



## **Be My Galentine? Female Friendship in the Hebrew Bible**

***Dr. Yael Landman***

Dr. Yael Landman is assistant professor of Bible. Her most recent book, *Legal Writing, Legal Practice: The Biblical Bailment Law and Divine Justice* (Brown Judaic Studies, 2022), examines the biblical laws of bailment (i.e., temporary safekeeping) in Exodus 22 as a lens through which to explore the relationship of law in the biblical law collections and law-in-practice in ancient Israel. This book exposes a vision of divine justice at the heart of pentateuchal law and further traces continuities between ancient Near Eastern and early Jewish law.

At JTS, Dr. Landman teaches courses about the Bible, its history of interpretation (including Jewish exegesis and modern critical methods) and receptions, and its ancient Near Eastern contexts. Prior to arriving at JTS, she taught at the University of Pennsylvania, Yeshiva University, and the Drisha Institute, and also served as acquisitions editor for Gorgias Press.

## I. Ruth and Naomi: The Book of Ruth

### Ruth 1-4

(1) In the days when the chieftains *i.e.*, the leaders who arose in the period before the monarchy; others “judges.” ruled, there was a famine in the land; and a man of Bethlehem in Judah, with his wife and two sons, went to reside in the country of Moab. (2) The man’s name was Elimelech, his wife’s name was Naomi, and his two sons were named Mahlon and Chilion—Ephrathites of Bethlehem in Judah. They came to the country of Moab and remained there. (3) Elimelech, Naomi’s husband, died; and she was left with her two sons. (4) They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. (5) Then those two—Mahlon and Chilion—also died; so the woman was left without her two sons and without her husband. (6) She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that the LORD had taken note of His people and given them food. (7) Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah. (8) But Naomi said to her two daughters-in-law, “Turn back, each of you to her mother’s house. May the LORD deal kindly with you, as you have dealt with the dead and with me! (9) May the LORD grant that each of you find security in the house of a husband!” And she kissed them farewell. They broke into weeping (10) and said to her, “No, we will return with you to your people.” (11) But Naomi replied, “Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you? (12) Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, (13) should you wait for them to grow up? Should you on their account

### רות א'-ד'

(א) וַיְהִי בִימֵי שָׁפֶט הַשְּׁפֹטִים וַיְהִי רָעֵב בְּאֶרֶץ וּלְדָ אִישׁ מִבֵּית לַחֵם יְהוּדָה לָגוּר בְּשֵׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: (ב) וְשֵׁם הָאִישׁ אֱלִמֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לַחֵם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיְהִי־וָשֶׁם: (ג) וַיָּמָת אֱלִמֶלֶךְ אִישׁ נָעֳמִי וַתִּשָּׂאָר הִיא וּשְׁנֵי בָנֶיהָ: (ד) וַיִּשָּׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת שָׁם הָאֶחָת עֹרְפָה וְשֵׁם הַשֵּׁנִית רוּת וַיָּשְׁבוּ שָׁם כְּעֶשְׂרֵת שָׁנִים: (ה) וַיָּמָתוּ גַם־שְׁנֵיהֶם מַחְלֹן וְכִלְיוֹן וַתִּשָּׂאָר הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ: (ו) וַתָּקָם הִיא וְכִלְתִּיהָ וַתָּשָׁב מִשְׂדֵי מוֹאָב כִּי שָׁמְעָה בַשָּׂדֶה מוֹאָב כִּי־פָקַד ה' אֶת־עַמּוֹ לָתֵת לָהֶם לֶחֶם: (ז) וַתֵּצֵא מִן־הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כִלְוֹתֶיהָ עִמָּה וַתֵּלְכֶנָּה בְּדָרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה: (ח) וַתֹּאמֶר נָעֳמִי לְשְׁתֵּי כִלְתֵּיהָ לִכְנֹה שְׁבֹנָה אִשָּׁה לְבַיִת אִמָּה (יעשה) [יעש] ה' עִמָּכֶם חֹסֵד כְּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי: (ט) יָתֵן ה' לָכֶם וּמְצֹאֵן מְנוּחָה אִשָּׁה בַּיִת אִישָׁה וַתִּשְׁק לָהֶן וַתִּשְׂאֲנָה קוֹלָן וַתִּבְכְּינָה: (י) וַתֹּאמְרֶנָּה־לָּהּ כִּי־אֲתָדָּב נָשׁוּב לְעַמֶּךָ: (יא) וַתֹּאמֶר נָעֳמִי שְׁבֹנָה בְּנָתִי לָמָּה תֵלְכֶנָּה עִמִּי הָעוֹד־לִי בָנִים כְּמִעַי וְהִיוּ לָכֶם לְאִנָּשִׁים: (יב) שְׁבֹנָה בְּנָתִי לִכֹּן כִּי זָקַנְתִּי מֵהַיּוֹת לְאִישׁ כִּי אִמְרַתִּי יִשְׁלִי תִקְוָה גַם הִיִּיתִי הַלְוִלָּה לְאִישׁ וְגַם יְלָדְתִי בָנִים: (יג) הֲלֵהֶן תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלֵהֶן תַּעֲגֹנָה לְבַלְתִּי הַיּוֹת לְאִישׁ אֶל בְּנָתִי כִי־מָרְלִי מֵאֵל מִכֶּם כִּי־יִצְאָהּ בִּי יְדֵהָ: (יד) וַתִּשְׁנָה קוֹלָן וַתִּבְכְּינָה עוֹד וַתִּשְׁק עֹרְפָה לְחֻמוֹתֶיהָ וְרוּת דָּבְקָה בָּהּ: (טו) וַתֹּאמֶר הִנֵּה שָׁבָה יְבַמְתָּד אֶל־עַמָּה וְאֶל־אֱלֹקֶיהָ שׁוֹבִי אַחֲרַי יְבַמְתָּד:

debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the LORD has struck out against me.” (14) They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. (15) So she said, “See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law.” (16) But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. (17) Where you die, I will die, and there I will be buried. *bA formula of imprecation.* Thus and more may the LORD do to me-b if anything but death parts me from you.” (18) When [Naomi] saw how determined she was to go with her, she ceased to argue with her; (19) and the two went on until they reached Bethlehem. When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?” (20) “Do not call me Naomi,” *cI.e., “Pleasantness.”* she replied. “Call me Mara, *dI.e., “Bitterness.”* for Shaddai *Usually rendered “the Almighty.”* has made my lot very bitter. (21) I went away full, and the LORD has brought me back empty. How can you call me Naomi, when the LORD has *fOthers “testified against.”* dealt harshly with-*f* me, when Shaddai has brought misfortune upon me!” (22) Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest. (1) Now Naomi had a kinsman on her husband’s side, a man of substance, of the family of Elimelech, whose name was Boaz. (2) Ruth the Moabite said to Naomi, “I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness.” “Yes, daughter, go,” she replied; (3) and off she went. She came and gleaned in a field,

