

Judges 6-7



A FLEECE,
CLAY POTS
AND
SHOFARS



This is a message from

Yah's Covenant Calendar!



Judges 6 & 7
The year was
~
1291 BC.

Getting Started

Note:

- These studies try to refrain from using the word “day” that has been translated from the original Hebrew word <yowm>.
- The word “day” loses a massive amount of definitive correctness in its ambiguous definitions.
- Day can indicate 12 or 24 hours, day or night, or both!

To understand Scripture correctly we need to be much more accurate.

Preference is given to the word “**cycle**” in place of **day**.

When quoting the Scriptures or citing the Shabbat **Day** you will see it.

Otherwise **cycle** is the word of choice.

The 24 hour **cycle** will be **defined** below to pinpoint the **two seasons**.

1. **Cycle** = 24 hours containing the 2 seasons, one of **light** – H216 <'owr> and one of **night** – H3915 <layil>.


2. **Season** H6256 - <'eth>, = (approx.) 12 Hour blocks of time whether it is **Light Season** or **Night Season**.

A very important application example of “**season**” is found in **Yerimyahu** (Jer) **33:20-25**.



Will you be a
Flint for
The Rock,
igniting your
torch & holding
it high, as Gideon
did?

- Let's read Judges 6 to set some context for us to consider.

- 
- Jdg 6:1 And the children of Yisra'ěl did evil in the eyes of יהוה [Yahuah], and יהוה gave them into the hand of Midyan for seven years,
 - Jdg 6:2 and the hand of Midyan was strong against Yisra'ěl. And before the faces of the Midyanites the children of Yisra'ěl made for themselves the refuges which are in the mountains, and the caves, and the strongholds.
 - Jdg 6:3 And it came to be, whenever Yisra'ěl had sown, that Midyan would come up, and Amaleq and the people of the East would come up against them,
 - Jdg 6:4 and encamp against them and destroy the increase of the soil as far as Azzah, and leave no food in Yisra'ěl, neither sheep nor ox nor donkey.
 - Jdg 6:5 For they came up with their livestock and their tents, coming in as numerous as locusts. And they and their camels were without number. And they came into the land to destroy it.
 - Jdg 6:6 Thus Yisra'ěl was brought very low because of Midyan, and the **children of Yisra'ěl cried out to יהוה.**

Again!

- Jdg 6:6 Thus Yisra'el was brought very low because of Midyan, and the children of Yisra'el cried out to יהוה [Yahuah].

Remember when Saul gave credit to Yahuah for saving Yisra'el?

1 Sam 14:39 “For as יהוה [Yahuah] lives, **who saves Yisra'el ...**”

Yahuah then answered Saul!

Will Yisra'el also receive a positive response from Yahuah to their intense plea for assistance in improving their lives?



- Jdg 6:7 And it came to be, when **the children of Yisra'ël cried out to יהוה** because of Midyan,
- Jdg 6:8 that יהוה sent a prophet to the children of Yisra'ël, who said to them, “Thus said יהוה Elohim of Yisra'ël, ‘I have brought you up from Mitsrayim and I brought you out of the house of bondage,
- Jdg 6:9 and I delivered you out of the hand of the Mitsrites and out of the hand of all your oppressors, and drove them out before you and gave you their land.
- Jdg 6:10 ‘And I said to you, “I am יהוה your Elohim, do not fear the mighty ones of the Amorites, in whose land you dwell.
And you have not obeyed My voice.” ’
- Jdg 6:11 And the Messenger of יהוה came and sat under **the terebinth tree** which was in Ophrah, which belonged to Yo'ash the Abi'ezerite, while his son **Gid'on** threshed wheat in the winepress, to hide it from the eyes of the Midyanites.
- Jdg 6:12 And the Messenger of יהוה appeared to him, and said to him, “יהוה is with you, you **mighty brave one!**”

Re-Cap

- Jdg 6:11
And the
Messenger
of יהוה came
and sat
under the
terebinth
tree ...
- Was this
just
“a tree”?
- Or was it
a tree of
special
renown?

Moving forward with the Divine encounter.

A Mighty, Brave One!

This is the first mention of **Gid'on!** Who is **Gid'on**? The **Messenger** (**Melek**) of **Yahuah** declared **Gid'on** a **mighty brave** person. Is this seen in his name?

CLV
* A messenger of Yahweh came and sat under the terebinth ^w at Ophrah which belonged to Joash the Abiezrite. His son Gideon was ^u then flailing wheat in the winetrough, alert for flight ^v because of Midian.

Search : WLC_tm
LEX

חֲבַט	חֲטִים	בְּגֶת	לְהִיט	מִפְנֵי
chbt	chtm	b-gth	l-enis	m-phni
H2251	H2406	H1660	H5127	H6440

וְגִדְעוֹן
u-gdoun
H1439

וְגִדְעוֹן
ugdoun
and-Gideon

וַיְבֹא	מֶלֶאךָ	יְהוָה	וַיֵּשֶׁב	תַּחַת	הָאֵלֶּה	אֲשֶׁר	בְּעֹפְרָה	אֲשֶׁר	לְיוֹאֲשׁ	אֲבִי-
u-iba	mlak	ieue	u-ishb	thchth	e-ale	ashr	b-ophre	ashr	l-iuash	eozi
H935	H4397	H3068	H3427	H8478	H424	H834	H6084	H834	H3101	H33

Judges 6

מִדְיָן
mdin
H4080

Gid'on's name has this root word within it. Did **Gid'on** SHEMA according to these characteristics of his name, in his exploits?

גִּדַע

To break, cut, or cast down or off, to demolish.
See Deut. vii. 5. Jud. xxi. 6. 1 Sam. ii. 31.
Isa. xiv. 12.

A Melek (Kingly) “Messenger” from Yahuah?

The **Melek (Messenger)** seen in this verse is an extremely important clue for exactly who was addressing **Gid'on**. Would **Gid'on** verify this authority?

Repeat
verse

CLV
* A messenger of Yahweh came and sat under the terebinth ^w at Ophrah which belonged to Joash the Abiezrite. His son Gideon was ^{*then} flailing wheat in the winetrough, alert for flight ⁷because of Midian.

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חִבְטִי	חֲטִים	בְּגַת	לְהִיטִי	מִפְנֵי
chbt	chlim	b-gth	l-enis	m-phni
H2251	H2406	H1660	H5127	H6440

וַיֵּשֶׁב
u-igdoun
H1439

וַיֵּשֶׁב
ugdoun
and-Gideon

וַיְבֹא	מַלְאֲכֵי	יְהוָה	וַיֵּשֶׁב	תַּחַת	הָאֵלֶּה	אֲשֶׁר	בְּעֹפְרָה	אֲשֶׁר	לְיוֹאֲשׁ	אֲבִי־
u-iba	mlak	ieue	u-ishb	thchth	e-ale	ashr	b-ophre	ashr	l-iuash	eozi
H935	H4397	H3068	H3427	H8478	H424	H834	H6084	H834	H3101	H33

6:11
מִדְיָן
mdin
H4080

Judges 6

Just Who was this Divine Messenger? With the description of **melek** (king) and with the aura of righteousness in the heavenly realm, this character must be of a Divine origin!? Why is the Hebrew word for **angel** not used here? (H4398 malak)?



- Jdg 6:13 And Gid'on said to Him, "O my master, if יהוה is with us, why has all this come upon us? And where are all His wonders which our fathers related to us, saying, 'Did not יהוה bring us up from Mitsrayim?' But now יהוה has left us and given us into the hands of Midyan."

Gid'on at this point understands he is being addressed by a heavenly Being, he feels that Yahuah has abandoned Yisra'el and he expresses it clearly. But please note Who it is that faces Gid'on in this very next verse, and addresses him concerning the oppressed situation of Yisra'el!



- Jdg 6:14 And יהוה turned to him and said, "Go in this strength of yours, and you shall save Yisra'el from the hand of the Midyanites. Have I not sent you?"



OK! Let's slow this horse down!
What does the Scripture declare
about visually seeing Yahuah?



- John 1:18 No one has ever seen God; the only God, who is at the Father's side, he has made him known. **ESV**
- John 1:18 No one has ever seen Elohim. The only brought-forth Son, who is in the bosom of the Father, He did declare. **TS**
- John 5:37 “And the Father who sent Me, He bore witness of Me. You have neither heard His voice at any time, nor seen His form.”
- 1 Jn 4:12 No one has seen Elohim at any time. If we love one another, Elohim does stay in us, and His love has been perfected in us.



