

THE “NEW PERSPECTIVE” ON APPRAISAL:
EVALUATION IN THE BOOK OF JUDGES AS REVEALED BY THE NARRATIVE
APPRAISAL MODEL

by

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A thesis submitted to
the Faculty of McMaster Divinity College
in partial fulfilment of the requirements
for the degree of Doctor of Philosophy (Christian Theology)

McMaster Divinity College
Hamilton, Ontario
2013

Doctor of Philosophy (Christian Theology)
COLLEGE
Hamilton, Ontario

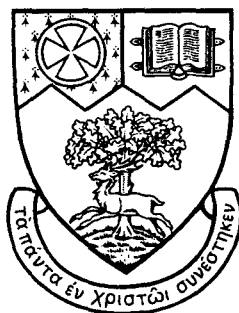
McMASTER DIVINITY

TITLE: The “New Perspective” on Appraisal: Evaluation in the Book of Judges as
Revealed by
the Narrative Appraisal Model

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NUMBER OF PAGES: xi + 368



McMASTER DIVINITY COLLEGE

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this Ph.D. dissertation by

Mary L. Conway

is hereby accepted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY (CHRISTIAN THEOLOGY)

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ABSTRACT

“The ‘New Perspective’ on Appraisal: Evaluation in the Book of Judges as Revealed by the Narrative Appraisal Model”

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The book of Judges fairly bristles with ‘heroes’ of ambivalent moral character, and acts of dubious propriety, such as Gideon’s use of signs to determine YHWH’s will, Jael’s murder of Sisera, and the sacrifice of Jephthah’s daughter. The terse narrative and the reticent narrator frequently leave the ethical character of these actions in doubt. My goal in this dissertation is to identify evidence available in the text, both literary and linguistic, in order to evaluate the characters and actions of various participants in the narratives of the “major” judges. On the basis of this evidence I will not only draw evaluative conclusions about the characters of the judges and the Israelite people themselves, but also about their varying perceptions of YHWH that these characters hold.

In order to facilitate these goals, I will take an interdisciplinary approach. I will employ the concept of narrative perspective from literary criticism and consider the evaluative stance of the implied author, the narrator, and the various characters in the narrative. I will also draw heavily on the Appraisal Theory of J. R. Martin and P. R. R. White, which in turn derives from Systemic Functional Linguistics. By merging these two approaches I will develop a new model which I call Narrative Appraisal which will then be applied to the Hebrew text of Judges. The Narrative Appraisal Model can clarify individual evaluative instances as well as patterns of linguistic features at the level of discourse that elucidate the implied author’s stance.

The lexicogrammatical and ideational evidence produced by this methodology reveals contrasts and trajectories within and across the narratives which, when analyzed, give insight into the characters of the Israelites, the character of YHWH, and the relationship between the Israelite people and their God. It also helps to identify the unifying ideological stance of the book. In simplified terms, this ideology affirms the holiness, justice, mercy, and faithfulness of YHWH, the need for the Israelites to maintain absolute loyalty and obedience to him, the legitimacy of discipline, the engrained tendency of humanity to defy their God and follow their own ways, the ultimate failure of human leadership in the form of judges, and the essential need for YHWH to intervene with a new model of leadership.

ACKNOWLEDGEMENTS

I am deeply indebted to Dr. Mark Boda for his consistent support and encouragement during the entire process of completing this degree, and especially for his constructive challenges and helpful advice throughout the writing of this dissertation. His enthusiasm for Old Testament studies is contagious and his insight is prodigious; it has been a privilege and pleasure to work with him.

Many thanks are also due to Dr. Stanley Porter for his teaching and advice in the areas of linguistics and methodology. He challenged me to think more clearly and deeply. I am grateful to my external examiner, H  l  ne Dallaire, for her thoughtful feedback. Thanks also to Dr. Paul Evans, Dr. Gordon Heath, Dr. Michael Knowles, Dr. Cynthia Long Westfall, Dr. Wendy Porter, and Dr. Phil Zylla for contributing significantly to my academic, spiritual, and personal growth.

I have greatly appreciated the friendship and support of others studying Old Testament at McMaster Divinity College, including Colin Toffelmire, Tony Pyles, Shannon Baines, Brian Lima, David Fuller, Sandra Smith, and Meghan Musy. Thank you also to all those in the McMaster Linguistics Circle, especially Chris Land, Wally Cerafesi, Xiaxia (Esther) Xue, and Francis Pang, for many stimulating and helpful conversations.

I would like to dedicate this study to the memory of my mother, Jean Conway, who passed away just days after its completion. I will always remember her enthusiastic and generous support and her pride in my accomplishments. Thank you Mum.

AD MAIOREM DEI GLORIAM.

1	THE “NEW PERSPECTIVE” ON APPRAISAL: EVALUATION IN THE BOOK OF JUDGES AS REVEALED BY THE NARRATIVE APPRAISAL MODEL	1
1.1	INTRODUCTION	1
1.2	THESIS	6
1.3	PREVIOUS APPROACHES TO JUDGES	6
1.3.1	<i>Historical-Critical Approaches</i>	6
1.3.2	<i>Literary Criticism</i>	8
1.3.2.1	Rhetorical and Narrative Criticism	8
1.3.2.2	Literary Approaches to Judges	10
1.3.3	<i>Linguistic Approaches to Evaluation</i>	17
1.3.3.1	Theoretical Linguistic Context	17
1.3.3.2	Evaluation and Appraisal	20
1.4	CONCLUSION	21
2	METHODOLOGY	23
2.1	INTRODUCTION	23
2.2	THE NARRATIVE APPRAISAL MODEL	24
2.2.1	<i>Representation of APPRAISAL in System Networks</i>	24
2.2.2	<i>Summary of Changes</i>	29
2.3	THE APPRAISAL MODEL AND ITS ADAPTATION TO HEBREW NARRATIVE	29
2.3.1	<i>Introductory Issues</i>	29
2.3.2	<i>Narrative Perspective: Levels of Evaluation and Reliability</i>	33
2.4	THE NARRATIVE APPRAISAL MODEL	41
2.4.1	<i>Direct Textual Realization</i>	41
2.4.1.1	Attitudinal Lexis	42
2.4.1.2	Modification of Participants and Processes	43
2.4.1.3	*Stative Verbs	45
2.4.1.4	Affective Mental and Behavioral Processes	46
2.4.1.5	*Conditional “if ... then ...” statements	46
2.4.1.6	Rhetorical Questions	47
2.4.1.7	Grammatical Metaphors	47
2.4.1.8	Lexical metaphor	48
2.4.1.9	*Semi-fixed expressions	49
2.4.1.10	*Negatives	49
2.4.2	<i>Indirect Realization</i>	50
2.4.3	<i>Prosody</i>	53
2.5	COMPONENTS OF THE NARRATIVE APPRAISAL NETWORK	55
2.5.1	<i>The ATTITUDE System</i>	56
2.5.1.1	Affect	57
2.5.1.1.1	Happiness	58
2.5.1.1.2	Security	60
2.5.1.1.3	Satisfaction	62
2.5.1.1.4	Inclination	64
2.5.1.2	Judgment	68
2.5.1.2.1	Social Esteem	69
2.5.1.2.2	Social Sanction	70
2.5.2	<i>The ENGAGEMENT System</i>	71
2.5.2.1	Contract	74
2.5.2.2	Expand	75
2.5.3	<i>The GRADUATION System</i>	76
2.5.3.1	FORCE: Type	77
2.5.3.2	Force: Manner	78
2.5.3.3	Force: Volume	78
2.6	APPRAISAL ANALYSIS CHARTS	79
2.7	PROCEDURE: MOVING FROM THE APPRAISAL CHARTS TO INTERPRETATION	83
2.8	CONCLUSION	85

3	THE SECOND INTRODUCTION (JUDGES 2:6–3:11)	87
3.1	INTRODUCTORY REMARKS	87
3.2	THE “DOUBLE INTRODUCTION” AND THE DEUTERONOMISTIC QUESTION	88
3.3	DEFINITION OF “JUDGE”	91
3.4	ANALYSIS OF THE TEXT	92
3.4.1	<i>The Paradigm: Judges 2:6–3:6</i>	92
3.4.2	<i>Othniel, the Paradigmatic Judge: Judg 3:7–11</i>	100
3.5	CONCLUSION	102
4	THE EHUD NARRATIVE (JUDGES 3:12–30)	105
4.1	INTRODUCTORY REMARKS	105
4.2	ANALYSIS OF THE TEXT	107
4.2.1	<i>A Note on Satire</i>	107
4.2.2	<i>The Ehud Narrative</i>	108
4.3	CONCLUSIONS	127
4.3.1	<i>Summary of Evidence</i>	127
4.3.2	<i>Conclusion</i>	128
5	THE DEBORAH/BARAK/JAEL NARRATIVE (JUDGES 4)	131
5.1	INTRODUCTORY REMARKS	131
5.2	ANALYSIS OF THE TEXT	132
5.3	CONCLUSIONS	151
5.3.1	<i>Summary of Evidence</i>	151
5.3.2	<i>Conclusion</i>	152
6	THE GIDEON NARRATIVE (JUDGES 6–8)	154
6.1	INTRODUCTORY REMARKS	154
6.2	ANALYSIS OF THE TEXT	155
6.3	CONCLUSIONS	184
6.3.1	<i>Summary of Evidence</i>	184
6.3.2	<i>Conclusion</i>	185
7	THE JEPHTHAH NARRATIVE (JUDGES 10:16–12:7)	188
7.1	INTRODUCTORY REMARKS	188
7.2	ANALYSIS OF THE TEXT	190
7.3	CONCLUSIONS	224
7.3.1	<i>Summary of Evidence</i>	224
7.3.2	<i>Conclusion</i>	225
8	THE SAMSON NARRATIVE (JUDGES 13:1–16:31)	228
8.1	INTRODUCTORY REMARKS	228
8.2	ANALYSIS OF THE TEXT	230
8.3	CONCLUSION	257
8.3.1	<i>Summary of Evidence</i>	257
8.3.2	<i>Conclusion</i>	258
9	CONCLUSION	261
9.1	INTRODUCTION	261
9.2	CRITIQUE OF THE NEW NARRATIVE APPRAISAL MODEL: ADVANTAGES AND DISADVANTAGES	262
9.3	INTERPRETIVE CONCLUSIONS	264
9.3.1	<i>The Unifying Ideological Stance</i>	272
9.4	SUGGESTIONS FOR FURTHER RESEARCH	274

10	APPENDIX: APPRAISAL CHART	277
	THE SECOND INTRODUCTION	277
	OTHNIEL, THE PARADIGMATIC JUDGE.....	284
	EHUD.....	289
	GIDEON.....	295
	JEPHTAH.....	319
	SAMSON.....	333
11	BIBLIOGRAPHY	354

ABBREVIATIONS

AB	Anchor Bible
<i>BASOR</i>	<i>Bulletin of the American Schools of Oriental Research</i>
BBB	Bonner biblische Beiträge
<i>BDAG</i>	Danker, Frederick W., Walter Bauer, William Arndt, and F. W. Gingrich. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000.
<i>BDB</i>	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>The Enhanced Brown-Driver-Briggs Hebrew and English Lexicon</i> . Electronic ed. Oak Harbor, WA: Logos Research Systems, 1955, 2000.
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BIS	Biblical Interpretation Series
BLS	Bible and Literature Studies
<i>BSac</i>	<i>Bibliotheca sacra</i>
BSC	Bible Student's Commentary
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CSJH	Chicago Studies in the History of Judaism
<i>DCH</i>	Clines, David J. A. <i>The Dictionary of Classical Hebrew</i> . 8 vols. Sheffield: Sheffield Academic, 1993–2011.
ESV	English Standard Version
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GBS	Guides to Biblical Scholarship
<i>HALOT</i>	Köhler, Ludwig, Walter Baumgartner, M. E. J. Richardson, and Johann Jakob Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . English ed. 5 vols. Leiden; New York: Brill, 1967–1994.

<i>HBT</i>	<i>Horizons in Biblical Theology</i>
HCSB	Holman Christian Standard Bible
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>Int</i>	<i>Interpretation</i>
ISBL	Indiana Studies in Biblical Literature
<i>JAAR</i>	<i>Journal of the American Academy of Religion</i>
<i>JBL</i>	Journal of Biblical Literature
<i>JBQ</i>	<i>Jewish Bible Quarterly</i>
<i>JETS</i>	Journal of the Evangelical Theological Society
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
JPS	Tanakh, The Holy Scriptures (Jewish Publication Society)
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement
<i>JSS</i>	<i>Journal of Semitic Studies</i>
Message	Peterson, Eugene H. <i>The Message: The Bible in Contemporary Language</i> . Colorado Springs: NavPress, 2002.
NAC	New American Commentary
NASB	New American Standard Bible
NCBC	New Cambridge Bible Commentary
NIBCOT	New International Biblical Commentary on the Old Testament
NICOT	New International Commentary on the Old Testament
NIV	New International Version
NRSV	New Revised Standard Version
OBT	Overtures to Biblical Theology

OTL	Old Testament Library
OTS	Old Testament Studies
OtSt	<i>Oudtestamentische Studiën</i>
<i>RHR</i>	<i>Revue de l'histoire des religions</i>
<i>SBLDS</i>	Society of Biblical Literature Dissertation Series
<i>SEÅ</i>	<i>Svensk exegetisk årsbok</i>
SemeiaSt	Semeia Studies
<i>SubBi</i>	Subsidia Biblica
<i>ThTo</i>	<i>Theology Today</i>
TNIV	Today's New International Version
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
<i>VE</i>	<i>Vox Evangelica</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

1 The “New Perspective” on Appraisal: Evaluation in the Book of Judges as Revealed by the Narrative Appraisal Model

1.1 Introduction

Although the book of Judges is sometimes viewed as a wonderful collection of stories about Old Testament “heroes,” to others it seems to be a shocking account of apostasy, murder, and mayhem. Ehud is viewed both as a heroic deliverer and as a devious assassin, and although the text itself praises Jael as “blessed among women” (Judg 5:24), commentators do not hesitate to deem her vicious or deviant. Gideon is variously evaluated as a hero and a failure, and Jephthah’s sacrifice of his daughter is at odds with his role as a valiant warrior who repels the Ammonite invasion. Although Samson seems to be driven by passion and revenge, he has nevertheless been viewed as a type of Christ. Other minor participants and the Israelites themselves are often equally difficult to assess. How are we to evaluate these characters and the actions in which they engage?

Exegesis of the Hebrew Bible is a complex task, and is heavily dependent not only on our grasp of the ancient social context but also on our understanding of Hebrew grammar and narrative. Too many grammars devote their entire attention to levels at and below the clause; often commentaries fail to take into consideration the nature of Hebrew narrative. It is essential that exegetes look at Hebrew grammar at the level of discourse, and incorporate into their study new insights into the way language works, and especially into the way that Hebrew language and narrative works. One area that is of great significance to interpretation is the language of appraisal and evaluation—the terms tend to be used interchangeably. As Sarangi points out:

The view that language functions at both descriptive and evaluative levels is a long-standing one. Different scholars have captured these functions under different categories—which can roughly be labeled *informational* and *affective*—and have debated their inter-relationship. It makes sense to see these functions not as two separate entities but as intricately intertwined along a communication continuum, very much like a double helix.¹

Appraisal involves such issues as authorial stance, expression of affect, and judgments made in the text of people and behaviors. In exegetical terms, it is important to understand which words and deeds are considered ethical and which are condemned, which characters are role models and which are censured, and which statements are to be taken at face value and which may be influenced by the speakers perspective.² This is what Powell calls

the *evaluative point of view*, which governs a work in general. This refers to the norms, values, and general worldview that the implied author establishes as operative for the story. To put it another way, evaluative point of view may be defined as the standards of judgment by which readers are led to evaluate the events, characters, and settings that comprise the story.³

There are many well-known episodes in the book of Judges which raise questions of this type, such as Jephthah's sacrifice of his own daughter in fulfillment of a vow or Gideon's use of signs to determine YHWH's will, but the issue pervades the discourse of the entire book. In order to understand the text's ideology—the norms, values, and general worldview that are operative for the story—the reader must take into account the evaluative strategies that the implied author uses.

Hebrew narrative is multiperspectival;⁴ evaluations are occasionally given by the

¹ Sarangi, "Evaluating Evaluative Language," 166.

² Thompson and Hunston ("Evaluation," 6) give three general reasons why evaluation is important: "1. to express the speaker's or writer's opinion, and in doing so to reflect the value system of that person and their community; 2. to conduct and maintain relations between the speaker or writer and hearer or reader; 3. to organize the discourse."

³ Powell, *Narrative Criticism*, 23–24, italics original.

⁴ More will be said about this important issue in the Methodology chapter.

narrator who directly addresses the audience, but more often expressed through the actions and dialogue of various characters, including YHWH himself.⁵ It is generally accepted that in the biblical texts the narrator is reliable and omniscient, accurately reporting events and dialogue and developing character.⁶ Indeed, there are few if any indications in the text of Judges that the narrator functions as anything other than the mouthpiece of the implied author. It must nevertheless be acknowledged that the narrator is in some sense part of the “world of the story” and that the ultimate perspective is that of the implied author him/herself. Since the historical author/redactor(s) of Judges is/are unknown, I will use the term “authorial stance” to refer to the *implied* author. In addition, each individual character within the narrative world has an evaluative perspective or stance in regard to people and events. Although some interpreters choose to read resistantly, against the grain of the narrative, for the purpose of this study I am assuming a compliant reading, that expected of the implied reader by the implied author, since the text must be understood on its own terms before it can be accepted or rejected.⁷ The book of Judges is deeply interested in what is right or wrong in the eyes of YHWH as opposed to what is good in the eyes of humanity.⁸ As Younger notes,

Canonically, the Law (esp. as expressed in Deuteronomy) serves as the filter for evaluating the actions of the individuals within the stories. While it is easy to fall into the trap of moralizing these stories, it is also easy to underestimate their didactic value, for they are not mere chronicles.⁹

⁵ Tate, *Biblical Interpretation*, 95.

⁶ Alter, *Biblical Narrative*, 157–58; Tate, *Biblical Interpretation*, 87–88, 94–96; Powell, *Narrative Criticism*, 24–25. Note that this study is not an attempt to establish the authorial intent of the historical author/redactor, or to argue any particular view of authorship/redaction. I am concerned with the perspective of the implied author, a construct of the text itself.

⁷ See Powell, *Narrative Criticism*, 24.

⁸ See Judg 2:11; 3:7, 12 (x2); 4:1; 6:1; 10:6, 15; 13:1; compare Judg 14:3, 7; 17:6; 21:25.

⁹ Younger, *Judges and Ruth*, 124. See ch. 3 for more on the role of Deuteronomistic thought in Judges.

However, even if the narrator's direct commentary and his representation of events and dialogue can be trusted as reflecting that of the implied author, it is not always clear just what this implied author's commentary, or the speeches and situations that he/she recounts, imply about the appropriateness of various actions or the uprightness of various characters. This may be in part because, in the original culture, understanding and acceptance of the evaluative stance is simply assumed,¹⁰ or the evaluation is subordinated to the dominant idea or the plot. Thompson and Hunston argue that "the less obtrusively the evaluation is placed in the clause, the more likely it is to successfully manipulate the reader."¹¹ It may also be due to the terseness of Hebrew narrative, or simply because modern readers are unfamiliar with the methods used by the authors/redactors to encode evaluation in Hebrew narrative. Consequently, many exegetes have relied on their own moral instinct to draw conclusions about evaluative issues, but the criteria used in such judgments are often slanted by their own religious and cultural upbringing. Consideration of the original historical-social context is absolutely necessary, but even this does not help to decide every case. Literary criticism has made progress in using characteristics of the text itself to search for clues, but, as valuable as its insights often are, its methodology is often based on moral and aesthetic opinions or impressions rather than data, and differing literary critics offer differing judgments based on their own interpretive lenses.¹² In recent years, however, linguists have begun to look for indications of evaluative stance in the vocabulary and grammar of the text itself; although this does not eliminate

¹⁰ This would be more obvious to an ancient Hebrew speaking reader/listener than to a modern English speaking one.

¹¹ Thompson and Hunston, "Evaluation," 9.

¹² For example, Mieke Bal's feminist agenda has a significant impact on her interpretation of the narratives in Judges in Bal, *Death and Dissymmetry*.

subjectivity, it constrains it, and at least provides the evidence for the conclusions made, thus making the interpretive process more transparent.¹³ Work has been done in English that considers the role of both syntax and lexis, in addition to ideational content, in realizing the semantics of evaluation in text.¹⁴

In order to access the ideology of the text of Judges, particularly the narratives of the six so-called “major” judges, I will apply aspects of Martin and White’s Appraisal Theory,¹⁵ which has been designed for use in English, combined with an understanding of perspective or point of view from Narrative Criticism, one form of literary criticism. This will result in a new model—what I call Narrative Appraisal—which will be applied to the Hebrew text. As Thompson and Hunston explain:

Ideologies do not exist in silence, but neither are they usually expressed overtly. They are built up and transmitted through texts, and it is in texts that their nature is revealed. ... Because ideologies are essentially sets of values—what counts as good or bad, what should or should not happen, what counts as true or untrue—evaluation is a key linguistic concept in their study.¹⁶

Rather than intuitively deriving the ideology of Judges, the Narrative Appraisal Model, a combination of elements of linguistic and narrative criticism, yields evidence that, when

¹³ Page, “Appraisal in Childbirth Narratives,” 213: “The subsystems identified in APPRAISAL analysis are less concerned with structural features and instead emphasize semantic criteria. This is helpful as a move towards examining a different dimension in the construction of a speaker’s opinion, but given the levels of subjectivity involved, the categorization is rather less determinate and cannot be carried out without close attention to contextual factors.”

¹⁴ For example, Martin and White, *Language of Evaluation*; Macken-Horarik, “Appraisal and the Special Instructiveness of Narrative”; Hunston and Thompson, *Evaluation in Text*. White, “Beyond Modality”; White, “Evaluative Semantics”; Martin and Rose, *Working with Discourse*.

¹⁵ The terms “evaluation theory” and “appraisal theory” tend to be used interchangeably. The term “attitudinal stance” is also sometimes used. There is also some overlap here with “point of view” in literary analysis. Thompson and Hunston prefer the term “evaluation” since it expresses a “user orientation” and “allows us to talk about the *values* ascribed to the entities and propositions which are *evaluated*” (Thompson and Hunston, “Evaluation,” 5). For more on the varied terminology and the different branches of Evaluation Theory see Thompson and Hunston, “Evaluation,” 2–5. As in any developing area of study, the terminology and emphasis is varied and inconsistent. Without trying to explain all the variants, this study will adopt Martin and White’s terminology for simplicity and because this is the model that will be implemented.

¹⁶ Thompson and Hunston, “Evaluation,” 8.

used in conjunction with social and historical analysis of the text, will provide a more robust basis for drawing exegetical conclusions.

1.2 Thesis

My thesis is that the ideology of the book of Judges, including its view of the character of God, the character of the Israelites, and the relationship between God and Israel, can be more clearly understood by applying Narrative Appraisal Theory to the text, in particular, the narratives of the major judges.¹⁷ This model combines elements of linguistic and narrative analysis while remaining sensitive to the social and historical context of the text.

1.3 Previous Approaches to Judges

1.3.1 Historical-Critical Approaches

Approaches to the book of Judges after the advent of historical-critical research were initially dominated by an emphasis on source criticism.¹⁸ Scholars examined not only the compilation and arrangement of the individual narratives into the composite structure of the book as a whole, but also analyzed the internal content of the episodes for clues to their origin and history. Noth, in his *Deuteronomistic History*, argued that the deuteronomistic editor used earlier sources to create the period of the Judges in order to fill the historical gap between the conquest and the monarchy, and “composed for each

¹⁷ Unfortunately, a consideration of the entire book of Judges would exceed the space limits of this study. I decided to focus on the six major judges since they are represented in the core narratives of the book and integrate most of the cyclic elements of the paradigm in Judg 2, which, as will be demonstrated, forms the evaluative baseline for these judges. The major judges are also deemed to represent the moral and spiritual status of Israel as a whole. The first introduction, the Abimelech narrative, the double conclusion, and the “minor” judges are indispensable in developing an understanding of the book as a whole, and will be considered subsequently. Due to the limitation of this study to the major judges, some of the themes of the book, such as kingship, cannot be dealt with in depth here. Judges 5 is poetry, albeit narrative poetry, and therefore a slightly modified version of the methodology may be developed for this chapter.

¹⁸ The “old literary criticism.”

story of deliverance a framework that validated the viewpoint presented in the introductory overview.”¹⁹ According to Noth, the Dtr’s approach was ideologically motivated:

The programmatic statement for the book of Judges in Judg. 2:11ff. ... presents an anticipatory survey of the cyclic nature of the course of history. ... [It reflects] the concern throughout to depict and interpret the historical process showing clearly how God’s retributive activity takes its course against the whole people.²⁰

Noth’s emphasis was continued, although extensively modified, by scholars in subsequent years such as Wolfgang Richter, Walter Dietrich, Rudolf Smend, and Frank Moore Cross.²¹ The concept of the Deuteronomistic History still has much to contribute to an understanding of Judges, although many of its conclusions have been nuanced.

In 1988, Baruch Halpern criticized source and redactional approaches to the Deuteronomistic History because they overemphasized the ideological factors that influenced the Dtr but neglected the historiographic factors.²² Halpern concluded, “A realistic contribution of the editors of Judges must recognize their intent to construe history—history, to be sure, on a broad horizon, but history whose first frame of reference is the events and causes being narrated.”²³ Thus, the narratives of Judges were not merely traditional fables and hero stories which were conscripted to serve ideological purposes, but had a historical basis—theologically motivated history, but history nonetheless.

¹⁹ O’Brien, “Judges and the Deuteronomistic History,” 236, 238.

²⁰ Noth, *Deuteronomistic History*, 6. See also p. 89.

²¹ See Richter, *Traditionsgeschichtliche Untersuchungen zum Richterbuch*; Dietrich, *Prophezie und Geschichte; Eine Redaktionsgeschichtliche Untersuchung zum Deuteronomistischen Geschichtswerk*; Smend, “Das Gesetz und Die Völker: Ein Beitrag zur Deuteronomistischen Redactiongeschichte”; Cross, *Canaanite Myth and Hebrew Epic*.

²² O’Brien, “Judges and the Deuteronomistic History,” 247.

²³ Halpern, *First Historians*, 138.

Historical-critical approaches to the study of Judges operated, however, more at the level of redaction and its overall deuteronomistic ideology than at the level of narrative. O'Brien claims that the methodology neglected the individual stories in its pursuit of this goal.²⁴ Consequently, a reaction set in that changed the way that many scholars studied the book and encouraged them to view Judges from a more literary perspective. Gradually, approaches other than historical-critical analysis of the Hebrew Bible gained currency.

1.3.2 Literary Criticism

1.3.2.1 Rhetorical and Narrative Criticism

In 1967, J. P. U. Lilley published a seminal article that advocated a new approach to the study of Judges based on the assumption that the book was a unified literary whole with an organized structure. In his view, Judges represents a deteriorating situation, "one of increasing failure and depression," in which Israelite society, especially its relationship with God, degenerates from a relatively ideal state.²⁵ This social and spiritual decline is paralleled by a literary fragmentation in which the individual episodes deviate farther and farther from the paradigm set up in Judg 2:11–21.²⁶ Thus, the structure of Judges is not merely cyclic, but a spiral progression in which the stories of the judges reflect more and more confusion and disarray.²⁷ Although Lilley's article does not venture into detailed exegesis, a number of scholars have since taken up his challenge and published monographs which apply literary criticism to Judges.

²⁴ O'Brien, "Judges and the Deuteronomistic History," 248.

²⁵ Lilley, "A Literary Appreciation of the Book of Judges," 102.

²⁶ See O'Brien, "Judges and the Deuteronomistic History," 249.

²⁷ Lilley, "A Literary Appreciation of the Book of Judges," 101.

One common literary approach to the Bible is rhetorical criticism. Phyllis Tribble based her classic study of Jonah on a long tradition of rhetoric that began with Greco-Roman rhetoric and culminated in the well-known proposal of James Muilenburg.²⁸ She explains that rhetoric can have two different overlapping meanings: the art of composition, which includes structure and style, and the art of persuasion.²⁹ Tribble herself uses this approach in her study of Jephthah's daughter and the Levite's concubine in *Texts of Terror*.³⁰ Rhetoric focuses on the surface structures of the text and "disavows the separability of form (structure), content, and meaning."³¹ A number of interpreters of Judges have used a similar methodology, including Robert O'Connell, who defines rhetoric as "the ideological purpose or agenda of the Judges compiler/redactor with respect to the implied readers of the book."³² He illustrates this rhetoric primarily by the redactor's use of plot development and characterization in the narratives.³³

A distinct but related approach is narrative criticism, the significance of which was brought to the attention of the interpretive community by Robert Alter in *The Art of Biblical Narrative*.³⁴ According to Bowman, in this synchronic approach

interpretations are based on empirically observable data within the text, not on the speculated intentions of the author, the hypothetical reconstructions of the historian, or the ideological agenda of the reader. By focussing on the narrative itself, the reader discovers the dynamics of the story itself.³⁵

²⁸ Muilenburg, "Form Criticism," 1–18.

²⁹ Tribble, *Rhetorical Criticism*, 32, 41.

³⁰ Tribble, *Texts of Terror*, 65–118.

³¹ Tribble, *Rhetorical Criticism*, 66. Tribble's method includes an analysis of structure and boundaries, repetition, discourse, plot development, characterization, syntax, and vocabulary (pp. 102–5).

³² O'Connell, *Rhetoric of Judges*, 1.

³³ O'Connell, *Rhetoric of Judges*, 3.

³⁴ Alter, *Biblical Narrative*.

³⁵ Bowman, "Narrative Criticism of Judges," 18. Admittedly, it is unlikely that the ideological agenda of the reader is ever entirely absent.

Narrative criticism also considers plot, characterization, and various points of view, all of which can point to the ideology of the text. Appropriate actions result in success, whereas sinful ones bring suffering; admirable characters are blessed but evil ones are punished; prophets praise faithful kings and condemn immoral ones.³⁶ Overall, however, the “dominant and evaluative perspective belongs to the narrator.”³⁷ In his book *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*, Meir Sternberg has completed an intensive study of the characteristics of narrative and their contribution to meaning. Although he considers the narrator reliable, he admits that the narrator does not tell the complete truth. He thus asks: “Considering the scarcity of evaluation on the narrator’s part—far less in evidence than the fragmentary but ongoing representation—how can a mixed audience be expected to form the proper attitude to the action and the agents, with God at their head?”³⁸ Although narrative criticism is extremely important, interpreters must utilize all the resources available in order to accomplish their task.

In an attempt to better understand the book of Judges, a number of studies which use variations on a literary approach have recently been completed.

1.3.2.2 Literary Approaches to Judges

Polzin’s three volume work, *A Literary Study of the Deuteronomistic History*, takes a unique heteroglossic approach to literary criticism in addition to considering structure and rhetorical factors. The first volume, *Moses and the Deuteronomist* (1980), includes the book of Judges. Polzin’s study is based on the approach of the Russian

³⁶ I am not assuming a mechanical theory of retribution and reward here. See note 39 in ch. 2.

³⁷ Bowman, “Narrative Criticism of Judges,” 29.

