

[2-3] and they **pursued** after him and **seized** him

[4-5] and they **cut off** (the) thumbs of his hands (**two**)

[6-7] and his feet (**two**)

[8] and (there) **said**, Adoni-Bezek

[9-10] * **sevens** [*seventy*] kings –

70

[1-2] thumbs of their hands (**two**)

[3-4] and of their feet (**two**), (there) **being cut off – were, being gathered** under my table

[5] as which, I **have done** –

[5] thus (there) **has repaid** to me, God!

[1] and they **brought** him (to) Jerusalem

[2] and he **died** there

--- major paragraph break ---

[3] and (there) **fought**, (the) sons of Judah, with Jerusalem

[4-5] and they **captured** her and **smote** her, to mouth of (the) sword

[6] and the city, they **sent** into fire

[7] and afterward, (there) **went down**, (the) sons of Judah –

[8-10] **to fight** with (the) Canaanite, **inhabiting** the **hill-country** and the **Negeb** [*south-country*], and the **Shephelah** [*lowland*]

7 elem.

70 elements

This is a translation and a study of the Book of Judges. This work presents the possible presence of a literary numbering system in Judges. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Judges, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. The "Intro to PebbleCounting" PDFs are a good place to begin.

The PebbleCounting hypothesis: © Steve, 2024-2026. English translation of Judges, font coloring, arrangement of subject columns and literary sets, literary element counts, and notes and tables: © Steve, 2026. Update: April 5, 2026. *Current progress: Chapters 1-16.*

“sevens [*seventy*] kings” | The number *seventy* may serve as a literary measure for divine retribution: the death of this representative Canaanite, and the possessing of the Canaanite region by Judah. A sevenfold measure may also exist here, intersecting the middle of the line for seventy. The pairing of 7-fold and 70-fold measures may reprise the measures of avenging in Genesis 4, for Lamech. Here, the 70-fold measure pertains to the divine action: the God who is repaying justice to Adoni-Bezek is the God who is with Judah (end of the literary measure, next page). The measure also leads to Caleb – a prominent faith hero – as a concluding point for the achievements of the tribe of Judah.

On the intersecting (multiplying) of 70-fold and 7-fold measures for retribution, see also, Mt. 18:22.

[1] and (there) **went**, Judah, to the Canaanite
 [2] the, **dwelling** in Hebron
 [3-6] and (the) name of Hebron, formerly, (**was**) *Kiriath-Arba [city of the four]*
 [7-9] and they **smote** **Sheshai** and **Ahiman** and **Talmi**
 [10] and they **went** from there –
 [1] to (those) **inhabiting** **Debir** [*“oracle”*]
 [2] and (the) name of **Debir**, formerly, (**was**) *Kiriath-Sepher [city of a book]*
 [3] and (there) **said**, Caleb
 [4-5] (he) who **smites** Kiriath-Sepher and **captures** her –
 [1-3] and I **will give** to him **Achsah** [*“anklet”*], my **daughter**, for a **wife**
 [4-7] and (there) **captured** her, **Othniel** [*“force of God”*], **son** of Kenaz, **brother**
 of Caleb, the **little** from him
 [8-10] and he **gave** to him **Achsah**, his **daughter**, for a **wife**
 [1-2] and it **happened**, in her, **to come**
 [3-4] and she **urged** him, **to ask** from with her father, the field
 [5] and she **went down** from upon the donkey
 [6] and (there) **said** to her, Caleb
 [7] what (**is**) for you?
 [8] and she **said** to him
 [9] **give** to me a blessing
 [10] because (the) land of the Negeb [*south-country*], you **have given** me –
 [1] and **give** to me springs of waters!
 [2-5] and (there) **gave** to her, Caleb, **springs**, **upper**, and **springs**, **lower**

--- major paragraph break ---

[1-2] and (the) sons of (the) **Kenite**, **father-in-law** of Moses, **went up** from the
 city of the palm-trees with (the) sons of Judah
 [3-4] (to) (the) **wilderness** of Judah which **is** in (the) Negeb, (to) **Arad**
 [5-6] and he **went** and **dwelled** with the people
 [7-8] and (there) **went**, Judah, with **Simeon**, his **brother**
 [9] and they **smote** the Canaanite,
 [10] **inhabiting** Zephath
 [1] and they **destroyed** her
 [2-3] and he **called**, (the) **name** of the city, **Hormah** [*devoted-to-destruction*]
 [4-5] and (there) **captured**, Judah: **Gaza** and her **territory**
 [6-7] and **Ashkelon** and her **territory**
 [8-9] and **Ekron** and her **territory**

[1] and (there) **was**, YHWH, with Judah
 [10] and he **possessed** the hill-country

70 elements

[1-2] because **not, to possess**, (those) **inhabiting** the valley
 [3] because (the) chariot of iron (**was**) to them
 [4] and they **gave** to Caleb, Hebron
 [5] as which, (there) **spoke**, Moses
 [6-8] and he **possessed** from there (the) **three** sons of the Anak
 [9] and the Jebusite, **inhabiting** Jerusalem –
[10] (there) **did not possess**, (the) sons of Benjamin
 [1-2] and (there) **lived**, the Jebusite, with (the) sons of Benjamin in Jerusalem,
 unto the **day**, the **this**

--- minor paragraph break ---

[3] and (there) **went up**, (the) **house** of Joseph –

↖ [4] yes, **they** – (to) Bethel
 [2]* and YHWH (**was**) with them
 [5] and (there) **spied**, (the) house of Joseph, at Bethel
 [6] and (the) name of the city, formerly, (**was**) Luz
 [7-8] and (there) **saw**, the, (those) **spying**, a man
 [9] **going out** from the city
[10] and they **said** to him
 [1] **show** us, please, an entry of the city
 [2] and we **will make**, with you, lovingkindness
 [3] and he **showed** them an entry of the city
 [4] and they **smote** the city to mouth of (the) sword
 [5-6] and the **man** and all his **family**, they **sent away**
 [7] and (there) **went**, the man, (to) (the) land of the Hittites
 [8] and he **built** a city
[9-10] and he **called** her **name**, **Luz**
 [1-2] it (**is**) her name unto the **day**, the **this**

--- major paragraph break ---

[3-4] and (there) **did not possess**, Manasseh, **Beth-Shean** [*house of quiet*] and
 her **daughters** [*villages*]
 [5-6] and **Taanach** and her **daughters**
 [7-8] and (him) **inhabiting** **Dor** and her **daughters**
[9-10] and (those) **inhabiting** **Ibleam** and her **daughters**
 [1-2] and (those) **inhabiting** **Megiddo** and her **daughters**
 [3-4] and (there) **persisted**, the Canaanite, **to dwell** in (the) **land**, the **this**
 [5-6] and it **happened**, as (there) **became strong**, Israel
 [7-8] and he **set** the **Canaanite** to a **forced-laborer**
[9-10] and **to possess**, he **did not possess** him

--- minor paragraph break ---

110 elements

“and YHWH (was) with them” | Note the symmetry of this 110-fold literary measure, compared with the measure concluding on the page just above. From Numbers 13:8, Joshua, son of Nun, was from the tribe of Ephraim. Ephraim is represented here under the name of Joseph, Ephraim’s father. The literary measure reaches to the age stature of Joshua, upon his death. Like Caleb, Joshua was a faith hero. These two were a generation older than anyone else in Israel at this time.

[1] and Ephraim **did not possess** the Canaanite
 [2] the, **dwelling** in Gezer
 [3-4] and (there) **dwelled**, the Canaanite, in his **midst** – in **Gezer**

--- major paragraph break ---

[5] Zebulun **did not possess**
 [6-7] (those) **inhabiting** Kitron and (those) **inhabiting** Nahalol
 [8] and (there) **dwelled**, the Canaanite, in his midst
 [9-10] and **they became**, to **forced-labor**

--- minor paragraph break ---

[1] Asher **did not possess** –
 [2] (those) **inhabiting** Accho
 [3-8] and (those) **inhabiting** Sidon and **Ahlab** and **Achzib** and **Helbah** and **Aphik**
 and **Rehob**
 [9] and (there) **dwelled**, the Asherite, in (the) midst of the Canaanite
 [10] (those) **inhabiting** the land
 [1] because they **did not possess** him

--- minor paragraph break ---

[2] Naphtali **did not possess**
 [3] (those) **inhabiting** Beth-Shemesh [*house of (the) sun*]
 [4] and (those) **inhabiting** Beth-Anath [*house of replies*]
 [5] and he **dwelled** in (the) midst of the Canaanite,
 [6] (those) **inhabiting** the land
 [7-9] and (those) **inhabiting** Beth-Shemesh and **Beth-Anath became**, for him, to
forced-labor

--- minor paragraph break ---

[10] and (there) **pressed**, the Amorite, (the) sons of Dan, into the hill-country
 [1-2] for he **did not allow** him, **to go down** to (the) valley
 [3-5] and (there) **persisted**, the Amorite, **to dwell** in Mount **Heres**, in **Aijalon**,
 and in **Shaalbim**
 [6] and (there) **was heavy**, (the) hand of (the) house of Joseph
 [7-8] and **they became**, to **forced-labor**
 [9] and (the) border of the Amorite (**was**) from (the) **ascent** of Akkrabbim
 [10] from the **Sela** [*rock*]
 [1] and to **above**

--- major paragraph break ---

110 elements

1:36

[3] and (there) **went up**, (the) angel of YHWH, from Gilgal to Bochim
 --- major paragraph break ---
 [4] and he **said**
 [5-6] I **brought up**, you, from Egypt and **brought** you to the land
 [7] which I **swore** to your fathers
 [8] and I **said**
 [9] I **will not break** My covenant with you, to forever
 [2] and you **will not cut** a covenant –
 [3-4] to (those) **inhabiting** the **land**, the **this**
 [5] their altars, you **will break down**
 [6] but you **did not obey**, at My voice
 [7-8] what (**is**) this, you **have done**?
 [10] and moreover, I **say**:
 [1] I **will not drive out**, them, from before you
 [9-10] and **they will become** to you, to **sides** [*adversaries*]
 [1-2] and their **gods will become** to you, to a **snare**
 [2] and it **happened** –
 [3-4] as (there), **to speak**, (the) angel of YHWH, the **words**, the **these**, to all (the) sons
 of Israel
 [3-4] and (there) **lifted**, the people, their voice, and they **wept**
 [5-6] and they **called** (the) name of the **place**, the **that**, “**weeping**”
 [7] and they **sacrificed** there, to YHWH
 --- major paragraph break ---
 [8] and (there) **sent away**, Joshua, the people
 [9-10] and (there) **went**, (the) sons of Israel, a man to his possession,
 to possess the land
 [1] and (there) **served**, the people, YHWH, all (the) **days** of Joshua
 [2] and all (the) **days** of the elders
 [3] which, they **made long**, **days**, after Joshua
 [4-5] which, they **had seen** all (the) **work** of YHWH, the **great**
 [5] which He **had done** for Israel
 [6-8] and (there) **died**, **Joshua**, son of Nun, **servant** of YHWH
 [9]* son of a **hundred**
 [10] and **ten** of **years**
 [1] and they **buried** him in (the) **territory** of his inheritance
 [2] in **Timnath-Heres** [*territory of the sun*]
 [3] in (the) **hill-country** of Ephraim, from north to (the) mountain of Gaash
 [4-5] and also, all the **generation**, the **that**, **was gathered** to its fathers

2:1

110 elements

100
10

“son of a hundred and ten of years” | This measure appears to reflect upward to the context of Ephraim’s conquest, and God being with them. Joshua the Ephraimite is honored in the passage.

The 110-fold stature is also a reflection of the final verses of the Book of Joshua (24:29-33). The reflecting of a 110-year age stature from Joshua into Judges may parallel to the reflection of Joseph’s 110-year age stature at the end of Genesis (50:22, 26; see comments and table in the Genesis study). The reflection of the 110-year age stature from Joshua into Judges may signal the completion of a 1000-fold literary stature for Joshua, the faith hero – as it does for Joseph. A study of literary counts for the Book of Joshua would need to be completed to confirm this possibility.

[1]* and (there) **arose**, a generation, other, after them
 [2-3] which, they **did not know** YHWH, and also the **work** –
 [6] which He **had done** for Israel
 --- minor paragraph break ---
 [4-5] and (there) **did**, (the) sons of Israel, the evil in (the) eyes (**two**) of YHWH
 [1] and they **served** the Baals
 [2-3] and they **forsook** YHWH, **God** of their fathers
 [7] the, **bringing** them **out** from (the) land of Egypt
 [4] and they **went** after gods, other
 [5] from gods of the peoples who (**were**) around them
 [6] and they **bowed down** to them
 [7] and they **made angry**, YHWH
 [8] and they **forsook** YHWH
 [9] and they **served** for **Baal**
[10] and for **Ashteroth**
 [8] and (there) **burned**, (the) anger of YHWH, against Israel
 [9] and He **gave** them into (the) hand –
 [1] of (those) **plundering**
 [2] and they **plundered** them
[10] and He **sold** them into (the) hand of their enemies from all-around
 [3-4] and they **were not able**, longer, **to stand** before their enemies
 [5] in all which, they **went out** –
 [1-2] (the) hand of YHWH **was** against them for evil, as which, (there) **spoke**, YHWH
 [3] and as which, (there) **swore**, YHWH, to them
 [6-7] and it **bound** to them, **greatly**
 [4] and (there) **raised up**, YHWH:
 [8] (those) **judging**
 [9] and they **saved** them
[10] from (the) hand of (those) **plundering** them
 [1-2] and also, to (those) **judging** them, they **did not listen**
 [3-4] because they **whored** after gods, other, and **bowed** to them
 [5-6] they **turned aside**, **to hasten** from the way which –
 [7-8] (there) **walked**, their fathers, **to obey** (the) commandments of YHWH –
 [9-10] they **did not do**, **thus**



“and (there) arose, a generation, other, after them” | The programmatic language of this section may correspond with a first thousandfold interval occurring in the Book of Judges. The placement of this thousandfold interval is driven by the tight sequencing of special numbers 600 and 900 at the end of chapter 3 and the beginning of chapter 4. Literary mirroring may be present in context here in chapter 2: the spiritual departure of the covenant people, and the response of God (judgment, then deliverance by those “judging”).

If this measurement is accurate, it may be that Judges resumes from a thousandfold measure beginning toward the end of Joshua. Total literary count at the cyan dashed line = 456. A complementing count would be 544-fold from the end of Joshua – possibly chapters 23 and 24? A thousandfold is featured in 23:10, with possible mirroring of chapter 23 at that point.

- [5] and when (there) **raised up**, YHWH, for them –
 [1] (those) **judging**
- [6] and (there) **was**, YHWH, with –
 [2] (him) **judging**
- [7] and He **saved** them from (the) hand of their enemies
 [3] all (the) **days** of the, (him) **judging**
- [8] because (there) **had compassion**, YHWH, from their groan –
 [4-5] from before (those) **oppressing** them and **crowding** them
 [1] and it **happened** –
 [2-3] in (there), **to die**, the, (he) **judging** –
 [4-5] they **turned back** and **acted corruptly**, more than their fathers
 [6] **to go** after gods, other
 [7-8] **to serve** them and **to bow down** to them
 [9-10] they **did not drop**, from their **deeds**, and from their **way** –
 [1] the **stubborn!**
- [9-10] and (there) **burned**, (the) anger of YHWH, against Israel, and He **said**
 [2-3] because of which, (there) **passed over** – the **nation**, the **this** – My covenant
 [1] which I **commanded** their fathers
 [4] and they **did not listen** to My voice!
- [2-3] also I **will not do again**, **to dispossess** a man from before them, from the nations –
 [5-6] which, (there) **left**, Joshua – and he **died** –
- [4] in order **to test** by them, Israel:
 [7-8] if (there) **would be keeping** – they – (the) way of YHWH, **to walk** in them
 [9] as which, (there) **kept**, their fathers –
 [10] (or) if (they **would**) **not**
- [5-7] and (there) **left**, YHWH, the **nations**, the **these**, lest, **to dispossess** them, **to hasten** –
 [8] and He **did not give** them into (the) hand of Joshua 2:23
- major paragraph break ---
- [1] and these (**are**) the nations – 3:1
- [9-10] which (there) **left**, YHWH, **to test** by them, Israel –
 [2] all which, they **did not know** all (the) wars of Canaan
 [3-4] only in order **to know** – generations of (the) sons of Israel – **to teach** them war
 [5] only which, to before, they **did not know** them:
 [1-5] **five** lords of (the) Philistines
 [6-8] and all the **Canaanite** and the **Sidonian** and the **Hivite inhabiting** the
 mountain of Lebanon:
 [9-10] from (the) **mountain** of Baal-Hermon as far as **Lebo-Hamath**

[1] and they **became** –
 [2] **to try** by them, Israel
 [3-4] **to know**, if they **would obey** (the) commandments of YHWH
 [1] which He **commanded** their fathers by (the) hand of Moses
 [5-10] and (the) sons of Israel **dwelled** in (the) midst of the **Canaanite**, the **Hittite**,
 and the **Amorite**, and the **Perizzite**, and the **Hivite**, and the **Jebusite**

[1-2] and they **took** their daughters to **themselves**,
 [3] for **wives**
 [4] and their *[own]* daughters, they **gave** to their sons
 [5] and they **served** their gods

--- major paragraph break ---

[1-2] and (there) **did**, (the) sons of Israel, the evil in (the) eyes (**two**) of YHWH
 [3-4] and they **forgot** YHWH, their **God**
 [5-6] and they **served** the **Baals** and the **Asheroth**
 [2] and (there) **burned**, (the) anger of YHWH, against Israel
 [3] and He **sold** them:
 [7-8] into (the) hand of Cushan-Rishathaim [*“Cush of the wickednesses (**two**)”*],
 [9-10] king of Aram-Naharaim [*“Aram of the Rivers (**two**)”*]

[1-8]* and (there) **served**, (the) sons of Israel, Cushan-Rishathaim, **eight** years
 [9] and (there) **cried out**, (the) sons of Israel, to YHWH
 [4] and (there) **raised up**, YHWH:
 [10] a **savior** to (the) sons of Israel –

[1] and **he saved** them:
 [2-5] **Othniel**, son of Kenaz, **brother** of Caleb, the **little** from him
 [6] and (there) **was**, upon him, (the) Spirit of YHWH
 [7-8] and he **judged** Israel and **went out** to war
 [5] and (there) **gave**, YHWH, into his hand:

[9-10] **Cushan-Rishathaim**, king of Aram
 [1] and (there) **prevailed**, his hand, over Cushan-Rishathaim
 [2-3] and (there) **was quiet**, the land, (for) **fours** [*forty*] **year**
 [4-5] and (there) **died**, **Othniel**, son of Kenaz

--- major paragraph break ---

40 elements

40 ↙ ↘

“and (there) served, (the) sons of Israel, Cushan-Rishathaim” | Because Cushan-Rishathaim’s name has already been counted for its Hebrew dual noun value, in the near context, it is not counted again for two elements here. Rather, the line carries the eightfold value of the time measure.

[1-2] and (there) **did again**, (the) sons of Israel, **to do** the evil in (the) eyes (**two**) of YHWH

[1] and (there) **strengthened**, YHWH:

[3-4] **Eglon** [*calf-like*], **king** of Moab, against Israel
 [5-6] upon that, they **had done** the evil in (the) eyes (**two**) of YHWH
 [7-8] and he **gathered** to him (the) sons of **Ammon** and **Amalek**
 [9-10] and he **went** and **smote** Israel
 [1] and he **possessed** the city of palm-trees
 [2] and (there) **served**, (the) sons of Israel, **Eglon**,
 [3-10] king of Moab, **eight-ten** [*eighteen*] **year**

18 elements

10

--- minor paragraph break ---

[1] and (there) **cried out**, (the) sons of Israel, to YHWH

[2] and (there) **raised up**, YHWH, for them –

[2] a **savior**:
 [3-5] **Ehud** [*“united”*], **son** of Gera, **son** of the right-hand [*that is, Benjaminite*],
 [6] a **man** – (there) (**being**) bound, (the) hand of his right [*that is, left-handed*]
 [7-8] and (there) **sent**, (the) sons of Israel, in his hand, tribute for **Eglon**, **king** of Moab

[9-10] and (there) **made** for **himself**, **Ehud**, a sword

[1-2]* and to it (**were**) **two** of mouths

[3] a cubit (**was**) its length
 [4] and he **girded** it from under, to his garments, upon (the) loin of his right [*side*]
 [5-6] and he **brought near**, the tribute, to **Eglon**, **king** of Moab
 [7-9] and Eglon (**was**) a **man**, **fat**, **very**
 [10] and it **happened** –

80 elements

[1-2] as which, he **finished**, **to bring near** the tribute
 [3] and he **sent away** the people
 [4] **carrying** the present
 [5-7] and he **turned back** from the idols which (**were**) with Gilgal, and **said**
 [8-9] a word of secrecy (**is**) for me, to **you**, [*O*] **king**
 [10] and he **said**

[1] (**let there be**) **silence!**
 [2-3] and (there) **went out** from over him, all the, (those) **standing** over him
 [4] and Ehud **came** to him
 [5-7] and he **was sitting** in (the) roof-chamber of the coolness – which **was** to him – **alone**

“and to it (were) two of mouths” | Although both edges of this sword will remain with Eglon, the two mouths may be reflected in two occasions for victory: first with Eglon, then with the 10,000 of Moab. The literary span of these two mouths, as it were, encompasses 80 elements (dashed gray line). By literary design, this measurement corresponds to the duration of peace that will follow (80 years).

“a cubit (was) its length” | The sword is given a second characteristic: it is a cubit in length. From a variety of contexts (see, e.g., Genesis, Esther, Daniel, Zechariah, John, Revelation), the cubit has been found to have five-fold significance as a unit of measure, corresponding to the five-fingered hand that participates in this forearm-length measurement. Here, the length of the sword may complement the 18-fold measure in the preceding context: that is, the sword functioning to avenge 18 years of bondage. The 18-fold value, multiplied by 5-fold significance for the cubit-length sword, results in a 90-fold stature. This stature is reflected in the two special numbers arising in the context: the 10 from just above (which was not included in the 18-fold measure), and the 80 from just below: 10 + 80 = 90-fold.

