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Judith: The Second in a Series of Too Little-Known Jewish
Classics, 1982.

Judith: the 2nd in a series of too little-
known Jewish Classics
Daniel Jeremy Silver
March 14, 1982

When Jean Romee, whom we know as Joan of Arc, was burned at the stake in Rouan in 1431 she stood convicted of a number of counts, and one of these which was accepted by the ecclesiastical court before which she was tried had to do with the charge that she had dressed as a man in order to embolden the indolent and cowardly man, Charles VII, who occupied the titular role of King of France. This young girl who had heard voices commanding her to save France and to crown the king had gone through Orléans dressed as a man, and there she had maintained that dress and, when necessary, in order to stimulate and to encourage the knights of France, she had dressed in white armour and gone out and led the troops into battle. Now, at the basis of this charge is a rule that appears in the book of Deuteronomy to the effect that a man shall not dress in the attire of a woman and a woman shall not dress in the attire of a man, for whoever does these things is abhorrent unto the Lord your God.

Now, whatever be our present attitudes towards the difference between a man's world and a woman's world, it's clear that in the Biblical world and in all those societies which have been conditioned by these traditions and attitudes, they were two separate areas of life: two separate costumes, two separate communities, two separate worlds, that of the man and that of the woman, and that every effort was expended to see to it that those who lived in one world remained citizens of that world rather than crossing over. The Talmud puts it this way in explaining this law. "A man shall not dress in the attire of a woman and live in the world of women and a woman shall not dress in the attire of man and live in the world of men." Obviously, every attempt was expended to try to avoid sexual perversion or the pathology which has to do with the confusion of one's sexual identity, and this remains a constant of the Biblical interpretations in Christianity and in Judaism down to modern times. I doubt that the inquisitors in Veronne knew the Talmud, I'm sure they

didn't, but had they done so they would have found there a minority of opinion which would have been very useful to them in their case for at least one of the sages insisted that the concern of the Bible was not so much to keep men and women from simply dressing up in an occasional party for the way the other sex did but, as he put it, that a woman should not go out bearing weapons into war, war was a man's business. A woman's business was in the home with her children, another world entirely.

Now, it makes sense, really, when one looks to the nature of ancient warfare to assume that war was a man's business. Hacking around with a sword requires brute strength and nothing more, and physiologically the male body is stronger and heavier, more able to hack away at someone else endlessly than a woman's body may be. But, in modern warfare, wars conducted with highly computerized equipment, jet planes and missiles and nuclear submarines, warfare is conducted by the mind and by the reflex and not by physical strength. One doesn't have to manhandle a weapon in order to be successful with it. Unless we feel that we are as liberated as we sometimes think we are, I remind you that despite the change in nature of warfare, when, in the last several years the administration has tried to re-introduce registration for the draft, a great furor went up in the land when some who insisted that women were persons and not a separate world, demanded that the registration include our women, our girls as well as our boys, and in point of fact that's the way in which the law is written. We still operate with this assumption that there are two worlds, that they're very different, and, consequently, many who have been raised in this cultural attitude have come to the conclusion, falsely, that there is something innately combative and competitive about the man, and something innately passive, peaceful about the woman. Aristophanes in his *Strata* takes as his basic theme the idea, as you recall, that the Greeks will avoid the endless struggles within their cities and between their cities only when the women have deposed the men because as long as men are in control of the senate there will be fighting and there will be violence. Women who are taught to make peace between their children, to keep peace within the family, they will be the ones who by their very nature will establish peaceful

relationships in the community and between communities. And as I recall the peace movements of the last twenty years, there was a great emphasis within them that finally the women were coming into their own because women's liberation and the peace movement coincided and that as women occupied their proper role in society, society would become more passive and warfare would begin to be displaced by peacemaking as the basic responsibility of governments.

Well, I hate to say it but the people who are the theoreticians of women's liberation are right. Women are persons and they are subject to all of the infirmities of emotion, all of the passions to which men are subject provided that they are within the same context, their lives make the same demands of them.

The Bible, as you may remember, and it's often that we forget, is not simply a white bound book full of moralistic, high-blown, high-sounding, high-meaning phrases. It's also an anthology which contains a great deal of the early history of Israel, the history of the community when it was still in the Bronze Age, when the law of retribution was the basic law of justice between the tribes back in the second millenium B.C.E.. And one of the virtues of this fact is that the Bible does not allow us to maintain these romantic notions about the peace-loving nature, the elemental peace-loving nature of women as opposed to the elementary competitive and combative nature of men.

