

~~Chronicles~~: the situation reflects that in the AMARNA LETTER closely.

J: dayyan, d<sup>e</sup>thabar (Dan, from dath), m<sup>e</sup>khoqeq, palil, qatsin=qady, shofet=shafat

### JUDGES

~~EXAMINATION~~ 1:2. Who is to lead them after Joshua? 2. Ans. JUDAH!

3. Judah asks Simeon to join him against the Canaanites

(Old times at Shechem)

4. They overcame Canaanites and ~~Wuvv~~ Perizzites at Bezek

6. When they caught up with Adonibezek they cut off his fingers and toes.

7. Whose boast was that he had cut off the toes ~~of~~ & thumbs of 70 Kings!

\*\*\*The PROCRUSTES CYCLE

He admitted it served him right & died in Jerusalem (they let him go)

8. which "the Sons of Judah" had just taken

10. THEN MOVED South against Hebron.

11. Then against Kirjath-sepher, later called DEbir.

12. CALEB promises his daughter Achsah to whoever can take it.

13. Othniel won it--Caleb's nephew, son of Kenaz (ZEONS in the oldest source \*\*\*Pseudo-Philo

14. At Achsah's request Caleb gives the married couple land and water in the South

16. From the City of Tadmor, the descendants of the KENITE, (Moses's father-in-law) joined with people of Judah to settle the Judaeen wilderness.

17. Judah and Simeon go on killing Canaanites, destroy Zephath and call it HORMAH--the Land Desolation, a B.M. custom.

18. ON the Coast Judah takes Gaza, Askalon (of the Sikils), & Ekron.

19. But he could NOT drive out the valley people because of their iron chariots. Even though "the Lords was with them" (?)

20. Three sons of ANAK were driven out of Hebron when it was given to Caleb. (The Sea people were that far inland

21. Also the JEbusites held on in Jeruslaem, where they dwell with the children of Benjamin TO THIS DAY.

22. Joseph took Bethel (at that time called LUZ). The spies found how to get in from a man they caught; he and his family were spared, but after the taking of Bethel, went up north and founded their own city in Hittite territory--still called LUZ (Lod, the airport outside of Tel Aviv).

27. Manasseh was unable to drive out the inhabitants of Bethshan, Taanach, Dor (Tyre on the Coast), ~~Wuvv~~ "Ibleam and her towns, and strong Megiddo of mil. renown.

All of which the Canaanites continued to occupy.

28. Later when Israel was stronger the Canaanites stayed on, but paid tribute.

29. They also stayed on in Gezer among the Ephraimites.

30. Also stayed on as tributaries to Zebulun.

31. And Asher at Acho (Acca), Sidon, Aphik (in the Mts.) etc.

32. INstead of the Canaanites dwelling among the Asherites by permission it was the other way around: "The Asherites dwelt among the Canaanites, the possessors of the land.

33. The same with Naphtali, to whom the Canaanites paid tribute.

JUDGES

CHRISTIAN 1:34. The Amorites actually drove the children of DAN out again--  
x back into the Mts.

35. Elsewhere the Amorites paid tribute to JOSEPH.

*M - news dispatches P!*

CHRON. 2:1. And ANGEL OF THE LORD announces that ZHE had brought them from Eg., and would never break his covenant. *(Angel i delivers Abr. n o Jeh. 5 1st G)*

(Some recalled that J.S. said he talked with an ANGEL in the grove  
Anyone in the capacity of an messenger is an Angel

2:2 The Agnel; things have gone too far--ye have not thrown down their altars as I commanded. Why not?

2:3 That is why you were not able to drive them &: I have let them stay to be a THORN in your side, and a snare to tangle you up. *old, aware of v r y = up to.*

4. Hearing the angel (whom did he address), the people wept: call the place Bochim (Weeping People) of Lam. & hemuel: *any did? See?*

6. Then every man went home to the land of his inheritance.

7. "And the people served the Lord (how well?) all the days of Joshua ...and the elders, those who could remember the great events.

! 10. After all that generation were dead "arose another generation WHICH KNEW NOT THE LORD," having never experinedced the great things he did before. *visions & blessings v old... & did an angel last E. S.?*

11. They did evil and served the BAALS (Local owners of the land who gave rain) *Pres. K. "We) G. idolotrous &!*

12. They forsook the Lord & adopted the cults and "gods of the people that lived around them... 13. Baal and Ashtaroth (Shture *pop. in Memphis*)

14. With the Lord's anger against them they were helpless--looted, captured, sold; their enemies ran right over them.

16. Yet the Lord raised up "JUDGES" to deliver them. (How?)

17. "But they would not listen to the judges either, for they went whoring after other gods and QUICKLY deserted the way their fathers had followed (Cf. the tempo of change in the B.M. How long does it take a person to change his whole lifestyle? One day, if he gets a big promotion and a big raise!

18. They gave the Judges a bad time, and the Lord had to rescue them. (How many were there? How did they live? Are these early Desert Sectaries--Rekhabites? *a community = 300? ?* Shofet, shiftim, shoftehem, \*shafat, to set up, establish, decide one who follows the established order, Gk. = orthodox These were not necessarily judges on the bench

18. they were a persecuted band, oppressed and vexed, who held their own only as long as THE Judge was still living: "...all the days of THE Judge." (Shofatim= Followers of the Judge, cf. the Teacher of R., the Star, etc.

19. "When the Judge was dead," they (God) became the most corrupt of all!

21. The "nations" which God let live among Israel to test them, were now in /solid,

222-23. THE testing explains why the Lord let them stay in the first place.

Judges 3:1ff List of "the nations which the Lord left to prove Israel by them," i.e. the generation following the conquest.

(B.Y. Why did God bring the Gentiles so quickly to Deseret?

Hudges 3:3. Five PHILISTINE anakes, ALL the CANAANITES, Hivites on Lebanon (the Lebanese insist that they do NOT speak Arabic but Phoenician...

4. the test: Whether they would remain true to the God of Moses,
5. being mixed with Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites...
6. with whom they were intermarrying
7. and they served the Baalim and the Groves.
8. Result: They had to serve Kushan Rish'atayim  
(Black country? of the Two trouble-making countries  
Because God being angry turned them over to him, the King of  
Aram Naharaim (the Abr. Country in NW Mesop.) LXX
9. They were delivered by Othniel the Son of Kenaz (Zenos),
10. he was the Judge and led the people in war (like Alma) and beat  
Kushan Rish'atayim
11. Under Othniel 40 years of peace followed.

B 12. Again the people fall away. This time the Lord delivers them into the hand of Eglon King of Moab (Jordan), who formed a coalition with the Children of Ammon and Amalik, and took Tadmor. (ha-T<sup>e</sup>marim)

14. They "served" Eglon (how) for 18 years.

15. The usual: They cry to the Lord in his distress, he finally hears them and raises up a moshiaa = savior, Messiah, EHUD of the Tribe of Benjamin  
[THE TROUBLE IS ALWAYS UP NORTH AT THIS TIME]

He arranged it with his people to have him take a present to Eglon of Moab to whom they had been subject for 18 years.

16. he enters the Presence with an 18 in. dagger strapped to his right thigh under his tunic. 17. long enough to get through the King's overweight. The king was pleased with the present and granted Ehud request for a few minutes alone with His Majesty for an important communication. What follows is quite specific.

23. When he was finished he left by the porch after locking all the doors to the room, a private summer-parlor (Cf. Masada) *→ confid.*

24. the servants thought EGLON MUST BE TAKING HIS nap and would not disturb him. 25. It got late & they nervously took a key

26. All this gave EEhud plenty of time for a getaway, beyond the quarries  
[All these details show that this was written down at the time

27. Time to strike while the MOabites are demoralized and hesitating, Ehud sounds a trumpet in the Hills (a pre-arranged signal and leads the people down from the mountain,

28. immediately took possession of the Fords of the Jordan,

29 and dispatched about 10,000 MOabite warriors.

30. After that Israel had 80 years of peace

31. Another hero, SHamgar, later slew 600 Philistines with an ox-goad, and so delivered Israel. *Samson: //S everywhere, cf. Gen. 8. field-day but premature: of Cuz, a secret & consciously & patterns,*

A Judges 4:1. After the death of Ehud the people went bad again (this beats the BI)

2. So "the Lord sold them into the hand of Jabin king of Canaan at Hazor (still) His commander was SISERA of Ha-Roshet of the GEntiles (there was another promontory *→ Terror & Land*)

3. he had been the bane of Israel's existence for 20 years, with his 600 iron chariots. *→ down below in Deb's Lxx hymn, Ch 5.*

4. At that time DEBORAH (the Bee) the Prophetess, wife of Lapidoth (not a matriarch) was the JUDGE OF ISRAEL.

*Tommyr. Dodona*  
Judges 4:5 "She sat under the Tomer of Deborah (the Bee-palm) between the High Place and the House of God on Mt. Ephraim, and the Sons of Israel went up to her for mishpat (enlightenment on what should be done, the nomos; not necessarily as a trial-judge but as a teacher of the Law.