³⁸ Sternberg, *Poetics of Biblical Narrative*, 54. See also Alter Alter, *Biblical Narrative*, 158.

structuralist-formalists such as Bakhtin and Boloshinov, and especially Uspensky.³⁹ Polzin considers the changes in perspective or points of view in the text and identifies a significant problem of the Deuteronomistic History: “*Wherein does the ultimate semantic authority of this complex lie?*”⁴⁰ Polzin defines “ultimate semantic authority” as the ideological and evaluative point of view, the unifying ideological stance of the implied author. He questions whether it is located in the narrator, in the reported words of others in the narrative, in God’s prophets, in the words of God himself, or in some fusion of these sources. According to O’Brien, “In Polzin’s view, the combination of reported speech and narrative in Deuteronomy establishes a subtle dialogue between the ‘authoritarian dogmatism’ voiced by Moses and the ‘critical traditionalism’ of the narrator.”⁴¹ Polzin argues that in Judges the narrator acts in two very different ways: as an omniscient narrator who even knows the thoughts of God himself, but also as a limited narrator who only relates what could have been observed by one of the characters or by an observer present at the time.⁴² This results in both stability in God’s point of view and instability in that of the participants. Polzin concludes, “The distanced and estranged viewpoint of the body of the stories about the judges, as opposed to the evaluative utterances that form the framework, puts the reader into the very experiencing of chaos and ambiguity that is portrayed as the inner experience of Israel during this period.”⁴³ In the three volume work, Polzin attempts to put Judges into the context of the entire deuteronomistic history. Although I do not endorse all of Polzin’s conclusions, his

³⁹ See especially Uspensky, *A Poetics of Composition*.

⁴⁰ Polzin, *Moses and the Deuteronomist*, 20. Italics original.

⁴¹ O’Brien, “Judges and the Deuteronomistic History,” 253.

⁴² Polzin, *Moses and the Deuteronomist*, 164.

⁴³ Polzin, *Moses and the Deuteronomist*, 166.

valuable insights into the multiple perspectives inherent in Hebrew narrative will be integrated into the Narrative Appraisal model.

In *The Book of the Judges: An Integrated Reading*, Barry Webb (1987) utilizes rhetorical analysis, which he defines as “a detailed literary analysis of the book in its final form” and which includes an examination of factors such as structure, characterization, literary technique, and point of view.⁴⁴ His method takes account of the narrative nature of the text, which is “more properly to be described as history-as-plot rather than as history-as-chronicle.”⁴⁵ Webb concludes that the primary theme relates to the failure of YHWH to give Israel the land due to “their persistent apostasy, and the freedom of Yahweh’s action over against Israel’s presumption that it can use him.”⁴⁶ He rightly disagrees with Noth’s understanding of retributive justice and a simplistic relation of repentance and forgiveness, and argues that “Yahweh does not so much dispense rewards and punishments as oscillate between punishment and mercy.”⁴⁷ In his study, Webb raises some interesting questions about normative voice and authorial stance in Judges, asking: “Do the characters express views or attitudes which are contrary to ones expressed elsewhere in the story, either by the characters or by the narrator himself? ... Where different points of view are expressed, which find wider endorsement in the work and which are implicitly rejected?”⁴⁸ He attempts to answer these questions by applying literary methodology.

Lillian Klein (1988) claims to stop short of interpretation in her monograph *The*

⁴⁴ Webb, *Judges: Integrated*, 36, 39–40.

⁴⁵ Webb, *Judges: Integrated*, 36.

⁴⁶ Webb, *Judges: Integrated*, 208.

⁴⁷ Webb, *Judges: Integrated*, 209.

⁴⁸ Webb, *Judges: Integrated*, 40.

Triumph of Irony in the Book of Judges and conducts a narrative literary reading of Judges that focuses on irony as its primary literary technique and structuring device.⁴⁹ Her premise is “that the book of Judges is a structured entity in which elements are shaped to contribute to the integrity and significance of the whole.”⁵⁰ Klein also deals with questions of normativity and ideology, however:

The narrator is ‘absent’, but the omniscient narrator is indeed present, despite the apparent detachment. The narrator’s is practically the only reliable voice in the book, verified by the narrator’s function as spokesman. I do not therefore assume Yahweh’s sanction when unprincipled and undependable characters claim divine support, even when they act on behalf of Israel.⁵¹

The determination of Yahweh’s attitude toward events may be both clarified and complicated by the utilization of irony. She concludes: “As each of the judges—major and minor—discloses new limitations for ethical judgment, it becomes increasingly clear that Yahweh is the only judge in the book of Judges.”⁵² Given this conviction, it is essential that the reader be aware of all the literary and linguistic techniques that the text offers for assessing the narrator’s, and Yahweh’s, perspective on people and events.

In *The Book of Judges: The Art of Editing* (Hebrew 1992; English 1999), Yairah Amit’s stated goal is to avoid engaging in “speculative reconstruction of the book’s sources” and to demonstrate that, with few qualifications, the episodes that comprise the book are “significant in their present combination and reworking.”⁵³ In her view the redactor/editor is not merely a collector and assembler of parts, but is a creative

⁴⁹ According to Klein, “Rather than proposing an interpretation of Judges, I have attempted to set forth the ironic and literary structure of the book and to show how they function in the text” (Klein, *Irony in Judges*, 7).

⁵⁰ Klein, *Irony in Judges*, 11.

⁵¹ Klein, *Irony in Judges*, 12.

⁵² Klein, *Irony in Judges*, 190–91.

⁵³ Amit, *The Art of Editing*, 360.

contributor to the overall purpose of the work.⁵⁴ In the tradition of the implied reader and implied author, Amit posits an “implied editor”: “implied editing emphasizes the multi-faceted and multi-layered, but nevertheless single-minded, entity which stands behind any biblical work.”⁵⁵ She sees the primary purpose of biblical historiography as education, and many of the characters in the history as role models whom target audiences, both naive and sophisticated, should emulate. Thus, since “all of the events related are a means of understanding the past, of guiding the present, and of shaping the future,”⁵⁶ the message of the story must be clear and understandable. She uses the example of David in 2 Samuel to illustrate this point:

It is not surprising that the criticism directed against David in 2 Samuel 11 is not only conveyed in an oblique way, or by means of a sophisticated process of reading that fills in the gaps; it also appears explicitly at the end of the story: ‘But the thing that David had done was evil in the eyes of the Lord’ (v. 27b). On the other hand, it is reasonable to assume that the sophisticated reader will already feel the criticism implied in the irony of the opening verse (‘In the spring of the year, the time when kings go forth to battle... and David remained at Jerusalem’), which is also interwoven throughout the story.⁵⁷

Unfortunately, such helpful editorial comments by the narrator are few and far between in Judges. Israel is frequently indicted for “doing evil in the eyes of YHWH” by committing apostasy, but specific evaluations of the individual characters and actions in the narrative are often conspicuous by their absence. For example, whether Jephthah was right to sacrifice his daughter must be adduced by the application of more subtle techniques.

Robert O’Connell argues in *The Rhetoric of the Book of Judges* (1996) for a coherent reading of the final form of Judges by examining the “rhetoric” of the book,

⁵⁴ Amit, *The Art of Editing*, 16–17.

⁵⁵ Amit, *The Art of Editing*, 17.

⁵⁶ Amit, *The Art of Editing*, 10.

⁵⁷ Amit, *The Art of Editing*, 12–13.

which he defines as “the ideological purpose or agenda of the Judges compiler/redactor with respect to the implied readers of the book.”⁵⁸ After an examination of plot structure, characterization, and narrative strategies he concludes that the “rhetorical purpose of the book of Judges is ostensibly to enjoin its readers to endorse a divinely appointed Judahite king” who upholds deuteronomic ideals.⁵⁹ O’Connell evaluates the appropriateness of actions and the uprightness of characters by means of techniques of characterization,⁶⁰ but also by detailed plot analyses which include consideration of the consequences of actions. For example, he argues: “Ironically, the performance of Jephthah’s vow in 11:34–36, 39a, in the aftermath of the resolution of Plot A, only dissolves the situational stability that would have resulted had Jephthah not made the vow. The vow turns Jephthah from a deliverer of Israel into but another oppressor.”⁶¹ Thus, Jephthah’s sacrifice of his daughter is evaluated negatively on the basis of pragmatic rather than moral considerations. The act is deemed “pathetic” because the “vow achieves nothing toward his success against the Ammonites.”⁶² O’Connell does, however, give some consideration to issues such as covenant fidelity and social justice.⁶³

Gregory Wong gives an interesting overview of these four key monographs and the conclusions that they reach about the rhetorical purpose of Judges:

Thus, for Webb, the answer to Israel’s repeated apostasy is YHWH’s surprising mercy to preserve an undeserving people out of his freedom. For Klein, however, the rapid disintegration of the nation exacerbated by the leadership of flawed judges represents an implicit call to return to YHWH and to YHWHistic values and judgments. For O’Connell, the solution is more political in nature as the author

⁵⁸ O’Connell, *Rhetoric of Judges*, 1.

⁵⁹ O’Connell, *Rhetoric of Judges*, 343.

⁶⁰ See for example O’Connell, *Rhetoric of Judges*, 186–87.

⁶¹ O’Connell, *Rhetoric of Judges*, 181.

⁶² O’Connell, *Rhetoric of Judges*, 185.

⁶³ See for example O’Connell, *Rhetoric of Judges*, 322–23.

prepares his readers to endorse a divinely appointed Judahite king who would uphold deuteronomic ideals. For Amit, however, while the book's author may see the advantage of continuous leadership, monarchy is at best a less-than-desirable compromise solution.⁶⁴

He points out the curious fact that all four scholars use similar literary approaches, but arrive at distinctly different suggestions as to the theme of Judges and the message that it conveys about the apostasy and failure of Israel. This, and perhaps also Gregor Andersson's critique of synchronic literary criticism,⁶⁵ suggests that there may be a need for other relevant methodologies if deeper insight into the message of Judges, both as a whole and in its component narratives, is to be attained.

Whereas other major monographs simply assume that the book of Judges should be read as a literary whole, Wong sets out in *The Compositional Strategy of the Book of Judges* (2006) to "justify this assumption of unity on the basis of significant relationships between narratives."⁶⁶ He examines narrative structure, recurring themes and motifs, allusions, wordplays, points of view, plot, and characterization.⁶⁷ Wong concludes that the prologue and epilogue are related thematically, and serve as a "paradigmatic introduction and evaluative conclusion" to the central portion of the book, and that the book's attitude toward kingship is a complex link which connects all three sections.⁶⁸ However, he also argues that there is no reason that the introduction and conclusion

⁶⁴ Wong, *Compositional Strategy*, 16–17.

⁶⁵ Andersson (*The Book and Its Narratives*, 191) challenges the validity of synchronic literary studies such as those of Amit, O'Connell, Webb, Klein, and Polzin: "An important reason behind the endeavours to find a consistent larger text seems to be that scholars are searching for some kind of coherent message or theme in the book or in the DH. However, in this study the significant observation has been made that the form of the book resists such an interpretation. This is so both because the larger unit contains autonomous narratives and because of the non-didactic character of the individual stories." Wong, however, considers that his thesis is "fundamentally flawed and unsustainable" (Wong, *Compositional Strategy*, 18).

⁶⁶ Wong, *Compositional Strategy*, 19–20.

⁶⁷ Wong, *Compositional Strategy*, 22.

⁶⁸ Wong, *Compositional Strategy*, 226.

cannot have been post-Deuteronomic additions inserted when the DH was divided into separate books.⁶⁹ Early on, he makes a significant comment about the Judges narratives:

The narratives in Judges are surprisingly devoid of direct evaluative statements. Consequently, divergent interpretations are to be expected as interpreters have to sift through each narrative looking for subtle contextual clues to help them evaluate the events and characters involved.⁷⁰

If interpreters wish to take advantage of all existing indications of evaluative stance in Judges, it may be necessary to look beyond traditional literary strategies for determining them. One possible methodology that has received significant attention and development in recent years is linguistic criticism, to which approach we will now turn.

1.3.3 Linguistic Approaches to Evaluation

1.3.3.1 Theoretical Linguistic Context

Many linguists who study evaluation—or appraisal theory—take a “broadly functional approach” and their work is based on the systemic functional linguistics (SFL) of Halliday, although it modifies it in a number of respects.⁷¹ Evaluation theory constitutes an “overlay” on SFL, or perhaps a “distillation” of its theory which is applied to a specific purpose. Although space precludes an extensive overview of SFL, those aspects which are relevant to evaluation will be briefly discussed. Evaluation is related to, although distinct from, the study of modality (the likelihood and obligation of events) and evidentiality (the evidence for making claims) in that all these approaches consider the writer’s opinion about entities (expressed by nominal groups) or propositions (expressed by clauses).⁷² Halliday gives a great deal of attention to modality (modalization and

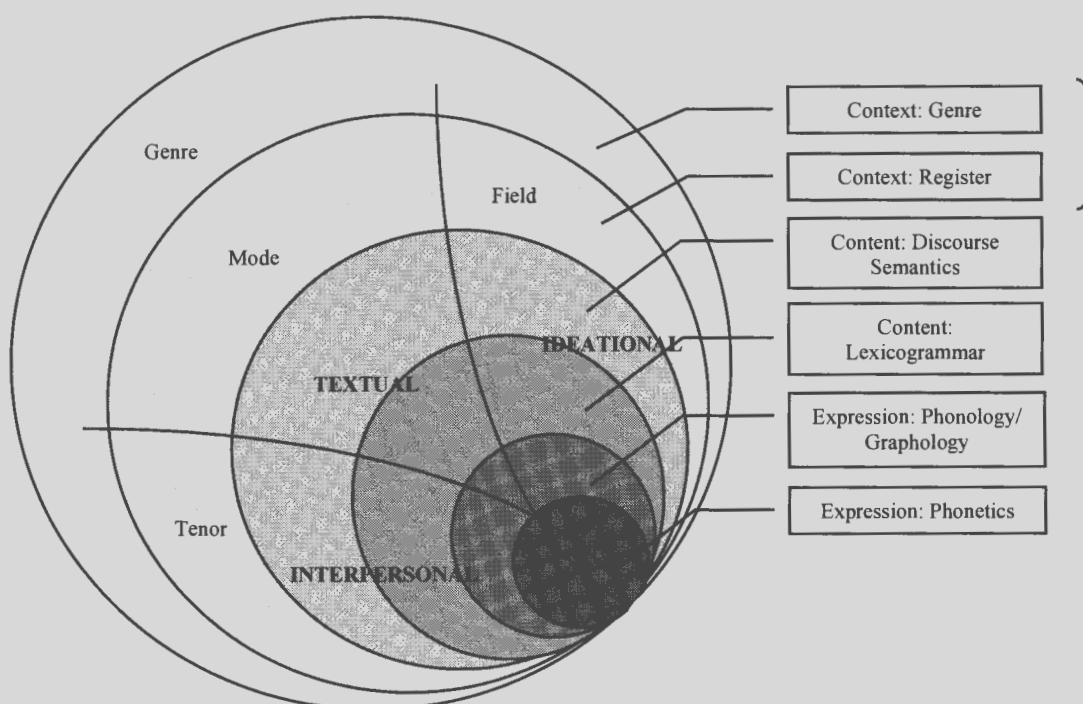
⁶⁹ Wong, *Compositional Strategy*, 227.

⁷⁰ Wong, *Compositional Strategy*, 18–19.

⁷¹ Thompson and Hunston, “Evaluation,” 2.

⁷² Thompson and Hunston, “Evaluation,” 3. See Halliday and Matthiessen, *Functional Grammar 3*, for a fuller overview of SFL.

modulation) but significantly less to considerations of attitudinal meaning, although he does include them in his discussion of the interpersonal metafunction. Martin and White focus on interpersonal meaning in written discourse.⁷³ The following diagram is a generalized representation of their view of the system of functional grammar:⁷⁴



Interpersonal meaning is realized in different ways and at different levels of abstraction.

In written text this moves from graphology to lexicogrammar, the level of words and structures, to discourse semantics, the level of meaning beyond the clause. Martin and White emphasize that each subsequent level is not “made up” of elements of the previous level, but “realized” through them at a more abstract level of organization.⁷⁵ They place evaluation within discourse semantics for three reasons: 1. “the realization of an attitude

⁷³ Martin and White, *Language of Evaluation*, 7. Martin and White view the structure of context and register within the model somewhat differently than Halliday and Matthiessen. See below.

⁷⁴ A composite diagram based on those in Martin and White, *Language of Evaluation*, 32 and Halliday and Matthiessen, *Functional Grammar* 3, 25 (see also 30). The result is Martin and White’s own interpretation and adaptation of Halliday and Matthiessen.

⁷⁵ Martin and White, *Language of Evaluation*, 9.

tends to splash across a phase of discourse, irrespective of grammatical boundaries,” 2. an attitude “can be realized across a range of grammatical categories,” and 3. it involves grammatical metaphor, which involves “tension between wording and meaning.”⁷⁶

Halliday’s level, “context,” which implies the extra-linguistic context of situation, is redefined and subdivided by Martin and White into two levels: “register,” which consists of patterns of discourse patterns, and “genre,” “a system comprising configurations of field, mode and tenor selections which unfold in recurring stages of discourse—a pattern of register patterns.”⁷⁷ According to Thompson, “What is being talked about” is the field, “the people involved in the communication and the relationship between them” is the tenor, and “how the language is functioning in the interaction” is the mode.⁷⁸ Halliday and Matthiessen explain further that field is “the culturally recognized repertoires of social practices and concerns” and tenor is “the culturally recognized repertoires of role relationships and interactive patterns.”⁷⁹ These role relationships include institutional roles, power, familiarity, speech role, valuation (“the assignment of positive and negative value loadings to different aspects of field”), and affect (“the role adopted by the interactants in terms of emotional charge”).⁸⁰ Mode concerns “the part language is playing in any given context ... [or] how the linguistic resources are deployed.”⁸¹ According to Martin and White, appraisal is located “in

⁷⁶ Martin and White, *Language of Evaluation*, 11. Martin and White’s notion of context differs from that for Halliday, for whom context is the extra-linguistic context of situation.

⁷⁷ Martin and White, *Language of Evaluation*, 27, 32. See Halliday and Hasan (*Language, Context, and Text*, 12–13) for a description of the three features of the context of situation.

⁷⁸ Thompson, *Functional Grammar*, 40.

⁷⁹ Halliday and Matthiessen, *Construing Experience through Meaning*, 320.

⁸⁰ Matthiessen, Teruya, and Lam, *Key Terms*, 217.

⁸¹ Halliday and Matthiessen, *Construing Experience through Meaning*, 321.

discourse semantics as a pattern of lexicogrammatical patterns construing evaluation.”⁸²

In recent years, evaluation theory, as a subset of systemic functional linguistics, has received increased attention in the literature.

1.3.3.2 *Evaluation and Appraisal*

As early as 1972, the general issue of evaluative language was raised by linguists such as Labov, who studied the Black English vernacular.⁸³ Labov argues that

perhaps the most important element in addition to the basic narrative clause ... is what we term the evaluation of the narrative: the means used by the narrator to indicate the point of the narrative, its *raison d'être*: why it was told, and what the narrator is getting at. There are many ways to tell the same story, to make very different points, or to make no point at all.⁸⁴

Labov refers to this as the “So what?” of a narrative.⁸⁵ Labov’s work, however, is more concerned with narrative form than with linguistic evidence of the characters/author as evaluators.⁸⁶

The year 1989 was a significant milestone in the development of evaluation theory. In 1989, Biber and Finegan lamented the fact that there had been so little work on attitudinal stance in English, whether in evidentiality or in affect.⁸⁷ Their own study, implementing quantitative corpus-based multi-dimensional analyses, was an attempt to correct this deficiency, and examined “the extent to which different kinds of texts employ different grammatical categories for the marking of stance.”⁸⁸ In the same year, the journal *Text* published a special issue on the semantics of affect. This investigated the

⁸² Martin and White, *Language of Evaluation*, 32.

⁸³ Labov, *Language in the Inner City*, especially 366–75.

⁸⁴ Labov, *Language in the Inner City*, 366.

⁸⁵ Labov, *Language in the Inner City*, 370.

⁸⁶ Page, “Appraisal in Childbirth Narratives,” 213. See also Bednarek, “Delimiting Evaluation,” 24–25.

⁸⁷ Biber and Finegan, “Styles of Stance in English,” 94.

⁸⁸ Biber and Finegan, “Styles of Stance in English,” 95.

ability of language to express different emotions.⁸⁹ As Martin explains, “At about this time, a group of functional linguists in Sydney began work on developing a comprehensive framework for analysing evaluation in discourse.”⁹⁰ The term “Appraisal” was chosen since the theory examined not only affect, but also various types of judgment not directly tied to emotion. These scholars worked within the more qualitative framework of systemic functional linguistics.⁹¹

Writing in 2000, Thompson and Hunston define the term “Evaluation” as

the broad cover term for the expression of the speaker or writer’s attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about. That attitude may relate to certainty or obligation or desirability or any of a number of other sets of values.⁹²

Martin was the first to subdivide the APPRAISAL system into three sub-categories:

AFFECT, JUDGMENT, and APPRECIATION.

1.4 Conclusion

Since issues of authorial stance and evaluative perspective are both complex and subtle, every available resource should be utilized in order to maximize the accuracy of interpretation. This is especially true in dealing with narrative text from an ancient culture and language. Traditional historical-critical and literary approaches to the text have much to contribute, but nevertheless fall short in some respects as outlined above. A successful methodology must incorporate the best understanding of Hebrew grammar and syntax, narrative structure, the sociohistorical context, as well as techniques for realizing evaluative stance. To this end, I will adapt Appraisal Theory to Hebrew and revise the

⁸⁹ Martin, “Introduction,” 171.

⁹⁰ Martin, “Introduction,” 171.

⁹¹ Martin, “Introduction,” 172.

⁹² Thompson and Hunston, “Evaluation,” 5.

model to incorporate the nature of Hebrew narrative before applying it to the stories of the major judges.⁹³ In Chapter 2: Methodology, I will give a detailed overview of Martin and White's original Appraisal Theory, and also the adaptations and modifications that I have made to their model in order to apply it more effectively to Hebrew narrative, creating what I term the "Narrative Appraisal Model."

⁹³ Unfortunately, the consideration of the first introduction, the song of Deborah in ch. 5, the Abimelech narrative, and the double conclusion would exceed the space available for this study. These will be considered at a later date.

2 Methodology

2.1 Introduction

Regardless of the fact that it incorporates material from various sources, Judges nevertheless has an overall authorial stance. Olson enumerates a number of significant allusions in the story of Samson that refer back to earlier judge narratives and look forward to the conclusion of the book.¹ He concludes, “These literary echoes suggest that the present form of the story was shaped and edited at a late stage of the book’s composition, when much of the other material in Judges had already been written and set in place.”² This indicates that the final author/redactor had a clear agenda in mind when arranging and editing his material; Judges is not merely a collection of early hero narratives. The range of evaluative perspectives within the book is part of its purpose, a technique that the author/redactor uses to challenge his/her audience to draw conclusions about what is appropriate and what is inappropriate behavior. Martin and White’s Appraisal Theory provides a helpful way of identifying evaluative stances of an author/speaker; however, their model was designed and tested primarily on non-literary works with a clearly rhetorical purpose such as contemporary journalistic articles, reviews, and political speeches. In these cases, the author/speaker is known, the audience is known, and the text represents an attempt to influence more or less directly the evaluative opinions of the audience. It is the real author’s stance that is primarily in view and the interpersonal ENGAGEMENT³ between the author/speaker and the audience that is of major interest.

¹ Olson, “The Book of Judges,” 840–42.

² Olson, “The Book of Judges,” 842. See also Wong, *Compositional Strategy*, passim.

³ Small capitals indicate a system or subsystem in APPRAISAL. See below.

Martin and White do experiment with some poetry and literary narrative. In the case of poetry, the text again represents the more or less direct attempt of the poet to engage with the audience/reader. Narrative is, however, very different. This becomes apparent in Martin and White's analysis of a short passage from Annie Proulx's novel, *The Shipping News*.⁴ Narrative contains many evaluative perspectives other than that of an author, although, of course, all these perspectives are filtered through that of the implied author as he/she uses the interplay of evaluative stances to accomplish his or her ultimate thematic or ideological goal. The narrator evaluates characters and characters also evaluate each other, according to different agendas and with varying degrees of accuracy. Martin and White's model provides a valuable methodology for identifying evaluative language in text with a more or less direct rhetorical purpose, but the specific nature of narrative demands a modification of the model. There is indeed a rhetorical purpose and an ideological agenda in narrative, but it is expressed more subtly. Much more will be said about this below. For a full presentation of Appraisal, see Martin and White's *The Language of Evaluation: Appraisal in English*. I will draw heavily on this text, but will focus on my own adaptation of the model to narrative, which I will distinguish from Martin and White's by calling it "Narrative Appraisal."

2.2 The Narrative Appraisal Model

2.2.1 Representation of APPRAISAL in System Networks

The semantic network of APPRAISAL is represented in diagrammatic form, so that the relationships of the component parts are evident. Multidimensionality is indicated by brace brackets and indicates a logical 'and'. Choices are represented by straight brackets

⁴ Martin and White, *Language of Evaluation*, 69–76, based on Proulx, *The Shipping News*.

and indicate a logical ‘or’.⁵ According to Painter:

Within systemic-functional linguistics (SFL), the idea that a speaker always adopts a position in relation to the addressee and a stance in relation to what is said is a longstanding and fundamental one, modeled in terms of an ‘interpersonal’ linguistic resource that is always in play when the parallel ‘ideational’ one construes meaning.⁶

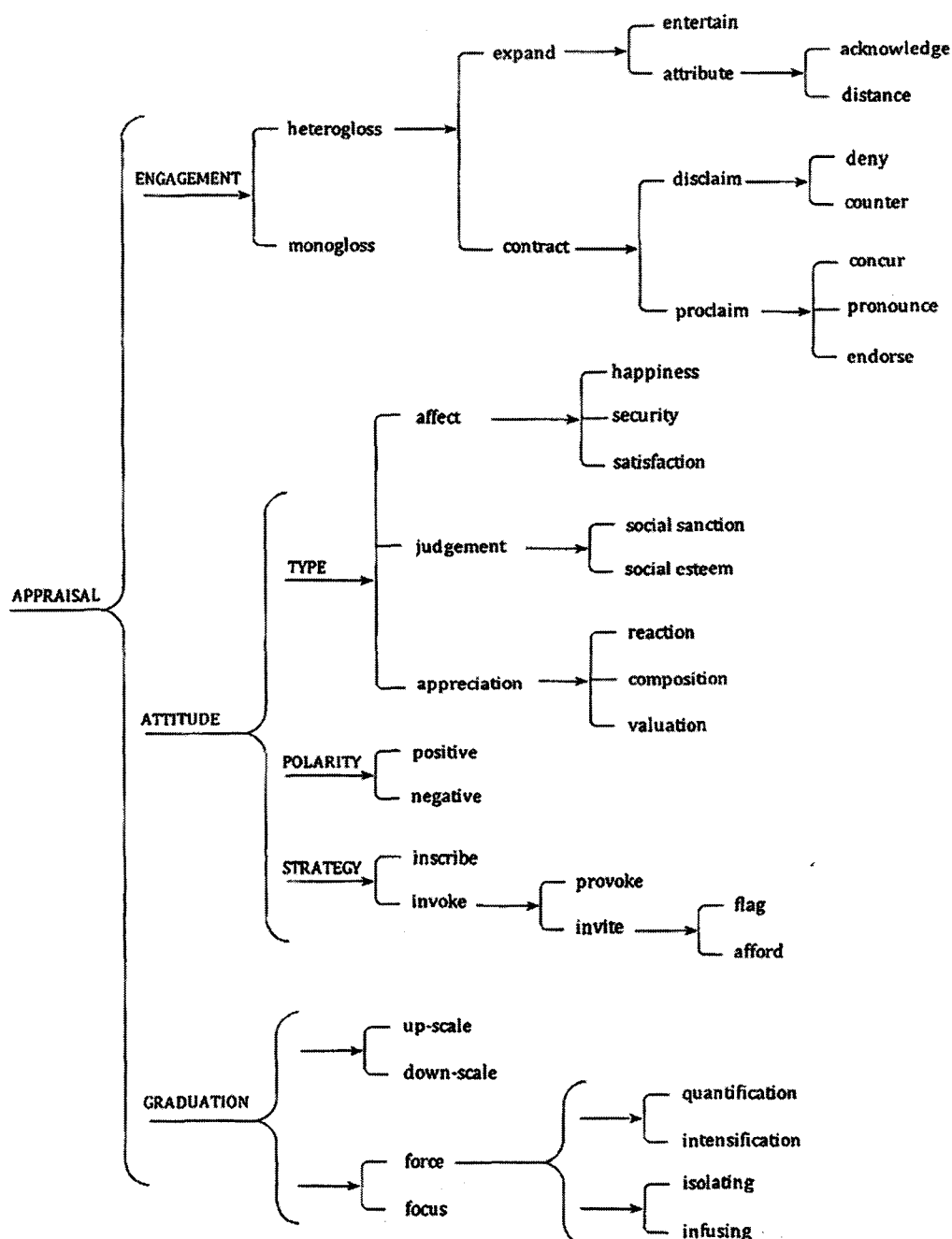
Thus, the entry condition for the network is very broad; all language is potentially evaluative and can be processed through the system.

A semantic network is descriptive rather than prescriptive, and therefore I have made some modifications to the network of Martin and White in order to represent the semantics of evaluation in Hebrew narrative more effectively.⁷ I present here the original APPRAISAL system; below is my own adaptation of it for comparison. I will subsequently explain the elements of the original model and my adaptation of it.

⁵ Martin and White, *Language of Evaluation*, 14. See Berry (*An Introduction to Systemic Linguistics*, 1:144–84) for a discussion of the properties of systems, and disjunctive and simultaneous systems.

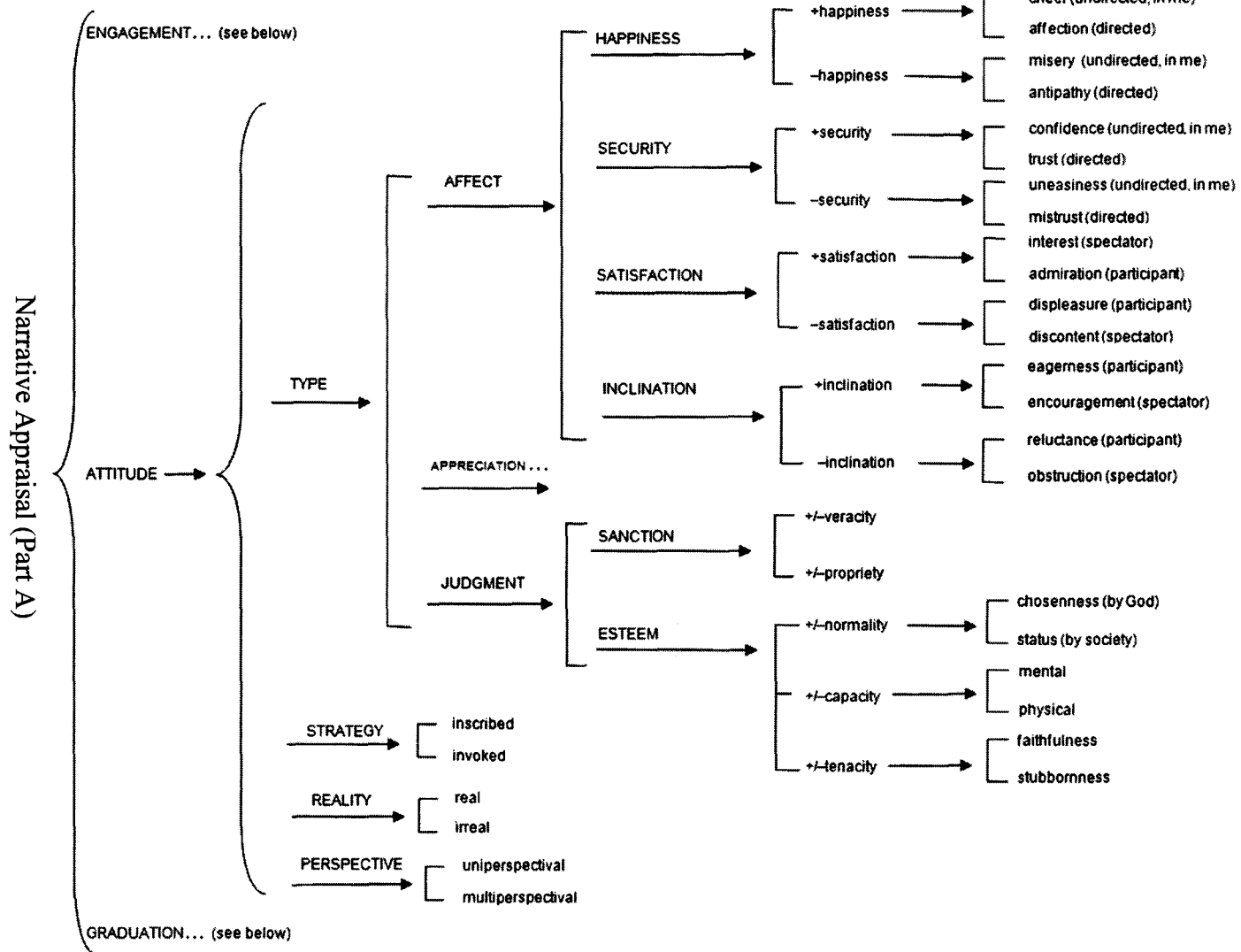
⁶ Painter, “Developing Attitude,” 184.