One of the first historic incidents which occur to the tribes once they had begun the conquest of Palestine of Canaan was that the Canaanite cities banded together under a king by the name of Yabin who was king in Hotsor, and they began to press the new insurgence rather hardly and rather successfully, and the tribes met in council and they didn't know quite what to do. And there arose around the year 1210 or 20 B.C.E., perhaps a little later, we're not sure of the exact date, a lady by the name of Deborah who was given the temporary brevit because of her courage and her iron will as the shofate, the military judge of Israel, and though she isn't the exact counterpart of Joan of Arc who was, after all, nothing more than a young

adolescent who still loved to get out there and to do physical things with the boys, she was the one who rallied the spirits of Israel. She was the one who organized the strategy of the armies of Israel. She was the one who established ^{Garak} as commander-in-chief of the Israeli armies and told him what to do, where to go and how to do it. And it was because of her military skills that she is remembered because it was by virtue of her will and her skill that Israel survived that early counter attack by the Canaanites. And the interesting thing about this story of women and war is that it ends with an act of revenge by a woman which can hardly be called lady-like in that romantic sense in which some people take it.

Sisera was a general who was commander-in-chief of the Canaanite forces, and when Sisera was defeated in battle he fled, and he fled to the camp of a certain Kenite by the name of Haber where he had reason to believe he would be received and kept safe, and a woman by the name of Jaël, who was the wife of this Haber, went out to meet him and she said, come in peace. And Sisera, who had fought for a day in a long day of battle and was exhausted, said, give me something to drink and stand at the door, if you will, while I grab forty winks in order to have enough strength to move on to escape from those who pursue me. And Jaël agreed and she provided him with food and drink and the exhausted warrior fell asleep on his bed. And then this lady-like woman took one of the tent pins, one of the iron pins which held the tent in the ground, and a mallet and she took the mallet and took the pin and she drove it through the temple of the sleeping warrior, killing him obviously. Hardly what we would call an act by one of a sex who are somehow different than the male sex in their competitiveness and combativeness. One can find reasons why she may have done it; she may have sensed that the Israelites might be the ultimate victors and, fearing that she and her husband would be taken in as accessories to the Canaanites and found guilty and punished by the Israelites for their actions, she may have done this, but nevertheless, it's an act of violence. And when Deborah heard of this act she sang a great song of victory to which she added this:

Most blessed of women be Jael,
 Wife of Heber the Kenite,
 Most blessed of women in tents.
 He asked for water, she offered milk;
 In r princely bowl she brought him curds.
 Her left hand reached for the tent pin,
 Her right for the workmen's hammer.
 She struck Sisera, crushed his head,
 Smashed and pierced his temple.
 At her feet he sank, lay outstretched,
 At her feet he sank, lay still;
 Where he sank, there he lay - destroyed.

So may all Your enemies perish, O Lord!
 But may His friends be as the sun rising in might!

All of this is by way of preamble to the lady that I want to introduce you to this morning, a lady by the name of Judith. If she lived she lived about a thousand years after Deborah and Jael, and she lived probably 1600 years before Joan of Arc, that she is their sister in will and in spirit, in her willingness to use the weapons of war. The story of Judith appears in the Bible of the early diaspora, the Septuagint, the Greek translation. It was not accepted into our Scripture and so it's not part of our Bible, but it remained as one of the books of the Apocrypha, those separate books which were maintained by a number of the Christian communities as Scriptural, and so they have survived to our day.

The book of Judith was well-known in the late pre-Christian centuries, fourth, third, second, first centuries B.C.E., and it's worth for a moment for us to remind ourselves or to hear for the first time about this lady whose heroism was worthy of a great novel. Let me tell you about Judith.

The story is set in the years immediately after the return of the Judeans from the Babylonian exile, about the fourth century, maybe the fifth century B.C.E. And the story begins with the fact that Nebuchadnezzar, whose pictured as king of the Assyrians, is troubled because many of the little kingdoms and principalities in the West and the West of its empire are beginning to be restless and are refusing to pay tribute. Now, the very fact that Nebuchadnezzar is in this story who lived at least half a century before the end of the exile and that Nebuchadnezzar of Babylonia is called an Assyrian who were the men, the kingdom, that was destroyed by the

