

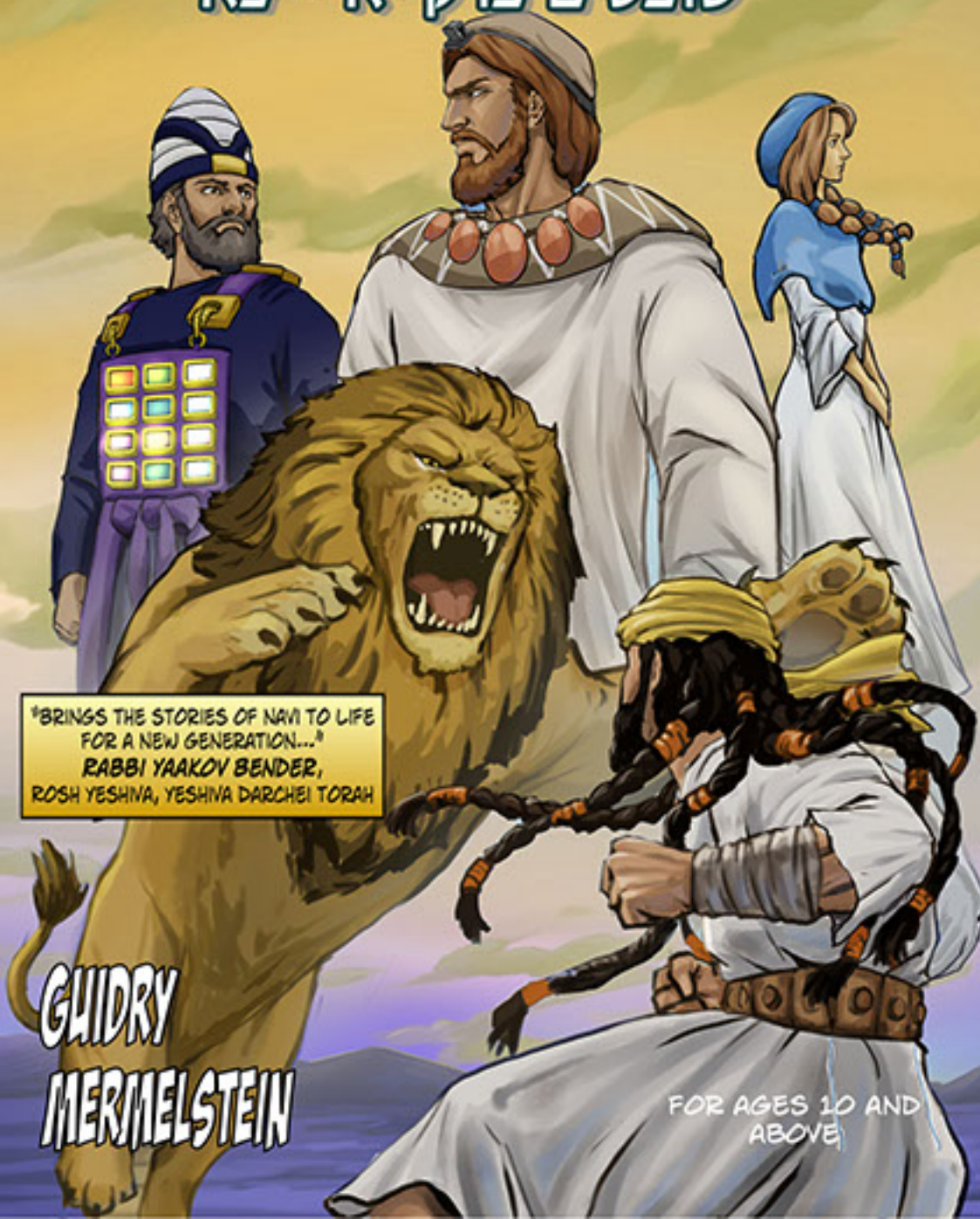
Navi Illustrated

TORAH
GRAPHIC
NOVEL
SERIES

DETROIT STREET PRODUCTIONS (DSP)

SHOFTIM CHAPTERS 11-21

שופטים פרק יא - כא



"BRINGS THE STORIES OF NAVI TO LIFE
FOR A NEW GENERATION..."

RABBI YAAKOV BENDER,
ROSH YESHIVA, YESHIVA DARCHEI TORAH

GLIDRY
MERMELSTEIN

FOR AGES 10 AND
ABOVE

Navi Illustrated

SHOFTIM CHAPTERS 11 - 21 שופטים פרק יא - כא

SCRIPT	ARI GUIDRY
DIALOGUE	SHLOMO MERMELSTEIN
ARTWORK	AIDAN KELLY, VICTOR VALDEZ
EDITING	YAAKOV PINSKY
DESIGN EDITOR	MARIANA MERMELSTEIN
ARTWORK EDITOR	SHAYNY PINSKY
RABBINIC ADVISOR	RABBI YITZCHAK BREITOWITZ

NAVI ILLUSTRATED SHOFTIM 11-21
COPYRIGHT © 2025 BY DETROIT STREET PRODUCTIONS

ISBN 979-8-9919406-0-3

DISTRIBUTED BY:

GEFEN PUBLISHING
30 AMBERWOOD PKWY
ASHLAND OH 44805
516-593-1234
ORDERS@GEFENPUBLISHING.COM

GEFEN PUBLISHING HOUSE LTD.
6 HATZVI ST.
JERUSALEM, ISRAEL 94386
02-538-0247
ORDERS@GEFENPUBLISHING.COM

ALL RIGHTS RESERVED. NO PART OF THIS BOOK MAY BE
REPRODUCED IN ANY MANNER WHATSOEVER WITHOUT
WRITTEN PERMISSION FROM THE AUTHORS.

PLEASE ADDRESS ANY COMMENTS OR QUESTIONS TO THE
AUTHORS AT:
NAVIILLUSTRATED@GMAIL.COM

GLOSSARY

Aharon – Brother of Moshe; first Kohen Gadol (High Priest).

Aron (Aron Habrit) – Holy Ark

Avdon – A judge of Yisrael mentioned in Chapter 12.

Avel Keramim – A place conquered by Yiftach.

Ayalon – Town in the territory of Zebulun.

Amalek – Longtime enemies of Yisrael.

Ammon – A nation east of Yisrael; often in conflict with Bnei Yisrael.

Arnon – A river marking the border in Transjordan.

Aroer – A city on the Arnon; part of the disputed territory.

Ashkelon – A Philistine (Plishtti) city attacked by Shimshon.

Azza (Gaza) A Philistine city visited by Shimshon.

Baal – A common Canaanite deity; worship of Baal was prohibited.

Balak – King of Moav during the time of Bilam.

Bamah (Bamot pl.) – A private altar. Before the Mishkan, bamot were allowed.

Once the Mishkan or later the Temple stood, bamot were forbidden. They were briefly permitted between sanctuaries (e.g., in Nov and Givon), but once the Temple was established in Yerushalayim, bamot were permanently prohibited.

Binyamin (Benjamin) – One of the twelve tribes; central to Chapters 19–21.

Brit – Covenant

Brit Milah – Covenant of Circumcision

Canaan – The land destined for Bnei Yisrael; home to many enemy nations.

Chemosh – Deity of Moav.

Chevron (Hebron) – Ancient city in Yehuda; often referenced though not central in Shoftim.

Cheshbon – A Moavite city involved in land disputes.

Dagon – The Philistine idol worshiped at the end of Shimshon's story.

Dan – Tribe of Yisrael; relocated and established an idolatrous sanctuary.

Delilah – Woman who betrayed Shimshon to the Philistines.

Edom – Nation southeast of Yisrael; refused passage to Bnei Yisrael.

Eleazar – Son of Aharon; father of Pinchas.

Elon – One of the judges of Yisrael.

Ephraim – Central tribe in Yisrael; involved in a civil war in Chapter 12.

Eshtaol – A town linked to Shimshon's origin.

Etam – Rocky location where Shimshon took refuge.

Gershom – Son of Moshe; possibly referred to in connection with idolatrous priests.

Givah (Gibeah) – City in Binyamin; site of a major sin and civil war.

Gidom – Place where the Benjaminites were pursued.

Hashem – Literally means "The Name"; a respectful term used to refer to G-d without pronouncing His sacred and ineffable Name.

Hillel – Father of Judge Avdon.

Ivtzan – Judge of Yisrael; had many sons and daughters. (Also known as Boaz).

Kadesh – Wilderness location mentioned in historical references.

Karet – Divine punishment of being cut off from Yisrael

Kohen – A descendant of Aharon who serves as a priest in the Mishkan (Tabernacle) or Beit HaMikdash (Temple), performing offerings, blessings, and sacred duties. He wears special white priestly garments during his service.

Kohen Gadol – The High Priest, highest-ranking kohen descended from Aharon. He oversees all priestly duties, enters the Holy of Holies on Yom Kippur, and wears unique blue and purple garments.

Layish – Northern city conquered by Dan and renamed Dan.