[8] and (there) **said**, Ehud
 [9] a word of God (**is**) for me, to you
 [10] and he **arose** from upon the throne
 [1] and (there) **sent**, Ehud, (the) hand of his left
 [2] and he **took** the sword from upon (the) loin of his right
 [3] and he **thrust** it into his belly
 [4] and (there) **went in**, also, the hilt after the blade
 [5] and (there) **shut**, the fat, behind the blade –
 [6] for he **did not extract** the sword from his belly –
 [7] and (there) **went out**, the dung
 [8] and (there) **went out**, Ehud, to the vestibule
 [9-10] and he **shut** (the) doors of the roof-chamber behind him, and **locked**
 [1] and he **had gone out**
 [2-3] and his [*Eglon's*] servants **came** and **saw** –
 [4] and behold, (the) doors of the roof-chamber **having been locked** –
 [5] and they **said**
 [1-2] only, (there) **is covering**, he, his feet (**two**) [*relieving himself*], in (the) chamber of the coolness
 [3-4] and they **waited** until, **to be ashamed**
 [5] and behold, **there was not**, his **opening** (the) doors of the roof-chamber!
 [1-2] and they **took** the key and **opened**
 [3-4] and behold, their lord **having fallen** to the floor, **having died!**
 [5] and Ehud **escaped** as far as –
 [6] their, **to delay**
 [7-8] and he **passed by** the idols and **escaped** to Seirah
 [9-10] and it **happened**, in his, **to arrive** –
 [1] and he **blew** with (the) trumpet in (the) hill-country of Ephraim
 [2] and (there) **came down** with him, (the) sons of Israel, from the hill-country
 [3] and he (**was**) before them
 [4] and he **said** to them
 [5] **follow** after me
 [3-4] for (there) **has given**, YHWH your **enemies** – **Moab** – into your hand!
 [6-7] and they **followed** after him and **seized** (the) fords of the Jordan against Moab
 [8-9] and they **did not permit**, a man, **to cross**
 [10] and they **smote** Moab at (the) **time** –
 [1-10] the that, like, **ten** of **thousands** man

80 elements

10,000

[1-2] all (were) fat, and all (were) men of strength
 [3] and (there) did not escape, a man
 [4-5] and (there) was subdued, Moab, in (the) day, the that, under (the) hand of Israel

[1-2] and (there) was quiet, the land, eights [eighty] year 80

--- minor paragraph break ---

[3-4] and after him was Shamgar, son of Anath
 [5] and he smote Philistines:

[1-6] six-hundred man, with a prod of the cattle 600
 [7] and (there) saved, also he, Israel 3:31

--- minor paragraph break ---

[8-9] and (there) did again, (the) sons of Israel, to do the evil in (the) eyes (two) of YHWH –

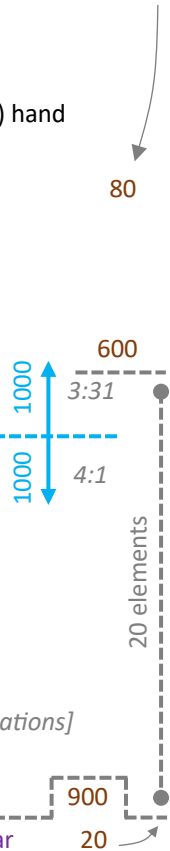
[10] and Ehud had died – 4:1
 [5] and (there) sold them, YHWH:
 [1-2] into (the) hand of Jabin [“intelligent”], king of Canaan
 [3] who ruled in Hazor
 [4] and (the) chief of his army (was) Sisera
 [5] and he was dwelling in Harosheth-Hagoyim [Craftsmanship of the Nations]

[1] and (there) cried out, (the) sons of Israel, to YHWH
 [2-10] because nine of hundreds chariot of iron (were) to him 900
 [1-2] and he oppressed (the) sons of Israel with force, tens [twenty] year 20

--- minor paragraph break ---

[3-5]* and Deborah [“bee”] (was) a woman, a prophetess, (the) wife of Lappidoth [“flames”]

[1-2] she was judging Israel in (the) time, the that
 [3-4] and she was sitting under (the) palm-tree of Deborah, between Rama and between Bethel
 [5] in (the) hill-country of Ephraim
 [6] and (there) went up to her, (the) sons of Israel, for judgment
 [7] and she sent
 [8-9] and she called for Barak [“lightning”], son of Abinoam, from Kadesh-Naphtali [“sanctuary of Naphtali”]
 [10] and she said to him



[1-2] has (there) not commanded, YHWH, God of Israel:
 [1-2] go, and you will gather in (the) hill-country of Tabor
 [3] and you will take
 [4-5] with yourself, ten of thousands of man from 10 10,000
 (the) sons of Naphtali and from (the) sons of Zebulun

[3-4] and I will draw to you, to (the) river of Kishon:
 [6-7] Sisera, chief of (the) army of Jabin
 [8-9] and his chariot and his multitude
 [5] and I will give them into your hand
 [10] and (there) said to her, Barak
 [1-2] if you will go with me – and I will go
 [3-4] and if you will not go with me – I will not go
 [5] and she said,
 [1-2] to go, I will go with you
 [3-4] except that (there) will not be, your glory, upon the way which you are going

[1] because into (the) hand of a woman, (there) will sell, YHWH, Sisera
 [5-6] and (there) arose, Deborah, and went with Barak to Kedesh
 [7-8] and (there) called, Barak: Zebulun and Naphtali, to Kedesh
 [9-10] and (there) went up at his feet (two):
 [1-10] ten of thousands of man ----- 10,000
 [1] and (there) went up with him, Deborah
 [2-3] and Heber, the Kenite, was being separate from (the) Kenite
 [4-5] from (the) sons of Hobab, father-in-law of Moses
 [6] and he stretched out his tent as far as (the) oak at Zaananim
 [7] which (is) with Kedesh
 [8] and they told to Sisera
 [9-10] that (there) went up, Barak, son of Abinoam, to (the) mountain of Tabor

--- minor paragraph break ---

[1] and (there) called out, Sisera, all his chariot:
 [2-10] nine of hundred chariot of iron 900
 [1] and all the people who (were) with him, from Harosheth-Hagoyim to
 (the) river of Kishon
 [2] and (there) said, Deborah, to Barak
 [3] arise!
 [4] because this (is) the day which –
 [2] (there) has given, YHWH, Sisera into your hand
 [3] does not YHWH go out before you?



“ten of thousands of man” | If counted accurately, this second thousandfold lands at the middle of the line: at the completion of the fifth of tenfold, at a place of thousandfold significance.

[5] and (there) **went down**, **Barak**, from (the) mountain of Tabor
 [6] and **ten** of **thousands** man, after him 10 10,000
 [4] and (there) **confused**, YHWH:
 [7-9] **Sisera** and all the **chariot** and all the **camp**, to mouth of (the)
 sword, before Barak
 [10] and there **went down**, Sisera, from upon the chariot
 [1-2] and he **fled** with his feet (**two**)
 [3-4] and Barak **pursued** after the **chariot** and after the **camp**, as far
 as Harosheth-Hagoyim
 [5] and (there) **fell**, all (the) camp of Sisera, to mouth of (the) sword
 [1] there **was not left over**, as much as **one**
 [2-3] and Sisera **fled** with his feet (**two**) to (the) tent of Jael [*ibex*],
 [4-5] wife of **Heber**, the **Kenite**
 [1-2] because (there **was**) peace between **Jabin**, king of Hazor
 [3-4] and between (the) house of **Heber**, the **Kenite**
 [5-6] and (there) **went out**, Jael, **to meet** Sisera
 [7] and she **said** to him
 [8-9] (**you**) **turn aside**, my **lord**, **turn aside** to me
 [10] **let** you **not fear**!
 [1] and he **turned aside** to her, into the tent
 [2] and she **covered** him with a rug
 [3] and he **said** to her
 [4-5] **make** me **drink**, please, a little of water, for I **thirst**!
 [6-7] and she **opened** a skin of the milk and **made** him **drink**
 [8] and she **covered** him
 [9] and he **said** to her
 [10] **stand** (at) (the) opening of the tent
 [1] and it **will be** –
 [2-4] if a man **comes** and **asks** you and **says**
 [5] **is there**, here, a man?
 [6] and you **will say**
 [7] **there is not**
 [8-9] and (there) **took**, **Jael**, **wife** of Heber, a peg of the tent
 [10] and she **put** the hammer in her hand
 [1-2] and she **came** to him in secrecy and **drove** the peg into his temple
 [3] and it **went down** into (the) ground
 [4-5] and he **was sleeping heavily** and **was weary**
 [6] and he **died**
 [7] and behold, Barak **was pursuing** Sisera

[8-9] and (there) **went out**, Jael, **to meet** him
 [10] and she **said** to him

[1] **come!**
 [2] and I **will show** you the man

[3] whom you **are seeking**

[4] and he **came** to her

[5-6] and behold, Sisera **having fallen**, **having died!**

[7] and (the) peg (**was**) in his temple!

[5] and (there) **subdued**, God –

[8] in (the) **day**,

[9-10] the that: **Jabin**, **king** of Canaan, before (the) sons of Israel

[1-2] and (there) **went**, (the) hand of (the) sons of Israel, **to go**

[3-4] and severe (it **was**) upon **Jabin**, **king** of Canaan, unto which –

[5-6] they **cut off Jabin**, **king** of Canaan

4:24

--- major paragraph break ---

[7] and (there) **sang**, **Deborah**

5:1

[8-9] and **Barak**, **son** of Abinoam, in (the) **day**,

[10] the that, **saying**

[1] in (there), **to lead**, (the) leaders in Israel –

[2] in (there), **to volunteer**, (the) people –

[3] **bles** YHWH!

[4-6] (**you**) **hear**, [*O*] **kings**; **give ear**, (**you**) **ruling**

[7-8] I – to YHWH, **I will sing!**

[9-10] **I will make melody** to YHWH, **God** of Israel!

[1-2] YHWH – in **Your**, **to go out** from Seir

[3] in **Your**, **to march** from (the) field of Edom

[1] (the) earth **quaked**

[4] also (the) heavens **dropped**

[5] also (the) clouds **dropped** waters

[2] (the) **mountains gushed** from before YHWH

[3-4] this Sinai, from before YHWH, **God** of Israel

[5-6] in (the) **days** of **Shamgar**, **son** of Anath –

[7] in (the) **days** of **Jael**, (there) **ceased**, (the) highways

[8-9] and (those) **walking** paths, **walked pathways**, **crooked**

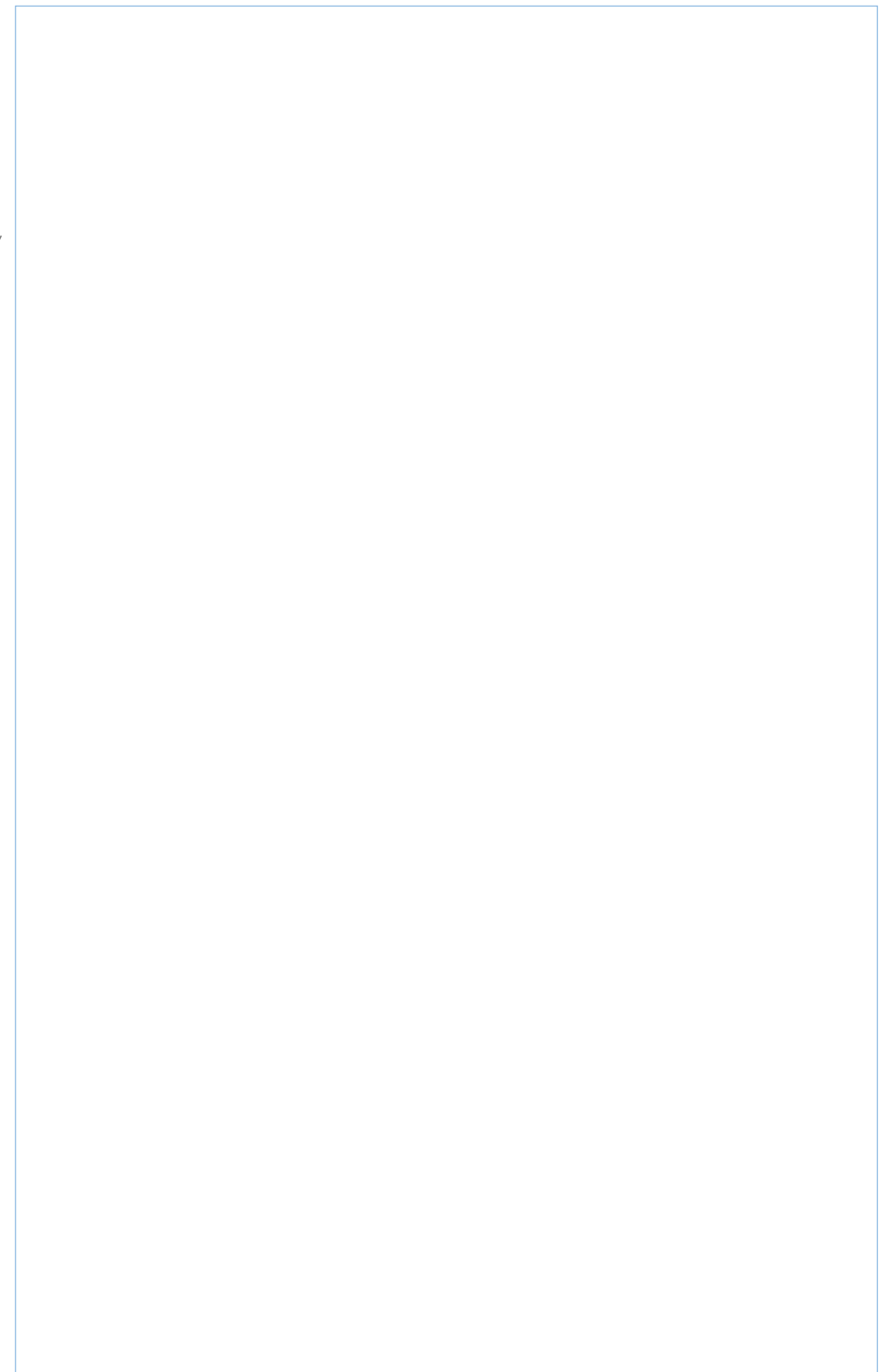
[10] (there) **ceased**, village-life, in Israel



[1] they **ceased** –
 [2-3] until which, I **arose** – **Deborah!** –
 [4-5] which, I **arose**, a **mother** in Israel!
 [1-2] he **chose gods, new**
 [3] then war (**was**) (at) (the) gates
 [4-5] a **shield** – if **it was seen** [*it was not seen*] –
 [6-7] and a spear, among **fours** [*forty*] **thousand** in Israel
 [8] my heart (**is**) –
 [9-10] for (those) **commanding** Israel, the, (those) **volunteering**
 among (the) people
 [1] (you) **bless** YHWH! –
 [2-3] (those) **riding donkeys, white**
 [4] (those) **sitting** upon carpets
 [5] and (those) **walking** upon a road
 [6] **meditate!**
 [7] from (the) voice of (those) **dividing** between watering-places
 [8-9] there they **recounted** (the) **righteousnesses** of YHWH, (the)
righteousnesses of His villagers in Israel
 [10] then (there) **went down** to (the) gates, (the) people of YHWH
 [1-2] (you) **awake, awake, Deborah!**
 [3-4] **awake, awake**
 [5] **speak** a song
 [1-2] (you) **arise, Barak,**
 [3-4] and (you) **take captive**, your captivity, [*O*] **son** of Abinoam
 [5] then (there) **went down**, (the) remnant, to (the) nobles
 [6] (the) people of YHWH **went down** for me against (the) **mighty**
 [7-8] from **Ephraim**, their **root**, against Amalek [*valley*]
 [9-10] after **you, Benjamin**, with your peoples
 [1-2] from Machir, (there) **went down**, (those) **commanding**
 [3] and from Zebulun, (those) **leading-along** with (the) staff of a scribe
 [4] and my princes in Issachar (**were**) with Deborah
 [5] and Issachar thus (**was**) a lightning-flash [*“barak”*] in (the) valley!
 [1-2] he **was sent** at his feet (**two**)
 [3] among (the) divisions of Reuben (there **were**) great resolutions of heart
 [4-5] why **did** you **sit** between the sheepfolds (**two**)?
 [6] (**was** it) **to hear** (the) whistles for (the) flocks?
 [7] to (the) divisions of Reuben (there **were**) great examinations of heart

40,000

40 elements



[8] Gilead, beyond the Jordan, **sat**

[9-10] and **Dan** – why **did he occupy** ships?

[1] Asher **sat** at (the) coast of (the) seas

[2] and upon his havens, he **dwelled**

[3-5] **Zebulun** (is) a people, **risking** his soul, **to die** – and **Naphtali** – upon heights of (the) field

[1-2] (there) **came**, (the) kings; they **fought**

[3] then (there) **fought**, (the) kings of Canaan in **Taanach**,

[4] upon (the) waters of **Megiddo**

[5] spoils of silver, they **did not take**

[1] from (the) heavens, (there) **fought**, the stars

[2] from their courses, they **fought** with Sisera

[1] (the) **torrent** of Kishon **swept** them **away**

[2-3] (the) **torrent** of (the) ancients – (the) **torrent** of Kishon

[4] (there) **will walk**, my soul, (with) might!

[5] then (there) **smote**, (the) heels of (the) horse, with **gallops** –

[6] **gallops** of his mighty-steeds

[3] (you all) **curse** Meroz!

[4] **says** (the) angel of YHWH

[5-6] (you all) **curse**, **to curse** –

[7] (those) **inhabiting** her!

[8] because they **did not come** to (the) **help** of YHWH –

[9] to (the) **help** of YHWH, against (the) mighty

[10] (there) **will be blessed** from (among) women, Jael!

[1-2] (the) wife of **Heber**, the **Kenite** –

[3] from (among) women in tents, she **will be blessed**

[4] water, he **requested**

[5] milk, she **gave**

[6] in a bowl for nobles, she **brought near**, curds

[7] her **hand**, to a tent-peg, she **sent**

[8] and her **right-hand**, to (the) hammer of laborers

[9] and she **smote** Sisera!

[10] she **destroyed** his head!

[1-2] and she **shattered** and **pierced** his temple!

[3-5] between her feet (**two**), he **bowed down**, he **fell**, he **lay still**

[1-2] between her feet (**two**), he **bowed down**, he **fell**

[3-5] in which he **bowed down** – there he **fell**, **being devastated**!

40 elements

[1] through the window, (there) **looked down**,
 [2] and (there) **cried**, (the) mother of Sisera, through the lattice
 [3-4] why **does** (there) **delay**, his chariot, **to come**?
 [5] why **do** (there) **tarry**, (the) hoofbeats of his chariots?
 [6] the wisest of her princesses **answer**
 [7-8] indeed, **she returns** her words to **herself**
 [9-10] **have** they **not found**, **divided** (the) spoil?