- Jdg 6:14 And **יהוה** turned to him and said, “Go in this strength of yours, and you shall **save** Yisra’el from the hand of the Midyanites. Have **I** not sent you?”

“Then Yahweh^o turned towardⁱ him andⁱ said, Go in this vigor of yours andⁱ saveⁱ Israel from the hand of the Midian! Have I not sent you?”

Search : WLC

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וַיִּפֶן	אֵלָיו	יְהוָה	וַיֹּאמֶר	לָךְ	בְּכֹחַ	זֶה	וְהָיָה	אִתְּךָ	מִכָּח	מִדְּיָן	בְּלֹא	שְׁלִיחְתִּיךָ
u-iphn	ali-u	ieue	lk u-iamr		b-kch-k	ze	hth	ath	m-kph	mdin	e-la	shlchthi-k
H6437	H413	H3068	H559	H1980	H3581	H2088	H67	H853	H3709	H4080	H3808	H7971

את


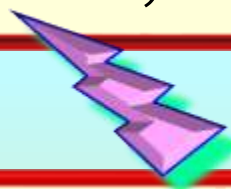
Judges 6

Have we been able to identify the **את** in this verse? This is the direct connection to **Yahusha**, the **One Who Saves!** Yet here in the same verse we read **Yod Hey Vav Hey**, (Yahuah), the Name of our **Father!** How can this be? How can the Aleph Tav be connected to **Yahusha** the Son, have Father **Yahuah** identified by His Qodesh Name, and still give the command/commission to **Gid'on** to **SAVE** YISRA'EL? Who is The Redeemer? **Yahusha** or **Yahuah**?


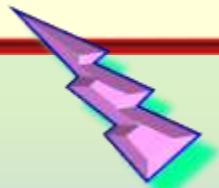




Joh 4:42 And they said to the woman, “We no longer believe because of what you said, for we ourselves have heard, and we know that this is truly the Messiah, the Saviour of the world.”



Php 3:20 For our citizenship is in the heavens, from which we also eagerly wait for the **Saviour**, the Master **יהושע** Messiah.



Scripture writings show **both** **Yahuah** and **Yahusha Ha Mashiach** as the Saviour! The same writing also declares **Yahuah** is the ONLY - **ONE** Divine entity entitled to be our Saviour and Redeemer!

How can THESE TWO identities be ONE?
Yahuah will not share His glory. Yet Yahuah declares
Himself **AND** Yahusha Ha Mashiach as
the Saviour of this world!

Plural!

What gives - **ELOHIM?**

Yahuah

Melki-tzedek

Michael

Yahusha

Emmanuel

How can a **plurality** (Elei-nu) be singular - ***Echad***?



Plural

Deut 6:4

Singular!

אֶחָד
achd
H259

אֶחָד
achd
one

6:4 שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה
shmo ishral ieue alei-nu ieue
H8085 H3478 H3068 H430 H3068

aleinu
Elohim-of-us

Lexicon :: Strong's H433 - 'ēlôha

אֱלֹהִים

Transliteration

Pronunciation

'ēlôha

el-o'-ah

Part of Speech

Root Word (Etymology)

masculine noun

Probably prolonged (emphat.)
from אֵל (H410)

EI

Lexicon :: Strong's H430 - 'ēlōhîm

אֱלֹהִים

Transliteration

Pronunciation

'ēlōhîm

Plural!

el-o-heem'

Part of Speech

Root Word (Etymology)

masculine noun

Plural of אֱלֹהִים (H433)

What if **Yahuah** is the invisible omnipotent **El**, and **Yahusha** – is of the same substance; but made tangibly visible to expressly connect visibly and physically with man? Would this then allow **Yahusha** who is in charge of Salvation, to be within His perimeter in commanding **Gid'on** to **SAVE** Yisra'el?






ONE

- Which ONE is The Redeemer?  Yahusha or Yahuah? 

We read in -

- Isa 42:8 “I am יהוה, that is My Name, and **My esteem I do not give to another**, nor My praise to idols.”
- How can we see the Aleph Tav which connects to Yahusha the Son, in the verse of Judges 6:11, and still read the Name of Yahuah as the One talking to Gid'on?
- Who is The Redeemer? 
- Psa 19:14 Let the words of my mouth and the meditation of my heart Be pleasing before You, O יהוה, my rock and my redeemer.



Ascertaining **context** for the next slide.

Col 1:1 Sha'ul, an emissary of יהושע [Yahusha] Messiah by the desire of Elohim, and Timothy our brother,



- Col 1:2 to the set-apart ones in Colosse, and true brothers in Messiah: Favour to you and peace from Elohim our Father and the Master יהושע Messiah.
- Col 1:3 We give thanks to the Elohim and Father of our Master יהושע Messiah, praying always for you,
- Col 1:4 having heard of your belief in Messiah יהושע and of your love for all the set-apart ones,





Context - Yahusha Ha Mashiach

- Col 1:10 to walk worthily of the Master, pleasing all, bearing fruit in every good work and increasing in the knowledge of Elohim,
- Col 1:11 being empowered with all power, according to the might of His esteem, for all endurance and patience with joy,
- Col 1:12 giving thanks to the Father who has made us fit to share in the inheritance of the set -apart ones in the light,
- Col 1:13 who has delivered us from the authority of darkness
and transferred us into the reign of the Son of His love.



Shared Glory?????



Context - Yahusha Ha Mashiach

- Col 1:12 ... the **Father** ...
- Col 1:13 ... transferred us into **THE REIGN** of the Son ...
- **HOW DOES THIS ALIGN WITH –**

Isa 42:8 “I am יהוה [Yahuah] that is **My Name**,
and **My esteem** I do not give to another,
nor My praise to idols.”



More on this verse soon, but first some
more verses with Yahusha in the Light!

Is Yahusha Ha Mashiach **One (Echad)** with Yahuah?

- Col 1:15 **Who is the LIKENESS of the INVISIBLE Elohim,** the first-born of all creation.
- Col 1:16 Because in Him **were created all** that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities – all have been created through Him and for Him.

Yahusha **THE CREATOR** - Shared Glory?

- Heb 1:6 And when He again brings the first-born into the world, He says, “Let all the messengers of Elohim **do reverence to Him.**”

Is it **ECHAD (ONE) GLORY?** – Deut 6:4 Elohim is One (Echad)!

Invisible

Deu 6:4

“Hear, O Yisra’ēl:

יהוה our **Elohim**,

Plural!

יהוה is **ONE**!”

Yahuah
Yahusha

More support on its way! ☺

Yahusha Ha Mashiach - in the Glory of Yahuah

- Joh 8:12 Therefore יהושע [Yahusha] spoke to them again, saying, “**I** am the **light** of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”

A Co-Redeemer?

- Joh 12:46 “**I have come as a light into the world**, so that no one who believes in Me should stay in darkness.”



Context – Yahusha, from v:15 -

- Acts 26:18 ‘To open their eyes, to turn them from darkness to light, and the authority of Satan to Elohim, in order for them to receive **forgiveness of sins** and an **inheritance** among those who are set-apart by belief in Me.’

Is this not **SHARED GLORY**?

A closer look!

May the sayings of my mouth ^bbe ^racceptable And the soliloquy of my heart be pleasing before you, O Yahweh, my Rock and my Redeemer! ^rPermanent! A Davidic Psalm

Psalms 19:14

Search : WLC_tm

LEX

וְגָלִי
u-gal-i
H1350
וְגָלִי
ugali
and-one-redeeming-of-me

וְגָלִי
u-gal-i
H1350

צוּרִי
tzur-i
H6697

יְהוָה
ieue
H3068

וְהִגִּי
u-egun
H64

Search : strong

LEX

וְהִגִּי
u-egun
H1902

וְהִגִּי
uegun
and-soliloquy-of

אֲמַרִי
amri
H561

לְרִצּוֹן
l-rzun
H7522

יְהוָה
ieiu
H1961

(19:15)
19:14

Here we read that **Yahuah** is the Redeemer! Does that align with other Scripture and the title of - **Saviour**?