Levona (Lebonah) – Town near Shiloh; location where wives for Binyamin were

GLOSSARY

Levi (Levite) – Tribe designated for religious duties; central in troubling episodes in Chapters 17–19.

Maareh-Geva – Field near Givah; site of a battle.

Machaneh-Dan – “Camp of Dan”; where Shimshon’s family settled.

Manoach – Father of Shimshon; received messages from an angel.

Menashe (Manasseh) – One of the twelve tribes of Yisrael.

Micha (Micah) – Man who established an idolatrous shrine in Ephraim.

Minnit – Ammonite city mentioned in Yiftach’s war.

Mizpah – A gathering place for assemblies and battle.

Moav – Nation east of Yisrael; longtime enemy and related to Ammon.

Nazir (Nazirite) – a person who takes a vow of separation to elevate spiritual purity, abstaining from wine, haircuts, and contact with the dead.

Pesel Micha – Micha’s idol; a graven image made by Micha. It became the center of private idol worship and was later taken by the tribe of Dan, symbolizing the corruption and disunity during the time of the Shoftim.

Pilegesh – Concubine.

Pinchas – Grandson of Aharon; appears in the civil war narrative.

Piraton (Pirathon) – Town and origin of Judge Avdon.

Plishtim (Philistines) – Main enemy of Yisrael during Shimshon’s time.

Ramah – Town in the hill country of Ephraim.

Ramat-Lechi – “Hill of the Jawbone”; named for Shimshon’s victory.

Rimmon – Rock or town where surviving Benjaminites fled and hid.

Shechem – Ancient city with political and religious importance.

Shibboleth – Word used by the Giladites to identify fleeing Ephraimites in Chap. 12.

Shiloh – Religious center before the Temple; location of the Mishkan.

Shimshon (Samson) – A Nazir whom Hashem decreed from the womb and a Judge known for superhuman strength; Chapters 13–16.

Shoftim – “Judges”; leaders of Yisrael during this period.

Sichon (Sihon) – King of the Amorites; defeated by Yisrael before entering Canaan.

Sorek – Valley where Delilah lived; part of Philistine territory.

Timnah – Philistine city where Shimshon sought a wife.

Tov – Region where Yiftach fled before becoming a Judge.

Tzafon (Zaphon) – Town east of the Yarden; involved in Yiftach’s conflict.

Tzidon (Zidon) – Coastal nation known for Baal worship.

Tzippor – Father of Balak, king of Moav.

Tzorah (Zorah) – Birthplace of Shimshon; town in Dan’s territory.

Yabok (Jabbok) – A river bordering the land of Ammon.

Yachatz (Jahaz) – Location of Yisrael’s battle with the Amorites.

Yarden (Jordan) – Major river; used as a boundary and travel route.

Yavesh (Jabesh-Gilad) – Town involved in the aftermath of the war with Binyamin.

Yehuda (Judah) – Tribe of Yisrael; mentioned, though not central in these chapters.

Yerushalayim (Jerusalem) – Capital of the land of Yisrael.

Yetzer Hara – The evil inclination; a person’s inner drive toward selfishness, temptation, or sin, which challenges them to choose between right and wrong.

Yevus – Ancient name for Yerushalayim; home of the Jebusites.

Yiftach (Jephthah) – Judge who led Yisrael against Ammon; made a tragic vow.

Yisrael – People of Israel, the descendants of Yaakov (whose name was changed to Yisrael), and later, the united nation or kingdom formed by the twelve tribes.

Yonatan (Jonathan) – Son of Gershom, grandson of Moshe; associated with idolatry in Dan.

Zevulun (Zebulun) – Northern tribe of Yisrael.

SHOFTIM CHART

HEBREW CALENDAR	NAME YEARS REIGNED			TRIBE	CALENDAR (BCE)
2378-2417	עתניאל בן קם	40	Othniel	Yehuda	1382-1343
2418-2497	אהוד בן גרא	80	Ehud	Binyamin	1342-1263
2497-2497	שמגר בן ענת	1	Shamgar	Shimon	1263-1263
2498-2537	דבורה הנביאה	40	Devorah	Naphtali	1262-1223
2538-2577	גדעון (ירובעל)	40	Gideon	Menashe	1222-1183
2578-2580	אבימלך בן גדעון	3	Avimelech	Menashe	1182-1180
2581-2603	תולע בן פואה	23	Tola	Yissascher	1179-1157
2604-2625	יאיר הגלעדי	22	Yair	Gad/Reuven	1156-1135
2626-2631	יפתח הגלעדי	6	Yiftach	Gad/Reuven	1134-1129
2632-2638	אבצן מבית לחם	7	Ivtzan	Yehuda/Asher	1128-1122
2639-2648	אילון הזבולוני	10	Elon	Zevulun	1121-1112
2649-2656	עבדון בן הלל	8	Avdon	Ephraim	1111-1104
2657-2676	שמשון	20	Shimshon	Dan	1103-1084

טבלה מבני ציון

SHOFTIM MAP

North



1. SIFTACH THE GILEAD WAS A MIGHTY WARRIOR, AND HE WAS THE SON OF A ZONAH: GILEAD BECOT SIFTACH.

SHOFTIM CHAPTER 11

שופטים פרק יא



DIFFERENT SAGES DEFINE ZONAH IN THIS CONTEXT AS EITHER A CONCUBINE, INNKEEPER, OR EVEN SOMEONE FROM OUTSIDE THEIR IMMEDIATE TRIBE.

א. ויפתח הגלעדי היה גבור חיל והוא בן אשה זונה ויולד גלעד את יפתח.

WHAT'S
NEXT...

MY FATHER SAID HE NEEDS US
TO GET SOME FIRE-WOOD...



I CAN'T BELIEVE YIFTACH
JUST UPROOTED THAT TREE!!!



I GUESS WE HAVE
ENOUGH FIRE-WOOD.



YEARS BEFORE...



2. AND GILEAD'S (LEGAL) WIFE
BORE HIM SONS,

ב. ותלד אשת גלעד לו בנים --



LOOK OVER THERE
AT YIFTACH, HE IS
SUCH A LOSER...

HE CAN'T LEARN
VERY WELL, AND
DOESN'T EVEN KNOW
HOW TO RIDE A
HORSE...

NO WONDER HE
DOESN'T HAVE ANY
FRIENDS...

-- AND WHEN THE WIFE'S SOXIS GREW UP --



GILEAD WILL
BE MISSED...

THE COMMUNITY REALLY
LOVED HIM. THEY'RE GIVING HIM A
VERY RESPECTABLE BURIAL...

NOW THAT
FATHER IS BURIED,
WE HAVE MUCH TO
DISCUSS...

-- ויגדלו בני האשה --

OUR FATHER'S ESTATE HAS TO BE DIVIDED PROPERLY... THE QUESTION IS WHAT DO WE DO ABOUT YIFTACH...



I DON'T UNDERSTAND THE PROBLEM, HE DESERVES HIS RIGHTFUL PORTION...



NOT SO FAST... HIS MOTHER COMES FROM A DIFFERENT TRIBE. OUR FAMILY DISCOURAGES MARRYING OUTSIDE THE TRIBE...



WAIT A MINUTE... THAT PRACTICE OF NOT MARRYING OUTSIDE THE TRIBE, ONLY APPLIED TO THE INITIAL GENERATION WHO ENTERED THE LAND OF YISRAEL. AFTER THAT, ANY MAN IS ALLOWED TO MARRY ANY WOMAN THEY WISH FROM YISRAEL, EVEN OUTSIDE THE TRIBE...



YOU MAY BE RIGHT IN YOUR ARGUMENT, BUT THE ELDERS OF OUR COMMUNITY WILL STILL UPHOLD OUR CLAIM. IT IS OUR LONGSTANDING MINHAG TO UPHOLD AND PRESERVE THE ORIGINAL LAWS AND PRACTICES ESTABLISHED BY THE GENERATION THAT ENTERED THE LAND. THEREFORE, YIFTACH IS NOT ENTITLED TO ANY SHARE OF THE INHERITANCE.



THEN WE ARE ALL IN AGREEMENT...



I HOPE YIFTACH DOESN'T DO ANYTHING RASH... HE IS STILL KNOWN TO BE A MIGHTY WARRIOR.

-- THEY PROVE YIFTACH AWAY AND SAID TO HIM,



YOU WILL NOT INHERIT FROM OUR FATHER'S HOUSE, FOR YOU ARE THE SON OF ANOTHER WOMAN.



3. YIFTACH **FLED** BECAUSE OF HIS BROTHERS AND SETTLED IN THE LAND OF TOV. --

YIFTACH **FLED** FROM HIS BROTHERS AND SETTLED IN THE LAND OF TOV (LAND OF GOOD). EVEN THOUGH YIFTACH WAS A MIGHTY AND VALIANT WARRIOR, HE **HUMBLED** HIMSELF AND DID NOT ENGAGE IN DISPUTES OR IN FEELING REJECTED.



SOMETIME LATER...



