

The Hebrew Bible cannot be used as a reliable historical document, mainly because it takes real historic events and distorts them for religious purposes.

What is the truth about the stories of the Hebrew Bible?

Why does the Hebrew Bible contain so many miracles and wonders?

Why are many parts of the Hebrew Bible written as children's stories?

This book reveals the answers to these questions.



ABOUT THE AUTHOR

Yuval Chavlin was born in Jerusalem, Israel. He studied philosophy, mathematics, biology, religious science and physics at the University of Glasgow, Scotland. His major topic of interest is solving mysteries. He came to the Shafan's stories to King Josiah with the intention of understanding why the Hebrew Bible is rich in exaggerations and impossible facts.

STORIES SHAFAN THE SCRIBE TOLD KING JOSIAH

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THE TRUTH BEHIND THE SCENES OF WRITING THE HEBREW BIBLE

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The truth behind the scenes of
writing the Hebrew Bible

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Yuval Chaikin

Preface

Shafan the Scribe lived and worked in the kingdom of Judah in the seventh century BC. He is responsible for writing most of the Hebrew Bible, from Genesis to 2Kings, and some of the prophets. In this current collection of stories, he confesses the truth behind his writing.

I translated his stories from Hebrew.

The Biblical quotations in English are from the JPS 1917 edition version and are written in a special font.

Since Shafan includes biblical quotations, I recommend keeping a Bible while reading the stories.

Yuval Chaikin

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Introduction

The aim that we chose for ourselves
- I and my fellow priests of Anathoth
- was to rule throughout the Kingdom
of Judah and the remnants of the
Kingdom of Israel, the religion of
truth - the Law of Moses. For this we
carefully chose a child who would sit
on the throne and carry out our
instructions. The name of the chosen
child is Josiah. We declared him to
be the son of King Amon, who was
killed, and we educated him to be a
brave king who fights for the true
religion and against all vain beliefs.
To that end, I told him trending

stories, some of which I bring here as well.

Shafan the Scribe

Jehovah

Every time I mentioned the name Jehovah, it was to remind Josiah that there is no other god but Him. The creator of the world accepted by us is God. Jehovah buys the world from God and adds to creation. Therefore, the great god is also called God Jehovah or just God. Additional pronouns, such as 'Lord,' are intended to present a relationship between humans and Jehovah.

Creation of the world

I copied the story of the creation of the world from an ancient Sumerian legend. Below is the summary of the legend:

In the first days, there was only Tihamat, the endless abyss of salt water, and her partner zero, fresh water. Tihamat swallowed zero, and from the union of zero and infinity, a monster was created that gave birth to many creatures and gods. The monster started to go wild and devour its offspring. Marduk was the fourth generation of the Abyss.

He joined forces with many creatures and gods and thus prevented the raging of the abyss. The land was the two lumps of rock, Tahu and Bahu, that Marduk extracted from the monster's belly. He tore the monster of the abyss into two parts, upper water and underground water, which he placed above the earth and below the earth. The underground water was salt water, and the surface water was fresh water. From the skin of the monster, he created a firmament and spread it under the upper waters to separate water from

water, and he named it 'Sky.' He tore windows in the sky, from which rained moderately fresh water, in order to fertilize the earth. He stood between the sky and the earth and appointed the goddess of the wind to float on the surface of the upper and lower waters and threaten them lest they flood the earth.

And in the abbreviated version, intended for Josiah's ears, I changed "prevent [khassakh-חַשַּׁח]" to "darkness [khoshekh-חֹשֶׁךְ]," and thus I could bring its opposite, "light". I replaced the name of the great god 'Marduk' with 'God.'

Genesis, Chapter 1, verses 1–4

Noah's ark

On top of one of the Ararat Mountains, there is a large flat rock whose shape resembles a ship. Already the ancient Sumerians noticed this and tried to understand how a ship reached the top of the mountain. In some of the legends, they spoke of one man named Lives Eternally, who received great wisdom and eternal life from the gods, thanks to a large ship that he built to save animals and people who were expected to drown and die in a great flood that was about to occur.

Well, I did not go as far as the Ararat Mountains, and I did not see the rock shaped like a ship with my own eyes, but since this story is common in many legends, I thought it is appropriate to include it in the stories for Josiah. I dedicated wisdom and eternal life to two trees that I planted in a magical orchard that I called Paradise.

Genesis Chapter 1, verses 1–13

Noah's story

Genesis, Chapters 6, 7, 8 In the story of Noah, I go back and forth between Jehovah and God. This is to show

Josiah that the great god Jehovah and the great god God are the same entity. Noah lived "only" nine hundred and fifty years, and like him, other people of his time. This is a compromise I made between the lifespan of an ordinary person and eternal life.

The Tower of Babylon

Josiah noticed that each country and each people have their own language of speech. He asked me how each nation speaks to God in different languages. I was afraid that Josiah might deny the belief that Jehovah is the only God. In the city

of Nineveh stands a tall building that is used to gather sages from different countries in order for them to determine what is the correct faith to follow everywhere. Since every sage spoke in the language of the country from which he came, the need arose to decide on one common language for all. In my humble opinion, the language chosen is Babylonian. But I told Josiah a story that is the other way around: not one language was chosen from among many languages, but many languages were created from one common

language.

Genesis, Chapter 11, verses 1-9

The Founding Fathers

The Ishmaelites lead camel caravans from any country to every country. They are also heroic soldiers in times of need. They do not dwell in one place, and in every country, tribes of them can be found. There is no business in which they do not lend a hand, and they are always open to learning anything and everything. They all have one religion, and their belief is in one God. Their first father is Ishmael, and they are named after him. Due to

their being a successful race of people, I wanted to associate with them the peoples of Canaan, who are named Tribes of Israel, but it is not acceptable that the peoples of Canaan and the tribes of Ishmael are members of the same family, since the Ishmaelites are dark-skinned and the Israelites are light-skinned. The kinship between two sons who are different from each other is only possible if they are sons of one common parent, not two. In many traditions of Ishmaelites, it is said that Ishmael's father is Abraham, and I wanted him for us as well. Hence, I made up that Abraham

married a light-skinned wife in addition to his dark-skinned wife. I named the light-skinned "Sarah" [prevailing] because she was the ruler in her house. Because of a conflict between the two rivals, Sarah demanded that Abraham expel the dark-skinned woman - Ishmael's mother. He expelled her, and she emigrated from her home and family; that's why I named her Hagar [immigrant]. Sarah gave birth to a son, Isaac, who sired Jacob-Israel, father of the tribes of Israel. I brought together Abraham's real son, Ishmael, with his fake son, Isaac, when Abraham died, and his two

sons brought him to burial. *And Abraham expired, and died in a good old age, an old man, and full of years; and was gathered to his people. And Isaac and Ishmael his sons buried him.*

Joseph

The Ishmaelites tell of a wise man, like no other, who was able to predict what was expected to happen in all the countries of the world with an accuracy of at least seven years. Thanks to his wisdom and knowledge of the future, he rose from the prison basement and

became the ruler of his country. He is also presented as a very handsome man that women and maidens swoon at his sight. I don't know for sure if he is a real person or just a legend, but thanks to the respect and love that the Ishmaelites have for him, I decided to add him to the fictional fathers of the nation. I introduced him as the son of Jacob-Israel from his most beloved wife, and he was the favorite son of all other sons. *Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.*

Genesis, Chapter 37, verse 3

His brothers were jealous of him and sold him into slavery. He was transferred to Egypt and there, his employer's wife fell in love with him, blinded by his beauty. Joseph realized that he had to stay away from her and preferred to go to prison. He was released from prison thanks to his wisdom and came to power.

Genesis, Chapters 39-41

To each of the children of Israel, I gave a tribe, except for Joseph, whom I blessed with two - Ephraim and Manasseh.

Samuel the Prophet

As today, even then, kings used advisers, the main one of whom was a prophet. I fabricated the prophet Samuel to be used by the made-up kings Saul and David. Samuel crowned two kings. He was not only a counselor but also a miracle worker in his life and after his death.

Rainfall in the Harvest Season

1Samuel, Chapter 12, verses 16-18

His rising from the dead

1Samuel chapter 20, verses 11-19

In many stories, the prophet appears without a known background. The story of Samuel recounts in great detail his life while still in his mother's womb. I wrote the following story before the infant King Josiah was assigned to his position. When Josiah was chosen, I had to cut the story short. Below is the version of the original story and the version of the shortened story.

The full story of Samuel's birth

This is a case that cannot be passed on as written and spoken to the ears of an innocent child, even if he is a king. In the full story, one can find

logic, while in the abbreviated story the logic is replaced by respect for Jehovah.

NOW THERE WAS A CERTAIN MAN OF RAMATHAIM-ZOPHIM, OF THE HILL COUNTRY OF EPHRAIM, AND HIS NAME WAS ELKANAH, THE SON OF JEROHAM, THE SON OF ELIHU, THE SON OF TOHU, THE SON OF ZUPH, AN EPHRAIMITE. THE MAN IS BARREN, AND HIS SEED DOES NOT YIELD. AND HE HAD TWO WIVES: THE NAME OF THE ONE WAS HANNAH, AND THE NAME OF THE OTHER WAS PENINNAH; AND PENINNAH HAD CHILDREN, BUT HANNAH HAD NO CHILDREN. HOW COME? AND THIS MAN WENT UP OUT OF HIS CITY FROM YEAR TO YEAR TO WORSHIP AND TO SACRIFICE UNTO JEHOVAH OF HOSTS IN SHILOH. AND THE TWO SONS OF ELI ENGAGING IN ILLICIT BEHAVIOUR, HOPHNI

AND PHINEHAS, WERE THERE PRIESTS UNTO JEHOVAH SLEEPING WITH THE WOMEN GATHERED AT THE ENTRANCE OF THE TABERNACLE. AND IT CAME TO PASS UPON A DAY WHEN ELKANAH SACRIFICED, THAT HE GAVE PENINNAH HIS WIFE, AND TO ALL HER SONS AND DAUGHTERS PORTIONS; BUT UNTO HANNAH, HE GAVE A DOUBLE PORTION; FOR HE LOVED HANNAH, BUT THOUGHT THAT JEHOVAH HAD SHUT UP HER WOMB. AND HANNAH KNEW THE SECRET OF HER RIVAL WHO VEXED HER SORE, TO MAKE HER FRET AS IF JEHOVAH HAD SHUT UP HER WOMB. AND AS HE DID SO YEAR BY YEAR, WHEN SHE WENT UP TO THE HOUSE OF JEHOVAH, SO SHE VEXED HER; THEREFORE, SHE WEPT AND WOULD NOT EAT. AND ELKANAH, HER HUSBAND, SAID UNTO HER: 'HANNAH, WHY WEEPEST THOU? AND WHY EATEST THOU NOT? AND WHY IS THY HEART

GRIEVED? AM NOT I BETTER TO THEE THAN TEN SONS? AND HANNAH WAS SILENT AND DID NOT DIVULGE THE SECRET OF HER RIVAL, LEST HER HUSBAND BE SADDENED. SO HANNAH ROSE UP AFTER THEY HAD EATEN IN SHILOH, AND AFTER THEY HAD DRUNK AND ELI THE PRIEST SAT UPON HIS SEAT BY THE DOOR-POST OF THE TEMPLE OF JEHOVAH; AND SHE WAS IN BITTERNESS OF SOUL AND PRAYED UNTO JEHOVAH, AND WEPT SORE. AND SHE VOWED A VOW, AND SAID: 'O LORD OF HOSTS, IF THOU WILT INDEED LOOK ON THE AFFLICTION OF THY HANDMAID, AND REMEMBER ME, AND NOT FORGET THY HANDMAID, BUT WILT GIVE UNTO THY HANDMAID A MAN-CHILD, THEN I WILL GIVE HIM UNTO JEHOVAH ALL THE DAYS OF HIS LIFE, AND THERE SHALL NO RAZOR COME UPON HIS HEAD.' AND IT CAME TO PASS, AS SHE PRAYED LONG

