

is in the sea, so let your heart ponder nothing else except what belongs to the Law." And Zebul slept with his fathers, and he was buried in the tomb of his father.

Deborah

- 1 **30** Then the sons of Israel did not have anyone to appoint for themselves as judge; and their heart fell away, and they forgot the promise and transgressed the ways that Moses and Joshua the servants of the LORD had commanded them, and they were led astray after the daughters^a of the Amorites and served their gods. Judg 2:17
- 2 And the LORD was angry at them and sent his angel and said, "Behold I have chosen one people from every tribe of the earth, and I said that my glory would reside in this world with it; and I sent to them Moses my servant, who would declare my laws and statutes; and they transgressed my ways. And behold now I will arouse their enemies,^b and they will rule over them. And then all the people will say, 'Because we have transgressed the ways of God and of our fathers, on account of this these things have come upon us.' And a woman will rule over them and enlighten them for forty years." *And after this the LORD aroused against them *Jabin the king of Hazor*, and he began to attack them. And he had *Sisera as the commander of his army, who had eight thousand^c iron chariots*, and he came to Mount Ephraim and attacked the people. And Israel feared him very much, and the people could not resist all the days of Sisera. *And when Israel had been badly humiliated, all the sons of Israel gathered together to the mountain of Judah^d and said, "We say that we are more blessed than other nations, and behold now we have been humiliated more than all peoples so that we cannot dwell in our own land and our enemies have power over us. And now who has done all these things to us? Is it not our own wicked deeds, because we have forsaken the LORD of our fathers and have walked in these ways that have not profited us? And now come, let us fast for seven days, from man to woman and from the least to the suckling child. And who knows, perhaps God will be reconciled with his inheritance so as not to destroy the plant of his vineyard?" Judg 2:3
- 3 And when the people had fasted seven days and sat in sackcloth, the LORD sent to them on the seventh day Deborah, who said to them, "Can the sheep to be slaughtered give answer to its slaughterer? But both the slaughterer and the slaughtered are silent even though he is sorrowful over it. And now you were^e like a flock before our LORD, and he led you into the height of the clouds and set the angels beneath your feet and established for you the Law and commanded you through the prophets and corrected you through the leaders and showed you not a few wonders; and on your account he commanded the luminaries, and they stood still in their assigned places; and when your enemies came against you, he rained down hailstones^f on them and destroyed them. And Moses and Joshua and Kenaz and Zebul commanded you, and you did not obey them. *For while these were alive, you showed yourselves as if you were serving your God; but when these died, your heart also died. And you became like iron cast into the fire, which when made molten by the flame becomes like water, but when it comes out of the fire it reverts to its original hardness. So you also, while those who warned you burned you, you were taught^g the matter; but after they have died you forget Judg 4:2f

30 a. See also 9:5; 21:1; 44:7; 45:3; cf. 18:13f. for polemics against intermarriage.

b. The MT of Judg 2:3 has "sides" (*šdym*) while the LXX's "narrow places" (*synochai*) implies *šrym*. Ps-Philo has interpreted *šrym* as "enemies."

c. Judg 4:3 has 900. Some Ps-Philo MSS have 9,000.

d. In Judg 4:5 it is the hill country of Ephraim.

e. Lit. "were born." We may have confusion here between Gk. "were born" and "were"; see also 17:3; 51:6.

f. The LXX of Josh 10:11 also has "hailstones"; the MT has "great stones."

g. Lit. "you demonstrated," which probably depends on the Gk. translator's having mistaken the Heb. *hophal* ("were taught") for the *hiphil* ("demonstrated").

Jer 2:8
1Sam 15:3;
22:19

Iso 53:7

Josh 10:11-13

7 everything. *And behold now the LORD will take pity on^h you today, not because of you but because of his covenant that he established with your fathers and the oath that he has sworn not to abandon you forever. (Know, however, that after my departure you will start sinning again until the end of your days.) On account of this the LORD will work wonders among you and hand over your enemies into your hands. For our fathers are dead, but the God who established the covenant with them is life."