(טז) וְתֹאמַר רוּת אֶל-תַּפְגְּעֵי-בִי לְעֻבְדָּךְ לְשׁוּב מֵאַחֲרַיִךְ כִּי אֶל-אֲשֶׁר תִּלְכִי אֵלָי וּבְאֲשֶׁר תִּלְיְנִי אֶלַיִן עִמָּךְ עַמִּי וְאֶל-קִנְיֶךָ אֶלְקִי: (יז) בְּאֲשֶׁר תִּמְוֹתַי אֲמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה ה' לִי וְכֹה יוֹסִיף כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ: (יח) וְתֹרָא כִּי-מִתְאַמְּצֶת הִיא לְלַכֵּת אִתָּה וּתְחַדְּלַל לְדַבֵּר אֵלַיָּה: (יט) וּתִלְכְּנָה שְׁתֵּיהֶם עַד-בּוֹאֲנָה בֵּית לָחֶם וַיְהִי כְּבּוֹאֲנָהּ בֵּית לָחֶם וּתְהִם כָּל-הָעִיר עָלֶיהֶן וּתְאַמְרָנָה הַזֹּאת נְעָמִי: (כ) וְתֹאמַר אֵלַיִן אֶל-תִּקְרְאֵנָה לִי נְעָמִי קְרָאן לִי מָרָא כִּי-הֵמָּר שָׂדֵי לִי מָאֵד: (כא) אֲנִי מְלֹאָה הַלְכֹתִי וְרִיקָם הִישִׁיבֵנִי ה' לָמָּה תִקְרְאֵנָה לִי נְעָמִי וְה' עָנָה בִּי וְשָׂדֵי הָרַע לִי: (כב) וּתִשָּׁב נְעָמִי וְרוּת הַמּוֹאֲבִיָּה כָלְתָהּ עִמָּהּ הַשָּׁבָה מִשָּׂדֵי מוֹאָב וְהָמָּה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קַצִּיר שְׁעָרִים: (א) וּלְנְעָמִי (מִידַע) [מוֹדַע] לְאִשָּׁה אִישׁ גְּבוּר חָיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בְּעוֹ: (ב) וְתֹאמַר רוּת הַמּוֹאֲבִיָּה אֶל-נְעָמִי אֶלְכֶּה-נָּא הַשָּׂדֶה וְאֶלְקֹטָה בְּשִׁבְלִים אַחַר אֲשֶׁר אֲמַצְאֶחֶן בְּעֵינָיו וְתֹאמַר לָהּ לְכִי בְתִי: (ג) וּתְלַךְ וּתְבוֹא וּתְלַקֵּט בַּשָּׂדֶה אַחֲרַי הַקְּצָרִים וַיִּקֶּר מִקְרָהּ חֲלֶקֶת הַשָּׂדֶה לְבַעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ: (ד) וְהִנֵּה-בְּעוֹז בְּאֵ מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים ה' עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ ה': (ה) וַיֹּאמֶר בְּעוֹ לְנַעֲרוֹ הַנֹּצֵב עַל-הַקּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת: (ו) וַיַּעַן הַנַּעַר הַנֹּצֵב עַל-הַקּוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאֲבִיָּה הִיא הַשָּׁבָה עִם-נְעָמִי מִשָּׂדֵי מוֹאָב: (ז) וְתֹאמַר אֶלְקֹטָה-נָּא וְאֲסַפְתִּי בְּעַמְרִים אַחֲרַי הַקּוֹצְרִים וּתְבוֹא וּתַעֲמוּד מֵאֹז הַבִּקְרָה וְעַד-עֲתָה זֶה שְׁבֹתָהּ הַבַּיִת מְעֻט: (ח) וַיֹּאמֶר בְּעוֹ אֶל-רוּת הַלֹּוא שְׁמַעְתְּ בְתִי

behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelech's family. (4) Presently Boaz arrived from Bethlehem. He greeted the reapers, "The LORD be with you!" And they responded, "The LORD bless you!" (5) Boaz said to the servant who was in charge of the reapers, "Whose girl is that?" (6) The servant in charge of the reapers replied, "She is a Moabite girl who came back with Naomi from the country of Moab. (7) She said, 'Please let me glean and gather among the sheaves behind the reapers.' She has been on her feet ever since she came this morning. *aMeaning of Heb. uncertain.* She has rested but little in the hut."-a (8) Boaz said to Ruth, *bLit.* "Have you not heard, daughter?" "Listen to me, daughter.-b Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls. (9) Keep your eyes on the field they are reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn." (10) She prostrated herself with her face to the ground, and said to him, "Why are you so kind as to single me out, when I am a foreigner?" (11) Boaz said in reply, "I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. (12) May the LORD reward your deeds. May you have a full recompense from the LORD, the God of Israel, under whose wings you have sought refuge!" (13) She answered, "You are most kind, my lord, to comfort me and to speak gently to your maidservant— though I am not so much as one of your maidservants." (14) At mealtime, Boaz said to her, "Come over here and partake of the meal, and dip your morsel in the vinegar." So she sat down beside the reapers. He handed her roasted grain, and she ate her fill