וַיִּגְדְּשׁוּ אֶת יִפְתָּח וַיֹּאמְרוּ לוֹ לֹא תִנָּחַל בְּבֵית אִבְנֵינוּ כִּי בֶן אִשָּׁה
אַחֲרֵת אָתָּה. ג. וַיְבָרַח יִפְתָּח מִפְּנֵי אִשְׁתּוֹ וַיֵּשֶׁב בְּאֶרֶץ טוֹב --



OF COURSE, IT'S WHERE
YIFTACH RESIDES. MEN ARE
GATHERING THERE FROM ALL
OVER YISRAEL.



YES, THAT IS *PRECISELY*
WHERE WE ARE GOING... WE TOO
WERE *DENIED* OUR RIGHTFUL
INHERITANCE AND WE WANT TO
JOIN UP WITH YIFTACH...



GIVE ME A RIDE
ON YOUR HORSE AND I
WILL *TAKE* YOU THERE
MYSELF.



HOP ON...



-- A GROUP OF EXPENDABLE MEN GATHERED AROUND YIFTACH, AND TRAVELED WITH HIM.

YIFTACH, WHAT ARE YOUR ORDERS?

WE'RE GOING TO **ATTACK** THIS NON-YISRAEL (GENTILE) OUTPOST. WE SHOULDN'T GET TOO MUCH RESISTANCE...

-- ויתלקטו אל יפתח אנשים ריקים ויצאו עמו.

MEN WITH **SIMILAR** BACKGROUNDS WHO WERE NOT ABLE TO GET THEIR INHERITANCE, GATHERED FROM ALL OVER YISRAEL TO JOIN YIFTACH IN TOV.



THESE MEN SUPPORTED THEMSELVES BY RAIDING IDOL-WORSHIPING SETTLEMENTS.



THAT SEEMS TO BE THE LAST OF THEM...

YIFTACH'S REPUTATION AS A WARRIOR GREW AFTER YEARS OF SUCCESSFUL BATTLES.

4. YEARS PASSED, AND AMMON
WAGED WAR AGAINST YISRAEL.

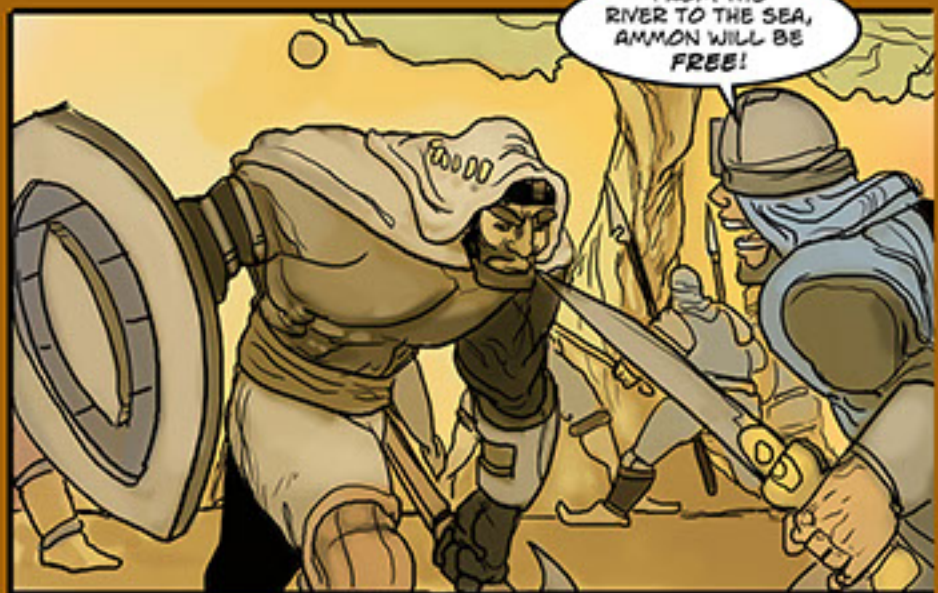


TIME TO
RID THESE YISRAEL
COLONIZERS FROM
OUR LAND, ONCE AND
FOR ALL...

RUMBLE



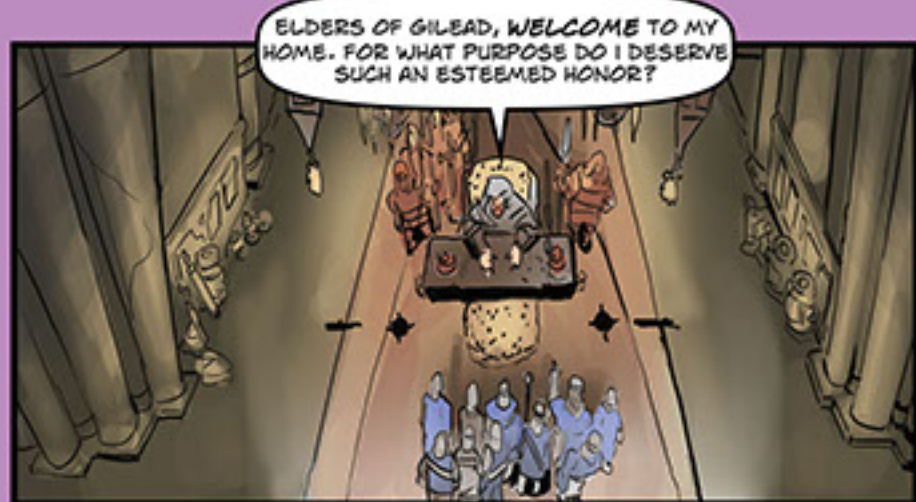
RUMBLE



FROM THE
RIVER TO THE SEA,
AMMON WILL BE
FREE!

ד. ויהי מימים וילחמו בני עמון עם ישראל.

5. AND IT WAS WHEN AMMON WAGED WAR AGAINST YISRAEL, THAT THE ELDERS OF YISRAEL WENT TO BRING YIFTACH FROM THE LAND OF TOV.



6. THEY SAID TO YIFTACH,

COME AND BECOME OUR CHIEF, AND WE WILL FIGHT AGAINST AMMON.



ה. ויהי כאשר נלחמו בני עמון עם ישראל וילכו זקני גלעד לקחת את יפתח מארץ טוב. ו. ויאמרו ליפתח לכה וקיימם לנו לקצין ונלחמם בבני עמון.

7. BUT YIFTACH SAID TO THE ELDERS OF GILEAD,

DID YOU NOT HATE ME AND DRIVE ME AWAY FROM MY FATHER'S HOUSE?

BY SUPPORTING MY BROTHERS IN DENYING ME MY RIGHTFUL INHERITANCE...



WHY HAVE YOU COME TO ME NOW WHEN YOU ARE IN DISTRESS?

IF YOU INDEED WANT TO DO TESHUVAH, WHY DID YOU WAIT SO LONG TO COME AND SEE ME?

8. AND THE ELDERS OF YISRAEL SAID TO YIFTACH,

THEREFORE, NOW WE RETURNED TO YOU,

IN PERSON, TO DEMONSTRATE OUR SINCERITY...



THAT YOU MAY GO WITH US, AND YOU WILL FIGHT AGAINST AMMON, AND YOU WILL BECOME OUR LEADER OVER ALL THE INHABITANTS OF GILEAD.

9. YIFTACH SAID TO THE ELDERS OF GILEAD,



IF YOU BRING ME BACK TO FIGHT AGAINST AMMON, AND HASHEM DELIVERS THEM BEFORE ME, WILL I NOT BECOME YOUR LEADER?

ISN'T IT OBVIOUS! FOR HOW CAN I NOT HAVE AUTHORITY OVER THE PEOPLE I RESCUE FROM THEIR ENEMIES?

ז. ויאמר יפתח לזקני גלעד הלא אתם שנאתם אותי ותגרשוני מבית אבי ומדוע באתם אלי עתה כאשר צר לכם. ח. ויאמרו זקני גלעד אל יפתח לכן עתה שבנו אליך והלכת עמנו ונלחמת בבני עמון והיית לנו לראש לכל ישרי גלעד. ט. ויאמר יפתח אל זקני גלעד אם משיבים אתם אותי להלחם בבני עמון ונתן ה' אותם לפני אנכי אהיה לכם לראש.



10. THE ELDERS OF GILEAD SAID TO YIFTACH,

MAY HASHEM BEAR WITNESS BETWEEN US, IF WE DO NOT DO ACCORDING TO YOUR WORD.

YOU WILL BE APPOINTED AS THE LEADER **IMMEDIATELY** AND WILL REMAIN OUR LEADER REGARDLESS OF WHETHER YOU ACHIEVE VICTORY.

11. SO YIFTACH WENT WITH THE ELDERS OF GILEAD, --



י. ויאמרו זקני גלעד אל יפתח ה' יהיה שמע בינותינו אם לא כדברך כו נעשה. יא. וילך יפתח עם זקני גלעד --

-- AND THE PEOPLE APPOINTED HIM
AS A LEADER AND CHIEF OVER THEM.