Babylonians 125 years before the return from the exile, suggests what is in fact probably true, that this story is an embellishment of an old folk legend, it's an historical novel at most and perhaps it's entirely fiction, but nevertheless, it was well-known and well-loved. And nevertheless, according to this story, Nebuchadnezzar appoints a man by the name of Hofernies, his greatest general, to be general of an army of 120,000 picked troops who are to march to the West across what is today Syria and Lebanon down into Israel and re-subdue the city-states and the small kingdoms of that area to make sure that they are subservient to the Assyrians and ^{that} they pay their taxes and their tributes on time. Hofernies marches west. He has several quick symbolic victories and the small countries that are ahead of the advancing troops take notice and immediately send their ambassadors to make submission bearing their tribute. The West is entirely re-subdued except for the kingdom of Judea, and in those days the kingdom of Judea consisted of the small area which is in the hill country of Israel in the hills of Judea, and the High Priest in Jerusalem, according to this story, decides to fight against the Assyrians and he sends a letter to all the frontier towns to this effect: We are a hill people. The way to Jerusalem is controlled by a number of valley passes. If we fortify the mouths of these valleys it doesn't matter how many tens of thousands of men the Assyrians have, they have to come through one or two abreast and our troops can easily deal with this narrow file of soldiers.

And among the places to which this letter is sent is a town called Betulia which apparently is at the defile of one of the valleys as it opens up into the Esri-lan, and when the Assyrians camp in front of Betulia the magistrates of the town do as the High Priests in Jerusalem orders them to do. They fortify the mouth of the valley and, being a good general, Hoffernie stops long enough to make reconnaissance against his enemy and he calls and summons to him the leaders of all of the surrounding and neighboring countries and says to them, tell me something of the nature of

the Judeans. And one man by the name of Ahor Amenite says to him, the Judeans are descendants of Abraham who came out of the Caldean area; they settled here a thousand years ago and then they went down to Egypt where they were enslaved and they managed to break out of Egypt and to conquer this country and then God, for their sins, exiled them from the country and then later they were allowed to return and now they have established a series of communities centered on Jerusalem where their temple and capital is. And one thing is unique about this people and that is that they cannot be conquered unless, unless they have sinned against their God, their God who exiled them 200 hundred years ago for their sins might cooperate in their defeat but He protects them unless they sin.

And Hoffernie^{who} is commanding the largest and most powerful army on the face of the earth laughs at this last bit of information and he says to Ahor, you are my prisoner. If you are so confident of what you have said to me, I'll test that confidence. I'm going to turn you over to the Judeans in Betulia, that city up there, and you'll live just as long as it takes us to conquer the city. And so Ahor is taken to the Judean lines and he is passed through these lines and he comes into the city. And then, being a good general, Hoffernie decides the way to conquer Betulia and open up the valley so he can move on Jerusalem is to starve it out. He can't make a frontal attack, but he can send soldiers who will take the springs from which the Betulians draw their water. He can interdict all the roads which bring provisions into Betulia and it won't be long before the Judeans will have to surrender the city. And this he does.

And then the scene in that little novel switches to the Judean town and we see the magistrates in the town being besieged by the townspeople, the siege is now about three weeks old. There is very little water. The provisions have begun to run down and the people are saying to their magistrates, surrender the city, God has forsaken us, there is no one to save us. Unless we want to see our women and our children starve before our eyes let us surrender, it is better to

be slaves than to die of starvation as we are certain to do. And the magistrates responded by temporizing. They say in effect, yes, it seems as if God has abandoned us but God may yet save us. We swear by an oath that if within five days salvation saving has not come we will surrender the city to the Assyrians. And now, finally, we meet Judith. Judith is a widow who lives on a country estate just outside of Betulia. She's a very beautiful woman, somehow all heroines of antiquity are beautiful, and she's very pious. She's known for her wisdom. She's known for the fact that in a country, in a community which is not noted for its religious scrupulosity she pays the tithes. She made regular pilgrimage to Jerusalem. She has maintained herself in widowhood in the proper way and she summons the magistrates of Betulia to her and she says to them in effect, you have done that which is wrong. God has His own reasons. God cannot be put to the test by us. If God has decided that we must be defeated it is for our sins. Or perhaps God is simply scourging us in order to try us and to train us, but God must put us to the test, we cannot put Him to the test, we must have faith. And the magistrates protested that the people had out of their need complained and they had importuned them to change their position there and in fact would be a great carnage unless they did. In any case, they said we have sworn an oath and what has been sworn cannot be gone back on.