אֶל־תִּלְכִי לְלֶקֶט בְּשָׂדֵה אַחֵר וְגַם לֹא  
 תַעֲבֹרִי מִזֶּה וְכֹה תִדְבְּקִין עִם־נַעֲרֹתַי: (ט)  
 עֵינֶיךָ בְּשָׂדֵה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן  
 הָלוֹא צִוִּיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נִגְעֶךָ  
 וְצִמַּת וְהִלַּכְתְּ אֶל־הַכֵּלִים וְשִׁתִּית מֵאֲשֶׁר  
 יִשְׁאֲבוּן הַנְּעָרִים: (י) וְתִפֹּל עַל־פְּנֵיהָ  
 וְתִשְׁתַּחֲוֶה אַרְצָה וְתֹאמַר אֵלָיו מִדּוּעַ  
 מְצֵאתִי חַן בְּעֵינֶיךָ לְהַכִּירָנִי וְאַנְכִי נִכְרָה:  
 (יא) וַיַּעַן וַיֹּאמֶר לָהּ הֲגַד הֲגַד לִי כָּל  
 אֲשֶׁר־עָשִׂית אֶת־חַמּוֹתֶיךָ אַחֲרֵי מוֹת אִישֶׁךָ  
 וְתַעֲזֹבִי אֶבְיָךָ וְאִמֶּךָ וְאַרְצְךָ מוֹלְדָתְךָ וְתִלְכִי  
 אֶל־עַם אֲשֶׁר לֹא־יִדְעֶתָ תְּמוֹל שְׁלֹשׁוֹם:  
 (יב) יְשֻׁלָּם ה' פְּעֻלָּךְ וְתִהְיֶי מִשְׁכַּרְתְּךָ  
 שְׁלֹמָה מֵעַם ה' אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת  
 לְחַסּוֹת תַּחַת־כַּנְּפֵיו: (יג) וְתֹאמַר אִמְצֵא־חַן  
 בְּעֵינֶיךָ אֲדוֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב  
 שְׂפָחַתְךָ וְאַנְכִי לֹא אֶהְיֶה כְּאֶחָת שְׂפָחַתֶּיךָ:  
 (יד) וַיֹּאמֶר לָהּ בְּעֵז לַעֲת הָאֶכֶל גְּשִׁי הַלֵּם  
 וְאֶכְלֶת מוֹהֲלָחִים וְטַבַּלְתָּ פִתֶיךָ בַּחֲמִץ  
 וְתִשָּׁב מִצֵּד הַקִּצְרִים וַיִּצְבֹּט־לָהּ קָלִי  
 וְתֹאכַל וְתִשָּׁבַע וְתִתֵּר: (טו) וְתִקֶּם לְלֶקֶט  
 וַיִּצֹו בְּעֵז אֶת־נַעֲרָיו לֵאמֹר גַּם בֵּין הַנְּעָרִים  
 תִּלְקֹט וְלֹא תִכְלִימוּהָ: (טז) וְגַם שֶׁל־תִּשְׁלוּ  
 לָהּ מוֹהֲצָבֹתִים וַעֲזֹבֹתֶם וְלִקְטָה וְלֹא  
 תַגְּעוּ־בָהּ: (יז) וְתִלְקֹט בְּשָׂדֵה עַד־הָעֶרֶב  
 וְתִחַבֵּט אֶת אֲשֶׁר־לִקְטָה וַיְהִי כְּאִפְּהָ  
 שְׂעָרִים: (יח) וְתִשָּׂא וְתִבּוֹא הָעִיר וְתִרְאֶה  
 חַמּוֹתַה אֶת אֲשֶׁר־לִקְטָה וְתוֹצֵא וְתִתֵּן־לָהּ  
 אֶת אֲשֶׁר־הוֹתַרָה מִשְׁבַּעָה: (יט) וְתֹאמַר  
 לָהּ חַמּוֹתַה אִיפֹה לִקְטַת הַיּוֹם וְאַנֶּה  
 עָשִׂית יְהִי מִכִּירְךָ בְּרוּךְ וְתִגַּד לְחַמּוֹתַה  
 אֶת אֲשֶׁר־עָשִׂתָה עִמּוֹ וְתֹאמַר שֵׁם הָאִישׁ  
 אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֵז: (כ) וְתֹאמַר  
 נַעֲמִי לְכַלְתָּה בְּרוּךְ הוּא לְה' אֲשֶׁר  
 לֹא־עָזַב חֲסִדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים  
 וְתֹאמַר לָהּ נַעֲמִי קְרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ

and had some left over. (15) When she got up again to glean, Boaz gave orders to his workers, “You are not only to let her glean among the sheaves, without interference, (16) but you must also pull some [stalks] out of the heaps and leave them for her to glean, and not scold her.” (17) She gleaned in the field until evening. Then she beat out what she had gleaned—it was about an *ephah* of barley— (18) and carried it back with her to the town. When her mother-in-law saw what she had gleaned, and when she also took out and gave her what she had left over after eating her fill, (19) her mother-in-law asked her, “Where did you glean today? Where did you work? Blessed be he who took such generous notice of you!” So she told her mother-in-law whom she had worked with, saying, “The name of the man with whom I worked today is Boaz.” (20) Naomi said to her daughter-in-law, “Blessed be he of the LORD, who has not failed in His kindness to the living or to the dead! For,” Naomi explained to her daughter-in-law, “the man is related to us; he is one of our redeeming kinsmen.” *c*Cf. *Lev. 25.25 and note and Deut. 25.5–6. The fact that Boaz was a kinsman of Ruth’s dead husband opened up the possibility of providing an heir for the latter.* (21) Ruth the Moabite said, “He even told me, ‘Stay close by my workers until all my harvest is finished.’” (22) And Naomi answered her daughter-in-law Ruth, “It is best, daughter, that you go out with his girls, and not be annoyed in some other field.” (23) So she stayed close to the maidservants of Boaz, and gleaned until the barley harvest and the wheat harvest were finished. Then she stayed at home with her mother-in-law. (1) Naomi, her mother-in-law, said to her, “Daughter, I must seek a home for you, where you may be happy. (2) Now there is our kinsman Boaz, whose girls you were close to. He will be winnowing barley on the threshing floor tonight. (3) So bathe, anoint yourself, dress up, and go down to the