-- YIFTACH SPOKE ALL HIS WORDS
BEFORE HASHEM IN MITZPAH.

MITZPAH IS THE PLACE WHERE YISRAEL
GENERALLY GATHERS. SOME SAY
YIFTACH LIVED IN MITZPAH.

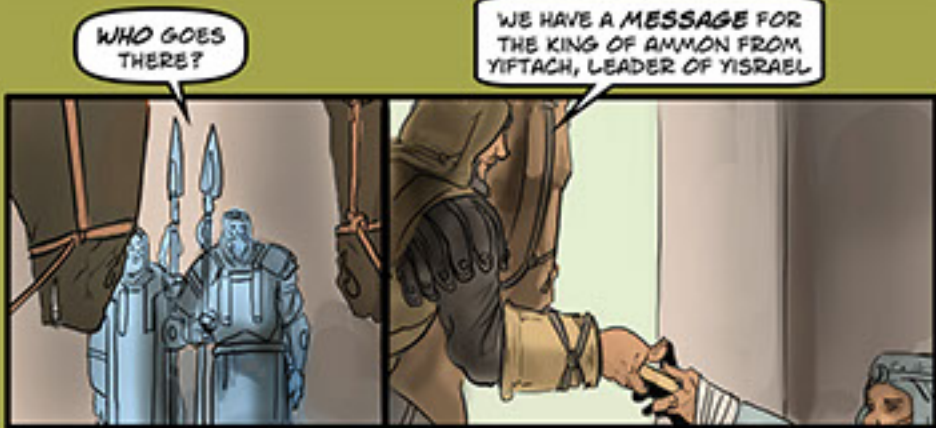


YIFTACH PRAYED BEFORE HASHEM AT THIS MOMENT AND IN THIS
PLACE, UNDERSTANDING THAT SINCE THOUSANDS OF YISRAEL
WERE PRESENT, THE SHECHINA WOULD BE THERE AS WELL.

PLEASE
HASHEM, SAVE
YISRAEL.



--נְשִׂימוּ הָעַם אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וּלְקָצִין וַיִּדְבֹּר יִפְתָּח אֶת כָּל דְּבָרָיו לִפְנֵי ה' בַּמִּצְפָּה.



12. YIFTACH SENT MESSENGERS TO THE KING OF THE CHILDREN OF AMMON, SAYING, --



יב. וישלח יפתח מלאכים אל מלך בני עמון לאמר

LET ME SEE WHAT
YIFTACH HAS TO SAY...



-- WHAT IS THERE BETWEEN YOU
AND ME THAT YOU HAVE COME
TO ME TO MAKE WAR IN MY
LAND?

I SEE, YIFTACH JUST
NEEDS SOME
CLARIFICATION...

15. THE KING OF THE
CHILDREN OF AMMON SAID
TO YIFTACH'S EMISSARIES,



BECAUSE YISRAEL TOOK
AWAY MY LAND WHEN THEY
CAME OUT OF EGYPT, FROM
AMON TO YAAHOK TO THE
YARDEN, NOW RETURN THOSE
LANDS IN PEACE!

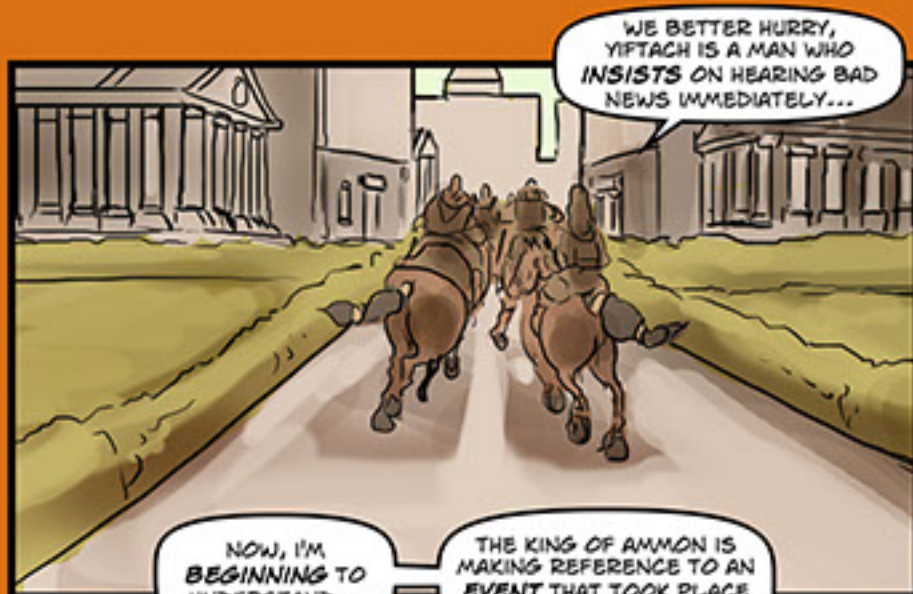


-- מה לי ולך כי באת אלי להלחם
בארצי. יג ויאמר מלך בני עמון אל
מלאכי יפתח כי לקח ישראל את ארצי
בעלותו ממצרים מארנון ועד היבק ועד
הירדן ועתה השיבה אותה בשלום.



APPROXIMATE LAND
AREA WHICH THE
KING OF AMMON
WANTS YISRAEL TO
SURRENDER BACK
TO AMMON.

Ammon



SIRE, A
MESSAGE FROM
YIFTACH JUST
ARRIVED.

14. AND YIFTACH ONCE AGAIN
SENT MESSENGERS TO THE
KING OF THE CHILDREN OF
AMMON, IS. AND SAID TO HIM,

SO SAID YIFTACH,
YISRAEL DID NOT TAKE
AWAY THE LAND OF
MOAV AND THE LAND
OF AMMON. 16. WHEN
THEY ASCENDED FROM
EGYPT, YISRAEL WENT
IN THE WILDERNESS,
TO THE REED SEA, AND
THEN THEY ARRIVED AT
KADOSH.



יד. ויוסף עוד יפתח וישלח מלאכים אל מלך בני עמון. טו. ויאמר לו
כה אמר יפתח לא לקח ישראל את ארץ מואב ואת ארץ בני עמון. טז. כי
בעלותם ממצרים וילך ישראל במדבר עד ים סוף ויבא קדשה.

17. YISRAEL SENT EMISSARIES
TO THE KING OF EDOM, SAYING,



LET US NOW PASS
THROUGH YOUR LAND,



BUT THE KING OF
EDOM DID NOT LISTEN.



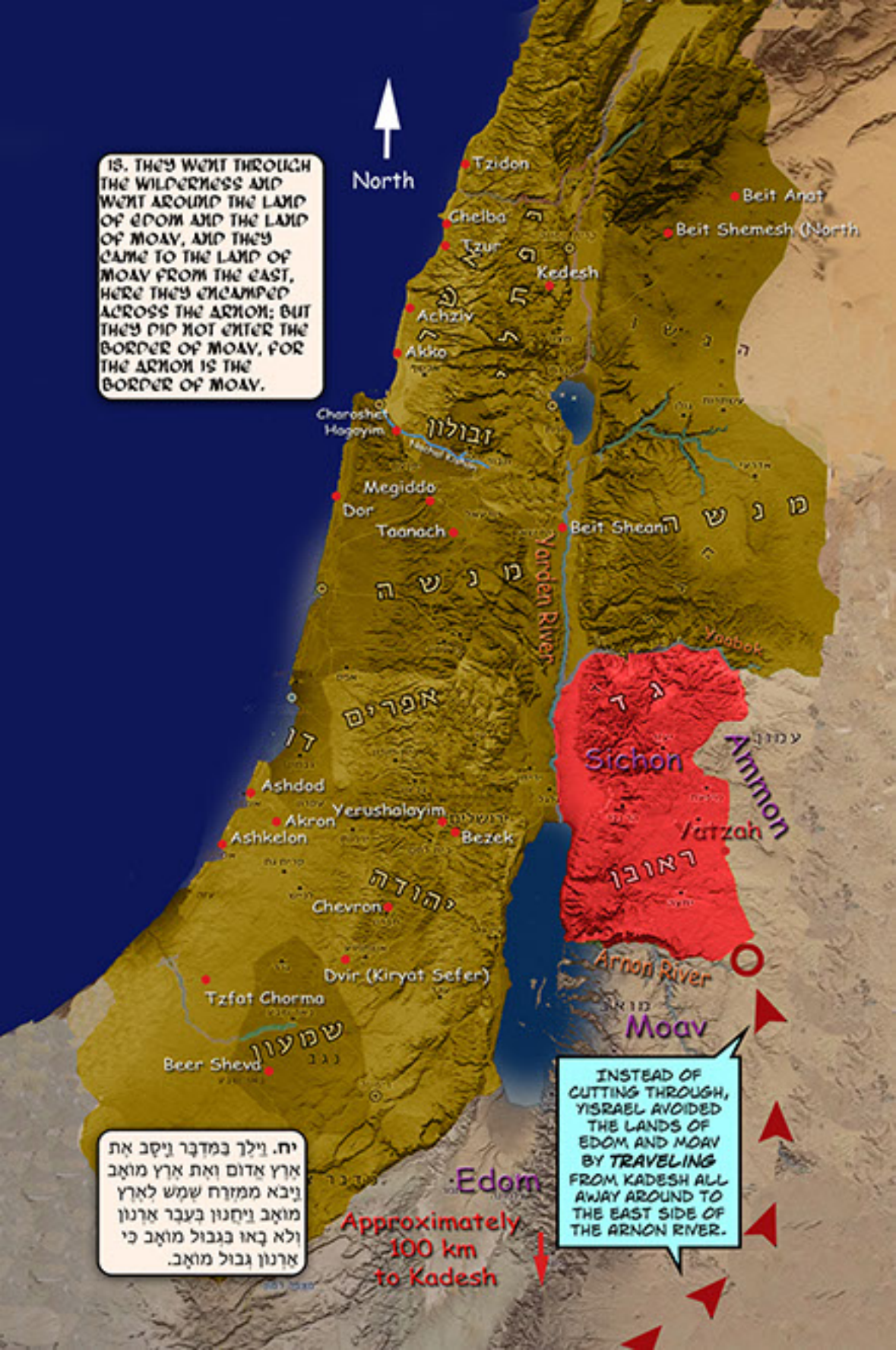
THEY ALSO SENT (THIS MESSAGE) TO THE
KING OF MOAV, BUT HE WAS NOT WILLING,
SO YISRAEL STAYED IN KADESH.