The defeat and death of Sisera

- 1 **31** *And Deborah sent and summoned Barak, and she said to him, "Rise and gird your loins like a man, and go down and attack Sisera, because I see the stars moved from their course and ready for battle on your side. Also I see the lightning that cannot be moved from its course going forth to hinder the works of the chariots of those who glory in the might of Sisera, who is saying, 'I am going down to attack Israel with my mighty arm, and I will divide their spoils among my servants, and I will take for myself beautiful women as concubines.' And on account of this the LORD said about him that the arm of a weak woman would attack him and maidens would take his spoils and even he would fall into the* Judg 4:6
Job 38:3(40:7)
Judg 5:20
Ex 14:25
Judg 5:30; Ex 15:9
- 2 *hands of a woman."* *And when Deborah and the people and Barak went down to meet the enemies, immediately the LORD disturbed the movement of his stars. And he said to them, "Hurry and go, for your enemies fall upon you; and confound their arms and crush the power of their heart, because I have come that my people may prevail. For even if my people have sinned, nevertheless I will have mercy on them." And when these words had been said, the stars went forth as had been commanded them and burned up their enemies. And the number of those gathered together in one hour and slain was 90 times 97,000 men; but they did not destroy Sisera, because so it had been commanded them. Judg 4:9
Judg 5:20
- 3 *And when Sisera, sitting on a horse,^b had fled to save his life, Jael the wife of Heber^c the Kenite adorned herself and went out to meet him; now the woman was very beautiful in appearance. And she saw him and said to him, "Go inside and take some food and sleep until evening; I will send my servants with you. For I know that you will remember me and return the favor to me." And Sisera went in, and when he saw roses scattered on the bed, he said, "If I am saved, I will go to my mother, and Jael will be my wife." *And after this Sisera was thirsty and said to Jael, "Get me a little water, because I am faint and my soul burns with the flame that I saw in the stars." And Jael said to him, "Rest a little* Judg 4:15,17f.
- 4 *while, and then you will drink." *And when Sisera was sleeping, Jael went out to the flock and got milk from it. And when she was milking, she said, "And now be mindful, LORD, of when you assigned every tribe or race to the earth. Did you not choose Israel alone and liken it to no animal except to the ram that goes before and leads the flock? And so look and see that Sisera has made a plan and said, 'I will go and punish the flock of the Most Powerful One.' And I will take from the milk of these animals to which you have likened your people, and I will go and give him to drink. And when he will have drunk, he will be off guard, and afterward I will kill him. But this will be the sign that you act along with me, LORD, that, when I enter while Sisera is asleep, he will rise up and ask me again and again, saying, 'Give me water to drink,' then I know that my prayer* Judg 5:28
Judg 4:19; 5:25
- 5 *has been heard." *And when Jael returned and came in, Sisera was awakened and said to her, "Give me a drink, because I am burning up terribly and my soul is inflamed." And Jael took wine and mixed it with milk and gave it to him to* Judg 4:19
- 6 *drink. And he drank it and went to sleep. *Now Jael took a stake in her left hand*
- 7

h. Var. "be reconciled with."

c. The name Heber is absent from all the MSS but one, yet it is present in Judg 4:17. Its omission in the Lat. is easily explained by the proximity of *uxor* and *Aber*.

31 a. Here God speaks to the stars.

b. In Judg 4:17 Sisera flees on foot.

and approached him, saying, "If God will work this sign with me, I know that Sisera will fall into my hands. Behold I will throw him down on the ground from the bed on which he sleeps; and if he does not feel it, I know that he has been handed over." And Jael took Sisera and pushed him onto the ground from the bed. But he did not feel it, because he was very groggy. And Jael said, "Strengthen in me today, Lord, my arm on account of you and your people and those who hope in you." And Jael took the stake and put it on his temple and struck it with a hammer. And while he was dying, Sisera said to Jael, "Behold pain has taken hold of me, Jael, and I die like a woman." And Jael said to him, "Go, boast before your father in hell and tell him that you have fallen into the hands of a woman." And by doing this she killed him and left his body there until Barak should return. *Now Sisera's mother was named Themech,^d and she sent word to her ladies, saying, "Come and let us go out together to meet my son, and you will see the daughters of the Hebrews whom my son will bring here for himself as concubines." *Now Barak returned from pursuing Sisera and was very disappointed because he had not found him. Jael went out to meet him and said, "Come, enter in, you blessed by God, and I will hand over to you your enemy whom you pursued but did not find." And Barak entered and found Sisera dead and said, "Blessed be the LORD, who sent his spirit and said, 'Into the hand of a woman Sisera will be handed over.'" And on saying these words he cut off Sisera's head and sent it over to his mother and gave a message to her, saying, "Receive your son, whom you hoped to see coming back with spoils."