הוא: (כא) ותאמר רות המואביה גם |  
 כי־אמר אלי עם־הנערים אשר־לי תדבקין  
 עד אם־כלו את כל־הקציר אשר־לי: (כב)  
 ותאמר נעמי אל־רות כלתה טוב בתי כי  
 תצאי עם־נערותי ולא יפגעו־בך בשדה  
 אחר: (כג) ותדבק בנערות בעו ללקט  
 עד־כלות קציר־השערים וקציר החטים  
 ותשב את־חמותה: (א) ותאמר לה נעמי  
 חמותה בתי הלא אבקש־לך מגוח אשר  
 ייטב־לך: (ב) ועתה הלא בעו מדעתנו  
 אשר היית את־נערותי הנה־הוא זרה  
 את־גרו השערים הלילה: (ג) ורחצת |  
 וסכת ושמת (שמלתך) [שמלתך] עליך  
 (וירדתי) [וירדת] הגרן אל־תודעי לאיש  
 עד כלתו לאכל ולשתות: (ד) ויהי בשכבו  
 וידעת את־המקום אשר ישכב־שם ובאת  
 וגלית מרגלתיו (ושכבתי) [ושכבת] והוא  
 יגיד לך את אשר תעשין: (ה) ותאמר  
 אליה כל אשר־תאמרי [אלי] אעשה: (ו)  
 ותרד הגרן ותעש ככל אשר־צותה  
 חמותה: (ז) ויאכל בעו וישת וייטב לבו  
 ויבא לשכב בקצה הערמה ותבא בלט  
 ותגל מרגלתיו ותשכב: (ח) ויהי בחצוי  
 הלילה ויחרד האיש וילפת והנה אשה  
 שכבת מרגלתיו: (ט) ויאמר מי־את  
 ותאמר אנכי רות אמתך ופרשת כנפך  
 על־אמתך כי גאל אתה: (י) ויאמר ברוכה  
 את לה בתי היטבת חסדך האחרון  
 מן־הראשון לבלתי־לכת אחרי הבחורים  
 אס־דל ואם־עשירי: (יא) ועתה בתי  
 אל־תיראי כל אשר־תאמרי אעשה־לך כי  
 ידע כל־שער עמי כי אשת חיל את: (יב)  
 ועתה כי אמנם כי (אם) גאל אנכי וגם  
 יש גאל קרוב ממני: (יג) ליני | הלילה  
 והיה בבקר אם־יגאלך טוב יגאל ואם־לא  
 יחפץ לגאלך וגאלתיך אנכי חיה שכבי

threshing floor. But do not disclose yourself to the man until he has finished eating and drinking. (4) When he lies down, note the place where he lies down, and go over and uncover his feet and lie down. He will tell you what you are to do.” (5) She replied, “I will do everything you tell me.” (6) She went down to the threshing floor and did just as her mother-in-law had instructed her. (7) Boaz ate and drank, and in a cheerful mood went to lie down beside the grainpile. Then she went over stealthily and uncovered his feet and lay down. (8) In the middle of the night, the man gave a start and pulled back—there was a woman lying at his feet! (9) “Who are you?” he asked. And she replied, “I am your handmaid Ruth. *a formal act of espousal; cf. Ezek. 16.8.* Spread your robe over your handmaid, -a for you are a redeeming kinsman.” (10) He exclaimed, “Be blessed of the LORD, daughter! Your latest deed of loyalty is greater than the first, in that you have not turned to younger men, whether poor or rich. *b.l.e., she sought out a kinsman of her dead husband; see note at 2.20 above. Her first act of loyalty had been to return with Naomi.* (11) And now, daughter, have no fear. I will do in your behalf whatever you ask, for all the *cLit.* “*gate of my people.*” elders of my town -c know what a fine woman you are. (12) But while it is true I am a redeeming kinsman, there is another redeemer closer than I. (13) Stay for the night. Then in the morning, if he will act as a redeemer, good! let him redeem. But if he does not want to act as redeemer for you, I will do so myself, as the LORD lives! Lie down until morning.” (14) So she lay at his feet until dawn. She rose before one person could distinguish another, for he thought, “Let it not be known that the woman came to the threshing floor.” (15) And he said, “Hold out the shawl you are wearing.” She held it while he measured out six measures of barley, and he put it on her back. When shed *So in many Heb. mss; most mss.*

עַד־הַבֶּקֶר: (יד) וַתִּשְׁכַּב מִרְגְּלוֹתָיו  
עַד־הַבֶּקֶר וַתִּקֶּם (בטרום) [בְּטֶרֶם] יִכִּיר  
אִישׁ אֶת־רַעְיוֹהוּ וַיֹּאמֶר אֶל־יְיָדָע כִּי־בָאָה  
הָאִשָּׁה הַגֵּרָוָה: (טו) וַיֹּאמֶר הֲבִי הַמִּטְפָּחַת  
אֲשֶׁר־עָלֶיךָ וְאַחֲזִיבֶהָ וַתֹּאחֲזוּ בָּהּ וַיִּמָּד  
שֵׁשׁ־שְׁעָרִים וַיִּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר: (טז)  
וַתָּבוֹא אֶל־חַמּוֹתָהּ וַתֹּאמֶר מִי־אַתְּ בְּתִי  
וַתַּגְדֵּלֶהָ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ:  
(יז) וַתֹּאמֶר שֵׁשׁ־הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי  
כִּי אָמַר [אֵלַי] אֶל־תָּבוֹאִי רִיקָם  
אֶל־חַמּוֹתֶךָ: (יח) וַתֹּאמֶר שְׂבִי בְּתִי עַד  
אֲשֶׁר תִּדְעִין אֵיךְ יִפְּל דְבַר כִּי לֹא יִשְׁקֹט  
הָאִישׁ כִּי־אִם־כֻּלָּהּ הַדְּבַר הַיּוֹם: (א) וַיָּבֵעוּ  
עָלֶיהָ הַשֶּׁעַר וַיֵּשֶׁב שָׁם וְהִנֵּה הַגָּאֵל עֹבֵר  
אֲשֶׁר דָּבַר־בְּעֵזוֹ וַיֹּאמֶר סוּרָה שְׂבִי־פָּה  
פְּלִנִי אֶלְמַנִּי וַיִּסֶּר וַיֵּשֶׁב: (ב) וַיִּקַּח עֲשָׂרָה  
אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׂבוּ־פָּה  
וַיֵּשְׁבוּ: (ג) וַיֹּאמֶר לַגָּאֵל חֲלַקֵת הַשְּׂדֵה  
אֲשֶׁר לְאֶחָיו לְאֶלְיָמֶלֶךְ מִכְרָה נְעַמִּי  
הַשְּׂבִי מִשְׂדֵה מוֹאָב: (ד) וְאֲנִי אֶמְרָתִי  
אֶגְלֶה אֲזַנְּךָ לֵאמֹר קָנָה נֶגְדַּד הַיִּשְׁבִּים וְנֶגְדַּד  
זִקְנֵי עַמִּי אִם־תִּגְאָל גָּאֵל וְאִם־לֹא יִגְאָל  
הַגֵּידָה לִּי (וָאֲדַע) [וְאֲדַעָה] כִּי אֵין זוֹלָתְךָ  
לְגָאֹל וְאֲנֹכִי אֶחְרִיךָ וַיֹּאמֶר אָנֹכִי אֶגְאָל:  
(ה) וַיֹּאמֶר בְּעֵזוֹ בְּיוֹם־קְנוֹתְךָ הַשְּׂדֵה מִיַּד  
נְעַמִּי וּמֵאֵת רוּת הַמוֹאָבִיָּה אִשְׁת־הַמַּת  
(קְנִיתִי) [קְנִיתִי] לְהַקִּים שְׁם־הַמַּת  
עַל־נַחְלָתוֹ: (ו) וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל  
(לְגָאֹל) [לְגָאֹל־] לִי פֶן־אֲשַׁחֵת אֶת־נַחְלָתִי  
גָאֹל־לְךָ אֶתְּהָ אֶת־גָּאֹלְתִי כִּי לֹא־אוֹכַל  
לְגָאֹל: (ז) וְזֹאת לְפָנַי בְּיִשְׂרָאֵל  
עַל־הַגָּאֹלָה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבָר  
שִׁלְּךָ אִישׁ נִעְלוֹ וְנָתַן לְרַעְיוֹהוּ וְזֹאת  
הַתְּעוּדָה בְּיִשְׂרָאֵל: (ח) וַיֹּאמֶר הַגָּאֵל לְבָעֵזוֹ  
קָנָה־לְךָ וַיִּשְׁלַף נִעְלוֹ: (ט) וַיֹּאמֶר בְּעֵזוֹ  
לְזַקְנָיִם וְכָל־הָעָם עֲדִים אִתָּם הַיּוֹם כִּי