י. וישלח ישראל מלאכים אל מלך אדום לאמר אעברה נא בארצך ולא
שמע מלך אדום וגם אל מלך מואב שלח ולא אבה וישב ישראל בקדש.

IS. THEY WENT THROUGH THE WILDERNESS AND WENT AROUND THE LAND OF EDOM AND THE LAND OF MOAV, AND THEY CAME TO THE LAND OF MOAV FROM THE EAST, HERE THEY ENCAMPED ACROSS THE ARNON; BUT THEY DID NOT ENTER THE BORDER OF MOAV, FOR THE ARNON IS THE BORDER OF MOAV.

North



INSTEAD OF CUTTING THROUGH, YISRAEL AVOIDED THE LANDS OF EDOM AND MOAV BY TRAVELING FROM KADESH ALL AWAY AROUND TO THE EAST SIDE OF THE ARNON RIVER.

Approximately 100 km to Kadesh

יח. וילך במדבר ויִקָּבַע אֶת אֶרֶץ אֱדוֹם וְאֶת אֶרֶץ מוֹאָב וַיָּבֹאוּ מִמִּזְרַח שֶׁמֶשׁ לָאָרֶץ מוֹאָב וַיַּחֲנוּ בְעֵבֶר אֲרֹנוֹ וְלֹא כָּאוּ בְּגִבּוֹל מוֹאָב כִּי אֲרֹנוֹ גִּבּוֹל מוֹאָב.

19. THEN YISRAEL SENT MESSENGERS TO SICHON, KING OF THE EMORI, KING OF CHESHBON, AND YISRAEL SAID TO HIM,

LET US NOW PLEASE PASS THROUGH YOUR LAND,



20. BUT SICHON DID NOT TRUST YISRAEL TO PASS THROUGH HIS BORDER.



INSTEAD, SICHON ASSEMBLED HIS ENTIRE PEOPLE AND THEY ENCAMPED AT YATZEAN, --



יט. וישלח ישראל מלאכים אל סיחון מלך האמרי מלך חשבון
ויאמר לו ישראל נעברה נא בארצך עד מקומי. כ. ולא האמין סיחון
את ישראל עבר בגבלו ויאסף סיחון את כל עמו ויחנו ביהצה --

DEFEND OUR BORDERS
FROM YISRAEL AT ALL COST...
REMEMBER, OUR MAIN SOURCE OF
INCOME IS **PROTECTING** CANAAN
FROM INVADERS...

-- AND WAGED WAR
AGAINST YISRAEL --



THIS IS REAL
FERTILE LAND... I
WONDER IF MOSHE WILL
LET US **SETTLE** IN IT?

THIS IS WHAT
YOU GET WHEN
YOU'RE **NOT**
HOSPITABLE TO YOUR
NEIGHBORS...



-- ויִלָּחֶם עִם יִשְׂרָאֵל.



21. AND HASHEM, G-D OF ISRAEL, DELIVERED SICHON AND HIS ENTIRE PEOPLE INTO THE HAND OF ISRAEL AND THEY STRUCK THEM DOWN. ISRAEL TOOK POSSESSION OF THE ENTIRE LAND OF THE EMORI WHO INHABITED THE LAND.

כא. ויתן ה' אלקי ישראל את סיחון ואת כל עמו ביד ישראל ויכנסו וירש ישראל את כל ארץ האמורי יושב הארץ ההיא.

North

22. THEY TOOK
POSSESSION OF THE ENTIRE
REGION OF THE EMORI,

FROM ARNON
TO THE YAABOK,

AND FROM THE
WILDERNESS
TO THE JARDEN.

כב. ויירשו את כל גבול
האמרי מארנו ועד הַיַּבֵּק
וּמִן הַמִּדְבָּר וְעַד הַיַּרְדֵּן.

Edom
Approximately
100 km
to Kadesh



23. AND NOW HASHEM, THE G-D OF YISRAEL, HAS DRIVEN OUT THE EMORI FOR HIS PEOPLE YISRAEL, YET YOU WANT TO POSSES IT? 24. WILL YOU NOT TAKE POSSESSION OF EVERYTHING THAT YOUR GOD, CHEMOSH GIVES TO YOU? SO, WHO EVER HASHEM OUR GOD DRIVES AWAY FOR US (THAT LAND) WE WILL TAKE INTO OUR POSSESSION. 25. NOW, ARE YOU SUPERIOR TO BALAK, SON OF ZEPHOR, KING OF MOAV? DID HE CLASH WITH YISRAEL? DID HE WAGE WAR AGAINST THEM?



26. WHEN YISRAEL LIVED IN CHESBON AND ITS VILLAGES, AROR AND ITS VILLAGES, AND ALL THE CITIES NEARBY ARNON, FOR THREE HUNDRED YEARS; WHY DID YOU NOT RECOVER THEM AT THAT TIME?

BALAK, KING OF MOAV, NOR ANY OF HIS DESCENDANTS FOR THE PAST 300 YEARS EVER MADE A CLAIM AGAINST YISRAEL YET NOW, ALL OF A SUDDEN, YOU DEMAND THIS LAND BACK?

GRRRR!



כג. ועתה ה' אלקי ישראל הוריש את האמרי מפני עמו ישראל ואתה תירשנו. כד. הלא את אשר יורישך כמוש אלהיך אותו תירש ואת כל אשר הוריש ה' אלקינו מפנינו אותו נירש. כה. ועתה הטוב טוב אתה מבקש בן צפור מלך מואב הרוב רב עם ישראל אם נלחם נלחם בם. כו. בשבת ישראל בחשבון ובבנותיה ובערעור ובבנותיה ובכל הערים אשר על ידי ארנון שלש מאות שנה ומדוע לא הצלתם בעת ההיא.



27. I HAVE NOT WRONGED YOU, YET YOU ACT BADLY TOWARDS ME BY WAGING WAR AGAINST ME. MAY HASHEM WHO SITS IN JUDGEMENT DECIDE TODAY BETWEEN THE CHILDREN OF ISRAEL AND THE CHILDREN OF AMMON!"

YIFTACH WILL
PAY FOR SUCH
INSOLENCE...

28. BUT THE KING OF
AMMON DID NOT LISTEN TO
THE WORDS OF YIFTACH,
WHICH HE HAD SENT TO HIM.

THE KING JUST
DISMISSED US WITHOUT
ANY RESPONSE TO WHAT
YIFTACH SAID. WHAT DOES
THAT MEAN?

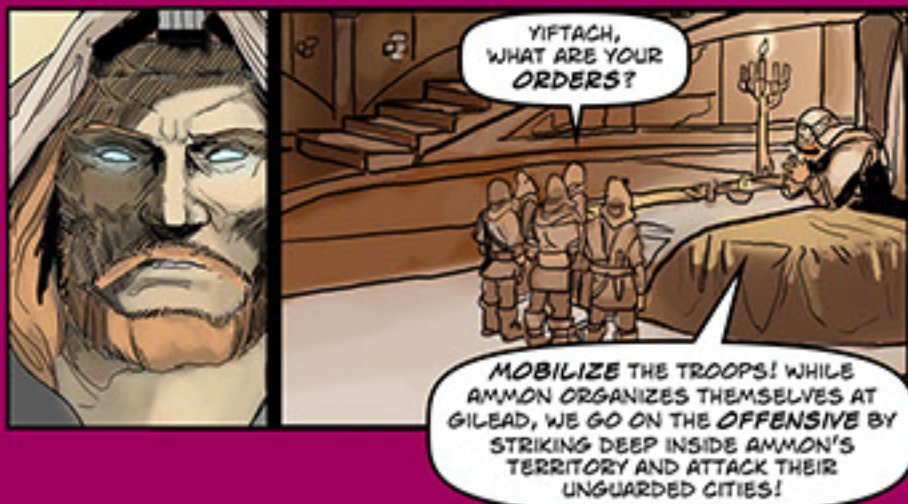


IT MEANS
WAR!!!