What about – **Saviour**?

soliloquy

sa-lil'ə-kwē


noun

1. A dramatic or literary form of discourse in which a character talks to himself or herself or reveals his or her thoughts when alone or unaware of the presence of other characters.
2. A specific speech or piece of writing in this form.
3. The act of speaking to oneself.

The American Heritage® Dictionary of the English Language, 5th Edition.

More at Wordnik


soliloquy

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 [More at Wordnik](#)

Some different thoughts!
Could - Soliloquy - answer the question of the "voice from heaven" at the baptism?

The supposed
godhead
controversy
appears as a
"Me, Myself & I"
revelation.

This also goes
along with the
words
"My El, My El
why have You
forsaken
Me?"

... in other words ...
Yahusha would be
saying, "I made this
vow, I cannot break it,
what in the world
was I thinking
about?!"



What does Yahuah declare about His Glory/Esteem?

I am Yahweh; that is My Name, And My glory I shall not give to another, *Or My praise to carvings.

I am Yahuah, that is My Name,
and My Glory I shall not give to
another, or My praise to carvings.

Isaiah 42:8

שְׁמִי	וְכַבֹּדִי	לֹא אֶחְרָר	לֹא אֶתֶן	וְתִהְיֶה לִּי	לְפָסִילִים
sh-m-i	u-kbud-i	l-achr	la	athn	u-thelh-i
H8034	H3519	H312	H3808	H5414	H8416

Search : WLC

LEX

יְהוָה 6 ▶ 42:8

ieue

H3068

יְהוָה

ieue

Yahweh

How is it written that **Yahuah** is the **Redeemer**, and that He will not allow any other god to share His Glory/Esteem?

Yet we see other writings that expose **Yahusha Ha Mashiach** as the **Saviour**?



I, I am Yahweh, And there is no Saviour¹ apart from Me.

Another Witness

I am Yahuah, And there is no
Saviour apart from me.



Search : WLC_v

LEX

יְהוָה 6 ▶ אֲנִי 43:11

ieue

H3068

יְהוָה

ieue

Yahweh

Isaiah 43:11



Let's re-examine Isaiah 43:11 -

I, I am Yahweh, And there is no Saviourⁱ apart from Me.

Yahuah, in the Scripture, declares He is the
- **One** -facilitating Salvation!


Search : WLC_v
LEX
יהוה 6 אַנְכִי 43:11
ieue anki
H3068 7 H595
יהוה
ieue
Yahweh

מוֹשִׁיעַ	מִבְּלֹעַדִי	2 ▶	וְאֵין	4 ▶
mushio	m-blod-i	2 ▶	u-ain	
H3467	H1107		H369	2 ▶
מוֹשִׁיעַ	מִבְּלֹעַדִי		וְאֵין	
mushio	mblodi		uain	
one- ^c saving	from·apart-from·me	2 ▶	and·there-is-no	3 ▶

Who then is this Yahusha Ha Mashiach we hear and read so much about as our Saviour, if there is **NO OTHER THAN** - YAHUAH?



Isa 49:26 “And **I** shall feed those who oppress you with their own flesh, and let them drink their own blood as sweet wine. All flesh shall know that **I, יהוה**, am your **Saviour**, and your **Redeemer**, the Elohim of Ya‘aqob.”



Isa 19:20 And it shall be for a sign and for a witness to **יהוה** of hosts in the land of Mitsrayim.

When they cry to יהוה because of the oppressors,


 **He sends them a Saviour and an Elohim,**
AND SHALL DELIVER THEM.

Is Yahuah
shirking from
His self
proclaimed
duties?

OOPS! Didn't we just read that **Yahuah** would **NOT**
share His glory and esteem with **another god?**

Are we crying out
to Yah, **today?**

Luk 2:11 “Because there was born to you today in the city of Dawid
a Saviour, who is Messiah, the Master.”



A Saviour, a Mashiach, who is claimed as MASTER, born on earth?

Is this BLASPHEMY?

Who then is Yahusha Ha Mashiach?

Isa 9:4 For You shall break the yoke of his burden and the staff of his shoulder, the rod of his oppressor, **as in the day of Midyan.**

Isa 9:6 For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And **His Name** is called Wonder, Counsellor, Strong Ėl, Father of Continuity, Prince of Peace.



Father of Continuity? = Everlasting Father (KJV). Do we find it interesting that along with the prophecy of Yahusha Ha Mashiach, just prior is mentioned the oppression of Yisra'el, by the Midianites? Isn't this when Gid'on was blessed with the presence of the Aleph Tav and given the commission to destroy this evil?

In the next few slides we are going to break down this verse, word for word.

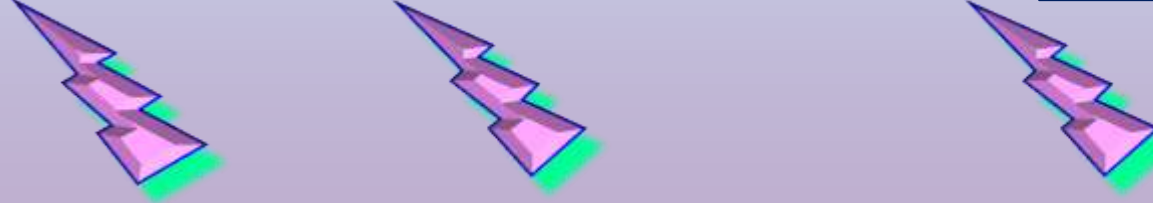
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Isaiah 9:6

9:6	(9:5)	כי	יֵלֵד	יֵלֵד	לְנוּ	בֶן	נָתַן	לְנוּ	וְהָיָה	הַמְשִׁרָה	עַל	שְׁכֵמוֹ	וַיִּקְרָא	שְׁמוֹ	פֶּלֶא	יֹעֵץ	אֵל	גִּבּוֹר	אֲבִיעֵד	שָׁר	שְׁלֹום
		ki	ild	ild	l-nu	bn	nthn	l-nu	u-thei	e-mshre	ol	shkm-u	u-iqra	shm-u	phla	iuotz	al	gbur	abiod	shr	shlum
		H3588	H3206	H3205	-	H1121	H5414	-	H1961	H4951	H5921	H7926	H7121	H8034	H6382	H3289	H410	H1368	H5703	H8269	H7965

NO ALARM thus far! A Child (boy) was born and He was commissioned specifically for mankind.

לְנוּ	נָתַן	בֶּן	לְנוּ	יֵלֵד	יֵלֵד	כִּי
l-nu	nthn	bn	l-nu	ild	ild	ki
-	H5414	H1121	-	H3205	H3206	H3588
לָנוּ	נָתַן	בֶּן	לָנוּ	יֵלֵד	יֵלֵד	כִּי
lnu	nthn	bn	lnu	ild	ild	ki
to-us	he-is-given	son	to-us	he-is- ^m born	boy	that



Continuing on - Part #2

Isa 9:6 For a Child shall be born unto us, a Son shall be given unto us,
and the **rule** is on His shoulder. And His Name is called Wonder,
Counsellor, Strong Ėl, Father of Continuity, Prince of Peace.

Isaiah 9:6

9:6	(9:5)	כי	יֵלֵד	יֵלֵד	לְנוּ	בֵן	נָתַן	לְנוּ	וְתִהְיֶה	הַמְּשֻׁרָה	עַל	שְׁכֻמוֹ	וַיִּקְרָא	שְׁמוֹ	פְּלֵא	יוֹעֵץ	אֵל	גִּבּוֹר	אֲבִיעֵד	שֵׁר	שְׁלֹום	:
		ki	ild	ild	l-nu	bn	nthn	l-nu	u-thei	e-mshre	ol	shkm-u	u-iqra	shm-u	phla	iuotz	al	gbur	abiod	shr	shlum	:
		H3588	H3206	H3205	H5414	H1121	H1961	H4951	H5921	H7926	H7121	H8034	H6382	H3289	H410	H1368	H5703	H8269	H7965			

Alarm bells
should be
LOUD
right now!

שְׁכֻמוֹ	shkm-u	H7926
שְׁכֻמוֹ	shkmu	
shoulder-blade-of-him		

Glory &
Esteem

עַל	ol	H5921
עַל	ol	
on		



הַמְּשֻׁרָה	e-mshre	H4951
הַמְּשֻׁרָה	emshre	
the-chieftainship		

Upon Yahusha Ha
Mashiach!