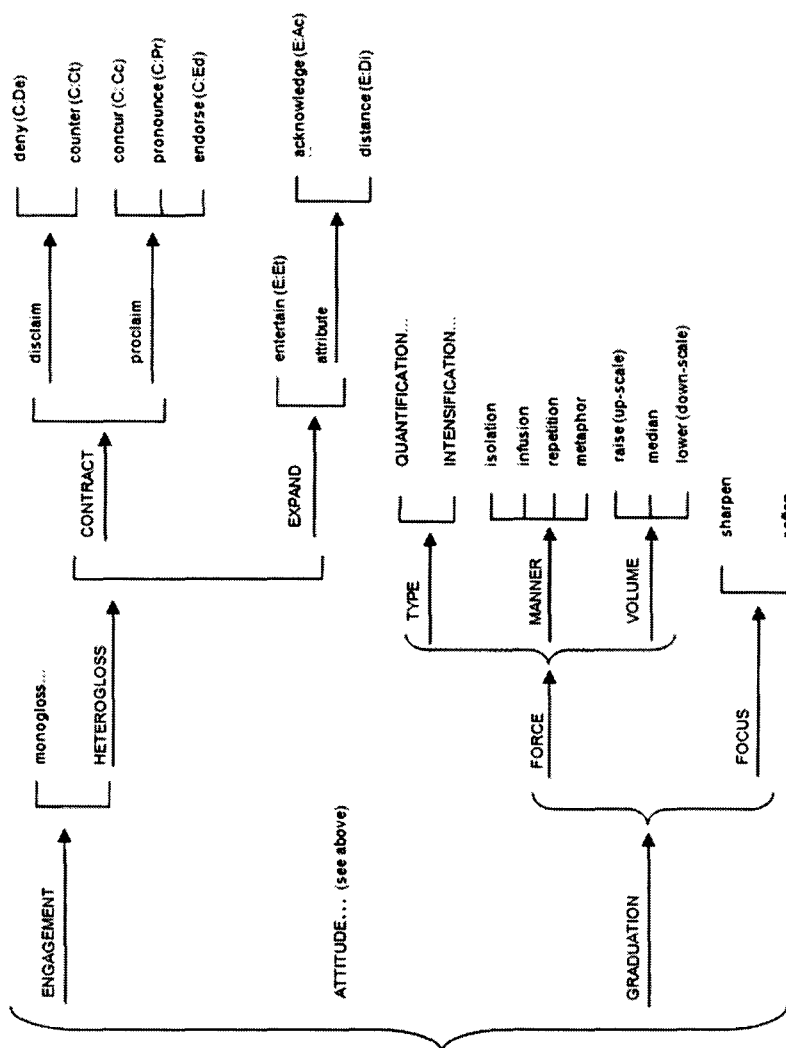
⁷ Some of the minor modifications are based on Martin and Rose, *Working with Discourse*, 25–72 and Matthiessen, Teruya, and Lam, *Key Terms*, 57. These mainly involve the addition of names for systems and the clarification of terminology. For example, the term “fear” in their INCLINATION system has been changed to “reluctance.” In Martin and White, “fear” as anticipation of an irrealis state is an aspect of INCLINATION, whereas “fear” as a reaction to a realis state falls under HAPPINESS. The renaming avoids confusion. See Martin and White, *Language of Evaluation*, 48.



The Basic Systems of APPRAISAL (adapted from Martin and White)⁸

⁸ The diagram is from Matthiessen, Teruya, and Lam, *Key Terms*, 57. Note that the slightly curved parentheses are the equivalent of square parentheses and indicate “either/or”; they are to be distinguished from the brace brackets which indicate “both/and.” Martin and White do not provide a complete system network, but individual sections of it are located in Martin and White, *Language of Evaluation*, 38, 67, 134, 154. This is a combined version. Note that *The Language of Evaluation* was actually published in 2005, not the 2007 that Matthiessen, Teruya, and Lam indicate.





Narrative Appraisal (Part B)⁹

⁹ Note that I have not fully utilized the GRADUATION subsystem in this study, but have focussed on FORCE: VOLUME, partly due to considerations of space and the vast amount of other data that needs to be considered. At this stage I am also more interested in the existence of raised force in an evaluation than an analysis of the specific techniques by which it is inscribed. A more detailed study of individual narratives would allow development of this area of the model.

2.2.2 Summary of Changes

Since evaluation in Judges is concerned almost exclusively with assessing people and processes, rather than things, I have decided not to use the APPRECIATION subsystem in this study.¹⁰ Some of the terminology of the original model has been changed where it seemed counter-intuitive or confusing. I have expanded the system to show more delicacy, since this helps to articulate categories more clearly and thus helps to avoid ambiguity and the overlapping of categories.¹¹ I have added the uniperspectival/multiperspectival and realis/irrealis choices and modified the FORCE system slightly. I have also added the entire INCLINATION system; although Martin and White discuss it briefly,¹² they do not develop it or include it in their network. These changes will be discussed in further detail below.

2.3 The Appraisal Model and Its Adaptation to Hebrew Narrative

2.3.1 Introductory Issues

Some aspects of Martin and White's methodology make it challenging to apply to the study of the Hebrew Bible. Most of the work in appraisal theory has been done on journalistic and political texts; also, a number of the examples included in their study have been taken from user reviews of movies or books on internet sites. Most are from the contemporary mass media.¹³ These texts 1. are from contemporary culture, 2. are frequently quite brief, often only a few sentences, 3. usually have evaluation as their

¹⁰ This elimination is specific to the text I am using; the subsystem could easily be reinstated if necessitated by a text in which APPRECIATION is relevant.

¹¹ See Thompson (*Functional Grammar*, 77–78) regarding this ambiguity.

¹² Martin and White, *Language of Evaluation*, 48.

¹³ E.g., Martin and White, *Language of Evaluation*, 2–3, 36, 57, 77, 175–76, 212–14, 240–41, etc.

primary, or at least a major, purpose, 4. are often very informal, and 5. usually have an obvious author expressing a personal opinion. Admittedly, literary examples are taken from novels by Annie Proulx and Dorothy Sayers, but they are short extracts rather than sustained literary texts.¹⁴

The Old Testament books, however, are from an ancient and foreign culture, are longer and more complex texts, do not necessarily have evaluation as their main purpose, and are far more formal and restrained in tone. There are also major questions around authorship. Martin and White frequently use terms such as “authorial voice” and “internal voice of the speaker/writer” which are readily identifiable in the texts that they analyse.¹⁵ In the Hebrew Bible, however, the historical author is unknown in many cases; in fact, there may have been multiple authors and/or redactors. As a collection of literary texts, questions also arise regarding the role of the author, implied author, narrator, characters, implied reader, and even the ultimate divine author.¹⁶ The text in its final literary form will be used, since it is beyond the purview of this study to attempt to reconstruct hypothetical redactional levels.

Another challenge in applying appraisal theory to the Hebrew Bible is the obvious language difference. Although it seems self-evident that every language has some methods of encoding evaluative material, the actual methods may be quite different in ancient Hebrew than in contemporary English. The specific realizations of evaluation itemized by Martin and White must therefore be reassessed before they are applied to Hebrew text. In this study, it was first of all noted where Hebrew uses lexical and

¹⁴ Martin and White, *Language of Evaluation*, 70, 82–3.

¹⁵ Martin and White, *Language of Evaluation*, 103, 111.

¹⁶ Tate, *Biblical Interpretation*, 80–82.

syntactic constructions that parallel those in English as described in Martin and White's work. Then, related methods of achieving a similar function that are unique to Hebrew were added. For example, adjectives are used as modifiers in a similar way in both Hebrew and English. Then, it was noted that stative verbs and construct chains, although not typical of English, can carry out a similar modifying function to adjectives in Hebrew, so these were also considered (e.g., חֲזָק "strong"; חֲזָק "to-be-strong"; בְּנֵי-חֵיל "sons/men of strength"). Admittedly, since both SFL and Appraisal Theory were developed for the English language, there may be a mismatch between Hebrew and English; there is no one-to-one correlation between languages. Every effort was made, however, to incorporate the Hebrew methods of accomplishing similar goals.

Another major challenge in applying evaluation to Hebrew is subjectivity; in fact it has been suggested that subjectivity is a fundamental issue inherent in appraisal. Bednarek points out that "the study of evaluation could be seen as being part of the greater study of subjectivity."¹⁷ For example, she points out that the relationship between evaluation and affect is far from straightforward, in part because there may be a disconnect between the emotions which the evaluators express and their actual feelings, between what they say and what they really mean.¹⁸ If this is true in contemporary English, is it not even more significant in ancient Hebrew narrative? The culture is unfamiliar to the modern interpreter and there are no native speakers of the language to clarify language in use. Subjectivity is actually significant in two ways: within the world of the story, and from the external perspective of the interpreter. First, in regard to the

¹⁷ Bednarek, "Delimiting Evaluation," 20.

¹⁸ Bednarek, "Delimiting Evaluation," 19.

evaluations made by characters within the text, it is clear that evaluation is by its very nature subjective, but then all language use is inherently subjective. Language is a social construct that people use to represent their perspective on reality within personal, social, and cultural constraints; it is a construal of reality, not reality *per se*.¹⁹ The inclusion of the idea of point of view into the Narrative Appraisal model takes the situatedness of the individual characters as evaluators into consideration. Evaluation by characters may also be deliberately deceptive. Thus, a character may express an emotion that is not a direct reflection of their true attitude toward an event, or state an opinion that is ironic or deliberately misleading. The inclusion of the concept of reliability of the narrator and various characters into the model can increase the interpreter's awareness of this possibility.

Second, the subjectivity of the external interpreter of the text may indeed cause their conclusions about evaluative lexis, syntax, and ideational content to be flawed. Is it possible to define objective criteria that will measure it? Given an evaluative stance, there are only a finite number of ways that it can be encoded in a given language, even though the paralinguistic indicators of stance such as tone of voice and physical gestures used in oral language are not available in written texts. This is also true, however, of many other functions of communication in written form, not only evaluative language, and yet written text is able to communicate with considerable effectiveness, and linguistic and literary analysis is able to deconstruct the methods used in the process. All interpretation has a subjective element, but appraisal theory actually reduces the influence of subjectivity in at least three ways. By forcing a more complete analysis of *all* instances of

¹⁹ See Halliday and Hasan, *Language, Context, and Text*.

evaluative language, the application of the model helps to avoid the possibility that the interpreter will select only those examples which are obvious or which suit his/her interpretive agenda. Postmodernism has raised our awareness of the situatedness of all interpretation, but, through the rigorous detailing of its evidence in appraisal charts, appraisal theory actually makes the process of interpretation more transparent. Also, the focus on evaluative prosodies (see below) at the level of discourse tends to minimize the impact of one or more potentially inaccurate interpretations of evaluation at the atomistic level.

2.3.2 Narrative Perspective: Levels of Evaluation and Reliability

As noted in the Introduction, a number of literary critics have attempted to deal with the issue of evaluation in biblical narrative, with varying success. Literary criticism is a wide and diffuse field of study, involving a variety of methodologies. It is prone to subjectivity and accusations of “What counts for evidence?” As noted above, the advantage of Appraisal Theory is that their use of a detailed model encourages the interpreter to use all available evidence, not just those factors that the interpreter’s presuppositions make him or her prone to notice, and that it clearly lays out the evidence that the interpreter is using to reach conclusions. Thus, the model, while not truly objective, constrains subjectivity. One of its shortcomings, however, is that it was not designed for the multiple points of view that appear in narrative texts, but focuses almost entirely on the direct engagement between the author/speaker and the audience, that is, authorial stance. In order to overcome this difficulty, I am incorporating the ideas of narrative perspective or point of view into my version of the model in order to address this particular concern. As Bar-Efrat rightly comments,

The point of view is one of the means by which the narrative influences the reader, leading to the absorption of the implicit values and attitudes. ... On the whole, the reader identifies less with the characters of the narrative than with the author, seeing the characters through the author's eye and adopting that stance towards them. ... The effectiveness of the narrative is, therefore, dependent to a considerable extent on the technique of the viewpoint.²⁰

Although the real author of Judges is unknown, this applies equally well to the implied author. I do not intend to include all aspects of narrative theory in my model, since the concept of perspective is sufficient for the purpose of this study. I will, however, briefly review, where they are relevant, some of the key concepts of characterization, since they are pertinent to determining the realizations of evaluation in the text.

In spite of their inclusion of a few short excerpts from literary narrative texts, Martin and White do not do full justice to the other levels of evaluation that contribute to the author's stance, and thus do not explore the full potential of the narrative form:

We acknowledge of course that a narrator's voice may align with that of one or another character in a story, and that analysis of the source of appraisal may have to be adjusted to take this into account. We won't pursue this issue of 'point of view' here, but would stress in passing that evaluation is one of the main narrative resources used to indicate whose voice a writer is narrating from.²¹

In not pursuing the issue of point of view further, Martin and White do not take into consideration the fact that different characters in the story may have different perspectives on appraisal, albeit with differing degrees of reliability, and the fact that the implied author can use this interplay of perspectives to achieve an overall evaluative and ideological goal.²² They seem to equate the narrator and real author ("As narrator, for

²⁰ Bar-Efrat, *Narrative Art in the Bible*, 16.

²¹ Martin and White, *Language of Evaluation*, 72.

²² Alter (*Biblical Narrative*, 116–17) discusses different levels of reliability in a reader's understanding of the author's characterization of participants. Characterization based on inferences from actions and appearances have the lowest reliability. The direct speech of participants which allows the reader to weigh a character's claims about themselves and others is more reliable, and most reliable are the narrator's explicit statements which give the reader certainty. See also Amit, *Reading Biblical Narratives*, 75–76.

example, Proulx is relatively sympathetic to Quoye...) and do not use the concept of “implied author.”²³ They do state:

Normally we interpret speakers and writers as the source of evaluations, unless attitude is projected as the speech or thoughts of an additional appraiser. ... We need to keep in mind of course that it is the speaker or writer who tells us what someone else feels, and so continues to function as an ‘ultimate’ source of appraisal.²⁴

As well as specifically inscribed projected speech and thought, I also include ideational content. For example, in the context of both the immediate narrative and the larger context of the Deuteronomic History, it is reasonable to assume that when the narrator remarks that the Israelites served the Baals, he is invoking the conclusion that YHWH is displeased (AFFECT) and evaluates the behavior as improper (JUDGMENT) even though God does not express these responses verbally and they are not explicitly inscribed by the author/narrator. As Powell notes,

Since characterization is more often a process of showing than telling, traits sometimes must be inferred. Such inference does not involve ‘psychologizing’ of characters on the basis of insights extraneous to the text, but rather calls for recognizing assumptions that the text makes of its implied reader.²⁵

It is reasonable to assume that the implied reader of Judges was expected to make these connections.

Thus, in any narrative there are various perspectives from which the events and characters can be evaluated, and which are also associated with various levels of reliability. Within the world of the story, the individual characters or groups have differing assessments of other characters or groups and the actions in which they engage.

²³ Martin and White, *Language of Evaluation*, 72.

²⁴ Martin and White, *Language of Evaluation*, 71, 90 n. 5. Here the term “speaker” refers to the author of a speech, not a speaker within a narrative.

²⁵ Powell, *Narrative Criticism*, 54.

An example of this would be the Moabite oppression of Israel in the time of Ehud.

Whereas the oppression may be unethical from the perspective of the Israelites (–**propriety**), it is ethical from the point of view of YHWH who is using the Moabites to discipline Israel for their sin (+**propriety**). Similarly, Gideon’s reduced troop of 300 men might appear weak to him (–**capacity**), but the fact that YHWH is the one who will win the battle for Israel makes God’s evaluation of +**capacity** for the Israelite army possible. As Powell rightly points out, “We can also speak of the evaluative point of view of any given character or character group within the story. In this sense, the term refers to the norms, values, and general worldview that govern the way a character looks at things and renders judgments upon them.”²⁶ This is especially evident when the projected speech of the character is recorded, and the perspective of the narrator is being temporarily “pushed aside” in order for the character’s attitude to take center stage.²⁷ An action may be deemed proper by one character and improper by another. One character may experience joy at the outcome of a battle, another despair, depending on their situatedness and perspective on the events. Bar-Efrat points out that a significant function of the Hebrew term הִנֵּה (“behold”), especially after a verb of seeing, is to point out that the scene is being viewed from the perspective of one of the characters.²⁸ However, these characters may be honest or deceptive, fair or biased, good or evil, wise or foolish, and thus their evaluations may have a relatively low level of reliability. A character’s evaluations may be countered or corrected by the narrator, who may have a different point of view. Thus a character may esteem himself highly for performing a certain action, but the narrator, and

²⁶ Powell, *Narrative Criticism*, 53.

²⁷ See Bar-Efrat, *Narrative Art in the Bible*, 41.

²⁸ Bar-Efrat, *Narrative Art in the Bible*, 35–36. See also Fokkelman, *Reading Biblical Narrative*, 140–43.

ultimately the implied author, may undermine this opinion by the way the projected speech is introduced, by the comments of others, or by the outcome of the character's actions (see the Samuel example below).²⁹ Some characters, such as prophets, act as mouthpieces for God, and the reader may have a higher level of trust in their judgments; however, even the opinions of prophets may sometimes be questionable. The conversation of Saul and Samuel in 1 Sam 15:10–35 is the exemplary case indicating the fallibility of prophets. In v. 11 YHWH is quoted as saying, *נחמתי בִּיהִמְלַכְתִּי אֶת־שָׂאוּל לְמֶלֶךְ* (“I *regret* that I have made Saul king”). In v. 29, however, Samuel states emphatically, *וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם* (“Also the Glory of Israel will not lie or *change his mind*; for he is not a man that he *should change his mind*”). In the final verse of the pericope, however, the narrator concludes, *וַיְהוּה נָחַם בִּיהִמְלִיךְ אֶת־שָׂאוּל עַל־יִשְׂרָאֵל* (“And the Lord *regretted* that he had made Saul king over Israel”). Although most English translations obscure the fact, the same Hebrew root, *נחם*, is used in all three verses that represent the viewpoints of YHWH, Samuel, and the narrator. In this passage at least, the fact that YHWH's and the narrator's words stand in tension with those of Samuel indicates that Samuel's statement may not have universal application. The fact that he does not repent/change his mind about Saul's dismissal confirms that sometimes YHWH has reason to stand firm in his decisions; but the final outcome, Saul's removal as king after YHWH anointed him, confirms that God can indeed repent/change his mind when he deems fit.³⁰

²⁹ See Fokkelman, *Reading Biblical Narrative*, 65–67.

³⁰ For more on this interesting passage and its implications, see Amit, *Reading Biblical Narratives*, 100–1; Fokkelman, *Reading Biblical Narrative*, 59–61. Interestingly, Bar-Efrat (*Narrative Art in the Bible*, 84) uses Samuel in general to support his view that “because of his special standing as God's emissary, whatever a prophet says carries particular weight, and it can be assumed that the author identifies fully with the prophet.”

Almost all narrative in the Hebrew Bible is presented from the perspective of an external narrator, unlike modern narrative which frequently tells the story from the point of view of a character within the narrative world. Although the narrator often tends to focus on a single character and the events surrounding him or her, the narrator does not necessarily reflect the values and opinions of that character, letting the character speak for him/herself or reporting that character's opinions without implying agreement. This is indicated by the fact that they refrain from expressions of emotional involvement and do not attempt to hide the failings and weaknesses of the characters.³¹ The narrator is unobtrusive, and seldom makes his presence felt.³² The narrator in the biblical narratives has traditionally been considered reliable and I will adhere to this presupposition in this study unless there is evidence in the text to indicate otherwise.³³ As Fokkelman states, "The narrator is at a level of communication that is essentially different than, and higher than, the characters."³⁴ The narrator is not completely detached and objective but reflects the stance of the implied author.³⁵

The role of YHWH as character and evaluator is a unique one; although to many readers he is the ultimate author of the text, he is also a speaking character within it.³⁶ In spite of his status as a character, his evaluative authority exceeds that of other characters,

³¹ Fokkelman, *Reading Biblical Narrative*, 32.

³² Only occasional comments such as "until this day" remind the reader of the narrator's existence. See for example Bar-Efrat, *Narrative Art in the Bible*, 23–32.

³³ See Amit, *Reading Biblical Narratives*, 93–100; Alter, *Biblical Narrative*, 157–58; Fokkelman, *Reading Biblical Narrative*, 56; Tate, *Biblical Interpretation*, 87–88; Scholes and Kellogg, *The Nature of Narrative*, 264–65.

³⁴ Fokkelman, *Reading Biblical Narrative*, 61.

³⁵ See Bar-Efrat, *Narrative Art in the Bible*, 32–33.

³⁶ For other opinions on YHWH as a character in a narrative, see Amit, *Reading Biblical Narratives*, 73–74; 82–84; Fokkelman, *Reading Biblical Narrative*, 58–59; Polzin, *Moses and the Deuteronomist*, 20–24; Webb, *Judges*, 71.

and even the narrator. Paradoxically, he is quoted and portrayed as the ultimate authority within the world of the story, even beyond that of the narrator, and even above the implied author who controls the text. Bar-Efrat explains,

Judgment by God is not like that by one of the characters in the plot, and is far more effective and convincing even than judgment by the narrator; for God is the absolute and supreme authority, and this naturally reflects upon the value and importance of His judgments (although it should not be forgotten that we know what God's attitude is only on the narrator's authority).³⁷

It is true that the authority of YHWH is filtered through the implied author and the narrator, and yet the implied author construes YHWH in such a way as to yield authority to him. As Amit argues, "We can see that the word of God and of the narrator form the criteria of credibility, while the speech of any other figure must be evaluated, either by comparison or by analysis."³⁸ This is the way that the implied author has chosen to present his story.

The implied author, the persona of the unknown real author who depicts and manipulates the narrator as well as the characters, is the ultimate source of authority in the text, and in so far as his/her agenda can be reconstructed, determines the ideology of the text as a whole. As a construct of the text, the implied author "becomes known to us through what the narrator says, through the speech of the characters (which is formulated by the author) and through the organization of the narrative materials."³⁹ Thus, the implied author's stance can often be inferred from the consequences of events as he/she arranges them in the narrative: a good outcome suggests a positive evaluation, a

³⁷ Bar-Efrat, *Narrative Art in the Bible*, 19. Later, Bar-Efrat writes, "Amongst the instances of direct characterization uttered by the protagonists, particular attention should be paid to those attributed to God. Characterization voiced by God has absolute validity, like that pronounced by the narrator, or perhaps even more so" (p. 54).

³⁸ Amit, *Reading Biblical Narratives*, 96.

³⁹ Bar-Efrat, *Narrative Art in the Bible*, 14.

disastrous one, a negative appraisal.⁴⁰ Also, after the individual appraisals have been identified in the text, the implied author's stance can be inferred by the overall patterns of appraisal in the narrative, for example, in evaluative prosodies, when the appraisal of a character or by a character changes, or when evaluations of or by characters are set in contrast to each other. Thus, there are different "levels" of evaluation, with different degrees of reliability.⁴¹ Taking a "bottom up" approach, within the world of the story the evaluations of characters have a limited and situated reliability, high ranking characters that serve as spokespeople of YHWH have a more dependable reliability although they are not infallible, and the narrator is consistently reliable but defers to the character of YHWH who has ultimate reliability. Outside the world of the story, the implied author has the ultimate authority, since we only know of YHWH from him/her, and yet the implied author also willingly subsumes his/her authority under that of YHWH whom he/she depicts.⁴² Because of these levels of evaluation, assessments may be construed not only by different appraising items in the text, but also by different perspectives on the same

⁴⁰ I am not advocating a mechanical process of retribution and reward; YHWH is free to exercise both justice and mercy. However, Deut 27–28 sets the tone for the Deuteronomistic History by promising blessing to those who obey the covenant and curses for those who transgress it, ultimately resulting in exile. The relevance for Judges is obvious here. YHWH's gift of the land is conditional on obedience ("Now it shall be, if you diligently obey the Lord your God, being careful to do all His commandments which I command you today ... He will bless you in the land which the Lord your God gives you" [28:1, 8]), but disobedience will ultimately result in exile ("But it shall come about, if you do not obey the Lord your God ... [that] the Lord shall cause you to be defeated before your enemies ... [and] the Lord will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known" [28:15, 25, 36]). The general pattern in the book of Judges is that when the Israelites commit apostasy and forget YHWH their God, they are disciplined by YHWH's use of the nations to oppress them. When they are obedient and faithful, as in Gideon's reduction of his troops and trust in God, the outcome tends to be victory and deliverance. However, in his mercy YHWH also acts in spite of or even through the judge's failings to deliver Israel, as we shall see in the case of Samson, for example.

⁴¹ See Alter (*Biblical Narrative*, 116–17) for more on levels of reliability, which he terms "a scale of means."

⁴² See Polzin, *Moses and the Deuteronomist*, 23.

event or person at the same time. I call these evaluations multiperspectival rather than uniperspectival, and they are designated in the appraisal charts as described below.

2.4 The Narrative Appraisal Model

2.4.1 Direct Textual Realization

All of the manifestations of APPRAISAL may be realized in the text in a variety of lexicogrammatical ways. Martin and White comment: “Because we are developing **attitude** as a discourse semantic system, we can expect its realizations to diversify across a range of grammatical structures.”⁴³ However, as Thompson points out, “With **appraisal** (or ‘evaluation’) we are even more on the edge of grammar: much of appraisal is expressed by lexical choices and there are few grammatical structures that can be seen as having evolved with a primarily evaluative function.”⁴⁴ This is perhaps even more true in Hebrew. One of the main techniques for realizing evaluation in English is modality. However, although English has a range of modal possibilities (“may,” “might,” “should,” “ought to,” “could,” etc.), Hebrew uses an undifferentiated imperfect (or “prefix conjugation” or *yiqtol*) form to cover many of these possibilities, among others. Modal nuances are certainly possible, but they must normally be determined from the context rather than from the actual form of the verb.⁴⁵ Hebrew does use some syntactical structures to convey evaluative intent, but, as in English, the burden of appraisal rests on lexis and ideational content. Hebrew offers a variety of ways for expressing evaluative language, as the following categories and examples demonstrate.⁴⁶

⁴³ Martin and White, *Language of Evaluation*, 45.

⁴⁴ Thompson, *Functional Grammar*, 75.

⁴⁵ See, among others, Gianto, “Mood and Modality in Classical Hebrew”; Hatav, *The Semantics of Aspect and Modality*; Waltke and O’Connor, *Hebrew Syntax*, 506–9.

⁴⁶ See Martin and White, *Language of Evaluation*, 45–46. Those realizations that do not apply to Hebrew (such as modal verbs) are omitted. Realizations of evaluative language that are not suggested by Martin and

2.4.1.1 Attitudinal Lexis

As Bar-Efrat notes, the connotation of words is one way that the narrator's attitude is expressed; this also applies to the individual characters.⁴⁷ Unfortunately, there is no Hebrew equivalent of the *Greek-English Lexicon of the New Testament: Based on Semantic Domains*.⁴⁸ The United Bible Societies is in the process of creating one, *A Semantic Dictionary of Biblical Hebrew*, but it is as yet incomplete.⁴⁹ In the meanwhile, the only reference with information on semantic domains is Swanson's *Dictionary of Biblical Languages*, which simply includes domains from Louw-Nida as part of the listing for each word.⁵⁰ Since it simply transfers Greek categories into Hebrew, however, it must be used with caution. Of course, lexis must be interpreted within its context of situation and co-text.

Examples:

Among the Hebrew lexis given for L-N 25C Love, Affection, Compassion (25.33–25.58) are:

אַהֲבָה (love, i.e., have an affection based on a close relationship)

אֵלֶיךָ (close friend, i.e., a special confidant and companion, implying a loving, familial relationship)

דֹּד (lover, i.e., one who is beloved and a romantic kindred spirit)

חֶסֶד (loyal love, unfailing kindness, devotion)

White but seem applicable to Hebrew are marked by an asterisk (*). Thompson and Hunston also identify three general areas which contain evaluative information—lexis, grammar, and text—and survey the literature for suggested realizations within these categories. Their conclusions overlap Martin and White, but do offer distinctive suggestions, some of which have been included (Thompson and Hunston, "Evaluation," 14–22).

⁴⁷ Bar-Efrat, *Narrative Art in the Bible*, 33.

⁴⁸ Louw and Nida, *Greek-English Lexicon*.

⁴⁹ For an overview of this project see United Bible Societies and Blois, "A Semantic Dictionary of Biblical Hebrew."

⁵⁰ Swanson, *Dictionary of Biblical Languages*. The words are listed alphabetically, not by domains, with the Louw-Nida domain reference given for each word. However, it is possible to do an electronic search for all words that are tagged with a specific domain to assemble a list of lexis within that domain, although the process is a bit awkward.

יְדֻדוֹת (beloved one, i.e., a dearly loved one as the object of one's affection)

יָקִיר (dear, beloved, very precious)

פָּמַר (be aroused, i.e., to feel a desire)

קִנְיָה (zeal, ardor, passion, i.e., a strong desire and deep devotion for an object)

2.4.1.2 *Modification of Participants and Processes*

Participants and processes in any text are closely related. A frequently quoted question by Henry James asks, “What is character but the determination of incident? What is incident but the illustration of character?”⁵¹ Bar-Efrat phrases it, “Action is the implementation of character.”⁵² Although character determines words and actions, the reader of the biblical text has no direct access to the character of a participant except through his/her words and actions; therefore, the inscribed actions of a participant determine or create character from the perspective of the reader. Thus, character traits may be determined not only directly in a statement by the narrator or another character, but also indirectly by their appearance, words, and actions.⁵³ As Bar-Efrat explains further,

The narrator does not give a direct report of the characters' innermost thoughts and feelings. There is simply a description of their external behavior, their actions and their conversations. To all intents and purposes, the narrator is simply capturing the situation as it is revealed to the outside observer.⁵⁴

The Hebrew language contains very few adjectives as modifiers for participants, but tends to focus on processes. For example, Hebrew narrative seldom describes participants as “evil” (for example, “the evil Samson”) and avoids modifying actual persons or groups as inherently “being evil” (that is, evil is not predicated of people as in “Samson was

⁵¹ James, “The Art of Fiction,” 292.

⁵² Bar-Efrat, *Narrative Art in the Bible*, 77.

⁵³ See, for example, Powell, *Narrative Criticism*, 52–53.