BEFORE JEHOVAH, THAT ELI WATCHED HER MOUTH. NOW, HANNAH, SHE SPOKE IN HER HEART; ONLY HER LIPS MOVED, BUT HER VOICE COULD NOT BE HEARD; THEREFORE, ELI THOUGHT SHE HAD BEEN DRUNKEN. AND ELI SAID UNTO HER: 'HOW LONG WILT THOU BE DRUNKEN? PUT AWAY THY WINE FROM THEE'. AND HANNAH ANSWERED AND SAID: 'NO, MY LORD, I AM A WOMAN OF A SORROWFUL SPIRIT; I HAVE DRUNK NEITHER WINE NOR STRONG DRINK, BUT I Poured OUT MY SOUL BEFORE JEHOVAH. COUNT NOT THY HANDMAID FOR A WICKED WOMAN: FOR OUT OF THE ABUNDANCE OF MY COMPLAINT AND MY VEXATION AND KNOWING THE SECRET OF MY RIVAL HAVE I SPOKEN HITHERTO.' THEN ELI ANSWERED AND SAID: 'IT IS BECAUSE YOUR RIVAL SLEEPS WITH THE BRAT SONS OF MINE. ALTHOUGH I AM NOT AS

BLASPHEMOUS AS THEY ARE,
FOR YOUR SAKE, I DEVIATE
FROM MY CUSTOMS.' AND
HANNAH SAID, BUT I AM
FAITHFUL TO MY HUSBAND.
AND ELI ANSWERED HER:
'YOUR RIVAL IS NOT
FAITHFUL TO HIM, AND THUS
SHE IS FERTILE.' AND ELI
SEDUCED HANNAH, AND SHE
CONCEIVED, AND HE SAID TO
HER, 'GO IN PEACE, AND THE
GOD OF ISRAEL GRANT THY
PETITION THAT THOU HAST
ASKED OF HIM.' AND SHE SAID:
'LET THY SERVANT FIND
FAVOUR IN THY SIGHT.' SO
THE WOMAN WENT HER WAY
AND DID EAT, AND HER
COUNTENANCE WAS NO MORE
SAD. AND THEY ROSE UP IN
THE MORNING EARLY, AND
WORSHIPPED BEFORE
JEHOVAH, AND RETURNED,
AND CAME TO THEIR HOUSE TO
RAMAH; AND ELKANAH KNEW
HANNAH, HIS BELOVED WIFE,
AND SHE WAS PREGNANT AS
JEHOVAH AND ELI THE PRIEST

REMEMBERED HER. AND IT
CAME TO PASS, WHEN THE TIME
WAS COME ABOUT, THAT
HANNAH CONCEIVED, AND
BORE A SON; AND SHE CALLED
HIS NAME SAMUEL: 'BECAUSE I
HAVE ASKED HIM OF
JEHOVAH.' AND THE MAN
ELKANAH, AND ALL HIS
HOUSE, WENT UP TO OFFER
UNTO JEHOVAH THE YEARLY
SACRIFICE, AND HIS VOW. BUT
HANNAH WENT NOT UP; FOR
SHE SAID UNTO HER HUSBAND:
'UNTIL THE CHILD BE WEANED
WHEN I WILL BRING HIM,
THAT HE MAY APPEAR BEFORE
JEHOVAH, AND THERE ABIDE
FOREVER' AND SHE TOLD HIM
NOT HER SECRET WHO THE
BOY'S REAL FATHER WAS. AND
ELKANAH, HER HUSBAND,
SAID UNTO HER: 'DO WHAT
SEEMETH THEE GOOD; TARRY
UNTIL THOU HAVE WEANED
HIM; ONLY JEHOVAH
ESTABLISHES HIS WORD'. SO
THE WOMAN TARRIED AND
GAVE HER SON A SUCK UNTIL

SHE WEANED HIM. AND WHEN SHE HAD WEANED HIM, SHE TOOK HIM UP WITH HER, WITH THREE BULLOCKS, AND A LARGE MEASURE OF FLOUR, AND A BOTTLE OF WINE, AND BROUGHT HIM UNTO THE HOUSE OF JEHOVAH IN SHILOH; AND THE CHILD WAS YOUNG. AND WHEN THE BULLOCK WAS SLAIN, THE CHILD WAS BROUGHT TO ELI. AND SHE SAID: 'OH, MY LORD, AS THY SOUL LIVETH, MY LORD, I AM THE WOMAN THAT STOOD BY THEE HERE, PRAYING UNTO JEHOVAH. FOR THIS CHILD I PRAYED, AND JEHOVAH HATH GRANTED ME WITH YOUR HELP MY PETITION WHICH I ASKED OF HIM; THEREFORE, I ALSO HAVE LENT HIM TO JEHOVAH; AS LONG AS HE LIVETH, HE IS LENT TO JEHOVAH AND YOU SINCE YOU ARE THE BOY'S TRUE FATHER.' AND THERE THEY BOWED DOWN TO JEHOVAH, AND HANNAH

WINKED IN HER EYE AND ONLY ELI SAW. AND ELKANAH WENT HOME TO RAMAH, AND THE BOY WORSHIPPED JEHOVAH BEFORE HIS FATHER, ELI, THE PRIEST. AND SAMUEL SERVES AS A BOY GIRDED WITH A CLOTH JACKET. AND IN THE FACE OF JEHOVAH, HIS MOTHER MADE HIM A SHORT COAT AND OFFERED HIM FROM DAY TO DAY HER HUSBAND TO OFFER THE SACRIFICE OF DAYS. AND ELI WOULD BLESS ELKANAH AND HIS WIFE AND SAY: 'JEHOVAH SHALL GIVE THE SEED OF THIS WOMAN FOR THE LOAN WHICH WAS LENT TO JEHOVAH.' AND THEY WOULD GO UNTO THEIR OWN HOME. SO JEHOVAH REMEMBERED HANNAH, AND SHE CONCEIVED AND BORE THREE SONS AND TWO DAUGHTERS BECAUSE ELI KNEW HANNAH AGAIN AND AGAIN. AND THE BOY SAMUEL GREW UP WITH JEHOVAH. NOW ELI WAS VERY OLD; AND HE HEARD ALL THAT HIS SONS

DID UNTO ALL ISRAEL, AND HOW THAT THEY SLEEP WITH THE WOMEN THAT DID SERVICE AT THE DOOR OF THE TENT OF MEETING. AND HE SAID UNTO THEM: 'WHY DO YE SUCH THINGS? FOR I HEAR EVIL REPORTS CONCERNING YOU FROM ALL THESE PEOPLE. NAY, MY SONS, FOR IT IS NO GOOD REPORT WHICH I HEAR JEHOVAH'S PEOPLE DO SPREAD ABROAD. IF ONE MAN SINS AGAINST ANOTHER, GOD SHALL JUDGE HIM; BUT IF A MAN SINS AGAINST JEHOVAH, WHO SHALL ENTREAT FOR HIM?' AND HIS SONS ANSWERED HIM, AND YOU TOO ARE NOT FLAWLESS; WE KNOW THE STORY OF YOUR ACTIONS WITH ELKANAH'S WIFE. YOU ARE THE FATHER OF THE BOY SAMUEL AND HER OTHER CHILDREN.

Below is the abbreviated story of
Samuel's birth

Parts of the story were omitted so that this prophet and other prophets, in general, would not be seen as impure in the eyes of the righteous infant King Josiah.

1Samuel, Chapters 1, 2.

Joshua, Son of Nun

The righteous hero, Moses' helper, the good spy, keeps favors for his benefactors, conquers the land of Canaan, and builds the first altar to

Jehovah is called 'Joshua,' which is roughly an anagram of the letters of 'Josiah.'

Believes in Jehovah with all his
heart

He is one of the two spies who spoke well about the land, and in this, they showed complete faith in Jehovah.

Numbers, Chapters 13; 14

He demonstrated courage, leadership ability and tact that Josiah was supposed to inherit. He conquered a city with trumpets and granted a favor to his benefactors.

Joshua, Chapters 2, 6

Rahab the harlot

She hid two Israeli spies, and in return, Joshua ordered the Israelites to save her and her family from the occupiers.

Joshua chapters 2, 6

Conducting an interrogation

How is it possible in a pleasant way to get a criminal to confess to a crime he committed: to say to him, 'You are my son.'

Joshua, Chapter 7.

Controlling the forces of nature

Stopping the Jordan water

And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap. And it came to pass, when the people removed from their tents, to pass over the Jordan, the priests that

bore the ark of the covenant being before the people; and when they that bore the ark were come unto the Jordan, and the feet of the priests that bore the ark were dipped in the brink of the water for the Jordan overfloweth all its banks all the time of harvest, the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho. And the priests that

bore the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.

Joshua, Chapter 3, verses 13 onwards.

Control over the heavenly bodies

'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon.'

Joshua, Chapter 10, verses 12–14

The power of an oath

The lesson for the leader is that you must beware of scammers, and you must be careful in the alliances you make. Here also lies an explanation as to why not the whole land was conquered and how the Gibeonites became the woodcutters and the water bearers.

Joshua, Chapter 9, verses 3–27

Jephthah's daughter

I brought the story of Jephthah the Gileadite as a cautionary note in vows that a person makes. *And*

Jephthah vowed a vow unto Jehovah, and said: 'If Thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's, and I will offer it up for a burnt-offering'. So Jephthah passed over unto the children of Ammon to fight against them; and Jehovah delivered them into his hand. And he smote them from Aroer until thou come to Minnith, even twenty cities, and unto Abel-cheramim, with a very

great slaughter. So the children of Ammon were subdued before the children of Israel. And Jephthah came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. And it came to pass, when he saw her that he rent his clothes, and said: 'Alas, my daughter! thou hast brought me very low, and thou art become my troubler; for I have opened my mouth unto Jehovah, and I cannot go back. And she said unto him: 'My father, thou hast opened

thy mouth unto Jehovah; do unto me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies, even of the children of Ammon'. And she said unto her father: 'Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, I and my companions'. And he said: 'Go'. And he sent her away for two months; and she departed, she and her companions, and bewailed her virginity upon the mountains. And it

came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed; and she had not known man. And it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Judges, Chapter 11, verses 30 onwards

The names of the tribes

The tribes of Israel have lived in the land of Canaan from time

immemorial. The names of the tribes are Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Ephraim, Manasseh, Benjamin, Dan, Naphtali, Gad, and Asher. To all of them, except Ephraim and Manasseh, I attributed the ancestor Jacob. To Ephraim and Manasseh I attributed another ancestor - Joseph, who is the son of Jacob. I gave all of them estates except for the tribe of Levi, whom I made priests for the other tribes.

I was assigned the task of showing how all the sons of Jacob-Israel got their names. For each name, I came up with a reason related to his

mother at the time of his birth. The reason for the names is mainly to give thanks to Jehovah. Jacob-Israel had two wives, Leah and Rachel, and two handmaidens - Bilhah, Rachel's handmaid, and Zilpah, Leah's handmaid.

Rachel's sons Joseph and Benjamin.

Joseph [Yosiph, Jehovah shall add to me another son]

Genesis, Chapter 30, verse 24

Benjamin [Ben-Oni, Son of my strength, "I am dying," but his father named him Benjamin]

Genesis, Chapter 35, verse 18

**Sons of Bilhah, Rachel's
handmaid: Dan, Naphtali.**

Dan [Danany, God hath judged me]

*Naphtali [Niphtalty, I wrestled with
my sister]*

Genesis chapter 30 verses 6-8

**Leah's sons: Reuben, Simeon,
Levi, Judah, Issachar, Zebulun.**

*Reuben [Behold, Jehovah hath looked
upon me] Simeon [Sama, Jehovah
hath heard me] Levi [Ishi yilaveh
elai, my husband will be joined unto*

*me] Judah [Hodaya, praise Jehovah]
Issachar [Schary, God hath given me
my hire] Zebulun [Zebed tov, God
hath endowed me] Genesis, chapter
29, verses 32 onwards*

Genesis, Chapter 30, verses 17–20

Sons of Zilpah, Leah's handmaid:

Gad, Asher

Gad [Gad, fortune has come]

Asher [Osher, Happiness]

Genesis, Chapter 30, verses 10–13

Joseph's sons: Ephraim and

Manasseh

I did not require names for them because, according to my stories, they were not born in Canaan.

Genesis, chapter 48, verse 5

Twelve sons of Jacob

Genesis, Chapter 35, verses 22–26

Names of twins

I also named twins according to their birth status and order.

The twin sons of Judah

And it came to pass in the time of her travail, that behold, twins were in her womb. And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a scarlet thread, saying: 'This came out first'. And it came to pass, as he drew back his hand, that, behold his brother came out; and she said: 'Wherefore hast thou made a breach for thyself?' Therefore his name was called Perez [breach]. And afterward came out his brother, that had the

scarlet thread upon his hand; and his name was called Zerah [shined].