וְתִהְיֶה	u-thei	H1961
וְתִהְיֶה	uthei	
and-she-shall-become		



Isa 9:6 (b) and the

RULE is on His shoulder.



	שָׁכְמוּ shkm-u H7926	עַל ol H5921		הַמְּשָׁרָה e-mshre H4951		וְתֵהִי u-thei H1961
	שָׁכְמוּ shkmu	עַל ol		הַמְּשָׁרָה emshre		וְתֵהִי uthei
	shoulder-blade-of-him	on		the-chieftainship		and-she-shall-become

Isaiah 9:6

Prophecy has just announced a transfer of authority!

This “Son” was/is to attain the Ultimate position of Glory and Esteem! Yet we have read in

Isa 42:8 (slide 18) that Yahuah will NOT SHARE HIS

GLORY WITH ANOTHER god!

Shared Glory?

Isa 9:6 For a Child shall be born unto us, a Son shall be given unto us, and the rule is on His shoulder. And **His Name** is called Wonder, Counsellor, Strong Ėl, **Father of Continuity**, Prince of Peace.

Isaiah 9:6

9:6	כִּי	יֵלֶד	יֵלֶד	לָנוּ	בֶּן	נָתַן	לָנוּ	וְתָהִי	הַמְשָׁרָה	עַל	-	שְׁכֻמוֹ	וַיִּקְרָא	שְׁמוֹ	פֶּלֶא	יֹעֵץ	אֵל	גִּבּוֹר	אֲבִיעֵד	שָׁר	-	שְׁלֹום
	ki	ild	ild	l-nu	bn l-nu	nthn	l-nu	u-thei	e-mshre	ol	-	shkm-u	u-iqra	shm-u	phla	iuotz	al	gbur	abiod	shr	-	shlum
	H3588	H3206	H3205	H5414	H1121	H1961	H4951	H5921	H7926	H7121	H8034	H6382	H3289	H410	H1368	H5703	H8269	H7965				

שְׁלֹום shlum H7965	שָׁר shr H8269	אֲבִיעֵד abiod H5703	גִּבּוֹר gbur H1368	אֵל al H410	יֹעֵץ iuotz H3289	פֶּלֶא phla H6382	שְׁמוֹ shm-u H8034
שְׁלֹום shlum	שָׁר shr	אֲבִיעֵד abiod	גִּבּוֹר gbur	אֵל al	יֹעֵץ iuotz	פֶּלֶא phla	שְׁמוֹ shmu
well-being	chief-of	Father-of-future	masterful	El	one-counseling	one-marvelous	name-of-him

**Is it possible for
Yahusha to attain
any higher accolades
- from Yahuah?**

Maybe not, yet there is
another witness!



Yes, **Shared Glory** Indeed!

Isa 11:1 And a Rod shall come forth from the stump of Yishai,
and a Sprout from his roots shall bear fruit.

Isa 11:2 **The Spirit of יהוה shall rest upon Him** –
the **Spirit** of wisdom and understanding,
the **Spirit** of counsel and might,
the **Spirit** of knowledge
and of the fear of יהוה.



Yahusha
Ha
Mashiach

The transfer of **Glory** and **Esteem** to

The transfer of
this a sharing of
SEPARATE IDENTITY

Glory and Esteem to
glory to **ANOTHER** god?
from **YAHUAH?**

Yahusha; is
Is Yahusha a

The **Word** from *Yahuah*

Deu 6:4

Invisible

“Hear, O Yisra’ēl:
יהוה 'our Elohim,
יהוה 'is **ONE!**”

Yahuah
Yahusha

Yahuah

Melki-tzedek

Michael

Yahusha

Emmanuel





Yahuah bestowed His Glory and Esteem with

the **visible** identity of **Himself.**

Yahuah and Yahusha are **One** and the **Same.**

Yahusha is an integral facet of Yahuah;
yet in various designed functions &
applications with **“visibility.”**

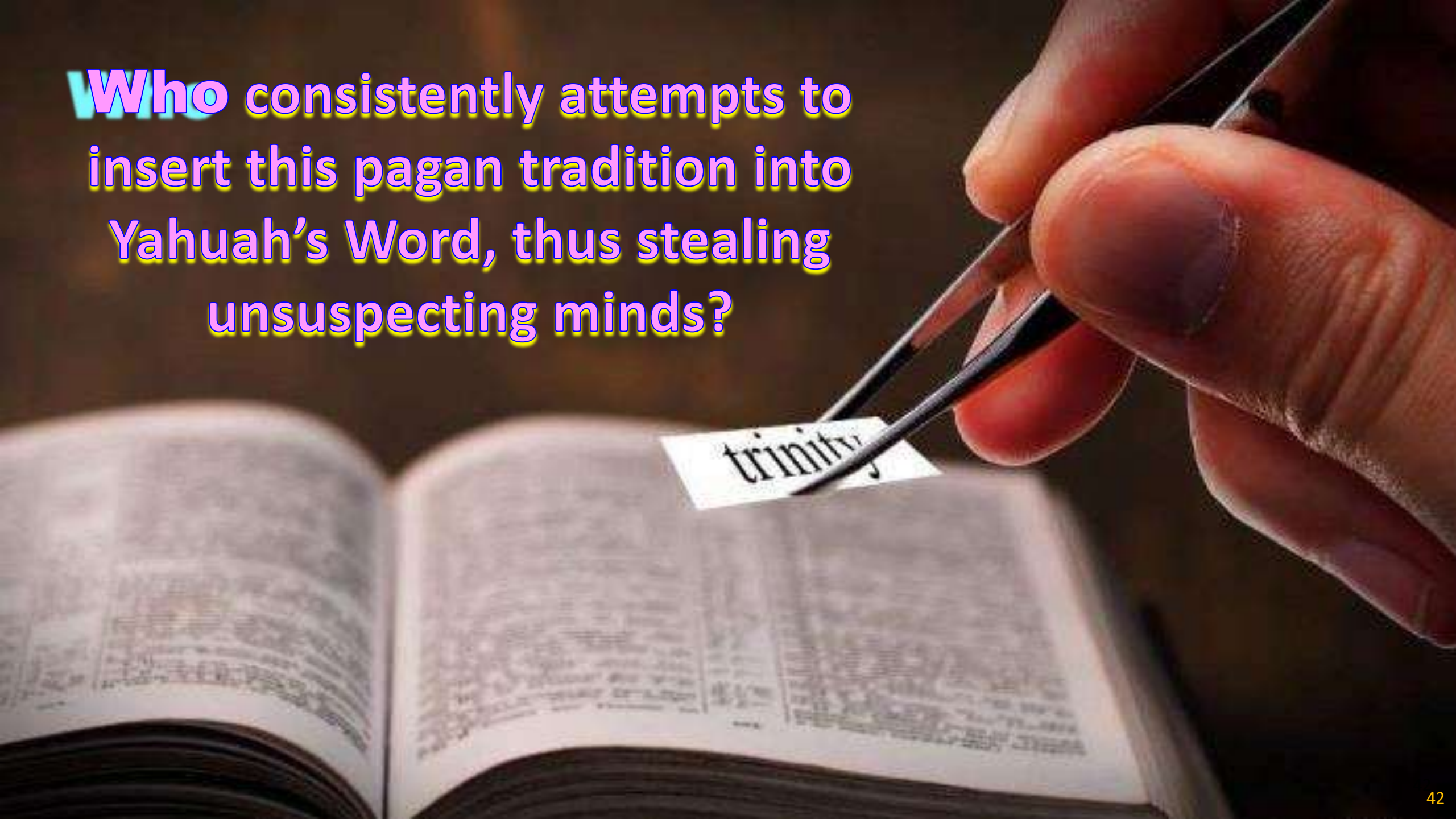
Zech 14:9 In that day there shall be

ONE Yahuah

and His Name **ONE.**



Who consistently attempts to
insert this pagan tradition into
Yahuah's Word, thus stealing
unsuspecting minds?



Moving forward with - Gid'on's Commission and The Name

- When Gid'on responded to the commission as issued to save Yisra'el, note the Name he responded with!
At this point Gid'on began to realize with **Whom** he might be speaking. **Are we also able to recognize this too?**
- Jdg 6:15 And he said to Him, “O יהוה, with what do I save Yisra'el? See, my clan is the weakest in Menashsheh, and I am the least in my house.”
- Jdg 6:16 And יהוה said to him, “Because I am with you, you shall smite the Midyanites as one man.”
- Jdg 6:17 And he said to Him, “Please, if I have found favour in Your eyes, then show me a sign that it is You who are speaking with me.”