⁵⁴ Bar-Efrat, *Narrative Art in the Bible*, 23. Bar-Efrat notes that the role of appearance is less significant in Hebrew narrative than in modern fictional narrative. Reference is seldom made to a character's external appearance, and when it is, it is more significant to plot than to characterization (pp. 49–53).

evil”). It does, however, frequently condemn them for “doing the evil thing.” By implication, those who do evil things may be evaluated as evil themselves. However, other forms of modification are also available. Waltke and O’Connor give an overview:

An *adjectival modifier* is a construction that qualifies a noun or its equivalent. Such a construction is “adnominal” (“to the noun”), in contrast to a construction that modifies a verb (*adverbial*, “to the verb”). There are many ways in which nominal forms may be qualified in the surface structure. Consider, for example, these phrases, all with shapes attested in Hebrew (though not all the equivalents are attested).

adjective: *foreign gods*

construct: *gods of foreignness*

adjectival apposition: *gods, the foreigners*

hendiadys: *gods and foreigners*

prepositional phrase: *gods in foreignness*

adverbial apposition: *gods (with reference to) foreignness*

relative clause: *gods that are foreign*

relative clause: *gods belonging to foreigners*

The favoured expression among these in Hebrew is a construct, אֱלֹהֵי הַנֹּכַר (Gen 35:2, etc.).⁵⁵

This does not imply that there are no variations of nuance among these realizations; in fact, the variations may well have semantic significance. However, it means that there is a different range of methods for encoding modification of people and objects within Hebrew than in English.

Examples:

וְעָתָה אִם־בְּאֵמֶת וּבְתָמִים עֲשִׂיתֶם (Judg 9:16)

*If you have acted **with truth and integrity**...* (although modifying the process, this by implication also modifies the participants who act)

וַיִּשְׁכַּר בָּהֶם אֲבִימֶלֶךְ אֲנָשִׁים רִיקִים וּפְחָזִים (Judg 9:4)

*And he hired with it **worthless and reckless** fellows.*

Waltke and O’Connor also point out various ways of modifying processes:

adverbial accusatives (nouns modifying verbs), infinitive constructs, infinitive absolutes,

⁵⁵ Waltke and O’Connor, *Hebrew Syntax*, 73.

particles, prepositional phrases, subordinate clauses,⁵⁶ and, of course, adverbs, including interrogative adverbs.⁵⁷ In functional terms, many of these would be classified as “modifiers” or “adjuncts.” Hebrew is adverb poor, with the exception of interrogatives such as *מָה* (“what?”) and *אַיִה* (“where?”), negations such as *לֹא* and *אַל*, and a few temporal words such as *עַתָּה* (“now”). One occasionally meets other adverbials such as *כֵּן* (“thus”) and *שָׁם* (“there”), but the one that seems to have the greatest effect on evaluation in Judges is the intensifier *מְאֹד* (“very, exceedingly”). Thus, other forms of modification of processes are far more significant, particularly prepositional phrases and subordinate clauses.

Examples:

טוֹבָה מְאֹד (Judg 18:7)

*We have seen the land and behold, it is **very** good.*

מְאֹד (Judg 12:2)

*Jephthah said to them, “I and my people were at **great** strife with the sons of Ammon.*

בְּקוֹל גָּדוֹל (1 Sam 28:12)

*She cried **with a loud voice**.*

הַלֵּךְ (Judg 4:9)

*She said, “I will **surely** go with you.”*

2.4.1.3 *Stative Verbs

Some of the descriptive work in Hebrew is taken up by stative verbs such as *יָרַע* (“to be evil”) and *קָטַן* (“to be small, insignificant”). These verbs perform the function of the English verb “to be” plus a predicate adjective. In fact, Joüon and Muraoka refer to

⁵⁶ Waltke and O’Connor give the example of Job 9:15: *אֲשֶׁר אִם־צִדְקָתִי לֹא אֶעֱנֶה* (*Though I were innocent, I could not answer [him].*)

⁵⁷ Waltke and O’Connor, *Hebrew Syntax*, 74–75.

statives as “conjugated adjectives,”⁵⁸ and Waltke and O’Connor remark that “where English relies on an adjectival predicate; most distinctively, Hebrew stative verbs often correspond in English to predicate adjectival constructions.”⁵⁹

Examples:

וְלֹא־יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם (Judg 2:14)

And they were not able to stand before their enemies.

וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל (Judg 2:20)

And the anger of YHWH was hot against Israel.

2.4.1.4 Affective Mental and Behavioral Processes

Mental processes that realize AFFECT are verbs such as שָׂמַח (“to rejoice”) and יָרָא (“to fear”). Affective behavioral processes are expressed in verbs such as בָּכָה (“to weep”).

Examples:

וַיִּיטֹב לֵב הַכֹּהֵן (Judg 18:20)

The priest’s heart became glad. (mental)

וַיִּזְעֻקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוָה (Judg 10:10)

Then the sons of Israel cried out to YHWH. (behavioral)

2.4.1.5 *Conditional “if ... then ...” statements.

According to Perkins, in some “if...then...” statements “there is no indication as to whether the condition is (or will be) fulfilled or not, whereas in [others] it is implied that the condition is not fulfilled.”⁶⁰ These are of some interest in the book of Judges since it is not uncommon for people to ask for confirmation of uncertainty by using “if...then...”

⁵⁸ Joüon and Muraoka, *Biblical Hebrew*, 1:127.

⁵⁹ Waltke and O’Connor, *Hebrew Syntax*, 256.

⁶⁰ Perkins, *Modal Expressions*, 111.

statements to request a miraculous sign confirming a proposed or irreal situation or evaluation. Thus, they are of significance in evaluation that involves AFFECT: SECURITY as well as JUDGMENT: **tenacity**.⁶¹ In fact, Perkins calls “if” a “modal particle” in English.⁶² It seems to have a similar function in Hebrew.

Example:

אם טל יהיה על-הגזה לבדה ועל-כל-הארץ חרב וידעתי כיתושיע בידי את-ישראל כאשר דברת (Judg 6:37)

*If there is dew on the fleece only, and it is dry on all the ground, **then I will know that you will deliver Israel through me, as you have spoken.***

2.4.1.6 Rhetorical Questions

Questions of the rhetorical kind are not asked to elicit information, but for their impact or effect. Thus, they can be useful in encoding evaluation. In the example in Judg 2:2 below, God is well aware of what the Israelites have done, but his rhetorical question could express AFFECT: dissatisfaction: +**displeasure** or JUDGMENT: SANCTION: – **propriety**.

Examples:

מה-זאת עשיתם (Judg 2:2)

*“But you have not listened to my voice. **What is this you have done?**”*

מי-אבימלך ומי-שכם כי נעבדנו (Judg 9:28)

*Then Gaal the son of Ebed said, “**Who is Abimelech, and who is Shechem, that we should serve him?**”*

2.4.1.7 Grammatical Metaphors

The particular use of grammatical metaphor included here is the “nominalised realization of qualities (joy, sadness, sorrow) and processes (grief, sobs).”⁶³ In Hebrew

⁶¹ Note that SECURITY is in small capitals since it is the basis of a further subsystem, but tenacity is in lower case because it is not.

⁶² Perkins, *Modal Expressions*, 111.

⁶³ Martin and White, *Language of Evaluation*, 46.

this includes such lexis as עָנִי (“misery”), אֲשֶׁרִי (“happiness”), and בְּכּוּת (“weeping”).

Example:

לֹא־עַבַּדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב (Deut 28:47)

You did not serve YHWH your God with joy and a good heart.

2.4.1.8 Lexical metaphor

Lexical metaphors include tropes such as metaphors and similes.⁶⁴ According to Halliday and Matthiesen, lexical metaphor involves the mapping of one lexico-semantic domain onto another. They explain:

Lexical and grammatical metaphor are not two different phenomena; they are both aspects of the same general metaphorical strategy by which we expand our semantic resources for construing experience. The main distinction between them is one of delicacy. Grammatical metaphor involves the reconstrual of one domain in terms of another domain, where both are of a very general kind. ... Lexical metaphor also involves the reconstrual of one domain in terms of another domain, but these domains are more delicate in the overall semantic system. ... Lexical metaphors typically involve a shift towards the concrete.⁶⁵

Bar-Efrat claims that “the object [of metaphor] is not to describe but to arouse or express a particular attitude. ... The emotions which exist with regard to one side of the comparison are transferred to the other, thus filling the second sphere with the emotions associated with the first.”⁶⁶

⁶⁴ Previously, lexical metaphor was defined as meaning that is a product of the interaction of the tenor (“the idea being expressed or the subject of the comparison”) and the vehicle (“the image by which this idea is conveyed or the subject communicated”) (Holman and Harmon, *A Handbook to Literature*, 298). According to Richards,

In many of the most important uses of metaphor, the co-presence of the vehicle and tenor results in a meaning (to be distinguished from the tenor) which is not attainable without their interaction. ... The vehicle is not normally a mere embellishment of a tenor which is otherwise unchanged by it but ... vehicle and tenor in co-operation give a meaning of more varied powers than can be ascribed to either (Richards, *Philosophy of Rhetoric*, 100).

SFL has changed this understanding of metaphor.

⁶⁵ Halliday and Matthiesen, *Construing Experience through Meaning*, 233.

⁶⁶ Bar-Efrat, *Narrative Art in the Bible*, 56–57.

Example:

כַּצֹּאת הַשֶּׁמֶשׁ בִּגְבוּרָתוֹ (Judg 5:31)

Let those who love him be like the rising of the sun in its might.

יָבֹאוּ כְּדֵי-אַרְבֵּה לָרֹב (Judg 6:5)

They would come in like locusts for number

2.4.1.9 *Semi-fixed expressions

A semi-fixed expression is a term used by Channell in her analysis of evaluative language.⁶⁷ It is used in this study as an idiom or set phrase which has become fossilized by repeated use and acts more or less as an evaluative lexical unit. Thus, “they forsook YHWH” (וַיַּעֲזֹבוּ אֶת־יְהוָה) is used five times in Judges alone (2:12, 13; 10:6, 10, 13) and carries with it a negative evaluation of the subjects of the phrase.

Examples:

וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל (Judg 2:14, 20; 3:8; 6:39; 10:7)

The anger of the YHWH burned against Israel.

וַיַּעֲבֹדוּ אֶת־הַבַּעַלִּים וְאֶת־הָעֲשֵׁתִּימוֹת (Judg 2:11, 13; 3:7; 10:6, 10)

They served the Baals and the Asheroth.

2.4.1.10 *Negatives

According to Labov, negatives are not an inherent part of narrative, since narrative describes what happens, and negatives are what does not happen. Therefore negatives “provide a way of evaluating events by placing them against the background of other events which might have happened.”⁶⁸ They thus may expand the dialogic space to

⁶⁷ Channell, “Corpus Based Analysis,” 39: “The focus is on [the evaluative] function where it is carried by individual lexical items, or by semi-fixed expressions, rather than on examples where the function is carried by whole sentences or stretches of text.”

⁶⁸ Labov, *Language in the Inner City*, 381. Labov identifies four types of evaluation in narrative: intensifiers, comparators, correlatives, and explications (pp. 380–87). He classifies negatives as a type of “comparator.”

include alternatives (ENGAGEMENT: HETEROGLOSS: EXPAND), and may raise the force of an evaluation by contrasting it with its opposite (GRADUATION: TYPE: FORCE).⁶⁹ These negatives may carry the evaluative function alone, or in conjunction with other elements: the first example below is also a rhetorical question.

Examples:

הֲלֹא שְׁלַחְתִּיךָ (Judg 6:14)

*Have I **not** sent you?*

וְלֹא־עָשׂוּ חֶסֶד עִם־בְּנֵי יִשְׂרָאֵל (Judg 8:35)

*They did **not** show loyalty to the sons of Israel...*

All of the textual realizations given above can be used to express many different types of evaluation, both AFFECT and JUDGMENT, as will be explained further below.

2.4.2 Indirect Realization

All of the above techniques are methods in which evaluation is “directly inscribed in discourse through the use of attitudinal lexis.”⁷⁰ This is not always the case, however. Martin and White argue that, even where specific evaluative language is not used, ideational elements can be intentionally included which carry their own implicit attitudinal loads; thus, they “invoke” attitudes.⁷¹ The audience is then able to infer from these the stance of the author. Thompson also argues for the relevance of invoked evaluation: “The following description of a character in a novel has no overtly evaluative language, but it is clearly meant to make us evaluate him as menacing: ‘He could silence

⁶⁹ The role of negatives in raising the force of an evaluation must be assessed with caution, however, since their impact is inconsistent even in English, with which we are much more familiar. For example, consider: They sinned/transgressed < > They did not obey me; She forgot < > She did not remember; He was evil < > He was not good; They were weak < > They had no power. The effect seems to raise the evaluative force of verbs but lower it for modifiers.

⁷⁰ Martin and White, *Language of Evaluation*, 61.

⁷¹ Martin and White, *Language of Evaluation*, 62–63.

a room full of people just by being there.”⁷² In response to accusations of subjectivity, Martin and White respond: “Avoiding invoked evaluation of this kind amounts to a suggestion that ideational meaning is selected without regard to the attitudes it engenders—a position we find untenable.”⁷³ They remind us that this kind of subjectivity is not individual but social, a product of communities of interpretation contemporaneous with the text, and thus avoids a merely idiosyncratic reading. Invocation, more so than inscription, is dependent on its co-text and context of situation, and interpreters must immerse themselves in Israelite culture and Hebrew language in order to assess indirect evaluations as accurately as possible.⁷⁴

Although Martin and White do not formally define the term “token” in their monograph, this is the word that they use to identify ideational content that invites/evokes or provokes an evaluation or attitudinal response.⁷⁵ On their website, however, they go into more detail:

The picture is complicated, however, by the possibility that the JUDGEMENT assessment may be more indirectly evoked or implied—rather than explicitly inscribed—by what can be termed ‘tokens’ of JUDGEMENT. Under such tokens, JUDGEMENT values are triggered by superficially neutral, ideational meanings which nevertheless have the capacity in the culture to evoke judgmental responses (depending upon the reader’s social/cultural/ ideological reader position).⁷⁶

One example given by Martin and White is taken from Proulx’s novel, *The Shipping News*. Partridge evaluates Quoye’s newspaper article with, among others, the expression:

⁷² Thompson, *Functional Grammar*, 78.

⁷³ Martin and White, *Language of Evaluation*, 62.

⁷⁴ Martin and White, *Language of Evaluation*, 66.

⁷⁵ Martin and White, *Language of Evaluation*, 64. See also pp. 61–68. In his later book (Martin and Rose, *Working with Discourse*) Martin uses the term “invite” instead of “evoke.”

⁷⁶ White, “Appraisal Outline,” 6. SFL generally defines a token as a given instance of a generalization or type. See for example Halliday and Matthiessen, *Construing Experience through Meaning*, 501–2; Halliday, “Lexis as a Linguistic Level,” 167.

“No quotes.”⁷⁷ In and of itself this could be considered a neutral comment. However, in the context of contemporary newspaper copy writing, an article without quotations or a television news story without “sound bites” is understood to be a disaster. In the charts summarizing the evaluative content of texts, they use the symbol “t” to indicate a token, or implied evaluation (e.g., “t, **-capacity**”).⁷⁸ According to the authors, their function is to extend the prosodies “inscribed by the explicitly evaluative items.”⁷⁹ Great care must be exercised in using evaluative tokens since they are more subject to interpretive bias than overtly inscribed evaluative language, especially when occurring in isolation from other evaluative coding. Thus, it is best to limit their identification to within prosodies or in connection with other lexical and syntactic items so that the evaluative stance is reinforced by more “objective” criteria.

Of course, no evaluative token is independent of the textual and social context. For example, in Judges the clause complex “There was no king in Israel; all the people did what was right in their own eyes” occurs twice (17:6; 21:25). Taken in isolation, especially in a contemporary democratic society, these passages might well invite (evoke) a positive evaluative response, since it seems that everyone followed their conscience and tried to do what was right. In the original context, however, they most likely invited a negative evaluative response, in spite of the “did what was right” language. Doing “right in their own eyes” is negative if it is contrasted to walking obediently in the commandments of YHWH: doing right in *his* eyes.⁸⁰

⁷⁷ Martin and White, *Language of Evaluation*, 70, in conjunction with the evaluation chart on p. 75.

⁷⁸ Martin and White, *Language of Evaluation*, 75.

⁷⁹ Martin and White, *Language of Evaluation*, 76.

⁸⁰ See Deut 12:8, 28; Boda, *A Severe Mercy*, 142.

2.4.3 Prosody

Evaluative language does not always occur in discrete instances scattered through a text. Rather, these manifestations tend to overlap, accumulate, and expand as the discourse progresses; they can “spread out and colour a phase of discourse as speakers and writers take up a stance.”⁸¹ Martin and White base their use of prosody on Halliday’s description of interpersonal meaning. Halliday states:

This interpersonal meaning ... is strung throughout the clause as a continuous motif or colouring. ... The effect is cumulative; with each one the speaker reaffirms his own angle on the proposition. ... We shall refer to this type of realisation as ‘prosodic’, since the meaning is distributed like a prosody throughout a continuous stretch of discourse.⁸²

Since evaluation is a component of the interpersonal metafunction, it is logical that it is expressed in this way. Elsewhere Halliday expands on this idea:

The speaker’s attitudes and assessments, his judgments of validity and probability; his choice of speech function, the mode of exchange in dialogue—such things are not discrete elements that belong at some particular juncture but semantic features that inform continuous stretches of discourse. It is natural that they should be realized not segmentally but prosodically.⁸³

Thus, as Macken-Horarik concludes, “The coupling of so-called neutral messages with heavily appraised ones puts the less attitudinal ones into an evaluative schema if only because of the ‘company these words keep’.”⁸⁴ This has the effect of raising the reliability of interpretation of more neutral evaluations.⁸⁵

There are three types of prosodic realization outlined by Martin and White:

⁸¹ Martin and White, *Language of Evaluation*, 43; see also Martin and Rose, *Working with Discourse*, 59–63; Matthiessen, “Representational Issues,” 160–163.

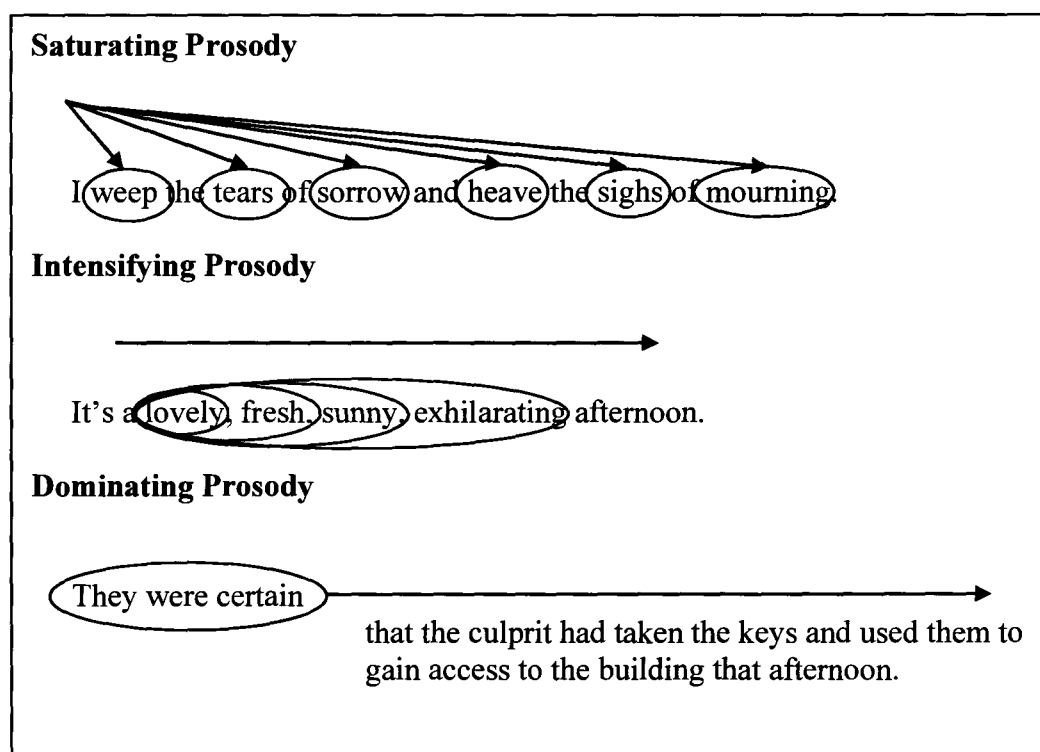
⁸² Halliday, “Modes of Meaning,” 205.

⁸³ Halliday, “Text Semantics and Clause Grammar,” 239.

⁸⁴ Macken-Horarik, “Issues in Appraisal Analysis,” 314.

⁸⁵ Compare the concept of prosody with Battistella’s idea of “markedness assimilation” and Longacre’s idea of “peak” or “zone of turbulence.” See Battistella, *Markedness*, 69–70; Longacre, *Joseph*, 18.

“saturation,” “intensification,” and “domination.”⁸⁶ Saturation occurs where the prosody manifests itself opportunistically in various forms wherever it can in the clause or discourse. Intensification is the amplification of prosody through repetition, sub-modification, exclamation, or use of superlatives in order that it may have a greater impact. Finally, domination occurs when the prosody is distributed over connected parts of the discourse. The following diagram illustrates these three types of prosody.⁸⁷



Two examples from the book of Judges include:

Saturating Prosody:

O Lord, (now shall I deliver Israel?) Behold, my family is the least in Manasseh, and I am the youngest in my father's house.⁸⁸

Arrows in the diagram point from a single point above "O Lord" to each of the four circled phrases: "O Lord", "(now shall I deliver Israel?)", "Behold, my family is the least in Manasseh", and "and I am the youngest in my father's house".

⁸⁶ Martin and White, *Language of Evaluation*, 20–21.

⁸⁷ Martin and White, *Language of Evaluation*, 24.

⁸⁸ Judg 6:15; see also 6:13, 16, 23, 39.

Dominating Prosody:

...and because he was too afraid



of his father's household and the men of the city to do it by day, he did it by night.⁸⁹

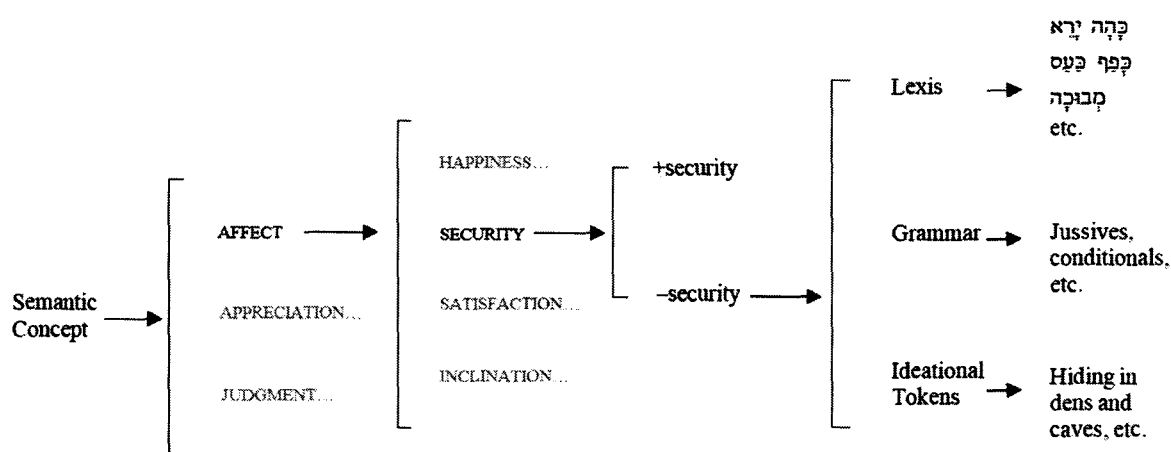
Intensifying prosody is rare in Hebrew narrative. As Martin and White explain: “With this kind of Prosodic realisation then, although the relevant interpersonal meanings may be realized locally ... they colour a longer stretch of discourse by dominating meanings in their domain.”⁹⁰ I have chosen to also use the term “discourse prosody” for instances in which the prosody extends beyond the level of a clause or clause complex, sometimes over extended stretches of text.

2.5 Components of the Narrative Appraisal Network

When the original author(s)/redactor(s) composed the text of Judges, they would—unconsciously, of course—have followed a semantic network in order to choose the realizations that best reflected their semantic idea. For example, if the author wanted to instantiate the semantic concept of insecurity in the text with regard to Gideon, he/she would have to make lexicogrammatical choices in Hebrew to inscribe this evaluation, or include ideational tokens to evoke it. The hypothetical networks involved would start with the semantic concept and move, left to right, toward the realization in the text. A partial and very simplified sample network follows:

⁸⁹ Judg 6:27; see also 6:22.

⁹⁰ Martin and White, *Language of Evaluation*, 21.



The system network in this study does not include the final column, since the options for realization are so large that the network would become hopelessly complex. Instead, examples of realizations have been included in the charts below in the form of instantiations from the text. The interpreter, however, is retracing the author/redactor's steps from right to left, beginning with the instantiation in the text and decoding the process by which the author/redactor has arrived at this choice. Thus, the Appraisal chart in the Appendix is actually a reversal of the process, moving from the realization on the left to the semantic concept on the right, reflecting the interpretive process.

2.5.1 The ATTITUDE System

In this study we will consider two components of ATTITUDE: AFFECT and JUDGMENT. Although the model also includes APPRECIATION as a component, which is defined as “evaluations of semiotic and natural phenomena, according to the ways in which they are valued or not in a given field,” it is very infrequent in Judges and limitations of space prevent its discussion.⁹¹ We are primarily concerned with the

⁹¹ For more information on appreciation see Martin and White, *Language of Evaluation*, 56–61.

emotions and evaluation of behavior of people and groups, and APPRECIATION deals with “evaluations of things” rather than behaviors.⁹² Admittedly, the evaluation of objects does occasionally play a role in Hebrew narrative, such as in Judg 8:24–27. Here, Gideon makes an ephod with which the Israelites נִיֵּן (“played the harlot”) and which became מִקְשׁ (“a snare”) to Gideon and his house. This aspect of evaluation would be worth following up in a more extensive study of Judges.

2.5.1.1 *Affect*

Martin and White define AFFECT (traditionally called “emotion”) as “concerned with registering positive and negative feelings.”⁹³ The feelings of people—and especially YHWH—in Judges are very relevant to determining the acceptability of behaviors, since inappropriate behaviors often cause negative feelings in those who observe or are affected by them, just as appropriate behaviors result in positive feelings.

AFFECT may be expressed in the text as a “quality” which describes a participant (“an evil servant”), which is attributed to a participant (“the king was angry”), or which illustrates the manner of processes (“the woman went sorrowfully”). It may be expressed as a “process,” either mental (“their sins angered him”) or behavioral (“the old man wept”). AFFECT may also be included as a “comment” on a situation (“sadly, the child died”).⁹⁴ It should be noted, however, that some of these realizations are much less common in Hebrew than in English.

In creating their classification system for AFFECT, Martin and White considered

⁹² Martin and White, *Language of Evaluation*, 58.

⁹³ Martin and White, *Language of Evaluation*, 42.

⁹⁴ Martin and White, *Language of Evaluation*, 46.

six factors which are outlined here:

- i. Are the feelings popularly construed by the culture as positive or negative?
- ii. Are the feelings realized as a surge of emotion involving some paralinguistic or extralinguistic manifestation, or more internally experienced as a kind of emotive state or ongoing mental process?
- iii. Are the feelings construed as directed at or reacting to some specific emotional trigger or as a general mood?
- iv. Are the feelings graded toward the lower valued end of a scale of intensity or towards the higher valued end, or somewhere in between?
- v. Do the feelings involve intention rather than reaction with respect to a stimulus which is unrealis rather than realis?
- vi. Are the emotions representative of un/happiness, in/security, or dis/satisfaction.⁹⁵

These factors were combined into the realization example tables represented below, to which representative examples from Hebrew have been added. Due to the variety of ways of realizing ATTITUDE, it is impossible to include every potential realization or to develop a complete set of realization statements; therefore realization examples have been given. Wherever possible, examples have been taken from the book of Judges, but occasionally, where these are unavailable, examples have been drawn from other narrative texts in the Hebrew Bible. Unlike in Martin and White's study, isolated lexis will not be listed since individual words do not have absolute meaning without context.⁹⁶ The realization examples indicate how ideational tokens and syntax also construe meaning as well as lexis.

2.5.1.1.1 Happiness

Happiness not only "involves the moods of feeling happy or sad," but also whether these feelings involve a general undirected mood or are expressed in surges of behavior, and whether they are directed "at a Trigger by liking or disliking it."⁹⁷ For

⁹⁵ See Martin and White, *Language of Evaluation*, 46–49.

⁹⁶ Martin and White (*Language of Evaluation*, 52) do point out, however, that lexis must be considered in context.

⁹⁷ Martin and White, *Language of Evaluation*, 49.

example, the Israelites' misery in Judg 2:4 was a negative emotion experienced within themselves expressed behaviorally by weeping, but YHWH's anger in Judg 2:14 was a negative emotion directed against the Israelites, triggered by their sinfulness, and expressed in an act of discipline. Although Martin and White's distinction between "surge of behavior" and "disposition" is interesting, the difference is too subtle to be helpful in Hebrew narrative, and so has not been included in the AFFECT tables here and following.

HAPPINESS	
-happiness	
misery (undirected mood: 'in me')	<p>וַיִּשְׂאוּ הָעָם אֶת־קוֹלָם וַיִּבְכוּ And the people lifted up their voices and they wept. (Judg 2:4)</p> <p>וַיֵּצֶר לָהֶם מְאֹד They were severely distressed. (Josh 2:15)</p>
	<p>וַיַּחֲרֹאף יְהוָה בְּיִשְׂרָאֵל וַיִּתֵּנָם בְּיַד־שָׂשִׁים וַיִּשְׁסוּ אוֹתָם The anger of YHWH burned against Israel and he gave them into the hand of plunderers and they plundered them. (Judg 2:14)</p> <p>כִּי־יָנַחַם יְהוָה מִנֶּאֱקָתָם מִפְּנֵי לַחֲצִיָּהֶם וּדְחָקֵיהֶם YHWH was sorry because of their groaning on account of those who tormented and those who oppressed them. (Judg 2:18)</p> <p>וַיַּעֲזְבוּ אֶת־יְהוָה So they forsook the LORD (Judg 2:13)</p> <p>בְּכָל אֲשֶׁר יָצְאוּ יַד־יְהוָה הָיְתָה־בָּם לְרָעָה Wherever they went, the hand of the LORD was against them for evil (Judg 2:15)</p>

+happiness	
cheer (undirected mood: 'in me')	וַיְהִי כִּי טוֹב לָבָם וַיֹּאמְרוּ קְרָאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק־לָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים It so happened when they were in high spirits, that they said, “Call for Samson, that he may amuse us.” (<i>Samson is not the target of their mood of happiness, although tormenting him is a side effect of it</i>) (Judg 16:25)
	וַתִּשְׁקַט הָאָרֶץ אַרְבָּעִים שָׁנָה Then the land was at rest for forty years. (Judg 3:11)
	וַיֵּיטֵב לֵב הַכֹּהֵן The priest's heart became glad. (Judg 18:20)
affection (directed feeling: 'at you/it')	וַיָּקָם אִישָׁהּ וַיֵּלֶךְ אַחֲרֶיהָ לְדַבֵּר עִלְ-לִבָּהּ לְהַשִּׁיבָהּ Then her husband arose and went after her to speak to her heart in order to bring her back. ⁹⁸ (Judg 19:3)
	וַיְהִי אַחֲרֵיכֵן וַיֵּאָהֵב אִשָּׁה בְּנַחַל שֹׁרֵק וּשְׁמָהּ דִּלִּילָה After this it came about that he loved a woman in the valley of Sorek, whose name was Delilah. (Judg 16:4)

2.5.1.1.2 Security

Feelings of “peace and anxiety in relation to our environs” are classified as SECURITY.⁹⁹ These emotions can also be expressed as ongoing dispositions or moods and as surges of behavior, whether actions or words. In Martin and White’s version of the model, the difference between disquiet and surprise on the one hand, and between confidence and trust on the other, is not clearly articulated, but seems to be related once again to directed and undirected emotions.¹⁰⁰ That is, based on the examples given, “disquiet” seems to refer to an internal mood or state, whereas “shock” seems to be a response directed to external events; “confidence” appears to refer to an undirected trust in oneself, but the term “trust” is limited to trust directed towards others beyond oneself.