- H*
- H* ?
6. She sent a summons to Baraq at/KEsh (the local sacral center) of Naphthali, telling him that ~~the~~ Jehovah the God of Israel commanded him to take 10,000 men of Naphthali and Zebulon at Mt. Tabor muster
7. and move down to the River Kishon, which would bring out Sisera with his army and ~~x~~ chariots etc. in full force: a chance to knock out Jabin and the Canaanites for good. This was her prophecy.  
[n.b. Deborah was actually governing Israel--directing policy
8. Barak would only go if DEBORAH went with him--such was the confidence in her and her leadership.
- Matr.* 9. Deborah agrees, but warns him that all the glory of the expedition is going to women--both for ~~initiating~~ initiating it, directing it, and finishing it.  
*→ cf. death of Abimelech*
11. Heber the Kenite (Midianites--Moses's in-laws). went apart and made camp separately on level ground near Kedesh. Mere routine (5:17 *cf. Bedn*)
12. *H* Which tipped Barak's Tabor Operation to Sisera, *→ In. of observe*
13. Who gathered his whole force in the plain, right where Deborah had told Barak he would, leading them down off Ha-rosheth of the Gentiles.  
(The High-place of the Nations, another assembly complex
14. Now is the time, said Deborah, the Lord has handed him to you on a platter, SO down swoops Baraq & his 10,000 from Mt. Tabor,
15. Caught Sisera and his 900 chariots, etc. by complete surprise--the usual tangled confusion makes chariots useless--Sisera high-tails it out on foot.
16. Baraq pursues the main rout back to the Highplace of the Nations and wipes them out [BY now it should be clear that this formula is to be taken in the same sense as kol-ha-aretz--it means "everybody in general"--everybody was there, they got rid of everything, etc.
- H* 17. Heber's tent was near the battle-site; in it was his wife Jael; and thither fled Sisera, since Heber was not his enemy  
[Note the complex relationships between kings, nations, tribes, families, etc. that are as characteristic of Israel as of the others. Throughout the Book of Judges the Israelites meet and fuse to varying degrees with surrounding tribes and nations--joining, quarreling, colliding, intermarrying, worshipping, intriguing, deceiving, forming and reforming coalitions against or with neighbors or other tribes of Israel, etc. This madhouse is actually a MORE STABLE political structure than the one in which the present world is living in tension and suicidal ambitions and hatreds. This OW insanity has gone on for millennia; our more rational, self-righteous, moralizing order of things is more brittle and breaks out in periodic wars that wipe out huge national states. Beirut will probably outlive New York--it has been continuously occupied with the same stock of people engaging in the same activities as today since the Early Dynasties of Egypt--long before Greece or Rome became important.
18. Jael gave Sisera a sweet reception, going outside of the tent to invite him in. He must have been quite a sight, this 20-year plague to his neighbors, King Jabin's hatchet-man. She threw a blanket over him, (*Darius & Persians*)
19. gave him some milk to drink (Heber was tenting there with his herds) when he asked for water. He lies exhausted--must have sleep.
20. Asks her to watch for him so he can get some shut-eye: "Stand at the opening

Judges 4:20 contd. of the tent [he does NOT say 'please' which is usu. required in this type of sentence] he is still the great man giving orders  
"and if anybody comes and asks if anyone is here, tell them NO."

21. Being thus assured he falls fast asleep, and without further ado ~~ster~~ Jael, Heber's wife, (who did not like Sisera very much--who did, him and his 900 iron chariots?), took a tent-nail and a hammer  
[Like the tent of the covenant, it was a sizable dwelling, made for quick assembling and taking down, with use of rings, eyes, poles, etc. with things that fitted into each other like the ~~fx~~ bedroom tent of queen Hetep-heres, mother of Snofru  
With the Arabs the women do all the tent-striking and pitching and are very strong and adept  
Jael took the big nail & hammer, went quietly up to the snoring Sisera, and whacked it through his temple. *cf. n. 9 toes & thumbs*]
22. then she went out to meet Baraq, who was still looking for Sisera.  
"Come with me! I'll show you the man you're looking for." & there he was.
23. So that settled King Jabin the Canaanite for a while.  
24. The Israelites followed up and put an end to his kingdom entirely.

Judges 5:1. ON that day Deborah and Lightning, the Son of Abino'am (My Father is agreeable) sang a victory song together. (LXX gives 2 versions  
"When Israel turned the tables (~~tw~~ bip<sup>e</sup>ro'a p<sup>e</sup>ra'oth = took the offensive, lit. when the chieftain took the lead)  
when the people took things into their own hands (hithnadev 'am)  
--Praise the Lord! (pun on Baraq?)

4. Harks back to the Exodus, when "the earth trembled, and the heavens dropped, & the clouds poured down water,  
5. and MT. SINAI MELTED bef. the Lord  
6. The Canaanite General held all the land in terror: "the highways were empty, people had to take back-roads,  
7. the villages were empty in Israel..." total terror, the people left  
MT kh<sup>a</sup>dlu phrazon, cf. LXX exelipen phrazon

"until Deborah rose up, until I rose up--a mother in Israel."

8. They chose new gods as barley bread  
(they committed themselves, were unarmed; they lived under harsh mil. rule  
9. some of their valiant leaders carried on

10. Now people are free to come and go, on white donkeys or afoot,

11. the <sup>y</sup>police (the anc. police were the archers) do not disturb the women gathered at the town fountains or wells, <sup>OP</sup>  
exchanging gossip about the wonderful thing the Lord has done in relieving the once desolate Israelite villages.

12. This is a joyful song of RELEASE and relief--at last the lid is ;off:

"Awak, awake, Deborah...start singing! *a Liberation Hymn*

Anitphonal: "Get up, Baraq, and take the warden prisoner!"

13. The Tables are turned: those who lorded it over the people are now subject to you. The <sup>n</sup>Orld has given me control of the bosses. *Magnificata (woman)*  
[It was a liberation movement, a revolution against their rulers of 20 years]  
LXX: Lord, humiliate for me those whom I have most loathed!

14. Ephraim took care of the wicked Amalek

14. MT: LIT. "From me EPHRAIM THEIR ROOT IN 'a<sup>a</sup>mal<sup>a</sup>q after thee Benjamin in the ~~wat~~ ~~staff~~ ~~of~~ ~~Sofer~~ ~~scribes~~ peoples. From me Kahir (trader, patron, secretary) judges went down (m<sup>e</sup>khoqqim) and from Zebulon wileders of the staff of Sofer: *scribes need.*

Judges 5:15ff. This is a maiden-song (?) in praise of Naphthali and Zebulon, who did the fighting, making fun of the other tribes.

[That makes it a typical triumph-song, in the Roman fashion ...]

Y. Yadin has often noted the close parallel betw. the Israelite and Roman mil. orders. Io Triumpe! was the occasion for all kinds of fun and lampooning

15. Isachar was OK—they went with Baraq and Deborah—let Reuben boast..

16. but HE was with his sheep on the other side of the Jordan

17. Gilead was also safe on the other side of the Jordan, *all the way*. while Dan on the coast was safe in his ships; and Asher went beach-combing.

18. It was ZEBULON and NAPHTHALI <sup>who</sup> did the work, risked their lives did the fighting...

19. they took on the coalition of the Canaanite kings of Taanach and Megiddo, and not for money—they were no mercenaries.

20. the stars came down from the sky to fight, they left their orbits to fight against Sisera. *Bowra: P.M. Stars as a chorus. (sacr & sun/dawn)*

The KJV is a famous line: "The stars in their courses fought against Sisera."

21. The RIVER OF Kishon carried them off.

22. LXX They wore out the hooves of their horses--their main strength, running around in confusion.

23. Meroz did not show up when we needed his help--the angel of the Lord curses them for holding back.

24. BUT the heroine of the hour is Jael

5:24-31. The minor Epic of Jael (one of the Homeric Lieder) *\* Ram esseum*  
Sung by an antiphonal maiden chorus.

She gives him milk (Eire & Ethne, *Tomypis & Cyrus; Ada & Zillah Isis & Mett; Aleman*)

[n.b. there are TWO heroines--Deborah and Jael

27. Humiliation of the false king. Cf. the Shulamite, *Tomyp, Tamar, Judith*

28. The Mother of Sisera (not Sisera) leads the opposition

29. "her wise ladies" are the anti-chorus: they "answer her"

28. the WINDOW theme is important (Cf. Foredoomed Prince, etc.)

30. why the singing about need--work? (Penelope does Troy, Bayeux *Heroic Tradn.*)

31. The usual priestly benediction is added.

Judges 6:1. Israel sins again! Now it is Midian (not the So. desert but the Mitanni) who take over, holding Is. for 7 years.

2. The Israelites take to hiding out in the caves.

3. Midianites and Amalekites and other "Sons of the EAST" come against Israel after the Spring sowing, and 4. overran their fields and took their cattle clear down to Gaza.

5. It was a MIGRATION *Hordes* the most dangerous kind of invasion, because they came to take over the land, not just to rob it.

Not an army sweeping through, but a whole population, like swarms of grasshoppers, and for the same reason--bad weather, no grass in the East. These are Asiatics from ~~xxx~~ clear back in the Heartland: cattle and camels, destroying the land, and leaving nothing, "neither shaap, nor ox, nor ass." *H. Mackinder, when grass dies - Heartland, so y peace & world?*

6-7. Israel is brought very, very low. They cry to the Lord again.

8. He sends a PROPHET to them: I brought you from Egypt, etc.

10...but ye have not obeyed my voice.

11. And ANGEL came and sat under an OAK on the farm of Joash, whose son GIDEON was threshing wheat near a winepress where the Midianites wouldn't find it.

12. "The Lord is with thee, thou hero of strength" (Cf. Ave Maria

*→ a farm-hand*

*A Separate Song*

*Homeric*

*Upward*

*3. Gideon's young & into*

*L*

H  
Judges 6:13. Gideon addresses the angel as "My Lord", with a natural question:  
"If the Lord is with us, why has all this happened to us? Where are the miracles our fathers told us about? He brought us up out of Egypt---and turned us over to the Midianites!"