- Jdg 6:18 “Please do not move away from here, until I come to You and bring out **my offering** and set it before You.” And **He** said, “I shall stay until you return.”



- Jdg 6:19 And Gid'on went in, and prepared a young goat, and **unleavened bread** from an ĕphah of flour. The meat he put in a basket, and he put the broth in a pot. And he brought them out to **Him**, under **THE TEREBINTH TREE,** and **presented it.**

- Jdg 6:20 And the **Messenger of Elohim** said to him, “Take the meat and the **unleavened bread** and lay them on this **rock**, and pour out the broth.” And he did so.

- Jdg 6:21 And the **Messenger of יהוה** put forth the end of the staff that was in **His** hand, and touched the meat and the **unleavened bread**. And **fire went up out of the rock** and consumed the meat and the **unleavened bread**. And the **Messenger of יהוה** went from his sight.

What **ROCK** was it that actually produced the **(Refiner's) Fire**?



- How could these two verses apply to us - **TODAY?**
- Jdg 6:20 And the **Messenger** of Elohim said to him, “Take the meat and the **unleavened bread** and lay them on **this rock**, and pour out the broth.” And he did so.
- Is it possible to understand this verse **TODAY** as –
- **YOU/ ME,** - being a **LIVING SACRIFICE,** - **plant yourself** upon **The Rock - Yahusha Ha Mashiach.**
Not just a part of you (a **mixture**), but **ALL OF YOUR BEING.**

Full commitment!



- Application for us - **TODAY?**

- Jdg 6:21 And the **Messenger** of יהוה put forth the end of the staff that was in His hand, and touched the meat and the **unleavened bread**. And **fire went up out of the rock** and consumed the meat and the **unleavened bread**. And the **Messenger** of יהוה went from his sight.

- As we present ourselves a - **LIVING SACRIFICE**,
our character will be purged by the **Refiner's Fire**
[the **Fire** from **The Rock**].

This purging from sin will be completed, visited only once –
it will be – in our **lifetime** on this earth.

melek

- Jdg 6:22 And when Gid'on saw that He was a **Messenger** of יהוה, Gid'on said, "Oh **Master** יהוה!
For I have seen a **Messenger** of יהוה **face to face.**"

Gid'on realized he had seen a **Qodesh being of Yahuah**, face to face and was terrified of dying. Did Gid'on know about the concept within this next verse?

Exo 33:20 But He said, **“You are unable to see My face, for no man does see Me and live.”**

AGAIN!

Who was it that Gid'on actually saw - **face to face** - and conversed with?

Come to think of it - WHAT OF THIS VERSE?

Deu 34:10 And since then no prophet has
arisen in Yisra'el like Mosheh,
whom **יְהוָה** **KNEW** **FACE TO FACE**.

Which identity was
it that Mosheh saw
FACE TO FACE??

Mosheh did not die
from this!

OK, back to the **fire** coming **UP FROM THE ROCK!**

Why did the fire come **UP** OUT OF THE ROCK, and not – **come down** (1 Kings 18:38) (from heaven) as when Elijah was offering sacrifice exposing the priests of Ba'al?

- Jdg 6:21 (b) And **fire went up out of the rock** and consumed the meat and the unleavened bread. And the **Messenger** of יהוה went from his sight.

Was **The Rock** (with eternal authority) standing beside the rock, ready to accept sacrifice and offering? Is this where **the fire** originated?

Gid'on received full confirmation to his question about having sufficient ability to perform the command to save Yisra'el from the Midianites.

And what about his fear of death from seeing "**The Messenger**" face to face?

- Jdg 6:23 And יהוה said to him, “Peace be with you! Do not fear, you do not die.”
- Jdg 6:24 And Gid'on built an altar there to יהוה, and called it: יהוה Shalom. To this day it is still in Ophrah of the Abi'ezerites.

- What an interesting Name on the location of the altar!

• יהוה Shalom!

- ❖ Understanding what we have just read from prophecy in Isaiah 9:6 (slide 35)
- ❖ where Prophecy applies the title of Shar Shalom – Prince of Peace, to Yahusha Ha Mashiach (future tense),
- ❖ and understanding that Yahusha is ECHAD – ONE with Yahuah, is it easy to discern Gid'on's decision to name the altar location

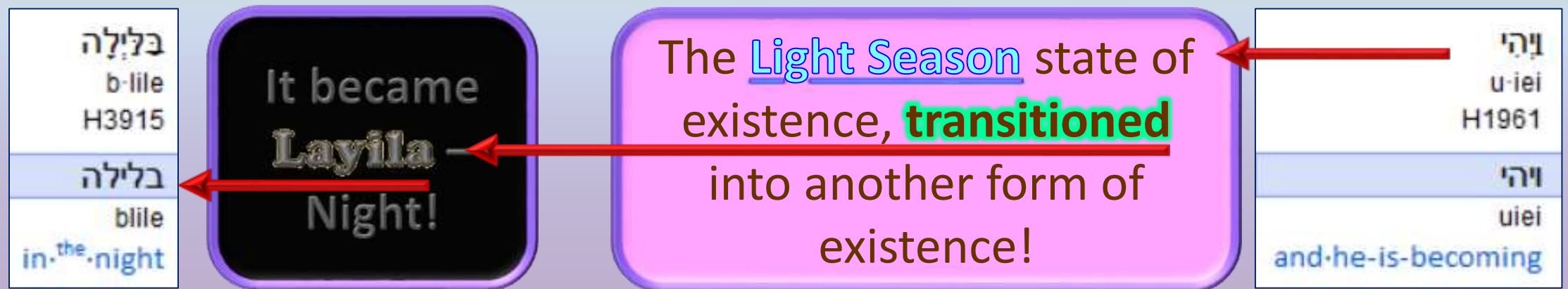
as - יהוה Shalom?

At that point in time, Gid'on did not know the **Melek** ("Messenger") of **Yahuah** as – **Yahusha Ha Mashiach!** This Name and Title became known much later!

Getting back to Gid'on!

Jdg 6:25 **And the same night it came to be** that יהוה said to him, "Take the young bull of your father, and the second bull of seven years old, and you shall throw down the altar of Ba'al that your father has, and cut down the Asherah that is beside it.

- The same night? Same as WHAT? Same cycle timeframe as the twilight mixture after sunset, OR SAME AS THAT WHICH STARTED WITH THE DAWN??



Gid'on's Gem!

- We have travelled over a lot of ground on just “Who” is Echad for the Majesty of Heaven – even though this barely scratches the surface.
- It is very clear that Yahuah has preserved information in this Gideon study to teach us a most special “gem of truth” that will never align with the false trinity teaching so prevalent in “Christianity.”
- However, this is supposed to be a Dawn Day study, so let us connect with Gideon again to see if indeed the day-start is in the morning, or if the sunset manages to have any foothold this time.
- We will demonstrate these calendar details on charts.

Shall we begin to chart Gid'on's escapade according to the Genesis account of

Dawn to Dawn?

Sunset did not change the cycle of the week.

Gid'on was threshing wheat in the winepress when the Messenger of Yahuah met him. The commission was issued to save Yisra'el and the offering (U/B) was accepted.

Dawn

Sunset

Jdg 6:25 **And the same night it came to be** that יהוה said to him, "Take the young bull of your father, and the second bull of seven years old, and you shall throw down the altar of Ba'al that your father has, and cut down the Asherah that is beside it.