[1] a **womb** –
 [2-3] wombs (**two**), for (the) head of a man?
 [4] spoil of dyed-cloth for Sisera?
 [5-6] spoil of **dyed-cloth**, **embroidered**?
 [7-8] dyed-cloth of embroideries (**two**) for (the) necks of spoil?
 [9-10] thus **let** (there) **perish**, all **Your** enemies, **[O] YHWH!**

[1-2] and (those) **loving** Him, (**let there be**) –
 [3] as (there), **to go out**, the sun, in his strength!
 [4-5] and (there) **was quiet**, the land, **fours [forty] year**

--- major paragraph break ---

5:31

[1-2] and (there) **did**, (the) sons of Israel, the evil in (the) eyes (**two**)
 of YHWH

6:1

[7] and (there) **gave** them, YHWH, into (the) hand of Midian:

[3-9] **seven years**

[10] and (there) **was strong**, (the) hand of Midian, upon Israel

[1-2] from before Midian, (there) **made** for themselves – (the) sons of Israel – the
dens which **were** in (the) mountains

[3-4] and the **caves** and the **strongholds**

[5-6] and it **happened**, when (there) **would sow**, Israel

[7-9] and (there) **would come up**, **Midian** and **Amalek** and (the) **sons** of (the) East

[10] and they **would come up** upon him

[1-2] and they **encamped** upon them and **devoured** (the) produce of the earth

[3] as far as your, **to come** to Gaza

[4-7] and they **did not leave sustenance** in Israel, and **sheep** and **ox** and **donkey**

[8-10] for **they** and their **livestock would come up**, and their **tents**

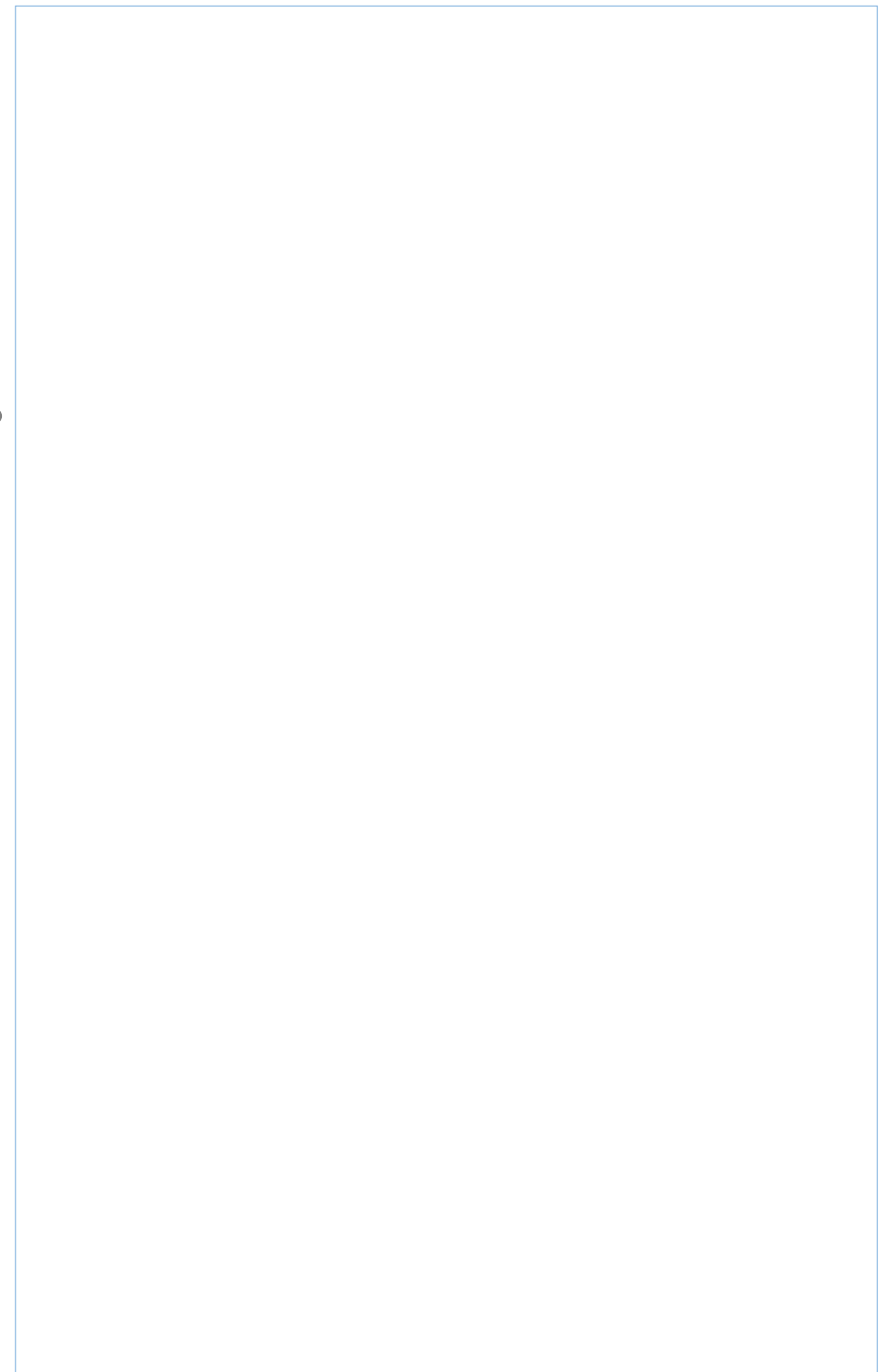
[1] they **would come** like (the) locust for multitude

[2-3] and to **them** and to their **camels**, **there was not a number**

[4-5] and they **came up** into (the) land, **to destroy** her

40 elements

40



[1-2] and (there) **was brought low**, Israel, **greatly**, from before Midian
 [3] and (there) **cried out**, (the) sons of Israel, to YHWH

--- major paragraph break ---

[4-5] and it **happened**, when (there) **cried out**, (the) sons of Israel, to YHWH, on account of Midian

[8] and (there) **sent**, YHWH:

[1-2] a **man**, a **prophet**, to (the) sons of Israel

[3] and he **said** to them

[9-10] thus **says** YHWH, God of Israel

[1-2] I – I **have brought** you **up** from Egypt

[3] and I **brought** you **out** from (the) house of slaveries

[4-5] and I **delivered** you from (the) **hand** of Egypt and from (the) **hand** of all

[4] (those) **oppressing** you

[6] and I **drove** them **out** from before you

[7] and I **gave** to you their land

[8] and I **said** to you

[9-10] I (am) **YHWH**, your **God**!

[5] **do not fear** (the) gods of the Amorite

[6] which, you **are dwelling** in their land

[7] and you **have not listened** to My voice

--- major paragraph break ---

[1-2] and (there) **came**, (the) angel of YHWH, and **sat** under the oak

[8] which (**was**) in Ophrah

[9-10] which (**was**) to **Joash**, **father** of the Ezrite [*Abiezrite*]

[1-2] and **Gideon**, his **son**, **was beating out** wheat in (the) winepress, **to hide** (it) from before Midian

[3-4] and (there) **appeared** to him, (the) angel of YHWH, and **said** to him

[5-6] YHWH (**is**) with **you**, [*O*] **mighty** of the strength!

[3] and (there) **said** to him, Gideon

[7-8] (**you**) (**be**) with me, my **Lord**

[9] and **there is**, YHWH, with us

[4] and to what, **has** (there) **found** us, all this?

[5-6] and where (**are**) all His, (things) **being wonderful**

[7-8] which (there) **recounted** to us, our fathers, **saying**

[10] **did** (there) **not** – from Egypt – **bring** us **up**, YHWH?

[1-2] and now, (there) **has forsaken** us, YHWH, and **given** us into (the) hand of Midian

[3-4] and (there) **turned** to him, YHWH, and **said**
 [9-10] **go** in your **strength, this**

[1] and **save** Israel from (the) hand of Midian

[5] **have** I **not sent** you?

[2] and he **said** to Him

[1-2] (you) (be) with me, my **Lord!**

[3-4] with what **will** I **save** Israel? behold, my clan (is) the poor in Manasseh

[5] and I (am) the little-one in (the) house of my father

[3] and (there) **said** to him, YHWH

[4] because I **will be** with you

[1]* and you **will smite** Midian as a **man¹, one**

[2] and he **said** to him

[3-4] if now I **have found favor** in Your eyes (**two**) –

[5] and [then] You **make** for me a **sign,**

[6] that You **are speaking** with me:

[7]* **do not**, please, **depart** from this [from here]

[5] until my, **to come** to You

[6-7] and I **will bring out** my offering and **will make** (it) **rest** before You

[8] and He **said**

[9] I **will stay**

[8] until your, **to return**

[9-10] and Gideon **went** and **prepared** a **kid** of (the) goats and an **ephah** of flour of unleavened-breads

[1-2] the **meat**, he **placed** in a basket; and the **broth**, he **placed** in a pot

[3-4] and he **brought** (them) **out** to Him, to **underneath** the oak

[5] and he **presented** (them)

--- minor paragraph break ---

[10] and (there) **said** to him, the angel of God

[1-2] **take** the **meat** and the **unleavened-breads**

[3-4] and **make** (them) **rest** on the **rock**, the **this**

[5] and the **broth**, **pour out**

[6-7] and he **did**, **thus**

[1-2] and (there) **sent out**, the angel of YHWH, (the) end of the staff which (**was**) in his hand

[3-4] and he **touched** at (the) **meat** and at (the) **unleavened-breads**

[8] and (there) **went up**, the fire from the rock

[9-10] and it **ate** the **meat** and the **unleavened-breads**

[5-6] and (the) angel of YHWH **went** from his eyes (**two**)

[1] and (there) **saw**, Gideon

[7] that (the) angel of YHWH, he (**was**)

--- minor paragraph break ---

45 elements

“you will smite Midian as a **man, one**” | This instance of (unit | quantity) format may indicate a literary device: a 2,000-fold literary significance for the word “man” in this passage, corresponding with dual 1,000-fold literary statures (cyan dashed lines). Following from this line, the instances of this singular noun “man” corresponding to Gideon, his forces, and men of Israel, are numbered with blue superscripts. Instances not counted with this tally are indicated with a superscript “x” in gray. These include the uncounted plural noun “men” and unnumbered instances of “man” pertaining to adversaries.

“do not, please, depart from this...” | This instance of a “sign” may be modeled with a 45-element segment of the narrative, reaching from the present line (“from this”) to a reflecting point (“unto the day | the this”). A 45-fold is a measure used to indicate good faith. See the modeling, for example, in Psalm 119 (macrostructure), Daniel (macrostructure), Zechariah 1, Hebrews 11, and Revelation 1.

[2] and (there) **said**, Gideon
 [8-9] ah, my **Lord, YHWH** –
 [3] for upon thus, I **have seen** (the) angel of YHWH, faces to faces
 [10] and (there) **said** to him, YHWH
 [4-5] peace (**be**) to you; **do not fear**
 [6] you **will not die**
 [7] and (there) **built** there, Gideon, an altar to YHWH
 [8] and he **called** to it:
 [1] YHWH (**is**) peace!

 [9-10] unto the **day**, the **this**, it (**is**) still in Ophrah of (the) father of the Ezrite
 [Abiezrite]

--- major paragraph break ---

[2-3] and it **happened** in (the) **night**, the **that** –
 [4] and (there) **said** to him, YHWH
 [1-2] **take** (the) **bull** of the ox – which (**is**) to your father – and (the) **bull**,
 [3] the **second** –
 [4-10] **seven years** –
 [1-2] and **tear down** (the) altar of the Baal which (**is**) to your father
 [3-4] and the Asherah which (**is**) upon it, **cut down**
 [5-6] and **build** an altar to **YHWH**, your **God**, upon (the) head of the stronghold,
 [7] the **this**, with an arrangement
 [8-9] and **take** the **bull**, the **second**, and **offer up** a burnt-offering with woods of
 the Asherah,
 [10] which you **cut down**
 [1-10] and (there) **took**, Gideon, **ten men**¹¹ from his servants
 [1] and he **did**
 [5] as which, (there) **spoke** to him, YHWH
 [2] and it **happened** –
 [3-4] as which, he **feared** (the) **house** of his father and (the) **men**^x of the city from,
to do by day –
 [5] and he **did** (it) by night!
 [1] and (there) **rose-early**, (the) **men**^x of the city, in (the) **morning**
 [2] and behold – (there) **had been torn down**, (the) altar of the Baal
 [3-4] and the Asherah which (**was**) upon it **had been cut down**
 [5-6] and the **bull**, the **second**, **had been offered** up upon the altar,
 [7] the, **being built**
 [8] and they **said**, a **man**^x to his fellow
 [9-10] who **has done** the **matter**, the **this**?!

45 elements

[1-2] and they **inquired** and **searched**

[3] and they **said**

[4-5] **Gideon**, son of Joash, **has done** the matter,

[6] the **this!**

[7] and (there) **said**, (the) men^x of the city, to Joash

[8-9] **bring out** your son, and **let** him **die!**

[10] because he **has torn down** (the) altar of the Baal

[1-2] and because he **has cut down** the Asherah, which (**was**) upon it

[3-4] and (there) **said**, Joash, to all who **stood** against him

[5] **will** you **contend** for Baal?

[1] **will** you **deliver** him?

[2-3] whoever **contends** for him, **will be put to death** by the **morning!**

[4-5] if a god, **he is** – **let** (there) contend for **himself**

[6] since (there) **has been torn down**, his altar

[7-8] and he **called** him, in (the) **day**, the **that**, Jerubbaal, **saying**

[9] **let** (there) **contend** with him, the Baal

[10] since he **torn down** his altar!

--- major paragraph break ---

[1-3] and all of **Midian** and **Amalek** and (the) **sons** of (the) East **were gathered** together

[4-5] and they **passed over** and **camped** in (the) valley of Jezreel

[6] and (the) Spirit of YHWH **clothed** Gideon

[7] and he **sounded** with (the) trumpet

[8] and (there) **was called out**, (the) father of (the) Ezrites [*the Abiezrite*] after him

[9] and messengers, he **sent** in all Manasseh

[10] and (there) **was called out**, also he, after him

[1-3] and messengers, he **sent** in **Asher** and in **Zebulun** and in **Naphtali**

[4-5] and they **went up**, to **meet** them

[6] and (there) **said**, Gideon, to God

[1] if **there is**, Your **saving** by my hand, Israel –

[2] as which You **said**

[7] behold, I **am placing** a fleece of the wool at (the) threshing-floor

[8-9] if dew **is** upon the fleece, alone, and upon all the ground (**is**) dryness

[10] and I **will know**

[3] that You **will save** by my hand, Israel

[4] as which, You **said**

[1-2] and it **happened, thus**
 [3] and he **rose-early** on (the) **next-day**
 [4-5] and he **squeezed** the fleece and **wrung** dew from the fleece, (the) fullness of the bowl, water

[6] and (there) **said**, Gideon, to God
 [5] **let** (there) **not burn**, your anger, against me

[7] and I **will speak** only the occasion
 [8] **let** me **test**, please, only the occasion, with (the) fleece
 [9] and **let** (there) **be**, please, dryness to the fleece, alone –
 [10] and upon all the ground, **let** (there) **be** dew

[1-2] and (there) **did**, God, **thus**, in (the) night,
 [3] the **that**

[1] and (there) **was** dryness to the fleece, alone
 [2] and upon all the ground, (there) **was** dew

6:40

--- major paragraph break ---

[3] and (there) **rose-early, Jerubbaal** –
 [4] he (**was**) Gideon –
 [5]* and **all** the people who (**were**) with him

7:1

[1] and they **camped** along (the) spring of Harod [*“tremble”*]
 [2] and (the) camp of Midian **was** to them, from (the) **north**
 [3] from (the) **hill** of the Moreh [*“dread”*], in (the) valley

[4] and (there) **said**, YHWH, to Gideon
 [4] [*too*] many (**are**) the people who (**are**) with you

[5] from My, **to give**¹ Midian into your hand
 [5-6] lest (there) **boast** over Me, Israel, **saying**
 [7-8] **my** hand **has saved** for **me**
 [9-10] and now, **call** please in (the) ears (**two**) of the people, **saying**

[1-2] who (**is**) **fearful** and **trembling** [*“Hared”*]?
 [3-4] **let** him **return** and **depart** from the mountain of Gilead
 [5-6] and (there) **returned** from the people, **tens** [*twenty*]
 [7-8] and **two thousand**
 [9] and **ten** of **thousands** **remained**

10 22,000
 10,000

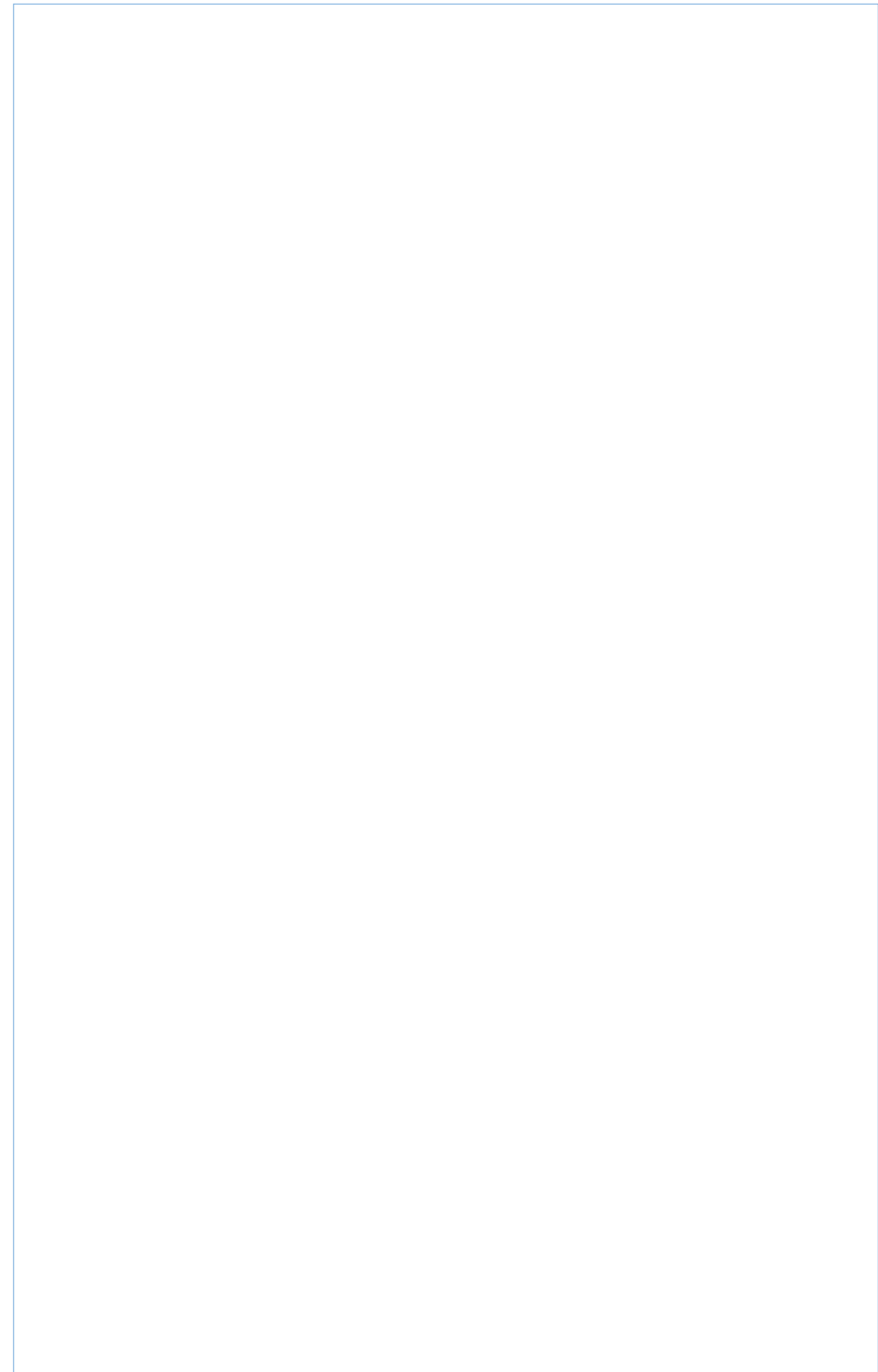
--- minor paragraph break ---

[6] and (there) **said**, YHWH, to Gideon
 [10] still, the people (**are**) [*too*] many

“and all the people who (were) with him” | As indicated by the literary half-set, the “all” is about to change.

The “ten” in “ten of thousands” is counted as tenfold with the literary count, as seen in prior instances in Judges. The “tens” of “tens [*twenty*] and two thousand,” however, is not counted as twenty elements in the literary count. It is part of a thousandfold number but is not presented in the Hebrew construct form (“of thousands”).

[1] bring them down to the waters
 [7] and let Me test him for you there
 [2] and it will be
 [8] whom I say to you
 [3] this will go with you –
 [4] he will go with you
 [9] and everyone whom I say to you
 [5] this will not go with you
 [6] he will not go
 [7] and he brought down the people to the waters
 --- minor paragraph break ---
 [10] and (there) said, YHWH, to Gideon
 [8] everyone who laps with his tongue from the waters –
 [9] as which, (there) laps, the dog –
 [10] set him alone
 [1-2] and everyone who bows down upon his knees (two) to drink
 [3-5] and (there) was, (the) number of the (those) lapping with their hand to
 their mouth, three of hundreds man³¹¹ 300
 [1-2] and all of (the) remainder of the people bowed down upon their knees
 (two), to drink water
 --- minor paragraph break ---
 [1] and (there) said, YHWH, to Gideon
 [3-5] and with the three of hundreds man⁶¹¹, 300
 [6] the, (those) lapping –
 [2] I will save them
 [3] and I will give² Midian into your hand
 [7] and all the people went, a man⁶¹² to his place
 [8-9] and (there) took provision, the people, in their hand, and their trumpets
 [10] and every man⁶¹³ of Israel, he sent, a man⁶¹⁴ to his tent
 [1-3] and with the three of hundreds man⁹¹⁴, he made strong 300
 [4] and (the) camp of Midian was to him, from beneath, in (the) valley
 --- major paragraph break ---
 [5-6] and it was in (the) night, the that
 [4] and (there) said to him, YHWH
 [7-8] arise, go down into (the) camp
 [5] because I have given³ it into your hand



1000 elements

[9-10] and if, **fearing**, you (are), **to go down** –
 [1-3] **go down**, you and **Purah**, your **attendant**, to the camp
 [4-5] and you **will hear** what they **say**
 [1-2] and afterwards, (there) **will be strengthened**, your hands (**two**)
 [3] and you **will go down** into (the) camp
 [4-6] and (there) **went down**, he and **Purah**, his **attendant**, to (the) end of the, (those) **being armed**,
 [7] who (**were**) in (the) camp
 [8-10] and **Midian** and **Amalek** and **all** (the) sons of (the) east (**were**) **lying** in (the) valley like (the) locust for abundance
 [1-2] and for their camels, **there was not** a **number**, like (the) sand which (is) upon (the) lip of the sea, for abundance
 [3] and (there) **came**, Gideon
 [4-5] and behold, a man^x (**was**) **counting** to his fellow, a **dream**, and he **said**
 [1] behold, a **dream**, I **have dreamed**
 [2] and behold, a loaf of bread of barleys, **turning over** in (the) camp of Midian
 [3-4] and it **came** as far as the tent and **smote** it
 [5] and it **fell**
 [6] **it turned over**
 [7] **itself**, **to above**
 [8] and (there) **fell**, the tent
 [9-10] and (there) **answered**, his fellow, and **said**
 [1-2] **there is not**, this, except if (it is) (the) sword of **Gideon**, son of Joash,
 [3] **man**⁹¹⁵ of Israel!
 [1]* (there) **has given**⁴, God, into his hand:
 [4-5] **Midian** and **all** the camp!
 --- major paragraph break ---
 [1-2] and it **happened**, as (there) **heard**, Gideon, (the) **number** of the dream and its **breakage** [interpretation]
 [3] and he **worshiped**
 [4-5] and he **returned** to (the) camp of Israel and **said**
 [1] **arise!**
 [2] for (there) **has given**⁵, YHWH, into your hand:
 [2] (the) **camp** of Midian!
 [3-5] and he **divided** the **three** of **hundreds** man¹²¹⁵:
 [1-3] **three heads** [companies]
 [4-6] and he **put trumpets** in (the) hand of all of them, and **jars**, **empty**
 [7] and **torches** in the midst of the jars

5 el.
2

“it turned over itself, to above” | Like the measurement language of Gen. 6:16 and 7:20 (“from, to above”), which may signal literary measurements in local contexts, so also here, the phrase “to above” may indicate a literary measurement. It appears to coincide with a thousandfold measurement. A thousandfold cannot be cleanly placed elsewhere in the local context due to the elusive spacing of the 300-fold and 100-fold cardinal numbers. The thousandfold may be intended as a literary stature for Gideon, landing at the “breaking” point of the dream, and indicating an outcome of faith for this hero (cf. Heb. 11:32). The thousandfold exactly wraps this local context, from the moment God begins testing Gideon about the size of his army.