14. The ANGEL is now identified with the LORD, WHO LOOKS AT HIM AND SAYS: (the ans. to your question) I am sending YOU to save Israel from the Midianites. *r Shock*
15. The modest response (Enoch, Moses, Mary: Elizabeth, Zacharias)  
I am of a poor family in Manasseh, and even in that family I am the least! (He was doing field-work, threshing wheat)
16. (The same answer given to Enoch) I will be with you, and you can handle the Midianites as if they were just one man.
17. (Gideon gives Mary's response) also Abraham's  
"If now I have found favor in thy sight, now make ~~me~~ for me a sign (oth) that it is really You speaking with me." *r 6!*
18. stay right here until I come back and bring you an offering.  
The Ld. agrees: I will remain here until you return.
19. Gideon goes in and prepares a complete meal--kid, cakes, gravy, in a basket, "and brought it out unto him under the OAK"  
(Just as Abraham prepared a meal for the Lord and the angels at the OAK of Mamre)
20. The angel ~~turns~~ the meal into a sacrifice, *as in Test. Abr.!* Ordered Gideon to spread all the food out on a rock, 21. touched it with the end of his staff-- fire came out of the rock and consumed the food, and the angel departed.
22. Gideon overcome at the sight: Aha! my Lord Jehova (adonai Yahweh) ki -al-ken (for some reason *as 5 Abr.*)  
I have seen an angel of the Lord face to face *caught up in great events*  
(There is great business afoot, and Gideon is worried)
23. (The angel reassures him as Gab. does Zacharias, Mary, Eliz., the Shepherds, etc.  
Peace be unto thee, fear not, thou shalt not die
24. Gideon built an altar on the spot & called it Joehvoah-Shalom, which still stands.
25. That same night the Lord ordered Gideon to take a second bullock of his father (he seems to have been quite young), knock down the altar of Baal and cut down the sacred grove.
26. replacing it with an altar of the Lord on the same rock, and sacrifice the bullock, using the wood of the grove for the fire.
27. he did it at night because he was afraid of his father & the men of the city. *No fearless hero, but a doubtful young man!*
- 28f. In the morning when they found what had been done they made enquiry and concluded that Gideon had done it.
30. they told Joash to bring out his son to be put to death for it.
31. JOash to the crowd standing there: a rousing sermon: Are you going to argue for the Baal? Are you coming to his rescue? Whoever takes his part should be put to death this very morning (or until this morning). If he really is a god, let him plead for (argue, defend) himself because his altar has been overthrown. *(Abr. sermons & idols he's burned.)*  
(The classic set school piece of the boy Abraham in his father's shop)
32. And that day they gave him the name of Yerub-ba'al (the Baal was defended), saying: "The Baal has a case against him because he overthrew his altar." *... - a 7 11 11 11 11*
33. Again the Midianites and Amalekites united and encamped in the Valley of Jezreel.
34. The inspired Gideon responded by sounding the trumpet and assembling Abi-ezer (My Father will help)
35. By runners he summoned all Manasseh, Asher, Zebulun, Naphthali, all of whom responded.

How close to  
NT?

11  
11

Judges 6:36f. (There are many ways of receiving revelation.)

Gideon wants to know whether he should take over the responsibility (the authority for leading Israel: "If thou wilt save Israel by my hand," show me:

37. I will put a fleece on the ground, and if the fleece becomes wet and the ground stays dry, that will be the go-ahead sign.

38. Very early the next morning he wrung a whole bowlful of water out of the fleece.

39. BUT like Abr. in pleading for Sod. and Gom., Gideon is disturbed by his own presumption--Who are we to set assignments before the Lord?

"Let not thine anger be hot against me, and I will speak just once more--give me just one more test with the fleece: Let it be dry this time and the ground wet.

40. And so it was. [Again, it was not the phenomenon, which was natural and familiar, but the coincidence--the TIMING. That is why it had to be done in reverse; the first test alone could easily have been a coincidence.

~~Judges 6:~~

Judges 7:1. A Midianite army was in the plain to the north of the camp of Gideon and the Israelites.

7:2. The Lord pointed out to Gideon that the armies were so uneven that Israel would be sure to win, "and vaunt themselves against me, saying, Mine own hand hath saved me."

[They are warned against this in Deut.

3. To cut down the army, the Lord ordered Gideon to announce that anybody who was nervous & afraid might leave the army and go home

[This was also a RULE in IS., Deut.

More than two-thirds of the army went home! 22,000, leaving only 10,000 to fight

4. The Lord to Gideon: There are STILL too many! (He proposes a water-test)

[It was by such a test that Solomon distinguished between the boys and the girls when they came to him in a splendid company dressed all alike, sent by the Queen of Sheba to serve him  
the girls dabbled water on their faces, the boys sloshed it on

Then Solomon gave a water-test to Sheba herself, to find out if she had human legs or asses legs, as the Jinns reported]

BY this test Gideon distinguished the alert and reliable soldiers from the ones who could be caught off-guard:

Those who lay or knelt down and put their mouths in the water (sitting ducks) were dismissed; the others--only 300--who kept upright and alert, scooping it up from hand to mouth, were the ones for Gideon.

8. The rest were all sent back to camp.

The 300 looking down on the Mittanni in the plain below them.

9. That night the Lord tells Gideon that it is time to strike, but if he has misgivings (for the odds were immense), he can take Purah and spy out the enemy camp.

*or Gideon cautious, not impetuous hero; admits he worried*  
12. The mixed Midianite-Amalekite host was a typical Arabic muster: tents and camels spread all over the plain in no particular order, with people "like grasshoppers," covering the plain, *mixing*.

11. Gideon crept up to the edge of the military encampment (it was a migratory invasion) and overheard two soldiers talking.

13. One was telling of a dream: A loaf of barley *5:8 supra!* fell onto a tent in the camp and flattened it. The other answered him that the loaf (tsiol) which tumbled (mithappekh=havoc) the tent was ~~the sword~~ was nothing other than the sword of Gideon into whose hand God would deliver the entire host. *Harris' Milt. pp. 370 ff / Sword of Kava p. 273 0" / 2/2 del. Clin*



Judges 7:15. That was all Gideon needed to know. He went back and roused up his 300--the time had come.

7:16. Divided them into 3 ;companies, every man carrying ~~water~~ in his left an empty pitcher with a lamp in it, and in his right a trumpet: they were to spread out around the host, and when Gideon broke his pitcher, blew his trumpet, and shouted: "Jehovah and Gideon," that was the signal for them all to do the same.

8:21. It worked. The jittery and excitable Arabs were thrown into complete confusion. They started fighting each other in the dark, seeing Israelites everywhere. (Cf. the 2 Skoda 75's on Golan Heights)

23. A rout: Naphthali, Asher and all Manasseh set out in pursuit,

24. while Gideon sent messengers to Mt. Ephraim calling out all the rest of the Israelites, and took the oases (?) right down to the Jordan.

25. Princes Oreb and Zeeb were taken and beheaded on the other side of Jordan.

*Deb's songs - on fun or missed*  
Judges 8:1 The men of Ephraim were upset because they were left out of the fight until late. 3. Gideon: What are you complaining about, you have Oreb and Zeeb, the princes of Midian. SO they cooled off.

(Interesting picture of the situation inside Israel. Were they ever united?)

4. Gideon and his weary 300 continue the chase, crossing the Jordan.

5. they asked for food, bread from the people of Succoth, who REFUSED.

6. Their princes said: You can chase the princes of Zebah and Zalmunna, and you need US to give you bread?

7. Gideon: And when I catch up with ZEBah and Zalmunna I'll take care of YOU! I will lacerate you with thorns and briars.

8. Gideon next turned down for food at Penual. 9. He promised to tear down their tower on the way home.

[All this agrees with the other sources. It was a terrible time. Nobody trusted anybody else; cynical and selfish. *Gideon & 300 not*

*self involved.*  
10. Zebah and Zalmunna had holed up in Karkor with 15,000 men--all that was left of the original 120,000.

11. Gideon caught them off guard from the side of the eastern desert,

12. pursued and caught them

14. On the way back Gideon found out about who was responsible for his rebuff in Succoth (from a young man)--77 Princes and Elders, the ruling clique.

15. He broke in on their council with Zebah and Zalmunna and reminded them of their treatment of him.

[A revenge story--perfect for TV

16. Then he did just what he said he would: He took thorns and briars from the desert and "TAUGHT THEM A LESSON." *to the men of Succoth a lesson!*

[Obviously this is meant to be read for entertainment, tersely and amusingly told with touches of irony; a commentary on human nature; painfully relevant, & quite funny

17. Next he kept his promise to Penual--tore down the tower & killed the men.

18. Next came Zebah and Zalmunna's turn, called "Gideon's Revenge": What about the men you killed at Tabor? What were they like? Ans. (with complacency or forced? or defiant?) Kingly, like yourself.

19. Gideon: I have news for you--they were my own brothers. If you had given them a break I would give you one. *expect v - ? He is obliged to!*

This is blood-vengeance in the Arabic manner [the ~~whole~~ whole Gideon story reads like and Arab romance]. SO he asks his eldest son Jether to have the honor of doing the killing. 20. Jether (like Nephi) is quite young and innocent and doesn't want to do it.

Judges 8:21. This is a typical Beduin touch: Zebah and Zalmunna challenge Gideon himself to kill him--a real man. *→ proud Chief tains, Shekhs ask Gideon a. v. who's honor.*  
Gideon complies, and takes the ornaments on the camels' necks in token.

8:22. After this victory, the men of Israel asked Gideon to be their king and establish a royal line.

23. He refuses: not I but the LORD shall rule over you.

[This became a set custom in Israel, as seen at the coronation of Mosiah

24. Gideon asked for the earring of every enemy (another Arab custom--they were Ishmaelites). 26. They weighed 1,007 shekels of gold! not counting other royal ornaments and camel's trappings.

27. Gideon then did a remarkable thing: he made an "ephod" (hollow image) of the gold, set it up on Ophrah as an object of worship!

28. Midian stayed quite after that for another 40 years.

30. Gideon had 70 sons by his many wives. *Cpl. 5 E & surrounding of*

31. A concubine who helped banish his boredom in Shechem bore him a son, ABIMELECH. *cf. Gideon & David, or = romantic sexed hero & unceasing*

32f. After Gideon's death the Israelites wasted no time serving the Baalim, making Baal-berith their special god.