⁹⁸ Reading לְהַשִּׁיבָהּ with the *qere*.

⁹⁹ Martin and White, *Language of Evaluation*, 49.

¹⁰⁰ “Disquiet” and “surprise/shock” might seem to indicate a mood vs. a surge of emotion, but this cannot be so since this distinction is represented by the columns of Martin and White’s original chart (Martin and White, *Language of Evaluation*, 50).

For example, Gideon's anxiety in regard to his family and neighbours is a general negative state of anxiety within him, and is not directed at specific people or events. It is expressed behaviorally by his decision to carry out his actions by night. Since these assumptions are not explicitly articulated in Martin and White, they are included in square brackets in the charts below.

I have also changed the terminology of Martin and White's classifications of disquiet and surprise to uneasiness and mistrust. Since the model is built around polarities, the opposition of terms uneasiness/confidence and mistrust/trust makes more sense than the opposition of disquiet/confidence and surprise/trust. This change became particularly necessary in the analysis of the Gideon narrative, as described in ch. 6 below.

SECURITY¹⁰¹	
-security	
uneasiness [undirected: 'in me']	<p>וְהָיָה אִם-אִישׁ יָבוֹא וּשְׁאַלְךָ וְאָמַר הֲיֵשׁ-פֹּה אִישׁ וְאָמַרְתָּ אֵין</p> <p>And if it happens that a man should come and ask you, and say, 'Is a man here?' then you will say, 'There is not.' (Judg 4:21)</p> <p>בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת-יִשְׂרָאֵל הִנֵּה אֶלְפִי הַדָּל בְּמִנְשֵׁה וְאֲנֹכִי הַצָּעִיר בְּבֵית אָבִי</p> <p>O Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house. (Judg 6:15)</p>

¹⁰¹ The somewhat artificial nature of the category boundaries is particularly evident in regard to SECURITY. The distinction between behavior/disposition (especially disposition) and directed/undirected is rather fuzzy. One could assert that the anxiety was directed against his household and the townspeople, but it seems to be directed to them very generally and vaguely, to the point where the insecurity has become a general state of mind. No specific reasons or incidents are mentioned. An argument might be made, however, for directed insecurity. The distinction between perceived and actual threat is also relevant. An actual threat falls more into the category of HAPPINESS: misery, which can be realized by the lexis "fear." However, INCLINATION may also involve fear or threats (see below) so there is overlap here as well. Since INCLINATION is anticipated (irreal) rather than immediate (real), and because it may not actually involve being afraid but may result from other motives such as ethical or compassionate ones, I will use the term "reluctance" in this context rather than "fear." Perhaps the greatest value of the model is to raise awareness of factors that contribute to affect and the effect they have on meaning rather than to categorize them discretely and definitively.

<p>mistrust¹⁰² [directed feeling: 'at you/it']</p>	<p>וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְעָשִׂיתָ לִּי אוֹת שְׂאֵתָהּ מִדְּבַר עָמִי</p> <p>So Gideon said to him, "If now I have found favor in your sight, then show me a sign that it is you who speak with me. (Judg 6:17)</p> <p>וַיְהִי כַּאֲשֶׁר יָרָא אֶת־בֵּית אָבִיו וְאֶת־אֲנָשֵׁי הָעִיר מַעֲשׂוֹת יוֹמָם וַיַּעַשׂ לַיְלָה</p> <p>And it happened that as he was too fearful of the household of his father and the men of the town to do it by day he did it by night. (Judg 6:27b)</p> <p>וַיֹּאמֶר אֶל־זִבְחָה וְאֶל־צַלְמוֹנָה אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הִרְגַּתֶּם בְּתַבּוֹר</p> <p>Then he said to Zebah and Zalmunna, "What kind of men were they whom you killed at Tabor?" (Judg 8:18)</p>
<p>+security</p>	
<p>confidence [undirected: 'in me/us']</p>	<p>וַיֹּאמֶר גַּם־לְאֲנָשֵׁי פְּנוּאֵל לֵאמֹר בְּשׁוּבִי בְּשָׁלוֹם אֶתֶּן אֶת־הַמִּגְדָּל הַזֶּה: ... וְאֶת־מִגְדָּל פְּנוּאֵל נָתַן וַיְהָרֵג אֶת־אֲנָשֵׁי הָעִיר:</p> <p>So he spoke also to the men of Penuel, saying, "When I return safely, I will tear down this tower. ... He tore down the tower of Penuel and killed the men of the city." (Judg 8:9, 17)¹⁰³</p> <p>וַיָּבֹאוּ עַל־לִישׁ עַל־עַם שָׁקֵט וּבֵטָח</p> <p>They came to Laish, to a people secure and trusting.¹⁰⁴ (Judg 18:19)</p>
<p>trust [directed feeling: 'at you/it/him/her']</p>	<p>וַיָּשָׁב אֶל־מַחֲנֵה יִשְׂרָאֵל וַיֹּאמֶר קִיּוּמוֹ בִּי־נָתַן יְהוָה בְּיָדְכֶם אֶת־מַחֲנֵה מִדְיָן:</p> <p>He returned to the camp of Israel and said, "Arise, for YHWH has given the camp of Midian into your hands." (Judg 7:15)</p> <p>וַיֹּאמֶר מִיכָה עֲתָה יָדַעְתִּי כִּי־יֵיטִיב יְהוָה לִּי כִּי הִזְהִלִי הַלְוִי לְכַהֵן</p> <p>Then Micah said, "Now I know that YHWH will do good to me because I have the Levite for a priest." (Judg 17:13)</p>

2.5.1.1.3 Satisfaction

The emotion of Satisfaction "deals with our feelings of achievement and

¹⁰² Martin and White (*Language of Evaluation*, 50) term this "surprise." I have modified the meaning somewhat to show the polarity more accurately and have called it "mistrust."

¹⁰³ It is apparent in context that this is confidence, not trust, because of the sudden dominance of 1cs verbs in the prosody and markedly reduced references to YHWH.

¹⁰⁴ Although the NASB uses the gloss "trusting," there is no indication that they trusted *in someone/thing outside themselves*. Therefore this is tagged as confidence.

frustration in relation to the activities in which we are engaged”;¹⁰⁵ it is “concerned with telos (the pursuit of goals).”¹⁰⁶ In this case, the feelings can be experienced directly as a participant in them or indirectly as a spectator of them. For example Jephthah expresses his dissatisfaction (–**satisfaction: displeasure**) as a participant when his daughter comes out first to greet him, frustrating his hopes of a positive sequel to his victory—perhaps a sacrifice of some animal in thanksgiving. His emotion is expressed in a behavioral surge when he tears his clothes and cries out.¹⁰⁷ There are few if any examples of discontent or interest from the perspective of a spectator in Judges; virtually all the instantiations of SATISFACTION involve participants of one kind or another who have a vested interest in what is going on. Even YHWH, who might be considered a “spectator” of human activities in one sense, is deeply involved with his people and consequently expresses dissatisfaction at their failings.

SATISFACTION	
–satisfaction	
discontent ¹⁰⁸ (spectator)	<p>וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְנֵי הָאָדָם: וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכָלָם זֶה הַחֹלֶם לַעֲשׂוֹת וְעַתָּה לֹא־יָבִיץ מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת</p> <p>The LORD came down to see the city and the tower which the sons of men had built. The LORD said, “Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them. (Gen 11:5–6)</p>

¹⁰⁵ Martin and White, *Language of Evaluation*, 50.

¹⁰⁶ Martin and White, *Language of Evaluation*, 49.

¹⁰⁷ Obviously, Jephthah also experiences UNHAPPINESS in this situation. He is heart-broken and sorrowful. Jephthah doubtless also experiences fear of what he must do (DISINCLINATION). At times it is difficult to differentiate between emotional responses and, indeed, more than one can be present at any one time. This is tagged in the appraisal charts below. As with most models, some artificiality and fuzziness creeps in. Models are necessarily simplified representations of reality, not reality per se.

¹⁰⁸ Martin and White (*Language of Evaluation*, 51) call this “ennui” which seems less appropriate.

displeasure (participant)	<p>וַיְהִי כִּרְאוֹתָיו אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר אָהָה בְּתִי הִכְרַעַתְנִי וְאַתָּה הָיִיתָ בְּעִכְרִי</p> <p>When he saw her he tore his clothes and said, “Alas, my daughter, You have brought me very low, and you are among those who trouble me.” (Judg 11:35)</p> <p>וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחַר לוֹ</p> <p>But it greatly displeased Jonah and he became angry. (Jonah 4:1)</p> <p>וְאִם רָע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן</p> <p>If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve (Josh 24:15)¹⁰⁹</p>
+satisfaction	
interest (spectator)	(no clear examples in Judges)
admiration ¹¹⁰ (participant)	<p>וַיֹּאמֶר שָׁמְשׁוֹן אֶל־אָבִיו אוֹתָהּ קַח־לִי בִּיָּהּ יִשְׂרָה בְּעֵינַי</p> <p>And Samson said to his father, “Get her for me, for she is right in my eyes.” (Judg 14:3)</p> <p>וְסִרְנִי פִלִּשְׁתִּים נֶאֱסָפוּ לְזִבְחַ וּבַח־גְּדוֹל לְדַגּוֹן אֱלֹהֵיהֶם וּלְשִׁמְחָהּ</p> <p>Now the lords of the Philistines assembled to offer a great sacrifice to Dagon their god, and to rejoice (Judg 16:23)</p>

2.5.1.1.4 Inclination

Martin and White also describe the “irrealis AFFECT” of INCLINATION and suggest

English lexical examples:¹¹¹

INCLINATION	Surge (of behavior)	Disposition
desire (positive)	suggest, request, demand	miss, long for, yearn for
fear (negative)	tremble, shudder, cower	wary, fearful, terrorized

The lexis “suggest, request, demand” is odd for “desire: surge of behavior,” since a person who does these things is not really carrying out a surge of behavior but is trying to control the inclination of another person to act, not physically demonstrating their own inclination to do so. Martin and White define a surge of behavior as “some kind of

¹⁰⁹ Joshua is urging them to respond behaviorally to their feelings, but at this point they have neither acted nor spoken.

¹¹⁰ Martin and White’s term “pleasure” was later changed to “admiration” in Martin and Rose, *Working with Discourse*, 67. I prefer this term.

¹¹¹ Martin and White, *Language of Evaluation*, 48.

embodied paralinguistic or extralinguistic manifestation.”¹¹² Suggesting, requesting, and demanding are linguistic manifestations. For example, in 2 Sam 3:13 (“I demand one thing of you, namely, you shall not see my face unless you first bring Michal, Saul’s daughter, when you come to see me”), “demand” says nothing about the inclination of David to bring Michal, but tries to affect Abner’s inclination to do this. The verse as a whole, however, does express his desire for her, so David’s act of demanding an action of someone else does indeed express his own desire as well, though not behaviorally, unless speaking is included as a behavior. Perhaps the demanding in this case could be tagged as a token (ideational content) rather than lexis; it is more appropriately classified as an example of **+inclination: encouragement**, however (see below). It is difficult to suggest appropriate lexis for the mental process “desire” that expresses itself in behavior. Perhaps the physical processes “persevere in xing” or “persist in xing,” or the like, where *x* is an action, as indicated in the chart below. Martin and White’s term “fear” as an option for –INCLINATION is distinct from fear as a realization of –HAPPINESS in that it has an anticipated, irreal stimulus rather than an actual one. Note also that “fear” may not involve actually being afraid; the disinclination may result from other motives such as ethical or compassionate ones. I have therefore chosen to use the term “reluctance” for clarity.¹¹³

Martin and White do not develop the INCLINATION subsystem fully or place it within their system network; however, here I have decided to include it as a choice under AFFECT since it plays a significant role in the narratives of Judges. A number of

¹¹² Martin and White, *Language of Evaluation*, 47.

¹¹³ See footnote 101 above.

significant adaptations and expansions had to be made since the simplified table that Martin and White provide proved unworkable in practice. I used the spectator/participant breakdown used in the SATISFACTION subsystem and have included samples of English lexis to illustrate the nature of the evaluation. It may prove helpful to further subdivide the categories based on whether the affect was triggered by a person or an action (participant or process), but I have decided not to do so at this time.

INCLINATION	
–inclination for some action or person	
reluctance (participant)	וְלֹא־שָׁלַף הַנַּעַר חֶרְבוֹ כִּי יָרָא כִּי עוֹדָנוּ נָעַר:
hesitation	But the youth did not draw his sword, for he was afraid,
unwillingness	because he was still a youth. (Judg 8:20)
avoidance	וַיֵּרֶד סִיסְרָא מֵעַל הַמָּרְכָבָה וַיָּנַס בְּרַגְלָיו:
recalcitrance	Sisera alighted from his chariot and fled away on foot.
resistance	(Judg 4:15)
lethargy	וַיֹּאמֶר אֲלֵהֶם גִּדְעוֹן לֹא־אֶמְשַׁל אֲנִי בָכֶם
avoid	But Gideon said to them, “I will not rule over you... (Judg
evade	8:23)
elude	וַיֹּאמֶר אֵלֶיהָ בָּרַק אִם־תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְאִם־לֹא תֵלְכִי עִמִּי לֹא אֵלֶךְ:
flee	Then Barak said to her, “If you will go with me, then I will
hide	go; but if you will not go with me, I will not go.” (Judg 4:8)
turn away	
withdraw	

<p>obstruction (spectator)</p> <p>disapproval prohibition forbid discourage prevent dishearten demoralize frustrate obstruct</p>	<p>וְלָמָּה תִּנְוֹאוּן אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבֵּר אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה:</p> <p>“Now why are you discouraging the sons of Israel from crossing over into the land which the Lord has given them?” (Num 32:7)</p> <p>וַיְהִי עַם־הָאָרֶץ מִרְפִּים יָדַי עַם־יְהוּדָה וּמִבְּלֵהִים אוֹתָם לִבְנוֹת:</p> <p>Then the people of the land discouraged the people of Judah, and frightened them from building (Ezra 4:4)</p> <p>וַיְהִי כַּאֲשֶׁר־שָׁמְעוּ אוֹיְבֵינוּ כִּי־נֹדַע לָנוּ וַיִּפְּר הָאֱלֹהִים אֶת־עֲצָתָם</p> <p>When our enemies heard that it was known to us, and that God had frustrated their plan (Neh 4:9)</p> <p>עָלָה בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל עַל־יְהוּדָה וַיִּבֶן אֶת־הֶרְמָה לְבִלְתִּי תֵּת יוֹצֵא וְבָא לְאַסָּא מֶלֶךְ יְהוּדָה:</p> <p>Baasha king of Israel came up against Judah and fortified Ramah in order to prevent anyone from going out or coming in to Asa king of Judah. (2 Chr 16:1)</p> <p>וַתֹּאמֶר שָׂרַי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרְנִי יְהוָה מִלָּדֶת</p> <p>So Sarai said to Abram, “Now behold, the Lord has prevented me from bearing children. (Gen 16:2)</p>
<p>+Inclination for some action or thing or person</p> <p>eagerness (participant)</p> <p>enthusiasm keen impetuous drive strive fervor motivation ambition long for yearn for hunger covet seek desire</p>	<p>וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם לֵקֵב אִיבִי קְרֹאתִיד וְהִנֵּה בִּרְכָתָ בְּרִיד זֶה שְׁלֹשׁ פְּעָמִים:</p> <p>Balak said to Balaam, “I called you to curse my enemies, but behold, you have persisted in blessing them these three times! (Num 24:10)</p> <p>וַיֵּט לָבָם אַחֲרֵי אַבִּימֶלֶךְ כִּי אָמְרוּ אֲחִינוּ הוּא:</p> <p>...and their heart was inclined to follow Abimelech, for they said, “He is our brother.” (Judg 9:3)</p> <p>וַתֹּאמֶר הִלֵּךְ אִלַּי עִמָּךְ</p> <p>She said, “I will surely go with you... (Judg 4:9)</p> <p>וַיֹּאֲל הַכְּנַעֲנִי לְשֹׁבֶת בָּאָרֶץ הַזֹּאת:</p> <p>the Canaanites persisted in living in that land. (Judg 1:27)</p> <p>אֶף־רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ</p> <p>Indeed, my spirit within me seeks You diligently (Isa 26:9)</p> <p>נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֹרוֹת יְהוָה</p> <p>My soul longed and even yearned for the courts of the Lord (Ps 84:2[3])</p>

<p>encouragement (spectator)</p> <p>encourage support helper goad hearten reassure strengthen motivate incite provoke instigate advocate</p>	<p>וְצוּ אֶת־יְהוֹשֻׁעַ וְחִזְקֵהוּ וְאַמְצֵהוּ</p> <p>But charge Joshua and encourage him and strengthen him (Deut 3:28)</p> <p>וַיַּעֲמֵד הַכֹּהֲנִים עַל־מִשְׁמֹרוֹתָם וַיְחַזְּקֵם לַעֲבֹדֶת בֵּית יְהוָה:</p> <p>He set the priests in their offices and encouraged them in the service of the house of the Lord. (2 Chr 35:2)</p> <p>רַק לֹא־הָיָה כְּאַחְאָב אֲשֶׁר הִתְמַכֵּר לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה אֲשֶׁר־ הִסְתָּה אֹתוֹ אִיזְבֵּל אִשְׁתּוֹ:</p> <p>Surely there was no one like Ahab who sold himself to do evil in the sight of the Lord, because Jezebel his wife incited him. (1 Kgs 21:25)</p> <p>וַיְחַזְּקוּ אֶת־מַלְכוּת יְהוּדָה וַיֹּאמְצוּ אֶת־רְחֲבֶעַם בֶּן־שְׁלֹמֹה לְשָׁנִים שְׁלוֹשׁ</p> <p>They strengthened the kingdom of Judah and supported Rehoboam the son of Solomon for three years. (2 Chr 11:17)</p>
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2.5.1.2 Judgment

JUDGMENT “deals with attitudes towards behavior, which we admire or criticise, praise or condemn.”¹¹⁴ It involves assessment of character and behavior which may be divided into SOCIAL ESTEEM, which deals with admiration and criticism, “typically without legal implications,”¹¹⁵ and SOCIAL SANCTION, which has to do with praise and condemnation, “often with legal implications.”¹¹⁶ Martin posits that JUDGMENT (and APPRECIATION) may be considered “institutionalizations of AFFECT” which act in the process of socialization: “JUDGMENT as affect recontextualized to control behavior (what we should and should not do), APPRECIATION as AFFECT recontextualized to manage taste (what things are worth).”¹¹⁷

¹¹⁴ Martin and White, *Language of Evaluation*, 42.

¹¹⁵ Martin and Rose, *Working with Discourse*, 68.

¹¹⁶ Martin and Rose, *Working with Discourse*, 68; see also Martin and White, *Language of Evaluation*, 52.

¹¹⁷ Martin, “Introduction,” 173–74.

2.5.1.2.1 Social Esteem

The positive aspects of JUDGMENT: SOCIAL ESTEEM, include normality (how unusual or special someone is), capacity (how capable someone is), and tenacity (how resolute someone is). Martin and White rightly point out that indicators of JUDGMENT—whether ESTEEM or SANCTION—are context dependent. For example, one evaluating community may positively esteem a person who demonstrates caution, whereas another may consider a cautious person weak or indecisive. This is sometimes reflected in differing lexical nuances (“cautious” vs. “hesitant,” perhaps) but often the same word can have opposite meanings in different cultures or local communities.¹¹⁸

SOCIAL ESTEEM	
normality (importance) how special?	
+normality	<p>וַיֹּאמֶר אֵלָיו יְהוָה עִמָּךְ גִּבּוֹר הַחַיִּל</p> <p>And he said to him, “YHWH is with you, valiant warrior.” (Judg 6:12)</p> <p>הִנֵּה-נָא אִישׁ-אֱלֹהִים בָּעִיר הַזֹּאת וְהָאִישׁ נִכְבָּד</p> <p>Behold now, there is a man of God in this city, and the man is held in honor. (1 Sam 9:6)</p>
-normality	<p>וַיֹּאמֶר גַּעַל בֶּן-עֶבֶד מִי־אֲבִימֶלֶךְ וּמִי־שָׁכֶם כִּי נַעֲבָדְנוּ הֲלֹא בֶן-יִרְבֵּעֵל</p> <p>וְזֶבֶל פְּקִידוֹ עֲבָדוּ אֶת־אֲנָשֵׁי חֲמוֹר אָבִי שָׁכֶם וּמִדּוּעַ נַעֲבָדְנוּ אֲנַחְנוּ</p> <p>Then Gaal the son of Ebed said, “Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerubbaal, and is Zebul not his lieutenant? Serve the men of Hamor the father of Shechem; but why should we serve him? (Judg 9:28)</p>

¹¹⁸ Martin and White, *Language of Evaluation*, 52. It is partially for this reason that examples from Judges are given as full verses rather than individual words throughout this study.

capacity (ability) how capable?	
+capacity	<p>וְאִם-יָדַעְתָּ וְיִשְׁבָּם אֲנָשִׁי-חַיִּל וְשִׁמְתָם שָׂרֵי מִקְנֶה עַל-אֲשֶׁר-לִי ...and if you know any capable men among them, then put them in charge of my livestock. (Gen 47:6)</p> <p>כִּי-לֹא יוּכַל כָּל-אֱלֹוֹהַּ בְּלִגְוֵי וּמַמְלָכָה לְהַצִּיל עַמּוֹ מִיָּדִי ...for no god of any nation or kingdom was able to deliver his people from my hand (2 Chr 32:15)</p>
–capacity	<p>וְלֹא-יָכְלוּ עוֹד לַעֲמֹד לִפְנֵי אוֹיְבֵיהֶם And they were not able to stand any more before their enemies. (Judg 2:14)</p> <p>וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בְּמָה אוֹשִׁיעַ אֶת-יִשְׂרָאֵל הִנֵּה אֲלֹפֵי הַדָּל בְּמִנְשָׁה וְאֲנֹכִי הַצַּעִיר בְּבֵית אָב He said to him, “Lord, how will I deliver Israel? Behold, my clan is the most powerless in Manasseh, and I am the least in my father’s house.” (Judg 6:15)</p>
tenacity (dependability) how dependable?	
+tenacity	<p>וַיַּעַשׂ אֱלֹהִים בֵּן בַּלִּילָה הַהוּא God did so that night. (Judg 6:40)</p> <p>כִּי נֶאֱמָנִים נִחְשְׁבוּ ...for they were considered reliable (Neh 13:13)</p>
–tenacity	<p>וַיֹּאמְרוּ אֵלָיו אִישׁ אַפְרַיִם מִה־הַדְּבָר הַזֶּה עָשִׂיתָ לָנוּ לְבַלְתִּי קְרָאוֹת לָנוּ כִּי הִלַכְתָּ לְהִלָּחֵם בְּמִדְיָן Then the Ephraimites said to him, “What have you done to us, not to call us when you went to fight against the Midianites?” (Judg 8:1)</p>

2.5.1.2.2 Social Sanction

SOCIAL SANCTION includes judgments of veracity (how truthful someone is) and propriety (how ethical someone is).¹¹⁹ Martin and White explain:

Social sanction on the other hand is more often codified in writing, as edicts, decrees, rules, regulations, and laws about how to behave as surveilled by church and state—with penalties and punishments as levers against those not complying with the code. Sharing values in this area underpins civic duty and religious observances.

This has obvious relevance for the book of Judges, since YHWH’s sanction is based on

¹¹⁹ Martin and White, *Language of Evaluation*, 52.

whether Israel observes those laws which he has established rather than on regulations and standards collectively determined by the community.

SOCIAL SANCTION	
veracity (truth) how honest?	
+veracity	<p>כַּאֲשֶׁר דִּבֶּר יְהוָה וְכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם</p> <p>As YHWH had spoken and as YHWH had sworn to them. (Judg 2:15)</p> <p>עַתָּה זֶה יָדַעְתִּי כִּי אִישׁ אֱלֹהִים אַתָּה וּדְבַר־יְהוָה בְּפִיךָ אֱמֶת</p> <p>Now I know that you are a man of God and that the word of the LORD in your mouth is truth. (1 Kgs 17:24)</p>
-veracity	<p>וַיִּבְגְּדוּ בַעֲלֵי־שָׁכֶם בְּאַבְיִמֶלֶךְ</p> <p>...and the lords of Shechem dealt treacherously with Abimelech. (Judg 9:23)</p>
propriety (ethics) how far beyond reproach?	
+propriety	<p>וַיַּעֲבֹדוּ הָעָם אֶת־יְהוָה כָּל יְמֵי יְהוֹשֻׁעַ</p> <p>And the people served YHWH all the days of Joshua. (Judg 2:7)</p> <p>וְהָיָה הָאִישׁ הַהוּא תָם וְיָשָׁר וְיָרָא אֱלֹהִים וְסָר מִרָע</p> <p>...and that man was blameless, upright, fearing God and turning away from evil. (Job 1:1)</p>
-propriety	<p>וַיִּשְׁכֹּר בָּהֶם אַבְיִמֶלֶךְ אֲנָשִׁים רִיקִים וּפְחָזִים</p> <p>And he hired with it worthless and reckless fellows. (Judg 9:4)</p> <p>סָרוּ מִהֵר מִזֶּה־דֶרֶךְ אֲשֶׁר הָלְכוּ אֲבוֹתָם לִשְׁמֹעַ מִצְוֹת־יְהוָה</p> <p>They turned aside quickly from the way that their fathers walked in observing the commandments of Yhwh. (Judg 2:17)</p> <p>כִּי עָשׂוּ זָמָה וְנִבְלָה בְּיִשְׂרָאֵל</p> <p>For they did infamy and vileness in Israel. (Judg 20:6)</p>

2.5.2 The ENGAGEMENT System¹²⁰

According to Martin and White, who base their taxonomy on Bakhtin's

dialogism, ENGAGEMENT includes "those meanings which in various ways construe for

¹²⁰ Note that Martin and Rose (*Working with Discourse*, 48–59) have considerably modified the system of ENGAGEMENT originally presented in Martin and White, *Language of Evaluation*, 92–135 to focus on the methods of introducing other voices rather than the effect on dialogic space that the other voices construe. I have chosen to continue using the Martin and White version.

the text a heteroglossic backdrop of prior utterances, alternative viewpoints, and anticipated responses. ... The taxonomy is directed towards identifying the particular dialogistic positioning associated with given meanings.”¹²¹ Some statements, such as “bare assertions,” are monoglossic rather than heteroglossic. Their phrasing makes no obvious reference to, or implied acknowledgement of, other points of view.¹²² These statements may be subdivided into two groups. The first is those in which the content is “taken-for-granted,” presuppositions or givens which are no longer considered to be at issue, and therefore construe a reader who is in agreement with the statement. The second is those which, although they have a monoglossic form, are focal points for discussion and therefore very much “at issue,” not taken-for-granted.¹²³ These construe a reader who may need to be convinced and are often followed by supportive arguments.

The ENGAGEMENT system focuses on heteroglossic utterances. The first distinction concerns whether an utterance makes allowances for alternative positions: those which do are dialogically expansive and those which do not are dialogically contractive.¹²⁴ Martin and White emphasize that the lexical choices which indicate these stances must not be taken in isolation, but in context, since they “may vary systematically under the influence of different co-textual conditions, and across registers, genres, and discourse domains.”¹²⁵ Note that although the subdivisions of the ENGAGEMENT system may prove valuable when considering some texts, these subcategories are often too delicate for application to the narrative of Judges. Modality is a key factor in determining

¹²¹ Martin and White, *Language of Evaluation*, 97.

¹²² White, “Beyond Modality,” 263.

¹²³ Martin and White, *Language of Evaluation*, 101.

¹²⁴ See White, “Beyond Modality,” 261–62, and *passim*.

¹²⁵ Martin and White, *Language of Evaluation*, 103.

the type of engagement, and modality in Hebrew is a poorly understood topic. Although much research has been done in this area, there is little scholarly consensus as to how forms such as the *yiqtol* and *weqatal* function in context with other modal indicators to determine such factors as obligation or commitment to the truth of a proposition.¹²⁶

A significant modification has been made in the Narrative Appraisal model to Martin and White's original engagement system. They consider engagement as it applies to the interaction of the speaker/writer and audience/reader in texts that are more directly rhetorical, as explained in the Introduction to this study. The situation in narrative is more complex. Although the dialogue of characters within the narrative world could be analyzed in order to determine how one character uses strategies to influence or align with another, there is sometimes no actual dialogue reported. Also, outside the world of the story it is ultimately the implied author who is attempting to align the implied reader to his/her ideology or evaluative stance, and who is using the interactions of characters within the story to achieve this goal. The heteroglossia thus occurs between the implied author and the implied reader by means of the various characters or groups of characters. Thus it is far more relevant to examine how the implied author engages the implied reader by his reporting of events and portrayal of characters.

The definitions of Martin and White's original subcategories will be given briefly, largely in Martin and White's own terms, followed by my reinterpretation of the

¹²⁶ See, for example, Callaham, *Modality and the Biblical Hebrew Infinitive Absolute*; Cook, "Mood/Modality in Biblical Hebrew Verb Theory"; Gianto, "Mood and Modality in Classical Hebrew"; Hatav, *The Semantics of Aspect and Modality*; Livnat, "From Epistemic to Deontic Modality: Evidence from Hebrew"; Ljungberg, "Tense, Aspect, and Modality in Some Theories of the Biblical Hebrew Verbal System"; Warren, "Modality, Reference, and Speech Acts," as well as the standard grammars, such as Joüon and Muraoka, *Biblical Hebrew*; Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*; Waltke and O'Connor, *Hebrew Syntax*.

categories as they apply to the implied author and implied reader.¹²⁷ Note that not all types of engagement are equally represented in Judges; some tend to dominate.

2.5.2.1 *Contract*

Contractive utterances, by their use of lexical or syntactical strategies, adopt a stance toward a proposition which implies its truthfulness. In other words, the authorial voice endorses the proposition and “aligns itself with the external voice which has been introduced as the source of that proposition.”¹²⁸ Thus they are dialogically contractive since they close down the dialogic space, tending to discourage alternative voices and positions. CONTRACT can be subdivided into Disclaim and Proclaim. In Disclaim, “the textual voice positions itself as at odds with, or rejecting, come contrary position.”¹²⁹ This denial can be expressed by negation or by countering with a concession or counter expectation (e.g., “Although the enemy was stronger, he defeated them”). In Narrative Appraisal, negation applies to a situation in which the implied author, by means of the outcome of events or the account of the narrator, specifically denies the attitudinal voice of a character or group of characters. Countering occurs when an opposing voice to that of the implied author is presented through a character or group in order that it might be contradicted. In Proclaim, a position is represented as “highly warrantable (compelling, valid, plausible, well-founded, generally agreed, reliable etc.)” and the textual voice suppresses alternative viewpoints.¹³⁰ The three types of Proclaim are concurring, which involves formulations that construe the addresser and addressee as being in alignment,

¹²⁷ For more detailed explanations, see Martin and White, *Language of Evaluation*, 104–133.

¹²⁸ Martin and White, *Language of Evaluation*, 103. The authors do not specify whether the “external” voice is external to the specific discourse (e.g., one voice in a conversation) or external to the entire text. Both cases are probably applicable, depending on the genre.

¹²⁹ Martin and White, *Language of Evaluation*, 97.

¹³⁰ Martin and White, *Language of Evaluation*, 98.

using such terms as “obviously” or “of course” or a rhetorical question.¹³¹ In Narrative Appraisal I reinterpret this to mean that the implied author is concurring with the voice of a character or group. Pronouncing occurs when the appraiser asserts the truth of the matter by overtly intervening in the text using such terms as “the truth is...,” “there is no doubt...,” “indeed,” or “certainly.”¹³² I modify this to mean that the implied author intervenes and clearly asserts an evaluative position through the narrator. Endorsing is a situation in which the textual voice draws on an outside authority to support a view.¹³³ In Narrative Appraisal I understand this to mean that the implied author is using the authority of YHWH as a speaking character or a representative of YHWH—a prophet or the angel of YHWH—to support an evaluative view.