So Judith decides to take matters into her own hands and she orders her maid to take out the trunks into which three years before she had put all of her lovely clothing when her husband had died, to take with her the most beautiful and lavish of all her clothes. She orders her maid to dress her in these garments and to make up her face and to put on the finest perfumes, to prepare some luggage which they will take with them when they leave the city, including all those beautiful things that she has, and to prepare a large bag into which they will put sufficient kosher food in order to provide for themselves on the journey because as a good Jewish lady she wants to be sure that she does not eat anything which she ought not to eat. And she leaves after a great prayer to God to strengthen her will, she

the grounds are not invited, only his immediate household servants, really, are.

leaves the city and she appears before the Assyrian camp. And when the guards come out to meet her they are dazzled by her beauty and she says to them, I wish to see your commander, and knowing that the commander had an eye for a pretty lady they take her to Hoffernies who is dazzled by this Judean lady's beauty and she says to Hoffernies as follows:

I have left Betulia because I disagree with the policies of the magistrate. I know that we ought not to be struggling against the power of the emperor but Ahor who has come to us was right. We Judeans cannot be defeated unless we have sinned against God, but do not despair, my general, the Jews will soon sin against their God because provisions are running low and soon they will violate the law that food and drink which has been dedicated to the sanctuary cannot be tasted by those who are not priests. Out of desperation they will break open the consecrated food, the consecrated vessels of wine and drink from them, and when that happens you will easily conquer the city. And I will be able to tell you when that happens because I will go out each night into the valley and I will pray there to God and God will reveal to me what He plans to do.

Well, Hoffernies is delighted to have a beautiful diversion during this campaign and he invites Judith that night to a fine and lovely feast he has prepared in his tents and he has all of his generals there in all of their finery and a lovely time was had by all till ten o'clock or so when Judith announced that it's time for her to go out into the valley and to pray to God. She goes out with her maid and she prays. She takes with her this bag which contains the properly prepared food that should not be touched by those who are impure and she returns to her tent.

Well, Hoffernies the second night determines to have his way with Judith and the second night he invites her again to a feast and this time he sees that the generals are not invited, only his immediate household servants, mostly eunuchs,

and in anticipation of the joys which would soon be his, he has a great deal to drink, and after the feast is over the eunuchs and servants quickly disappear from the tent, leaving only Hoffernies and Judith and her maid. Hoffernies is on his way to being drunk and he lies down on his bed in anticipation of the night that lies ahead and Judith, taking advantage of the moment, reaches over and takes the general's sword and with two well-placed cuts chops off his head. And then she takes the head and she puts it in this bag which is prepared for the kosher food which she has to take out with her into the valley and she calls to the guards because it's now the regular time for her to go out to pray, it's time for me to go out to pray and I'll soon return. And the two of them go out into the valley and the tent is closed behind them and now in the valley, instead of stopping and praying, she simply continues on to Betulia, is admitted into the city, and she tells the magistrates of the city what she has done. Now, these worthy, but confused, gentlemen appreciate the valor of Judith but they wonder what's to be done. There are still 120,000 men camped down in the valley below and probably less than a thousand warriors in all of Betulia, so Judith has to take matters into her own hand as Deborah had done once before, and she says simply, take the head of Hoffernies and hang it from the gate of the city and at dawn marshal our men and place them outside the city as if there is to be an attack on the Assyrian camp. and the Assyrian sentries will notice what we are doing and they will report it to their lieutenants, the lieutenants to their captains, the captains to their generals, the generals to their commander, and when they come and try and awaken Hoffernies there will be great consternation and when we make as if to attack at the very moment when their commander is missing, there is likely to be confusion, there is certain to be confusion, and we will win the day. And so it happens. The Assyrians flee. The Betulians and Judeans are victorious. Great plunder is taken, shared by the troops. They give to Judith the plunder from Hoffernies' tent which is wealth, indeed, and she, being the pious lady that she is, takes all of that plunder to Jerusalem on a pilgrimage and dedicates it to God in the sanctuary. And then she

returns to Betulia, frees the hand maiden who has been with her throughout her adventure, returns to her estate where she remains a widow despite many offers of marriage by men who are attracted to her beauty, her wealth, and her fame and she lives on to be 105, a great matriarch in Israel, full of peace and full of honor.

Now, what are we to make of this story besides the fact that Judith was a person, capable of doing what any man might be capable of doing?

You remember I mentioned last week when we talked of Tobit that the basic theme of Second Temple times was the idea that there was a covenant between God and Israel, that if Israel abided by the law, by the Torah, by God's Instructions, by what was required of them God would protect them and reward them. If they sinned they would be punished, and what was true of the community was true of the individual. And, of course, when anyone looked around himself or herself at life, experience did not bear out the fact that life is like a classroom where if you hand in a neat paper you are rewarded, and if your paper is delayed and not appropriate, not proper, you receive an F. And so the great issue was what is the purpose for the confusion for all those things which happen in life which do not conform to our faith? The book of Job raises these questions. The book of Judith tries to provide the conventional religious answer, and that is that often we are tested. Often the evil things happen to us in order to test our metal or, as Judith suggests, in order to scourge us, in order to improve us through suffering. There's a concept in the Jewish tradition called the afflictions with which God afflicts us because of His love for us, that sometimes as we grow up we grow precisely because tragedy comes upon us. Sometimes it's only when we have been hurt that we become human, that we become sensitive to the needs of others. Now, this is an explanation, a partial explanation to be sure, but one which this book tries to suggest in the speech that Judith gives the magistrates when they have essentially put God to the test, yet five days and God will or will not save us and then we will do what we have to do, that Israel must have faith in God regardless.