כז. ואנכי לא חטאתי לך ואתה עשה אתי רעה להלחם בי ישפט ה' השפט היום בין בני ישראל ובין בני עמון. כח. ולא שמע מלך בני עמון אל דברי יפתח אשר שלח אליו.

29. AND THE SPIRIT OF
HASHEM WAS UPON YIFTACH,

A SPIRIT OF STRENGTH AND/OR
A SPIRIT OF PROPHECY.



AND HE PASSED THROUGH GILEAD AND MANASSE, AND
HE PASSED THROUGH MITZPAH OF GILEAD, AND FROM
MITZPAH OF GILEAD HE CROSSED OVER TO AMMON.



כט. וַתְּהִי עַל יִשְׁתָּח רוּחַ ה' וַיַּעֲבֹר אֶת הַגִּלְעָד וְאֵת
מְנַשֶּׁה וַיַּעֲבֹר אֶת מִצְפֵּה גִלְעָד וּמִמִּצְפֵּה גִלְעָד עָבַר בְּנֵי



30. SHITACH ARTICULATED A VOW TO HASHEM AND SAID,

IF YOU WILL
INDEED DELIVER THE
CHILDREN OF AMMON
INTO MY HAND,

31. THEN
WHATEVER COMES
OUT FROM THE DOORS
OF MY HOUSE TO
MEET ME...



WHEN I RETURN IN
PEACE FROM AMMON, IT
WILL BELONG TO HASHEM, AND
I WILL OFFER IT UP AS A
BURNT OFFERING.



ל. וַיִּדַּר יִפְתָּח נָדָר לַה' וַיֹּאמֶר אִם נָתַן תָּתֵן אֶת בְּנֵי עַמּוֹן בְּיָדִי. לֹא וְהָיָה הַיּוֹצֵא,
אֲשֶׁר יֵצֵא מִדֹּלְתִי בֵּיתִי לִקְרָאתִי בְּשׁוֹבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן וְהָיָה לַה' וְהַעֲלִיתִיהוּ עֲלָה.

32. THEN YIFTACH CROSSED OVER TO
AMMON TO WAGE WAR AGAINST THEM.



AND HASHEM
DELIVERED THEM
INTO HIS HAND.

YISRAEL IS **PROHIBITED** IN FIGHTING
AGAINST AMMON (DEVARIM 2:19).
HOWEVER, IF **PROVOKED** INTO WAR,
YISRAEL IS PERMITTED IN DEFENDING
HERSELF AND CAN EVEN REPOSSES
THEIR LAND.

לב. וַיַּעֲבֹר יִפְתָּח אֶל בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּתְּנֵם ה' בְּיָדוֹ.

53. HE STRUCK THEM FROM AROER UNTIL YOU COME TO MINNIT, TWENTY CITIES, AND UP TO AVEL CHERAMIM WITH A VERY GREAT BLOW.

YIFTACH'S BATTLE PLAN

ALTERNATIVE 1

ALTERNATIVE 2

BOTH PLANS ARE **SIMILAR**, EXCEPT IT PLACES AROER, AVEL, CHERAMIM AND MINNIT IN DIFFERENT LOCATIONS...

MITZPAH GILEAD: LOCATION WHERE YIFTACH GATHERED HIS TROOPS DURING NEGOTIATIONS WITH THE KING OF AMMON.

AFTER DIPLOMATIC TALKS BROKE DOWN, YIFTACH TRAVELED SOUTH, **CROSSING** THE YAABOK RIVER. HE **FIRST ATTACKED AROER**, THEN TRAVELED SOUTH AND CAPTURED 20 CITIES BETWEEN AVEL CHERAMIM, AROER, AND MINNIT.

AFTER DIPLOMATIC TALKS BROKE DOWN, YIFTACH TRAVELED SOUTH, **CROSSING** THE YAABOK RIVER, **ATTACKING** AND CAPTURING 20 CITIES BETWEEN AVEL CHERAMIM, AROER, AND MINNIT.

לג. וַיִּכֶם מֵעֲרֹעֵר וְעַד בְּאֵב מִנִּית עִיר וְעַד אָבֶל
כֶּרֶמִּים מִכָּה גְדוֹלָה מְאֹד וַיִּכְנְעוּ בְּנֵי עַמּוֹן מִכַּף בְּנֵי יִשְׂרָאֵל.



34. SHITACH ARRIVED IN
MITZPAH, TO HIS HOME, --



IT'S GOOD TO BE
BACK HOME...



לד. נִיבָא יִפְתָּח הַמְצַקָּה אֶל בֵּיתוֹ --

-- AND BEHOLD! HIS DAUGHTER WAS COMING
OUT TOWARD HIM WITH DRUMS AND DANCES.



AND SHE WAS AN ONLY CHILD; HE HAD NEITHER
SON OR A DAUGHTER FROM HIMSELF.

HE HAD NEITHER SON OR DAUGHTER FROM HIMSELF - CAN
EITHER MEAN HE HAD ONLY **STEPCHILDREN** FROM HIS WIFE
WHOM HE RAISED AS HIS OWN OR HE HAD NO **GRANDCHILDREN**
SINCE HIS DAUGHTER WAS NOT YET MARRIED.



--והנה בתו יצאת לקראתו בתפים ובמחלות ורק היא יחידה אין לו ממנו בן או בת.

АДААННННН



35. WHEN HE SAW HER, HE
TORE HIS CLOTHES AND SAID,

ALAS, MY DAUGHTER! YOU HAVE BROUGHT ME TO MY KNEES, AND YOU HAVE JOINED THOSE WHO TROUBLE ME. I HAVE OPENED MY MOUTH (BY MAKING AN OATH) TO HASHEM AND I CANNOT GO BACK!



I SWORE TO HASHEM: IF YOU INDEED DELIVER AMMON INTO MY HANDS, THEN WHATEVER EMERGES FROM THE DOORS OF MY HOUSE TO GREET ME WHEN I RETURN IN PEACE FROM AMMON SHALL BELONG TO HASHEM, AND I WILL OFFER IT AS A BURNT OFFERING.



YIFTACH MADE A COLOSSAL MISTAKE, AS HE DID NOT KNOW THE LAWS OF VOWS. YIFTACH THOUGHT THAT ONLY IF ONE HAS REGRET RETROACTIVELY (GO BACK AT THE TIME OF THE VOW) CAN HE NULLIFY IT. THIS IS NOT TRUE; EVEN IF YOU REGRET THE VOW NOW IT CAN STILL BE NULLIFIED.

לה. ויהי כראותו אותה ויקרע את בגדיו ויאמר אָהָה בְּתִי הַכֹּרֶעַ
הַכֹּרֶעַתְנִי וְאֵת הַיֵּית בַּעֲכָרִי וְאֲנֹכִי מִצִּיתִי מִי אֵל ה' וְלֹא אוֹכֵל לְשׁוֹב.

56. AND SHE SAID TO HIM,



BUT FATHER, THE TORAH STATES THAT ONE CAN SACRIFICE FROM KOSHER ANIMALS, SUCH AS CATTLE. HUMANS ARE NEVER TO BE USED...! EVEN YAAKOV, WHO SWORE THAT HE WOULD TITHE ALL THAT HASHEM GAVE HIM, NEVER SACRIFICED ANY OF HIS TWELVE SONS.

MY FATHER, YOU HAVE ARTICULATED AN OATH TO HASHEM. DO WITH ME EXACTLY AS YOU SAID, CONSIDERING THAT HASHEM HAS WREAKED VENGEANCE FOR YOU AGAINST YOUR ENEMIES, AMMON.

57. AND SHE SAID TO HER FATHER,

LET THIS BE DONE FOR MY SAKE- RELEASE ME FOR TWO MONTHS, SO THAT I MAY PROCEED TO GRIEVE IN THE MOUNTAINS AND WEEP OVER MY UNMARRIAGEABLE STATUS, MY FRIENDS AND I."



PLEASE ALLOW ME TO GO TO THE SANHEDRIN WHO ARE COMPARED TO MOUNTAINS, AND ASK THEM IF THEY CAN FIND A LOOPHOLE AND ANNUL YOUR VOW?



לו. ותאמר אליו אבי פציתך את פיך אל ה' עשה לי כאשר יצא מפיך אחרי אשר עשה לך ה' נקמות מאויבך--מבני עמון. לו ותאמר אל אביה יעשה לי הדבר הזה הרפה ממני שנים חדשים ונודתי על ההרים ואבכה על בתולי אנכי ורעיתי (ורעותי).