2.5.2.2 *Expand*

Expansive utterances have the opposite effect to contractive utterances. In these situations the authorial voice distances itself from the proposition, implying flexibility, uncertainty, or doubt. The stance implies that the proposition is still at issue and therefore encourages alternative views. These texts are dialogically expansive.¹³⁴ EXPAND can be further categorized as Entertain or Attribute. Entertain in the original model accounts for situations in which the appraiser acknowledges his or her own subjectivity and deliberately presents a position as only one of a range of possibilities, therefore entertaining dialogic alternatives (“may be,” “perhaps,” and modals).¹³⁵ This category is of limited use in Judges, since the implied author has a clear ideological purpose and is

¹³¹ Martin and White, *Language of Evaluation*, 122–23.

¹³² Martin and White, *Language of Evaluation*, 127.

¹³³ Martin and White, *Language of Evaluation*, 98, 126.

¹³⁴ Martin and White, *Language of Evaluation*, 103.

¹³⁵ Martin and White, *Language of Evaluation*, 98.

unlikely to admit to subjectivity and entertain alternative attitudinal voices. The possible exception, as we shall see, is in the Samson narrative. On the other hand, Attribute acknowledges the subjectivity of *another* voice that is but one of a number of possibilities and can be subdivided into Acknowledge and Distance. In the case of Martin and White's Acknowledge, the framing device ("says," "reports," "believes," "thinks," etc) gives no indication as to where the speaker stands in regard to the proposition.¹³⁶ In Narrative Appraisal the implied author does sometimes acknowledge other voices without commenting on their appropriateness, at least at that stage of the narrative. In Distance the framing device explicitly distances the appraiser from the attributed material. Martin and White identify the English lexical item "claims" as the marker of distancing.¹³⁷ Hebrew has no real lexical equivalent of "claim" but the distancing of the implied author could possibly be expressed through the narrator in other ways than by this verb; however, no clear examples were found in the texts studied. Thus, EXPAND is the general term for evaluative language that makes room in various ways for other heteroglossic voices. In the text of Judges, it is perhaps not surprising that most of the ENGAGEMENT was contractive. The implied author tends to endorse or concur with Deuteronomic ideals, and allows little space for alternative views, eventually countering them when expressed by the characters.

2.5.3 The GRADUATION System

According to Martin and White, "a defining property of all attitudinal meanings is their gradability."¹³⁸ This applies to all aspects of ATTITUDE in that they "construe greater

¹³⁶ Martin and White, *Language of Evaluation*, 112.

¹³⁷ Martin and White, *Language of Evaluation*, 113.

¹³⁸ Martin and White, *Language of Evaluation*, 135.

or lesser degrees of positivity and negativity.”¹³⁹ There is also a possible application to the ENGAGEMENT system, in that engagement can vary according to the level of the speaker/writer’s intensity or according to the degree of the speaker/writer’s investment in their statement;¹⁴⁰ however, I will limit the use of GRADUATION to instantiations of ATTITUDE since I am approaching ENGAGEMENT from a very different perspective than Martin and White. FORCE involves graduating according to intensity or amount with regard to things that are scalable (e.g., “a slightly foolish person”), whereas FOCUS considers graduating according to prototypicality where things are normally not inherently scalable, that is, “the degree to which they match some supposed core or exemplary instance of a semantic category”¹⁴¹ (e.g., “a true king”). FORCE is described at a greater level of delicacy in terms of TYPE, MODE, and VOLUME.¹⁴²

2.5.3.1 *FORCE: Type*

QUANTIFICATION involves scaling in terms of amount (including size, weight, and number) and extent (including distribution in time and space).¹⁴³ Examples include “*nine hundred* iron chariots” (Judg 4:3) and “You have given this *great* deliverance” (Judg 15:18). INTENSIFICATION, on the other hand, describes the degree of prominence of qualities or processes, for example, “*utterly* exhausted,” “annoyed me *greatly*,” or in lexicalized form, “*crystal* clear.”¹⁴⁴

¹³⁹ Martin and White, *Language of Evaluation*, 135.

¹⁴⁰ Martin and White, *Language of Evaluation*, 135–36.

¹⁴¹ Martin and White, *Language of Evaluation*, 137.

¹⁴² I have modified the organization of Martin and White’s system here somewhat. In fact, Martin and White (*Language of Evaluation*, 154) give a different system network for graduation than Martin and Rose (*Working with Discourse*, 48). I have combined elements of both that are most descriptive of Hebrew narrative.

¹⁴³ Martin and White, *Language of Evaluation*, 148–49.

¹⁴⁴ Martin and White, *Language of Evaluation*, 141–43.

2.5.3.2 *Force: Manner*

MANNER entails the way in which the intensification is realized. Isolation refers to the scaling that is realized by a separate item from the one which expresses ATTITUDE. It can refer to qualities (*slightly* unhappy, *fairly* unhappy, *utterly* unhappy), processes (he angered me *a bit*, she angered me *somewhat*, it angered me *greatly*), and modalities (*just* possible, *fairly* possible, *very* possible). Infusion refers to situations where “there is no separate lexical form conveying the sense of up-scaling or down-scaling. Rather, the scaling is conveyed as but one aspect of the meaning of a single term.”¹⁴⁵ For example: “it *disquieted* me,” “it *startled* me,” “it *frightened* me,” “it *terrified* me.” Repetition also construes the scaling of force, and can be exact, or involve the repeating of semantically related lexis (e.g., Isa 6:3: “Holy, holy, holy is YHWH of hosts”; Ps 2:5: “Then he will speak to them in his *anger* [אַף] and terrify them in his *fury* [חֵרוֹן]”). Lexical metaphor can also raise or lower the intensity of an evaluation, as in “[The Midianites] would come in like locusts for number” (Judg 6:5).

2.5.3.3 *Force: Volume*

Volume refers to the degree of up-scaling or down-scaling of the intensity or quantity of FORCE.¹⁴⁶ Thus a person may be “slightly angry,” “somewhat angry,” “angry,” “very angry,” or “extremely angry.” In the first two examples the VOLUME is lowered or down-scaled and in the last two it is raised or up-scaled. In cases where no scaling is evident (e.g., “angry”) I consider the volume to be median. Of course, since Hebrew does

¹⁴⁵ Martin and White, *Language of Evaluation*, 143.

¹⁴⁶ Martin and White, *Language of Evaluation*, 141–42.

not use many direct modifiers, these levels can be realized in different manners as noted above.

2.6 APPRAISAL Analysis Charts¹⁴⁷

The APPRAISAL analysis is based on Martin and White's model; however, some modifications and additions have been made. In their appraisal analysis tables, Martin and White list the appraising items in the text, the appraiser, and the thing or person appraised. Due to the section of text they have selected, many of the instantiations of appraisal relate to APPRECIATION, but they also include some AFFECT and JUDGMENT:

¹⁴⁷ See the Appendix.

Table 2.14 Inscribed and invoked attitude in Proulx

Appraising Items	Appraiser	Affect	Judgement	Apprec'ation	Appraised
<i>squaring up</i>				t, +comp	Q's copy
<i>not smile</i>	Partridge	neg +hap			Q's arrival
<i>on the job</i>	Partridge	t, +sat			P's work
<i>shred</i>	P" Edna'			t, -val	Q's copy
<i>get rid of</i>	P" Al"		t, -cap		Quoye
<i>wrong</i>	Partridge"			-val	Q's copy
<i>test case</i>	Partridge"		t, -cap		Quoye
<i>[Christ!]</i>	Partridge"			-val	Q's copy
<i>high-pitched singsong</i>				t, -react	Q's copy
<i>like reading cement</i>	Partridge"			t, -react	Q's copy
<i>too long</i>	Partridge"			-comp	Q's lead
<i>way (x3) too long</i>	Partridge"			-comp	Q's lead
<i>confused</i>	Partridge"			-comp	Q's lead
<i>no human interest</i>	Partridge"			t, -react	Q's lead
<i>no quotes</i>	Partridge"			t, -react	Q's lead
<i>stale</i>	Partridge"			-reac	Q's lead
<i>short</i>	Partridge"			-comp	Q's lead
<i>short</i>	Partridge"			+comp	Q's lead
<i>news</i>	Partridge"			+val	Q's angle
<i>wrenched</i>				t, -comp	Q's copy
<i>fidgeted</i>	Quoye	-sat			P's editing
<i>understood nothing</i>			t, -cap		Quoye
<i>not very snappy</i>	Partridge"			neg +reac	revised copy
<i>no style</i>	Partridge"			neg +val	revised copy
<i>too long</i>	Partridge"			-comp	revised copy
<i>right direction</i>	Partridge"			+val	revised copy
<i>news</i>	Partridge"			+val	revised copy
<i>want</i>	P" Quoye	+des			news
<i>spin</i>	Partridge"			+val	revised copy
<i>fire</i>	Partridge	t, +des			Q's copy
<i>never ... boil</i>			t, -cap		Quoye
<i>news</i>				+val	Q's copy
<i>didn't recognise</i>			t, -cap		Quoye
<i>no aptitude</i>			neg +cap		Quoye
<i>afraid</i>	Quoye	-sec			most verbs
<i>fatal flair</i>			-cap		Quoye
<i>crusty</i>			-ten		Edna
<i>bellowed</i>	Edna	-hap			Quoye
<i>lobotomized moron</i>	Edna"		-cap		Quoye
<i>[how the hell ...]</i>	Edna"			-comp	Q's passive
<i>semi-illiterates</i>	Edna'		-cap		Quoye & kind
<i>line them up ...</i>	Edna'		t, -cap		Quoye & kind

My own charts, as discussed above, focus on AFFECT and JUDGMENT. The realizations of evaluation have been given in both English and Hebrew. I have also chosen to give the full text of the chapter since evaluation, especially lexis, is only fully understood in context, and extracting isolated words or phrases may prove confusing for readers. Martin

and White note that AFFECT is normally considered in terms of “trigger” and “emoter.”

They explain:

Affect can be coded in a framework of this kind by treating the emoter as appraiser, and the trigger of the emotion, if recoverable, as appraised. This makes sense if we interpret the appraiser as the person who is feeling something (whether emoting, judging or appreciating), and the appraised as the person, thing or activity that is being reacted to.¹⁴⁸

I will continue this convention and represent AFFECT and JUDGMENT in the same chart, but will use bold font for the affective items for clarity.

b>

It is possible for one appraising item to construe more than one response, although the item construes these from the perspectives of different people involved in the situation who are viewing the item; for example, Gideon’s tearing down of the altar construes Gideon in terms of **+propriety** from the perspective of YHWH and **–propriety** from the viewpoint of the men of the city. The act of tearing down their shrine could also trigger an affective response of **–displeasure: dissatisfaction** in the men of the city. In the appraisal chart the multiperspectival elements are indicated as follows (from Judg 10:7):

Text			Implied Author		The World of the Story				
Appraising Items (Hebrew)	Lexical Syntactic Token	Appraising Items (English: NASB modified)	C/E M	POV	Grad	Who is Appraised/ Trigger	Appraiser/ Emoter	AFFECT	JUDGMENT
וַיִּקְרַם בְּיָדוֹ פְּלִשְׁתִּים וּבְיָד בָּנָי עַמּוֹן:	Fixed lexical form “sold into the hands of”	and he sold them into the hands of the Philistines and into the hands of the sons of Ammon.	C:Ed	Narr		YHWH	YHWH		+propriety (justice)
			C:Ed	Narr		Israelites	YHWH	–satisfaction: displeasure	
			C:Ed	Narr		Israelites	Narrator		–capacity

In another example, the lexical item “sold into the hands of” yields both a **+propriety** evaluation by YHWH of his own action since it is just punishment for sin but also

¹⁴⁸ Martin and White, *Language of Evaluation*, 72.

indicates YHWH's affectual response of **–satisfaction: displeasure**, triggered by the Israelites' apostate behavior and evidenced by his punishing them. It also demonstrates a **–capacity** evaluation of the Israelites by the narrator who states that they have been conquered by the Philistines and Ammonites. The "Lexical evidence / Syntactic evidence / Token" column with its associated coding has been added for clarity, "token" indicating ideational content. The column headed "C/E/M" indicates ENGAGEMENT.¹⁴⁹ Codes used in the appraisal chart are C: contractive, E: expansive, and M: monoglossic; codes following C or E and a colon are: De: deny, Ct: counter, Cc: Concur, Pr: pronounce, Ed: endorse, Ac: acknowledge, Di: distance, Et: entertain (see the system network).

GRADUATION is recorded if FOCUS is evident or the evaluation is raised or lowered in FORCE, but the column is left blank if the option is neutral. In Judges, the use of FORCE is common but Focus is of little significance. I have indicated an up-scaling of Force by using a bold font (Arial Black). If there is more than one strategy evident for increasing the volume, I use both a bold font and upper case letters. To represent down-scaling or lowering of the volume I use italics for the evaluation. The existence of different levels of evaluation is indicated in the appraisal charts by an "M" in the "M/U" column, where "M" stands for "multiperspectival" and "U" for "uniperspectival." The symbol "t" indicates that the element is a "token": an invoked rather than an inscribed evaluation.¹⁵⁰ Where appropriate, I have chosen to use the tilde (~) instead of a + or – to indicate ambiguous evaluations rather than drawing conclusions on the basis of controversial evidence.¹⁵¹ Ambiguity can actually be a deliberate literary device used to create tension

¹⁴⁹ For more information see Section 2.5.2 above.

¹⁵⁰ Martin and White, *Language of Evaluation*, 75.

¹⁵¹ None of these occur in Judg 6, but a number occur in Judg 3 and 4, for example.

or to challenge the implied reader to think through certain issues. The symbol ∞ is used to indicate an irreal situation evaluation, that is, one that is anticipated or hoped for but has not yet occurred.¹⁵² It is assumed that all evaluations involving INCLINATION are irreal.¹⁵³ Prosodies are indicated by a label at the beginning, a heavy right border on the column, and shading of evaluative notations.

Originally, I intended to divide the verses into paragraphs according to Longacre's model of Hebrew discourse, which is too complex a subject to treat in detail here.¹⁵⁴ However, it soon became apparent that evaluative prosodies tended to extend across paragraph divisions and even overlap. Also, as Dawson notes, Longacre is not always clear in *Joseph* just how his paragraphs are determined:

In the long run, the section on paragraphs yields little readily accessible material; and comprehension of this material is rendered the more difficult owing to lack of thorough explanation of how paragraphs enter into the interworkings of clauses and texts, which we see so succinctly and lucidly displayed in his 'clines'.¹⁵⁵

For these reasons this practice was discontinued.

2.7 Procedure: Moving from the Appraisal Charts to Interpretation

The Appraisal Charts which form the Appendix contain a vast amount of detailed data. A word of explanation is in order as to how I analyzed this data and moved from it to the interpretations in the chapters that follow. There is no such thing as uninterpreted

¹⁵² Martin and White, *Language of Evaluation*, 91 n. 7. See also Thompson, *Functional Grammar*, 77.

¹⁵³ Martin and White (*Language of Evaluation*, 48) define INCLINATION as irrealis AFFECT.

¹⁵⁴ Longacre, *Joseph*, 57–125; see especially 58–59, 62–63, 81–83; Longacre, *The Grammar of Discourse*, 101. Longacre uses a combination of factors including semantics, initial and terminal markers, theme, cohesion, and coherence to delimit paragraphs.

¹⁵⁵ Dawson, *Text-Linguistics*, 64–65. For more information on paragraph structure see Longacre, *The Grammar of Discourse*, 101–122; Porter, "Pericope Markers and the Paragraph," *passim*. According to Porter, "The characteristics of [grammatical paragraph] structure are what Longacre calls closure and thematic unity. Closure includes initial or terminative particles, back reference to previous paragraphs, and characteristic constituents of setting, introduction or time. Thematic unity involves thematic participants in narrative and themes in non-narrative" (p. 179).

data in any discipline, whether in statistical mathematics or theology, and all interpretation of necessity involves a subjective element. I used three main techniques for processing the data: the analysis of direct statements, the identification of patterns, and the recognition of correlations between evaluations and the narrative structure. The first involves the relatively rare occasions when the narrator makes a direct statement about a character or event, such as the repeated variations on the phrase, “The Israelites did the evil thing in the eyes of YHWH.” This construes a clear **–propriety** evaluation.

The second approach involves discerning patterns in the data. In some places a cluster of similar evaluations occurs, such as the numerous indications of **–security: distrust** in the early stages of the Gideon narrative or the many construals of **+normality** in regard to the wife of Manoah in Judg 13. These prosodies indicate that the implied author is focussing on a particular evaluative aspect of a character. Disruptions of a pattern may also be very significant, as in the case of the first **+propriety** evaluation of the Israelites in the introduction of the Jephthah narrative in Judg 10:10 after nine chapters of **–propriety** appraisals. A change from one pattern to another also signals that the implied reader should sit up and take notice, as in Judg 8:5 when Gideon, who has been construed in Judg 7 by a prosody of **+security: trust**, is now evaluated in a prosody of **+security: confidence**. Contrasts between evaluative patterns of characters can be significant, such as that between Manoah and his wife, Deborah and Barak, or Deborah and Jael. Patterns are also evident in the book as a whole, such as the increasingly negative evaluations of the major judges, although it would be premature to draw definitive conclusions in other cases without a full consideration of the chapters that have not been dealt with in this study (Judg 1, 5, 9, 17–21). These patterns and changes in

patterns indicate that the implied author is communicating an evaluative message about the characters to his/her reader.

These patterns may be noteworthy, or at least suggestive, in isolation, but when there is a correlation with the plot of the narrative they become even more significant. This constitutes the third technique. The change in Gideon from **+security: trust** to **+security: confidence** correlates to a clear change in participant reference in the narrative that occurs between 8:4 and 8:5; the narrator changes from recounting the actions of Gideon and his men to focussing on the actions of Gideon himself. The two occasions when Ehud “turns from” or “passes by” the idols in Judg 3 (**+propriety**) frames the killing of Eglon, in which the true אֱלֹהִים (“God”) conveys a דְּבַר (“thing/sword”) by means of Ehud to a foreign king who expects a דְּבַר (“message”) from false אֱלֹהִים (“gods”), reinforcing the **+propriety** of Ehud’s courageous deed in the centre.¹⁵⁶ It is this combination of evaluative analysis and literary structure that reveals the more subtle strategies that the implied author uses to convey his/her ideological agenda.

2.8 Conclusion

In the following chapters, I will use the data provided in the Appraisal Chart to analyze the varying perspectives of the characters in the major judge narratives, and to conclude from the way the implied author uses the interaction of characters’ evaluative points of view the stance of the implied author him/herself. The Appraisal Chart includes a considerable mass of data, not all of which has been used in the accompanying analysis. This is because it is not possible to determine which evaluative elements are most

¹⁵⁶ See the more detailed analyses in the Gideon and Ehud chapters.

significant at the level of discourse in contributing to the ideology of the implied author and which play a more limited or local role until all the elements have been tabulated and evaluated. In an in depth analysis of any one narrative, more detail could of course be included, but within the scope of this study it was necessary to be selective. For each section, an introduction will be followed by an analysis of the text, using not only the Narrative Appraisal Model but also literary criticism and socio-historical analysis, and a summative conclusion suggesting what the implied author has conveyed about his/her ideology through the interaction of the characters.

3 The Second Introduction (Judges 2:6–3:11)

3.1 Introductory Remarks

Although space does not permit a detailed study of the passage here, the first introduction to Judges (1:1–2:5) sets the tone for the book to follow. The initial success and faithfulness of the Israelites under Joshua is gradually replaced by failure and compromise, and concludes with the reprimand of the angel of YHWH at Gilgal for disobedience and covenant breaking (2:1–5). The second introduction, however, is particularly significant to evaluation in the book of Judges since it sets up the basic framework for the ensuing judge cycles and concludes with the brief narrative of the paradigmatic judge, Othniel.¹ Here the implied author, speaking through the narrator, establishes the baseline or standard for the “major” judges that follow. According to Younger,

The cycle introduced in this section (2:6–3:6) is obviously an imposed interpretive pattern of the events of the period of the judges reflecting the theological perspective of the narrator. ... The theological perspective narrated is that of Yahweh. Thus it is evaluative, and the assessment is condemning. ... The Israelites of this period are characterized en masse as religiously incontinent (*znb*, 2:17), corrupt (*šḥh*, 2:19), and stubborn or obstinate (*qšh*, 2:19). These are the narrator’s own evaluative terms; they reveal Yahweh’s perspective.²

Thus, the implied author evaluates the time of Joshua positively (+**propriety**): “The people served the Lord all the days of Joshua, and all the days of the elders who survived Joshua, who had seen all the great work of the Lord which He had done for Israel” (2:7). Soon, however, trouble begins as the Israelites “do the evil thing” (2:11); the descending spiral begins. Polzin points out that whereas the first introduction has a linear temporal

¹ As Block (“Will the Real Gideon,” 364) notes, “The collection of hero stories has its own prologue (2:6–3:6), in which the theological agenda for the following hero stories is set.”

² Younger, *Judges and Ruth*, 85–86.

structure, the second establishes a cyclic structure with an “omniscient panchronic” perspective that actually extends back into the final years of Joshua’s campaign when even that exemplary generation did not succeed in conquering all the land.³ It is intended to answer the angel’s question in 2:2: “What is this you have done?” Thus, it gives a prospective overview of the central chapters of the book in which details of specific judges are given. Admittedly, the pattern is followed with less and less completeness in each subsequent cycle, but it nevertheless sets the implied author’s standard or norm for these narratives and thus establishes one method by which they can be contrasted with one another.

3.2 The “Double Introduction” and the Deuteronomistic Question

Many scholars, commencing with Noth,⁴ argue that the book of Judges was first compiled as a sequential narrative “influenced by the thought and language of Deuteronomy” and as part of the overarching Deuteronomistic History during the late monarchy or exile,⁵ and was a compilation and adaptation of a collection of early hero stories and other materials with a superimposed framework.⁶ According to Noth, it originally included chapters 2–12 only and later underwent further additions and editing.⁷ Other commentators, however, deny that the book as a whole or its framework is Deuteronomistic, although they concede that some elements of the introduction may be.⁸

³ Polzin, *Moses and the Deuteronomist*, 151–3. “It is no exaggeration to state that Judges 2:23 reaches back on the temporal plane of the text and embraces the entire Book of Joshua, even as it provides the evaluative background for the entire Book of Judges” (p. 153). Note that Polzin limits the second introduction to 2:6–3:6.

⁴ See Noth, *Deuteronomistic History*, *passim*.

⁵ Auld, “What Makes Judges Deuteronomistic?” 120.

⁶ Butler, *Judges*, xlv–xlvii. See also Globe, “Enemies Round About,” 234–35.

⁷ See Noth, *Deuteronomistic History*, 20–25, 42–47.

⁸ Greenspahn, “The Theology of the Framework of Judges,” 389–91, 395.

As Auld comments, “The most explicitly and uncontestably Dtr portions of the Judges text [include] Judg 2:6–3:6.”⁹ Exum states, “The deuteronomistic framework presented in 2:11–23, and immediately illustrated by the judge Othniel in 3:7–11, provides the theoretical and theological context and a preview of the stories that follow.”¹⁰ She concludes, however, that by the Samson narrative “the deuteronomistic framework breaks down altogether.”¹¹ Still others, such as Stone, deny any significant Deuteronomic element in the book.¹² Although it would be simplistic to say that the book of Judges is thoroughly Deuteronomistic, it does show influence arising out of thought in the Deuteronomistic tradition, especially in the paradigm and framework. For example, there are numerous echoes in Judges of Deut 7: the recalling of the signs and wonders performed by YHWH in the deliverance from Egypt, the dispossessing of the nations by the Israelites and the conquest of the land, the warnings against intermarriage and following foreign gods, the danger that YHWH’s anger will burn against them and the threat of discipline, the exhortations to keep his commands and statutes, to name but a few. Judges has been canonically placed as part of what is generally called the Deuteronomistic History. Although Gooding’s chiastic analysis of the book is rather overdone, his is right to argue that, in terms of the final redactor, “this was the work of one mind which saw the significance of the history recorded in the sources, perceived the trends it exhibited and carefully selected and positioned each piece of source material.” It

⁹ Auld, “What Makes Judges Deuteronomistic?,” 123. See also Auld, *Joshua, Judges, and Ruth*, 142. Auld later comments, however, “It is incumbent on us to reevaluate the evidence, and ask again whether these were not late additions to an already complex book, rather than constitutive elements of its substratum—and we must go on to ask what this means for the label Deuteronomistic, or just how far Deuteronomistic is an appropriate description of such passages.” (p. 125).

¹⁰ Exum, “The Centre Cannot Hold,” 411.

¹¹ Exum, “The Centre Cannot Hold,” 423. See also Niditch, *Judges: A Commentary*, 49.

¹² Stone, “Judges,” 199–201.

is likely that the final redactor—whom I call the implied author—arranged the text of Judges meaningfully to fit the context of the Deuteronomic History and was influenced by Deuteronomistic thought.¹³ As Boda rightly notes, “If Judges is part of this larger literary complex, the historical context for reading the texts in Judges must be discerned from evidence found within this entire literary complex, which ends with the exilic experience of Judah in the sixth century BC.”¹⁴ The introduction to the book of Judges, complete with Deuteronomistic elements, sets the tone for its final literary form; thus, it is appropriate to make reference to other books in the Deuteronomistic History in explicating Judges itself.

Gooding suggests a two-part (1:1–2:5; 2:6–3:6) introduction, a series of narratives that make up the body of the book (3:7–16:31), and a two-part (chaps 17–18; 19–21) epilogue.¹⁵ It is often stated that the first introduction has a political focus, whereas the second has a theological one. For example, Exum explains, “Whereas the first part of the introduction (chap. 1) deals with Israel’s military problem, the second (chap. 2) raises a religious problem, providing an ‘ideological account’ in contrast to the more ‘objective account devoid of excuses or moralistic explanations.’”¹⁶ Webb also remarks that whereas in the first introduction the events unfold from the perspective of the Israelites,

¹³ According to Webb (*Judges*, 9) “That the stretch of material comprising our present book of Judges is part of a larger narrative, and to that extent incomplete in itself, is almost too obvious to warrant attention.” For more on the role of the Deuteronomist in the compilation of Judges, see any of the standard commentaries. Webb (*Judges*, 20–32, 53) offers a helpful overview. It is not the purpose of this study to fully explore the stages of Judges’ composition and the Deuteronomist’s role in that process.

¹⁴ Boda, “Judges,” 1047; see also Webb, *Judges*, 53.

¹⁵ Gooding, “The Composition of the Book of Judges,” 77–78. For a few of the many examples of scholars who hold the view of a double introduction, see Exum, “The Centre Cannot Hold,” 413; Gillmayr-Bucher, “Framework and Discourse,” 688. Some, such as Block, *Judges, Ruth*, 77 and Stemmer, “Introduction to Judges, 2:1–3:4,” 240, give a modified structure for the introduction.

¹⁶ Exum, “The Centre Cannot Hold,” 413, quoting Polzin, *Moses and the Deuteronomist*, 146.

in the second introduction we see the events through YHWH's perspective.¹⁷ I have chosen to include the brief narrative of Othniel as part of the second introduction, since it establishes the norm or ideal against which all the subsequent judges will be evaluated.

3.3 Definition of "Judge"

A word on the nature of the office of "judge" is relevant before entering on an analysis of specific judges. There is considerable debate about the meaning of the term. As Bal aptly notes, "The problem typifies the circularity inherent in the enterprise of interpretation: the unique source available for the concept's interpretation is the very book that requires interpretation by means of this concept."¹⁸ Although the term "judge" would seem to imply a judicial function, only Deborah is portrayed as being involved in such activities. The semantic field of the root שפט includes making decisions, administering justice, ruling or governing, and exercising authority.¹⁹ The judges are referred to as both saviors and deliverers (מושיע), and this has led some to conclude the existence of two distinct offices,²⁰ although other commentators consider the terms overlapping or synonymous.²¹ Butler suggests a double role for judges which includes both military leadership and political/judicial functions.²² Others consider the role of judge to be synonymous with that of "king" (מלך).²³ According to McCann,

¹⁷ Webb, *Judges*, 135.

¹⁸ Bal, *Murder and Difference*, 52.

¹⁹ HALOT, 1623.

²⁰ For example Guillaume, *Waiting for Josiah*, 19–20; Webb, *Judges*, 183. See also the discussion in Bal, *Murder and Difference*, 52–54.

²¹ For example McCann, *Judges*, 3; Bal, *Murder and Difference*, 59; Block, *Judges, Ruth*, 36.

²² Butler, *Judges*, xxxviii.

²³ Castelbajac, "Les Juges d'Israël," 85: "Pour présenter la période séparant la mort de Josué du règne de Saul comme une suite de judicatures, le Deutéronomiste assimile le titre de « Juge » à celui de « roi ». En effet, une écrasante majorité d'auteurs voient dans *špt*, traduit généralement par « juge », un synonyme immémorial de *mlk* (« roi ») et de *mšy'* (« sauveur »)." See also Bal, *Death and Dissymmetry*, 209.

The root *špt* means not only “to judge” in the narrow sense, and not only “to govern” in the broader sense, but it also means in the broadest sense “to establish justice.” ... This designation [“bringer of justice”] suggests that the judges were persons entrusted with the enactment of God’s will for the world.”²⁴

Aside from natural gifting, their “qualification,” that suits the judges for their functional role, Block stresses their “authorization,” which consists in being raised up by YHWH, even if the Spirit is not explicitly mentioned as initiating and participating in their activities.²⁵ In this sense they are “charismatic” leaders, even if they are often less than the heroic “swashbuckling, charismatic military leaders” that Niditch describes.²⁶ Boda describes them as “charismatic chieftains” who are associated with “saving or rescuing” and “dispensing justice.”²⁷ Their function is varied and complex, and the situational role they fulfil contrasts with the dynastic leadership that was to come later with the establishment of the monarchy.

3.4 Analysis of the Text

3.4.1 The Paradigm: Judges 2:6–3:6

Judges 2:7 concludes the narrative of the generation of Joshua and the elders.

Here the evaluation is clearly positive: the Israelites served YHWH “all the days of” (כָּל יְמֵי) Joshua and “all the days of” (וְכָל יְמֵי) of the elders who outlived him. The repetition of “all the days” raises the force of the assessment that the Israelites acted with obedience (+**propriety**) and faithfulness (+**tenacity**), a consequence of the fact that they had actually seen “all the great works of YHWH which he had done for Israel.” Verse 7 links this behavior to YHWH’s character: a relative clause notes that they were those who had

²⁴ McCann, *Judges*, 4. See also Stone, “Judges,” 187–89.

²⁵ Block, *Judges, Ruth*, 36.

²⁶ Niditch, *Judges: A Commentary*, 1.

²⁷ Boda, “Judges,” 1053.

seen his ability to perform great acts (+**capacity**) and his compassion (+**propriety**) in doing them “for Israel” (+**normality**).²⁸ Although even Joshua’s generation was not without some shortcomings, it is clearly established by the implied author as the standard by which the subsequent generations will be evaluated.²⁹ Verse 10, however, sharply contrasts this group with “another generation” which followed it and which is modified by a similar but negative relative clause: “who did not know YHWH, nor yet the work which He had done for Israel,”³⁰ a phrase which has implications of covenant violation.³¹ The narrator then recounts a series of events that develop into a significant discourse prosody (vv. 10–15) detailing the inappropriate behavior of the Israelites (–**propriety**). The Israelites “did the evil thing” (v. 11, וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הָרָע). The fact that this is not simply “evil,” but evil “in the eyes of YHWH,”³² emphasizes the fact that YHWH is the

²⁸ Since YHWH is characterized throughout the Deuteronomic History as both just (punishing evil) and compassionate (having mercy on sinful humanity), both justice and compassion are considered manifestations of +**propriety**. See Exod 20:5–6; 34:6–7; Deut 5:9–10; 7:9–10; Num 14:18; Ps 103:8–10; Jonah 4:2, etc. As Boda, “Judges,” 1098, notes, “While the anger of God expresses Yahweh’s character of justice, at the same time this justice is disciplinary, revealing his gracious desire to free his people from sin’s bondage.”