There's a second theme which I think is implicit in the book of Judith, and that is in many ways it exists as a counterpart to the book of Esther. Judith and Esther are the two great post-exilic heroines of late Biblical times, but they're very different. The better known, Esther, the better known to us, is a woman of courage, but in terms of the conventional religious values of the day she is a woman who raises a number of questions. She joins the harem of the non-Jewish king. She is willing to engage in a beauty contest in order to win that dubious honor. Once she has entered the king's palace and his service, she eats whatever is placed before her. There's no concern about the purity, the religious purity of the foods that she eats. For some years in the palace she dissembles. Hashueras is unaware that she is a Judean until she reveals this fact to him. Not once in the story of Esther does Esther pray to God for guidance or for deliverance. What Esther and Mordecai achieve they achieve on their own, through their own planning, through their own devices.

Compare Judith. Judith throughout is a pious woman. Judith entices the non-Jewish general, but she does not have relations with him. Judith takes with her that famous large bag of kosher food which satisfies the rules of ritual and purity. The very word, Judith, which means jehudit, the jewess, suggests that she is in every way the model of what the behavior of a Jewish woman should be. Instead of being interested in the jewelry, the finery, that obviously intrigues Esther, she delights to dress up as the queen. This woman has put all of her finery away. She takes it out only in order to save the community. So in many ways Judith is the antithesis of Esther and a way for Jewish parents to tell these stories to their children to give a different kind of model to children who might be enticed otherwise to follow the way of Esther.

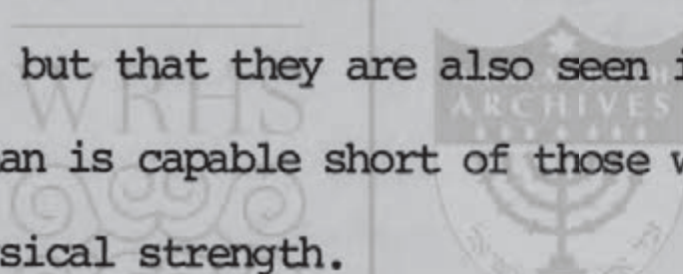
And it's interesting that in Palestine where Jewish life was, to a large degree, lived in and among its own, the book of Judith was not deemed to be necessary whereas in the diaspora where Jews lived as a small minority among larger ma-

jorities, the book of Judith was consecrated, made much of, because of the nature of the model of the heroine that it presented.

We find when all is said and done that the answer is simple. Judith is a good story. It's a rousing tale of heroism, and it's a tale which promises a troubled people that if they have faith and if they will act on faith they will be saved. Judith is a widow. The widow is a symbol in Biblical times the most unprotected of human beings. Again and again the Bible says that if you want to show charity, if you want truly to show compassion, then take care of the stranger, the widow and the orphan. These are the three categories of people who are not truly protected by society or by the law, and so whatever act of generosity you show towards them is an act of supererogation. It's an act beyond that which is demanded. So the heroine of this story is a widow, and it is through the least protected, the least powerful member of the society that salvation comes. If Israel has faith then truly Israel will be saved. Most scholars suggest that the book of Judith was written probably during the time of the Maccabees, that terrible time when the very survival of the Jewish people was at stake, when the Syrian Greeks where in the second century B.C.E. demanded that Jews bow the knee to pagan gods and give up their faith in the one God, when they proscribed the teaching of God's Instruction, when Jewish life was besieged on all sides and there was a need to encourage the community, to have faith, that the dark days may be over, that weeping may tarry for the night but with the morning there is joy. Judith satisfied that need and provided Israel with the great model of a heroine.