Dawn

Light Season #1

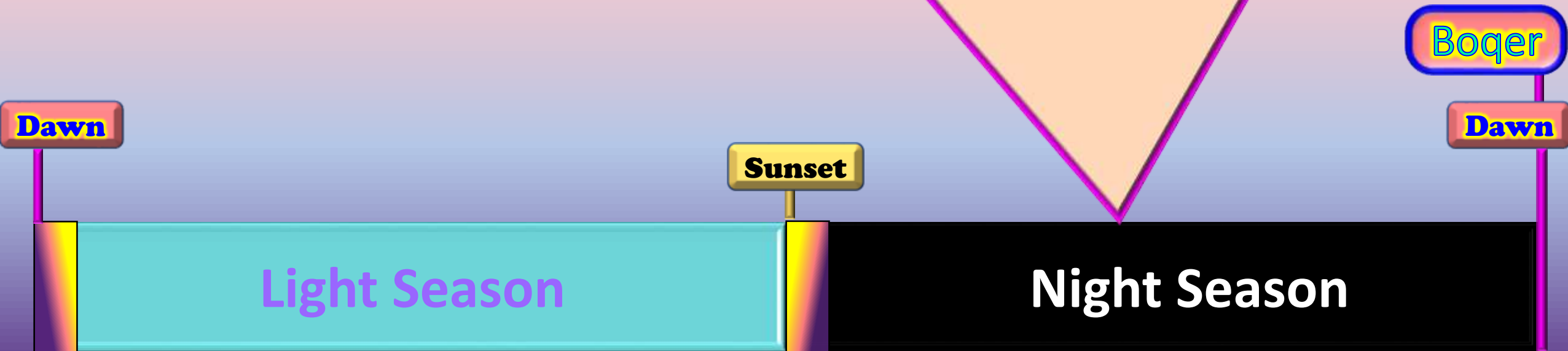
Night Season #1



The sunset and twilight events passed.

- Jdg 6:26 “And you shall build an altar to יהוה your Elohim on top of this rock in an orderly way, and shall take the second bull and offer a burnt offering with the wood of the image which you cut down.”

- Jdg 6:27 And Gid'on took ten men from among his servants and did as יהוה had said to him. And it came to be, because he feared his father's household and the men of the city too much to do it by day, **that he did it by night**.



Boqer



- Jdg 6:28 And the men of the city arose early in the morning and saw the altar of Ba'al was broken down, and the Asherah that was beside it had been cut down, and the second bull was being offered on the altar which was built.

Boqer

Gid'on and his men had **DESTROYED** the Asherah and the altar of Ba'al in the Night.

Dawn

Sunset

Light Season

The Action of Boqer/Dawn's First Light

Yesterday



Tomorrow

Boqer

Dawn

Split

Separate

Isolate

Divide

Distinguish

Extricate

Detach

Disengage

Originate

Activate

Prompt

Initiate

Instigate

Inaugurate

Trigger

Generate

Sunset

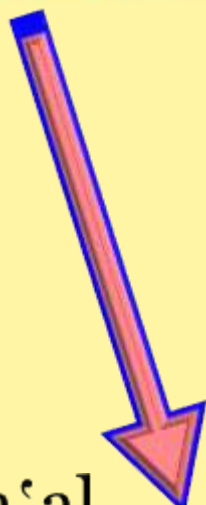
Night Season

Light Season

Hopefully you have noticed that sunrise is not even recorded!

- **Jdg 6:29** And they said to each other, “Who has done this deed?” And when they had inquired and asked, they said, “Gidʿon son of Yoʿash has done this deed.”
- **Jdg 6:30** And the men of the city said to Yoʿash, “Bring out your son, **so that he dies**, for he has broken down the altar of Baʿal, and because he has cut down the **Asherah** that was beside it.”

- Jdg 6:31 And Yo'ash said to all who stood against him, "You, would you plead for Ba'al? You, would you save him? **Let the one who would plead for him be put to death BY MORNING!** If he is a mighty one, let him plead for himself, because his altar has been broken down!"
- Yoash spoke into the **CLOSING PERIMETER** of the 24 hour cycle for the time to finalize their desired justice, however Yoash rightly transferred it on those who chose to defend a **LIFELESS IMAGE!**
- Jdg 6:32 So that day he called him Yerubba'al, saying, "Let Ba'al plead against him, because he has broken down his altar."



Boqer

Dawn

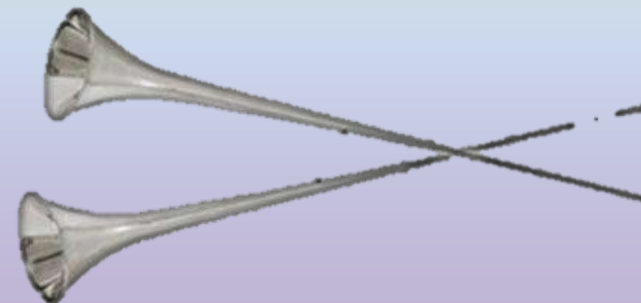
Sunset


Light Season

Night Season

- Jdg 6:33 Now all Midyan and Amaleq and the people of the East, were gathered together. And they passed over and encamped in the Valley of Yizre'el.
- Jdg 6:34 Then the Spirit of יהוה came upon Gid'on, and he blew the ~~ram's horn~~ **shofar**, and the Abi'ezerites gathered behind him.
- Why are the words – ~~ram's horn~~ – crossed out, and in grey?
- The original Hebrew word is seen below and the definition (*very basic*) is a straight hollow **trumpet**.

בְּשׁוּפָר
b-shuphr
H7782
בְּשׁוּפָר
bshuphr
in.the.trumpet



אֶחְרִי-אֲבִיעֶזֶר	בְּשׁוּפָר	2 ▶	וְרֹחַ יְהוָה לְבָשָׁה אֶת - גְּדֵעוֹן	6:34
achri-u abiozr	b-shuphr		gdoun - ath lbshe ieue u-ruch	
H310 H44	H7782		H1439 H853 H3847 H3068 H7307	
		בְּשׁוּפָר bshuphr in ^{the} trumpet	<div>Is there a <u>valid</u> reason to SWITCH from the original Inspired Word?</div>	

Judges 6:34
ISA

Why then does the Tanach have the **correct Hebrew word**, and yet when translated into English, we are expected to receive that the Hebrew word translated to - **RAM**



- is an **acceptable replacement?**

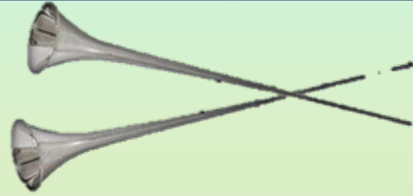


Gesenius' Hebrew-Ch
 אֵיל m.—(1) a ram, from its curved and **twisted** horns; see the root אָוַל and אֵיל, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. אֵילִים Ex. 25:5, and אֵילִים Job 42:8. Intensive of this is אֵילִים.

Why the switch to this **word/definition?**
Usage – 185 x

The IRONY is flowing!

Re-Cap from verse 34 –
Gid'on blew the shofar and the Abi'ezerites gathered to him.



- **Jdg 6:35** And he sent messengers throughout all Menashsheh, who also gathered behind him. And he sent messengers to Ashĕr, and to Zebulun, and to Naphtali. And they came up to meet them.

- **Jdg 6:36** And Gid'on said to Elohim, "If You are saving Yisra'el by my hand as You have said,
- **Jdg 6:37** see, I am placing a fleece of wool on the threshing-floor. If there is **dew** only on the fleece, and it is dry on all the ground, then I shall know that You are saving Yisra'el by my hand, as You have said."

Farmers need to stop their combining of grain around 1 – 3 AM (approx.), because of the **dew** making the stalks of grain too wet to process.

- **Num 11:9** And when the **dew fell on the camp at night**, the manna fell on it.

Boqer

Dawn

Sunset

Light Season

Night Season

- Jdg 6:38 And it was so, and he rose **early the next morning** and pressed the fleece, and wrung dew out of the fleece, to **fill a bowl** with water.



The **dew** fell on the fleece that night in the early hours before Dawn.




Boqer

Dawn

Sunset

Light Season

Night Season

- 
- Gid'on, had arose early at Dawn, and then wrung out the fleece!
 - Jdg 6:39 And Gid'on said to Elohim, "Do not be displeased with me, and let me speak only this time: Please let me try only this time with the fleece, **please let it be dry only on the fleece, and let there be dew on all the ground.**"

- Jdg 6:40 And Elohim did so **that night**, and it was dry on the fleece only, but there was dew on all the ground.

Note: there are NO Hebrew words to indicate that this Night Season was **separate** from the Light Season!