²⁹ Admittedly, there may be some qualification of Joshua’s success since YHWH did not drive out all the nations before Joshua (2:23). The corruption may have first set in during the leadership of Joshua, but in comparative terms the nation under Joshua was far more obedient and faithful than later under the judges. The implication could also be that YHWH simply did not drive them out before Joshua in order to test the subsequent generations, and to teach them battle strategy (3:1); thus exonerating Joshua’s generation.

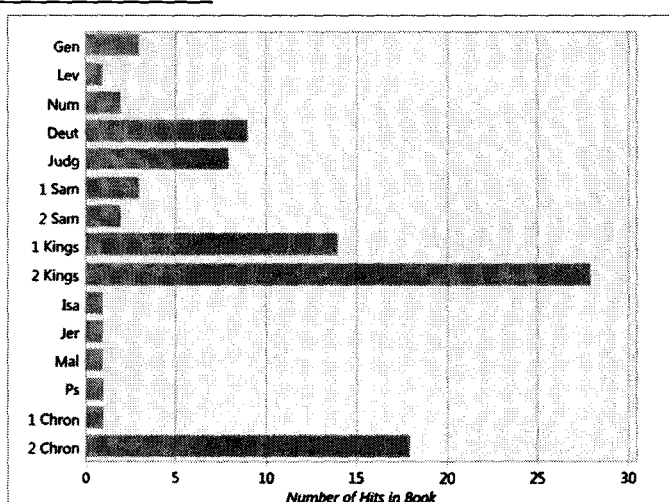
³⁰ No reason or excuse is given for this ignorance, and thus it in itself constitutes a negative evaluation. Butler, *Judges*, 42–43 notes, “Without knowing God or the tradition of the fathers, the new generation follows the only example they have before them, the example of the Canaanite Baal worshipers.” Schneider (*Judges*, 33) denies that Joshua is partly at fault for failing to provide continuing leadership.

³¹ Boda, “Judges,” 1092.

³² There are 93 occurrences of the phrase בְּעֵינֵי יְהוָה in the Hebrew Bible, distributed as shown in the table below (exported from Logos Bible Software 4). The Phrase בְּעֵינֵי יְהוָה occurs in 54 of these cases. Schneider (*Judges*, 31) is right to point out that the translation “in the eyes of YHWH” is to be preferred over “in the sight of YHWH” and other more colloquial versions since the use of “the eyes of” links the evaluation more clearly to other relevant motifs in the book and the entire Bible that focus on eyes, especially in the Samson narrative and the double conclusion. See the table following:

ultimate judge. The implied author uses YHWH's perspective and authority to endorse his/her assessment (C:Ed) because YHWH sets the definitive standard for ethical behavior, which is norm-referenced in respect to his covenant,³³ not peer-referenced in respect to the surrounding culture. Failure to meet this standard can be seen in the chaos typical of the two conclusions to the book of Judges (Judg 17:6; 21:25) when “everyone did what was right in their own eyes.”

In fact, as Schneider notes, “Not only were the Israelites doing what was wrong, but they came to the point where they felt that they, not their deity, judged good from bad.”³⁴ The use of the article on הרע indicates that the reference to “evil” here is not a generic reference to morally evil actions such as theft or even murder, but to the specific and ultimate evil of apostasy and covenant violation.³⁵ This is reinforced not only by the immediately following clause “and served the Baals” (v. 11, וַיַּעֲבֹדוּ אֱתֵּי הַבַּעַלִּים), but also by the lexical choices of the narrator (they “forsook” YHWH (עזב 2x, vv. 12, 13); followed “other gods” (אֱלֹהִים אֲחֵרִים, v. 12); “provoked [YHWH] to anger” (בעס, v. 12)



³³ See Younger, *Judges and Ruth*, 124.

³⁴ Schneider, *Judges*, 31.

³⁵ See Younger, *Judges and Ruth*, 88; Schneider, *Judges*, 46; Boda, *A Severe Mercy*, 138–39; Boda, “Judges,” 1099.

and also by the selected ideational content (following the gods of the surrounding nations; bowing down to them; serving Baal and Ashtaroth) in vv. 12–13. In vv. 14–15, both the affective and volitional responses of YHWH to Israel's actions reinforce this evaluation of **–propriety**: his anger burns against the Israelites (יִחַר־אַף: **–happiness: antipathy**),³⁶ and he not only “gives” and “sells” them into the hands of “plunderers” and “enemies,” but also “is against them for harm” as a consequence of their behavior (**–satisfaction: displeasure**).³⁷ Through the narrator's recounting of the fact that the Israelites had been given due warning prior to the dispensing of punishment (v. 15, “as YHWH had spoken/promised and as YHWH had sworn to them”), the implied author stresses not only the **+veracity** of YHWH, but also his justice and covenant faithfulness (**+propriety**) in contrast to the Israelites.

This intense saturating prosody of **–propriety** on the part of the Israelites, and the emphasis on the justice (**+propriety**) of YHWH in upholding the covenant and disciplining them for their failure, establishes a tone which makes v. 16 an unexpected surprise to the reader: “Then YHWH raised up judges who delivered them.” There is no explicit mention of repentance here or in v. 18, or of “crying out” (זָעַק) on the part of the

³⁶ No theological assumption is made here as to whether the possibility of YHWH is actual or an anthropomorphism. This has no effect on the evaluative process.

³⁷ McCann (*Judges*, 35–37) rightly points out that a simplistic concept of retribution is not at work here, or for that matter, within the entire Deuteronomistic History. Grace must be factored into the equation. McCann also suggests the possibility that “what appears to be divine punishment in an active sense is actually the people's experience of the destructive effects of their own selfish choices” (p. 36). See also Polzin, *Moses and the Deuteronomist*, 152: “The Mosaic covenant is not a mechanistic predictor of success or failure whereby an adherent's obedience unequivocally brings blessing, and disobedience or inimical opposition necessitates failure.” There is little evidence in the book of Judges that repentance plays a major role in YHWH's deliverance, except perhaps in the case of Jephthah. First Samuel 12:9–11 suggests, however, that the cries of Israel may have been more than just a response to suffering, although this is not explicitly articulated in Judges. Polzin suggests that what is at play here is more a pattern of punishment/mercy than one of disobedience/repentance (p. 155). Greenspahn (“The Theology of the Framework of Judges,” 386) also denies a Deuteronomistic theology of simple retribution, and sees rather a scheme of “punishment-and-grace.”

Israelites as there is in the judge cycles; thus, the emphasis is on YHWH's compassion and mercy.³⁸ Yet, as we have noted above, **+propriety** can be demonstrated by YHWH in terms of compassion as well as justice, as is well documented throughout the OT. This verse also indicates YHWH's affectual response to the trigger of Israel's suffering: **+happiness: affection**. Immediately, however, v. 17 reverts to focus once more on the **–propriety** of Israel, which reasserts itself in spite of God's mercy. The introductory particle **גַּם** ("yet"), which BDB notes can imply contradiction or adversative force,³⁹ introduces the negative prosody. The choice of lexis for verbs, "did not listen" (**לֹא שָׁמְעוּ**), "played the harlot" (**זָנְנוּ**) and "turned aside" (**סָרוּ**), clearly indicates the Israelites' disobedience (**–propriety**) and unfaithfulness (**–tenacity**), and the force of the evaluation is raised by the adverbial "quickly" (**מְהֵרָה**) and the subsequent contrast with the obedience of the previous generation.

Nevertheless, the text proceeds in v. 18 to point out a second time, and more emphatically by means of a saturating prosody, the compassion of YHWH (**+propriety**) and his love for his people (**+happiness: affection**). This evaluation is invoked by the raising up of Judges and God's presence with them, as well as the reference to deliverance that the implied author predicates of YHWH on behalf of Israel (**C:Ed**). It is also explicitly inscribed in the text when the narrator recounts the affective consequences of Israel's suffering (**–happiness: misery**): YHWH was "moved to pity/compassion" (**יָנַחַם**).⁴⁰ No sooner has this been established, however, than again the implied author

³⁸ See Boda, "Judges," 1094.

³⁹ There is surely more in play here than the simple additive force that Muraoka outlines (Muraoka, *Emphatic Words and Structures*, 143–46). BDB, 169: "5. connecting two ideas which express (or imply) a contradiction, **גַּם** acquires sometimes an adversative force (cf. **אֲךָ** 1 end), *yet, but, though*." See also HALOT, 1:195: a "particle of association and emphasis."

⁴⁰ See Parunak, "Semantic Survey of נַחַם," 512–32.

subjects the Israelites to a significant negative appraisal through the narrator (–**propriety**). Once again their “turning back” (יָשָׁבוּ), their “following other gods,” their “serving them” and “bowing down to them” are itemized in a discourse prosody, only this time the comparative structure using מִן (מֵאֲבוֹתָם) emphasizes that their corruption is even more extreme than that of their ancestors. It is ironic that the faithlessness of Israel to YHWH and his covenant is stressed in vv. 12 and 13 in that they “forsook/abandoned” (עָזַב) him (–**tenacity: faithfulness**), in v. 17 in that they “turned aside quickly” (–**tenacity: faithfulness**), and in v. 19 in that they “turned back” (–**tenacity: faithfulness**), and yet their refusal to “give up” (נָפַל) their unethical practices demonstrates determination (+**tenacity: stubbornness**) later in v. 19. Of course, the context, the cultural context, and the context of situation always act to determine whether the evaluation is ultimately appropriate, and in the context it is clear that +**tenacity** in this form is an undesirable attribute for the Israelites as their previous –**tenacity**. The intensity of the negative appraisal is increased in vv. 19–20 when the implied author changes the method of appraisal from the narrator simply describing the situation (–**propriety**), to the narrator relaying the emotions of YHWH about the impropriety second hand (his “anger burned against Israel,” וַיִּחַר-אַף בְּיִשְׂרָאֵל: –**happiness: antipathy; –satisfaction: displeasure**), to the evaluation of the Israelites by YHWH himself in direct speech (–**propriety**). Here the appraisal is directly inscribed and completely unambiguous: “This nation has transgressed my covenant ... and has not listened to/obeyed my voice.”⁴¹

Thus, the prosody in vv. 19–20 steadily builds to a climax of –**propriety** in respect of the

⁴¹ Webb (*Judges: Integrated*, 121) remarks that In the first introduction the characters are portrayed externally in behavior and speech but in the second introduction YHWH’s state of mind is described directly (anger, but also pity), showing his personal attachment to Israel and his reluctance to judge them.

Israelites, resulting in YHWH's determination to no longer drive out the nations before them. YHWH's goal is that his irreal appraisal of Israel, "whether they will keep the way of YHWH (∞ +**tenacity**) and walk in it" (∞ +**propriety**), would become real. A rephrasing of this ideal ("to see whether they would obey YHWH's commands") in 3:4 concludes a survey of the nations involved in this test, forming an inclusio with 2:22. By using the phrases "the way of YHWH" and "YHWH's commands" in these two verses the implied author reemphasizes that the norm for ethical behavior is set by YHWH (**C:Ed**), not the Israelites, and not the surrounding people. Nevertheless, in the very next verses the implied author begins to give the results of the testing: syncretism with the nations of the land. The ideational content in vv. 5–6 clearly invokes a **–propriety** judgment in terms of Deuteronomistic ideology as well as the first verses of Judges. The Israelites "lived/dwelted among" (יָשָׁבוּ) the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites although they had been specifically instructed to dispossess the same litany of nations and "utterly destroy them" or "certainly devote them to the ban" (הִתְּחַרֵּם תְּחַרֵּם אֹתָם, Deut 7:1–4).⁴² As Webb aptly notes, "The nations which were originally left (at the time Joshua died) to test Israel's faithfulness will now be left permanently as a punishment for their unfaithfulness."⁴³ They intermarried with the pagan inhabitants, although they had repeatedly warned not to do so (Ex 34:16; Deut 7:4; Josh 23:12–13), and they served their gods, the ultimate evil of apostasy.⁴⁴ This brought YHWH's

⁴² For some reason the Girgashites are not mentioned in Judges along with the other six nations.

⁴³ Webb, *Judges*, 33.

⁴⁴ Note that Othniel, the ideal judge, married Achsah, an Israelite, not an outsider. See Schneider, *Judges*, 39.

judgment on repeated occasions and explains why the Israelites never fully possessed the land they had been promised.

Thus, after the introductory passage giving a positive evaluation of the generation of Joshua and the elders, the implied author uses the second introduction to present a repeated evaluative pattern of negative assessments of the Israelites, condemning their apostasy (**–propriety**), interspersed with positive assessments of YHWH, stressing his compassion (**+propriety**). It is doubtful that the repetition of sin and mercy in 2:6–20 represents a specific chronological sequence of historical events; rather it indicates the general pattern or paradigm that the history of Israel will follow over the subsequent cycles. Indeed, **בְּכֹל אֲשֶׁר יֵצְאוּ** in v. 15 (woodenly translated “in all which they went”) is usually translated with the indefinite “wherever” or “whenever,”⁴⁵ and **וְכִי־הָקִים יְהוָה** in v. 18 with the indefinite temporal use of **כִּי** is normally translated “whenever.”⁴⁶ Of course, other evaluative statements are made in this passage, particularly regarding tenacity, but the dominant pattern seems to be the fluctuation between the opposite poles of propriety, as illustrated in the chart below.

2:6–9	Generation of Joshua and the elders	+propriety	righteousness
2:10–15	Another generation of Israelites	–propriety	sin
2:16	YHWH raises up judges	+propriety	mercy
2:17	Israelites turn aside	–propriety	sin
2:18	YHWH raises up judges	+propriety	mercy
2:19–21	Israelites turn back	–propriety	sin
2:22–3:4	Testing the Israelites	evaluative test established	
3:5–6	Results of the test	–propriety	sin

⁴⁵ NRSV, NASB, TNIV, etc.; see *BDB*, 82, 481.

⁴⁶ See *HALOT*, 471.

This oscillation between sin and mercy in the second introduction sets the pattern for the rest of the cycles in the body of the book of Judges.

3.4.2 Othniel, the Paradigmatic Judge: Judg 3:7–11

The narratives of all the major judges begin with the phrase “The Israelites did the evil thing in the eyes of YHWH” or alternately “The Israelites again did/continued to do the evil thing in the eyes of YHWH,”⁴⁷ as does the account of Othniel in Judg 3:7; however, yet another negative prosody, assessing the Israelites in terms of their ethical propriety and finding them wanting, actually begins earlier in 3:5 and continues to 3:8. This has the effect of blurring the start of the Othniel account and suggests that this judge, rather than being one of the major judges, is actually a part of the introductory paradigm.⁴⁸ In O’Connell’s view he is “the embodiment of the institution of judge/deliverer.”⁴⁹ The brief and almost stereotypical nature of his story—as Auld aptly states, it “tells us everything and tells us nothing”⁵⁰—also supports this view, as we shall see below.⁵¹

⁴⁷ Judges 3:7; 3:12; 4:1; 6:1; 10:6; 13:1. Greenspahn (“The Theology of the Framework of Judges,” 394–95) argues that the phrase means “continued to do” since evidence of repentance is lacking. This argument is inconclusive since the prefix conjugation could indicate either a continuous or iterative action. He also denies that הָרַע (“the evil”) refers to apostasy and idolatry, contrary to the stance taken in this study.

⁴⁸ See Exum, “The Centre Cannot Hold,” 414. It is interesting that Othniel is apparently not a native Israelite (see for example Younger [*Judges and Ruth*, 66 n. 17, 69], who argues that Caleb, Othniel, and Achsah are proselytes from a different ethnic group). There may be a subtle hint here that positive evaluation has more to do with membership in and loyalty to the covenant than with ethnic identity or membership.

⁴⁹ O’Connell, *Rhetoric of Judges*, 84.

⁵⁰ Auld, *Joshua, Judges, and Ruth*, 147.

⁵¹ Klein (*Irony in Judges*, 14) remarks that the Othniel narrative provides a basis for analogy in the succeeding narratives: “In the exposition, the cyclical pattern of the main (major) narratives is both described (2:16–19) and dramatized (3:7–11).” She notes further on p. 16: “Recognition of the expository structure automatically removes the story of Othniel from the central text, and the central section of the book is shown to be concerned only with judges who are *not* obedient to the covenant and Yahweh.”

Many of the accusations against the Israelites in vv. 6–11 echo earlier passages that present the generic pattern of Israelite failure: “they served their gods” (–**propriety**; 3:6; see 2:12, 17, 19), “they did the evil thing in the eyes of YHWH” (–**propriety**; 3:7; see 2:11), “they forgot YHWH” (–**propriety**; 3:7; see the similar 2:12, 13: “they forsook YHWH”), “they served the Baals and the Asherahs” (–**propriety**; 3:7; see 2:11, 13). The anger of YHWH is kindled (–**happiness: antipathy**; 3:8, see 2:14, 20) and he sells them into the hands of the enemy (+**propriety** [justice]; 3:8; see 2:14) in both sections. These cohesive ties again tend to link the account of Othniel with the basic paradigm. The Othniel account is the first to use the phrase “the Israelites cried to YHWH” (וַיִּזְעֻקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה) extending the summary of cyclical elements in ch. 2, although the content of this cry is not specified.⁵²

The implied author presents this brief, stark, and stereotypical pericope to better serve as a foil for the increasingly complex and flawed judges that follow. The account of this judge, including YHWH’s anger, the raising up of Othniel, and the Spirit coming on him, are succinct and offer no details. The mention of his victory over Cushan-Rishathaim and his conflict with the Arameans is terse to the point of abruptness: he “saved them” (וַיִּשְׁעֵם) because “he went to war” (וַיֵּצֵא לְמִלְחָמָה) and “his hand was strong over” (וַתִּזְעַזְזוּ יָדוֹ עֲלֵיהֶם) them. His prior military prowess is not explicitly mentioned; thus, in terms of this pericope, YHWH implicitly receives all the glory for the victory.⁵³ The contrast to the detailed commissioning and the richly described battle accounts of Barak,

⁵² Whether this cry implies repentance is disputed. According to Boda (“Judges,” 1100), “It is clear that the cry involved admission of culpability, a recognition of deserved punishment, a request for help, and a penitential response.” This may be inferred from the broader context of the OT, including the story of Jephthah and the summary of the judges in 1 Sam 12:8–11, but is not inscribed in the text here. This issue will be discussed further in the chapter on Jephthah.

⁵³ See Schneider, *Judges*, 42.

Gideon, Jephthah, or Samson are striking; three stark verses suffice to appraise Othniel as **+capacity** and **+normality**. There are no negative evaluations here, and no ambiguity or tension in his character. This does not imply that Othniel is a pure fabrication who merely serves the function of the paradigm, since he is also positively portrayed elsewhere,⁵⁴ but it does suggest that the implied author is portraying the ideal judge through the narrator (Othniel himself never speaks): he is associated with the tribe of Judah, the Spirit of YHWH comes on him (**+normality**),⁵⁵ he is a strong military leader who saves the people (**+capacity**), and the land has peace throughout his lifetime—all this without committing apostasy or transgressing morally (by implication, **+propriety**).⁵⁶

3.5 Conclusion

The second introduction serves to set the theme and pattern for the five major judge cycles in Judges. By evaluating the previous generation as **+propriety** (obedience to YHWH) and **+tenacity** (faithfulness to YHWH's covenant), the implied author sets the standard by which the later generations will be contrasted. Three clear prosodies of **–propriety** emphasize the sinfulness of the later generations of Israelites, alternating with temporary periods of peace when the judges worked to keep sin under control. It is notable, however, that there are no instances of **+propriety** attributed to these Israelites; their “rest” seems to consist of the passive absence of overt sin rather than the active

⁵⁴ Contra Brettler, *The Book of Judges*, 27. For a discussion of the historicity of Judges as a whole and of individual narratives, see Brettler, “Ehud Story as History and Literature”; Halpern, *First Historians*; Kitchen, *On the Reliability of the Old Testament*, 199–239, among others. Othniel also appears in Josh 15:16–19 and Judg 1:12–15, which are parallel passages.

⁵⁵ McCann (*Judges*, 43) points out that only here in Judges does the Spirit's presence result in the immediate accomplishment of God's will.

⁵⁶ Schneider (*Judges*, 35) distinguishes between an ideal judge and a model judge. She argues that Othniel is not ideal since the earlier anecdote narrating his interaction with Achsah “casts a slight blemish on him” (see also pp. 12–17). He is however a model judge, a standard against which other judges will be measured.

presence of righteousness. Overall, sin dominates. YHWH, however, is evaluated a number of times as **+propriety**. It is interesting that this ethical propriety is exhibited in two different but related ways: justice (punishing sinners in 2:15; 3:8, 9 and rewarding obedience in Judg 2:7, 10) and mercy (compassion for suffering sinners; 2:16, 18). In 2:22–3:4 YHWH explicitly states that he will continue to test the Israelites in order to evaluate their obedience and faithfulness, but their syncretistic lifestyle—living among the Canaanites, intermarrying with them, and serving their gods—bodes ill for their future (3:5–6).

Through the Othniel pericope (3:7–11), the implied author summarizes concisely the cycle of sin and deliverance that he/she has presented in ch. 2: the people commit apostasy (–propriety), YHWH becomes angry (–happiness: antipathy), they are sold into the hands of the enemy (+propriety [justice]), they cry out in their suffering (–happiness: misery),⁵⁷ a deliverer is raised up (+happiness: affection), the people are saved, and peace is established (+security: trust)—at least for a time.⁵⁸ Just as the previous generation set the standard for evaluating the behavior of the subsequent generations (obedience and faithfulness), so Othniel, the ideal judge, sets the standard for evaluating the subsequent

⁵⁷ Both O’Connell, *Rhetoric of Judges*, 40–41; Butler (*Judges*, 48) notes that “crying to YHWH” does not appear in the paradigm, which notes YHWH’s compassion in response to their groaning, and conclude that the cries in later cycles were actually motivated by suffering, not repentance. Butler relates this groaning to that of the Israelites during the Exodus. (See also McCann [*Judges*, 46] who sees each judge cycle as a new exodus.) Whether the Israelites were truly repentant, and whether repentance was necessary for YHWH’s intervention is a contentious issue, which will be discussed further in regard to Jephthah.

⁵⁸ Scholars break down this cycle in various ways. For example, O’Connell (*Rhetoric of Judges*, 2–3, 21–25) speaks of a 12 part cyclic religious-historical schema/paradigm (2:11–15, 16–19) with up to twenty cycle motifs, consisting of two sections: an alienation phase (expressed in covenant language) and a restoration phase (expressed in terms of YHWH’s grace). Webb (*Judges: Integrated*, 175) outlines six elements of the paradigm or framework: Israel does what is evil in Yahweh’s sight; Yahweh gives/sells them in to the hand of oppressors; Israel cries to Yahweh; he raises up a deliverer; the oppressor is subdued; the land has rest.

judges (controlled and empowered by God's spirit and free from explicit sin). The second introduction provides the benchmark to which all the later judges and generations will be compared and found wanting.⁵⁹ The positive nature of the evaluation of Othniel in the first introduction will carry over into the positive appraisal of Ehud that immediately follows.

⁵⁹ O'Connell (*Rhetoric of Judges*, 59) notes that the language and standards by which the tribes are measured in intro 1 and 2 resemble the language and standards of YHWH's covenant with Israel as set forth in the book of Deuteronomy. On p. 19 he gives a list of references to pre-existing deuteronomic stipulations at the time that Judges was compiled: Judg 2:1–2, 11–15 [16–19]; 2:20–3:4; 3:7; 6:7–10 [25–26]; [8:27]; [9:56–57]; 10:6–16; [18:31]. See also p. 77–78. See also Niditch, *Judges: A Commentary*, 49–50; Amit, *The Art of Editing*, 163.

4 The Ehud Narrative (Judges 3:12-30)

4.1 Introductory Remarks

Although the Ehud narrative begins with the expected phrase “Now the Israelites again did the evil thing in the eyes of the Lord” and presents some straightforward evaluations of the Israelites as sinful and weak (**–propriety**), it gives a much more detailed and nuanced portrayal of both leaders, Ehud and Eglon, before concluding with a positive appraisal of the Israelite army as a whole in a prosody of **+capacity** evaluations. By positioning the complex Ehud after the transparently ideal judge Othniel of the introduction, the implied author establishes both continuity and contrast between the two Israelite leaders. There is also a contrast between the Israelite Ehud and the Moabite Eglon in terms of their religious orthodoxy.

Scholarly views on Ehud are much more mixed than those on Othniel, or even the later judges.¹ Brettler states that Ehud acts “without committing any wrongdoing (from the Israelite perspective) in the political or religious sphere.”² Waltke does not criticize Ehud for his treachery because “half-truths, lies, deception, and treachery are all part of holy war.”³ Younger, however, considers that “Ehud is clearly not of the moral character of Othniel” and Klein thinks that YHWH does not approve of Ehud’s valuing of ends over means.⁴ Others are more forthright in their negative evaluations of Ehud’s character:

¹ Early in the history of interpretation, Josephus commented in his *Antiquities* 5.4: “Ehud also was on this account dignified with the government over all the multitude, and died after he had held the government eighty years. He was a man worthy of commendation, even besides what he deserved for the forementioned act of his” (Josephus and Whiston, *The Works of Josephus*, 5.4.3). For a summary of some more recent attitudes towards the propriety of Ehud’s actions see Wong, “Ehud and Joab: Separated at Birth?,” 406–7.

² Brettler, “The Book of Judges: Literature as Politics,” 406.

³ Waltke and Yu, *An Old Testament Theology*, 598; see also p. 515 n. 12.

⁴ Younger, *Judges and Ruth*, 122; Klein, *Irony in Judges*, 38. Note that Younger also says, “For Othniel, there is no need for deceptive stratagems, outside help, special vows, and so on. It is a simple, straightforward victory through the Spirit of Yahweh’s empowerment” (p. 105).

Polzin considers him to be “repugnant, deceitful, and cruel” and Webb calls him a “devious assassin.”⁵ Christianson is ambivalent towards Ehud, viewing him both positively as a “potent and unified heroic symbol,” and negatively as sneaky, deceitful, and violent.⁶ Commentators have tried to resolve the ethical dilemma of Ehud in three general ways: by justifying his actions as appropriate and necessary in the context, by attributing his inappropriate actions to a primitive early stage of the history of Israelite religion, and by condemning his actions as inappropriate but asserting that YHWH is able to use even an immoral person as an agent of his moral will.⁷ The actual text may yield a different view.

Although the above opinions may seem to result from contradictory or ambiguous evidence in the text, a close examination of its evaluative patterns and literary techniques shows that the implied author is not presenting a confusing portrait of Ehud and Eglon that cannot be interpreted with any certainty, but is deliberately undercutting the way these leaders would initially appear to the implied reader of that day and then carefully constructing a clear alternative view of their characters: Ehud is esteemed and Eglon is shamed. An initial characterization of Ehud that suggests that he is of dubious normality is ultimately subverted to reveal him as a chosen instrument of YHWH who is clever, capable, and acting appropriately. The first impression of Eglon as a powerful and respected ruler is undermined to reveal him as a weak and pathetic tool of YHWH.

⁵ Polzin, *Moses and the Deuteronomist*, 160; Webb, *Judges: Integrated*, 132.

⁶ Christianson, “A Fistful of Shekels,” 64, 73. Christianson’s definition of a hero is someone who is, among other things, “self-reliant” (p. 66) and “autonomous” (p. 68). His comparison of the Ehud narrative to American western movies and American ideas of heroism is unusual and obviously raises the question of whether his conclusions are applicable in an ancient Hebrew culture. He is interested in “what understandings are possible for modern readers” within the rhetorical limits of the narrative (p. 69).

⁷ See, for example, McKenzie, *The World of the Judges*, 14, 18–20.

4.2 Analysis of the Text

4.2.1 A Note on Satire

Analysis of evaluation in the Ehud narrative may be complicated by the possibility that the story is satirical. Holman and Harmon define satire as “A literary manner that blends a critical attitude with humor for the purpose of improving human institutions or humanity,” and trace it back to the literature of Greece and Rome.⁸ Abrams explains it as “the literary art of diminishing a subject by making it ridiculous and evoking toward it attitudes of amusement, contempt, indignation, or scorn. ... It uses laughter as a weapon.”⁹ Many scholars classify the Ehud narrative as political satire, although some demur.¹⁰ Sasson fears that by “treating Ehud as a satire rather than, say, a narrative with potential humorous touches, recent commentators have in effect created a new perception of the story, one that conflates ancient Israel’s reaction to it with that of their own,”¹¹ but Brettler argues that satire was relevant to the ancient context.¹² Nevertheless, scholars must acquire “ancient literary competence,” that is, “the implicit awareness of the conventions that make such understanding possible” when the biblical

⁸ Holman and Harmon, *A Handbook to Literature*, 447.

⁹ Abrams, *A Glossary of Literary Terms*, 167.

¹⁰ See for example, satire: Brettler, “Ehud Story as History and Literature,” 299–302; Alter, *Biblical Narrative*, 39; not satire: Sasson, “Ethically Cultured Interpretations,” 589–90.

¹¹ Sasson, “Ethically Cultured Interpretations,” 591. Sasson makes an interesting comment relevant to evaluation: “If we yield to the temptation to force satire into a potentially unpalatable Ehud narrative through deliberate skewering of its language, contents, or design, it should not be too difficult to do the same for Jael’s murder of Sisera. We might then also find many other traditions that could benefit from ethical refinement” (p. 592).

¹² Brettler, “Ehud Story as History and Literature,” 299–302. Brettler argues that even if there was no specific genre as “satire” in the ancient world “it would have been possible to write a particular form with certain characteristics even if there was no name for that form” (p. 301). He points out that “a group of texts may be isolated within the Biblical corpus that share the typical characteristics of satire. These might include Isaiah 14:4–23, a satirical lament for a ‘Babylonian’ ruler, most likely Sargon of Assur. It is thus appropriate to compared Judges 3:12–30 to other satirical works in order to understand the social setting of the Ehud story” (p. 301).

text that they are studying is ancient and from a radically different culture.¹³ The interpreter must consider both what the text actually says and how the implied author says it, since the he/she is using the text to communicate his/her ideology to the implied reader. Although Soggin states, “Diese grundsätzlich humoreske Einstellung sollte die Erörterung ethischer und theologischer Fragen und Probleme ... verbieten,”¹⁴ satire is one effective method of achieving that very goal.

4.2.2 The Ehud Narrative

The implied author begins his narrative by once again viewing the Israelites’ behavior from YHWH’s perspective, calling on divine standards to endorse the narrator’s evaluations (**C:Ed**). The standard opening in 3:12 gives a strong **–propriety** assessment of the Israelites who “did the evil thing,” that is, committed apostasy by worshipping the Baals and forsaking YHWH.¹⁵ The force of the evaluation is raised significantly not only by the adverbial use of *אֵדָוָה* (“again”; or “continued to do”),¹⁶ but also by the emphatic repetition of the entire phrase in a causal clause at the end of the verse: “On account of the fact that they had done the evil thing in the eyes of YHWH.” This clause also serves to assert the **–satisfaction: displeasure** of YHWH but also his **+propriety** (justice) in that his discipline, oppression by the Moabites, is legitimated by the Israelites’ sinful behavior. A significant initial appraisal of Eglon, king of Moab, occurs in vv. 12–13: the implied author’s lexical choices—he is “strengthened” (*חִזַּק* Hiphil) by YHWH, “smites”

¹³ Barton, *Reading the Old Testament: Method in Biblical Study*, 11–15; here p. 12.

¹⁴ Soggin, “Ehud und ‘Eglon,” 95: “This fundamentally humorous setting should prohibit discussion of ethical and theological questions and problems.”

¹⁵ See Judg 2:11–12; 3:7.

¹⁶ Schneider (*Judges*, 45–46) argues that the phrase means “continued to do” and not “again did,” since *עָדָה* would be used for “again.” This would imply that the former judge, in this case Othniel, had little or no impact on the people’s adherence to the covenant even though they had been freed from oppression.