You remember the book of Tobit, one of the nice little notes with which I close, with the idea that Tobias was accompanied on his journey by a dog and that this was the first instance in literature of a dog being treated as a pet and I spoke a little about the concern in the Jewish tradition for the animals as well as for human beings. One of the nice little notes of Judith, and I close with this, is that when she returns from her triumph her first act is to free the hand maid

who has been with her. Slaves in ancient times were non-persons. They were animals, human animals who served the free human beings. The Biblical tradition from beginning to end tries to mitigate, if not avoid, the whole idea of slavery, but slavery was endemic to that early society. Free labor was impossible, really, before currency and before the market appeared in a modern form. But in Judith you get an act of manumission, that is, an act of the freeing of the slave as a central gift from the heroine to her slave, an act which was set up as a reminder to the Jew, to all Jews, that slavery was not a condition which the tradition applauded and that whenever possible the slave should be set free. You can find the book of Judith in the Apocrypha. You can find the Apocrypha in most Roman Catholic and some Protestant Bibles and you can find it in our library and if you're intrigued I would hope that you would go and enjoy the story of Judith and remind yourselves that women are, indeed, praised in our tradition, but that they are also seen in our tradition as capable of every act of which a man is capable short of those which require the most brute and simple animal of physical strength.



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²³ "Curse Meroz!" said the angel of the LORD.
 "Bitterly curse its inhabitants,
 Because they came not to the aid of the LORD,
 To the aid of the LORD among" the warriors."

²⁴ Most blessed of women be Jael,
 Wife of Heber the Kenite,
 Most blessed of women in tents.

²⁵ He asked for water, she offered milk;
 In a princely bowl she brought him curds.

²⁶ Her [left] hand reached for the tent pin,
 Her right for the workmen's hammer.
 She struck Sisera, crushed his head,
 Smashed and pierced his temple.

²⁷ At her feet he sank, lay outstretched,
 At her feet he sank, lay still;
 Where he sank, there he lay—destroyed.

²⁸ Through the window peered Sisera's mother,
 Behind the lattice she whined:^a

"Why is his chariot so long in coming?
 Why so late the clatter of his wheels?"

²⁹ The wisest of her ladies give answer;
 She, too, replies to herself:

³⁰ "They must be dividing the spoil they have found:
 A damsel or two for each man,
 Spoil of dyed cloths for Sisera,
 Spoil of embroidered cloths,
 A couple of embroidered cloths
 Round every neck as spoil."

³¹ So may all Your enemies perish, O LORD!
 But may His friends be as the sun rising in might!

And the land was tranquil forty years.

^a Or "against."

^b Or "gazed"; meaning of Heb. uncertain.


6 Then the Israelites did what the LORD delivered them into seven years. ² The hand of the LORD was against Midian, and because of Midian, the Israelites had done their refuge in the caves and strongholds. ³ The Israelites had done their refuge in the caves and strongholds, and the Midianites would come up against them, destroy^b the produce of the land, and leave no means of sustenance for the Israelites. ⁴ For they would come against the tents, swarming as thick as locusts, and they would be as numerous as the grass of the field. ⁵ Israel was reduced to utter ruin. ⁶ The Israelites cried out to the LORD, "We are in distress, for we have been oppressed by the Midianites." ⁷ When the Israelites cried out to the LORD, the LORD sent a prophet to them. ⁸ Thus said the LORD, the God of Israel: "I brought you up from Egypt and freed you from the hands of the Egyptians and from the hands of the Amorites in whose land you were oppressed."