read "he." got back to the town, (16) she came to her mother-in-law, who asked, "How is it with you, daughter?" She told her all that the man had done for her; (17) and she added, "He gave me these six measures of barley, saying to me, 'Do not go back to your mother-in-law empty-handed.'" (18) And Naomi said, "Stay here, daughter, till you learn how the matter turns out. For the man will not rest, but will settle the matter today." (1) Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, "Come over and sit down here, So-and-so!" And he came over and sat down. (2) Then [Boaz] took ten elders of the town and said, "Be seated here"; and they sat down. (3) He said to the redeemer, "Naomi, now returned from the country of Moab, must sell the piece of land which belonged to our kinsman Elimelech. (4) I thought I should disclose the matter to you and say: Acquire it in the presence of those seated here and in the presence of the elders of my people. If you are willing to redeem it, redeem! But if you are not, So many Heb. mss., Septuagint, and Targum; most mss. read "he." will not redeem, tell me, that I may know. For there is no one to redeem but you, and I come after you." "I am willing to redeem it," he replied. (5) Boaz continued, "When you acquire the property from Naomi bEmendation yields "you must also acquire Ruth the Moabite, the wife of the deceased"; cf. v. 10. and from Ruth the Moabite, you must also acquire the wife of the deceased, -b so as to perpetuate the name of the deceased upon his estate." (6) The redeemer replied, "Then I cannot redeem it for myself, lest I impair my own estate. c.I.e., by expending capital for property which will go to the son legally regarded as Mahlon's; see Deut. 25.5-6. You take over my right of redemption, for I am unable to exercise it." (7) Now this was formerly done in Israel in cases of redemption or exchange: to validate any

קְנִיתִי אֶת־כָּל־אֲשֶׁר לְאֶלְיָמֶלֶךְ וְאֶת  
כָּל־אֲשֶׁר לְכַלְיוֹן וּמַחְלוֹן מִיַּד נְעָמִי: (י) וְגַם  
אֶת־רוֹת הַמַּאֲבִיָּה אִשְׁתׁ מַחְלוֹן קְנִיתִי לִי  
לְאִשָּׁה לְהִקִּים שְׂמֵה־מֵת עַל־נַחֲלָתוֹ  
וְלֹא־יִפְרֹת שְׂמֵה־מֵת מֵעַם אָחִיו וּמִשְׁעַר  
מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם: (יא) וַיֹּאמְרוּ  
כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהִזְקִנִים עֲדִים יִתְּנוּ  
ה' אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֲלִי  
וְכִלְאָהּ אֲשֶׁר בָּנוּ שְׂתִיהֶם אֶת־בֵּית יִשְׂרָאֵל  
וְעָשָׂה־חֵיל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבֵית  
לְחָם: (יב) וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ  
אֲשֶׁר־יִלְדָה תִּמְרָ לַיהוּדָה מִן־הַזֶּרַע אֲשֶׁר  
יִתְּנוּ ה' לְךָ מִן־הַנְּעֻרָה הַזֹּאת: (יג) וַיִּקַּח  
בָּעֵז אֶת־רוֹת וַתְּהַיָּלֶן לְאִשָּׁה וַיָּבֵא אֵלֶיהָ  
וַיִּתְּנוּ ה' לָהּ הַרְבִּיּוֹן וַתֵּלֶד בָּן: (יד) וַתֹּאמְרָנָה  
הַנָּשִׁים אֶל־נְעָמִי בְּרוּךְ ה' אֲשֶׁר לָא  
הִשְׁבִּית לְךָ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ  
בְּיִשְׂרָאֵל: (טו) וַהֲיָה לְךָ לְמַשִּׁיב נְפֶשׁ  
וְלְכֹלְכֵל אֶת־שִׁבְתְּךָ כִּי כִלְתֶךָ  
אֲשֶׁר־אֶהְבֶּתְךָ יִלְדָתוֹ אֲשֶׁר־הִיא טוֹבָה לְךָ  
מִשְׁבַּעַה בָּנִים: (טז) וַתִּקַּח נְעָמִי אֶת־הַיֵּלֶד  
וַתְּשִׁתְּהוּ בְחֵיקָהּ וַתְּהַיָּלֶן לְאִמְנָת: (יז)  
וַתִּקְרָאנָהּ לוֹ הַשְּׂכֵנֹת שֵׁם לְאִמֶּר יִלְדָּבֹן  
לְנְעָמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אָבִי־יִשִׁי  
אָבִי דָּוִד: {פ}  
(יח) וְאֵלֶּה תּוֹלְדוֹת פֶּרֶץ פֶּרֶץ הַזֵּלֶד  
אֶת־חֲצֹרֹן: (יט) וְחֲצֹרֹן הַזֵּלֶד אֶת־רֶם וְרֶם  
הַזֵּלֶד אֶת־עַמְיָנָדָב: (כ) וְעַמְיָנָדָב הַזֵּלֶד  
אֶת־נַחֲשֹׁן וְנַחֲשֹׁן הַזֵּלֶד אֶת־שְׁלֵמָה: (כא)  
וְשְׁלֵמוֹן הַזֵּלֶד אֶת־בְּעֹז וּבְעֹז הַזֵּלֶד  
אֶת־עוֹבֵד: (כב) וְעוֹבֵד הַזֵּלֶד אֶת־יִשִׁי וַיִּשִׁי  
הַזֵּלֶד אֶת־דָּוִד:

transaction, one man would take off his sandal and hand it to the other. Such was the practiced *Understanding Heb. te'udah in the sense of the Arabic 'aḏdah and Syriac 'yaḏdaḏ. Cf. Ibn Ezra. in Israel.* (8) So when the redeemer said to Boaz, “Acquire for yourself,” he drew off his sandal. (9) And Boaz said to the elders and to the rest of the people, “You are witnesses today that I am acquiring from Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. (10) I am also acquiring Ruth the Moabite, the wife of Mahlon, as my wife, so as to perpetuate the name of the deceased upon his estate, that the name of the deceased may not disappear from among his kinsmen and from the gate of his home town. You are witnesses today.” (11) All the people at the gate and the elders answered, “We are. May the LORD make the woman who is coming into your house like Rachel and Leah, both of whom built up the House of Israel! Prosper in Ephrathah *Ephrathah is another name applied to Bethlehem; cf. 1.2; Gen. 35.16, 19; 48.7; Mic. 5.1.* and perpetuate your name in Bethlehem! (12) And may your house be like the house of Perez whom Tamar bore to Judah—through the offspring which the LORD will give you by this young woman.” (13) So Boaz married Ruth; she became his wife, and he cohabited with her. The LORD let her conceive, and she bore a son. (14) And the women said to Naomi, “Blessed be the LORD, who has not withheld a redeemer from you today! May his name be perpetuated in Israel! (15) He will renew your life and sustain your old age; for he is born of your daughter-in-law, who loves you and is better to you than seven sons.” (16) Naomi took the child and held it to her bosom. She became its foster mother, (17) and the women neighbors gave him a name, saying, “A son is born to Naomi!” They named him Obed; he was the father of Jesse, father of David. (18) This is the line of Perez: Perez begot Hezron, (19) Hezron



begot Ram, Ram begot Amminadab, (20)  
Amminadab begot Nahshon, Nahshon  
begot Salmon, *fHeb. "Salmah."* (21) Salmon  
begot Boaz, Boaz begot Obed, (22) Obed  
begot Jesse, and Jesse begot David.

## 2. Jephthah's Daughter and Her Companions: Judges 11:29-40

### Judges 11:29-40

(29) Then the spirit of GOD came upon Jephthah. He marched through Gilead and Manasseh, passing Mizpeh of Gilead; and from Mizpeh of Gilead he crossed over [to] the Ammonites. (30) And Jephthah made the following vow to GOD: "If you deliver the Ammonites into my hands, (31) then whatever comes out of the door of my house to meet me on my safe return from the Ammonites shall be GOD's and shall be offered by me as a burnt offering." (32) Jephthah crossed over to the Ammonites and attacked them, and GOD delivered them into his hands. (33) He utterly routed them—from Aroer as far as Minnith, twenty towns—all the way to Abel-cheramim. So the Ammonites submitted to the Israelites. (34) When Jephthah arrived at his home in Mizpah, there was his daughter coming out to meet him, with hand-drum and dance! She was an only child; he had no other son or daughter. (35) On seeing her, he rent his clothes and said, "Alas, daughter! You have brought me low; you have become my troubler! For I have uttered a vow *cuttered a vow* Lit. "opened my mouth." to GOD and I cannot retract." (36) "Father," she said, "you have uttered a vow to GOD; do to me as you have vowed, seeing that GOD has vindicated you against your enemies, the Ammonites." (37) She further said to her father, "Let this be done for me: let me be for two months, and I will go with my companions and lament *lament* Lit. "descend," i.e., with weeping; cf. Isa. 15.3. upon the hills and there bewail my maidenhood." (38) "Go," he replied. He let her go for two months, and she and her companions went and bewailed her maidenhood upon the hills. (39) After two months' time, she returned to her father, and he did to her as he had vowed. She had never known a man. So it became a custom in Israel (40) for the maidense *maidens* Lit.

### שופטים י"א:כ"ט-מ'

(כט) וַתְּהִי עַל־יַפְתָּח רִיחַ ה' וַיַּעֲבֹר אֶת־הַגִּלְעָד וְאֶת־מְנַשֶּׁה וַיַּעֲבֹר אֶת־מִצְפֵּה גִלְעָד וּמִמִּצְפֵּה גִלְעָד עָבַר בְּנֵי עַמּוֹן: (ל) וַיְדַר יַפְתָּח נְדָר לַה' וַיֹּאמֶר אִם־נָתַן תַּתֶּן אֶת־בְּנֵי עַמּוֹן בְּיָדִי: (לא) וְהָיָה הַיּוֹצֵא אֲשֶׁר יֵצֵא מִדְלַתִּי בֵּיתִי לְקִרְאָתִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַה' וְהֵעֲלִיתִיהוּ עֹלָה: (לב) וַיַּעֲבֹר יַפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם ה' בְּיָדוֹ: (לג) וַיָּכֶם מֵעָרְוֵעַר וְעַד־בְּאֵר מִנִּית עֶשְׂרִים עִיר וְעַד אַבֵּל כְּרָמִים מִכָּה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִפְּנֵי בְנֵי יִשְׂרָאֵל: (לד) וַיָּבֹא יַפְתָּח הַמִּצְפָּה אֶל־בֵּיתוֹ וְהִגָּה בְתוֹ יֵצֵאת לְקִרְאָתוֹ בְּתַפִּים וּבְמַחֲלֹת וְרָקָה יָהִי יַחֲדָה אִין־לוֹ מִמֶּנּוּ בֵּן אוֹבֵת: (לה) וַיְהִי כִּרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר אָהָה בְתִלִּי הַכְרַע הַכְרַעַתִּי וְאָתְּ הָיִית בְּעֶכְרִי וְאַנְכִי פָצְיָתִי פִל אֱלֹהִי וְלֹא אוֹכֵל לְשׁוֹב: (לו) וַתֹּאמֶר אֵלָיו אַבִּי פָצְיָתְךָ אֶת־פִּיךָ אֱלֹהִי עֲשֵׂה לִי כַּאֲשֶׁר יֵצֵא מִפִּיךָ אַחֲרַי אֲשֶׁר עָשָׂה לְךָ ה' נְקָמָה מֵאִיבֶיךָ מִבְּנֵי עַמּוֹן: (לז) וַתֹּאמֶר אֶל־אָבִיהָ יַעֲשֵׂה לִי הַדָּבָר הַזֶּה הַרְפָּה מִמֶּנִּי שְׁנַיִם חֳדָשִׁים וְאַלְכָה וְיִרְדְּתִי עַל־הָהָרִים וְאַבְכָּה עַל־בְּתוּלִי אָנֹכִי (וּרְעִיתִי) [וּרְעוּתִי]: (לח) וַיֹּאמֶר לָכִי וַיִּשְׁלַח אוֹתָהּ שְׁנֵי חֳדָשִׁים וַתֵּלֶךְ הִיא וּרְעוּתֶיהָ וַתִּבְּךְ עַל־בְּתוּלֶיהָ עַל־הָהָרִים: (לט) וַיְהִי מִקֶּץ שְׁנַיִם חֳדָשִׁים וַתָּשָׁב אֶל־אָבִיהָ וַיַּעַשׂ לָהּ אֶת־נְדָרוֹ אֲשֶׁר נָדָר וְהִיא לֹא־יָדְעָה אִישׁ וַתְּהִי־חֶק בְּיִשְׂרָאֵל: (מ) מִיָּמִים | יָמִימָה תִּלְכְּנָה בְּנוֹת יִשְׂרָאֵל לְתַנּוֹת לְבַת־יַפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה: (פ) {