“(there) has given, God, into his hand: Midian and all the camp!” | The interpretation (Heb. “breakage”) of the dream may be modeled in this line. Fivefold elements of the dream may correspond to God’s giving into Gideon’s hand. Twofold elements of the dream may correspond to the two things being given into Gideon’s hand (Midian and all the camp). For a comparable fivefold / twofold breakage as a literary device, see John 6 for the breaking of five loaves and two fish in a sevenfold context. See also the same measures at the conclusion of a second thousandfold stature, below, intersecting the number 700.

300

[8] and he said to them
 [9-10] from me, look; and thus, you shall do!
 [1] and behold, I am coming at (the) end of the camp
 [2] and it will be –
 [3-4] as which I do, thus, you shall do!
 [5-6] and I will blow [thrust] with (the) trumpet – I,
 [7] and all who (are) with me
 [8-9] and you shall blow with trumpets – also you – round about all the camp
 [10] and you shall say
 [1-2] (it is) for YHWH and for Gideon!

--- major paragraph break ---

[3] and (there) came, Gideon
 [4] and a hundred man¹³¹⁵ who (were) with him, at (the) end of the camp, 100
 beginning of the watch,
 [5] the middle

[1-3] only to arise, (there) had [just] arisen, the, (those) watching
 [4-6] and they blew with trumpets and shattered the jars which (were) in their hand
 [7-9] and (there) blew, (the) three of the heads [companies] with trumpets
 [10] and they broke the jars

[1] and they held with hand of their left, at (the) torches
 [2] and with hand of their right, the trumpets, to blow
 [3] and they cried out
 [4-5] a sword (is) for YHWH and for Gideon!

[1-2] and they stood, a man¹³¹⁶ under himself [in his place], round about to (the)
 camp –
 [3] and (there) ran, all the camp
 [4] and they shouted –
 [5] and they fled

[1-3] and (there) blew, three of hundreds¹⁶¹⁶, the trumpets 300

[3] and (there) set, YHWH:
 [4-5] (the) sword of a man^x against his fellow and against all the camp
 [1-2] and (there) fled, the camp, as far as Beth-Shittah [“House of the Acacia”],
 toward Zererah
 [3-4] as far as (the) lip [border] of Abel-Meholah [“Meadow of Dancing”], over
 Tabbath
 [5-7] and (there) was called out, (the) man¹⁶¹⁷ of Israel, from Naphtali and from Asher
 and from all Manasseh
 [8] and they pursued after Midian

“at (the) end of the camp” | The word “end” may serve as a benchmark for a literary measure, as observed particularly in Daniel.

[9-10] and messengers, (there) **sent**, Gideon, into all (the) hill-country of Ephraim, saying

[1-2] **come down, to meet** Midian

[3] and **seize** against them the **waters**, unto Beth-Barah [*“House of (the) Ford”*]

[4] and (the) **Jordan**

[5] and (there) **was called out**, every man¹⁶¹⁸ of Ephraim

[6-7] and they **seized** the **waters** unto Beth-Barah, and the **Jordan**

[8-9] and they **captured** (the) **two** princes of Midian:

[10] **Oreb** [*“swarm”*]

[1] and **Zeeb** [*“wolf”*]

[2] and they **slew** Oreb at (the) Rock of Oreb

[3] and Zeeb, they **slew** at (the) Winepress of Zeeb

[4] and they **pursued** Midian

[5-6] and (the) head of **Oreb** and of **Zeeb**, they **brought** to Gideon from beyond, to (the) Jordan 7:25

[7] and (there) **said** to him, (the) man¹⁶¹⁹ of Ephraim 8:1

[8-9] what (**is**) the **matter**, the **this**

[10] you **have done** to us?

[1-3] except, **to call** to us, when you **went, to fight** with Midian?

[4] and they **contended** with him, in strength!

[5] and he **said** to them

[1] what **have I done**, now, as you?

[2] **is** (there) **not** better, (the) gleanings of Ephraim, than (the) vintage of Abiezer?

[4] into your hand, (there) **gave**⁶, God:

[3] (the) **princes** of Midian:

[4-5] **Oreb** and **Zeeb**

[6-7] and what **have I been able, to do**, as you?

[8] then (there) **relaxed**, their spirit, from against him

[9-10] at his, **to speak**, the **word**, the **this**

[1-2] and (there) **came**, Gideon, to the Jordan, **crossing over** –

[3-6] **he** and the **three** of **hundreds** man¹⁹¹⁹ who (**were**) with him, 300

[7] **weary**,

[8] and **pursuing**

[9] and he **said** to (the) men^x of Succoth [*“Booth”*]

[10] **give**, please, loaves of bread –

[1-2] to (the) people who (**are**) at my feet (**two**), because weary (**are**) they

[3-5] and I am pursuing after Zebah and Zalmunna, (the) kings of Midian
 [6] and (there) said, (the) chiefs of Succoth
 [7-8] is (the) hand of Zebah and Zalmunna now in your hand
 [9] that we should give to your host, bread?
 [10] and (there) said, Gideon

[5] to thus, in (there) to give⁷, YHWH:

[1-2] Zeba and Zalmunna into my hand
 [3-4] and I will thresh your flesh with thorns of the wilderness and with the briers
 [5] and he went up from there (to) Penuel [“Face of God”]
 [6] and he spoke to them, as this
 [7-8] and (there) answered him, (the) men^x of Penuel, as which (there) answered,
 (the) men^x of Succoth
 [9-10] and he answered also to (the) men^x of Penuel, saying
 [1-2] in my, to return in peace – I will break down the tower, the this!

--- major paragraph break ---

[3-4] and Zeba and Zalmunna (were) in Karkor
 [5-9] and their army (was) with them, (being) like, five-of-ten thousand 15,000
 [10] all the, (those) remaining from all (the) army of (the) sons of (the) East

[1] and the, (those) having fallen, (were) a hundred
 [2-3] and tens [twenty] thousand man^x drawing a sword 120,000
 [4-5] and (there) went up, Gideon, (the) way of the, (those) dwelling in tents,
 from east to Nobah and Jogbehah

[6] and he smote the army –
 [7] and the army was secure –
 [8-9] and (there) fled, Zebah and Zalmunna
 [10] and he pursued after them

[1-2] and he captured (the) two kings of Midian
 [3-4] Zeba and Zalmunna
 [5] and all the army, he routed!

[1-2] and (there) returned, Gideon, son of Joash, from the battle
 [3] from, to (the) ascent of the Heres
 [4] and he captured a youth from (the) men^x of Succoth
 [5] and he questioned him
 [6-7] and he wrote down for himself (the) chiefs of Succoth
 [8] and her elders:

[9-10] sevens [seventy]
 [1-7] and seven man¹⁹⁹⁶

[8] and he came to (the) men^x of Succoth

[9] and he said

70

“sevens [seventy]” may serve as a number for judgment here. As a literary measure, 70 reaches to the same point as the adjacent thousandfold stature (see below). These seventy-seven elders are honored by being included in the 2,000-fold lineup of “man,” as per the literary device, though being destined here for judgment.

1000 elements

70 elements

1000 elements

70 elements

[10] behold, (it is) Zeba –
 [1] and Zalmunna
 [2-3] which, you reproached me, saying
 [4-5] is (the) hand of Zeba and Zalmunna now in your hand
 [6-7] that we should give to your men^x – the weary – bread?
 [8-10] and he took (the) elders of the city and (the) thorns of the wilderness and the briers –

[1] and he made known with them, (the) men^x of Succoth
 [2] and (the) tower of Penuel, he tore down
 [3] and he slew (the) men^x of the city
 [4-5] and he said to Zeba and Zalmunna
 [1-2] of what kind (were) the men^x whom you killed at Tabor?
 [3] and they said
 [4-5] as you (are), as they (were)

[1] one (was) like (the) form of (the) sons of the king
 [2] and he said
 [3-4] my brothers, (the) sons of my mother, (were) they
 [5] (by the) life of YHWH, if only you had kept them alive
 [6] I would not slay you!
 [7-8] and he said to Jether [“remnant”], his firstborn
 [9-10] arise, slay them!

[1] and (there) did not draw, the youth, his sword
 [2-3] because he feared, because still he (was) a youth

[4-5] and (there) said, Zebah and Zalmunna

[1-2] (you) arise, yourself, and strike at us
 [3] for as a man¹⁹⁹⁷, (there is) his strength
 [4-5] and (there) arose, Gideon, and slew Zebah and Zalmunna

[1-2] and he took the crescent-ornaments which (were) at (the) necks of their camels

[3] and (there) said, (the) man¹⁹⁹⁸ of Israel, to Gideon
 [4-6] rule over us: also you, also your son, also (the) son of your son
 [7] because you have saved us from (the) hand of Midian
 [8] and (there) said to them, Gideon
 [9] (there) will not rule, I, over you
 [10] and (there) will not rule, my son, over you

[1] YHWH will rule over you

40 elements

“for as a man, (there is) his strength” | In contrast to Gideon’s young son Jether, Gideon was a man. The emphasis on the conduct of a “man” is a major theme in Judges, culminating in the final statement of the book: “a man – the (being) right in his eyes (two) – did.”



A thousandfold literary stature may culminate here at the placement of cardinal number *thousand*. The words “to, apart from” may signal a literary measurement reaching from the measurement point “end,” above. If accurately modeled, the thousandfold falls just at the first five elements of the sevenfold count on this line. (The cardinal number 700 is counted with the literary count at the end of the sentence, following the gray line. Cardinal number 1000 is not counted with the literary count, but stands separately, per the rule.)

The division of five and two follows the same division at the conclusion of the prior thousandfold stature, above. As the dream was seven elements long, so here, the thousandfold stature intersects a 700-fold measure. This measure may correspond with the sevenfold instances of the verb “to give” in the divine subject column, where God gives Midian into Gideon’s hand (see superscripts numbered in purple). In this regard, the 700-fold measure may represent God’s literary identity in harmony with Gideon’s for a sevenfold effect: (10) x (10) x (7-fold) = 700-fold.

This is the second of two thousandfold literary statures in this passage, in honor of Gideon. These correspond with the 2000-fold stature of the word “man,” as tabulated from “man, one” to the 2000-fold superscript on this page. This appears to be an intentional design. For a possible similar design featuring two different literary devices, each converging with 2000-fold significance in the same context, see comments, Revelation 20.

These measures may be followed by a 40-fold measure, benchmarked from the same phrase “to, apart from,” and corresponding with the 40-year rest following this defeat of Midian. The 40-fold measure encompasses doubled instances of “at (the) necks of their camels.”

“and (there) made them, Gideon, to an ephod” | A mirroring thousandfold literary stature may return this point from the divine judgment that arises in the Abimelech narrative. There, a “woman, one” casts a stone upon Abimelech’s head. The woman may be honored in this broader narrative, as a hero of divine judgment against the idolatry and evil of the land. This measure utilizes the same five-fold / two-fold division: but in this case, the special number 700 divided into 500 and 200 at the cyan dashed line. The 200-fold is included in the 1000-fold stature.

“Abimelech [*‘my father (is) a king’*]” | Notice that despite Gideon’s statement on the page above (“(there) will not rule, I, over you”), here Gideon may identify himself as a “king” via his name for his son Abimelech.

1000 elements

[9-10] and it **happened**, as which (there) **died**, Gideon –
 [1] and (there) **turned back**, (the) sons of Israel
 [2] and they **whored** after the Baals
 [3-4] and **they made** for **themselves** Baal-berith [*“Baal of the covenant”*],
 [5] for their **god**

[1-2] and (there) **did not remember**, (the) sons of Israel, **YHWH**, their **God**
 [2] the, **delivering** them from (the) hand of all their enemies from round-about
 [3] and they **did not do** lovingkindness with (the) house of **Jerubbaal** –
 [4] (he **is**) **Gideon** –
 [5] according to all the good which he **did** with Israel 8:35

--- major paragraph break ---

[1-2] and (there) **went**, **Abimelech**, **son** of Jerubbaal to Shechem, 9:1
 [3] to (the) **brothers** of his mother
 [4-5] and he **spoke** to **them** and to **all** (the) family of (the) house of (the) father
 of his mother, **saying**

[1-2] **speak**, please, in (the) ears (**two**) of all (the) masters of Shechem
 [3] what (**is**) better for you:
 [4-5] if (there), **to rule** over you, **sevens** [*seventy*] man – 70²
 [6] **all** (the) sons of Jerubbaal –
 [7]* (or) if (there), **to rule** over you, a **man¹**, **one?**
 [8] and you **remember**
 [9-10] that your **bone** and your **flesh**, (**am**) I

[1-2] and (there) **spoke**, (the) brothers of his mother concerning him, in (the) ears
 (**two**) of all the masters of Shechem, all the words,
 [3] the **these**
 [4] and they **inclined** their heart after Abimelech
 [5] because they **said**

[1] our brother, he (**is**)!
 [2-3] and they **gave** to him **sevens** [*seventy*] silver from (the) house of 70³
 Baal-berith
 [4-5] and (there) **hired** with them, Abimelech: **men**, **empty**,
 [6] and **being reckless**
 [7] and they **went** after him
 [8] and he **came** (to) (the) house of his father at Ophrah
 [9-10] and he **slew** his **brothers**, (the) **sons** of Jerubbaal –

[1-2] **sevens** [*seventy*] man upon a **stone**, **one** 70⁴
 [3-5] and (there) **was left**, **Jotham**, **son** of Jerubbaal, the **youngest**
 [6] because he **hid**

--- minor paragraph break ---

“(or) if (there), to rule over you, a **man, one?**” | This is the same measure, in (unit | quantity) format, as God used for Gideon, above. In the Abimelech narrative, five measures are given in this format to indicate a literary device: (1x) “**man, one**”; (2x) “**stone, one**”; (1x) “**head, one**”; and (1x) “**woman, one**.” The narrative may be structured with a 500-fold literary stature, having its significance doubled to 1000-fold, cued by this line: “a thousand of man and woman.”

The 500-fold stature is composed as the total of (7x) 70-fold special numbers, augmented by (10x) instances of “man” and “woman.” The seven instances of special number 70 are indicated with red superscript. These correspond with the death of Gideon’s 70 sons, who are typically described as “sevens [*seventy*] man.” The ten instances of “man” and “woman” are indicated with tan superscript. These instances follow the “man, one” structuring device, observed above for Gideon, but cast here in the rise and demise of Abimelech. Here, the device is broadened to include “woman” due to the span from “**man, one**” to “**woman, one**” mentioned above. It also appears to include Abimelech’s armor-bearer, who was a “youth” just like Jether (Gideon’s oldest son, see above); but who, unlike Jether, played the man and acted bravely enough to kill Abimelech. Thus:

(7x) 70-fold + (10x) = 490-fold + 10-fold = 500-fold
 (500-fold) x (doubled significance) = 1000-fold

See further comments on this literary design at the end of the Abimelech narrative.

[7-8] and (there) **were gathered**, all (the) **masters** of Shechem and all (the) **house** of Millo

[9] and they **went**

[10] and they **made reign**, **Abimelech**:

[1] to a **king**

[2] with (the) oak of (the) pillar which (**was**) in Shechem

[3] and they **told** (it) to Jotham

[4-5] and he **went** and **stood** at (the) head of (the) Mount Gerizim

[6-7] and he **lifted** his voice and **cried out**

[8] and he **said** to them

[9-10] (**you**) **listen** to me, **masters** of Shechem!

[3] and **let** (there) **listen** to you, God!

[1-2] **to go**, (there) **went**, the trees

[3] **to anoint** over them a king

[4] and they **said** to (the) olive-tree

[5] **reign** over us!

[1] and (there) **said** to them, the olive-tree

[2] **shall I forsake** my abundance

[3-4] which, with me, they **honor God** and **men**?

[5-6] and **go, to wave** over the trees?

[7] and (there) **said**, the trees, to (the) fig-tree

[8-9] **come**, you! **reign** over us!

[10] and (there) **said** to them, the fig-tree

[1-3] **shall I forsake** my **sweetness** and my **produce**, the **good**

[4-5] and **go, to wave** over the trees?

[1] and (there) **said**, the trees, to (the) vine

[2-3] **come**, you! **reign** over us!

[4] and (there) **said** to them, the vine

[5] **shall I forsake** my new-wine –

[6-7] the, **making rejoice**, **God** and **men** –

[8-9] and **go, to wave** over the trees?

[10] and (there) **said**, all the trees, to the bramble

[1-2] **come**, you! **reign** over us!

[3] and (there) **said**, the bramble, to the trees

[4-5] if in truth, you (**are**) **anointing me**, to a **king** over you –

[1-2] **come**, **take refuge** in my shadow

[3] and if **there is not** –

[4-5] **let** (there) **go out** fire from the bramble and **eat** (the) cedars of Lebanon!

[1-2] and now, if in **truth** and in **integrity**, you **have acted**
 [3] and you **have made reign**, Abimelech
 [4-5] and if good, you **have done** with **Jerubbaal** and with his **house**
 [1-2] and if, as the recompense of his hands (**two**), you **have done** to him –
 [3-4] which, (there) **fought**, my father, for you and **flung** his soul from, before
 [5] and **snatched** you from (the) hand of Midian!

[1] and you **have arisen** against (the) house of my father, the *[this]* **day**
 [2] and you **slew** his sons,
 [3-4] **sevens** *[seventy]* man, upon a **stone**, **one**
 [5-6] and you **made reign**, **Abimelech**, (the) **son** of his handmaid, over (the)
 masters of Shechem
 [7] because your brother, he (**is**) –
 [8-9] and if, in **truth** and in **integrity**, you **have acted** with Jerubbaal
 [10] and with his **house**, the **day**,

70⁵

[1] the **this** – **rejoice** in Abimelech!
 [2] and **let** (there) **rejoice**, also he, in you!
 [3] and if **there is not** –
 [4-5] **let** (there) **go out** fire from Abimelech and **eat** (the) **masters** of Shechem and
 (the) **house** of Millo!
 [1-2] and **let** (there) **go out** fire from (the) **masters** of Shechem and from (the)
house of Millo, and **eat** Abimelech!
 [3-4] and (there) **fled**, Jotham, and he **passed through**
 [5] and he **went** to Beer
 [6-7] and he **dwelled** there, from before **Abimelech**, his **brother**

--- major paragraph break ---

[8-10] and (there) **ruled**, Abimelech, over Israel, **three years**

[4-5] and (there) **sent**, God, a **spirit**, **evil**:

[1-2] **between** **Abimelech** and **between** (the) **masters** of Shechem
 [3] and (there) **acted treacherously**, (the) masters of Shechem, against
 Abimelech:
 [4-5] **to come**, (the) violence against (the) **sevens** *[seventy]* sons of Jerubbaal
 [6-7] and their blood, **to place** upon **Abimelech**, their **brother**, who **slew** them
 [8-9] and upon (the) masters of Shechem, who **strengthened** his hands (**two**) –
 [10] **to slay** his brothers!

70⁶

[1-2] and (there) **set** for him, (the) masters of Shechem, (those) **ambushing** upon
 heads of the mountains
 [3-4] and they **robbed** all who **passed over** upon them in (the) way
 [5] and it **was told** to Abimelech

--- major paragraph break ---

[1-3] and (there) **came**, **Gaal** [*“abhorrence”*], **son** of Ebed [*“servant”*], and his **brothers**
 [4] and they **passed over**, into Shechem
 [5] and (there) **trusted** in him, (the) masters of Shechem
 [1-2] and they **went out** (into) the field and **grape-harvested** their vineyards
 [3-4] and they **trod** [*grapes*] and **made** praises
 [5] and they **came** into (the) house of their god
 [6-8] and they **ate** and **drank** and **cursed** Abimelech
 [9-10] and (there) **said**, **Gaal**, **son** of Ebed
 [1-2] **who** (is) Abimelech? and **who** (is) Shechem,
 [3] that we **should serve** him?
 [4] **is** (he) **not** (the) son of Jerubbaal
 [5] and **Zebul**, his deputy?
 [1-2] **serve** (the) men of **Hamor**, **father** of Shechem
 [3-4] and why **should we serve** him – **we**?
 [5-6] and who **will give** the **people**, the **this**, into my hand?
 [7] and **let** me **turn aside**, Abimelech
 [8] and he **said** to Abimelech
 [9-10] **increase** your host, and **come out**!
 [1-2] and (there) **heard**, **Zebul**, **chief** of the city, (the) words of Gaal,
 [3] **son** of Ebed
 [4] and (there) **burned**, his anger [*his “nose”*]
 [5-6] and he **sent** messengers to Abimelech at Tormah [*“treachery”*], **saying**
 [7-9] behold, **Gaal**, **son** of Ebed, and his **brothers**, (are) **coming** to Shechem –
 [10] and behold, (they are) **besieging** the city against you!
 [1-2] and now, (you) **arise** (by) night – **you**,
 [3] and the **people** who (are) with you
 [4] and **lie in wait** in (the) field
 [5-6] and it **will be**, in (the) **morning**, as (there) **to rise**, the **sun**
 [7-8] **rise early** and **dash** upon the city
 [9-10] and behold, **he** and the **people** who (are) with him, (will be) **coming out** to
 you
 [1-2] and **do** to him, as which, (there) **finds**, your hand

--- minor paragraph break ---

[3-4] and (there) **arose**, **Abimelech**, and **all** the people who (**were**) with him, (by) night

[5-8] and (there) **lay in wait** against Shechem, **four** heads [*companies*]

[9-10] and (there) **went out**, **Gaal**, **son** of Ebed, and **stood** (at) (the) opening of (the) gate of the city

[1-2] and (there) **arose**, Abimelech, and the people who (**were**) with him, from the ambush

[3] and (there) **saw**, Gaal, the people

[4] and he **said** to Zebul

[5] behold, a people (**are**) **going down** from (the) heads of the mountains

[6] and (there) **said** to him, Zebul

[7] (the) shadow of the mountains, you (**are**) **seeing**, like men

--- minor paragraph break ---

[8-9] and (there) **did again**, Gaal, **to speak**

[10] and he **said**

[1] behold, a people (**are**) **going down** from with (the) center of the land

[2-3] and a **head**, **one**, (**is**) **coming** from (the) way of (the) oak of (those) **practicing witchcraft!**

[4] and (there) **said** to him, Zebul

[5-6] where, then, (**is**) your mouth? which you **said**,

[7-8] who (**is**) Abimelech? that we **should serve** him?