⁹ An angel of the LORD came to him at Ophrah, which belonged to Joash the Gileadite. He was then beating out wheat in the field. ¹⁰ The angel of the LORD said to him, "The LORD is with you, O Gideon." ¹¹ Gideon said to him, "Please, my lord, if I have found favor in your eyes, show me a sign, for I am uncertain." ¹² The angel of the LORD said to him, "Take the sword and slay the altar of Baal and the image of the Asherah. Then you will know that I am with you." ¹³ Gideon did as the angel of the LORD said. ¹⁴ The LORD was with Gideon, and he defeated the Midianites. ¹⁵ Gideon and his brothers slew the Midianites. ¹⁶ The LORD was with Gideon, and he defeated the Midianites. ¹⁷ Gideon and his brothers slew the Midianites. ¹⁸ The LORD was with Gideon, and he defeated the Midianites. ¹⁹ Gideon and his brothers slew the Midianites. ²⁰ The LORD was with Gideon, and he defeated the Midianites. ²¹ Gideon and his brothers slew the Midianites. ²² The LORD was with Gideon, and he defeated the Midianites. ²³ Gideon and his brothers slew the Midianites. ²⁴ The LORD was with Gideon, and he defeated the Midianites. ²⁵ Gideon and his brothers slew the Midianites. ²⁶ The LORD was with Gideon, and he defeated the Midianites. ²⁷ Gideon and his brothers slew the Midianites. ²⁸ The LORD was with Gideon, and he defeated the Midianites. ²⁹ Gideon and his brothers slew the Midianites. ³⁰ The LORD was with Gideon, and he defeated the Midianites. ³¹ Gideon and his brothers slew the Midianites. ³² The LORD was with Gideon, and he defeated the Midianites. ³³ Gideon and his brothers slew the Midianites. ³⁴ The LORD was with Gideon, and he defeated the Midianites. ³⁵ Gideon and his brothers slew the Midianites. ³⁶ The LORD was with Gideon, and he defeated the Midianites. ³⁷ Gideon and his brothers slew the Midianites. ³⁸ The LORD was with Gideon, and he defeated the Midianites. ³⁹ Gideon and his brothers slew the Midianites. ⁴⁰ The LORD was with Gideon, and he defeated the Midianites. ⁴¹ Gideon and his brothers slew the Midianites. ⁴² The LORD was with Gideon, and he defeated the Midianites. ⁴³ Gideon and his brothers slew the Midianites. ⁴⁴ The LORD was with Gideon, and he defeated the Midianites. ⁴⁵ Gideon and his brothers slew the Midianites. ⁴⁶ The LORD was with Gideon, and he defeated the Midianites. ⁴⁷ Gideon and his brothers slew the Midianites. ⁴⁸ The LORD was with Gideon, and he defeated the Midianites. ⁴⁹ Gideon and his brothers slew the Midianites. ⁵⁰ The LORD was with Gideon, and he defeated the Midianites. ⁵¹ Gideon and his brothers slew the Midianites. ⁵² The LORD was with Gideon, and he defeated the Midianites. ⁵³ Gideon and his brothers slew the Midianites. ⁵⁴ The LORD was with Gideon, and he defeated the Midianites. ⁵⁵ Gideon and his brothers slew the Midianites. ⁵⁶ The LORD was with Gideon, and he defeated the Midianites. ⁵⁷ Gideon and his brothers slew the Midianites. ⁵⁸ The LORD was with Gideon, and he defeated the Midianites. ⁵⁹ Gideon and his brothers slew the Midianites. ⁶⁰ The LORD was with Gideon, and he defeated the Midianites. ⁶¹ Gideon and his brothers slew the Midianites. ⁶² The LORD was with Gideon, and he defeated the Midianites. ⁶³ Gideon and his brothers slew the Midianites. ⁶⁴ The LORD was with Gideon, and he defeated the Midianites. ⁶⁵ Gideon and his brothers slew the Midianites. ⁶⁶ The LORD was with Gideon, and he defeated the Midianites. ⁶⁷ Gideon and his brothers slew the Midianites. ⁶⁸ The LORD was with Gideon, and he defeated the Midianites. ⁶⁹ Gideon and his brothers slew the Midianites. ⁷⁰ The LORD was with Gideon, and he defeated the Midianites. ⁷¹ Gideon and his brothers slew the Midianites. ⁷² The LORD was with Gideon, and he defeated the Midianites. ⁷³ Gideon and his brothers slew the Midianites. ⁷⁴ The LORD was with Gideon, and he defeated the Midianites. ⁷⁵ Gideon and his brothers slew the Midianites. ⁷⁶ The LORD was with Gideon, and he defeated the Midianites. ⁷⁷ Gideon and his brothers slew the Midianites. ⁷⁸ The LORD was with Gideon, and he defeated the Midianites. ⁷⁹ Gideon and his brothers slew the Midianites. ⁸⁰ The LORD was with Gideon, and he defeated the Midianites. ⁸¹ Gideon and his brothers slew the Midianites. ⁸² The LORD was with Gideon, and he defeated the Midianites. ⁸³ Gideon and his brothers slew the Midianites. ⁸⁴ The LORD was with Gideon, and he defeated the Midianites. ⁸⁵ Gideon and his brothers slew the Midianites. ⁸⁶ The LORD was with Gideon, and he defeated the Midianites. ⁸⁷ Gideon and his brothers slew the Midianites. ⁸⁸ The LORD was with Gideon, and he defeated the Midianites. ⁸⁹ Gideon and his brothers slew the Midianites. ⁹⁰ The LORD was with Gideon, and he defeated the Midianites. ⁹¹ Gideon and his brothers slew the Midianites. ⁹² The LORD was with Gideon, and he defeated the Midianites. ⁹³ Gideon and his brothers slew the Midianites. ⁹⁴ The LORD was with Gideon, and he defeated the Midianites. ⁹⁵ Gideon and his brothers slew the Midianites. ⁹⁶ The LORD was with Gideon, and he defeated the Midianites. ⁹⁷ Gideon and his brothers slew the Midianites. ⁹⁸ The LORD was with Gideon, and he defeated the Midianites. ⁹⁹ Gideon and his brothers slew the Midianites. ¹⁰⁰ The LORD was with Gideon, and he defeated the Midianites.