Judg 4:21, 5:26

Jdt 13:7

Jdt 13:9

Jdt 13:7

Judg 4:21, 5:26

Judg 4:9

Judg 5:28-30

Judg 4:22

The hymn of Deborah

32 Then Deborah and Barak the son of Abino^a and all the people together sang a hymn^b to the LORD on that day, saying, "Behold the LORD has shown us his glory from on high, as he did in the height of the heavenly places when he sent forth his voice to confuse the languages of men. And he chose our nation and took Abraham our father out of the fire and chose him over all his brothers and kept him from the fire^c and freed him from the bricks destined for building the tower. And he gave him a son at the end of his old age and took him out of a sterile womb. And all the angels were jealous of him, and the worshiping hosts envied him.^d *And since they were jealous of him, God said to him, 'Kill the fruit of your body for me, and offer for me as a sacrifice what has been given to you by me.'^e And Abraham did not argue, but set out immediately. And as he was setting out, he said to his son, 'Behold now, my son, I am offering you as a holocaust and am delivering you into the hands that gave you to me.'^f But the son said to the father, 'Hear me, father. If a lamb of the flock is accepted as sacrifice to the LORD with an odor of sweetness and if for the wicked deeds of men animals are appointed to be killed, but man is designed to inherit the world, how then do you now say to me, 'Come and inherit life without limit^f and time without measure'? Yet have I not been born into the world to be offered as a sacrifice to him who made me? Now my blessedness will be above that of all men, because there will be nothing like this; and about me future generations will be instructed and through me the peoples will understand that the LORD has made the soul of a man worthy to be a sacrifice.'^g *And when he had offered the son

Judg 5:1

Gen 11:7

Gen 22:1-10

Gen 22:9-18

d. This was also the name of Cain's wife in 2:2. Was it originally Tanaach, or was it derived from *rybb* or *ibj* in Judg 5:28?

32 a. Judg 5:1 has "Abinoam" and omits "and all the people." The Gk. translator may have divided the Heb. *'byn'm* into *'bynw* and *'m* (Abino and the people).

b. Even though what follows is called a hymn, we cannot now detect a hymnic structure.

c. See 6:3-18 for Abraham's escape from the fire.

d. On the angels' jealousy of Abraham, see GenR 55:4, where they accuse Abraham before God.

e. For Abraham's sacrifice of Isaac, see 18:5 and 40:2.

f. Lit. "life secure." There may be confusion between the Gk. *apeiratos*, "untroubled," and *aperantos*, "limitless."

upon the altar and *had bound his feet* so as to kill him, the Most Powerful hastened and sent forth his voice *from on high* saying, 'You shall not slay your son, nor shall you destroy the fruit of your body. For now I have appeared so as to reveal you to those who do not know you^g and have shut the mouths of those who are always speaking evil against you. Now your memory will be before me always, and your name and his will remain from one generation to another.'

5 "And he gave Isaac two sons, both also from a womb that was closed up. And their mother was then in the third year of her marriage^h; and it will not happen in this way to any woman, nor will any female so boast. But when her husband approached her in the third year, to him there were born two sons, Jacob and 6 Esau. And God *loved Jacob, but he hated Esau* because of his deeds. *And in their father's old age Isaac blessed Jacob and sent him into Mesopotamia, and thereⁱ he became the father of twelve sons. And they went down into Egypt and dwelt there.

7 "And when their enemies had dealt with them wickedly, the people cried out to the LORD, and their prayer was heard, and he brought them out of there and brought them to Mount Sinai and brought forth for them the foundation of understanding that he had prepared from the creation of the world.^j And then when the world's foundation was moved, the heavenly hosts speeded the lightnings on their courses, and the winds brought forth noise from their chambers,^k and the earth was shaken from its firmament, and the mountains and cliffs trembled in their joints, and the clouds lifted up their floods against the flame of fire so that 8 it would not burn up the world. *Then the abyss was aroused from its very springs, and all the waves of the sea gathered together. Then Paradise gave off the scent of its fruit, and the cedars of Lebanon were shaken from their roots, and the beasts of the field were moved in their dwelling places in the forest; and all his creatures came together to see the LORD establishing a covenant with the sons of Israel. And everything that the Most Powerful said, this he observed, having Moses his beloved as a witness.