[9-10] **is not** this, the people which – you **rejected** at him?

[1-2] (**you**) **go out**, now – **you!** – and **fight** with him!

--- minor paragraph break ---

[3] and (there) **went out**, Gaal, before (the) masters of Shechem

[4] and he **fought** with Abimelech

[5] and (there) **pursued** him, Abimelech

[1] and he **fled** from before him

[2-3] and (there) **fell**, (the) **slain**, **many**, upon (the) entrance of the gate

[4] and (there) **dwelled**, Abimelech, in Arumah

[5-6] and (there) **drove out**, Zebul, **Gaal** and his **brothers** from,

[7] **to dwell** in Shechem

[8] and it **happened**, from (the) **next-day** –

[9] and (there) **went out**, the people, (to) the field

[10] and it **was told** to Abimelech

[1-3] and he **took** the people and **divided** them to **three** heads [companies]

[4] and he **lay in wait** against (the) field

[5] and he **looked**

[6] and behold, the people (**were**) **going out** from the city

[7-8] and he **rose** against them and **smote** them

[9-10] and **Abimelech** and the **heads** who (**were**) with him, **dashed**

[1] and they **stood** (at) (the) entrance of (the) gate of the city

[2-3] and **two** of the heads [companies] **dashed** upon all

[4] who (**were**) in (the) field

[5] and they **smote** them

[1-2] and Abimelech (**was**) **fighting** against (the) city all the **day**, the **that**

[3] and he **captured** the city

[4-5] and the people who (**were**) in it, he **slew**

[1-2] and he **tore down** the city and **sowed** her (with) salt

--- major paragraph break ---

[3] and (there) **heard**, all (the) masters of (the) Tower of Shechem

[4] and they **came** into (the) refuge of (the) house of El-berith [*“God of (the) covenant”*]

[5] and (there) **was told** to Abimelech:

[1] that (there) **were gathered together**, all (the) masters of Tower of Shechem

[2] and (there) **went up**, Abimelech, Mount Zalmon –

[3-4] **he** and **all** the people who (**were**) with him –

[5] and (there) **took**, Abimelech, the axes in his hand

[6-7] and he **cut off** a branch of trees and **lifted** it

[8] and he **placed** (it) on his shoulder

[9-10] and he **said** to the people who (**were**) with him

[1-2]* what you **see**, me **do** –

[3-4] **hurry**, **do** like me

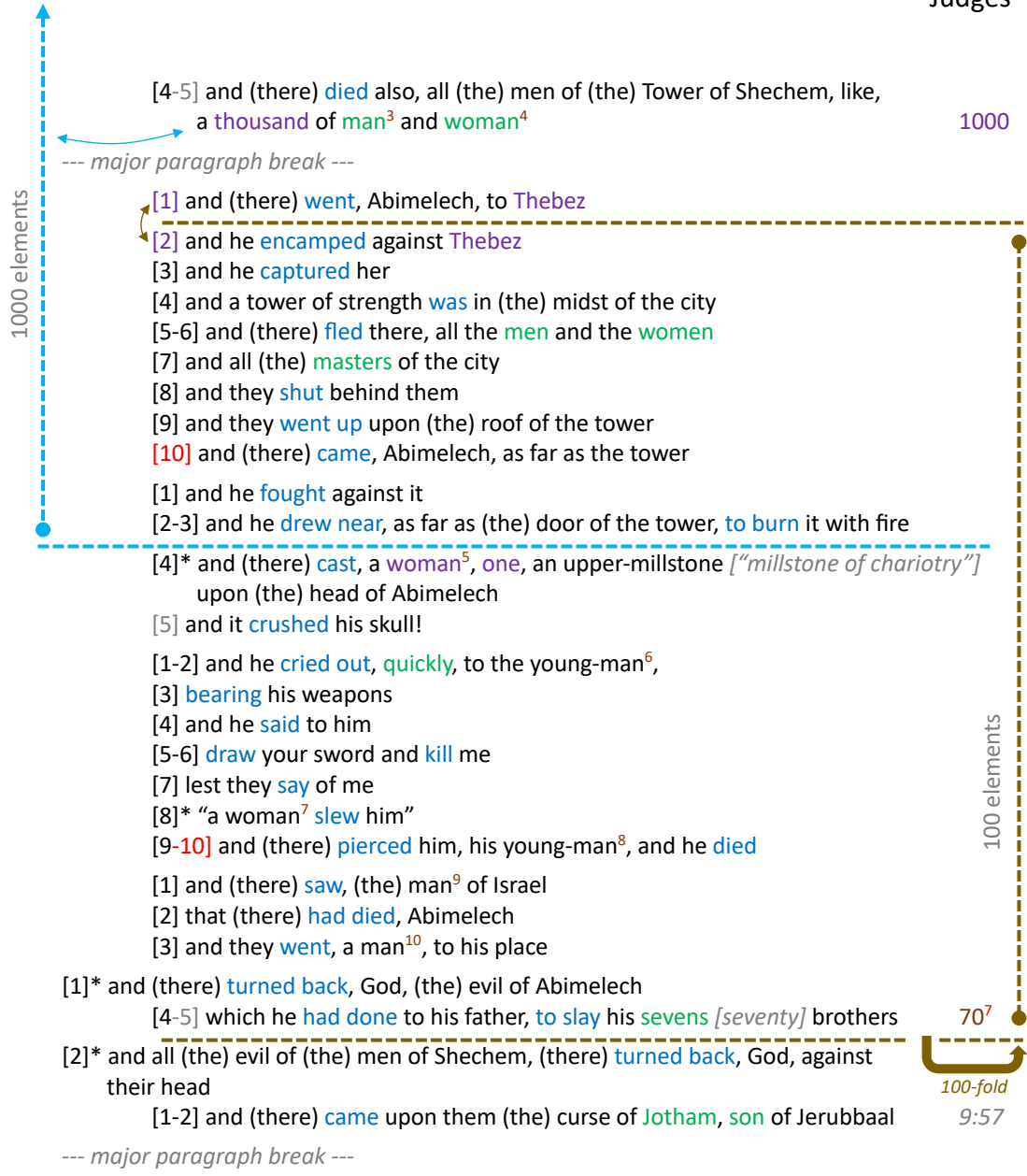
[5] and (there) **cut down**, also all the people, a man², his branch

[1] and they **followed** after Abimelech

[2] and they **placed** (them) against the refuge

[3] and they **kindled** upon them, the refuge, with fire

“what you see, me do – hurry, do like me” | Note the similarity of these words to those of Gideon, his father, in the preceding narrative.



“thousand of man and woman” | In the Abimelech narrative, the thousandfold literary stature is a portrait of death among idol-worshippers.

In the Abimelech narrative, the seven instances of special number 70 (see the red superscripts) may be modeled upon a measure for avenging, given in the account of Lamech in Genesis: “and Lamech, *sevens* [*seventy*] and seven.” See comments, Gen. 4:15/24 and Mt. 18:22.

“a woman, one” “a woman slew him” | This woman is unnamed, but she is counted twice in the literary device for the (10x) count of “man” and “woman.” The doubling of her significance may correspond with the Lamech narrative as well. Lamech had two wives, and he boasted specifically to them about his being avenged.

“(there) turned back, God... (there) turned back, God” | These parallel summary statements find their fulfillments earlier in the passage. In one case, as stated here, the evil of the men of Shechem was turned back “against their head.” This was accomplished by Abimelech and his army, described by Gaal, in part, as a “*head [company], one.*” In the other case, a “*woman, one*” crushed Abimelech’s skull with an upper-millstone (the stone that rides like a chariot over the grain, now riding Abimelech’s head). These two heads given over to destruction – of Abimelech and Shechem – provide a doubled significance to the narrative. These result in (2x) 500-fold = 1000-fold stature. The design is an inversion of Gideon’s narrative, where twofold things were given into Gideon’s hand, and Gideon’s faith was honored with dual thousandfold statures.

This twofold judgment against heads may correspond with the twofold instances of “*stone, one,*” mentioned earlier in the Abimelech narrative. As Abimelech’s brothers were killed upon the twofold “*stone, one*” (perhaps by beheading), so the heads of Abimelech and of Shechem were judged.

On hundredfold literary measures corresponding with “turning back” the narrative (or time itself), see examples, Gen. 3, 2 Kings 20, Is. 38, Rev. 1. The measure may be reflected on the next page, in a stature of special numbers totaling 100-fold, arising from judges who move the narrative forward.

240 elements

[3-4] and (there) **arose**, after Abimelech, **to save** Israel: **Tola**, son of Puah, 10:1
 [5-6] **son** of Dodo, a **man** of Issachar
 [7-8] and he **(was) dwelling** in **Shamir**, in (the) **hill-country** of Ephraim
 [9-10] and he **judged** Israel **tens** [twenty] 20
 [1-3] and **three year**
 [4-5] and he **died** and **was buried** in Shamir

--- major paragraph break ---

[1] and (there) **arose** after him, **Jair**,
 [2-3] the Gileadite, and **judged** Israel **tens** [twenty] 20
 [4-5] and **two year**

[1-3] and (there) **were** to him, **threes** [thirty] sons 30
 [4-6] **riding** upon **threes** [thirty] male-donkeys 30
 [7-9] and **threes** [thirty] cities **(were)** to them 30
 [10] to them, they **call**,

[1-2] "Havvoth-Jair" ["villages of Jair"] unto the **day**, the **this**
 [3] which, (it **is**) in the land of Gilead
 [4-5] and (there) **died**, **Jair**, and **was buried** in Kamon

--- major paragraph break ---

[1-2] and (there) **did again**, (the) sons of Israel, **to do** the evil in (the) eyes (**two**) of
 YHWH
 [3-9] and they **served** the **Baals** and the **Ashtaroth** and (the) **gods** of Aram [Syria]
 and (the) **gods** of Sidon and (the) **gods** of Moab and (the) **gods** of (the) sons
 of Ammon and (the) **gods** of (the) Philistines
 [10] and they **forsook** YHWH

[1] and they **did not serve** Him
 [3] and (there) **burned**, (the) anger ["nose"] of YHWH, against Israel
 [4] and He **sold** them:
 [2-3] into (the) **hand** of (the) Philistines and into (the) **hand** of (the) sons of
 Ammon
 [4-5] and they **shattered** and **crushed** (the) sons of Israel in (the) **year**,
 the **that** -

[1-8] **eight-ten year** - 10
 [9] all (the) sons of Israel who **(were)** beyond the Jordan in (the) land of
 the Amorite 7
 [10] which **(was)** in Gilead

10:1

20

20

30

30

30

300 elements

18 elements

1 10 7

The brown dashed lines indicate a possible 240-fold literary stature in local context. This stature coincides with the rising action, towards a point of confession of sin and appeal to God. For examples of a 240-fold literary stature corresponding with vision, see comments on Daniel 10-12, the table of elements in the Daniel study, and the comments at the end of the Haggai study. Here, the appeal to God results in God's action (element 10 of the heavenly subject column) farther ahead in the narrative.

"and there were to him" | A 300-fold literary measure may connect these thirty sons, who occupy thirty cities in Gilead, with Jephthah's recounting the conquest of Gilead and its cities, below.

[1-2] and (there) **passed over**, (the) sons of Ammon, the Jordan, **to fight**
 also against **Judah** and against **Benjamin**
 [3] and against (the) **house** of Ephraim
 [4-5] and it **distressed**, to Israel, **very**
 [6-7] and (there) **cried out**, (the) sons of Israel, to YHWH, **saying**
 [8] "we **have sinned** against You"

[9] and that, "we **have forsaken** our God,
 [10] and we **have served** the Baals"

--- major paragraph break ---

[5] and (there) **said**, YHWH, to (the) sons of Israel

[1-2] **was it not** from **Egypt** and from the **Amorite**
 [3-4] and from (the) **sons** of Ammon and from (the) **Philistines**?
 [5-7] and (the) **Sidonians** and **Amalek** and **Maon** **oppressed** you
 [8] and you **cried out** to Me

[1] and I **saved** you from their hand?
 [9-10] and **you – you have forsaken** Me!

[1] and you **served** gods, other
 [2-3] to thus, I **will not do again**, **to save** you
 [2-3] **go** and **cry out** to the gods which –
 [4] you **have chosen** with them
 [5] they, **let** (there) **save** for you in (the) **time** of your distress!

[1] and (there) **said**, (the) sons of Israel, to YHWH
 [2] we **have sinned**

[4] (You) **do** –
 [5-6] You! – to us according to all the good in Your eyes (**two**)
 [7-8] only, **deliver** us, please, the **day**, the **this**!
 [3] and they **turned aside** (the) gods of the foreigner from their midst
 [4] and they **served** YHWH
 [9] and (there) **was impatient**, His soul, at (the) trouble of Israel

--- major paragraph break ---

[5] and (there) **were called**, (the) sons of Ammon
 [6] and they **camped** in Gilead
 [7] and (there) **were gathered**, (the) sons of Israel
 [8] and they **camped** at Mizpah
 [9-10] and (there) **said**, the **people** – (the) **chiefs** of Gilead – a man to his fellow

[1] who (**is**) the man
 [2-3] who **will begin**, **to fight** against (the) sons of Ammon?
 [4-5] **he will become**, to a **head**
 [6] for all (those) **inhabiting** Gilead!

--- major paragraph break ---

10:18

As the "sons of Israel" confess their sin, another thousandfold literary stature may arise from their repentance. As with the case of the unnamed "woman, one" in the Abimelech narrative (above), so here, an unnamed woman will arise as a faith hero. In the present context, the repentance of the people gives rise to God's restlessness, His "impatience" over their trouble. In the succeeding narrative, God's deliverance will arise through a man named "Manoah" (Heb. *rest*, like "Noah"). Literary mirroring is evident at both extents of this possible thousandfold stature for faith, which encompasses the entire Jephthah narrative.

240 elements

1000 elements

300 elements

240 elements

1000 elements

[7-9] and Jephthah, the Gileadite, became mighty of strength
 [10] and he was (the) son of a woman –

- [1] a harlot!
- [2] and (there) fathered, Gilead, Jephthah
- [3] and (there) bore, (the) wife of Gilead, to him sons
- [4] and (there) grew up, (the) sons of the wife
- [5-6] and they drove out Jephthah and said to him
- [7] you will not inherit with (the) house of our father
- [8] because (the) son of a woman, other, you (are)
- [9] and (there) fled, Jephthah, from before his brothers
- [10] and he dwelled in (the) land of Tob
- [1-2] and (there) were gathered to Jephthah, men, empty
- [3] and they went out with him

--- major paragraph break ---

- [4] and it happened from days –
- [5] and (there) fought, (the) sons of Ammon, with Israel

- [1] and it happened –
- [2] as which (there) fought, (the) sons of Ammon, with Israel
- [3-4] and (there) went out, (the) elders of Gilead, to take Jephthah from (the) land of Tob
- [5] and they said to Jephthah
- [1-3] (you) come, and you will become for us, to a ruler
- [4] and you will fight against (the) sons of Ammon
- [5] and (there) said, Jephthah, to (the) elders of Gilead

- [1-2] have you not – you! – hated me and driven me out from (the) house of my father?
- [3] and why have you come to me now
- [4] as which, (there is) distress for you?
- [5] and (there) said, (the) elders of Gilead, to Jephthah

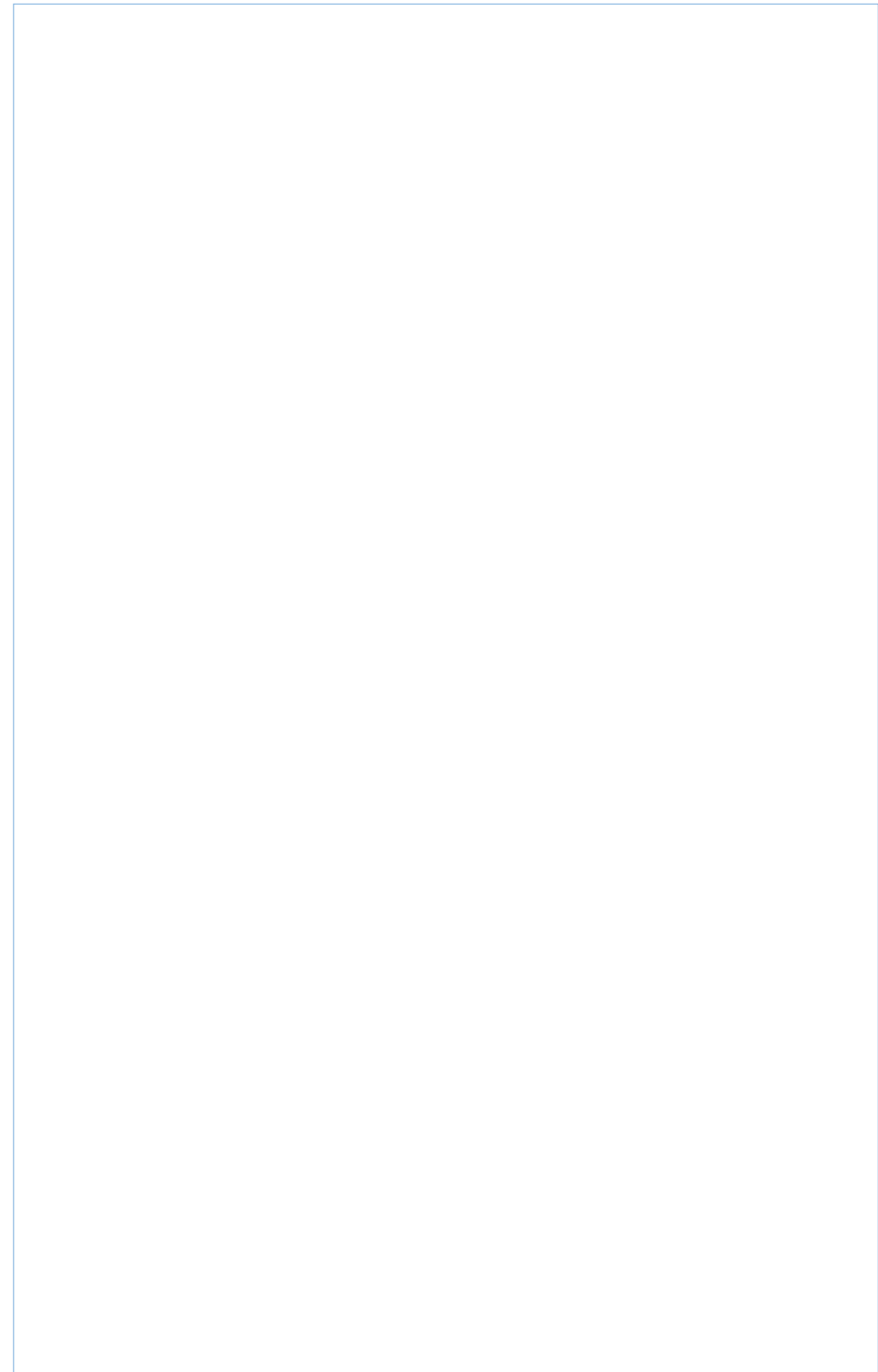
- [1] to thus, now, we have returned to you
- [2-3] and you will go with us and fight against (the) sons of Ammon
- [4-5] and you will become for us, to a head
- [6] for all (those) inhabiting Gilead
- [7] and (there) said, Jephthah, to (the) elders of Gilead
- [8] if making return, you (are), me –
- [9] to fight against (the) sons of Ammon

[10] and (there) gives, YHWH, them, to, before me

[10] I will become for you:

11:1

300 elements



[1] to a head

[2] and (there) said, (the) elders of Gilead, to Jephthah

[1] YHWH be, hearing between us –

[3] if not, according to your word, thus, we do

[4] and (there) went, Jephthah, with (the) elders of Gilead

[5-6] and (there) made, the people, him, over them, to a head

[7] and to a ruler

[8] and (there) spoke, Jephthah, all his words before YHWH at Mizpeh

--- major paragraph break ---

[9-10] and (there) sent, Jephthah, messengers to (the) king of (the) sons of Ammon, saying

[1-2] what (is) to me and to you?

[3-4] that you have come to me, to fight against my land?

[5] and (there) said, (the) king of (the) sons of Ammon, to (the) messengers of Jephthah

[1-2] because (there) took, Israel, my land, in his, to go up from Egypt:

[3] from (the) Arnon

[4-5] and as far as the Jabbok, and as far as the Jordan

[6] and now, return them in peace

[7] and (there) did again, longer, Jephthah

[8] and he sent messengers to (the) king of (the) sons of Ammon

[9] and he said to him

[10] thus says Jephthah

[1-2] (there) did not take, Israel, (the) land of Moab and (the) land of (the) sons of Ammon, when, in their, to go up from Egypt –

[3] and (there) went up Israel, in (the) wilderness, as far as (the) Sea of Red [Sea of Reeds]

[4] and he came to Kadesh

[5-6] and (there) sent, Israel, messengers to (the) king of Edom, saying

[7] let me pass through, please, in your land

[8] and (there) did not listen, (the) king of Edom

[9] and also to (the) king of Moab, he sent

[10] and he was not willing

[1] and (there) dwelled, Israel, in Kadesh

[2] and he went in (the) wilderness

[3-4] and he went around (the) land of Edom and (the) land of Moab

[5] and he came from (the) rise [east] of sun, to (the) land of Moab

[6-7] and they camped beyond (the) Arnon and did not come into (the) border of Moab

1000 elements

[8] because (the) Arnon (is) (the) border of Moab
 [9-10] and (there) sent, Israel, messengers to Sihon, king of the Amorite –
 [1] king of Heshbon –
 [2] and (there) said to him, Israel
 [3] let me pass through, please, in your land, as far as my place
 [4-5] and (there) did not trust, Sihon, Israel, to pass through, at his border
 [1-2] and (there) gathered, Sihon, all his people, and they camped at Jahaz
 [3] and they fought with Israel
 [2-3] and (there) gave, YHWH, God of Israel:
 [4-5] Sihon and all his people into (the) hand of Israel
 [1] and they smote them
 [2-3] and (there) possessed, Israel, all (the) land of the Amorite, inhabiting the
 land, the that
 [4-5] and they possessed all (the) border of the Amorite from (the) Arnon and as
 far as (the) Jabbok
 [6-7] and from the wilderness and as far as the Jordan
 [4-5] and now, YHWH, God of Israel, has dispossessed the Amorite from before His people,
 [6] Israel
 [8] and you would possess him?
 [9-10] do you not – what (there) dispossesses, Chemosh, your god – it, possess?
 [7-8] and all which (there) dispossesses, YHWH, our God, from before us –
 [1] it, we will possess
 [2-4] and now, if, to be better, being better (are) you, than Balak, son of Zippor,
 king of Moab?
 [5-6] did, to strive, he strive with Israel?
 [7-8] if, to fight, did he fight against them?
 [9-10] in (there), to dwell, Israel, in Heshbon and in her daughters [villages] –
 [1-2] and in Aroer and in her daughters [villages]
 [3-4]* and in all the cities which (are) upon (the) hands (two) [banks] of (the)
 Arnon:
 [5-7] three of hundreds year
 [8-9] and why did you not deliver in (the) time, the that?
 [10] and I –
 [1] I have not sinned against you
 [2-3] and you are doing with me, evil, to fight against me
 [9-10] may (there) judge, YHWH – the, (He) judging the [this] day:
 [4-5] between (the) sons of Israel and between (the) sons of Ammon!