Genesis, Chapter 38, verses 27–30

The twin sons of Isaac

And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came forth ruddy, all over like a hairy mantle; and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob [follow]. And Isaac

was threescore years old when she bore them.

Genesis, Chapter 25, verses 24–26

There are thirteen tribes; for all but one, I granted estates. The tribe of Levi was not granted an estate because I made them priests for all the other tribes.

The migration of the tribe of Dan

The tribe of Dan lived near the estate of the tribe of Judah, and its estate was small. They sought a wider estate.

The Dan warriors moved north to the unsuspecting city of Laish, captured it, killed all its inhabitants, and settled in it. To show that this was not a settlement suitable for the style of Joshua, son of Nun, I added a touch of sanctity to the story.

Judges chapters 17, 18

Samson

I got the inspiration for the figure of Samson from a legend that was common among the Philistines, about a man who was the son of the Sun-God, whose physical strength was greater than that of any human.

I borrowed the miraculous birth of Samson from the supernatural birth of the Sun-God's son: the great God came to a mortal woman, and from this act of love, the son of the Sun-God came into the world. And like him, Samson.

Judges chapter 13 verses 2 onwards

In his great weakness for females,
he loved many women

Judges, Chapter 14, verses 1-3

*Judges, Chapter 15, verse 1 Judges,
Chapter 16, verse 4*

Being the son of a god, the Sun-God's son held in his hands

tremendous power, but he did not know how to control it. Samson's power and fury equaled that of the Sun-God's son. Samson, a big and strong man, who overcomes a thousand men in one afternoon, using only a jawbone of an ass, can only be compared to one of the gods. Such was the Sun-God's son, who, after his death, ascended to heaven and became a god. Like the Sun-God's son, I also described Samson as a hot-tempered giant who, in one moment of anger, wreaks havoc on his surroundings. The Sun-God's son loved his wife and children, but in a fit of rage, he

killed them. I also adapted the attribution of Samson's power to his hair to a legend about the Sun-God's son. Among the legends that I collected from the Philistines, there is a story about a king who, as long as one particular curl in his hair was not cut, it was impossible to conquer his kingdom. The curl was finally cut off under circumstances of romantic love. The king's kingdom fell and was conquered, and Samson lost his power.

I also copied the story of killing the lion and finding honey in its carcass from those legends. One day, the Sun-God's son was walking in a

field, and a lion pounced on him. He killed the lion easily. A week later, he passed through the field and saw that bees had nested in the lion's carcass, and he found honey there.

Judges chapter 14, verses 5 – 9

And he turned aside to see the carcass of the lion; and, behold, there was a swarm of bees in the body of the lion, and honey. And he scraped it out into his hands, and went on, eating as he went, and he came to his father and mother, and gave unto them, and they did eat; but he told them not that he had

scraped the honey out of the body of the lion.

Judges, Chapter 14, verses 8, 9

Samson's riddle

No person in the whole world knew the story of the lion and the honey. Not even Samson's father and mother. On the occasion of his wedding, Samson held a feast and was accompanied by thirty Philistine companions. He offered them a bet: He gave them a riddle, and if they solved it by the end of the feast, he would give each of them a shirt and a suit, but if they didn't solve it, each

of them would give him a shirt and a suit. His riddle is as follows: "*Out of the eater came forth food, and out of the strong came forth sweetness.*"

As mentioned, no person except him knew the solution to the riddle. But the evil, conniving men threatened his new wife that if she didn't get the secret of the riddle out of him, they would burn her and her father's house. She bullied Samson until he told her. And at the end of the days of feasting, the companions answered him: *What is sweeter than honey and what is stronger than a lion*, implying that they solved the

riddle. And he said to them: *'If ye had not plowed with my heifer, ye had not found out my riddle.'*

A bet is a matter of honor and he was compelled to pay. So, he smote thirty Askelonian Philistines and gave his conniving companions their thirty shirts and suits. Then he went to his father's house, and his wife was given to a companion of his.

Judges, Chapter 14, verses 11–19

When Samson heard that his wife had been given to another man, he decided to take revenge on the Philistines by setting fire to all their crops in a sophisticated way that

even the authors of the son of the Sun-God's legend did not think of. I made Samson not only a brave hero but also a cunning trickster.

The story of Samson's foxes

And Samson went and caught three hundred foxes, and took torches, and turned tail to tail, and put a torch in the midst between every two tails. And when he had set the torches on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, and also the olive-yards.

Judges, Chapter 15, verses 4, 5

The Philistines saw that this evil had come upon them because of his wife, so they rose up and set fire to her and her father's house. For this, Samson avenged them and hit them hard.

Judges chapter 15 verses 7, 8

Killing a thousand Philistines in
one afternoon

The people of Judah bound him with strong ropes, and handed him over to the Philistines. The ropes melted like linen in fire, and Samson struck

a thousand Philistines with a jawbone of an ass.

Judges, chapter 15, verses 11-16

And that place was called Jawbone Hill [Ramath-lehi]

Judges, Chapter 15, verse 17

And Jawbone Hill is the name of the place also today.

Samson was thirsty for water, and Jehovah split the crater in the Jawbone Hill, and water flowed out of it. Samson named the spring that flows from Jawbone Hill "Fountain of the Caller which is in the Jawbone" [*'Ein-Hakkore asher balehi*"] unto this

day. This whole fictitious story is meant to say that the names of the places “Jawbone Hill” and “Fountain of the Caller,” and the names of many other places that exist today, give credibility to the story.

**Here is another story with the
names of places that exist today:**

And Samson went to Gaza, and saw there a harlot, and went in unto her. And it was told to the Gazites, saying: 'Samson is come hither'. And they compassed him in, and lay in wait for him all night in the gate of the city, and were quiet all the

night, saying: 'Let be till morning light, then we will kill him'. And Samson lay till midnight, and arose at midnight, and laid hold of the doors of the gate of the city, and the two posts, and plucked them up, bar and all, and put them upon his shoulders, and carried them up to the top of the mountain that is before Hebron.

Judges, Chapter 16, verses 1-3

As mentioned above, Samson was not only a mighty hero but also a cunning warrior. The lurkers thought to wait until morning, but he tricked

them and got up in the middle of the night.

Inserting the names of the cities Gaza and Hebron that exist today is intended to lend credibility to the story and thereby strengthen Josiah's faith in Jehovah.

**His weakness for women was to
his detriment:**

The case of Delilah

Judges, Chapter 16, verses 4-21

Just like the king in the Philistine legends, whose cutting a curl from his hair in circumstances of romantic

love brought destruction to him and to his entire kingdom.

His last revenge

The dead that he slew at his death were more than they that he slew in his life.

Judges, Chapter 16, verses 22 onwards

Unlike the Sun-God's son, Samson did not ascend to heaven and did not become a god, because we are not worshippers of stars. But in the name "Samson" lays the root 'SMS' ['sun'], which is the name of a god,

and this is what I meant when I chose his name.

There is no trace of the Dagon temple, nor are there any remains of it. This temple never existed, nor was it created, except for in my flourishing imagination. The tribe of Dan also no longer roams between Zorah and Eshtaul since they conquered an estate in the north of the country.

**The truth about the kings Saul,
David, and Solomon**

The Kingdom of Israel and the Kingdom of Judah were never united

into one kingdom. In order to tell Josiah that Judah and Israel were in the past one magnificent kingdom, I made up the kings Saul, David, and Solomon.

The name of King Saul is the name of the kingdom of the dead [the underworld], where I sent him, prematurely, at the end of his short life.

King David's name is taken from the name of the royal family of Judah - 'David's house' from the Hazael's stele, or 'Chief Duda,' from the stele of Meisha King of Moab ('Duda' in Moabite is 'of David'). Solomon is

named after the central temple in Jerusalem - 'Solomon's Temple'. I created the images of these three legendary kings in order to instill in the infant King, Josiah, a desire for glory and splendor, and a sense of divine mission, so that he would take over control of the religion of Moses over Judah and the remnant of Israel.

I got the inspiration for the made-up kings David and Solomon, from the real kings of Israel, Omri and Ahab. Omri waged wars with the neighboring kingdoms and conquered areas of land, and in his

days, the land was quiet; and like him, David.

And it came to pass, when King David dwelt in his house, and Jehovah had given him rest from all his enemies round about

2Samuel, Chapter 7, verse 1

Like Omri, David expanded the borders of the kingdom of Israel, and like Ahab, Solomon inherited a wide, rich kingdom from his father. Ahab established and expanded temples and buildings throughout the land. He also helped renovate Solomon's temple in Jerusalem, and King Solomon did the same. But this is

where the comparison between the two kings ends. Solomon had a thousand wives and concubines, while Ahab had only one wife, Isabel. Ahab was killed in a war, and Solomon died peacefully in bed. I built the character of the young David according to Josiah himself so that it would be easy for Josiah to identify with him:

*Now he was ruddy, and withal of
beautiful eyes, and goodly to look
upon*

1Samuel, Chapter 16, verse 12

Solomon's sentence

I made Solomon to be the wisest of all people. He knew, for example, that behind the lust of his brother to Abishag of Shunem, is hidden his lust for power. I wrote the judgment that should be known as Solomon's Sentence, inspired by an event that happened in the city of Samaria: during a siege of the city, a woman begged for legal help from the king:

And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying: 'Help, my lord, O king'. And he said: 'If Jehovah do not help thee, whence

shall I help thee? Out of the threshing floor, or out of the winepress?' And the king said unto her: 'What aileth thee?' And she answered: 'This woman said unto me: Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him; and I said unto her on the next day: Give thy son that we may eat him; and she hath hid her son'. And it came to pass, when the king heard the words of the woman, that he rent his clothes-now he was passing by upon the wall-and the people looked, and, behold,

he had sackcloth within upon his flesh.

2 Kings, chapter 6, verses 26–30

The king of Samaria tore his clothes in front of the horror of eating babies caused by the severe siege.

Compared to the king of Samaria, King Solomon, in his wisdom, gave legal help to the woman and did not tear his clothes.

I reduced the conflicted women to the status of harlots because those who engage in this profession are known as those whose testimony is not reliable. In Solomon's version, two women are in conflict with each

other over one baby. Solomon (meaning I) resolves the conflict in a surprising and original way: *And the king said: "Divide the living child in two, and give half to the one, and half to the other."* Then spoke the woman whose the living child was unto the king, for her heart yearned upon her son, and she said: 'Oh, my lord, give her the living child, and in no wise slay it.' Then the king answered and said: 'Give her the living child, and in no wise slay it: she is the mother thereof.'

1 Kings, Chapter 3, verses 16–27

The real story with the king of Samaria spans five verses, while Solomon's sentence spans twelve. Such is my writing: between two parallel stories, the real story is the short one, and the inflated story is a fake.

The Poor Man's Lamb

When I wrote the story about the poor man's lamb, I was inspired by an incident that happened with Ahab, king of Israel, in the kingdom of Samaria.

King Ahab's version

Nabot was murdered, and Ahab inherited his vineyard. Ahab was behind Nabot's murder, but I preferred to present his wife, Isabel, as the initiator of the move since she was not Israeli anyway. In the end, I pointed an accusing finger at Ahab, and not at his wife, telling him, *Hast thou killed, and also taken possessions? '*

1Kings, Chapter 21, verses 1-19

King David's version

King David lusted after Bath-Sheba, the wife of Uriah the Hittite, and for that it was necessary to get rid of her husband.

2Samuel, Chapter 11, verses 2 - onwards,

2Samuel, Chapter 12, verses 1-7

I did not put in the prophet's mouth the phrase "*Hast thou killed, and also taken possession?*" so as not to sound like I copied from somewhere else, but it should be clear to anyone who reads it that this is where this phrase belongs.

Saul

I created the image of the imaginary King Saul from what I knew about the real kings of Israel that preceded Omri.

Saul competed with David for the throne, and the love of the people, and these are the same things for which Tibni competed with Omri.

Tibni versus Omri

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half

followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath; so Tibni died, and Omri reigned.

1Kings, Chapter 16, verses 21, 22

Saul versus David

And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with timbrels, with joy, and with three-stringed instruments.

And the women sang one to another in their play, and said: Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and this saying displeased him; and he said: 'They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and all he lacketh is the kingdom!' And Saul eyed David from that day and forward.