34. Forgetting about Jehovah their God "who had delivered them...on every side."

35. And they slighted the House of Jerub-baal (Gideon)

Judges 9:1.. Abimelech's ambitious mother was not settling for that. *her = successor*  
[this is the typical matter of Gk. tragedy, which goes back to this very time and this same world

Abimelech went to Sechem and started plotting with her whole family.

2. He wants the men of Sechem to support him as one of their own for king vs. the 70 sons of Jerub-baal. 3. His mother's family put on the pressure and the local people voted for Abimelech as one of their own.

4. They gave him money from the sacred treasury of Baal-berith (to whom GIDEON had introduced the people!)

with which Abimelech bribed or "hired vain and light persons to follow him."

[The buying of political office and power USED to be considered codrrupt, but NO MORE! We are quite open and frank about it today: The man with the biggest bankroll gets the most votes--in 85% of the cases at least. So uncritical is the public. "No one ever went broke..." (H.L. Mencken

5. With this support, Abimelech went to the house of Gideon at Ophrah and killed all but one of his 70 sons, the youngest, Jotham, who like Mulak later, escaped by hiding. *→ Constantine*

[What is going on here?

6. It was a ritual, a general assembly: the House of Millo headed the entire population to the Plain of the Pillax (Standing Stone, Dolmen :And THERE made Abimelech King. *cf. Abr. / Olishem = Saave*

7. When Jotham learned that his line had been replaced he went to the rival ceremonial center, atop Mt. Gerizim and shouted to the Men of Shechem

8. Tells them a story (Cf. the Sessession of the Plebs in Montem Sacrum *Memoria Agrippa 494*)  
THE TREES ONCE WENT, AS THE PEOPLE OF Shechem had done, "to ANOINT themselves a King. They chose the Olive, who refused--ruling over trees was not as good as receiving honor from God and men for its oil.

10. The FIG also refused: producing 1st-class fruit was better than an administrative job over trees.

13. The vine refused to give up its important role for that kind of a job.

PREFERRED CHEERING Gdo and man.

Judges 9:15. The competent and useful trees ~~HAVING~~ all refused the honor; but the useless bramble SOUGHT it.

[Plato's Laws: the first person to seek an office should be the last person to have it. Hence elected governments are nearly always inferior.  
The bramble asked the voters for confidence in him.

9:16. Abimelech is the Bramble, and the Hosue of Aerub-baal are the deserving ones.  
17. It was Gideon who delivered Israel,

18. and you have slain his 70 sons upon one stone, and made Abimelech King-- the son of an intriguing concubine out of favoritism, because the concubine was from Sechem.

19. If you were honest in this, OK, but if not let fire come out of Abimelech and devour Shechem and his own house, and vice versa.

20. After this threat, Jotham fled for his life and lived in Beer.

22-23 As might be expected Abimelech and the ~~Shechemites~~ <sup>Shemites</sup> began fighting among themselves (they were light and silly people)

24. It was perhaps about the guilt of killing Gideon's sons: the people betrayed Abimelech .

25. The Shechemites, like the people of Sodom and Gomorrah, set ambushes along the roads for Abimelech, and meantime robbed everybody else that came along.

26. The men of Shechem found a leader in Gaal the son of Ebed.

27. (they made him King as they ) celebrated a big Vintage Festival. IN their cups they ~~walked~~ cursed Abimelech, asking why should we serve him and his vezier Zebul <sup>his vezier</sup>

Let us serve Hamor the father of Shechem.

(It was an antiphonal, choosing the King, vs. the false King or Lod of misrule). Gaal the Son of Ebed:

29. ~~Hamor~~: If I was in charge I would make short work of Abimelech.

[He formally challenges Abimelech] Get all your army together and come out and meet me!

30. Zebul the commander <sup>of the city</sup> of Shechem was enraged, at Gaal's ambition, sent word to Abimelech, telling him that Gaal was fortifying Shechem.

32f advising him to move around Shechem in the night

36. early in the a.m. Gaal stood in the gate and pointed out what looked like people coming down from the mts. Zebul said it was only the early morning shadow on the Mts.

37. Gaal: No, but there are more--there in the middle, and another company in the plain!

38. Zebul: It's Abimelech, all right. Don't worry: You said you could take him easily; these are the people you made fun of. O.K. go right out and fight them!

39. Gaal did, and Abimelech chased him

41. Zebul got rid of the whole GAAL crowd--cleaned them out of Shechem.

42. But Abimelech was still in the field, and as refugees fled from the city next day, he attacked them from ambush in three companies, and killed everybody outside of the city.

45. After fighting all day, he took the city itself, killed the inhabitants, tore the place down, and sowed it with salt.

(Hob. mil. practices are very Roman--Y.Yadin)

46ff. Burham Wood comes to DUnsinane: The famous Tower of Shechem was THE stronghold, the inner redoubt,, the strongest hold of all being the walls of the temple of Baal-Berith.

47. TO TAKE THE TOWER, Abimelech had his men cut boughs from trees...lay them around the tower and burn the place out (So at LACHISH, the heat was terrific). 53. The door was burned; a woman threw a piece of millstone down on Abimelech's head (Pyrrhus of Illyrium

54. He orders his armor-bearer to kill him, "that men say not, A woman slew him" (Cf. Deborah, Sisera, Jael

57. The curse of Jotham has wiped out the men of Shechem.

Judges 10:1 The next hero to lead Israel was TOLA of the tribe of Issachar, who live at SHamir on Mt. Ephraim.

2. He ruled as a Judge for 23 years (the Judgeship is earned by heroic leadership)
3. Then JAIR of Gildead for 22 years. His 30 sons rode 30 ass colts and possessed a 30-city complex called Havroth-jair, in Gilead land. *W M d. / / ?? -*  
Khawwoth (Ar. khata= encircle, fence in, concentric rings)  
Ya-ir = "It gives light", Ya-ir the SAME name as the hero-judge himself.
5. Who was buried in Qamon = cerem. center.
6. More Apostasy: again they serve the Baalim and Ashtaroth, the gods of SYria and of Sidon and of Moab, and of the Philsitnes==all but the REAL God, whom they deserted.
7. Result: The Philsitnes and the Ammonites overcome them
8. Esp. in the E. JOrdan Amorite country, for 18 years
9. The Ammonites then crossed the Jordan and attacked Judah, Benjamin, Ephraim.
10. Again the cries of distress and repentance.
- 11f. The Lord reminds them of all the other times he has delivered them...
13. Enough is enough, after all that--"I WILL DELIVER YOU NO MORE!"
14. Why call on ME? Why not the gods you have been worshipping?
15. Is.: We have sinned...16. They put away the other gods, & served Jehovah, "whose soul sorrowed at the suffering (or deed) of Israel.
17. The Ammonite forces all formed up at Gilead, the Israelite ;camp at Mizpeh.
18. The people of Gilead decided to surrender--the Ammonites were too strong.

Judges 11:1. In Gilead was the son of Gilead by a harlot; his name was JEPHTHAH. *hero*

2. HE had been turned out of the house by Gilead's legit. sons. *humble G*
3. So he went to the land of Tob where a lot of other outcasts (anshe reqim: "empty, unattached. The settlement of QUmran was called Raqim by the Arabs ) His reputation for singular valor attracted men to him.
- 4f. When the Ammonites attacked, the Elders of Gilead sent for JEPHTHAH,
6. to head their forces in the manner of the other heroes  
[This is the Heroic Age
7. Jephthah: Sorry--you kicked me out. Why do you want me now?
8. Ans.: To lead us against the Ammonites and head all of Gilead  
(This is the way the JUDGES were selected at that time)
9. Jephthah? Do you mean that--I will really be the ruler? if we win?
10. Ans.: Absolutely
11. He becomes their Captain, takes the oath bef. the Lord in Mizpah,
12. sends messengers to the Children of Ammon, asking why they are invading.
13. Ans.: We have merely come to reclaim our homeland which you took from us when you came out of Egypt. Restore them to us and there will be no need of fighting.
15. ANs.: No true! MOab and Ammon still have their lands;
17. We stoyped our march down at Kadesh and asked only for permission to pass through, and Edom and Moab refused us.
18. SO we marched through the desert clear around both those lands without ever crossing their borders.
19. There we asked Sihon King of the AMorites to let us pas through by the NW,
20. but insteqd of that he gathered all his forced and attacked us.
21. IN self defense we defeated him and possessed all the land of the Amorites (which he himself had taken by force)
23. And now it ;is the Amorite country you want back. We did not take it from you. 24. Why can't you be content with your ancestral lands, those granted you by Chemosh your god?

Jephthah:

Judges 11:24./ We claim the right to possess any land from which Jehovah our God drives out the inhabitants. (the whole situation still very fluid)

25. We have always got along with the ~~Ammonites~~ Moabites. Balak the King of MOab allowed our presence, 26. and for 300 years we have dwelt in Heshbon (from which they had driven out Sihon)

27. So we are not the aggressors—you are!

28. THE King of the Ammonites rejects the message,

29. THE Spirit of the Lord leads JEPHTHAH right thru various Israelite lands into Ammonite-occupied territory.

30. Jephthah's famous VOW (showing why we should "swear not at all...because..." you have no control over events. The Gres. thought that WILLE could override everything--it only made trouble for everybody

"If you deliver the Sons of Ammon into my hands, then the first thing that comes to meet me on my return, coming out of the door, I will offer to the Lord as a burnt offering." [Very risky....Yet this is TYPICAL of the sacrifices of war, where the young and innocent pay with their lives by the thousands to advance the careers of commanders--M.A.S.H Iphigenia

32f. Jephthah subdues the Ammonites far and wide with great slaughter

34. WHEN he arrived at his house in Mizpeh, his only daughter came to meet him with timbrels--What else would he expect after Deborah's maiden-songs, etc.?