58. AND HE SAID,

GO!

AND HE SENT
HER AWAY FOR
TWO MONTHS.

SHE WENT WITH HER FRIENDS AND
WEPT OVER HER UNMARRIAGEABLE
STATUS UP IN THE MOUNTAINS.



WHAT IS *GOING*
TO BECOME OF ME...?
HOW WILL THE
SANHEDRIN DECIDE?



HERE WE
ARE... I MUST
REMAIN *CALM* AND BE
AS STRONG AS MY
FATHER!



לח. ויאמר לך וישלח אותה שני חדשים ותלך
היא ורעותיה ותבך על בתוליה על ההרים.

... SO YOU SEE, I AM BOUND BY MY FATHER'S OATH. IS THERE ANYWAY FOR THIS ILLUSTRIOUS COURT TO HELP ME?



YES MY CHILD YOU CAN BE HELPED. WE HAVE RECEIVED WORD THAT PINCHAS THE KOHEN GADOL, WILL BE ABLE TO NULLIFY YOUR FATHER'S VOW. HE **REQUIRES** HOWEVER, THAT YOUR FATHER APPEAR BEFORE HIM **PERSONALLY...**

THIS IS **WONDERFUL** NEWS... I WILL **INFORM** MY FATHER IMMEDIATELY.

WE MUST GET THIS MESSAGE TO YIFTACH RIGHT AWAY. HIS DAUGHTER'S LIFE DEPENDS UPON IT...





WE HAVE A MESSAGE FOR THE SHOFEI YIFTACH FROM HIS DAUGHTER...

I SEE, IN ORDER FOR THE VOW TO BE NULLIFIED, THE KOHEN GADOL WISHES ME TO APPEAR IN FRONT OF HIM. HOWEVER, I AM THE LEADER OF YISRAEL, PLEASE GO BACK AND INFORM PINCHAS WHO IS A COMMONER TO APPEAR BEFORE ME.



WE SHALL RETURN TO SHILO AND DELIVER YOUR MESSAGE.



I DON'T UNDERSTAND, THIS IS HIS DAUGHTER'S LIFE WE ARE TALKING ABOUT.

LET ME EXPLAIN, YIFTACH IS THE LEADER OF YISRAEL, AND HE IS REQUIRED TO SET A PRECEDENT. EVEN THOUGH, AS A FATHER HE WOULD ABSOLVE HIS HONOR, AS A LEADER, HE IS LIKE A KING, AND WHEN THE KING TELLS SOMEONE TO APPEAR IN FRONT OF HIM, IF HE DOESN'T HE IS REBELLING AGAINST THE KING WHICH IS PUNISHABLE BY DEATH.



WHY ARE
THEY ARGUING
ABOUT ME AND MY
FATHER...



KIND SIRs,
PLEASE TELL ME
WHAT MY FATHER
SAID...?

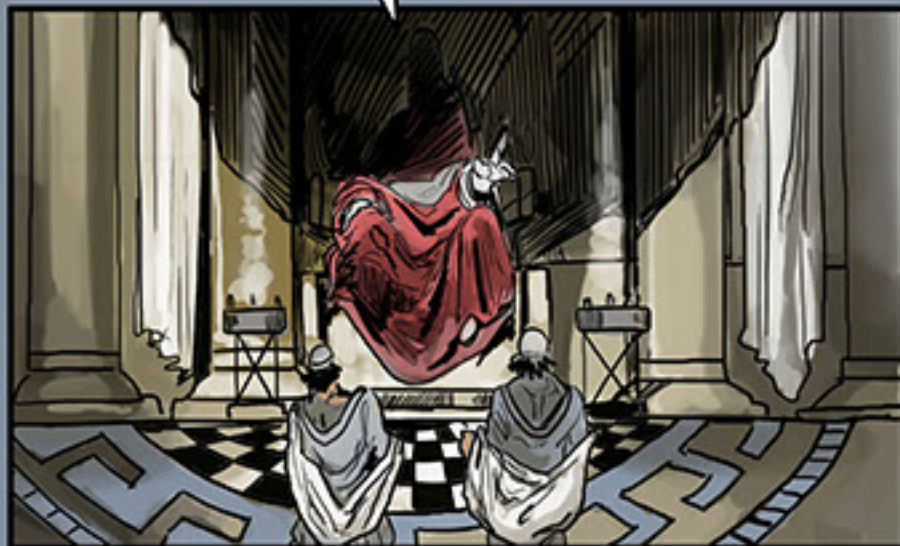
PEOPLE WILL THINK
THIS IS ALL ABOUT
POLITICS...



CHILD, WE JUST GOT WORD
THAT YOUR FATHER WISHES THE
KOHEN GADOL TO COME TO SEE HIM IN
PERSON...WE WILL INFORM YOU OF
THE DETAILS AFTER WE RELAY THE
MESSAGE TO PINCHAS.



MY DECISION STANDS... I AM THE
KOHEN GADOL AND YIFTACH WHO IS JUST A
LAYMAN, NEEDS ME TO ANNUL HIS VOW.
THIS IS A MATTER OF KAVOD HATORAH
THAT WILL CAUSE A CHILLUL HASHEM. THE
LAW IS ONE MUST GIVE UP HIS LIFE
AND NOT TRANSGRESS.



39. AT THE END OF TWO MONTHS
SHE RETURNED TO HER FATHER, --



EVERYONE OUT!



לט. ויהי מקץ שנים חדשים --



I HAVE **TERRIBLE** NEWS TO TELL YOU.

BECAUSE OF THE **VOW** I MADE, YOU WILL **NEVER** BE ALLOWED TO MARRY.



THIS MEANS, I WILL **NEVER** BE ABLE TO HAVE CHILDREN.

YOU HAVE CREATED A SITUATION IN WHICH I MUST LEAD A **STERILE** LIFE. A LIFE THAT DOES NOT ALLOW ME TO PARTICIPATE IN THE BUILDING OF YISRAEL..

ALL OF **THIS** BECAUSE BOTH THE SHOFEET OF YISRAEL AND THE KOHEN GADOL ARE UNWILLING TO MEET EACH OTHER...

WHAT A **TRAGEDY** FOR YISRAEL....!



40. THE DAUGHTERS OF YISRAEL JOURNEYED ANNUALLY TO GRIEVE FOR THE DAUGHTER OF YIFTACH OF GILEAD, FOUR DAYS A YEAR.



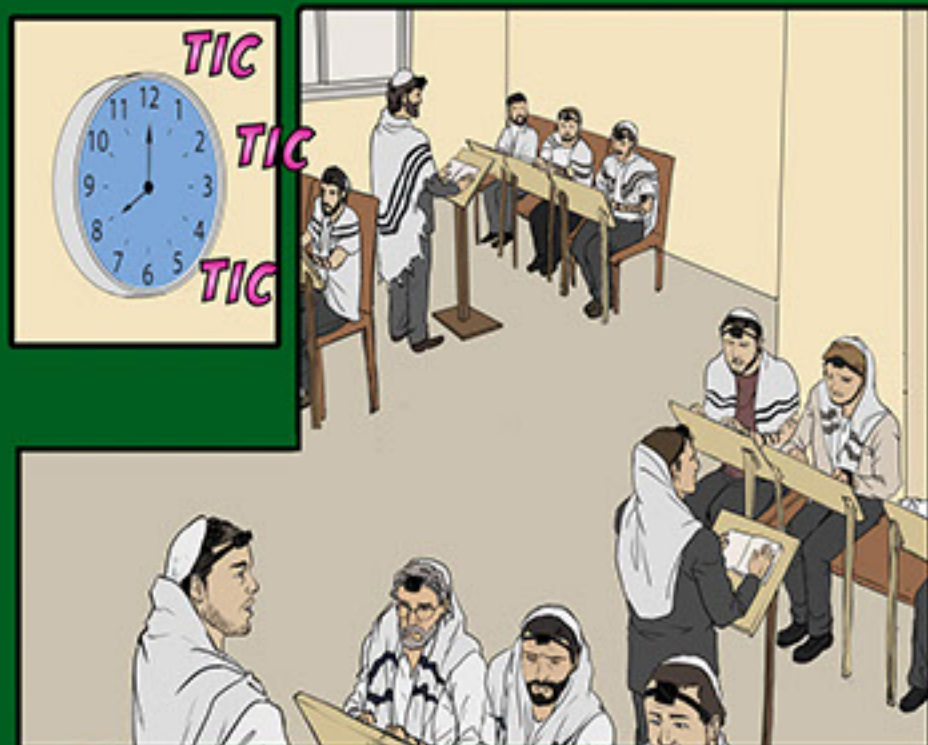
HASHEM COULD HAVE ARRANGED ANYTHING TO COME OUT OF YIFTACH'S FRONT DOOR AT THAT MOMENT. HASHEM UNFOLDED HIS **DIVINE** PLAN, AND YIFTACH'S DAUGHTER WAS THE ONE TO COME OUT OF THE HOUSE. THIS WAS DEvised BY HASHEM TO TEACH THE WORLD THE AWE-INSPIRING MIGHT OF VOWS AND THE ABSOLUTE NECESSITY FOR ALL TO HAVE COMPREHENSIVE KNOWLEDGE OF VOW-RELATED LAWS.