1Samuel, Chapter 18, verses 6–16

And Saul cast the spear; for he said: 'I will smite David even to the wall.' And David stepped aside out of his

presence twice. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul.

1Samuel, Chapter 18, verses 11, 12

David's persecution by Saul

1Samuel, Chapter 24; the whole chapter

The melancholy that attacked Saul again and again

Death of Kings

From Nadab to Tibni, all five kings died prematurely, one after the other. All of them were murdered or

committed suicide. If I were a king, I would be despondent to hear these happenings, and that's where I got the inspiration to tell about the evil spirit that attacked Saul.

Nadab, Baasha, Elah, Zimri, and Tibni are kings who really existed and were murdered. If I were the king of Israel, I would be filled with fear and worry and seek comfort even from the dead. These are the fears I planted in Saul's heart.

Rebukes of Samuel the prophet

A prophet and a king who never existed and were not created, except

by my writing talent, so that Josiah would make sure to follow my instructions exactly. *1Samuel, chapter 13, verses 8-14 1Samuel, chapter 28, verses 16-19*

A sad spirit

Saul suffered from a spirit of sadness, a suffering that caused him to lose his sanity, to seek advice from the spirits of the dead, and it also brought him his death. *1Samuel, Chapter 16, verses 14 onwards 1Samuel, Chapter 30, verses 6-29 1Samuel, Chapter 28, verses 3-19*

And to make up for his weakness,

I gave Saul a heroic death

*Saul took his sword, and fell upon it
1Samuel, chapter 31, verses 4–6*

Saul's doubt in his ability to lead

I copied this from another leader:
*And Saul answered and said: 'Am not
I a Benjamite, of the smallest of the
tribes of Israel? and my family the
least of all the families of the tribe
of Benjamin?*

And like him Gideon

And he said unto him: 'Oh, my lord, wherewith shall I save Israel? Behold, my family is the poorest in Manasseh, and I am the least in my father's house.

The water test

In order to honor Saul, I wrote, at first, that he chose three hundred warriors according to the way they drank water. But it didn't match the character I attributed to him later. So, I decided to give up on this story; but since it was already written, I found

another leader for it: *So he brought down the people unto the water; and Jehovah said unto Gideon: 'Everyone that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, was three hundred men; but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon: 'By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand;*

and let all the people go every man unto his place.'

Judges, Chapter 7, verses 5-7

David's curse in his lamentation
for Saul and Jonathan

'Ye mountains of Gilboa, let there be no dew nor rain upon you, neither fields of choice fruits; for there the shield of the mighty was vilely cast away, the shield of Saul, not anointed with oil.' The Gilboa mountain ridge extends in the east-west direction. To this day, the northern side of the Gilboa ridge is dry, due to a lack of rain, which

corresponds to David's curse. However, the reason for the dryness is not the curse of someone who never existed, but the direction of the rainfall. Because of the direction of the winds that blow during the rain, the rain that falls on our land is mainly in the direction from the South to the North. This fertilizes the southern Gilboa Ridge and leaves the northern Gilboa Ridge dry.

David and Goliath

The following story is a figment of my imagination to show Josiah that, with the help of trickery, even the weak

have a chance of defeating the strong:

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 1Samuel, Chapter 17, verses 1–54.

I got the inspiration for my story from a verse which I found in a remote chapter:

And there was again war with the Philistines at Gob; and Elhanan the son of Jaare-oregim the Bethlehemite, slew Goliath the

Gittite, the staff of whose spear was like a weaver's beam. 2Samuel, Chapter 21, verse 19.

Thus, we have two different stories about the same event, one fake and one true.

David, as I mentioned, killed Goliath after stunning him with a sling stone, but I was not told how Elhanan killed the Philistine. So, it is convenient to accept that these are two Philistines bearing the same name.

The story of killing Goliath at the hands of David spans an entire chapter, while the story of the killing by the hands of Elhanan, son of

Jaare, is placed in only one verse. As usual, when I present two parallel events, the short story is true, while the inflated story is a fake.

The concubine in Gibeah

There was a war between the tribe of Benjamin and the other tribes of Israel. Although it revolved around the conquest of land, I wanted to show that it had a moral justification. The people of Benjamin used to abuse the bodies of their enemies, and I used this to build the story of the concubine in Gibeah. I copied the story of the aberrant behavior of

the people of Benjamin from another story that I wrote.

Lot and the People of Sodom

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter. And they called unto Lot, and said unto him: 'Where are the men that came in to thee this night? Bring them out unto us, that we may know them'. And Lot went out unto them to the door, and shut the door after him. And he said: 'I pray you, my brethren, do not so

wickedly. Behold now, I have two daughters that have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing; forasmuch as they are come under the shadow of my roof'. And they said: 'Stand back'. And they said: 'This one fellow came in to sojourn, and he will needs play the judge; now will we deal worse with thee, than with them'. And they pressed sore upon the man, even Lot, and drew near to break the door.

Genesis, Chapter 19, verses 4-9

The old man and the people of

Gibeah

And they turned aside thither, to go in to lodge in Gibeah; and he went in, and sat him down in the broad place of the city; for there was no man that took them into his house to lodge. And, behold, there came an old man from his work out of the field at even; now the man was of the hill-country of Ephraim, and he sojourned in Gibeah; but the men of the place were Benjamites. And he lifted up his eyes, and saw the wayfaring man in the broad place of

the city; and the old man said: 'Whither goest thou? and whence comest thou?' And he said unto him: 'We are passing from Beth-lehem in Judah unto the farther side of the hill-country of Ephraim; from thence am I, and I went to Beth-lehem in Judah, and I am now going to the house of Jehovah; and there is no man that taketh me into his house. Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man that is with thy servants; there is no want of any thing.' And the old

man said: 'Peace be unto thee; howsoever let all thy wants lie upon me; only lodge not in the broad place.' So he brought him into his house, and gave the asses fodder; and they washed their feet, and did eat and drink. As they were making their hearts merry, behold, the men of the city, certain base fellows, beset the house round about, beating at the door; and they spoke to the master of the house, the old man, saying: 'Bring forth the man that came into thy house, that we may know him.' And the man, the master of the house, went out unto them,

and said unto them: 'Nay, my brethren, I pray you, do not so wickedly; seeing that this man is come into my house, do not this wanton deed. Behold, here is my daughter a virgin, and his concubine; I will bring them out now, and humble ye them, and do with them what seemeth good unto you; but unto this man do not so wanton a thing.' But the men would not hearken to him; so the man laid hold on his concubine, and brought her forth unto them; and they knew her, and abused her all the night

until the morning; and when the day began to spring, they let her go.

Judges, Chapter 19, verses 15 - 25

The people of Benjamin used to abuse the bodies of their enemies, and spread horror scenes throughout the land to instill fear. The dismembered body of a woman, who gave up her life after going through dozens of rapes and abuses in one night, was used in my hands as a pretext for starting a just moral war.

They knew her, and abused her all the night until the morning; and when the day began to spring, they let her go.

Judges, Chapter 19, verse 25

And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, limb by limb, into twelve pieces, and sent her throughout all the borders of Israel. And it was so, that all that saw it said: 'Such a thing hath not happened nor been seen from the day that the children of Israel came up out of the land of Egypt unto this day.'

Judges, Chapter 19, verses 29, 30

I told about King Saul of the tribe of Benjamin, that he also dismembered

a body into parts and spread its limbs throughout the tribes of Israel in order to instill fear. To soften Josiah's reaction, I wrote that the dismembered body by King Saul was that of a cow.

I copied from Benjamin the method of dismembering a corpse and distributing its limbs among the tribes of Israel for the purpose of imposing fear.

The story of this war was passed from generation to generation within the tribe of Benjamin. The tribe of Judah annexed Benjamin's estate, and today, Benjamin is part of the

Kingdom of Judah. Therefore, it can be thought that it was an unnecessary war, so that is why I emphasized the moral aspect.

The Story of Absalom

The war between Judah and Benjamin

The people of the tribe of Benjamin are skilled warriors: *And the children of Benjamin numbered on that day out of the cities twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, who numbered seven hundred*

chosen men. All this people, even seven hundred chosen men, were left-handed; every one could sling stones at a hair-breadth, and not miss

Judges Chapter 20, verses 15, 16

But their estate is smaller than that of any other tribe. They raised the wrath of all the tribes of Israel against them because of repeated attempts at expansion. The main border conflict was with Judah. In order to instill fear, the people of Benjamin used to raid the tribe of Judah and perpetrate atrocities on it,

such as abusing a dead body and dismembering its limbs.

In the attack initiated by Judah on Benjamin, whose people were trained warriors, thousands of Judahites were killed. Judah spread throughout all the tribes of Israel the atrocities committed by Benjamin, and the tribes of Israel stood together with Judah against Benjamin.

In the war that broke out, the tribes of Israel were defeated by the tribe of Benjamin. In the next campaign, Israel lured Benjamin's army to chase after an Israelite battalion. The

people of Benjamin left their cities unprotected, and the Israeli army came upon them and set them on fire. After that, the Israelites surrounded Benjamin's army and destroyed it. Out of all the hundreds of thousands of Benjaminites, only a few hundred remained, and it took many generations to restore them. The tribe of Judah annexed Benjamin's estate, and today, Benjamin is part of the Kingdom of Judah.

Absalom

King David is attributed with the sin of disposing of Uriah the Hittite and

taking his wife, Bath-Sheba. *“Now, therefore, the sword shall never depart from thy house,” says Jehovah to King David following his sin,* and this punishment is none other than coming in the form of Absalom, who slaughtered all of King David's sons and seized the kingdom by force.

In contrast to the fictitious characters of David and his sons, the character of Absalom, son of David, is based on a real person - Absalom, the son of Talmai, son of Ammihud, king of Geshur, who's mother's name is Maacah.

Since Absalom, son of Talmai, is recorded in the writings of the Kings of Geshur, I could not ignore him, and, therefore, I added his image to the list of fictitious sons of David. Of all the sons of King David, I gave only Absaloma a `full royal lineage. I wrote that David married Maacah, the daughter of King Talmai, and she gave birth to a son and a daughter - Absalom and his sister, whom I named Tamar.

Annexing Benjamin and erecting a pillar

The estate of the tribe of Judah was one of the largest of the tribal

estates. The war with the tribe of Benjamin weakened the tribe of Judah, and Absalom, son of Talmai, being the commander of the army of the kingdom of Geshur, took advantage of the weakness of Judah, took control of its land, and turned it into a kingdom.

He was the first king of Judah, and one of his first actions was to annex the estate of the tribe of Benjamin to his kingdom. He intended to annex additional tribal estates, but these refused to be part of a kingdom that included the cursed tribe of Benjamin. They united into one

kingdom and thwarted Absalom's plans.

Thus, two kingdoms were founded - Judah and Israel - which existed side by side for hundreds of years.

Another action of Absalom was erecting a pillar in the King's Valley which stands there to this day. I explained to Josiah that Absalom, son of David, had time to erect this pillar when he had no sons, during the short period in which he rebelled against David and became king over Israel.

Now Absalom in his life-time had taken and reared up for himself the

pillar, which is in the king's valley; for he said: 'I have no son to keep my name in remembrance'; and he called the pillar after his own name; and it is called 'the monument of Absalom' unto this day.

2Samuel chapter 18 verse 18

However, since sons were born to the real Absalom, son of Talmai, I also added them to the fictitious Absalom, son of David.

And unto Absalom there were born three sons and one daughter, whose name was Tamar; she was a woman of a fair countenance.

Massacre of the King's Sons

Absalom, son of Talmai, massacred the nobles of Judah who opposed him. I attributed this massacre to Absalom, son of David, and the slaughtered to the sons of David. I explained to Josiah that the justification for the massacre, carried out by Absalom, was the dishonor of his sister. I told him that one of David's sons, Amnon (whom I named after Ammon, the king who preceded Josiah), coveted Tamar, sister of Absalom, but after defiling her he abused her. So, Absalom

took revenge on Amnon and killed him and all the king's sons who knew and kept silent. I copied the abuse and revenge into the story of Dina, daughter of Jacob, whom Shechem, the son of Hamor, fell in love with her and made love to her, and Dina's brothers, Simeon and Levi, slaughtered him and all the members of his household as revenge for dishonoring their sister.