35. J. rends his clothes--Alas, my daughter, what have you done to me? ...I can't go back on my word to the Lord

36. SHE tells him he must go ahead with the sacrif., since the Lord kept his part of the bargain and defeated the Ammonites She *real hero's restores* (Iphigenia, Antigone, Isaac, Abraham, Xt. *reposed & cov. made Jehovah: A.C. v. no.*)

37. BUT first "Let me along for two months, to wander in the mountains and bewail my virginity." [Why bewail it unless she lost it? Like Sarah, her sacrifice was to be a hierodule? No, in Abr. 1 it is for REFUSING to be hierodules that the virgins were sacrificed

38f. So she (why unnamed?) returned and was sacrificed.

40. "And the Daughters of Israel lamented her four days in the year."

(Aetiological. Persephone,

[Shows that, as the story tells us, the Israelites had over many years practiced all the cults around them; they have given this one their own interpretation.

*The Theme of Judges: (C) Canaan, a partial fusion of 2 J or M = Es, a W. Sem. Med. in + Eu E. med. = 1. Sem. age, B) NE-Asiat, once J orig, cradle of W. Sem. - a long ass. & proximity. Es, Israel infused in C) Abr. = Japheth + Shem + Ham\**

Judges 12:1. THE Men of Ephraim are furious that Jephthah did not include them in his Ammonite campaign, and threaten to burn down his house. *is it? B.Y. s wild*

2. Ans.: I and my people have had trouble with the Ammonites all along--and you did not save us.

3. SO I had to tackle them myself, at intimate risk of life and limb. The Lord delivered them into my hands. You have no cause for complaint.

4. The Ephraimite honor is offended: You Gileadites are nothing but a bunch of refugees sponging off of Ephraim and Manasseh!

Jephthah is not taking that: rallies his Gileadites and trounces the obnoxious men of Ephraim [Wild horses are easier to tame than proud and rebellious Ephraim, says B.Y.

5. This was in the conquered Ammonite territory on the other side of Jordan. The beaten Ephraimites headed for home, but the Gileadites had beaten them to the punch and held all the fords of the Jordan.

6. Everyone that asked for passage was asked to say Shibboleth; if they

\* Philol. Auges. a common orig. for all 3.

Judges 12:6 said Sibboleth they were dispatched as Ephraimites--42,000 of them!  
 (Wagon Wheel, XYZed 2 300 yrs. E. bank & F. desert dial.  
 Shows that the E. bank-W. Bank dials. were Ar. ~~am~~ (Aram, Ammonite) and Heb.  
 resp. the two consistently transposing sins and shins: Salam, Shalom  
 shoshan= Ar. sausan, H. shakhaf = Ar. sakhaf (shave)  
 vs. Heb. sūr= Ar. sāra (arrange) Heb. sūb= Ar. ~~shāb~~ shāb (old & grey)

30

- 7. Jephthah JUDGED Is. for six years.
- 8. Then Ibzan of Bethlehem, who had THIRTY SONS AND THIRTY DAUGHTERS, he married his daughters outside and brought in wives for his sons from the outside. *of army & of power.*  
 [Std. procedure for Oriental Potentates of the time: What was a "judge"?

- 11. Elon of Zebulun judged for 10 years
- 13. Next ABDON a Pirathonite *→ 13: each neph. → 13 (عبدون)*
- 14 who had 40 Sons and 30 Nephews, who rode on 70 Ass colts. Judged 8 years.  
 [Will our marriage practices sound as strange some day?  
 Cf. Solomon's stables & others

Judges 13:1 [To show that the Israelites ARE typical of the civzn. around them] They do evil again, and come under PHILISTINE domination for 40 years. The story of SAMSON begins here. The usu. treatment--Saint-Saens, Hollywood, shows the huge crude ugly idols of the Philistines and the pious long-robed and long-bearded Hegrews prying to the One God in all purity, vs. from the days of Moses the Hebrews were in it with the other cults up to the neck

H

- 2. Manoah the Danite and his wife *→ unnamed 5:20* were childless (the usu. beginning of a hero-story, So Zachariah and Elizabeth, Abraham and Sarah, *Folktales*)
- 3. An ANGEL comes to the (unnamed) woman and promises her a son. *6:1*
- 4. meanwhile she must not drink alcohol or eat any unclean thing [weren't ALL of Israel abstaining from such--obviously NOT; she was an exception
- 5. Her son was to let his HAIR grow [Like the Merovingian Kings and the Spartans and Achaeans  
~~Manoah's wife~~ As part of his initiation or VOW, for "he shall be a ~~nazir~~ a NEZIR (DSS Nazoraean, dedicated to God from the womb.
- 6-7. She reports the appearance of the agnel to Manoah,
- 8. who calls upon God for more enlightenment;
- 9. accordingly the ANGEL came again, to the woman in the field, NOT to her husband
  - 11. she ran and reported, and fetched him to the place where the angel was waiting for them (Cf. Gideon fetching the food; Abr. at Mamre  
 Manoah: Are you the one my wife was telling me about?
  - 12. What we want to know is how we are to bring up this super-child!
  - 13. Ans. He is to follow the same strict dietary rules as were given to his mother: Abs. no WINE or strong drink; eat no unclean thing, *i.e. y. true Israelite.*
- 15. Like Abr. and Gideon, Manoah wants the angel to stay long enough to have dinner (prepare a kid for thee)
- 16. Angel: You must excuse me from eating with you, but you may offer the kid as a burnt offering to Jehovah. Manoah did not know that it was an angel [N.B. Angels have often visited unawares...  
 Yet the Xtns. world believes that angels MUST have wings.
- 17. ~~Manoah~~ Manoah: Tell us your names, so that we may thank you properly when everything has come off asa it should

Judges 13:18. [After what the angel has told them, Manoah should know that his name would be secret--He was also a Nazirite, one who had been initiated and received a name he could not tell; the things he talked about were known to them--there were such societies among Israel; early on the JUDGES themselves made up such a society.

SO the angel says: "Don't you know better than to ask me my name, which is, naturally, secret?"

19. As in the case of Gideon, the meal was brought, placed on a rock as a burnt offering, 20. and while Manoah and his wife looked on the angel mounted up in the flame on the altar; and the husband and wife fell on their faces.
21. Manoah, like Zachariah had received a shock and ~~was~~ doubted no more.
22. Like Zachariah, he was on the point of passing out, "because we have seen God."

[The idea that God could be SEEN was NOT alien to the HEbs.

Also the idea that one could NOT SEE him and remain in the flesh

23. His wife brings him to his senses: Our offering was received, we were shown marvellous things, and we were given instructions--obviously God does not intend to slay us.
24. The child was SAMSON; blessed as he grew up and was "moved from time to time" by the Spirit of the Lord."

Judges 14:1. In the Philistien town of Timnath (Temenos= holy place?) the yong Samson fall in love with a girl, whom 2. he asked his parents to procure as his wife. *(Mawr → lover)*

3. The parents are horrified: A daughter of the uncircumcised Philistines!? Samson was completely gone on her--nothing else would do.
4. Actually it was the LORD working through Samson--this would be his way of daling with the Philistines, who were in control of Israel.
5. His parents yield, and Samson goes with them back to Timnath vineyards.  
On the way he ran into a young lion who roared at ~~them~~ him. He dispatched the beast with his hands alone, as easily as he would have torn apart a kid; but he told his father and mother nothing. It was when the SPirit of the Lord was on him that he did it. [He did not have to be a giant
7. The interview with the girl went off well,
8. and later he returned to take her back as his bride. ON the way, there was the carcass of the lion, swarming with bees.
9. SO that Samson was able to go back to his parents on the raod and share honey-combs with them, without telling them were the honey came from.
10. So Samson married the woman and gave a feast for the occasion, after the manner of HOMer's Greeks in the house of Odysseus
11. For the occasion, "they brought THIRTY COMPANIONS to be with him."
12. He told them a RIDDLE, and promised them 30 sheats (s<sup>c</sup>dInIm--the Local product) and 30 changes of clothes [riddle = khIdah
13. But if you can't solve it, you must give ME the same. They agree.
14. The ridd~~le~~ (which they failed to GUESS--gad x in THREE days) "  
ME-HA-OKHEL yatsah Ma<sup>a</sup>khal u-ME-'AZ yatsah MATHOQ
15. Like HOMer's Suitors, the young men get very nasty: ON the 7th day they threaten Samsons WIFE (no indic. that she was a harlot, enchantress, etc.) Get the riddle out of your husband for us , or we willburn your father's house down with you in it! Do you want to ruin us?  
[What could the poor girl do? Samson had kept his phenomenal strength a secret even from his parents. She would think him as helplass as she was and want to protect him too.

45

35

Judges 14:16. Now the Dame Fatale: the RE and Isis, Lohengrin, etc. motif Pandora, the Fisherman & his Wife,

*Her* ~~Delilah's~~ approach is thoroughly typical: You hate me; you don't love me any more. You tell riddles to the boy and embarrassed them, and told me nothing about it. If you loved me...

Samson: I haven't told it to ANYBODY--not even to my own father or mother: why should I tell it to you?

17. She kept after him for all 7 days. Finally on the last day she turned on all the pressure and he finally gave way; he told her the riddle.

AND at once she trotted off and told it to her people. *cf. Isis or Persephone*

18. So just in time on the last day they answered his riddle: "...out of the strong came forth sweetness"--ANS. "What is sweeter than HONEY, and what is stronger than a LION?" *Chiasm*

Samson replies with another riddle to which they know the answer: "If ye had not plowed with my heifer, ye had not found out my riddle!"