9 "And when he was dying, God established for him a platform^l and showed him then what we now have as witnesses, saying, 'Let there be as a witness between me and you and my people the heaven that you are to enter and the earth on which you walk until now. For the sun and the moon and the stars are servants 10 to you.' *And when Joshua arose to rule the people, on the day when he was fighting the enemies, the evening approached while the battle was still going on. Joshua said to the sun and moon, 'You who have been made servants between the Most Powerful and his sons, behold now the battle is still going on, and do you abandon your duties? Therefore stand still today and give light to his sons and darkness to his enemies.' And they did so.

11 "And now in these days Sisera arose to enslave us. And we cried out to our LORD, and he commanded the stars and said, 'Depart from your positions and burn up my enemies so that they may know my power.' And the stars came down 12 and attacked their camp and guarded us without any strain. *So we will not cease singing praise, nor will our mouth be silent in telling his wonders, because he has remembered both his recent and ancient promises and shown his saving power to us. And so *Jael is glorified among women*, because she alone has made straight 13 the way to success by killing Sisera with her own hands.

13 "Go, earth; go, heavens and lightnings; go, angels of the heavenly host; go and tell the fathers in their chambers of souls^m and say, 'The Most Powerful has not forgotten the least of the promises that he established with us, saying, "Many wonders will I do for your sons."' And now from this day on let it be known

g. Var. "to reveal myself to those who do not know me."

h. But according to Gen 25:20 Isaac was forty when he married, and according to Gen 25:26 he was sixty when Jacob and Esau were born.

i. But Benjamin was born in the land of Israel.

j. The Law, or divine wisdom in general.

k. For the treasuries of the winds, see 1En 18:1.

l. Moses is given a platform or balcony from which he can see all.

m. For Sheol as the resting place of souls, see 1Pet 3:19; 4:6; 4Ezra 4:35; 2Bar 21:23; 42:7f.

- that, whatever God has said to me, he will do; these things he will do, even if
 14 man delays in praising God. •But you, Deborah, sing praises, and let the grace
 of the holy spirit awaken in you, and begin to praise the works of the LORD,
 because there will not again arise such a day on which the stars will band togetherⁿ
 and attack the enemies of Israel as was commanded them. And from this hour, if
 Israel falls into distress, it will call upon those witnesses along with these servants,
 and they will form a delegation to the Most High, and he will remember that day
 15 and send the saving power of his covenant. •And you, Deborah, begin to tell
 what you saw in the field, how the people were walking about and going forth in
 safety and the stars fought for them. Rejoice, earth, over those dwelling in you,
 because the knowledge^o of the LORD that builds a tower^p among you is present.
 Not unjustly did God take from you the rib of the first-formed,^q knowing that
 from his rib Israel would be born. Your forming will be a testimony of what the
 16 LORD has done for his people. •Wait, you hours of the day, and do not wish to
 hurry, in order that we may declare what our mind can bring forward, for night
 will be upon us. It will be like the night when God killed the firstborn of the
 17 Egyptians on account of his own firstborn. •And then I will cease my hymn, for
 the time is readied for his just judgments. For I will sing a hymn to him in the
 renewal of creation. And the people will remember his saving power, and this
 will be a testimony for it. And let the sea with its abyss be a witness, because
 not only has God dried it up before our fathers, but also he has diverted *the stars*^r
from their positions and *attacked* our enemies.”
 18 And when Deborah made an end to her words, she along with the people went
 up to Shiloh, and they offered sacrifices and holocausts, and they sang to the
 accompaniment of the trumpets. And when they were singing and the sacrifices
 had been offered, Deborah said, “And this will be as a testimony of trumpets
 between the stars and their LORD.” And Deborah came down from there and
 judged^s Israel *forty years*.

Gen 2:21f.

Ex 12:29

Ex 14f.
Judg 5:20

Judg 5:31

The farewell and death of Deborah

- 1 **33** And when the days of her death drew near, she sent and gathered all the
 people and said to them, “Listen now, my people. Behold I am warning you as
 a woman of God^a and am enlightening you as one from the female race; and obey
 2 me like your mother and heed my words as people who will also die. •Behold I
 am going today^b on the way of all flesh, on which you also will come. Only direct
 your heart to the LORD your God during the time of your life, because after your
 3 death you cannot repent of those things in which you live. •For then death is
 sealed up and brought to an end, and the measure and the time and the years have
 returned their deposit. For even if you seek to do evil in hell after your death,
 you cannot, because the desire for sinning will cease and the evil impulse will
 lose its power,^c because even hell will not restore what has been received and
 deposited to it unless it be demanded by him who has made the deposit to it. Now
 therefore, my sons, obey my voice; while you have the time of life and the light
 4 of the Law, make straight your ways.” •And while Deborah was saying these
 words, all the people raised up their voice together and wept and said, “Behold
 now, Mother, you will die, and to whom do you commend your sons whom you