*“daughters.”* of Israel to go every year, for four days in the year, and chant dirges for the daughter of Jephthah the Gileadite.

### 3. Deborah and Yael? Judges 4

#### Judges 4

(1) The Israelites again did what was offensive to GOD —Ehud now being dead. (2) And GOD surrendered them to King Jabin of Canaan, who reigned in Hazor. His army commander was Sisera, whose base was Harosheth-goiim. (3) The Israelites cried out to GOD; for he had nine hundred iron chariots, and he had oppressed Israel ruthlessly for twenty years. (4) Deborah, wife of Lappidoth, was a prophet; she led Israel at that time. (5) She used to sit under the Palm of Deborah, between Ramah and Bethel in the hill country of Ephraim, and the Israelites would come to her for decisions. (6) She summoned Barak son of Abinoam, of Kedesh in Naphtali, and said to him, “The ETERNAL, the God of Israel, has commanded: Go, march up to Mount Tabor, and take with you ten thousand men of Naphtali and Zebulun. (7) And I will draw Sisera, Jabin’s army commander, with his chariots and his troops, toward you up to the Wadi Kishon; and I will deliver him into your hands.” (8) But Barak said to her, “If you will go with me, I will go; if not, I will not go.” (9) “Very well, I will go with you,” she answered. “However, there will be no glory for you in the course you are taking, for then GOD will deliver Sisera into the hands of a woman.” So Deborah went with Barak to Kedesh. (10) Barak then mustered Zebulun and Naphtali at Kedesh; ten thousand men marched up after him; *after him* Lit. “at his feet.” and Deborah also went up with him. (11) Now Heber the Kenite had separated from the other Kenites, *from the other Kenites* Lit. “from Cain”; cf. 1.16. descendants of Hobab, father-in-law of Moses, and had pitched his tent at Elon-bezaananim, which is near Kedesh. (12) Sisera was informed that Barak son of Abinoam had gone up to Mount Tabor. (13) So Sisera ordered all his chariots—nine hundred iron chariots—and all the troops

#### שופטים ד'

(א) וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי ה' וְאֵהוּד מָת: (ב) וַיִּמְכְּרֵם ה' בְּיַד יָבִין מֶלֶךְ-כְּנַעַן אֲשֶׁר מֶלֶךְ בְּחָצוֹר וְשָׂר-צָבָאוּ סִיסְרָא וְהוּא יוֹשֵׁב בְּחַרְשַׁת הַגּוֹיִם: (ג) וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-ה' כִּי תִשַׁע מְאוֹת רֶכֶב-בַּרְזֶל לוֹ וְהוּא לְחָץ אֶת-בְּנֵי יִשְׂרָאֵל בְּחַזְקָה עֲשָׂרִים שָׁנָה: (ד) וּדְבוֹרָה אִשָּׁה נְבִיאָה אֵשֶׁת לַפִּידוֹת הִיא שֹׁפֵטָה אֶת-יִשְׂרָאֵל בְּעֵת הַהִיא: (ה) וְהִיא יוֹשֵׁבֶת תַּחַת-תְּמָר דְּבוֹרָה בֵּין הָרָמָה וּבֵין בֵּית-אֵל בְּהַר אֶפְרַיִם וַיַּעֲלוּ אֵלֶיהָ בְנֵי יִשְׂרָאֵל לִמְשָׁפֵט: (ו) וַתִּשְׁלַח וַתִּקְרָא לְבָרַק בֶּן-אֲבִינֵעַם מִקְדֵּשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא צִוִּיהָ ה' אֱלֹהֵי-יִשְׂרָאֵל לָךְ וּמִשְׁכַּת בְּהַר תְּבוֹר וְלִקְחָתָ עִמָּךְ עֲשֵׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלוֹן: (ז) וּמִשְׁכַּתִּי אֵלֶיךָ אֶל-נַחַל קִישׁוֹן אֶת-סִיסְרָא שָׂר-צָבָא יָבִין וְאֶת-רֶכְבּוֹ וְאֶת-הַמּוֹנֵה וּנְתַתִּיהוּ בְיָדְךָ: (ח) וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם-תִּלְכִּי עִמִּי וְהִלַּכְתִּי וְאִם-לֹא תִלְכִּי עִמִּי לֹא אֵלֶיךָ: (ט) וַתֹּאמֶר הֲלֹךְ אֵלֶיךָ עִמָּךְ אֶפְסֵ כִּי לֹא תִהְיֶה תַפְאֲרָתְךָ עַל-הַדְרֹךְ אֲשֶׁר אָתָּה הוֹלֵךְ כִּי בְיַד-אִשָּׁה יִמְכַר ה' אֶת-סִיסְרָא וַתִּקֶּם דְּבוֹרָה וַתִּלָּךְ עִם-בָּרַק קְדָשָׁה: (י) וַיַּעַק בָּרַק אֶת-זְבוּלוֹן וְאֶת-נַפְתָּלִי קְדָשָׁה וַיַּעַל בְּרַגְלָיו עֲשֵׂרֶת אֲלָפֵי אִישׁ וַתַּעַל עִמּוֹ דְּבוֹרָה: (יא) וַחֲבֵר הַקֵּינִי נִפְרָד מִקֵּינֵי מִבְּנֵי חֲבִב חֲתָן מִשָּׁה וַיֵּט אָהָלוֹ עַד-אֵילוֹן (בַּצְעֲנִים) [בַּצְעֲנָנִים] אֲשֶׁר אֶת-קְדָשׁ: (יב) וַיִּגְדּוּ לְסִיסְרָא כִּי עָלָה בָרַק בֶּן-אֲבִינֵעַם הַר-תְּבוֹר: (יג) וַיַּעַק סִיסְרָא אֶת-כָּל-רֶכְבּוֹ תִשַׁע מְאוֹת רֶכֶב בַּרְזֶל וְאֶת-כָּל-הָעָם אֲשֶׁר אִתּוֹ מִחַרְשַׁת הַגּוֹיִם אֶל-נַחַל קִישׁוֹן: (יד) וַתֹּאמֶר דְּבוֹרָה אֶל-בָּרַק קוּם כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן ה'