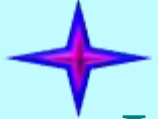
Boqer

Dawn

Sunset

Light Season

Night Season



- Jdg 7:1 And Yerubba'al, that is Gid'on, and all the people who were with him **rose up early** and encamped by the fountain of Harod, so that the camp of Midyan was on the north side of them by the hill of Moreh in the valley.
- Jdg 7:2 And יהוה said to Gid'on, "The people who are with you are too many for Me to give Midyan into their hands, lest Yisra'el boast against Me, saying, 'My own hand has saved me.'
- Jdg 7:3 "And now, proclaim in the hearing of the people, saying, 'Whoever is afraid and trembling, let him turn back, and leave Mount Gil'ad.' " And twenty-two thousand of the people turned back, while ten thousand remained.
- Jdg 7:4 And יהוה said to Gid'on, "The people are still too many. Bring them down to the water, and let Me prove them for you there. And it shall be, that of whom I say to you, 'This one goes with you,' let him go with you. And of whomever I say to you, 'This one does not go with you,' let him not go."



- Jdg 7:5 So he brought the people down to the water. And יהוה said to Gid'on, "Everyone who laps the water with his tongue, as a dog laps, separate him from everyone who bows down on his knees to drink."
- Jdg 7:6 And the number of those who lapped, putting their hand to their mouth, was three hundred men, and all the rest of the people bowed down on their knees to drink water.
- Jdg 7:7 And יהוה said to Gid'on, "By the three hundred men who lapped I save you, and shall give Midyan into your hand. Let all the other people go, each to his place."
- Jdg 7:8 And the people took food and their ~~ram's horns~~ **shophartheim** [*trumpets of them*] in their hands. And he sent away all *the rest* of Yisra'el, each to his tent, but kept those three hundred men. Now the camp of Midyan was below him in the valley.

- The time of separating: the ones afraid and the ones who bent at the knees to drink, from - the strong ones that accompanied
- Dawn** Gid'on.

- Jdg 7:9 And it came to be, **on that night**, that **יהוה** said to him, "Arise, go down against the camp, for I have given it into your hand."
- Jdg 7:10 "But if you are afraid to go down, go down, you and Purah your servant, to the camp."
- Jdg 7:11 "And you shall hear **what they say**, and after that let your hands be strengthened. And you shall go down against the camp." So he went down with Purah his servant to the edge of the *formation of fives* who were in the camp.

• Jdg 7:12

And Midyan and Amaleq, and all the people of the East, were lying in the valley as many as locusts. And their camels were as numerous as the sand by the seashore.

• ... **ON THAT NIGHT** ... v:12

• Jdg 7:13 And Gideon came, and see, a man was relating a dream to his companion, and said, "See I had a dream, and see, a loaf of **barley** bread tumbled into the camp of Midyan, and it came to a tent and smote it so that it fell and overturned, and the tent fell down."

B
o
q
u
e
r


Dawn

Sunset

Dawn

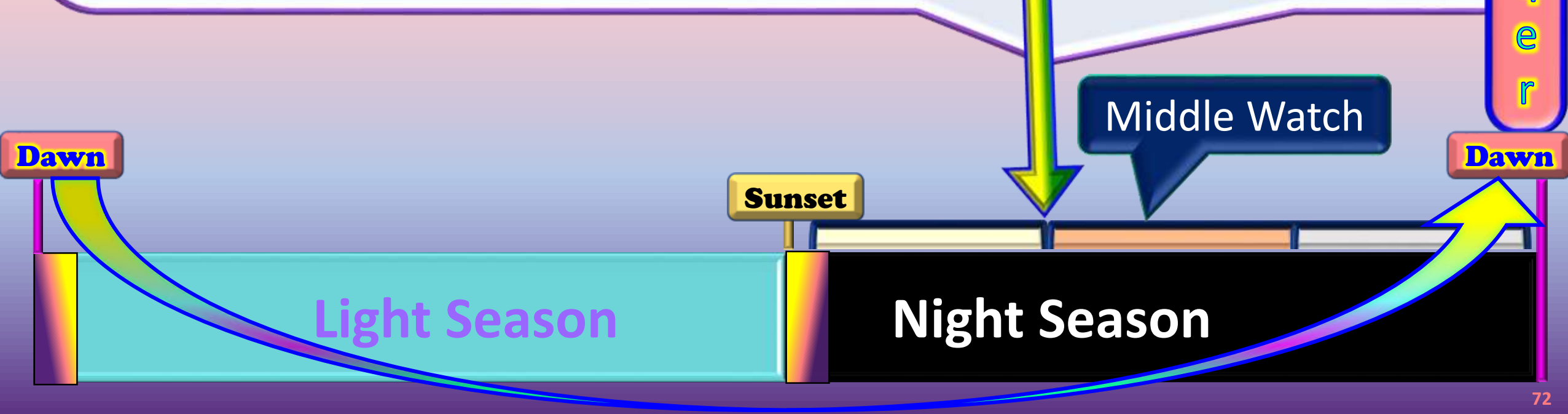
Light Season

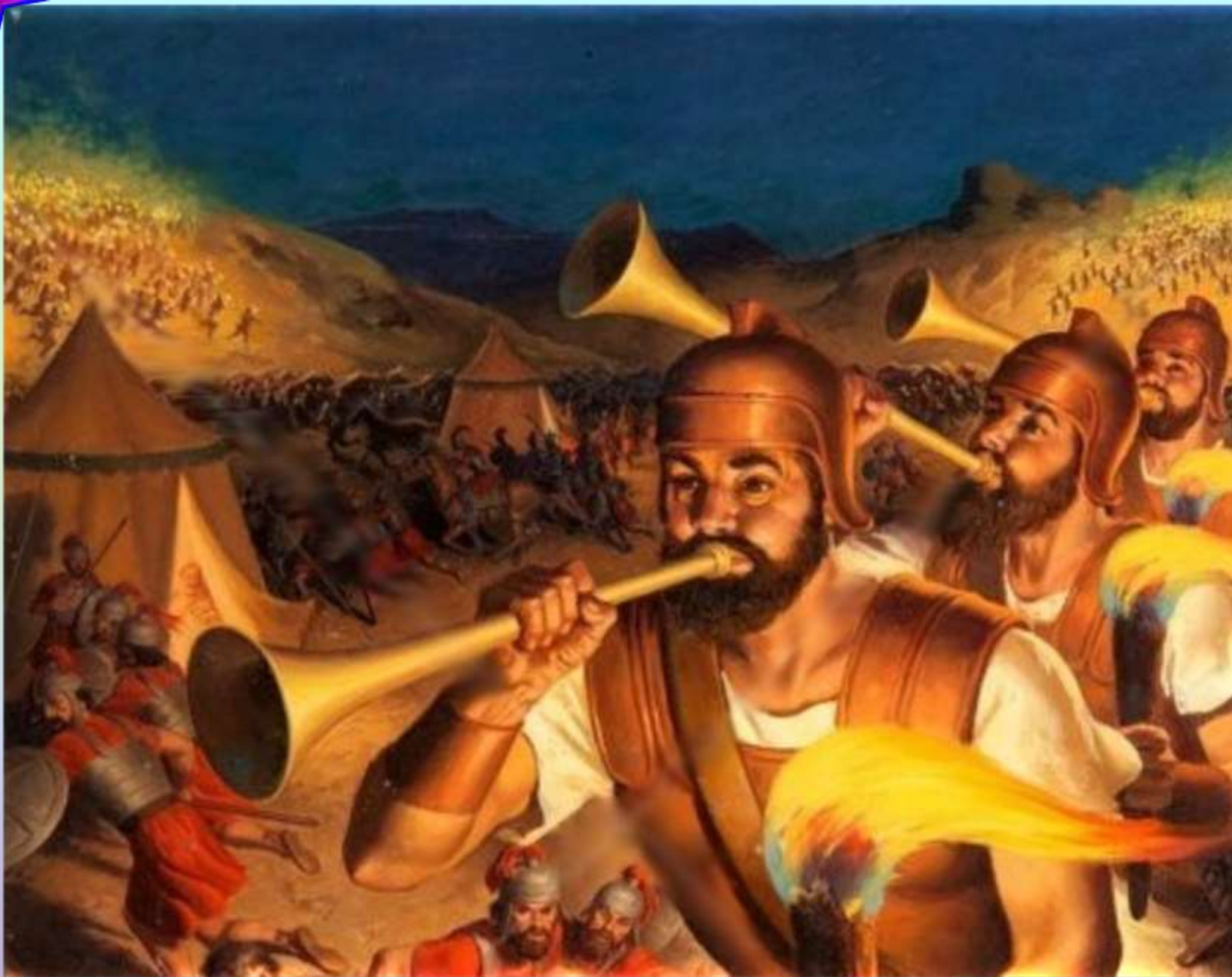
Night Season

- Jdg 7:14 And his companion answered and said, “This is nil else than the sword of Gid’on son of Yo’ash, a man of Yisra’el. Elohim has given Midyan and all the camp into his hand.”
- Jdg 7:15 And it came to be, when Gid’on heard this dream related, and its interpretation, that he bowed himself down. And he returned to the camp of Yisra’el, and said, “Arise, for יהוה has given the camp of Midyan into your hand.”
- Jdg 7:16 And he divided the three hundred men into three companies, and he put ~~a ram’s horn~~ **shopharuth** [*trumpets*] into the hands of all of them, with empty jars, and torches inside the jars.
- Jdg 7:17 And he said to them, “Watch me and do likewise. And see, when I come to the edge of the camp do as I do.
- Jdg 7:18 “And I shall blow the ~~ram’s horn~~ **b-shophar** [*in the trumpet*], I and all those with me, then you shall also blow ~~the ram’s horns~~ **b-shopharuth** [*in the trumpets*] round about all the camp, and say,  **For יהוה** and for Gid’on!”