Josh 23:14

n. Lit. “announce,” which in Heb. would be *ygdw*; but better sense is had by assuming an original *ygdw*, “will band together,” as in Ps 94:21.

o. Var. “assembly.”

p. Lit. “burns incense” (*thurificat*); but “builds a tower” (*turificat*) may be better in view of 32:1.

q. Adam.

r. Most MSS have the incorrect *castra*, “camps,” instead of *astra*.

s. Comparison with the Heb. of Judg 5:31 suggests a possible confusion between “and she

judged” (*wtšpt*) and “it was quiet” (*wtšqt*); see Ps-Philo 33:6.

33 a. The expression “woman of God” seems to be the feminist counterpart of the common expression “man of God”; see also “the bosom of her mothers” in 40:4.

b. Reading “today” (*hodie*) rather than “to die” (*mori*) on the basis of Josh 23:14.

c. The idea that the evil impulse ceases after death is unique to Ps-Philo.

are leaving? Pray therefore for us, and after your departure your soul will be mindful of us forever." *And Deborah answered and said to the people, "While a man is still alive he can pray for himself and for his sons, but after his end he cannot pray or be mindful of anyone. Therefore do not hope in your fathers.^d For they will not profit you at all unless you be found like them. But then you will be like the stars of the heaven,^e which now have been revealed among you."
 6 And Deborah died and slept with her fathers and was buried in the city of her fathers. And the people mourned for her seventy days, and while they were mourning for her, they said these words as a lamentation:

"Behold there has perished a *mother from Israel*,
 and the holy one who exercised leadership in the house of Jacob.
 She firmed up the fence about her generation,
 and her generation will grieve over her."

Judg 5:7

And after her death *the land had rest for seven^f years.*

Judg 5:31

Aod the magician

1 **34** And in that time there arose a certain Aod^a from the sanctuaries of Midian, and this man was a magician, and he said to Israel, "Why do you pay attention to your Law? Come, I will show you something other than your Law." And the people said, "What will you show us that our Law does not have?" And he said to the people, "Have you ever seen the sun by night?" And they said, "No." And he said, "Whenever you wish, I will show it to you in order that you may know that our gods have power and do not deceive those who serve them." And
 2 they said, "Show it." *And he went away and worked with his magic tricks and gave orders to the angels who were in charge of magicians, for he had been sacrificing to them for a long time. *Because in that time before they were
 3 condemned, magic was revealed by angels and they would have destroyed the age without measure;^b and because they had transgressed, it happened that the angels did not have the power; and when they were judged, then the power was not given over to others. And they do these things by means of those men, the
 4 magicians who minister to men, until the age without measure comes. *And then by the art of magic he showed to the people the sun by night. And the people
 5 were amazed and said, "Behold how much the gods of the Midianites can do, and we did not know it." *And God wished to test if Israel would remain in its wicked deeds, and he let them^c be, and their work was successful. And the people of Israel were deceived and began to serve the gods of the Midianites. And God said, "I will deliver them into the hands of the Midianites, because they have been deceived by them." And he *delivered them into their hands*, and the Midianites began to reduce Israel to slavery.

Judg 6:1-6

Judg 6:7-10

Judg 6:1

The call of Gideon

1 **35** Now Gideon was the son of Joash; he was the most powerful man among all his brothers. And when it was summertime, he came to *beat out* the sheaves he had and to escape the attacking *Midianites* by *hiding* himself in the mountain. And behold the angel of the Lord met^a him and said to him, "From where have
 2 you come, and where is your destination?" *He said to him, "Why do you ask me from where do I come, for distress has encompassed me? Israel has fallen into

Judg 6:11f., 15

Judg 19:17

d. What is being disputed is the power of the dead to intercede for the living. See also 2Bar 85:12. Elsewhere in Ps-Philo (e.g. 35:3) the merits of Israel's fathers have power.

e. On the life of the just after death as astral immortality, see Dan 12:2f.; 1En 104:2, 6; AsMos 10:9.

f. Judg 5:31 has "forty" years.

34 a. The episode of Aod is unique to Ps-Philo.

b. The age to come, the eschatological age.

c. The wicked angels.

35 a. Judg 6:12 has "appeared." Heb. *wyqr*^a (met) may have been confused with *wyr*^a (appeared).