he had to move from Harosheth-goiim to the Wadi Kishon. (14) Then Deborah said to Barak, “Up! This is the day on which GOD will deliver Sisera into your hands: GOD is marching before you.” Barak charged down Mount Tabor, followed by the ten thousand men, (15) and GOD threw Sisera and all his chariots and army into a panic before the onslaught of Barak. *before the onslaught of Barak* Lit. “at the edge of the sword before Barak.” Sisera leaped from his chariot and fled on foot (16) as Barak pursued the chariots and the soldiers as far as Harosheth-goiim. All of Sisera’s soldiers fell by the sword; not one was left. (17) Sisera, meanwhile, had fled on foot to the tent of Jael, wife of Heber the Kenite; for there was friendship between King Jabin of Hazor and the family of Heber the Kenite. (18) Jael came out to greet Sisera and said to him, “Come in, my lord, come in here, do not be afraid.” So he entered her tent, and she covered him with a blanket. (19) He said to her, “Please let me have some water; I am thirsty.” She opened a skin of milk and gave him some to drink; and she covered him again. (20) He said to her, “Stand at the entrance of the tent. If anybody comes and asks you if there is anybody here, say ‘No.’” (21) Then Jael wife of Heber took a tent pin and grasped the mallet. When he was fast asleep from exhaustion, she approached him stealthily and drove the pin through his temple till it went down to the ground. Thus he died. (22) Now Barak appeared in pursuit of Sisera. Jael went out to greet him and said, “Come, I will show you the man you are looking for.” He went inside with her, and there Sisera was lying dead, with the pin in his temple. (23) On that day God subdued King Jabin of Canaan before the Israelites. (24) The hand of the Israelites bore harder and harder on King Jabin of Canaan, until they destroyed King Jabin of Canaan.

אֶת־סִיסְרָא בִידֵי הָאֱלֹהִים יֵצֵא לְפָנָיו וַיֵּרֶד  
בָּרַק מִהָר תְּבוֹר וְעֲשָׂרַת אֲלָפִים אִישׁ  
אַחֲרָיו: (טו) וַיְהִי ה' אֶת־סִיסְרָא  
וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חָרֵב  
לְפָנָיו בָּרַק וַיֵּרֶד סִיסְרָא מֵעַל הַמְּרֻכָבָה  
וַיָּנֶס בְּרַגְלָיו: (טז) וּבָרַק רָדַף אַחֲרָיו הָרֶכֶב  
וְאַחֲרָיו הַמַּחֲנֶה עַד חֲרָשַׁת הַגּוֹיִם וַיִּפֹּל  
כָּל־מַחֲנֶה סִיסְרָא לְפִי־חָרֵב לֹא נִשְׁאַר  
עַד־אַחַד: (יז) וְסִיסְרָא נָס בְּרַגְלָיו אֶל־אֵהָל  
יַעַל אִשֶׁת חֶבֶר הַקֵּינִי כִּי שָׁלוֹם בֵּין יָבִין  
מִלֶּדֶת־חֲצוֹר וַיָּבִין בֵּית חֶבֶר הַקֵּינִי: (יח)  
וַתֵּצֵא יַעַל לְקִרְאֵת סִיסְרָא וַתֹּאמֶר אֵלָיו  
סוּרָה אֲדָנָי סוּרָה אֵלַי אֶל־תִּירָא וַיִּסֹּר  
אֵלָיָהּ הָאֵהָלָה וַתִּכְסֶהוּ בַשְּׂמִיכָה: (יט)  
וַיֹּאמֶר אֵלָיָהּ הַשְׂקִינִינָא מְעַט־מַיִם כִּי  
צָמְאָתִי וַתִּפְתָּח אֶת־נְאוֹד הַחֶלֶב וַתִּשְׁקֶהוּ  
וַתִּכְסֶהוּ: (כ) וַיֹּאמֶר אֵלָיָהּ עֲמֵד פֶּתַח  
הָאֵהָל וְהִיָּה אִם־אִישׁ יָבֹא וְשָׁאַלְךָ וְאָמַר  
הֲיִשְׁפָּה אִישׁ וְאָמַרְתְּ אָיוֹ: (כא) וַתִּקַּח יַעַל  
אֶשֶׁת־חֶבֶר אֶת־יַתֵּד הָאֵהָל וַתִּשֹׁם  
אֶת־הַמַּקְבֵּת בַּיָּדָה וַתְּבוֹא אֵלָיו בַּלָּאט  
וַתִּתְקַע אֶת־הַיַּתֵּד בְּרַקְתּוֹ וַתִּצְנַח בְּאַרְצוֹ  
וְהוּא־נִרְדָּם וַיַּעַף וַיָּמָת: (כב) וְהִנֵּה בָרַק  
רָדַף אֶת־סִיסְרָא וַתֵּצֵא יַעַל לְקִרְאֲתוֹ  
וַתֹּאמֶר לוֹ לָךְ וְאַרְאֶנְךָ אֶת־הָאִישׁ  
אֲשֶׁר־אַתָּה מִבְקָשׁ וַיָּבֹא אֵלָיָהּ וְהִנֵּה  
סִיסְרָא נָפֵל מֵת וְהִיַּתֵּד בְּרַקְתּוֹ: (כג) וַיִּכְנַע  
אֲלָקִים בַּיּוֹם הַהוּא אֶת יָבִין מִלֶּדֶת־כְּנַעַן  
לְפָנָיו בְּנֵי יִשְׂרָאֵל: (כד) וַתִּלְדֵּף יָד  
בְּנֵי־יִשְׂרָאֵל הַלּוֹד וְקִשָּׁה עַל יָבִין  
מִלֶּדֶת־כְּנַעַן עַד אֲשֶׁר הִכְרִיתוּ אֶת יָבִין  
מִלֶּדֶת־כְּנַעַן: {פ}