*X?*  
30 19. TO pay his debt of 30 changes of clothes, Samson went down to Ashkelon (Sicilian Town) and slew THIRTY men. Then he went home in a rage.

20. "But Samson's wife was agiven to his companion, whom he had used as his friend. = 1<sup>e</sup> ~~mā'āhū~~ mārē'āhu asher rā'e lo

Only ref. to the hero's inseparable COMPANION, e.g. Gildamesh, *rides Achates*  
Omitted because he plays no role in this episode. *Orestes & Pylades*

Judges 15:1. At harvest *wheat* time Samson returns to her with the offering of a kid.

[Parallels with Od. would make ~~Delilah~~ a local goddess

But her father barred the way and would not let him pass into her chamber.

saying: 2. I dthought you hated her, and gave her to your friend."

Why not take her younger sister who is fairer than she?

*ritual maiden chors.*

3. "And Samson said TO them: This one time I will be avenged on the Phistines, for I am going to do them mischief." (harm, evil). (i.e. I am going to get even. They asked for it).

4. SO he went and caught 300 foxes (yilkod= TRAPPED) *300? cf. Coyotes*  
and he took torches (lappidim= Gk. lampades - lamps)  
tied their tails together two by two, placing one torch between them

5. Of course they panicked and ran in all directions: they burned the standing courn, and the shockes (of the wheat that had been reaped-- this was the time of the wheat harvest), and of course it spread thru the vineyards and the olive orchards, these things all being planted together.

[A few days later in the season and the Philistines themselves would have donw this. Trips to ~~Hebes~~ in the Fall of 1976--far and wide the fields were dotted with ~~worst~~ fires (looking pictureque at dusk) and the sky was overcast with the blue-white smoke--they were burning off the stubble to supply fertilizer to the fields, a custom practiced in the villages of the area for 8,000 years or more. This was among the oldest of GREEK i.e. Philistine, customs, and would look strange and puzzling to the recently settled Hebrews out of Egypt. Is Samson making fun of the custom? he admits that he is up to mischief. Agric. customs are the most conservative on earth; they are neither given up or borrowed easily.

6. The outraged Phisitines soon find out who had done it an why; *set fire & kill in viney*  
and went and burned up the lady and her father--in the house, probably, a typical excitable NE mob.

*2 Ladies*

*30x10*



Handwritten notes at the top of the page: "The woman is humilis... Lamech, a - hint Bible: but is pattern for... blown to exp. of... salt".

Judges 15:7. Samson vows vengeance for the deed, and asks no more.

8. So he laid on "and smote them hip and thigh: wa-yak otham shoq 'Al-yarekh makkah g'edolah; and after awful cargage having settled the score he went off and lived on top of the Rock Etam (ut= to rush or pounce, of eagle or carnivore) hence, eagle's nest or lair (Gk. aetos H. Cayit = eagle, hawk)

9. But the score is not settled for the Philistines, who from a base camp in Judah ravage the area of LEHI (Lekhi = jawbone, another pun)  
 10. The men of Judah ask why they are come? To take back Samson with them for revenge. [This was not a conquest of Judah, which was already subject]

30x100

11. 3,000 climbed the rock to Samson: What have you been up to?  
 Ans. : I only did to them what they did to me.  
 12. The delegation: Sorry, but we will have to bind you and hand you over: after all the Philisitnes rule here.

Samson: OK, but that is all--you are not going to punish me yourselves?

13. No. We will tie you up and hand you over; but we won't kill you. SO he submits and they bind him with two new cords.  
 14. When he came in sight the Philistines let out a yell of triumph which was too much for Samson. The SPIRIT of the Lord came on him, and the cords that bound him "were as fax burned with fire"--more ref. to the burned fields. → L. P. 00, so he hits & L.

\* Aaim Mill p.165

15. So there a LEHI he found a NEW LEHI= lawbone of an ass, with which he promptly dispatched 1,000 men. [n.b. Samson has already shown himself as one with a taste for RIDDLES; his story is full of puns and double meanings.]

16. He invents another riddle: What is the meaning of the place RAMATH-LEHI [height, hill, heap, mound) of a Jawbone ? [n.b. wherever the name of Lehi comes from, the fragment from Elath shows it is an authentic man's name]

\* Samson's conundrum: "With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men." So he names the place, throwing away the jawbone. → חמור = humora = חמור

Bear's Ears  
 Horses Head  
 Timponche → 2  
 . x  
 a more (exp)

17. (LXX) עפר בע = עפר / place חמור חמור → חמור חמור  
 18. But he was very thirsty, and complains like Israel in the wilderness: "Thou hast given into the hand of thy servant a great salvation (t<sup>e</sup>shu'ah And now I am dying of thirst and will fall into the hands of uncircumcised." [More evidence that the Philisitnas were Gks.: all of Israel's Semitic neighbors, including Arabs and Egyptians, practiced circumcision; which to the Gks. was an abhorrent form of mutilation.]

Lehi & Eayy  
 Em-bo-goren. Why?

19. This is another RIDDLE, explaining why the place has the name of "on ha-qgoreh asher ba-Hchi to this day" (Spring of the Hollow in the Asses jawbone" seems to refer to a configuration in the landscape? e.g. Saddleback, Needles the explanation: SAMSON gave the place that name when he went by The story: God carved out a hollow place in the jawbone (which he had thrown, away) from which water came which he drank. → point of that? → exp. of ... → Squaw Peak? → Harst. → Camp.

20. Samson judged Israel for 20 years during Philistine rule. [Which raises all sorts of questions. Why did the Philistines take no further action? Why did Samson not liberate his people? etc.]

9-20 yrs.

Judges 16:1 Though the judge of the land, middle aged and full of discretion, Samson pays a visit to Gaza (showing-recognized-agreements-with-the-Philistines)? and falls for another woman, this time a harlot. [His Philistine wife was not a harlot but of a very important ruling family in G]

2. It was a clandestins visit: the Philisitnas were still enemies. Was Samson spying them out? As in Gilgal, spies regularly go to harlots houses as the least suspect for strangers). The Gazites set an ambush for him at the city gate.

Samson Judge, or Paul Bunyan & is  
swung a jawbreaker or h.a. mt.

Judges 16:3 At midnight Samson woke up, and took the gates and the gateposts on his shoulders up to the top of the hill near Hebron.

[And that is the story. What are we to think of it? Bringing gates from Gaza to Hebron! Sounds like a letter - Sing: O/C. laudh

gates

4. Now he finds another lady friend: all the women so far have been great--and scupulously unnamed. Now we come to a vicious creature and the editors can't wait to tell us her name--Delilah.

5. SHE is the dame fatale who is bribed by the Philistines to wheedle the fatal secret out of the hero: the secret of his strength; wife or riddle? Philistine officials promised her a fortune: 11,000 pieces of silver "from every one of us" (means that they all contribute?)

6. Delilah bluntly asks him how one could go about binding and subduing (another Just as a joke, you understand, but not too subtle).

But Samson LOVES riddles and jokes and immediately starts to play with her:

7. Ans.: They secret is to bind me with 7 green wythes.

8. The PHILISTINES brought the wythes, and Delilah playfully bound him up.

9. Then came the test: "The Philistines are on you, Samson!" HE broke the wythes like a thread meeting a flame. (Samson means "Sun" + or secret & riddle) (No report of the reactions here; no explanation of ANYTHING. O or Re This is NOT the way a STORY is handled, and the editors of Judges do know how to handle a story.

Why are they telling this? What is it about?

REminds one of the Eg. prompting-sheets or scenarios for ritual dramas. Reduced to the bone

10. She never protests great love for him: this is not the Samson and Delilah of the playwrights and composers. As a harlot, this Delilah is all business, appealing, it would appear, strictly to his vanity. Verse 1 does not even say that he loved her as he did his wife, but simply that "he saw a harlot in Gaza and went into her."

She does not say, like Samson's wife, 14:16. "...you don't love me any more." INstead she indignantly (? Deps. on the Director) accuses him of mocking her and lying to her.

11. Sam: If they bind me with new ropes, that will do it.

(Sounds like a nursery game

After his experience can't he guess what she is up to?

12. They did it with the same results, of course--there must be a THIRD time in the Folk-tales.

13. THE SAME COMPLAINT, & a new answer: Plait seven locks of my hair into the web. web (?)

14. SHE twists his long hair together in seven strands, and fixes it with a pin. It was tied around a beam: the same word yated= pin AND beam. She pulled the Philistines upon thee routine again, and he got up and aloked away with the beam.

Jd. 14:21 & 6  
"yated"  
"naif"

[Obviously a Paul BUNYAN type: e.g HOMER's Hymn to Hermes.

Paul BUNYAN is a piece of 100% phoney American Fakelore, invented in 1906 by a P.R. man for the Michigan LUMBER CO.


15. NOW Delilah pulls the "you don't love me" thing: THREE times you have mocked me.

16. She kept after him day after day, until "his soul was vexed unto death." (Why didn't he just give her up? That is Samson's strouble, as it is Lohengrins, etc. → 7 days wife



Judges 16:27. Evan's discs. (see the illust in the Nat.Geo. Mar.'44, p.290) show that the number of 3,000 is probably not exaggerated. These pre-Greeks had the Gk. love of theater and knew how to build for it.

And like the Gk. Tragedy and COMedy, it has a purely RITUAL origin. vs. one LXX version says it was only 700.

Cf. the Eg. Two Brothers: Bata's final revenge on the Woman at the Festival  
The raising of the DJAD-Pillars — Why?   
The Blinding of Truth by Falsehood

28. Samson prays to get his strength back long enough to be avenged for the loss of his eyes.

29. It would be easier to push the pillars apart than to pull them together: Samson yilpoth eth shne "mydhe standing in the middle of the house."  
\*\*Cf. malfoof, "lapped in proof,"

This would require arms seven feet long.