300 elements

300

“all the cities which (are) upon (the) hands (two) of (the) Arnon” | The focus here is upon the land of Gilead, where Jair’s sons were previously occupying thirty cities. A 300-fold literary measure may connect these two contexts.

[1] and (there) **did not listen**, (the) king of (the) sons of Ammon, to (the) words of Jephthah

[2] which he **sent** to him

--- major paragraph break ---

[3] and (there) **happened** upon Jephthah, (the) Spirit of YHWH

[4-5] and he **passed through** Gilead and Manasseh

[6] and he **passed through** Mizpeh of Gilead

[7] and from Mizpeh of Gilead, he **passed over** (to) (the) sons of Ammon

[8] and (there) **vowed**, Jephthah, a vow to YHWH

[9] and he **said**

[1-2] if, **to give**, You **will give**

[10] (the) **sons** of Ammon into my hand –

[1] and it **will be**

[2-3] the, (he) **going out** – which, he **goes out** from (the) doors (**two**) of my house

[4-5] **to meet** me in my, **to return** in peace from (the) sons of Ammon –

[6] and he **will be**, to YHWH

[7-8] and I **will make him go up**, a **burnt-offering**

--- major paragraph break ---

[9-10] and (there) **passed over**, Jephthah, to (the) sons of Ammon, **to fight** against them

[3] and (there) **gave** them, YHWH, into his hand

[1-2] and he **smote** them from Aroer and as far as your, **to come** (to) Minnith:

[3-4] **tens** [*twenty*] city

[5-7] and as far as Abel-Keramim [*“meadow of vineyards”*] – a **blow, great, very!**

[8] and (there) **were subdued**, (the) sons of Ammon, from before (the) sons of Israel

--- major paragraph break ---

[9-10] and (there) **came**, Jephthah, to Mizpeh, to his **house**

[1-2] and behold, his daughter (**was**) **coming out**, **to meet** him with **timbrels** and with **dances**

[3] and yet, she (**was**) (the) only [*child*]

[4-5] **there was not**, to him, besides her, a **son** or a **daughter**

[1-2] and it **happened**, as his, **to see** her –

[3-4] and he **tore** his garments and **said**

[5-6] alas, my daughter, **to make bow**, you **have made** me **bow down** [*in grief*]!

[7-8] and **you** – **you have become**, at, **troubling** me

[9-10] and I – I **have opened** my mouth to YHWH

1000 elements

20 elements | twenty cities (reward of vow)

20

[1-2] and I am not able, to turn back!
 [3] and she said to him
 [4-5] my father, you have opened your mouth to YHWH
 [6-7] do to me as which, (there) went out from your mouth, after which –

[4] (there) has done for you, YHWH, vengeance from your enemies,
 [5] from (the) sons of Ammon!

[8] and she said to her father
 [9-10] let (there) be done for me, the matter, the this:

[1-2] withdraw from me, two months

[3-4] and let me go, and I will go down upon the mountains
 [5-7]* and let me weep over my virginity – I and my companions
 [8] and he said
 [9] go

[10] and he sent her away –

[1-2] two months –

[3-5] and she went – she and her companions, and wept over her virginity upon the mountains

[1-2] and it happened, from (the) end of two months –

[3] and she returned to her father

[4-5] and he did to her, his vow which he had vowed

[1] and she had not known a man

[2-3] and it became a statute in Israel

[4-5] from days to days, (there) went, (the) daughters of Israel, to commemorate for (the) daughter of Jephthah,

[6] the Gileadite:

[7-10] four of days in a year

11:40

--- minor paragraph break ---

[1] and (there) was called, (the) man of Ephraim

12:1

[2] and he crossed over to (the) north [“Zaphon”]

[3] and they said to Jephthah

[4-5] why have you crossed over, to fight (the) sons of Ammon

[6-7] and to us, you did not call, to go with you

[8] your house, we will burn over you with fire!

[9] and (there) said, Jephthah, to them

[10] a man of dispute, I was –

[1-2] I and my people,

[3-4] and (the) sons of Ammon – very!

[5] and I called you

[6] and you did not deliver me from their hand

430 elements

1000 elements

20 elements | “two months”

“and let me weep over my virginity” | A 430-fold literary stature may connect the present context with a parallel adversity: Manoah’s wife, who “(was) barren and had not given birth.” The 430-fold measure is established in Scripture as a measure of adversity and a proving grounds for faith (see examples in Genesis, Daniel, James; as well as Ex. 12:40-41, Gal. 3:17).

“two months” | For a possible similar literary structuring with a two-fold measure presented three times, see comments on the pairs of thousandfolds, Rev. 20. Here, “months” (a measure of adversity) is presented with sixfold literary effect, and is reflected in a literary sixfold of “days” (a measure of the age: “days¹ to days²,” “four of days³⁻⁶ in a year”). These reflected measures may also be paralleled by measures reflected at the end of the Jephthah narrative: “fours and two thousand” and “six years.” As 5 + 2 = 7 may have been used in the Gideon narrative, 4 + 2 = 6 may be a prominent structuring device here with Jephthah.

[7] and I saw
 [8] that there was not a deliverer
 [9-10] and I placed my soul in my hand and crossed over to (the) sons of Ammon

[1] and (there) gave them – YHWH – into my hand!
 [1-2] and to what do you come up to me, the day, the this, to fight against me?
 [3] and (there) gathered, Jephthah, all (the) men of Gilead
 [4] and they fought with Ephraim
 [5] and (there) smote, (the) men of Gilead, Ephraim
 [6] because they said
 [7-8] fugitives of Ephraim, you (are), Gilead, in (the) midst of Ephraim
 [9] in (the) midst of Manasseh
 [10] and (there) captured, Gilead, (the) fords of the Jordan against Ephraim

[1-2] and it happened – when (there) said, (the) fugitives of Ephraim
 [3] let me cross over
 [4] and (there) said to him, (the) men of Gilead,
 [5] an Ephrathite, (are) you?
 [6] and he said
 [7] (I am) not
 [8] and they said to him
 [9] say now, “Shibboleth” [“stream”]

[10] and he said, “Sibboleth”
 [1-3] and he was not able, to speak [pronounce it], thus
 [4] and they seized him
 [5] and they slew him toward (the) fords of the Jordan

[1] and (there) fell, at (the) time,
 [2-3] the that, from Ephraim, fours [forty]
 [4-5] and two thousand 42,000

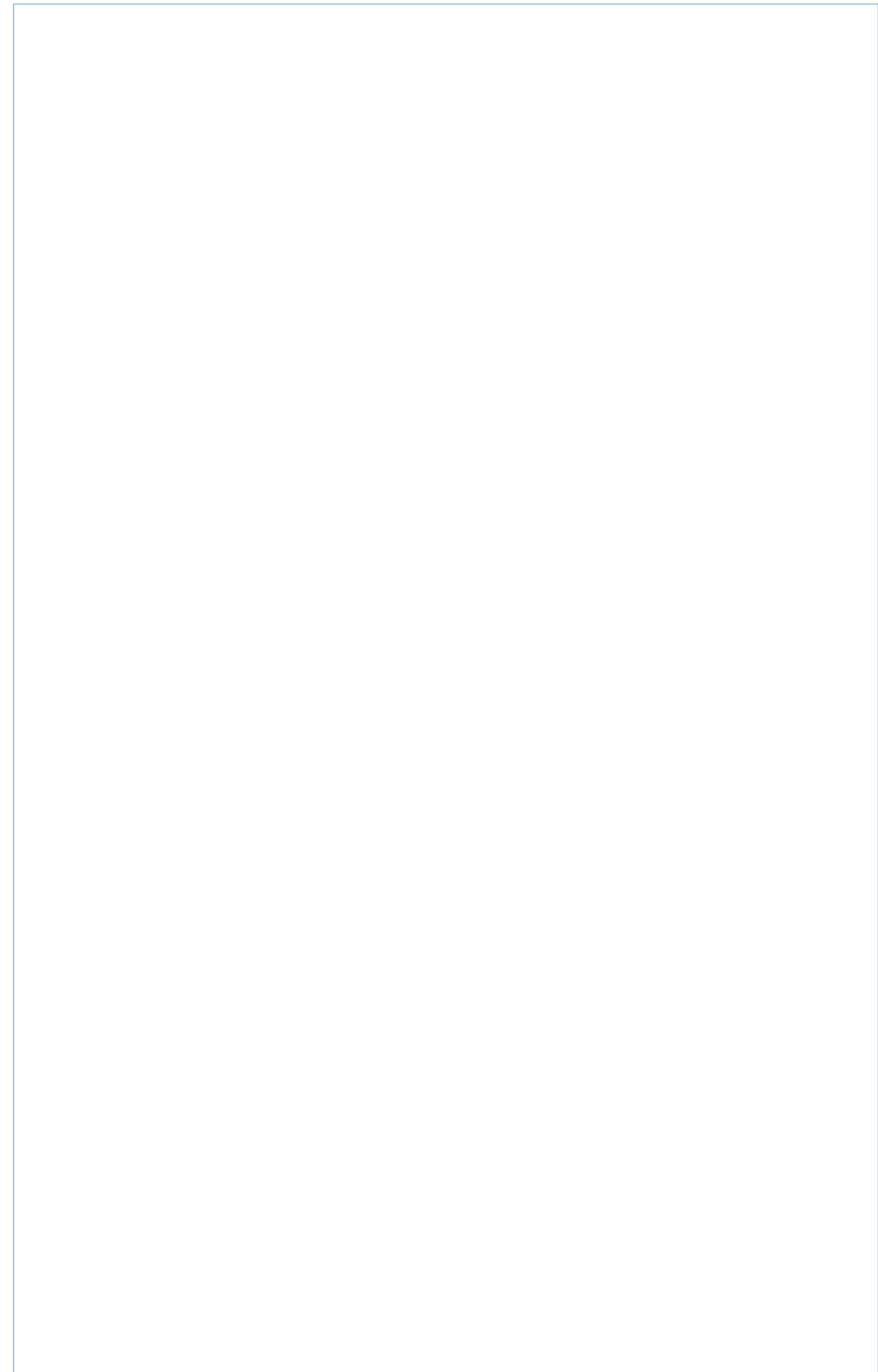
[1-6] and (there) judged, Jephthah, Israel, six years
 [7-8] and (there) died, Jephthah, the Gileadite
 [9] and he was buried in (the) cities of Gilead

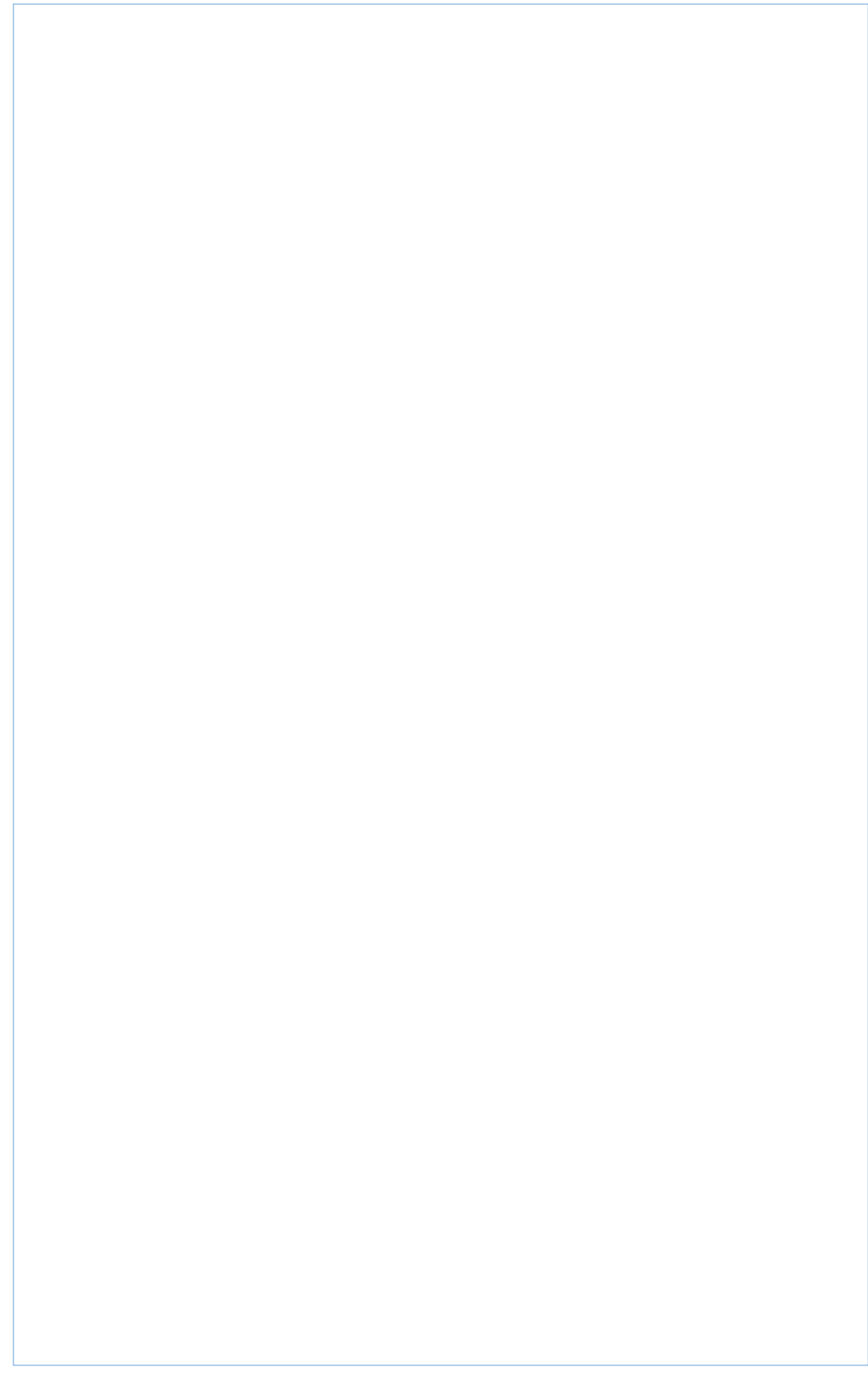
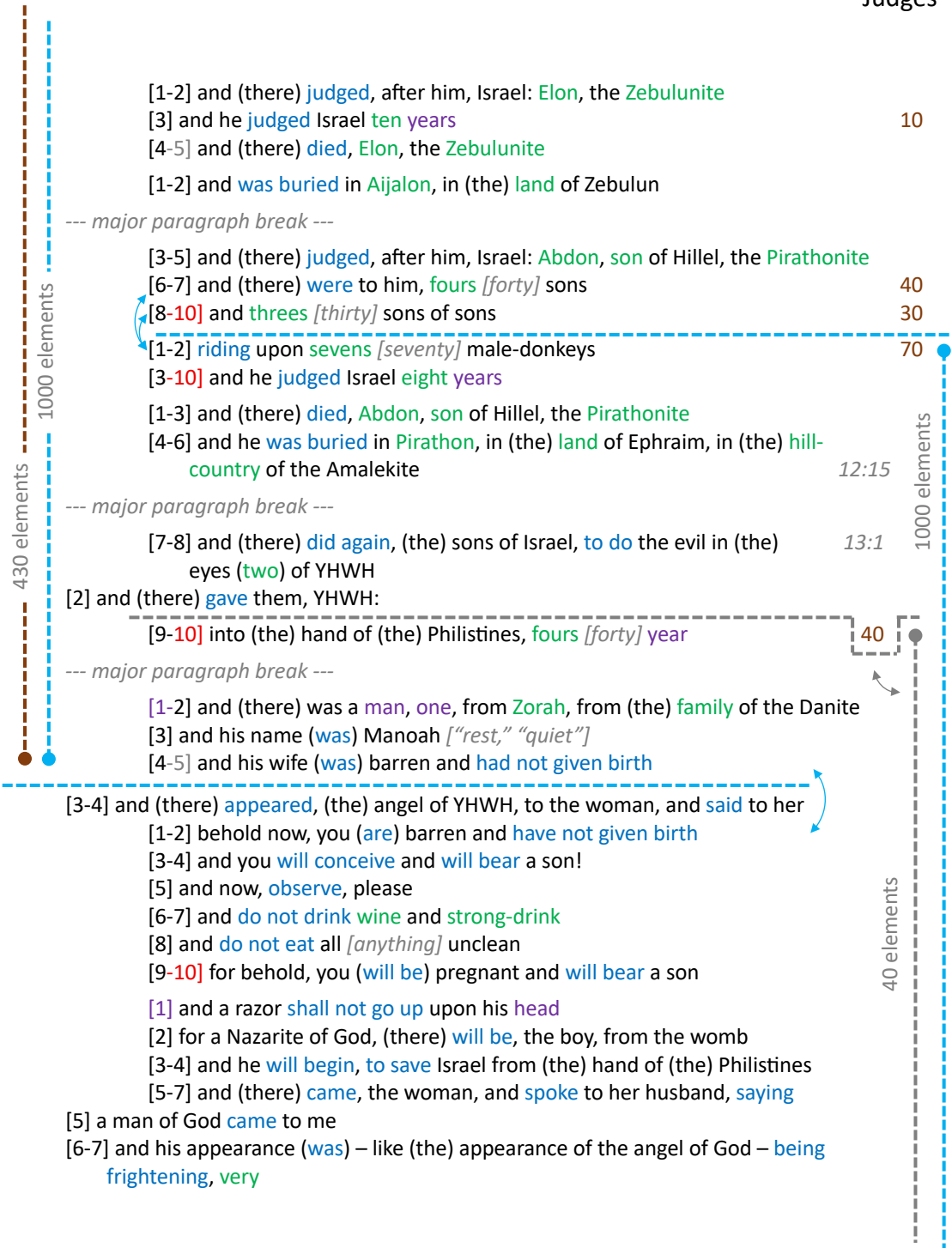
--- major paragraph break ---

[10] and (there) judged, after him, Israel: Ibzan –
 [1] (being) from Beth-Lehem [“House of Bread”]
 [2-4] and (there) were to him, threes [thirty] sons 30
 [5-7] and threes [thirty] daughters, he sent to the outside 30
 [8-10] and threes [thirty] daughters, he brought in for his sons – 30

[1] (being) from the outside
 [2-8] and he judged Israel seven years
 [9-10] and (there) died, Ibzan, and was buried in Beth-Lehem

--- major paragraph break ---





[8] and I **did not ask** him
 [8]* where, **from this**, (was) he
 [9] and his name, he **did not declare** to me
 [10] and he **said** to me
 [9-10] behold, you (**will be**) pregnant and **will bear** a son
 [1-2] and now, **do not drink wine** and **strong-drink**
 [3] and **do not eat** all [any] uncleanness
 [4] for a Nazarite of God, (there) **will be**, the boy, from the **womb**
 [5] unto (the) **day** of his death
 --- major paragraph break ---
 [1-2] and (there) **prayed**, Manoah, to YHWH, and **said**
 [1-2] (You) (**be**) with me, my **Lord!**
 [3] the man of God whom You **sent** –
 [4] **let him come**, please, again, to us
 [5] and **let him teach** us
 [3] what we **should do** for (the) boy
 [4] who (**is**) **being born**
 [1] and (there) **listened**, God, at (the) voice of Manoah
 [2] and (there) **came**, the angel of God, again to the woman
 [5] and she **was sitting** in a field
 [1-2] and **Manoah**, her **husband**, **was not** with her
 [3-4] and (there) **hastened**, the woman, and she **ran**
 [5-6] and she **told** to her husband and **said** to him
 [3] behold, (there) **has appeared** to me, the man
 [4] which, he **came** in a **day**, to me
 [7-8] and (there) **arose** and **went**, Manoah, after his wife
 [9-10] and he **came** to the man and **said** to him
 [5] **are** you the man
 [6] which, you **spoke** to the woman?
 [7] and he **said**
 [8] I (**am**)
 [1] and (there) **said**, Manoah
 [2] now, (there) **will come**, your words –
 [3-4] what **will be** (the) **manner** of the boy and his **work**?
 [9] and (there) **said**, (the) angel of YHWH, to Manoah
 [10] from all which I **spoke** to the woman –
 [5] she **shall observe**

40 elements

1000 elements

100 elements

“where, from this, (was) he” | The phrase “**from this**” may serve as a demarcation for a literary measure. In the reflection here, both the provenance and name of the “man of God” are unknown at this point in the narrative. It appears the literary measure is 100-fold, reaching as shown to the covenantal-relational name of God, and reflected in the provenance of the Spirit’s work in Samson (at Mahaneh-Dan). For a possible parallel 100-fold measure at the close of the Samson narrative, see chapter 16.