The Story of Dina and Shechem

Genesis, Chapter 34

The Story of Tamar and Amnon

2Sanuel Chapter 13, verses 1-30

David heard and kept silent, and like him, Jacob also heard and kept silent.

Josiah was frightened by the story of the mass slaughter, and I planned that David's dynasty would not pass through a foreign royal house, so I added a correction:

And Jonadab, the son of Shimeah David's brother, answered and said: 'Let not my lord suppose that they have killed all the young men the king's sons; for Amnon only is dead; for by according of Absalom this

hath been determined from the day that he raped his sister Tamar. Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

2Samuel chapter 13, verses 22–23.

‘Jonadab’ is an anagram of ‘badajon’ [false]. But Josiah did not understand this, and I did not bother to confront him about it.

Absalom's Escape and Return

Since I built the fictitious figure of Absalom, son of David, according to

the real Absalom, son of Talmai, it was easy for me to send him to the kingdom of Geshur.

Absalom fled and went to Talmai the son of Ammihud, king of Geshur and was there three years. And the soul of King David failed with longing for Absalom; for he was comforted concerning Amnon, seeing he was dead.

2Samuel chapter 13 verses 38 – 39

And the king said unto Joab: 'Behold now, I have granted this request; go therefore, bring the youth Absalom back.' And Joab fell to the ground on

his face and prostrated himself and blessed the king; and Joab said: 'To-day thy servant knoweth that I have found favour in thy sight, my lord, O king, in that the king hath performed the request of thy servant.' So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

2Samuel chapter 14 verses 21-23

Now in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him. And when he

polled his head—now it was at every year's end that he polled it; because the hair was heavy on him, therefore he polled it—he weighed the hair of his head at two hundred shekels, after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar; she was a woman of a fair countenance.

2Samuel Chapter 14 verses 25-27

'In all Israel there was none to be so much praised as Absalom for his beauty'. I copied this feature of beauty from Absalom, son of Talmai.

All the members of his family were beautiful to look at.

Tamar

I gave Absalom's daughter the name Tamar, because that was the name I gave to his sister. This is also the name I gave to another Tamar, a member of the tribe of Judah, who was accused of adultery, and managed to clear her name thanks to her wisdom:

When she was brought forth, she sent to her father-in-law, saying: 'By the man, whose these are, am I with child'; and she said: 'Discern, I

*pray thee, whose are these, the
signet, and the cords, and the staff.'*
*And Judah acknowledged them, and
said: 'She is more righteous than I.*
Genesis Chapter 38, verses 12–26

Absalom's plot

Absalom buys the hearts of the people.

*And it came to pass after this, that
Absalom prepared him a chariot and
horses, and fifty men to run before
him. And Absalom used to rise up
early, and stand beside the way of
the gate; and it was so, that when*

any man had a suit which should come to the king for judgment, then Absalom called unto him, and said: 'Of what city art thou?' And he said: 'Thy servant is of one of the tribes of Israel'. And Absalom said unto him: 'See, thy matters are good and right; but there is no man deputed of the king to hear thee.' Absalom said moreover: 'Oh that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice!' And it was so, that when any man came nigh to prostrate himself before him, he put forth his

hand, and took hold of him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment; so Absalom stole the hearts of the men of Israel.

2Samuel Chapter 15, verses 1–6

**Absalom makes up a story about
a vow**

Absalom tells David about a vow he vowed, and asks for permission to fulfill it.

And it came to pass at the end of four years that Absalom said unto the king: 'I pray thee, let me go and

pay my vow, which I have vowed unto Jehovah, in Hebron. For thy servant vowed a vow while I abode at Geshur in Aram, saying: If Jehovah shall indeed bring me back to Jerusalem, then I will serve Jehovah.' And the king said unto him: 'Go in peace.' So he arose, and went to Hebron.

The “in peace” [bsalom] in the expression 'go in peace' should be understood as “Absalom without his head”, to say that this is how King David predicted Absalom's end - that he would die because of his head. Only after I told him how Absalom

found his death, and quite a bit of explanations, Josiah nodded as a sign that he understood.

2Samuel Chapter 15 verses 7-9.

I inflated Absalom's vow, and copied it into the story of Jacob's dream:

And Jacob vowed a vow, saying: 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall Jehovah be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that Thou

*shalt give me I will surely give the
tenth unto Thee.'*

Genesis, Chapter 28 verses 20–22

**However, Absalom's real intention
was not a fulfillment of a vow**

*And Absalom sent spies throughout
all the tribes of Israel, saying: 'As
soon as ye hear the sound of the
horn, then ye shall say: Absalom is
king in Hebron.' And with Absalom
went two hundred men out of
Jerusalem, that were invited, and
went in their simplicity; and they
knew not any thing. And Absalom
sent for Ahithophel the Gilonite,*

David's counsellor, from his city, even from Giloh, while he offered the sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

2Samuel Chapter 15, verses 10 – 12

The Siege of David

2Samuel, Chapter 15, verses 13–37

Absalom's defeat

2Samuel, Chapter 18, verses 1-8

Absalom's death

And Absalom was riding upon his mule, and the mule went under the thick boughs of a great terebinth, and his head caught hold of the terebinth, and he was taken up between the heaven and the earth; and the mule that was under him went on. And a certain man saw it, and told Joab, and said: 'Behold, I saw Absalom hanging in a terebinth.' And Joab said unto the man that told him: 'And, behold, thou sawest it, and why didst thou not smite him there to the ground? and I would

have had to give thee ten pieces of silver, and a girdle.' And the man said unto Joab: 'Though I should receive a thousand pieces of silver in my hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying: Beware that none touch the young man Absalom. Otherwise if I had dealt falsely against mine own life—and there is no matter hid from the king—then thou thyself wouldest have stood aloof.' Then said Joab: 'I may not tarry thus with thee.' And he took three darts in his hand, and

thrust them through the heart of Absalom, while he was yet alive in the midst of the terebinth. And ten young men that bore Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the horn, and the people returned from pursuing after Israel; for Joab held back the people. And they took Absalom, and cast him into the great pit in the forest, and raised over him a very great heap of stones; and all Israel fled everyone to his tent.

2Samuel Chapter 18 verses 9-17

This is how Absalom went without his head - the hair of his head, the main part of his vanity, is what brought his death upon him, as the prophecy which I put in the mouth of King David.

Why did David have to defeat Absalom?

The real Absalom was not killed, but died peacefully. I made up Absalom's death in the midst of the terebinth, as I made up David and Absalom, son of David. David's victory over Absalom was meant to tell Josiah that he was a pure scion of the House of David, without the

involvement of a foreign royal house. Absalom, son of Talmai, gave his place to Solomon, son of David, and thus, Jehovah's promise to David to always continue his reign, was not broken.

David's mourning

It goes without saying that a man will cry over the death of his son. If David did not cry, suspicion would arise that he is a fictitious character. That's why I added David's lament over Absalom.

And the king was much moved, and went up to the chamber over the

gate, and wept; and as he went, thus he said: 'O my son Absalom, my son, my son Absalom! would I had died for thee, O Absalom, my son, my son!' And it was told Joab: 'Behold, the king weepeth and mourneth for Absalom'. And the victory that day was turned into mourning unto all the people; for the people heard say that day: 'The king grieveth for his son'. And the people got them by stealth that day into the city, as people that are ashamed steal away when they flee in battle. And the king covered his face, and the king cried with a loud voice: 'O my son

Absalom, O Absalom, my son, my son!’

2Samuel Chapter 19, verses 1–5

Maacah

Indeed, Absalom son of David is a fictitious figure. However, there was a real king who ruled over the kingdom of Judah, whose name was Absalom. He was the son of Talmai, king of Geshur. He named his daughter Maacah, after his mother. I was told that she was a beautiful woman. Kings coveted her, and she yielded to more than one king. Beauty is a family trait, and that is

why I also said about Absalom's sister, Tamar, that she was beautiful to look at, and that Amnon, son of David, lusted after her up to the point of rape.

The heir to the throne of Absalom, son of Talmai (and also of Solomon, son of David) is Rehoboam who, according to an external source, married his sister Maacah, daughter of Absalom.

Rehoboam took Maacah, the daughter of Absalom, and she bore him Abijah. And Rehoboam loved Maacah, the daughter of Absalom, above all his wives and his

concubines. And Rehoboam appointed Abijah, the son of Maacah, to be chief among his brethren; for he was minded to make him king.

Rehoboam loved his sister Maacah, daughter of Absalom, above any other woman in his harem; and she was a beautiful woman, like all the sons and daughters of the family of Talmai, King of Geshur. According to the external source, she was the mother of two of the kings of Judah:

Abijam reigned over Judah Three years reigned he in Jerusalem; and his mother's name was Maacah the

daughter of Absalom. Asa son of Abijam reigned over Judah forty and one years in Jerusalem; and his mother's name was Maacah the daughter of Absalom.

According to this external source, King Abijam fathered a son with his own mother. Incest among high society families is an accepted phenomenon, such as Rehoboam's marriage to his sister. The purpose of incest is to preserve the beauty and intelligence within the family. For this reason, the mother of Absalom's children is also his mother, Maacah.

Rehoboam, son of Solomon,
versus Rehoboam, son of
Absalom

Although Solomon is a fictitious character, I attributed to him details from the character of king of Judah, Absalom, son of Talmai.

When I made up King Solomon, I presented a struggle for the kingship between him and his brother. But in one of the verses I put 'Absalom' instead of 'Solomon,' because there was, indeed, a struggle for kingship between Absalom, son of Talmai, and his rivals.

*Joab had turned after Adonijah,
though he turned not after Absalom.*

1Kings Chapter 2 verse 28

**Solomon executes Joab, who did
not follow him**

*Benaiah the son of Jehoiada went up
and hit him and slew him.*

1Kings Chapter 2 verse 34

Absalom oppressed his subjects and made his burden harder on them. They asked his son, Rehoboam, to ease them. He responded positively to their request:

If thou wilt be a servant unto this people this day and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever.

1Kings Chapter 12 verse 7

But in the mouth of Rehoboam, son of Solomon, I put harsh words, to give Josiah an explanation why the magnificent kingdom of Israel, of David and Solomon, was divided into two kingdoms:

My little finger is thicker than my father's loins. And now whereas my father did burden you with a heavy

yoke, I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions.

1Kings Chapter 12 verses 10, 11

In order to fulfill Jehovah's promise to David to keep his reign forever, I replaced Absalom's name with Solomon's.

The people of Judah cherished Rehoboam, and the two dynasties of the kings of Judah lasted, in succession, for over three hundred years with almost no shocks, while the kingdom of Israel knew many upheavals until the Kingdom of Assyria destroyed it.

The first line of David began with Rehoboam and ended with the death of Jehoshaphat. The second dynasty of David began with Jehoash, continued until Jehoahaz son of Josiah, and maybe even after him.

Temples and high places around Jerusalem

In Jerusalem, there is a central temple, and its name is 'Salemah's Temple' because, in its early days, it served the followers of the faith of Salem. When I created the figure of the wisest of all men - King Solomon, I called him Salemah, like the name of the temple, and in this way, I was

able to attribute its establishment to him. Salemah is Solomon's original name.

In Jerusalem and its surroundings, there were hundreds of temples and high places that served hundreds of foreign idols, and my task was to reconcile the contradiction between the work of the righteous King Solomon and the many abominations he made. Well, King Solomon was not only the wisest of all people but also a strong man with manly strength who married a thousand women, including three hundred concubines. The reason for the large number of marriages, as I

wrote, was the strengthening of ties with the countries of the world.

And Solomon ruled over all the kingdoms from the River unto the land of the Philistines, and unto the border of Egypt.

He gave each woman a temple for her favorite deity, and thus, Jerusalem became surrounded by seven hundred temples and three hundred high places - a thousand in total. Their total number did not really reach a thousand, but the infant king Josiah, whose knowledge of arithmetic was not one of the highest, did not bother himself to

count them all because he did not know how to do it. My team and I encouraged him to destroy the temples and high places, and he did as we told him.

King Solomon's first marriage

And Solomon became allied to Pharaoh king of Egypt by marriage, and took Pharaoh's daughter, and brought her into the city of David, until he had ended building his own house, and the house of Jehovah, and the wall of Jerusalem round about. Only the people sacrificed in the high places, because there was

no house built for the name of Jehovah until those days.

His other marriages

King Solomon loved many foreign women, besides the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites and more.