LFF, foot meaning--turn aside, push aside, off-center, twist

He tested them, made them budge--then with a quick short prayer:

30. "Let me die with the Philisitnes" gave a mighty heave

wa-yyet b@kokh= stretch out, thrust out, extend natah

LXX kai perielaben tous duo stoulos...

xx. kai eklinen en ischyui vs. kai EBASTAYEN en ischyui

(In either case he THRUST AGAINST THEM, his did not pull them

ON this occasion he killed more than in all the rest of his life

~~XXXXXXXXXXXXXXXXXXXX~~

"twisted" re  
Judges 17:1ff. a number of rather trivial stories follows,  
The Interface:  
Amorites & Gk meet Is.  
Is. → their way ↓  
What happens when Israel deserts the Gov. & goes the way of the World

Civilizational-  
Class  
Restless, Hard  
Insecure  
Mean + Touchy  
Uncertainty  
Leadership  
Economic  
trust & honor  
afford luxury  
& peace of mind  
guilty: ...  
& Cov. made ...  
prophesied ...  
Judges ...  
own

Judges 17:1ff. a number of ~~rather trivial~~ <sup>horrible</sup> stories follows, ritual takes up the place of history, tho the two as ever go hand in hand. The great men ~~whom~~ and women who rulked Israel as "JUDGES" did so as outstanding individuals on which others could depend. When there were no such charagters around (and they are RARE in any civilization) what happens then? That is the subject of what follows: How things go when there is NO CENTRAL GOVERNMENT IN ISRAEL.

[In the B.M. the Kingmen and Gaddiantons des-troy the central govt. ~~but~~ and the Nephites reverted to tribal govt. Though it worked for awhile, the people were none the-less furious at being duped, and turned against those whom they held responsible for destorying the cent. govt. (For the first time in our hist., those directing govt. are now dedicated to dismantling it

These stories give a good picture of conditions where a strong centralized govt is missing, and quite rightly explain the situation by referring it to the weakness of government: Every story begins with the formuls: "In those days there was no king in Israel, and every man did as he pleased..." The libertarian ideal was realized--with what results?

1. It was on Mt. Ephraim (the center of the preceding heroic stories of Israel) where MICAH lived with his mother. She was missing 1,100 shekels of silver (we know nothing about this, but it is significant that each of the PHILISITNE Lords would bribe Delilah with exactly 1,100 skekels of silver).

2. She curses the luck but her son says: Not to worry, I have the stuff. I took it (WHY is never explained "Bless you, my son!" I was only keeping it for you--I had dedicated it to you for a carved image and a cast image. So now I will give it back to you."

3. All this free talk about graven images comes as a distinct shock after all that was commanded on the subject. But it should not: this sort of thing has been going on all the time in Israel.

KIV

Law of Moses & Stol

absurdities

The hero is Anti-hero

closing verse of

Judges 17:3. Now it gets worse, because there is no control at all.

4. Micah gave the money back to his mother

(Is this a trivial domestic affair? Why after cursing did she not resent his taking it? Why did he take it, and then at once restore it?

We have the setting here for a TV Soap or Sitcom.

She took 200 of it and had a silversmith make a PESEL

AND A MASSEKAH *~*

for Micah's house (where they looked very nice)

5. Micah from religious or collector's zeal had a house full of idols

"a beth elohim, and he made an ephod and treaphim (like Rachel

and 'filled the hand' of one of his sons who became his priest.

[Can such things go on right in the heart of Israel? Ans. E Yes:

6. For "in those days was no King in Israel a man did what was right in his own eyes."

[A full-blown Liberterianism. How did it turn out?

Those who have reached the point of holding that all government is wrong, forget that we lived under a constitutional monarchy, i.e. under a King who let us all vote as we pleased and respected our positions, for untold ages before we came here; and that we expect to return to just such an order of things.

Today the situation is that described in D.C. 1:16, which seems almost a direct reflection of Jud. 17:6)

7. A Levite from Bethlehem was living in the town. *ע) ~, a 78J*

8. he had left Bethlehem to look for better conditions elsewhere

and at this point of the story had come to the Mt. of Ephraim and the particular house of Micah.

[Note throughout Judges the restlessness, disorder and insecurity of the people

9. Micah asks the usu. questions.. The man (why is he never named?) anokhi kholekh la-goor ba<sup>a</sup>sher amtzah = "I am moving around until I find some place to settle.."

[Even though he was a Levite who by the Law of Moses had their appointed and inherited places

10. Stay here and be my priest and father--I can offer you ten shekels a year (he had "borrowed" 1100 from his mother), with room, board and a new outfit every year. So the Levite moved in.

11. and became like one of the family, being as young as the sons of the house, though because of his office he was also a "father" to them all.

[This reminds us of the R.C. practice; it was also the idolatrous practice of the times, which Micah had adopted  
What has any of this to do with the Law of Moses?

12. Though the young man was a LEVITE already, Micah consecrated him to be "HIS PRIEST in HIS house.

13. He felt very lucky to have got a real Levite for his private priest.

Judges 18:1. Again the refrain: "IN those days there was no King in Israel.

During all those years DAN had not received its inheritance, being disputed land in the far North country.

Joshua had invited them to go and ~~ex~~ take it, for themselves, but things had not worked out. *~ hills, denied a richer farm-~*

Judges 18:2. So they sent inspectors to report on better places to expand and settle  
Five men of proven quality, who in their tour came to Micah's house.  
He put them up.

3. They recognized the voice of the young Levite (they HAD been around! But then, that is how it is in the East—you are known the day after you arrive in town—even the same day. \*\*\*Experiences in Amman, Jericho, Damascus  
THEY ASK HIM: What brings YOU here? What are you doing here?  
What is your position, your job, here?

4. He told them how Micah had hired him to be his priest.

5. Ask your oracle (it is still God=Elohim) where we should go on this investigation of ours.

6. They were promised good luck. (The SAHM of a fair journey

*lots, or ships & esp. used - matters of travel*  
7. An interesting picture of a cpl. out-of-the-way little town, one of those places one sometimes discovers, which seem out of the mainstream of contemporary history. \*\*\*Pinache in the Schwartzwald, Havasupai, once Tahiti, etc. Grand Wash at Cap. Reef--no more, alas! Lindyll Dunes  
Such happy places once discovered are "doomed".  
People from California after WW II started looking for places like that in Utah. Rich to Ephraim, Tropic, ~~Tropic~~  
Golden's in Monument Valley; the Arches; Glen Canyon, etc. *Aspen Grove*  
Sometimes such a place is rescued as when Timp Haven became Sundance.  
The description of LAISH reads like a Brochure of a "developer."

"They came to Laish and saw that the people living in the region (be-qirbah) had a lifestyle that was open and trusting (la-betakh= secure, safe, unconcerned, relaxed). Their culture was Sidonian, but they lived so far away from the Sidonians proper, with whom they had no connections, that they lived quietly and securely--by themselves; with no officials to call them to account for anything.

(Were these Israelites? They were certainly minding their own business  
This is the good side of being without a King. "Heaven is high,"  
said the Chinese, "and the Emperor is far away."

This reads like P.P. Pratt's description of life in the S.L. Valley during the short time when the Saints enjoyed complete isolation from the rest of the world. *But a & lady pickings, who re disturbed B.Y.*

8. The five went back and reported: What do you think? *r f u Dan*

9. They seem to have had some scruples for the 5 had to urge them: "We've looked over the place and it is just right. What are you waiting for? LET'S GO! Let's take it over!"

10. It's a wonderful place, with lots of room; produces everything--and (best of all) the people don't suspect a thing! It's ours for the taking: "God hath given it into your hands."

[Such was the morality of the times. This is the way most Americans thought of Indian lands, as soon as they found out how good some of those lands were.

Is this the mentality of "Ephraim"?--B.Y. suggests it.

11. So 600 armed Danites went out to take over.

12. Camped near Kiryath-jearim in Judah (20 KM SW of Jerus.)

13. ON to Micah's house on Mt. Ephraim. 14. The 5 inspectors told them about the ephod and teraphim, the graven and molted images in the house, and asked: What are you going to do?

[What would you expect? A pretext for wiping out this abomination?

Wrath and indignation at the sacrilege? What DID they do? Typical:

Judges 18:15 They went to the house of Micah to enquire. The "lad" (na'ar) Levite was there too; *he*

16. While the host of 600 stood at a distance, the committed of 5 inspected the house, and saw that, sure enough it was a shrine, with ephod, teraphim, and a cast image, *17.* while the young priest waited with the 600 at the city gate.
18. Then the <sup>Soldiers</sup> host went to Micah's house and took all the holy stuff. The priest protested: What are you doing?
19. "Shut up, if you know what's good for you," they explained. "How about sticking with us—Wouldn't you rather be priest to a whole tribe of Israel ~~at~~ than one man's chaplain?"
20. The priest was delighted at the offer, and so he brought all the sacred things along with him into the army.
21. It was a migration: they were pioneers looking for new lands, with their cattle, their household goods and children all loaded on wagons. Taking the religious bric-a-brac along would be no problem.
22. Micah was not taking this lying down. *Israelites v. larger* He gathered the neighbors and charged after the people of Dan, after they had gone a good way.
23. When they saw him come storming up behind them they said to Micah: "What's wrong with you? Are you crazy, barging in with such a crowd?"
24. Micah: "What do you mean, crazy? It's you who have taken my gods and my priest--which are all-in-all to me. And you have the nerve to ask what is wrong with ME (for going after them)."
25. The Danites: "Take it easy, man. Don't start yelling, or some of our boys might get out of hand, and waste you and your whole family!"  
[It was a very lively exchange in the manner of Judges
26. The Sons of Dan march on, and poor Micah turns back home--what else can he do?--they were much too strong for him.
27. The host with all their new religious trappings, arrived at the quiet and unsuspecting communities of Laish, waded in and took the place by sword and fire.
28. The isolation of the natives was their undoing: Sidon was too far away to come to their aid, and they had been out of touch with the rest of of the world any way.  
[Cf. the taking over of the Hopi's sacred Blue Canyon by the 10-story high earth stripping machines of the Peabody Corporation. The most isolated and forgotten place in America, the Hopi--the Peaceful People, spared only by their isolation and poverty. This was the bathos--the ultimate offense of the Gentiles against Jacob, and was probably the turning-point.
29. They changed the name of the city to DAN, son of Jacob.
30. Were they following God's command? Hardly! They had picked up a graven image, made by Micah himself, to be their inspiration. And the first thing they did in their new home was TO SET UP THE GRAVEN IMAGE, with Jonathan, a grandson (?) of Manasseh--who lived before Moses!) and his sons as priests [This shows that "SON" often means "Descendant" and cannot be used in dating
31. This graven image was set up even while the real House of God was at Shiloh.