100 elements

365-fold measure | Solar year

[6] from all – which (there) goes out from (the) vine, the wine –
 [7] she shall not eat
 [8-9] and wine and strong-drink, let her not drink
 [10] and all [any] uncleanness, let her not eat

[1] all which I have commanded her –
 [1] she shall observe
 [2] and (there) said, Manoah, to (the) angel of YHWH
 [3] let us restrain, please, you
 [4] and let us make before you a kid of (the) goats

[2] and (there) said, (the) angel of YHWH, to Manoah
 [5] if you restrain me

[3] I will not eat at your food
 [6-7] and if you make a burnt-offering for YHWH, you offer (it) up
 [8] for (there) did not know, Manoah

[4] that (the) angel of YHWH, he (was)
 [9] and (there) said, Manoah, to (the) angel of YHWH

[5] who [what] (is) your name?
 [10] when (there) come, your words –

[1] and we will honor you

[6] and (there) said to him, (the) angel of YHWH
 [2] to what, this, do you ask for my name?

[7] and it (is) wonderful!

--- minor paragraph break ---

[3-4] and (there) took, Manoah, (the) kid of the goats and the offering, and offered up upon the rock, to YHWH –

[8-9] and He being wonderful, to act –
 [5-6] and Manoah and his wife (were) watching
 [7] and it happened –

[8] in (there) to go up, the flame from upon the altar toward the heavens
 [10] and (there) went up, (the) angel of YHWH in (the) flame of the altar!

[9-10] and Manoah and his wife (were) watching

[1] and they fell upon their faces to the ground

[1-2] and (there) did not do again, still, (the) angel of YHWH, to appear to Manoah and to his wife
 [2] then (there) knew, Manoah

[3] that (the) angel of YHWH, he (was)
 [3] and (there) said, Manoah to his wife

1000 elements

The passage may model a 365-fold literary measure (red dashed line), corresponding to the length of the solar year, arising from the context of wonders here. The solar measure may correspond with part 1 of the Samson narrative: his ministry being based in Israel, being conflicted by desire for a Philistine wife, and being empowered by God’s strength for vengeance. This part 1 concludes with the first of two mentions of the 20-year duration of Samson’s role as judge. Key themes within this 365-fold measure:

- Samson is named after the moment of wonder at the red dashed line: the angel of the LORD “going up” in a flame of fire, to the heavens. Samson’s name means “ray of light.” On the theme of light, Part 1 emphasizes the light of day. Those seeking to discover Samson’s riddle must do so before the sun goes down on the seventh day. Hence, the focus is on the solar year, which is the basis of perspective for the 20-year duration of part 1 (ch. 13-15).
 - On this regard, the posing and answering of the riddle is featured with a 20-fold stature of “day,” corresponding to twenty years: (2x) “seven of (the) days” + (1x) “three of days” + (3x) “day, the seventh” = 20-fold. See the purple vertical measure, below. Again, the significance of “day,” in context, is that it reaches until the sun sets.
 - Also on this regard, the time reference “when” (this page) may be answered by a doubled placement of the word “time” (this page and next), referenced to the Philistines “ruling over Israel.” This is a similar reference as is given in the measure of Samson’s role as judge: “in (the) days of (the) Philistines” (15:20). Using the literary tenfold value for “time,” this measure is a twenty-fold time measure.
- Just as the angel of the LORD “went up” to the presence of God (origin of the literary measure), so Samson will “go up” to the presence of his father (conclusion of the literary measure). The return to the presence of God is a key feature of part 1. In part 2, Samson will ask God to return to him.

Part 2, which follows in chapter 16, may be structured around the lunar (lunisolar) year. The focus will be on the same twenty years, but from the perspective of what takes place at night, within the domain of the Philistines (rather than being based in Israel), and with the temporary departure of God’s strength from Samson. See comments, chapter 16.

For possible similar instances of measures of solar and lunar (lunisolar) years, see comments at the end of Psalm 119 and at Eccl. 7:29.

[4-5] to die, we shall die!
 [6] because God, we have seen!
 [7] and (there) said to him, his wife
 [4-5] if (there) had delighted, YHWH, to put us to death
 [6-7] He would not accept from our hand a burnt-offering and an offering
 [8] and He would not have shown us all these (things)
 [9] and as (the) time, He would not have declared, as this
 [8] and (there) bore, the woman, a son
 [9-10] and she called his name, "Samson" ["ray of light"]
 [1] and (there) grew up, the boy
 ● [10] and (there) blessed him, YHWH

100 elements

[2-3] and (there) began, (the) Spirit of YHWH, to impel him at Mahaneh-Dan
 ["Camp of Dan"], between Zorah
 [4] and Eshtaol

13:25

--- major paragraph break ---

[5] and (there) went down, Samson, to Timnah
 [6] and he saw a woman at Timnah, from (the) daughters of (the) Philistines
 [7] and he went up
 [8-9] and he told to his father and to his mother
 [10] and he said

14:1

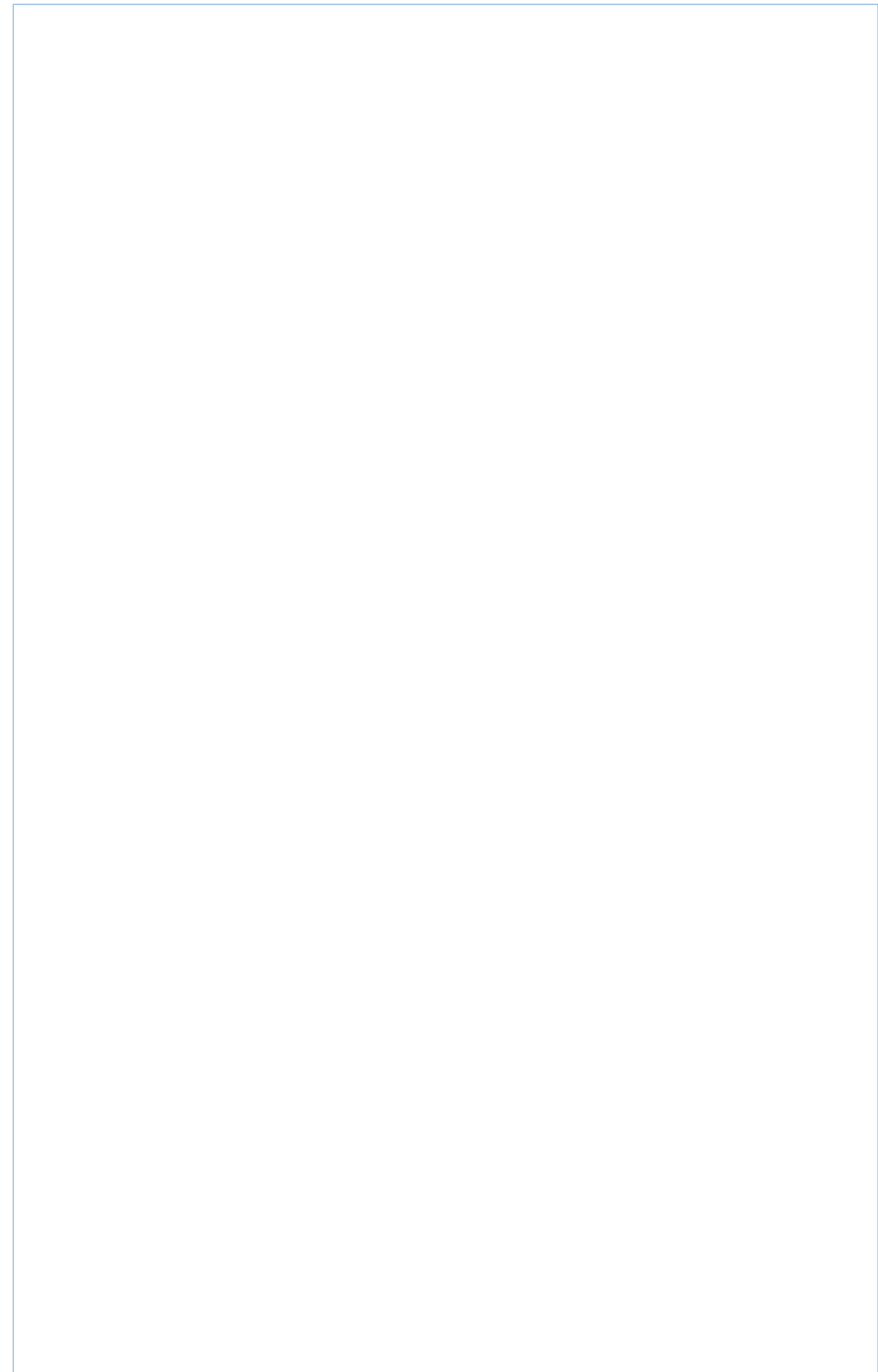
365-fold measure | Solar year

[1] a woman, I have seen, at Timnah, from (the) daughters of (the) Philistines
 [2-3] and now, take her for me, for a wife
 [4-5] and (there) said to him, his father and his mother
 [1-2] is there not among (the) daughters of your brothers [relatives] and among
 all of my people, a woman –
 [3-4] that you (are) going, to take a woman from (the) Philistines, the
 uncircumcised?
 [5] and (there) said, Samson, to his father
 [1] her, take for me –
 [2-3] because she (is) right in my eyes (two)
 [4-5] and his father and his mother did not know –

1000 elements

[1] that from YHWH, it (was)
 [2] because an occasion, He (was) seeking with (the) Philistines
 [1-2] and in (the) time, the that, (the) Philistines (were) ruling over Israel

--- major paragraph break ---



365-fold measure | Solar year

[3-5] and (there) **went down**, **Samson** and his **father** and his **mother**, to Timnah
 [6] and they **came** as far as (the) vineyards of Timnah
 [7-9] and behold, (there **was**) a young-lion of (the) lions – **roaring, to meet** him!
 [10] and (there) **rushed** upon him, (the) Spirit of YHWH
 [1-2] and he **tore-in-two**, it
 [3-4] as (there), to **tear-in-two** the young-goat
 [5] and anything, **there was not**, in his hand!
 [1-2] and he **did not tell** to his **father** and to his **mother**
 [3] what he **had done**
 [4-5] and he **went down** and **spoke** to (the) woman
 [1-2] and she **was right** in (the) eyes (**two**) of Samson
 [3-4] and he **returned** from **days, to take** her
 [5-6] and he **turned aside, to see** (the) carcass of the lion
 [7-8] and behold, a **swarm** of bees (**were**) in (the) body of the lion – and **honey!**
 [9-10] and he **scraped it out**, to his hands (**two**)
 [1-3] and he **went, to go, and to eat**
 [4-5] and he **went** to his **father** and to his **mother**
 [6] and he **gave [some]** to them
 [7] and they **ate**
 [8] and he **did not tell** to them
 [9] that from (the) carcass of the lion, he **had scraped** out the honey
 [10] and (there) **went down**, his father, to the woman
 [1] and (there) **made** there, Samson, a feast
 [2] because thus, (there) **did**, the young-men
 [3-4] and it **happened**, as their, **to see** him
 [5-7] and they **took threes [thirty]** companions
 [8] and they **were** with him
 [9] and (there) **said** to them, Samson
 [10] **let me propound**, now, to you a riddle
 [1-7] if, **to declare**, you **declare** it to me, [*during the*] **seven** of **days** of the feast, and **find out** –
 [8-10] and I **will give** to you, **threes [thirty]** linen-garments
 [1-3] and **threes [thirty]** changes of clothes
 [4-5] and if you **are not able, to declare** to me –
 [1] and **you will give** –
 [2-4] you! – to me, **threes [thirty]** linen-garments
 [5-7] and **threes [thirty]** changes of clothes
 [8] and they **said** to him
 [9-10] **propound** your riddle, and **let us hear** it

1000 elements

30

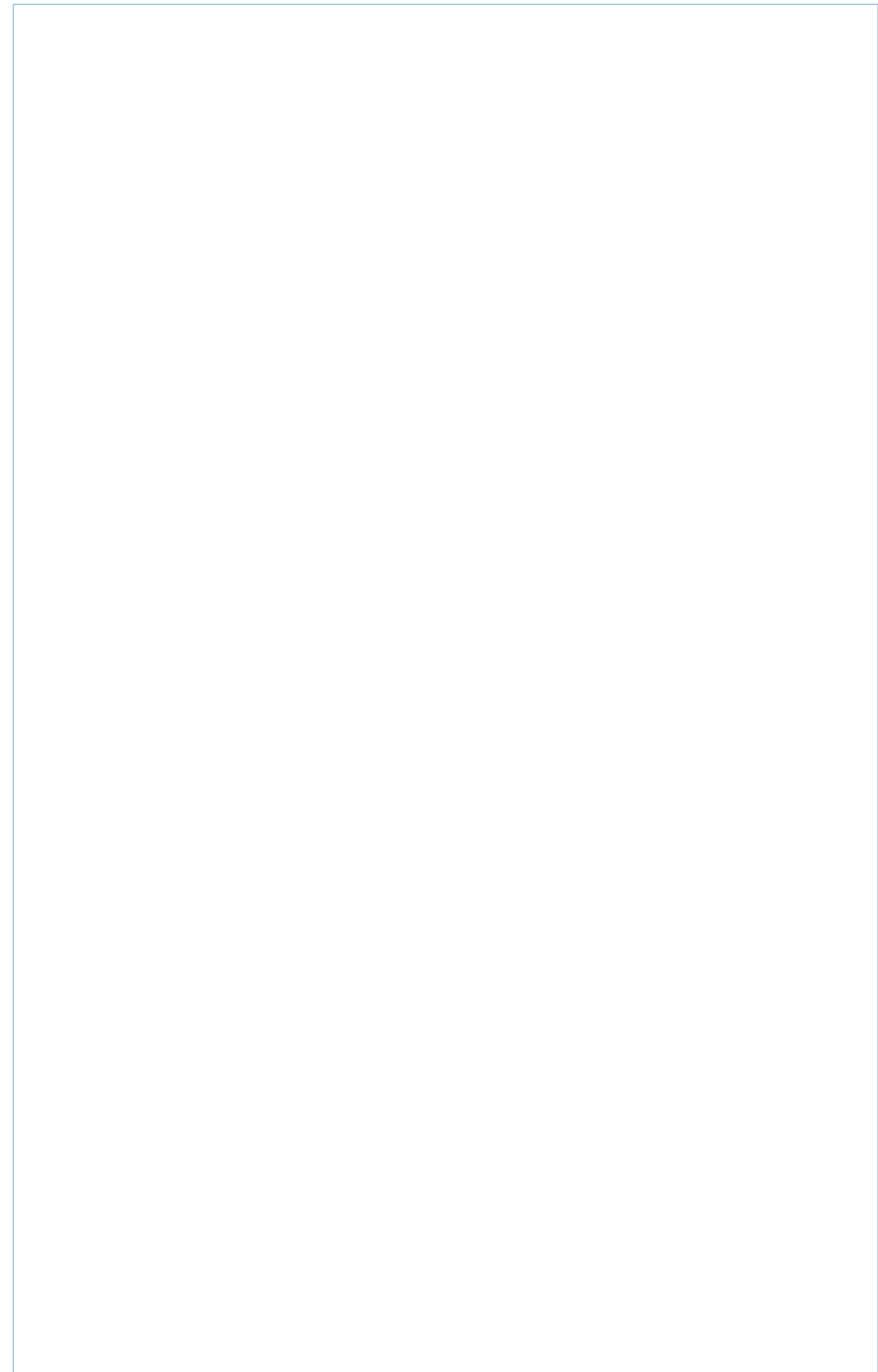
30

30

30

30

Literary 20-fold of "day"



365-fold measure | Solar year

[1] and he **said** to them
 [2-3] from the, (him) **eating**, (there) **went out**, food
 [4] and from (the) mighty, (there) **went out**, sweet!
 [5-7] and they **were not able**, **to declare** the riddle (for) **three of days** ◆ 8-10
 [8-9] and it **happened** in **day**, the **seventh** – ◆ 11
 [10] and they **said** to (the) wife of Samson

[1-2]* (you) **entice** your **husband**
 [3] and **let** him **declare** to us the riddle
 [4-5] lest we **burn you** and (the) **house** of your father with fire!
 [6-7] **is it to dispossess** us, you **have called** us?
 [8] **is it not**?
 [9] and (there) **wept**, (the) wife of Samson, over him
 [10] and she **said**

[1] only, you **hate** me –
 [2] and you **do not love** me!
 [3] the riddle, you **have propounded** to (the) sons of my people
 [4] and to me, you **have not declared** (it)!
 [5] and he **said** to her

[1-2] behold, to my **father** and to my **mother**, I **have not declared** (it)
 [3] and to you, **shall I declare** (it)?
 [4-10] and she **wept** over him **seven** of the **days** ◆ 12-18

[1] which, (there) **was** to them, the feast
 [2-3] and it **happened** in **day**, the **seventh** – ◆ 19
 [4] and he **declared** (it) to her
 [5] because she **distressed** him

[1] and she **told** the riddle to (the) sons of her people
 [2-3] and (there) **said** to him, (the) men of the city, in **day**, the **seventh** ◆ 20
 [4] in, before (there) **went down**, the **sun**
 [5] what (is) sweeter than honey?
 [6] and what (is) stronger than a lion?

[7] and he **said** to them
 [8] except you **had plowed** with my heifer
 [9] you **would not have found out** my riddle!
 [10] and (there) **rushed** upon him, (the) Spirit of YHWH

[1] and he **went down** to Ashkelon
 [2-4] and he **smote** from them **threes** [thirty] man
 [5] and he **took** their spoils

Literary 20-fold of "day"

1000 elements

"entice your husband" | This line is counted as twofold due to the reflexive nature of the verb.

365-fold measure | Solar year

[1] and he **gave** the changes
 [2] to (those) **declaring** the riddle
 [3] and (there) **burned**, his anger [*his "nose"*]
 [4] and he **went up** to (the) house of his father

--- major paragraph break ---

[5] and (there) **became**, (the) wife of **Samson**,
 [6] to his **companion** who **had been best man** to him

14:20

[7] and it **happened**, from **days** –
 [8] in (the) **days** of (the) harvest of wheat –
 [9] and (there) **visited**, Samson, his wife, with a kid of (the) goats
 [10] and he **said**

15:1

[1] **let me go** in to my wife, into the room
 [2-3] and (there) **did not grant** him, her father, **to go** (in)
 [4] and (there) **said**, her father
 [5-6] **to say**, I **said**
 [7-8] that **to hate**, you **hated** her
 [9] and I **gave** her to your companion
 [10] **is not** her **sister** –

1000 elements

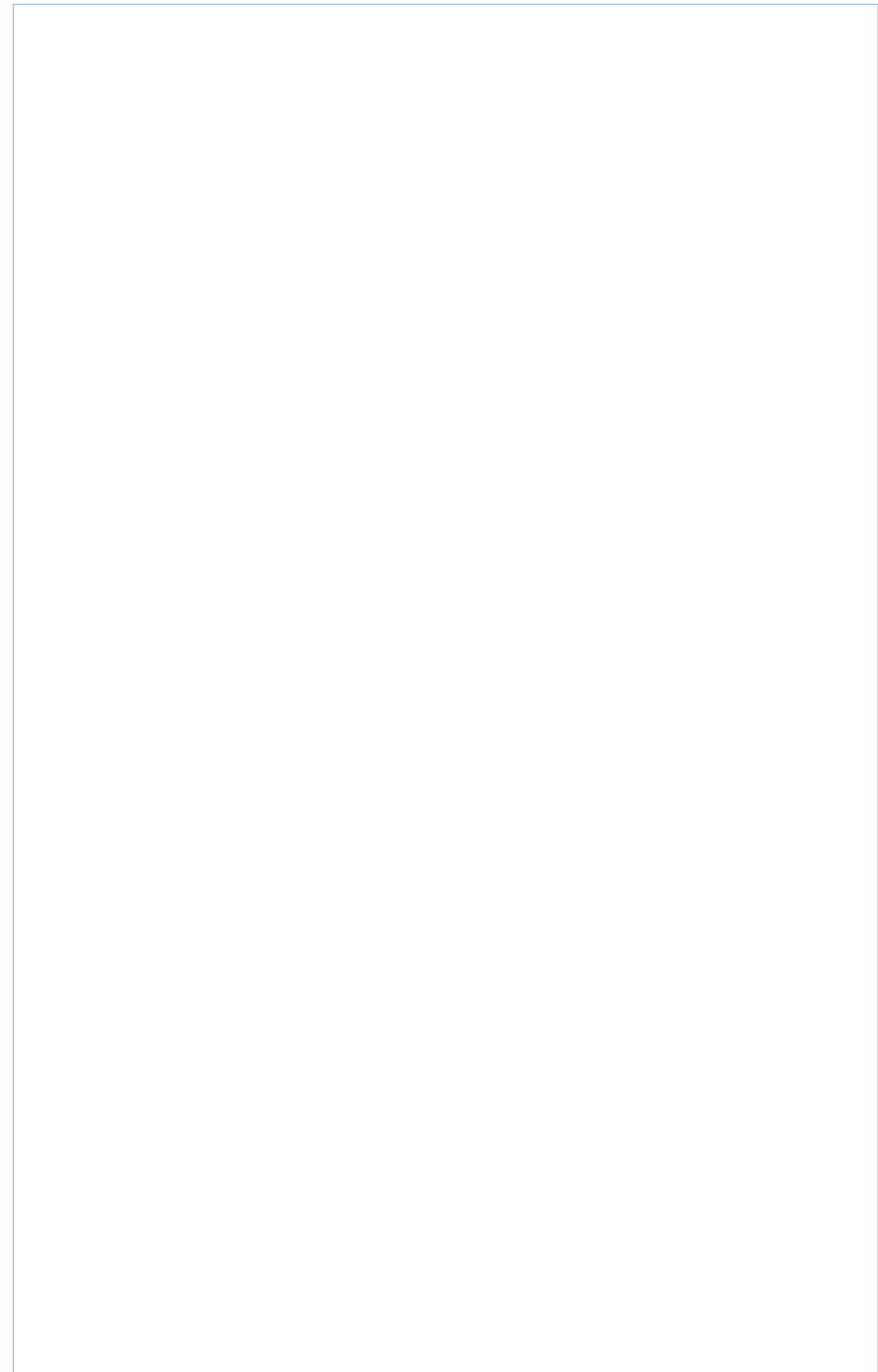
[1] the **little** – more beautiful than she?
 [2] **let her be**, please, for you, instead of her
 [3] and (there) **said** to them, Samson
 [4] I **will be innocent**, the [*this*] occasion, from (the) Philistines
 [5] when **doing** – I – with them, harm!