1Kings, Chapter 11, verses 1–10

Later, I "predict" the division of the magnificent kingdom into two kingdoms - Israel and Judah.

1Kings chapter 11 verses 11-13

Purification of the Land of Idolatry

There was no difficulty in convincing Josiah that he was the right hand of the great god Jehovah, and he fulfilled this role to the best of his ability - even above and beyond than necessary:

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of Jehovah all the vessels that were made for Baal, and for Asherah, and for all the host of heaven; and he burned them outside

*Jerusalem in the fields of Kidron,
and carried the ashes of them unto
Beth-el.*

2Kings, Chapter 23, verses 4-16

*And he sent, and took the bones out
of the sepulchres, and burned them
upon the altar, and defiled it.*

Here, Josiah did beyond the necessary measure. Removing bones from the graves and burning them has the effect of destruction of the souls of the dead. We had to do something and tell the infant King an additional story.

In the city's cemetery, we built a special tomb with an ancient-style tombstone and brought him there. In the city's chronicles, we inserted a prophecy three hundred years ago, so to speak:

'O altar, altar, thus saith Jehovah: Behold, a son shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that offer upon thee, and men's bones shall they burn upon thee.'

2Kings, Chapter 23, verses 4-25

1Kings, Chapter 13, the whole chapter.

As expected, Josiah swallowed the story's legs and inward and was moved mainly by the fact that over three hundred years ago, he himself had been foretold in a prophecy.

And he said: 'Let him be; let no man move his bones.' So they let his bones alone, with the bones of the prophet that came out of Samaria.

From this moment on, Josiah became careful in his actions and stopped abusing the bones of the dead.

After all the horrible deeds he committed, Josiah returned to Jerusalem to do so at his home.

Hezekiah

The following happened before my time.

The people of Israel never got out of Egypt. The tribes of Israel, mostly Canaanites, lived in this land for ages and ages. In Egypt, there was a religion with many idols and temples. Like the priests of temples all over the world, the priests of Egypt held a lot of power and were corrupt. The common people found

themselves divided and conflicted between many idols, which only strengthened and enriched the priests of the temples. These frequently cooperated with the rulers for the benefit of both sides, at the expense of the masses of the people. One day, a pharaoh arose in Egypt who wanted to abolish the corrupt idolatry and rule in its place a religion that focused on morality between people and worshiped only one god. As long as this pharaoh reigned in Egypt, his priests persecuted the pagan priests. After his death, the priests of the idols returned to rule, and the situation

turned over; the priests of the one God turned from persecutors to persecuted and were forced to flee Egypt. A group of thirty-six priests escaped to the Sinai desert, where they existed for several decades. This gave me the inspiration for the story of the Israelites' exodus from Egypt. They called themselves 'Levites,' after the word "Lu" in Egyptian, which means a loop, and also because their number, thirty-six, is "LV" in Hebrew numerology. They named themselves 'House of Levi' and attributed their moral religion to the leader whose name is 'Moses.' The priests of the temple in

Jerusalem attributed to the founder of their family a man named 'Aharon,' and they called themselves 'The House of Aharon.' For a certain period the Hittites ruled the land of Canaan, and the Levites sheltered under their protection. They did not worship a particular god but chose to exercise their moral religion through the one most accepted god. In Canaan, there was worship of the god **EI**, and the Levites preached their moral religion through Him. They did not work in temples but preached in the streets and in squares. They loathed the rich and corrupt temple priests, and those

despised them because of their poverty. The religion of the Levites flourished in the kingdom of Israel, while the people of the kingdom of Judah worshipped mainly in temples and high places. In the days of King Hezekiah, the kingdom of Assyria invaded Canaan and destroyed many cities in Israel and Judah. Many Israelites found refuge in Jerusalem, which had strong fortifications, and within one generation, the population of Jerusalem grew five or sixfold. Until then, worship in Jerusalem was dominated by the House of Aharon. The Israelites brought the religion of

Moses to Jerusalem, and a war was about to break out between two religions that loath each other. The Assyrian tyrant stood at the gates of Jerusalem, and the city was subject to an external war. Hezekiah, a wise king, understood that an internal war at the time of an external war could certainly spell disaster. He provided a remedy for the internal war and created a religion that unites an impossible union between the religion of Moses and the religion of Aharon. For this purpose, the heads of the house of Levi received the status of high priests in Solomon's Temple alongside the heads of the

house of Aharon, and it was written that the founders of the united religion, Moses and Aharon, were brothers born to the same parents, from the Levi family.

As I said, these things happened before my time, but when I came to tell the illusory histories of the kings David and Solomon, I wrote that the threshing floor on which the Temple would be built was bought by David from a man named Aronah, which is an anagram of the name Aharon.

2Samuel, chapter 24, verses 18-25

I have preserved the difference between the two traditions in several

places. For example, the commandment: “Keep the Sabbath day holy.”

**House of Levi version: A Memory
of the Exodus from Egypt**

*Deuteronomy, Chapter 5, verses 11–
14*

**The version of the house of
Aharon: the order of the creation
of the world**

Exodus, Chapter 20, verses 7–10

The Jebusites

Jerusalem was a city of temples and high places, and most of its people were engaged in various degrees of priesthood. They were called 'Jerusites,' after their city Jerusalem. But if I had called them by their real name, Josiah and everyone else would have understood that Jerusalem has been a city of temples since time immemorial and that the central temple in it, the Solomon's Temple, was not built by King Solomon, but had already existed a long time before. In order that the people of Jerusalem would

not be considered priests, I changed their name: The letter Si"n [S] is pronounced like the letter Samme"ch [S], and the shape of the letter Bei"t [B] is almost similar to the shape of the letter Rei"sh [R], and thus I gave birth to the Jebusite people from the Jerusite people, and added them to all the peoples of Canaan.

In the end, I was disappointed
with Josiah

However, I must admit that it was my fault. I convinced him to truly believe that he is Jehovah's messenger on earth and that nothing can harm him. With this belief, he set out at the

head of the small Judean army to stop the mighty Egyptian army that was on its way to a battle against Babylon. An arrow shot to his heart took his life:

Neco king of Egypt went up to fight against Carchemish by the Euphrates; and Josiah went out against him. But he sent ambassadors to him, saying: 'What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; and God hath given command to speed me; forbear thee from meddling with God, who is

with me, that He destroy thee not.' Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Neco, from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah; and the king said to his servants: 'Have me away; for I am sore wounded.' So his servants took him out of the chariot, and put him in the second chariot that he had, and brought him to Jerusalem; and he died, and was buried in the sepulchres of his fathers. And all

Judah and Jerusalem mourned for Josiah.

And I had no choice but to pay tribute to him in exactly the same words in which they paid tribute to his great-grandfather, King Hezekiah.

And like unto him was there no king before him, that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

2Kings, Chapter 23, verse 25

The temple treasures

I told Josiah that King Solomon built a magnificent temple with mostly gold vessels. But now, all the vessels were made of copper. I also provided an explanation for this: the golden vessels were robbed by the king of Egypt.

The gold:

1Kings, Chapter 26, verses 21-35

The copper:

1Kings, Chapter 7, verses 13-47

The robbery of the treasures:

1Kings, Chapter 14, verses 25, 26

How the birthright was taken from Edom and given to Judah

In Deborah's song, I told about bringing faith in Jehovah from Edom to Israel.

Jehovah, thou didst go forth out of Seir, when Thou didst march out of the field of Edom, the earth trembled, the heavens also dropped, yea, the clouds dropped water.

Judges Chapter 5 verse 4

The going forth out from Seir and the marching out from the field of Edom are not idle talk. On the straight line between Edom and Israel, to the east of the top of the mountain ridge, there are a number of worship sites, one hundred twenty-five miles apart, that have the shape of a right footprint. Each footprint is a quarter of a mile long, and the direction of it is marching from the south to the north. It is easy to convince the infant King Josiah and all those who express astonishment that these are the footprints of the mighty god Jehovah Himself, and thus, Jehovah came out of Seir and marched from

the field of Edom. Therefore, the belief in Him came to Israel from Edom.

Edom and Judah are twin kingdoms. Judah and Israel received their faith in Jehovah from Edom, and therefore, it is only natural that the kingdom of Edom is the firstborn. But despite its primacy, Edom is inferior to Judah economically and militarily, and there arises the need to transfer the primacy from Edom to Judah.

And Jehovah said to Rebeca: Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be

*stronger than the other people; and
the elder shall serve the younger.*

Genesis, Chapter 25, verse 23

I gave birth to twin brothers to the father of the nation, Isaac; Esau, the eldest, is the father of Edom, and Jacob is the father of Israel.

Jacob bought the birthright from Esau by cheating. Lentils are less valuable legumes, but when cooked, their color turns red, and one can mistake them for meat stew. Esau sold his birthright to Jacob in exchange for a stew of lentils, and thus, Judah became the firstborn.

And Jacob sod pottage; and Esau came in from the field, and he was faint. And Esau said to Jacob: 'Let me swallow, I pray thee, some of this red, red pottage; for I am faint.' Therefore was his name called Edom [Red]. And Jacob said: 'Sell me first thy birthright.' And Esau said: 'Behold, I am at the point to die; and what profit shall the birthright do to me?' And Jacob said: 'Swear to me first'; and he swore unto him; and he sold his birthright unto Jacob. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink,

and rose up, and went his way. So Esau despised his birthright.

Genesis, Chapter 25, verses 29 -34

Rachel's Tomb

Near the city of Hebron, there is a site known as the Cave of the Patriarchs. The tombs of the nation's fathers and mothers are attributed to it. Peoples of many nations make pilgrimages to Solomon's Temple in Jerusalem, while the Cave of the Patriarchs is sacred only by the peoples of Israel and Judah. In the eyes of the residents of Israel and Judah, the importance of the Cave of

the Patriarchs is greater than that of the Solomon Temple, and the residents of Jerusalem make pilgrimages to it on many occasions.

Hebron is a day's ride away from Jerusalem. Due to the great importance of Hebron, Josiah expressed his will to move his residence there. If it had materialized, it would have thwarted our plans.

In order to convince him to give up his will, we built a holy place near Jerusalem, in the vicinity of Bethlehem. This is Rachel's tomb. We presented Rachel as the most

beloved wife of the father of the nation, Jacob-Israel, whose love for her was great and enormous and even gave him superhuman strength.

Genesis, Chapter 29, verses 1-30

After many hardships, Rachel was able to conceive and give birth to a son for Jacob-Israel—Joseph.

Now Israel loved Joseph more than all his children because he was the youngest son; and he made him a coat of many colours.

One day, when the family was on the way from Beth-El to Efrat, Rachel

knelt down to give birth to her second child. She died during childbirth, and Jacob buried her in Bethlehem and erected a large tombstone over her grave.

Genesis, Chapter 35, verses 16 – 20

The advantages of Rachel's tomb over the Cave of the Patriarchs as a place of prayer are clear: it is the tomb of a beloved mother, a love that has no equal, and it is close to Jerusalem, in contrast to the Cave of the Patriarchs, which is far from Jerusalem. In addition, Rachel is the mother of Benjamin, who is one of

the tribes inhabiting the Kingdom of Judah.

The origin of the name Jacob

One of my brilliant team members made up that the name of the father of the nation, Jacob, was derived from holding his twin brother's heel [acceb]. But the real reason for the name is a pharaoh named Jacob, who lived about a thousand years before our time. Josiah was not deeply interested in the history of nations other than Israel or Judah. Therefore, he did not know about the existence of Pharaoh Jacob. The name of that pharaoh is Jacob-El.

The suffix “El” indicates a worship that was practiced a thousand years ago. The name Israel is also related to that worship, and it exists to this very day in the name of the people and the kingdom. Due to the suffix El in the name Isra-El, I searched the history of nations for a person whose name ended in the same way. That's how I found Pharaoh Jacob-El, and from him, I chose the name Jacob for the father of the nation.

The Grave of Moses

The Israelites never left Egypt. The land of Canaan has always been under Egyptian rule or influence.

I copied the story of Moses' babyhood from the story of Sargon, the founder of the Akkadian Empire. Sargon's mother was a high priestess. Her position prevented her from having marital relations. The birth of Sargon could have jeopardized her position. She was no longer able to hide the baby, so she put him in a sealed basket made of reeds, which she placed in the river. The baby in the basket was found by the commissioner of the kingdom's gardens, who adopted him as a son. He educated Sargon in horticulture, but the gods, who knew who his true

parents were, loved him and promoted him to leadership.