^a Meaning of Heb. uncertain.
^b I.e. by grazing their livestock.

43 moral balance - but such stories do exist
 last balanced man - at least - but few others
 about the supposed moral superiority of man to
 man - The hypothesis of the man's place; last
 of physiology and instinctual reason - not so much
instinctual instinctual instinctual instinctual
 as not - For little in man - as in do
person - hypothesis and blame of the same
instinctual instinctual - The hypothesis of the same

NOT going against NATURE
 of science, it could
 be Defense Force

under such a person

 under such a person

all the - 6 men of integrity to give to us
sworn with the house under appears in the page
 of the house under appears in the page
 appears in the house under appears in the page
 the refined art - last of the ful art - last of the ful art
Judaic language of man - under to
picture - a picture man under to
in the man of the man - under to
to the man under to

from the Bridge. and - - - - - 5th ~~max~~ max x 10
 cost - cost the ~~material~~ of it and all material
 up - and what are there in country a mountain
^{shut}
mountain ~~drawn~~ ~~probably~~ a ~~some~~ ~~mountain~~ ~~drawn~~ ~~level~~
 you can see here -

[illegible]

[57-100 - 1949]

Between - one of them was a little -
Four more to make a full set, 14 in all.

for numerous minutes about the area - for about 1/2
minutes - One of the - a certain Action, an
AMMUNITION - Load H. Sunday of Education - The British
embassy - to E. S. - to the point - and the
S. S. - and also that a large field in legal to
and no one can deny that -

H. much action - in fact ^{only} ~~right~~ - How many
Thompson does that have all the disposal - and as
presented for Rebelle's material - he said he
off to the judges - saying that he would give
any one who is the judge in protection - that
he would be in as the day of the Congress meeting.

A more general H. should not to attempt
a full attack - but to capture the material
pumps both in water and to
intended all the road through which the road
might be repaired - He'd - since then
went -

to capture the road & intended the road -
& after for material the road before to be
now the road of Rebelle's road material
- the road before the road material -
and Rebelle's road the road material -
You should have seen for force - There

is no one to help us - God has given us
over into their hands - better to be slaves
than to die -

The request is to help us - we are all
suffering - But let's give God 5 more
days to save us - IF NOT - we know -
we will do as you demand -

The same is promised of the just and the good
before it is given to you of God - some
justified themselves against their own
lives even - The more perfect - but a woman
of vision on will be to be saved -

just as we are the people to be
saved - we are not to be saved
because - Beautiful - Circle - Peace -
Let us say our prayer of a soul - just
like a regular to Thank.

What you have ordered is not right -
who are you to put out to a TRAY
TEST - you can not know what God
has in mind - if he does not save

happy anniversary - to David Ben-Gurion
return - along us to not forget H.
has been - & for all the plans & success of
all the secret jobs which

judges who in secret should see that a lot of
mills are still described H. - She will be
happy when he will - but that's hard to be
hopes of office - to be which in secret to
find - someone in need - a lot of good
that she is just and with the money to be
repulse power.

The night she spent in the to be
house - she will be happy for the future - to be
with - & the money that is so much to
be at the moment - but in the future
moment - To forget the one - all the other
will be - as much for the future -

Many of the best of the for the future
mills of the future - for all of the
which is a lot of

The answer which will be brought
to the future - brought

to H. - leg will be in hand - a part is
will come -

to all happened - longer fast - John man -
Killed man - H's part was to be done with the
man to be done with the man - the
for release to be done - 2 ways up
ought in man - the man with 105 -
house in man

it's a man day - that in it is
deep man to be done with the man - the
to be done - the man is
is - after -



On an and day - the man is
the man - the man is
the man - "the man is the
man - the man is the man -
the man is the man - the man is
the man is the man - the man is

the man is the man - the man is
the man is the man - the man is
the man is the man - the man is

042 - she did not know where I was
and couldn't see her - we can
not tell her - Tell Agnes and
Katie about her should be - before
she goes away and the kind of
she needs - January
1910

2 Sept - Tell a letter about you
and about the letter - a
letter about the letter -
Please say to you for last night
how many letters you needed

She asked a new - for her -
She also saw her father in the picture
She had her picture for her
She never goes to bed for night and
dinner

Thyself is a good mother and should
be with her

By letter - letter - also letter of
letter, letter & letter; but

Grand a. Wilson - p. 100 -

(my father - Julius -

father - p. 100 -

my mother

my father

my father

my father

my father - p. 100 -

my father - p. 100 -

my father - p. 100 -