[1-3] and (there) **went**, Samson, and **captured three** of hundreds foxes
 [4] and he **took** torches
 [5] and he **turned** (them) tail to tail

300

[1-2] and he set a **torch, one**, between **two** of the tails, in (the) midst
 [3] and he **set** fire at (the) torches
 [4] and he **sent** (them) among (the) standing-grain of (the) Philistines
 [5-6] and they **ignited**, from (the) **stacked-grain** and unto (the) **standing-grain**
 [7] and unto the **orchard** of (the) olive
 [8] and (there) **said**, (the) Philistines
 [9] who **has done** this?!
 [10] and they **said**

[1-2] (it **was**) **Samson, son-in-law** of the Timnite –
 [3-4] because he **took** his wife and **gave** her to his companion!
 [5] and (there) **went up**, (the) Philistines
 [6-7] and they **burned her** and her **father** with fire



[8] and (there) **said** to them, Samson
 [9] if you **do**, as this –
 [10] when, if I **am avenged** at you –
 [1] and afterwards, I **will cease**
 [2-3] and he **struck** them, hip upon thigh, a **blow, great**
 [4-5] and he **went down** and **dwelled** in a cleft of a rock of Etam

--- minor paragraph break ---

[1-2] and (there) **went up**, (the) Philistines, and **camped** in Judah
 [3] and they **let loose** [to plunder] in Lehi [“jawbone”]
 [4] and (there) **said**, (the) man of Judah
 [5] for what **have you come up** against us?
 [6] and they **said**
 [7-9] **to bind** Samson, we **have come up – to do** to him,
 [10] as which, he **has done** to us!

[1-3] and (there) **went down**, **three** of **thousands** man, from Judah, **3000**
 to (the) cleft of the rock of Etam

[4] and they **said** to Samson
 [5] **do you not know**
 [6] that (there **are**) **ruling**, (the) sons of (the) Philistines?
 [7-8] and what (**is**) this, you **have done** to us?
 [9] and he **said** to them
 [10] as which they **did** to me –
 [1] thus, I **have done** to them!
 [2] and they **said** to him
 [3-5] **to bind** you, we **have come down – to give** you into (the) hand of (the)
 Philistines
 [6] and (there) **said** to them, Samson
 [7-8] **swear** to me, lest **you fall** upon me – **you!**
 [9-10] and they **spoke** to him, **saying**
 [1-2] no, because **to bind**, we **will bind** you
 [3] and we **will give** you into their hand
 [4-5] and **to put to death**, we **will not put** you **to death**
 [1-2] and they **bound** him with **two** cords,
 [3] **new**
 [4] and they **brought him up** from the rock
 [5] he (**was**) **coming** as far as Lehi [“jawbone”]
 [6-7] and (the) Philistines **shouted, to meet** him
 [8] and (there) **rushed** upon him, (the) Spirit of YHWH
 [9-10] and (there) **became**, the **ropes** which (**were**) upon his arms, like **flax** –

1000 elements

Judges

[1] which, it **has burned** in fire –
 [2-3] and (there) **melted**, his bonds, from upon his hands (**two**)
 [4]* and he **found** a **jawbone** [*“Lehi”*] of a donkey –

[5] **moist** [*fresh*] –
 [6] and he **sent out** his hand
 [7] and he **took** it
 [8] and he **smote** with it a **thousand** of man
 [9] and (there) **said**, Samson
 [10]* with (the) jawbone of the donkey, (there **is**) a heap,
 [1-2] heaps (**two**)
 [3] with (the) jawbone of the donkey, I **have smitten** a **thousand** of man
 [4-6] and it **happened**, as his, **to finish, to speak** –
 [7] and he **threw** the jawbone from his hand
 [8-9] and he **called** to (the) **place**, the **that**, *“Ramath-Lehi”* [*“Hill of Jawbone”*]

[10]* and he **thirsted**,

[1] **greatly**
 [2-3] and he **called** to YHWH and **said**
 [3-5] now You **have given** into (the) hand of Your servant the **deliverance**, the **great**,
 the **this**
 [4-5] and now, I **die** with thirst and **fall** into (the) hand of the uncircumcised?!

[1] and (there) **split**, God, the hollow
 [1] which (**was**) at Lehi
 [2] and (there) **went out** from it, waters
 [3-4] and he **drank**; and (there) **returned**, his spirit
 [5] and he **lived**

[6] upon thus, he **called** its **name**,
 [7-8] *“En-Hakkore”* [*“spring of him calling”*], which (**is**) in Lehi unto the **day**,
 the **this**
 [9-10] and he **judged** Israel in (the) **days** of (the) Philistines,
tens [*twenty*] **year** 15:20

--- minor paragraph break ---

[1] and (there) **went**, Samson, to Gaza 16:1
 [2-3] and he **saw** there a **woman**, a **harlot**
 [4] and he **went in** to her –
 [5] to [*such that*] (the) Gazites, **to say**

1000 elements

1000

1000

20 elements

15:20

20

16:1

“and he found a jawbone [*“Lehi”*] of a donkey” | A thousandfold literary measure may reach from the present context up to a literary interlock, encompassing the first half of the Samson narrative. Both ends of this thousandfold literary measure involve donkeys.

“with (the) jawbone of the donkey, (there is) a heap” | The words “donkey” and “heap” are homophones, just like the place name “Lehi” and the word “jawbone.”

“and he thirsted, greatly” | In addition to a 20-element measure encompassing the forward-reaching context, there may be a 15-fold literary reflection about the grey line, as shown. The literary reflection correlates the essential quality of the donkey’s jawbone (“moist”) with Samson’s return to vitality after his thirst was quenched.

354-fold measure | Lunar (lunisolar) year

[1] (there) **has come**, Samson [*“ray of light”*], here!
 [2-3] and they **surrounded** and **ambushed** for him, all the night¹, at (the) gate of the city
 [4-5] and they **kept silent** all the night², **saying**
 [1] until (there **is**) (the) light of the **morning** –
 [2] and we **will slay** him!
 [3] and (there) **lay**, Samson, until **half** of the night^{2,5}
 [4] and he **arose** at **half** of the night^{3,0}
 [5] and he **grasped** at (the) **doors** of (the) gate of the city
 [1-2] and at (the) **two** of the doorposts, and **pulled out**, with the bar
 [3] and he **set** (them) upon his shoulders
 [4] and he **brought** (them) **up** to (the) head of the mountain
 [5] which, (it **was**) over faces [*in front*] of Hebron

7 elements

7 elements

--- major paragraph break ---

[1] and it **happened** after this –
 [2] and he **loved** a woman in (the) Valley of Sorek
 [3] and her name (**was**) Delilah⁴
 [4] and (there) **went up** to her, (the) lords of (the) Philistines
 [5] and they **said** to her
 [1-2]* (**you**) **entice him**, and **see** –
 [3-4] in what (**is**) his **strength, great**
 [5] and in what, we **may prevail** over him
 [6-7] and we **will bind** him, **to humble** him
 [8]* and we **will give** to you, a man, a **thousand**
 [9]* and a **hundred**, silver-money
 [10] and (there) **said**, Delilah⁵, to Samson
 [1-2] **tell** now to me, in what (**is**) your **strength, great?**
 [3-4] and in what **can you be bound, to afflict** you?
 [5] and (there) **said** to her, Samson
 [1-7] if they **bind** me with **seven** cords,
 [8] **moist** [*fresh*]
 [9] which, they **have not been dried out**
 [10] and I **will be weak**
 [1] and I **will be** like **one** of the man [*men*]
 [2-8] and (there) **brought up** to her, (the) lords of (the) Philistines, **seven** cords,
 [9] **moist** –
 [10] which, they **had not been dried out** –

1000
100

169-element reflection

“(there) has come, Samson [*“ray of light”*], here!” | Following the comments from chapter 13, part 2 of the Samson narrative may begin with this programmatic statement. This opening line emphasizes a change in context: Samson will be featured within the domain of the Philistines rather than being based in Israel. The focus will be on the night rather than the day. The literary measure may be of the lunar (lunisolar) year rather than the solar year. Key features for Part 2:

- The theme of night encompasses Samson from the outset. This theme is featured with a literary reflection at “half of the night” in the opening account at Gaza. The night-time context is doubly emphasized as the Philistines contemplate waiting “until (there is) (the) light of the morning” to slay Samson. Instead, the narrative continues from the midpoint of the night itself.
- The theme of night is further emphasized in the account of Samson and Delilah. The name *Delilah* means “to make feeble” or “to tease.” However, the name sounds like the Hebrew word for night, *lilah*. The account of Samson and Delilah may be structured with a literary mirror occurring at the phrase “as far as here,” as shown with equal measures on each side.
- As with the twenty-fold placements of “day” in the riddle of Part 1, there may be a literary device associated with placements of “night” in part 2. The instances of “*lilah*” are three-fold, with the two instances of “half of the night” counted together as one whole. The instances of “*Delilah*” are seven-fold. Together, these total 10-fold. (See the purple superscripts, beginning on this page, for the counting.) Samson is enveloped by the night, as indicated with the folded literary reflections. His light is put out, as it were, with doubled significance: he loses both eyes. He calls for vengeance, with doubled effect: two pillars, one in each hand. As a literary design, the doubled significance of Samson’s destruction and of his vengeance may correspond with a 10-fold literary significance of “night,” for 20-fold overarching stature. This stature would be the lunar-year perspective of the same 20 years of ministry as a judge of Israel, restated at 16:31.
- Taken together, these two literary reflections, coupled with the programmatic line and a transitional line (two elements, this page), total to a 354-fold literary measure. This measure corresponds with the length of the lunar (lunisolar) year. The lunar measurement of this passage would correspond with the focus upon the night.

Again, for possible examples of solar and lunisolar measures in Ancient Hebrew thought, see comments, Psalm 119 and Ecclesiastes 7.

[1] and she **bound** him with them
 [2] and the ambush (**was**) **sitting** for her in (the) room
 [3] and she **said** to him
 [4-5] (the) Philistines (**are**) upon **you**, **Samson!**
 [6] and he **tore off** the cords
 [7] as which, (there) **is torn away**, a cord of the tow [*flax*]
 [8] in its, **to smell** fire
 [9] and (there) **was not known**, his strength
 [10] and (there) **said**, Delilah⁶, to Samson

[1] behold, you **have deceived**, with me
 [2] and you **have told** to me, lies
 [3] now, **tell**, please, to me
 [4] with what, you **may be bound**?
 [5] and he **said** to her

[1-2] if **to bind**, they **bind** me with **cords**, **new**
 [3] which, (there) **has not been made** with them, a work
 [4] and I **will be weak**
 [5] and I **will be** like **one** of the man [*men*]

[1-2] and (there) **took**, Delilah⁷ **cords**, **new**
 [3] and she **bound** him with them
 [4] and she **said** to him
 [5-6] (the) Philistines (**are**) upon **you**, **Samson!**
 [7] and the ambush (**was**) **sitting** in (the) room
 [8-9] and he **tore** them **off**, from over his arms [**two**], like a thread
 [10] and (there) **said**, Delilah⁸, to Samson

[1] **as far as here**, you **have deceived**, with me
 [2] and you **have told** to me, lies
 [3] **tell** to me –
 [4] with what, you **may be bound**?
 [5] and he **said** to her

[1-7] if you **weave** (the) **seven** locks of my head with the web – [and **fasten** with the pin, to the tightness
 [8] and I **will be** – like one of the men – weak
 [9-10] and it **happened**, in the, **to sleep**, him

[1-7] and (there) **took**, Delilah⁹, the **seven** locks of his head, and **wove** in the web]
 [8]* and she **thrust** (it) with a pin
 [9] and she **said** to him
 [10] (the) Philistines (**are**) upon **you** –
 [1] **Samson!**

169-element reflection

169-element reflection

“as far as here” | This line may indicate a literary measure. It is at the half-way point in the Hebrew text, from the opening of the Delilah narrative to the closing of the Samson narrative, as shown.

“and fasten with the pin, to the tightness” | The lines in gray font are translated from the Septuagint and do not exist in the BHS Hebrew text used for this translation/numbering. These can be arranged to form tenfold elements which do not disrupt the flow of literary sets in the onward narrative. If these lines are included, the reflection point shown at “as far as here” (this page) must shift downward by five elements, to the bottom of that paragraph (which seems less likely to be the mirroring point), and the reflection measure increases to 174-fold. The presence or absence of these lines from the Septuagint should also be evaluated based upon broader context and/or macrostructural measures for the book of Judges. If the lunar (lunisolar) year measure is an accurate observation for chapter 16, this measure is not compatible with the addition of the questioned lines here.

354-fold measure | Lunar (lunisolar) year

[2] and he **awoke** from his sleep
 [3-4] and he **pulled out** the **pin** of the loom and the **web**
 [5] and she **said** to him
 [1] how **can** you **say**
 [2] "I **love** you"
 [3] and your heart **is not** with me
 [4-6] this [*these*] **three** occasions, you **have deceived** with me and **have not told** to me
 [7-8] in what (is) your **strength, great?**
 [9-10] and it **happened**, as she **oppressed**, to him, with her words, all the **days**
 [1] and she **urged** him
 [2-3] and (there) **was short**, his soul, **to die**
 [4] and he **told** to her, all his heart
 [5] and he **said** to her

100-fold measure for turning/returning of God

[1]* a razor **has not gone up** upon my head
 [2] because a Nazarite of God, I (**am**), from (the) womb of my mother
 [3] if I **am shaved**
 [4] and (there) **will turn aside** from me, my strength
 [5] and I **will be weak**
 [6] and I **will be** like all the man [*men*]
 [7] and (there) **saw**, Delilah¹⁰
 [8] that he **had told** to her, all his heart
 [9-10] and she **sent** and **called** to (the) lords of (the) Philistines –
 [1] **saying**
 [2] **come up**, the [*this*] occasion
 [3] because he **has told** to her [*to me*], all his heart
 [4] and (there) **went up** to her, (the) lords of (the) Philistines
 [5] and they **brought** the silver-money in their hand
 [1-2] and she **made** him **sleep** upon her knees (**two**)
 [3] and she **called** to a man
 [4-10] and he **shaved off** (the) **seven** locks of his head
 [1-2] and she **began, to oppress** him
 [3] and (there) **turned aside**, his strength, from upon him
 [4] and she **said**
 [5-6] (the) Philistines (**are**) upon **you, Samson!**
 [7-8] and he **awoke** from his sleep and **said**
 [9-10] I **will go out**, as **occasion** with **occasion**, and **be shaken free**
 [1] and he **did not know**
 [2] that YHWH **had turned aside** from upon him

169-element reflection

"a razor has not gone up upon my head" | See the discussion of 100-fold measures for situations of turning / returning in the narrative, Judges 9:56. Here in chapter 16, Samson's strength (more precisely, Samson's God) will "turn aside" from him, but will return again (16:30, below) in fullest degree at a hundredfold literary measure.

[2] and (there) **seized** him, (the) Philistines
 [3-4] and they **plucked out** his eyes (**two**)
 [5] and they **brought** him **down** to Gaza
 [1-2] and they **bound** him with bronze-fetters (**two**)
 [3] and he **was, grinding** [*the mill*] in (the) house of the prisoners
 [4-5] and (there) **began**, (the) hair of his head, **to grow**
 [6] as which [*after*], he **had been shaved**

--- major paragraph break ---

[7-8] and (the) lords of (the) Philistines **were gathered, to sacrifice a sacrifice, great,** to Dagon,
 [9] their god, and **to rejoice**
 [10] and they **said**

[1-2] (there) **has given**, our god, into our hand, **Samson**, our **enemy!**
 [3] and (there) **saw** him, the people
 [4] and they **praised** their god
 [5] for they **said**

[1] (there) **has given**, our god, into our hand, our enemy
 [2] and (him) **ravaging** our land
 [3] and which, he **made many**, our slain!
 [4-5] and it **happened**, when good (**was**) their heart
 [6] and they **said**
 [7] **call** to Samson
 [8] and **let** him **entertain** for us
 [9] and they **called** for Samson, from (the) house of the prisoners
 [10] and he **jested** before them

[1] and they **made** him **stand** between the pillars
 [2-3] and (there) **said**, Samson, to the youth who (**was**) **holding** at his hand
 [4] **make me rest**
 [5] and **make me feel** the pillars
 [6] which, the house (**is**) **being established** upon them
 [7] and **let** me **lean** upon them
 [8-9] and the house **was filled** (with) the **men** and the **women**
 [10] and there (**were**) all (the) lords of (the) Philistines

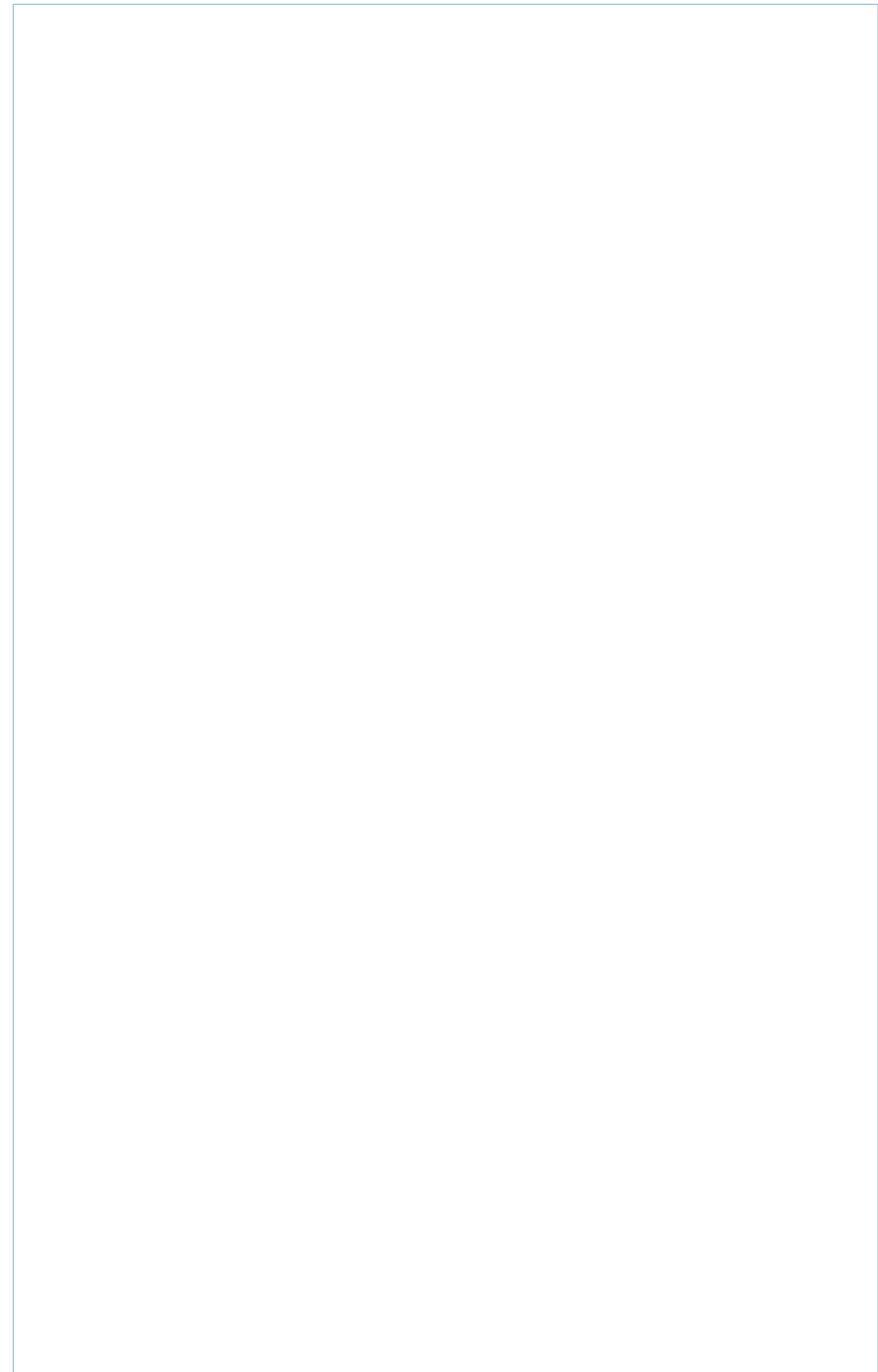
[1-3] and upon the roof, (there **were**), like, **three of thousands**, man
 [4] and women who (**were**) **looking** at –
 [5] (there) **to entertain**, Samson
 [6] and (there) **cried out**, Samson, to YHWH
 [7] and he **said**

3000

354-fold measure | Lunar (lunisolar) year

100-fold measure for turning/returning of God

169-element reflection



354-fold measure | Lunar (lunisolar) year

[3-4] my Lord, YHWH –
 [5] (You) remember me, please
 [6-7] and (You) strengthen me, please, only the occasion, the this
 [8] [O] God
 [8-9] and let me be avenged – a vengeance, one – from my two of eyes (two),
 [10] from (the) Philistines!
 [1-2] and (there) turned [grasped], Samson, (the) two of pillars of the midst
 [3] which, the house (was) being established upon them
 [4-5] and he leaned upon them – one with his right-hand and one with his left-
 hand
 [6] and (there) said, Samson
 [7] let (there) die, my soul, with (the) Philistines!
 [8] and he bent with strength –
 [9] and (there) fell, the house, upon the lords
 [10] and upon all the people who were in it
 [1] and (there) were, the (those) dying –
 [2] which, he put to death in his death –
 [3] more than which, he put to death in his life
 [4-5] and (there) went down, his brothers and all (the) house of his father
 [6-7] and they lifted him and brought him up
 [8-9] and they buried him between Zorah and between Eshtaol, in (the) tomb
 of Manoah,
 [10] his father
 [1-2] and he had judged Israel, tens [twenty] year

--- major paragraph break ---

20
16:31

20 elements

169-element reflection

[3-4] 17:1
[5]