Pharaoh's daughter adopted the child as her son. The name Moses evolved from the name Mes or Meses, which means Son in the Egyptian language. But *'she named him Moses, saying because I drew him out of the water,'* sounds beautifully in the Hebrew language. As the grandson of Pharaoh, he became close to the government to the point of leadership.

Exodus, Chapter 2, verses 2 – 10

Josiah, as well known, was not interested in the history of nations

other than Israel or Judah and, thus, did not suspect that the story of Moses in the ark was not original.

Josiah asked to go to the grave of Moses, a non-existent grave of a man who never was. That is why I "killed" Moses on Mount Nebo and "buried" him in a place that at that time was in a foreign land, outside the borders of Judah or Israel. I told Josiah that the remote burial was done because Moses had sinned against Jehovah, a petty sin:

He hit the rock twice instead of once, thereby undermining the belief of the Children of Israel in Jehovah.

*Jehovah said unto Moses and Aaron:
'because ye believed not in Me, to
sanctify Me in the eyes of the
children of Israel, therefore ye shall
not bring this assembly into the land
which I have given them.'*

Numbers, Chapter 20, verses 7-13

*For thou shalt see the land afar off,
but thou shalt not go thither into the
land which I give the children of
Israel.*

*Deuteronomy Chapter 32, verses 48-
52*

I vowed a false vow to the infant
King that a day would come when I

would go out with him to search for Moses' grave at a time when the kingdom of Moab would welcome Judah. I didn't know how I could live up to such a false vow - to search for a site that I already knew didn't exist. Josiah's death released my vow.

Beith-El

In the history of Jacob, Beith-El [House of God] was not the name of a specific place but a place of holiness - a place where God dwells. Jacob left Beer-Sheba early in the morning, and at nightfall he lay down to sleep in the field and had a dream that stirred his spirit. When he woke

up, he placed a stone and named the place Beith-El [House of God].

And Jacob awaked out of his sleep, and he said: 'Surely Jehovah is in this place; and I knew it not'. And he was afraid, and said: 'How full of awe is this place! this is none other than the house of God, and this is the gate of heaven'. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it and he called the name of that place Beth-el

[God's home], but the name of the town was Luz at the first.

Genesis, Chapter 28, verses 11–19

Of this whole story, only one detail is true - the name of the town of Luz. This town exists today and is adjacent to the city of Hebron and the Cave of the Patriarchs. I prefer to attribute the name Beith-El to these sites because it adds to their holy image and strengthens their connection to Judah and Israel. That's why I also wrote the following, in which I explicitly call the place Beith-El.

And God said unto Jacob: 'Arise, go up to Beth-el, and dwell there; and make there an altar unto God, who appeared unto thee when thou didst flee from the face of Esau thy brother.

So Jacob came to Luz, which is in the land of Canaan the same, also named Beth-el he and all the people that were with him. And he built there an altar, and called the place El-beth-el, because there God was revealed unto him, when he fled from the face of his brother.

Genesis, Chapter 35, verses 1, 6, 7

To conclude the story of Israel's war against the tribe of Benjamin, I brought the city of Beth-El.

Judges, Chapter 21, verses 1,2

In the days of Jeroboam, son of Nebat, there already existed in Israel a city named Beth-El, located north of Jerusalem, far from Hebron and the Cave of the Patriarchs.

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, to sacrifice unto the calves that he

had made; and he placed in Beth-el the priests of the high places that he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month which he had devised of his own heart; and he ordained a feast for the children of Israel, and went up unto the altar, to offer.

1Kings, Chapter 12, verses 32, 33

And Abijah pursued after Jeroboam, and took cities from him, Beth-El with the towns thereof, and

*Jeshanah with the towns thereof,
and Ephrain with the towns thereof.*

The Golden Calf

Since in the Bible, I mainly write only with consonants and without vowels, the meaning of my words may be interpreted differently from their original intent. A prominent example is the word that sounds like a calf. It is usually understood as a young bull, but my intention was different. If I had used full spelling, I would have written “circle” [IGGUL], but in spelling without vowels, a calf [EGGEL] was obtained. Indeed,

there are worshippers who sanctify calves, old and young, and it is easy to interpret this sin as such. But in the legends of the Egyptian idols, most of the gods appear with golden circles above their heads. The golden circles symbolize, in the Egyptian religion, the belonging of the gods to the main god, who is the Sun God. Therefore, in this context, the golden calf is not a calf but a golden circle borrowed from the Egyptians. In general, my intention was to show that the Israelites preferred a belief in idols over the belief that Moses renewed for them, and that was their sin.

In many places in the Bible, I put entities that can be interpreted one way or another, but in several places, I brought words that sound like “calves,” which clearly mean a circle:

And the mouth of it within the crown and above was a cubit high; and the mouth thereof was round [EGL] after the work of a pedestal, a cubit and a half; and also upon the mouth of it were gravings; and their borders were foursquare, not round [EGL].

1Kings Chapter 7, verse 31

Jeroboam, the son of Nebat, built temples and placed in them golden entities that sounded like calves.

Whereupon the king took counsel, and made two calves of gold; and he said unto them: 'Ye have gone up long enough to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt.' And he set the one in Beth-el, and the other put he in Dan

1Kings Chapter 12 verses 28, 29

I copied the sentence '**behold thy gods, O Israel, which brought thee up out of the land of Egypt,**'

verbatim and inserted it into the story of the sin of the golden calf:

The people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him'. And Aaron said unto them: 'Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.' And all the people broke off the golden rings which were in their

ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf; and they said: 'behold thy gods, O Israel, which brought thee up out of the land of Egypt.'

I inserted the phrase *'he fashioned it with a graving tool'* to further strengthen the claim that the golden calf was not a figure of a cow but rather a symbol of the sun since graving tools are devices used to produce round objects.

And, in another place, I show again, albeit in a different context, that

behind the sin of the calf and the sins of the Israelites in general, there was a desire to return to Egypt and worship the idols there.

And they said one to another: 'Let us make a captain, and let us return into Egypt.'

Numbers, Chapter 14, verse 4

However, much to my dismay, Josiah understood the word calf as a young bull [EGGEL], and all my attempts to convince him otherwise were in vain.

Correspondence with Steles

Two centuries-old steles stand on the border of Israel. One was placed for Meisha, the king of Moab, in the city of Dibon, and the other was placed for Hazael, the king of Aram, in the city of Dan. Meisha mentions his victory over the kings of Israel, Omri and Ahab, which I cannot deny since it is engraved in stone. On his stele appears the verse '*I took David's chief of army [Er'el Duda] captive,*' and to this, I responded with a double beating of two Moabites chiefs of army, at the

hands of a fictional figure named
'Benaiah, son of Jehoiada.'

*And Benaiah the son of Jehoiada,
who had done mighty deeds, he
smote the two chiefs of the Moab
army;*

2Samuel, Chapter 23, verse 20

"Benaiah" is a small change of
"Bedaiah [fiction]," but Josiah did not
understand the joke.

Stele of Meisha, King of Moab

David's chief of army, already
hundreds of years ago, express the

royal family of Judah, known by the name David.

Mentioning the name of the god Jehovah shows that faith in Jehovah existed already in the days of Ahab.

The stele of Hazael, King of Aram

'The House of David' also appears on Hazael's stele. The name David, which also means Friend or Beloved, was earned by King Asa thanks to strengthening the position of the priests of Solomon's temple, who served the believers of Jehovah.

King Jehoshaphat inherited from his father, King Asa, a huge fortune,

added to it and became rich beyond compare. Inspired by this wealth, I wrote about Solomon's enormous wealth. Thanks to Jehoshaphat's wealth, King Ahab of Israel found it useful to be in close contact with him, militarily, economically, and politically, and even built a family relationship with him by marrying his daughter, Athaliah, to Jehoram, who was considered Jehoshaphat's eldest son.

And he said unto Jehoshaphat: 'Wilt thou go with me to battle to Ramoth-gilead?'

And Jehoshaphat said to the king of Israel: 'I am as thou art, my people as thy people, my horses as thy horses.'

1Kings, Chapter 22, verse 4

Jehoshaphat invested a fortune in a maritime trade business with King Ahaziah, son of Ahab, King of Israel. Storm waves, resulting from the eruption of a volcano in the middle of the sea, broke the ships. Ahaziah offered Jehoshaphat a business partnership in lieu of debt repayment, but Jehoshaphat, suspecting that Ahaziah was not a real person, refused, and a short

time later, he died a sudden death; his death erased the debt of the king of Israel, and I suspect that Jehoshaphat's sudden death was no accident.

Jehoshaphat made ships of Tarsus to go to Ophir for gold; but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat: 'Let my servants go with thy servants in the ships. But Jehoshaphat would not. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his

father; and Jehoram his son reigned in his stead.

1Kings, Chapter 22, verses 49–51

Meisha says that he has built a high place for the god Chemosh. The god Chemosh is known for loving human sacrifices, and so I fabricated that for the sake of victory, Meisha sacrificed his son, the heir to the throne.

And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew sword, to break through unto the king of Edom; but they could not. Then he took his eldest

son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there came great wrath upon Israel; and they departed from him, and returned to their own land.

2Kings, Chapter 3, verses 26, 27

**Why did Jehoram murder all his
brothers?**

With the sudden death of Jehoshaphat, King of Judah, Jehoram ascended the throne after serving as regent for five years. Jehoram erased Ahaziah's debt. However, Ahaziah and his family

were not content with paying off the debt; they also coveted the immense wealth of the King of Judah. Jehoshaphat bequeathed his sons a huge fortune, and they were satisfied with their portion. I told Josiah (and the entire world) that Jehoram was Jehoshaphat's son, thus saying that the Davidic line was not severed. Jehoram murdered all of Jehoshaphat's sons, and Josiah insisted on asking why he did that. I answered him that I had not known the reason, although I knew it very well.

In fact, Jehoram was not Jehoshaphat's son. He murdered all

of Jehoshaphat's sons with the intention of taking over the wealth of the Kingdom of Judah and enslaving Judah to Israel. When he reigned over Judah, a king who carried the same name reigned over Israel, and this was not a coincidence. The two Jehorams came to power in Israel and Judah at the same time (the King of Judah at first as regent) and died at the same time. Jehoram, King of Israel, was killed during a coup brought about by Jehu, son of Nimshi. I wrote about Jehoram, King of Judah, that he died of a mysterious illness, no royal ceremony was held for him, and he

was buried as an unknown in a cemetery of the common people and not in the tombs of the kings. Thus, I managed to hide from Josiah the fact that David's dynasty was cut off immediately after Jehoshaphat and that Jehoram, king of Judah, was actually the king of Israel, whose spouse was his father's daughter. I told Josiah that Jehoram, king of Israel, came to power after his brother, Ahaziah, who died without sons. The heir to the throne of Jehoram, king of Judah, was named Ahaziah, the same as the dead brother of Jehoram, king of Israel, and, as mentioned above, this was

not a coincidence. Of course, I didn't mention to Josiah all that, so as not to impair his belief that he was a direct descendant of King David.

Athaliah and Jehoash

The owner of the inscription in the Hazael stele states that he eliminated all forty members of the royal family of Judah, including King Ahaziah. Since I allocated the number forty to other matters, I decided to add to it and increase their number to forty-two. I also told Josiah that their deaths occurred during a visit to the sick King of Israel, Ahaziah, who was related to

them. However, in fact, Ahaziah, King of Judah, and Ahaziah, King of Israel, were the same person, and their visit to Israel was a return to the homeland to protect the royal house from the ongoing coup. I wrote that Ahaziah, King of Israel, died without sons, but this person never actually existed. Jehu, son of Nimshi, took part in the massacre and became king of Israel. His name does not appear in the Hazael inscription. I suppose that the reason for the absence of Jehu's name from the inscription is that King Hazael of Aram preferred to attribute his

military achievements to himself alone.

Jehu did not carry out the elimination alone. He had partners, among others, a partner in Jerusalem. Since Ahaziah, king of Judah, died, his mother, Athaliah, became a regent, and in order to show loyalty to the new king of Israel, but mainly in order to continue Jehoram's attempt to take control of Jehoshaphat's treasures, she completed the elimination of the royal house, thereby guaranteeing protection for herself and for the kingdom of Judah.