Judges 19:1ff. (Another independent Story from the Time of the Judges. Sounds like something from the 1001 Nights--and interesting story, told for its own sake to fascinated hearers

The story of horrendous crime. To describe how low Israel had fallen.

It is Sodom and GOMORRAH ALL OVER AGAIN, BEGINNING WITH THE classic coldness and inhospitality of S and G, which was their principal offence to Abraham.

Judges 19:1 (What makes it like a street-storyteller's tale is that the leading character is not named. Why not? he is the central figure in great events.)

Begins with the usual reminder: This was in the days when there was no king in Is. A man living on the side of Mt. Ephraim took a concubine (pilegish) from Bethlehem.

2. Having been untrue to him, she escaped back to her father's house, where after 4 months her husband went to fetch her, appealing to her heart, persuading her to return. → she did - betray her → she did → she betrayed
4. The girl's father was delighted and begged the man to stay with him and celebrate, showing the greatest hospitality. INdeed he kept him there importuning him for five days and nights. (model of Hosp.) contrast ✓
10. But finally he just had to leave, rather late in the day. They made it to Jerus, only 6 mi. but that was a Jebusite city, and he wanted to spend the night with honest Israelites. So they went on as far as Gibeah, and decided to stay there or in Ramah. Since they reached Gibeah of the BENJAMINITES at sundown they stopped there. 15. They went all over the town but could find no one who would take them in for the night.

[GIBEAH AND Ramah were as INHOSPITABLE as the people of Sodom and Gomorrah--and that was the greatest of sins.]

16. Finally an old man came along returning from the day's work in the fields on the side of Mt. Ephraim, to his house in Gibeah [The Hopi custom--Bro. Bushman insisted at the first in taking me with him to the Hopis because he wanted me to confirm his conviction, from the Bible, that they lived in the same manner as ancient Is. I have photos of villages in Tusayan and Syrian which natives from either land could ~~not~~ identify or distinguish]
17. When the old man saw the party all spread out in the street with no place to spend the night, he invited them to his place; for the man told him he was on his way from Bethlehem to the HOUSE OF THE LORD. 19. He had noted, he said that there was no shortage of supplies such as <sup>→ Pilgr.</sup> he needed in the town for his party and his animals.

[Like Sod. and Gom. Gibeah and Ramah were very prosperous settlements]

But everybody in the town turned them away.

[With M. Meyers in Summit]

- 20-- So the old man invited them home and took care of everything: He was shocked at what he heard: "Whatever you do, don't try to spend the night in the street." [Because he knew it was dangerous, or because he considered it a scandal and a shame on the town?]
22. While they were enjoying themselves at the old man's house, a crowd came up to the door, exactly as in Sodom when Lot entertained the three strangers
23. instead of giving up his guest to their merriment, the old man
24. suggested that they take the concubine and his OWN daughter (as Lot had done)
25. they would not go away until the man himself delivered over his concubine to ~~her~~ them.
26. at dawn she staggered home and collapsed at the door.
27. There he found her motionless when he got up,
28. he said: "Stand up and let's be on our way." w<sup>e</sup>-en 'oneh--she answered not and stirred not--SHE was dead.
- So he loaded her on one of his asses, and with his pitiful burden returned home. [Brooding on how he could possibly react to such an horrendous outrage against all that was sacred in Israel..] (O how a Gov. & a King drastic)
29. His method of arousing Israel to what was going on in their midst was to cut the body into 12 pieces, sending each one to one of the tribes with an explanation. If he wanted to stir up public sentiment it needed something as drastic as this--Who would get involved if he just told his story around?



Judges 19:30. This desperate gesture had the desired effect (like Jenkin's Ear)  
When they saw the ghastly evidence the tribes everywhere could only say:  
"Nothing like this has been seen in Israel since ~~it~~ from the day they left  
Egypt until now WHAT ARE WE GOING TO DO ABOUT IT? "Let us take it under con-  
sideration and ask for suggestions."

*So it's a Gen. Assemb. as a result - So.*  
Judges 20:1. From one end of the land to the other, they came as with one accord to  
the usual mustering-place of Mizpah. 400,000 arms-bearing men, led by their  
resp. chiefs.

4. There at their request, the Man told his story: 5. "...and they tried to  
kill me, and they violated my concubine so that she died."

6. THAT IS WHY I send the pieces to you: to let all the land know ~~that~~ they  
what zimmah and nivleh is going in in Israel

[zimmah: a careful, deliberate, undercover act, *shady & contrived.*

*no thought of ✓*  
*2 / 10 / 10 / 10*  
*folly*  
← nabal : to act senselessly, stupidly, utterly without conscience--the  
thrill of wanton violence without responsibility or pity: the type  
of crime that is becoming standard among us (Dr. Richards cabin / Brighton; P

They did the vilest things in the worst possible manner. *m* *2* *(wanton)*

What is emphasized here is the STATE OF MIND in which they do these things:  
no appeal can move them, no humanity can touch them.

They join in the common chorus of criminals today: "We have done no wrong!"

What was o-to be done with such people? This is important in view of the  
extreme measure that followed--but not until they had appealed urgently to  
the culprits and all their fellow citizens

7. When the man said: You are the people of Israel together here. What do YOU  
propose to do about it?

8. Unanimously they declared for moving at once against the people of Benjamin.  
Gibeah. 10. Marching against the town with one-tenth of each of the tribes  
in military order, k<sup>a</sup>ish ekhad h<sup>a</sup>berim: "Friends to a man," or "Friends like  
a single man."

12. But first it was only fair to give all of the tribe of Benjamin a chance to  
explain: Just what has been going on among you--are you aware of it?

13. If you will hand over the culprits of Gibeah then we can all do away with  
this evil.

The offer was coldly turned down--It's none of your business.

[That is the way Khomeni and Lat. Am. Generals, etc. react to protests  
regarding human rights: With indignation and disdain. Requests for  
information and protests from Missing People, etc. to the Soviets  
are met with contemptuous silence or indignant denials.

14. The only answer from Benjamin was a military one: Their own army marshalled  
at the traditional marshalling area of Gibeah. 26,000 of them, plus 700  
crack troops from Gibeah. That was their answer.

16. There were also 7000 first-class slingers: dead shots.

17. The other tribes mustered 400,000 men (c. 36,000 per tribe

18. All went to the House of God (Shiloh) to ask the Lord which tribe should  
be first to discipline Benjamin. The ans.: Judah.

19. So the whole host camped against Gibeah.

20. The Benjaminites made the first move: a sudden sally from Gibeah, killing  
22,000. *→ poor sally from scriptures book: 7 PM adv.*

[They neither waited for parley nor listened to terms. It was a FIRST  
STRIKE. Which makes them, along with their refusal to discuss terms, the  
AGGRESSORS throughout.]

Judges 21:5 The solution. THERE WERE STILL THE 600 Benjaminites who had fled to the Rock Rimmon—they could marry and continue the stock.

7. But whom would they marry, since all the rest of Israel had sworn not to allow them to marry any of their daughters? They regretted the act now.

8. THE SOLUTION WAS TO FIND Israelites who had not taken the oath, who had NOT come up to Mizpeh in spite of the penalty (death) for not appearing at the General Assembly.

9. It was the man of Jabesh-gilead who had missed out. They would have to be punished, not ~~at~~ Mizpah. ~~They would have to be punished.~~ *deal*

10. 12,000 of the best troops were detailed to go to the place and wipe them out!, *Extreme? no restraint or moderation. cf. Iran P*

11. all but the young virgins: *reason & Ep*

12. They ~~were~~ found 400 of them, and brought them to the ancient center at Shiloh.

13. Then they sent a delegation to make a peaceful proposal to the 600 Benjaminites on the Rock

14. they agreed and married the 400 girls.

But this left still 200 of them unmarried.,

15. the whole episode "leaving a breach in the tribes of Israel."

16-17. It was decided that the other 200 must be married to make every effort to save the endangered spieces of Benjamin.

19. The answer was the YEAR-FEAST in Shiloh.

When the maidens would dance, they would do a Sabine Maidens trick.

20. The Benjaminites would hide in the VINEYARDS,

and when the daughters came out to dance for the seasonal fert. or vegetn. rites, they would carry them off as brides.

(*Israelite girls, rites made mating legit. priests*)

21. Would this lead to war, as in the case of the Sabines? *Noah? Dep.*

They would try to pacify the fathers & brothers of the girls,

~~explaining~~ "when they came to make trouble (la-rib elehnu"

by explaining that these men failed to capture brides in the war, wouldn't it be a shame for you to deny them now that they already have the girls?

23. The plan worked,

24. And the Israeli army went home.

25. (Like the concluding Chorus in Eurip., to explain how all this could happen): "In those days was no king in Israel: every man did right in his own eyes." *DET*

*at not. v? 'off' = more restraints*