• ... **ON THAT NIGHT** ... v:12

- Jdg 7:19 And Gid'on and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch, as they had but newly posted the watch. And they blew the ram's horns **b-shopharuth** [in the trumpets] and broke the jars that were in their hands.





By the Sword of Yahuah

and of Gideon!

- Jdg 7:20 And the three companies blew the ~~ram's horns~~ **b-shopharuth** *[in the trumpets]* and broke the jars, and held the torches in their left hands and ~~ram's horns~~ **e-shopharuth** *[the trumpets]* in their right hands for blowing. And they cried, **“For יהוה and for Gid'on!”**
- Jdg 7:21 And each stood in his place, round about the camp. And all the army ran and cried out and fled,
- Jdg 7:22 and the three hundred blew the ~~ram's horns~~ **e-shopharuth** *[the trumpets]*, and יהוה set the sword of each one against the other throughout all the camp. And the army fled to Běyth Shittah, toward Tserěrah, as far as the border of Aběl Meholah, by Tabbath.

- **Jdg 7:23** And the men of Yisra'ēl were called from Naphtali, and from Ashēr, and from all Menashsheh, and pursued Miḏyan.
- **Jdg 7:24** Then Giḏ'on sent messengers throughout all the mountains of Ephrayim, saying, "Come down to meet Miḏyan, and capture from them the watering places as far as Běyth Barah and the Yardēn." So all the men of Ephrayim were called and captured the watering places as far as Běyth Barah and the Yardēn.
- **Jdg 7:25** And they captured two princes of Miḏyan, Orēb and Ze'ēb, and slew Orēb at the rock of Orēb, and Ze'ēb they slew at the winepress of Ze'ēb while they pursued Miḏyan. And they brought the heads of Orēb and Ze'ēb to Giḏ'on beyond the Yardēn.

- Incidentally, the treasures and very specifically, the **crescent moons** taken by the army, which Gideon kept for himself, became a snare to him and his family.
- Even righteous men are tempted and snared by the adversary.

• **Shall we pay attention here?**



• One more item before we end.

על - עין~סרד	אֲתוּ	4 ▶	הָעָם - וְכָל	גִּדְעוֹן	וְיִשְׁכָּם	יִרְבֵּעַל	הוּא	7:1
oin~chrd - ol	ath-u	2 ▶	e-om - u-kl	gdoun	eua	irbol	u-ishkm	
H5878 H5921	H854	4 ▶	H5971 H3605	H1439	H1931	H3378	H7925	
	אֲתוּ							
	athu							
	»with-him	4 ▶						

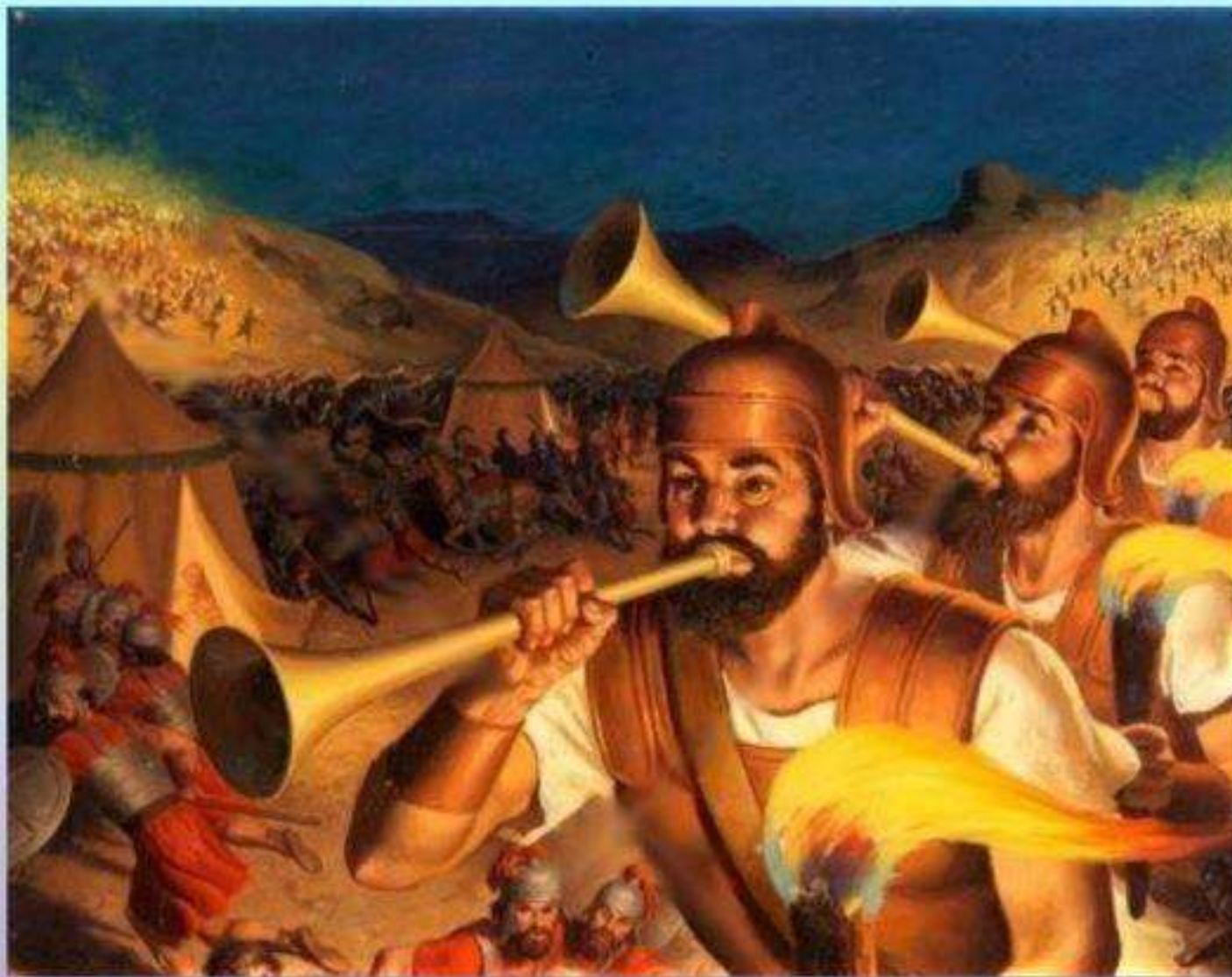
Judges 7:1

Here we see the **Aleph Tav** with the suffix – **Vav**, and the translation is given to us – the men with Gid'on.

Yet the **Vav** being the **Nail**, that which attaches, and/or connects, is seen placed here beside the **Aleph Tav** which represents **Yahusha** Himself.

So these men (*including* **Gid'on**), who were “attached and connected,” were they attached to Yahusha “The Son,” the Aleph Tav?

The **Beginning** and the **End?** Were these men the very ones whom **Yahuah** had chosen by the **WATER** of the brook, *connected specifically to* **Yahuah/Yahusha - The ECHAD ELOHIM? !!!!**



By the
Sword
of
Yahuah
and of Gideon!

The End

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Thank-you!

Shalom!