Athaliah was a ruler who was not of Judah origin; neither was she a pure Israeli. This did not please the nobles of Judah, and they plotted to exterminate her. But since no heir was found for Ahaziah, she was protected from assassination attempts. After several years, a seven-year-old boy was found in the High Priest's house, and it was announced that he was the son of King Ahaziah of Judah and the true heir to the House of David. In this way, I could tell Josiah that the line of King David was not cut off and that he still represents the fulfillment of a divine promise.

I gave the name Jehoash to the boy who reigned after Athaliah to match Josiah's name. He ascended the throne at almost the same age as Josiah when he came to power. The name Jehoash in Hebrew is almost a perfect anagram of the name Josiah.

When Athaliah realized the plot, she cried, "Lie! Lie!" [Sheker! Sheker!], to say that Jehoash is not Ahaziah's son and also that Ahaziah himself was not the king of Judah but the heir to the throne of the king of Israel. The cry 'Lie! Lie!' might have drawn Josiah's attention to the fact that the coronation of the child was based on a lie, so I changed her

words slightly as if she had cried,
'Treason! Treason! ['Keshher!
Keshher!'].

2Kings, chapter 11, verses 1-16

I don't know for sure what his real name was and if he really was Ahaziah's son, but soon after he died in Judah, a king with the same name, Jehoash, ascended the throne in Israel. Now, it seems to me that I inadvertently chose Josiah's name after Jehoash and not the other way around.

The first line of David began with Rehoboam and ended with the death of Jehoshaphat. The second line of

David began with Jehoash and continued until Jehoahaz, son of Josiah, and possibly after him.

**Jehoash cleanses the land of
idolatry**

And all the people of the land went to the house of Baal, and broke it down; his altars and his images broke they in pieces thoroughly, and slew Mattan the priest of Baal before the altars.

2Kings, Chapter 11, verse 18

And Jehoash did that which was right in the eyes of Jehovah all his

days wherein Jehoiada the priest instructed him. Howbeit the high places were not taken away; the people still sacrificed and offered in the high places.

2Kings, Chapter 12, verses 3, 4

‘Howbeit the high places were not taken away; the people still sacrificed and offered in the high places,’ because I assigned to Josiah the task of cleansing the land of the high places.

Inspection of the house and
finding the book of law

The important discovery of the Book of Law in the temple was made following the instruction of Josiah to conduct a house inspection of the temple. In order to strengthen Josiah's identification with Jehoash, I wrote Jehoash's instruction to conduct a house inspection.

Jehoash

Then king Jehoash called for Jehoiada the priest, and for the other priests, and said unto them: 'Why repair ye not the breaches of the house? Now therefore take no longer money from them that bestow

it upon you, but deliver it for the breaches of the house.' And the priests consented that they should take no longer money from the people, neither repair the breaches of the house. And Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah; and the priests that kept the threshold put therein all the money that was brought into the house of Jehovah. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up,

and they put up in bags and counted the money that was found in the house of Jehovah. And they gave the money that was weighed out into the hands of them that did the work, that had the oversight of the house of Jehovah; and they paid it out to the carpenters and the builders, that wrought upon the house of Jehovah, and to the masons and the hewers of stone, and for buying timber and hewn stone to repair the breaches of the house of Jehovah, and for all that was laid out for the house to repair it. But there were not made for the house of Jehovah cups of

silver, snuffers, basins, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of Jehovah; for they gave that to them that did the work, and repaired therewith the house of Jehovah. Moreover they reckoned not with the men, into whose hand they delivered the money to give to them that did the work; for they dealt faithfully.

2Kings, Chapter 12, verses 8-16

Josiah

The Book of Law was already edited and ready to be found in the Temple. To give Josiah the feeling that he is the bearer of a divine mission, I made the book to be found following his initiative. I suggested to him, in feigned innocence, to conduct a house inspection in the Temple. He did so, and the book was found, allegedly thanks to his initiative.

And it came to pass in the eighteenth year of king Josiah that the king sent Shafan the the Scribe the son of Meshullam the scribe to the house of Jehovah saying do up to Hilkiyah the

high priest that he may sum the money which is brought into the house of Jehovah which the keepers of the door have gathered of the people; and let them deliver it into the hand of the workmen that have the oversight of the house of Jehovah and let them give it to the workmen that are in the house of Jehovah to repair the breaches of the house; unto the carpenters and to the builders and to the masons; and for buying timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the

money that was delivered into their hand; for they dealt faithfully.

2Kings, Chapter 22, verses 3-7.

The story of Josiah's house inspection spans five verses, while the story of Jehoash's house inspection spans nine. The difference between the lengths of versions of these parallel stories, and of such parallel stories in general, is that the short story tends to be the truth, and the long story is a fake, made up by me.

Finding the Book of Law

To remove any suspicion of forgery, I told Josiah that Hilkiyah had given me a book that he had found in the Temple.

I already knew the content of the book since I and my team had written it.

Now, I was reading it to Josiah.

2Kings chapter 22, verses 8-11

**The prophecy of wrath to Judah,
and the prophecy of consolation
to Josiah**

The people of Judah sinned, and therefore, they will be punished. However, thanks to Josiah's repentance, the punishment will not occur during his lifetime.

2Kings, Chapter 22, verses 16-20

Huldah, the prophetess

Huldah is an experienced fortune teller. For a long time, she has gained the name of a truth prophetess. We asked her to convince Josiah that the Book of

Law, which had been discovered in the temple, was true. We wrote her down what to say, and she followed our instructions. Josiah respected truth prophets, and he was convinced beyond any doubt.

Josiah was impressed by the prophetess' words. He visited her at home several times, and was very impressed by her personality. In his last visit he asked her to join him in a campaign against Pharaoh. Huldah could not accompany him because the strong impression that she made was thanks to the decor in her home, a decor that could not be taken with her to the field. Therefore, we

brought up a story that I wrote about a battle that occurred hundreds of years ago in the same location where Josiah's battle was about to take place - in Taanach by the waters of Megiddo.

Jabin, the king of Canaan who dwelled in Hazor, and Sisera, the chief of his army, oppressed Israel for many years. Now, Sisera was about to attack Israel with nine hundred chariots of iron, to rob and plunder. Deborah, the prophetess, appointed Barak, son of Abinoam, to fight Sisera. Barak agreed, but on the condition that Deborah would join him.

And she said: 'I will surely go with thee; notwithstanding the journey that thou takest shall not be for thy honour; for Jehovah will give Sisera over into the hand of a woman''

Judges, Chapter 4, verses 4-9

Barak thought that Deborah was talking about herself, but he was wrong. Indeed, Sisera did fall at the hands of a woman, as Deborah prophesied, but this woman was not Deborah.

Judges, Chapter 4, verses 18-22.

And Deborah sang a song of praise to Jael, the woman who killed Sisera;

Judges, Chapter 5, verses 24-27

And Huldah answered Josiah:

'I will surely go with thee; notwithstanding the journey that thou takest shall not be for thy honour; for Jehovah will give your enemy over into the hand of a woman.'

Josiah accepted Huldah's words and went to war without her. And I wonder what would have happened if Huldah had accompanied him? Would she have advised him not to go out to face Pharaoh, and thus, his life would have been saved?

Jonah, son of Amittai

Nineveh was the capital of the mighty Assyrian kingdom. During our time, peaceful relations prevailed between Nineveh and Jerusalem and between the king of Nineveh and Josiah. The news of the destruction of Nineveh broke out in the world like a storm and reached the ears of Josiah. I took advantage of this to strengthen his spirit as a fighter for the religion of Israel. I explained to him that Nineveh was destroyed because of the sins of its people. I fabricated an imaginary prophet, named him Jonah, son of

Amittai, after a real prophet bearing the same name, and assigned him a task similar to that of the real prophet - to save the kingdom.

He restored the border of Israel from the entrance of Hamath unto the sea of the Arabah, according to the word of Jehovah, the God of Israel, which He spoke by the hand of His servant Jonah, the son of Amittai the prophet, who was of Gath-hepher. For Jehovah saw the affliction of Israel, that it was very bitter; for there was none shut up nor left at large, neither was there any helper for Israel. And Jehovah said not that

He would blot out the name of Israel from under heaven; but He saved them by the hand of Jeroboam the son of Joash.

2Kings, Chapter 14, verses 25 – 27

I sent Jonah to the king of Nineveh, in the name of Jehovah, to inform him that Nineveh is about to be destroyed:

'Yet forty days, and Nineveh shall be overthrown.'

Jonah's call reached the king of Nineveh, who called all the people of Nineveh to mourn. Like Josiah's Jerusalem, Nineveh repented and

was not destroyed, and its king was promised that the destruction would indeed come, but only after his death, and he would not be forced to witness the horrors of the destruction with his eyes. These are the words similar to those that I put in the mouth of the prophetess Huldah.

Thus saith Jehovah: Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read; because they have forsaken Me, and have offered unto other gods, that they might provoke Me with all the work of their hands;

therefore My wrath shall be kindled against this place, and it shall not be quenched. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spoke against this place, and against the inhabitants thereof, that they should become an astonishment and a curse, and hast rent thy clothes, and wept before Me, I also have heard thee, saith

Jehovah. Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place'. And they brought back word unto the king.

2Kings, Chapter 22, verses 16–20

Eventually, Nineveh was destroyed.

The Babylonian kingdom conquered Assyria, and it was expected to sabotage Egypt's influence on other kingdoms. The ruler of Egypt, Pharaoh Necho, went on a journey to fight against Babylon. So, Josiah

went out to battle against Egypt and met his death. I believe that after the death of Josiah, Judah is expected to be conquered by Babylon, which will also destroy Jerusalem.

**And this is the story of Jonah, son
of Amittai**

I sent Jonah to the king of Nineveh, in the name of Jehovah, to inform him that Nineveh was about to be destroyed. Jonah tried to evade fulfilling Jehovah's demand but was brought back to Him in a miraculous way: He was thrown into the sea, where a large fish swallowed him.

Jonah, Chapter 1

When he stayed in the gut of the fish, he said a prayer and the fish vomited him onto the dry land. The gullible Josiah believed every word.

And Jehovah appointed a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

Jonah, Chapter 2, verse 1

The prayer of Jonah, in the gut of the fish, has a proper place as a psalm in the Book of Psalms, the work of my hands to boast.

*Then Jonah prayed unto Jehovah his
God out of the fish's belly. And he
said:*

*I called out of mine affliction unto
Jehovah.*

And He answered me.

*Out of the belly of the nether-world
cried I.*

And Thou heardest my voice.

*For Thou didst cast me into the
depth, in the heart of the seas*

And the flood was round about me.

*All Thy waves and Thy billows
passed over me.*

*And I said: 'I am cast out from
before Thine eyes'.*

*Yet I will look again toward Thy holy
temple.*

*The waters compassed me about
even to the soul.*

The deep was round about me.

*The weeds were wrapped about my
head.*

*I went down to the bottoms of the
mountains.*

*The earth with her bars closed upon
me forever.*

*Yet hast Thou brought up my life
from the pit, O Jehovah my God.*

When my soul fainted within me

I remembered Jehovah.

*And my prayer came in unto Thee
into Thy holy temple.*

*They that regard lying vanities
forsake their own mercy.*

*But I will sacrifice unto Thee with
the voice of thanksgiving.*

*That which I have vowed I will pay.
Salvation is of Jehovah*

Jonah, Chapter 2, verses 2–10

*And Jehovah spoke unto the fish,
and it vomited out Jonah upon the
dry land.*

Jonah, Chapter 2, verse 11

So, Jonah came to his senses and went to the distant city of Nineveh to say the word that Jehovah commanded. The people of Nineveh heard Jonah, and repented, and Nineveh was not destroyed. And the lesson for Josiah is that, there is in the correction of the idolatry, to cancel the evil of the decree.

But we all know, and Josiah also knows, of course, that Nineveh was destroyed. That's why I brought him the words of the prophetess Huldah and explained to him that just as the king of Nineveh was not forced to witness the destruction of his city, he, Josiah, will also not be forced to witness the destruction of Jerusalem.

Indeed, Josiah is dead, and Jerusalem is not destroyed, and I predict that if I am lucky, it will be destroyed only after my death - most likely by the hand of Babylon -when I shall be in another world and not be forced to see, with my own eyes, the horrors of the destruction.

Over but not complete

I told Josiah a lot more, and the page is too short to contain. The interested reader is invited to consult the Bible, from the beginning to the books of Kings.