מ. מימים ימימה תלכנה בנות ישראל לתנות לבת יפתח הגלעדי ארבעת ימים בשנה.

BONUS STORY

BROOKLYN, NY
EREV ROSH HASHANAH, 2018



LEIBEL, YOU
HAVE TO **RUSH**
HOME AS SOON AS
POSSIBLE...

I KNOW, WE
JUST FINISHED
DAVENING AND ALL I HAVE
TO DO IS HATARAS NEDARIM
(NULLIFYING THE VOWS).
IT SHOULD NOT TAKE
MORE THAN 15
MINUTES...

FINE, BUT I
STILL HAVE TO GET THE
FISH HEAD FROM THE FISH
MAN. THEY ARE GOING TO
CLOSE EARLY TODAY. I
ALSO HAVE TO DELIVER A
CHALLAH TO ONE OF THE
NEIGHBORS...





I HAVE GOT TO FIND PEOPLE WHO READ HEBREW FAST, OTHERWISE THIS CAN TAKE FOREVER...



LEIBEL, GOOD MORNING, I'M GLAD I CAUGHT YOU. THERE IS A GROUP OVER HERE I WOULD LIKE YOU TO BE A PART OF.

IT'S A WONDERFUL QUORUM OF YOUNG MEN, WHO NEED A SPECIAL PERSON LIKE YOU.



HUH?



BUT RABBI, I WOULD LOVE TO HELP, BUT I'M IN A HURRY, MY WIFE NEEDS ME TO -



...I'M SO GLAD TO HEAR THAT YOU WOULD LOVE TO HELP...

THIS IS THE KIND OF GROUP THAT NEEDS A LITTLE PATIENCE AND UNDERSTANDING. YOUR WIFE IS AN ESHES CHAYIL, SHE WOULD FULLY AGREE WITH ME!

HI, MY NAME IS MOTTI, I USED TO BE CALLED MIKE, BUT WHEN I BECAME RELIGIOUS LAST YEAR, MY RABBI TOLD ME TO PICK A NICE JEWISH NAME...

I AM SO GLAD I CAN ANNUL MY VOWS, ESPECIALLY IN HEBREW. IT GIVES ME A CHANCE TO PRACTICE.

BEFORE I BEGIN, I WOULD LIKE TO MENTION OUT LOUD ALL OF THE SINS I COMMITTED WITHIN THE PAST YEAR. I HAVE 286.



TIC
TIC

MY WIFE IS GONNA KILL ME...





NUMBER 127, DECEMBER 8, 2017, DIDN'T WAKE UP ON TIME. NUMBER 128, DECEMBER 19, 2017, ALSO DIDN'T WAKE UP ON TIME.

NUMBER 129, JANUARY 12, 2018, DIDN'T KISS MY TEFILLIN. NUMBER 130, JANUARY 22, 2018, DIDN'T WAIT 6 HOURS BETWEEN FISH AND MEAT.



WAIT A MINUTE MOTTI, YOU DON'T HAVE TO WAIT SIX HOURS BETWEEN FISH AND MEAT, YOU HAVE TO WAIT SIX HOURS BETWEEN MEAT AND MILK...

I DIDN'T KNOW YOUR SUPPOSED TO WAIT SIX HOURS BETWEEN FISH AND MEAT. I'M SO GLAD I CAME TODAY...



ARE YOU SURE, BECAUSE MY RABBI TOLD ME I HAVE TO WAIT SIX HOURS BETWEEN FISH AND MEAT...

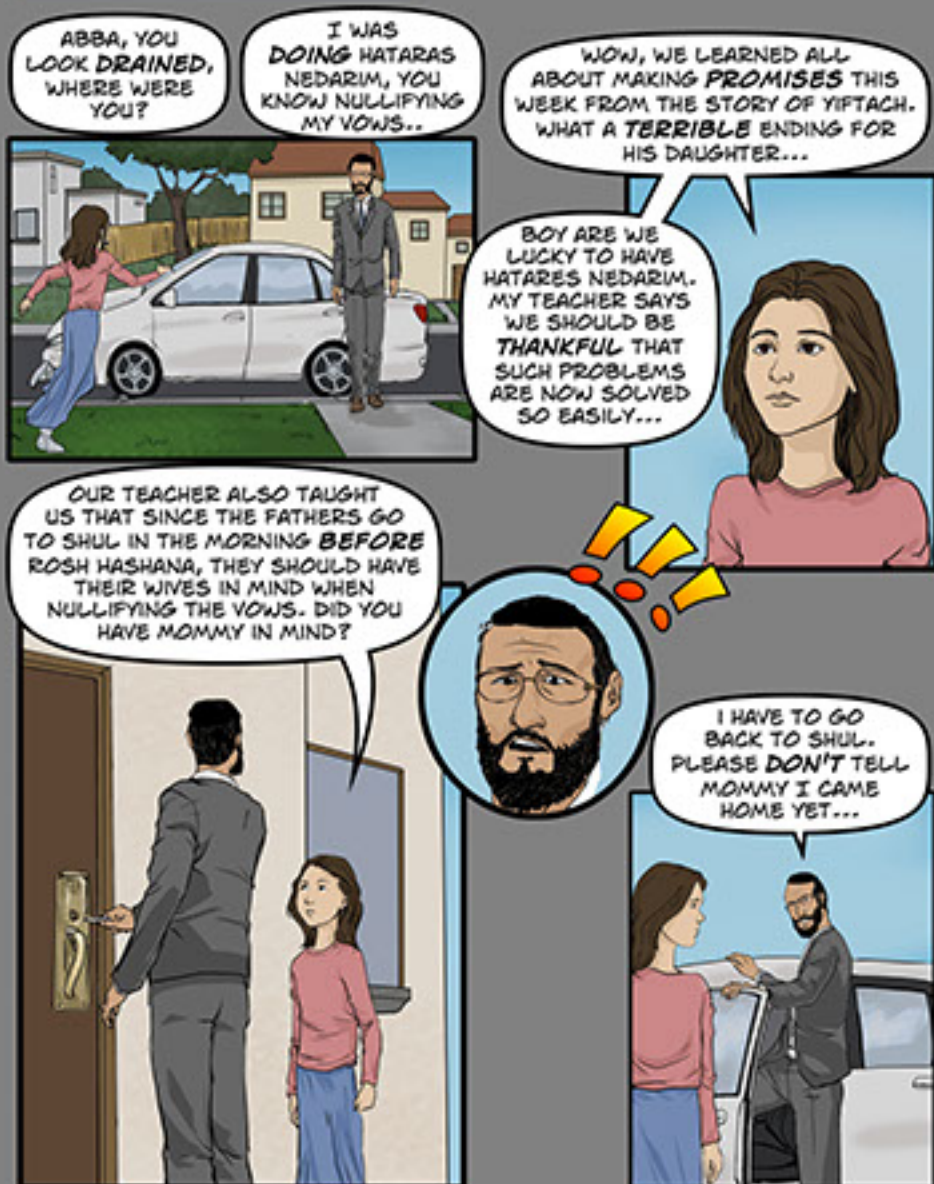
YES, I AM POSITIVE, YOU DON'T WAIT SIX HOURS BETWEEN FISH AND MEAT!

WELL, LET ME JUST GO ASK THE RABBI NOW...





NINETY MINUTES LATER...



"This is a really wonderful project and I wish you much *Bracha* and *Hatzlacha*."

- **HaRav Dr. Yitzchak Breitowitz**, Rav of Kehillos Ohr Somayach

"The Navi Illustrated is reviving the learning of Navi in our generation."

- **HaRav HaGaon Reb Shimon Galai Shlit"a**

"Drawing upon the insights of Chazal, it is evident that the publisher worked with great wisdom to bring the words of the Neviim (Prophets) from the written material to the tangible. I give you my *Bracha*, may it be the will of Hashem to grant abundant success to this sacred endeavor, and may it continue to expand and glorify the Torah."

- **Chief Rabbi David Lau, President of the Great Rabbinical Court (retired)**

"I commend the developers of this program for a quality presentation and encourage them to continue to see it to completion."

- **Rabbi Zev Leff**, Rosh Yeshiva, Yeshiva Gedola Matityahu

"This is a beautiful project; this will encourage the learning of Navi, and that is so very important."

- **Rabbi Avigdor Nebenzahl**, Rosh Yeshiva, Netiv Aryeh

"This is a very needed and important project and I wish you all the *Hatzlacha* in the world."

- **Rabbi Berel Wein**, Historian, Author, Rabbi

"It is my hope that the outstanding strength and power infused into this project will drastically increase people learning the Holy Navi."

- **Rabbi Yitzchok M. Weinberg**, Tolna Rebbe