(נכה) Israel, and “possesses” (ירש) the city—all indicate a +**capacity** assessment. The Moabite king is represented as a powerful foreign tyrant, someone to be reckoned with. It must be remembered, however, that he achieves this status only by the enabling of YHWH. The ideational content in v. 14—the eighteen year servitude of the Israelites under Eglon—reinforces this notion of the king’s power while at the same time illustrating the Israelites’ humiliation (–**normality**). The Israelites, in their misery, cry to YHWH (–**happiness: misery**) and he raises up a deliverer, Ehud, demonstrating his +**propriety** (compassion).

Ehud is positively assessed as a “deliverer” (מושיע) from the very beginning (+**normality**). By representing this choice as YHWH’s (C:Ed),¹⁷ the implied author presents Ehud as divinely endorsed, as ambiguous as Ehud may at times appear to be to modern readers in the ensuing scenes. The implied reader must bear this in mind when processing the numerous seemingly enigmatic messages about Ehud in the subsequent narrative. Actually, the first question about Ehud is raised by the *absence* of an expected element in the narrative. In the stories of Othniel, Gideon, Jephthah, and Samson, the Spirit of YHWH is specifically said to come on the judge,¹⁸ but not in the case of Ehud. True, the Spirit is not explicitly mentioned in the case of Barak, but Deborah, a prophetess, accompanies this judge into battle as God’s representative.¹⁹ No such divine presence and guidance is recorded for Ehud; although he was indeed “raised up” by YHWH (3:15),²⁰ YHWH is noticeably silent during Ehud’s actual exploits, as many

¹⁷ Note that other forms of ENGAGEMENT do not become significant until the story of Deborah and Barak.

¹⁸ Judg 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14.

¹⁹ Boda, “Recycling Heaven’s Words,” 11–12.

²⁰ Amit (*The Art of Editing*, 176) states that “God’s role throughout the events is already given explicit and specific expression in the expository stage.”

commentators have noted.²¹ It is, however, and argument from silence—literally—to assume that YHWH disapproves of Ehud based on this fact.

The narrator also informs the implied reader, however, that Ehud is from the tribe of Benjamin. Whereas Benjaminites in the plural are usually identified in Hebrew as בְּנֵי בִנְיָמִן, the term בֶּן־יְמִינִי with the article is only used in four places for a *single* Benjaminite, including in this verse. A number of commentators think that this phrasing is significant in and of itself, but based on the distribution of forms this is unlikely.²² There is no doubt, however, that irony is intended, whatever the exact morphology; as we shall see, the “son of the right hand” is in fact “restricted in the right hand,” or “left handed.”²³ The intent is obviously humorous, but it may also suggest some doubt about the physical capabilities of Ehud, at least at this point in the narrative (–**capacity**).²⁴ The fact that Ehud is a Benjaminite is also meaningful since there are numerous signals in Judges and elsewhere that members of this tribe are less than respected by the other tribes

²¹ Those who see this silence as condemning Ehud include Block, *Judges, Ruth*, 171; Klein, *Irony in Judges*, 38–39. Younger (*Judges and Ruth*, 122–25) tries to evade the question, although earlier he states that Ehud’s actions constitute a “daring *personal initiative*” (p. 115, italics added), suggesting that Ehud acted independently of YHWH’s guidance and approval. Amit (*The Art of Editing*, 172–73, 196) admits that, superficially, the story leaves little room for divine involvement, but then argues that numerous coincidences indicate God’s involvement in Ehud’s tactics. She refers to this as “dual causality” (p. 178). Jobling (“Right-Brained Story of Left-Handed Man,” 127) however, rightly notes that “narrative [is known for] characteristically obscuring and problematizing cause and effect relationships.”

²² Judg 3:15; 2 Sam 16:11; 19:16 [H17]; 1 Kgs 2:8. Block cites 1 Chr 27:12 (Block, *Judges, Ruth*, 160 n. 53), but the form used there does not have the definite article, even if the kethiv/qere distinction is taken into consideration. Block states (p. 160) that the “anticipated” form is not בֶּן־יְמִינִי, “son of *the* right hand” but בֶּן־יְמִינִי, “son of *my* right hand,” but this form is used for a single Benjaminite in only three places, 1 Sam 9:12 and 21 and in the superscript of Ps 7 [H1]. In 1 Sam 9:1 בֶּן־אִישׁ יְמִינִי is used and in 2 Sam 20:1 and Esth 2:5 אִישׁ יְמִינִי. The term בְּנֵי בִנְיָמִן “sons of my right hand” is often used for groups of Benjaminites. It therefore seems rather risky to draw too many conclusions from the exact form of the gentilic.

²³ Although the reason for his left-handedness is debated. See below.

²⁴ In the physical sense, although this seems to be a –**capacity** evaluation at first, in the context of the story as a whole it proves to be an actual advantage in dealing with Eglon (+**capacity**).

of Israel.²⁵ In Judg 1:8, the tribe of Judah captures Jerusalem,²⁶ but in 1:21 Benjamin fails to completely drive out the Jebusites, one of the first disappointments in the long record of Israel's military failure that continues to the end of the chapter. In the second conclusion to the book (Judg 19–21), the Benjaminites become enmeshed in the corrupt affair of the Levite's concubine, and are nearly annihilated from Israel. Later, in 1 Samuel, Saul the Benjaminite becomes the first king of Israel, but also the first failure as a king of Israel, and the monarchy passes to the house of Judah on David's ascension to the throne.²⁷ Although some of these references come chronologically later in the story of Israel, the compilers and redactors of the Deuteronomistic History as a whole, including the Deuteronomic implied author/redactor of Judges itself, nevertheless arranged their material to constitute a polemic against Benjamin.²⁸ Thus, the implied author's omission of the Spirit's endorsement, as well as his stressing that Ehud is a Benjaminite, results in an evaluation of **–normality: status** at this point in the story.

²⁵ Wong (*Compositional Strategy*, 120–21) proposes that “the incongruity revealed by the wordplay may carry deeper symbolic significance in portraying Ehud as someone whose actions and choices are liable to fall short of the standard expected of him on the basis of who he is.” On the other hand, Stone (“Judges,” 246) suggests that the implied author's characterization of Ehud as a left-handed son of the right hand sets him apart from the otherwise negative portrayal of Benjaminites in Judges and constitutes a positive evaluation.

²⁶ Josh 15:63 states that it was the Judahites who did not drive out the Jebusites from Jerusalem. Judg 1:8 states that Judah captured Jerusalem, struck it with the sword, and set the city on fire, but the Joshua reference may indicate that the destruction was not complete, especially since after the attack the Judahite army moved down to the hill country (v. 9). This may explain why the Benjaminites found it necessary to deal with the city once again in Judg 1:21. Perhaps Judah passed on the “clean-up operation” to Benjamin. In light of Josh 15:63 it would appear that Judah is partly culpable.

²⁷ See 1 Sam 13, 15. In 1 Sam 9:1 בן-הַיָּמִינִי is used for Saul, which may imply a negative evaluation in the use of the term, considering the pro-Davidic and anti-Saulide polemic that many scholars see in Judges. For more on this polemic see Sweeney, “Davidic Polemics in the Book of Judges”; Brettler, “The Book of Judges: Literature as Politics.”

²⁸ See Boda, “Judges,” 1103; O'Connell, *Rhetoric of Judges*, 284–85; Schneider, *Judges*, 47–48. Schneider also takes the fact that Ehud is never actually called a judge as a negative point against him and the tribe of Benjamin (p. 52).

Related to his Benjaminite tribal membership (a “son of the right hand”) is the identification of Ehud as אֶטֶר יְדִימִינוּ, an obvious play on words, even though the meaning of the phrase אֶטֶר יְדִימִינוּ has been disputed in the literature. The word אֶטֶר appears only twice in the OT, in Judg 3:15 and 20:16, and has been interpreted as meaning “shut up,” “bound,” or “hindered.” Thus the complete phrase has variously been interpreted by BDB as “a man bound, restricted, as to his right hand, i.e. left-handed,” by HALOT as “impeded on the right side = left-handed” and by DCH as “shut in respect of his right hand,” meaning “left handed” or perhaps “ambidextrous.”²⁹ The LXX has ἀμφοτεροδέξιον which is glossed as “ambidextrous,” and the Syriac has “crippled.”³⁰ Smelik, in his translation of the Targum, renders the literal Aramaic equivalent of the Hebrew phrase found there as “with an emaciated right hand,” commenting, “The context requires the element of surprise which is unlikely in the case of an able bodied warrior.”³¹ Thus, some scholars have interpreted the phrase as meaning “impeded or crippled in his right hand,” and others as simply meaning “left-handed.” Even so, being left-handed was often considered an abnormal and negative characteristic in the ANE.³² On the other hand, Halpern, on the basis of the only other occurrence of the phrase (Judg 20:16) in which a group of 700 picked troops is designated with the same term, as well as comparison with 1 Chr 12:2 in which he considers the more normal term for left-handedness (מִשְׁמָאלִים, from שְׂמָאל) is used, convincingly concludes that אֶטֶר יְדִימִינוּ does not indicate a disability or abnormality but refers to specially trained and valued warriors

²⁹ It is unclear why someone who is restricted in one hand should be considered ambidextrous, although Halpern’s argument (see below) offers one explanation.

³⁰ Butler, *Judges*, 54.

³¹ Smelik, *The Targum of Judges*, 372. Younger (*Judges and Ruth*, 114) and Butler (*Judges*, 70) disagree, arguing that Ehud must appear normal to the guards. It is not clear why this must be so.

³² See Wong, *Compositional Strategy*, 120; Niditch, *Judges: A Commentary*, 57.

“schooled in the use of the left hand for war.”³³ It is impossible for the contemporary interpreter to be certain how the original implied reader would have understood this phrase, at least at this point in the story.³⁴ If Halpern is correct—and his argument is convincing—and Ehud uses his left arm because its skill had been specially developed, Ehud is construed as **+capacity** from the beginning. However, even if his right arm was disabled, his later strategy of tricking Eglon by means of a thrust with his left hand indicates that this actually constitutes a **+capacity** assessment in this situation. In either case, Ehud is more than he appears to be as far as Eglon is concerned.

So far we have seen that the implied author’s initial appraisal of Ehud was negative in regard to his normality, but positive in regard to his capacity. The greatest debate in the literature, however, concerns his propriety. Ehud carries out a number of actions which have been evaluated as devious to the point of ethical misconduct. He makes an unusual “two-mouthed” (וְלֵה שְׁנֵי פִּיּוֹת) sword,³⁵ which may symbolize duplicity or simply foreshadow several plays on words that the implied author utilizes, as we shall see, to subtly convey meaning.³⁶ He then proceeds to hide it under his garment (3:16), obviously with the intent to deceive. “Stabbing a person in the back” is considered far more nefarious in modern western culture than a fair face-to-face fight, but was using what amounts to ambassadorial privilege to assassinate a king considered more

³³ Halpern, *First Historians*, 41. For an interesting critique of Halpern’s interpretation of the Ehud narrative see Sasson, “Ethically Cultured Interpretations.”

³⁴ For a physical disability see Goldingay, “Motherhood, Machismo,” 22, Smelik, *The Targum of Judges*, 372; for left-handedness see Boda, “Judges,” 1103, Butler, *Judges*, 52, 54, 70; for specially trained warriors see Halpern, *First Historians*, 40–43; Block, *Judges, Ruth*, 160–61; Sasson, “Ethically Cultured Interpretations,” 574.

³⁵ The only time this plural form appears in the OT. Ps 149:6 uses וְתִרְבֵּי פִּיּוֹת for two-edged sword. The advantage of a straight, two-edged sword over a curved, one-edged one, would be to facilitate a straight thrust in close quarters. See Block, *Judges, Ruth*, 163.

³⁶ See Wong, *Compositional Strategy*, 121–22.

reprehensible in ancient Israel than killing in a fair face-to-face fight on the battlefield?

There are two situations in 2 Samuel which offer interesting comparisons to Ehud's assassination of Eglon: Joab's killing of both Abner and Amasa with a sword in the belly.³⁷ As Wong notes, "All three essentially concern assassinations carried out through the use of deception."³⁸ Wong points out, however, that whereas the narrator is reticent concerning the propriety of Ehud's action, there is ample literary evidence in the text to condemn Joab's two assassinations as dishonorable.³⁹ Since the 2 Samuel accounts allude to Judg 3, he concludes that Ehud's deception must also have been evaluated negatively.⁴⁰ There is, however, one significant difference in the Ehud account that Wong does not consider: Eglon was an oppressive foreign king, not a fellow Israelite. This changes the ethical implications of Ehud's act. I will return to this issue below in order to justify my final decision regarding Ehud's deception, but for now I will simply note that in terms of the ancient Israelite culture it must be deemed **+propriety**.

Ehud's two encounters with the idols (הַפְּסִילִים) at Gilgal that form an inclusio around his attack on Eglon are also ethically problematic to many interpreters.⁴¹ *HALOT*

³⁷ Abner and Amasa are killed by Joab in 2 Sam 3:22–34; 20:8–10.

³⁸ Wong, "Ehud and Joab: Separated at Birth?," 399. Wong proceeds to point out several similarities with the Ehud narrative and argues that the 2 Samuel accounts depend on the Judges version. For example, Joab manages to lure his victims into a private encounter. He says he needs to speak to Abner privately, and kills Amasa with his left hand so that his intestines fall out. Similar vocabulary is also used.

³⁹ See Wong, "Ehud and Joab: Separated at Birth?," 407–10. For example, he points out that only one verse is used to describe the assassination whereas twelve describe David's negative reaction to it, and that Joab is cursed by David, forced to mourn publicly, and is described as an evildoer. He points out that the author seems to share David's view (p. 407).

⁴⁰ Wong ("Ehud and Joab: Separated at Birth?," 410) concludes: "If Joab's two assassinations are indeed meant to be understood negatively, then by virtue of the fact that each makes allusions to Ehud, one can infer that there must have been aspects of Ehud's assassination that were also viewed negatively by the author of the Joab accounts. And since the allusions seem to concentrate especially on the use of deception, one can only conclude that this use of deception by Ehud must have been what was viewed negatively by the author of the Joab accounts."

⁴¹ Kotter suggests that the name "Gilgal" means "circle (of stones)," and that this may be the same place where Joshua set up a memorial of stones after crossing the Jordan into the Promised Land in Josh 4:20.

suggests that the Judg 3:19 and 26 instances indicate a place name although the word itself is glossed as “divine images,” the LXX has τῶν γλυπτῶν, “carved images,” the Vulgate has *Idola*, “idols,” but the Targum identifies them as “quarries” (מְחַצְבֵּי אֲבָנִים).⁴²

Some interpret the idols innocuously as boundary markers, others more definitively with the worship of foreign gods.⁴³ If indeed the stones are merely boundary markers, then the double reference to them is likely a geographical clarification or an organizational strategy for the narrative. In fact, however, this interpretation is unlikely considering that every other use of the lemma פֶּסֶל in the Hebrew Bible is clearly a reference to carved images with a cultic purpose, and this interpretation fits the Judges context.⁴⁴ In light of this, the reluctance of many scholars to acknowledge that the הַפְּסִלִים are idols is somewhat curious. Even if it is acknowledged that they are idols, however, the situation is still unclear to many. The implied author may have been criticizing the Israelites and their leader for tolerating foreign idols in the land that YHWH gave them, or implying even greater condemnation on them for setting up their own images of false gods.

O’Connell, for example, states, “The predominant deuteronomic concern, that of cultic disloyalty, remains implicit in Ehud’s failure to remove from the land the twice

mentioned idols that frame the portrayal of Eglon’s assassination (3:19a and 3:26b).”⁴⁵ In

The site became an important cultic centre and, still later in the writings of Hosea and Amos, a symbol of apostasy (Kotter, Wade R. “Gilgal,” *ABD* 2:1022–23).

⁴² For example, NASB translates the two instances in Judges as “idols” and the other 21 occurrences as “idols” or “graven/carved images”; NRSV translates the two in Judges as “sculptured stones,” whereas all other occurrences are “idols,” “images” or “carved/cast images”; and the ESV uses “idols” in Judges and “images,” “carved images” or “idols” elsewhere.

⁴³ See Lenzi, *Secrecy and the Gods*, 225 n. 25; Butler, *Judges*, 71; Block, *Judges, Ruth*, 163–64; Younger, *Judges and Ruth*, 116–17; Webb, *Judges: Integrated*, 131. 246 n. 29; Polzin, *Moses and the Deuteronomist*, 160; Brettler, *Creation of History*, 191 n. 10.

⁴⁴ Deut 7:5, 25; 12:3; 2 Kgs 17:41; Isa 10:10; 21:9; 30:22; 42:8; Jer 8:19; 50:38; 51:47, 52; Hos 11:2. For some reason, Sasson’s detailed footnote on these explicates the word מַצֵּבָה (“standing stone”), which does not appear in these texts (Sasson, “Ethically Cultured Interpretations,” 566–67 n. 15).

⁴⁵ O’Connell, *Rhetoric of Judges*, 84.

fact, he blames Ehud's failure for the apostasy that followed his judgeship and resulted in oppression by King Jabin of Hazor (4:1–2). This may explain the unusual placement of the death notice of Ehud which comes after the brief account of Shamgar and at the end of the introduction to the Deborah/Barak cycle which notes that the Israelites again did evil. If so, the context does not exclude the possibility that Ehud himself may be consulting the idols for divinatory purposes. If O'Connell is correct, this would yield a **–propriety** evaluation for Ehud. On the other hand, the visits to the idols might merely have been part of a ruse used in order to convince Eglon that he did indeed have a message “from the gods/God.” As Boda points out, “The appearance of a message or messenger from the deity is a regular feature of the major judge accounts from this point on.”⁴⁶ I will discuss this possibility below.

As noted above, the evidence is indeed strongest that the stones are idolatrous images; however, this need not reflect negatively on Ehud; another interpretation is quite possible. Verse 19 states that Ehud “turned back from the idols” (וְהוּא שָׁב מִן־הַפְּסִילִים). The Hebrew root שׁוּב is typical Deuteronomistic terminology used for repentance and turning away from evil and toward YHWH;⁴⁷ thus, as well as or instead of a possible role in geographical clarification,⁴⁸ the implied author may be suggesting that Ehud rejected the apostasy of Israel and the idolatry of Moab. According to Polzin, his “decisive actions for Israel begin with a characteristic ‘turning away from the idols (*šûb min happēsilîm*),’ as one ‘turns away from the evil way (*šûb midderek harāʿāh*)” (1 Kgs 13:33; 2 Kgs

⁴⁶ Boda, “Judges,” 1105; see also Boda, “Recycling Heaven’s Words,” 43–68.

⁴⁷ In phrases such as “to return to YHWH with all the heart” and “turn from the evil way.” See Weinfeld, *Deuteronomistic School*, 335 and 351.

⁴⁸ Perhaps a deliberate *double entendre*. The Ehud narrative has many of these.

17:13) and ‘returns to Yahweh’ (Deut 30:10).”⁴⁹ Verse 26, typically translated “he passed by the idols” (וְהוּא עָבַר אֶת־הַפְּסִילִים), could merely describe his return route, but in conjunction with v. 19 could also metaphorically portray his rejection of idols since he passes by them without giving them any obeisance or recognition. Polzin goes so far as to suggest the possible translation, “he transgressed or broke the idols,” implying a “narrative recuperation and restoration from the apostasy of Israel.”⁵⁰ He sees clear Deuteronomistic overtones in the language; however, I am not claiming that עָבַר in v. 26 is typical use of Deuteronomistic vocabulary, only that the language is metaphorical.⁵¹

Interestingly, in both phrases the pleonastic pronoun (וְהוּא) is expressed, something that is not required by the grammar, suggesting that the appropriate understanding might be an emphatic “he himself,”⁵² effectively contrasting Ehud’s own appropriate behavior in rejecting idols with the majority of Israelites who were doing the evil thing, apostasy, in the eyes of YHWH (3:12). The fronted and expressed pronoun in וְהוּא שָׁב מִן־הַפְּסִילִים (v. 19) does not function here to break the sequence of *wayyiqtol*s for a change of scene or an off-line comment. According to van der Merwe, however, the expressed pronoun can be used for “reactivating characters (or entities) that are *compared* or *contrasted*.”⁵³ It can also be used for “confirming *the personal or exclusive role* of a

⁴⁹ Polzin, *Moses and the Deuteronomist*, 160.

⁵⁰ Polzin, *Moses and the Deuteronomist*, 160. Polzin, however, suggests that Ehud may actually perform these positive symbolic actions unknowingly. See also Boda, “Judges,” 1107 n. 19; Stone, “Judges,” 240–41. 246.

⁵¹ Weinfeld (*Deuteronomist School*, 340) only notes that the term עָבַר is Deuteronomistic in the sense of transgressing the covenant of YHWH.

⁵² Muraoka, *Emphatic Words and Structures*, 48: “The personal pronouns with *verbum finitum* serves to express an intense concern with, special interest in, or concentrated, focused consciousness of, the object referred to by the pronoun on the part of the speaker or writer. And moreover, sometimes the speaker or writer wants a listener or reader to share his concern, interest, or consciousness, which derives from the very nature of linguistic activity.” See also Stone, “Judges,” 240–41.

⁵³ Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*, §47.2.2. e, italics original. See also Joüon and Muraoka, *Biblical Hebrew*, 146a.I: “The pronoun is added to bring out antithetical contrast; one member of

specific discourse active entity in an event”⁵⁴ Therefore, the pronoun may stress the distinctiveness of Ehud in his rejection of the idols, contrasting him with the general apostasy in Israel. In v. 26 it is clear that the fronted proper noun subject **וְאֶהוּד** serves to break the sequence of *wayyiqtol*s for a change of scene, but less clear that the expressed **וְהוּא** immediately following is merely there as “a necessary formal prop for an inserted circumstantial clause.”⁵⁵ Muraoka uses Driver to support his argument,⁵⁶ who states: “Judg. iii. 26 and Ehud escaped **וְהוּא עָבַר** *he having passed over* etc. (not the mere addition of a fresh act like **וַיַּעְבֵּר**, but the justification of the preceding **וַיִּמָּלֵט**).”⁵⁷ It is more logical in the light of the previous use of the pleonastic pronoun in v. 19, which also concerns the **הַפְּסִילִים**, that the use is emphatic: “Now Ehud escaped while they were delaying, and *he himself* passed by the idols.” The verbs “escaped” and “passed by” follow each other logically, so the pronoun is used emphatically, not in order to break the verbal sequence. This would result in a positive evaluation of Ehud.

In sum, the term **פֶּסֶל** consistently refers to idols used for cultic purposes; there is no evidence that Ehud allowed, set up, or condoned the idols, the lexis (**עָבַר**, **שׁוּב**) and context imply that he repudiated idolatry, and the pleonastic pronoun emphasizes Ehud’s distinctive role in dealing with the idols that contrasts with the apostasy of Israel. As we shall see below, Ehud’s attitude to the idols also contrasts with the eagerness of Eglon to engage with them. When all the evidence is considered, it seems most likely that the

a set is highlighted to the exclusion of the others. Usually there are two parts to the statement, one being cast in affirmative. ... In some cases the contrast is only implicit, only one of the two contrasting members being explicitly mentioned”; Waltke and O’Connor, *Hebrew Syntax*, 16.3.2.d: “In other cases the antithesis is only *implicit*; the other, contrasting party is not mentioned.”

⁵⁴ Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*, §47.2.2. b, italics original.

⁵⁵ Muraoka, *Emphatic Words and Structures*, 31.

⁵⁶ Muraoka, *Emphatic Words and Structures*, 31 n. 73.

⁵⁷ Driver, *The Tenses in Hebrew*, 205.

implied author is suggesting that Ehud is acting with +**propriety** in the two idol incidents that frame the assassination of Eglon.⁵⁸ The reason for this subtle inference instead of a forthright statement regarding Ehud's orthodoxy—aside from the usual reticence of the narrator—is a literary one: the visits to the idols at Gilgal have even further significance for the narrative, and serve as the basis for the *double-entendres* and intrigue which will result in the defeat of Eglon.

Immediately after returning to Eglon from the idols, Ehud announces in v. 19, “I have a secret דָּבָר for you, O king” (דְּבַר-סֵתֶר לִי אֵלֶיךָ הַמֶּלֶךְ). As numerous commentators have pointed out, the Hebrew דָּבָר can have several meanings: 1. word, 2. matter or affair, 3. thing or something.⁵⁹ It is quite possible that Eglon thought that Ehud intended to pass on a “secret word/message,” especially if Ehud had mentioned to the court that he had come back from the idols at Gilgal.⁶⁰ As Lenzi explains, it was commonplace in the ANE to believe that secret messages from the gods could be received. Although Lenzi believes that the Hebrew הַפְּסִילִים is simply a toponym, he acknowledges the possibility that it might also be a shrine.⁶¹ The divine council and the secret royal council were believed to be in contact through divination, and a diviner would give the king situationally specific guidance that would assist him in his plans and strategies, thus “the diviner [was] indispensable as the one who made the divine communication possible.”⁶² This explains why Eglon was so interested in hearing what Ehud had to say, and the secret nature of

⁵⁸ See also Webb, *Judges*, 172–73.

⁵⁹ For example, Block, *Judges, Ruth*, 165.

⁶⁰ See Neef, “Eglon als ‘Kälbermann’?,” 290. Kraeling (“Difficulties in the Story of Ehud,” 206) gives a reasonable explanation of how Ehud's visit to Gilgal fits into the narrative structure of the story and why the assassination was not attempted in the first visit when Ehud presented tribute to Eglon.

⁶¹ Lenzi, *Secrecy and the Gods*, 225.

⁶² Lenzi, *Secrecy and the Gods*, 62–63.

communication would explain his clearing the room of attendants, since the “information discussed and the orders that issued forth from the council were held in the strictest confidence.”⁶³ Lenzi rightly argues that, even if literary devices such as *double-entendre* are used in the narrative, the terms דְּבַר-סֵתֶר (“secret message”) and דְּבַר-אֱלֹהִים (“message from God/the gods”) must have had a surface meaning in the culture that would cause Eglon to believe that Ehud had a secret oracle from the divine realm for the king.⁶⁴

As the outcome of the encounter illustrates, however, Ehud intends to give Eglon a “secret *thing*,” his hidden two-mouthed sword.⁶⁵ Ehud rephrases his announcement in v. 20: “I have a word/thing from God/the gods for you” (דְּבַר-אֱלֹהִים לִי אֵלֶיךָ), making it even more ambiguous, since אֱלֹהִים can be understood as meaning “God,” that is YHWH, but also “gods,” that is the gods of Moab.⁶⁶ One play on words might be considered accidental, but several in the space of a few verses make it much more likely that the implied author included them intentionally as a literary technique. Thus, Eglon may well have understood the message to be “I have a secret message from the gods for you” whereas Ehud probably intended the message to mean “I have a secret thing from God for you.” The duplicity of Ehud seems virtually certain. Webb goes so far as to call Ehud a “devious assassin,”⁶⁷ Younger concludes, “Ehud is clearly not of the moral character of Othniel,”⁶⁸ and Klein asserts, “Yahweh’s spirit is never involved in duplicity, even to the

⁶³ Lenzi, *Secrecy and the Gods*, 62.

⁶⁴ Lenzi, *Secrecy and the Gods*, 226–27.

⁶⁵ See the comments on 3:16.

⁶⁶ See Younger, *Judges and Ruth*, 117–18. Interestingly, Sasson (“Ethically Cultured Interpretations,” 574) suggests that Eglon himself was aware that YHWH had strengthened him and assumed that the message was from YHWH: “Eglon, we shall soon learn, is eager to listen to the God of Israel who had commissioned him.”

⁶⁷ Webb, *Judges: Integrated*, 132.

⁶⁸ Younger, *Judges and Ruth*, 122.

advantage of Israel” and concludes that this is the reason that no mention is made in the narrative of the Spirit coming on Ehud.⁶⁹ Ehud is thus condemned by the implied author for deceitfulness since he misleads Eglon in order to kill him ... or is he? According to Bartusch,

While lying and deception strike the modern interpreter as always morally objectionable, they are dishonorable actions in the (ancient) Mediterranean culture only among one’s kin group. It is acceptable, however, to lie for the purpose of deceiving an outsider who, it is held, has no right to the truth.⁷⁰

Similarly, Chalcraft argues that since Ehud was devious to a Moabite, not an Israelite, the action was heroic,⁷¹ and Lambert argues that in tribal societies “all actions are based on specific loyalties, the lines of which are structurally determined. One supports one’s fellow-clansman in a dispute, regardless of moral questions. The only consideration is, ‘he is my fellow clansman.’”⁷² Deist also argues that “cheating and deceiving an opponent was not viewed as a crime or a sin. On the contrary, a person who could achieve that was looked upon as a wise person.”⁷³ Butler concludes, “One must doubt that any early reader of the narrative would have heard any condemnation of Ehud’s action.”⁷⁴ In the context of the ANE and the Ehud narrative itself, the implied author is in fact carefully undermining any initial assumptions that Ehud is a dubious Benjaminite

⁶⁹ Klein, *Irony in Judges*, 38.

⁷⁰ Bartusch, *Understanding Dan*, 147.

⁷¹ Chalcraft, “Deviance and Legitimate Action,” 183–85, here 184: “Ehud’s potential deviance is legitimate for the narrator because of its context. Ehud moves over to the out-group, behaves deviantly and in the process qualifies for heroic status within the in-group.” In a roughly similar situation, Joab’s killing of Amasa with a sword in his left hand (2 Sam 20:8–12) is unacceptable because both men are Israelites. See Sasson (“Ethically Cultured Interpretations,” 580–81) for a comparison of these two passages.

⁷² Lambert, “Tribal Influences in Old Testament Tradition,” 46.

⁷³ Deist, “Murder in the Toilet,” 269.

⁷⁴ Butler, *Judges*, 73.

who acts without the guidance of the Spirit and building up a +**propriety** characterization of Ehud.

Not only does the implied author undermine early misconceptions that the implied reader might have about the character of Ehud, he/she also undercuts the initial depiction of Eglon as a powerful ruler—only much more ruthlessly—by means of satire as well as *double-entendres*.⁷⁵ There are indications that the king of Moab would not have been dismissed immediately by the original implied audience as simply a buffoon; the implied author portrays his borrowed power and status and then carefully and deliberately destroys his dignity and character, most likely entertaining his audience immensely in the process.⁷⁶ In 3:12–13 the narrative begins with several clear indications of +**capacity** in regard to the king of Moab; in fact, YHWH himself “strengthened” Eglon (וַיַּחֲזֶק יְהוָה אֶת־וְעַגְלֹן) against Israel. His prowess is also indicated by the verbs predicated of him and his army—he “smote” Israel and his troops “possessed” the city—and also by the ideational content that Israel served him for eighteen years (all +**capacity**).

In the next reference to Eglon in v. 17 he is described as “a very בָּרִיא man.”⁷⁷ In an ancient society where deprivation and famine were not uncommon, the term בָּרִיא could have very positive connotations.⁷⁸ Although the older BDB offers only “fat” as a

⁷⁵ Contra Webb (*Judges*, 165), who states, “But from the moment the one-to-one relationship between Ehud and Eglon (protagonist versus antagonist) is established, Eglon begins to look very foolish indeed.”

⁷⁶ Contra Block, *Judges, Ruth*, 158.

⁷⁷ McKenzie (*The World of the Judges*, 123) claims that “the narrator takes morbid joy in noting that Eglon was excessively fat.” It is unclear how he deduces “morbid joy” from this statement in which the narrator is typically taciturn.

⁷⁸ See Butler, *Judges*, 54, 70; Sasson (“Ethically Cultured Interpretations,” 575), who suggests that this is why Eglon can manage without guards; and Neef (“Eglon als ‘Kälbermann’?,” 288), who states “Die Charakterisierung Eglons als ‘beleibt’ soll ihn weder der Lächerlichkeit preisgeben noch seine Unbeweglichkeit noch seinen gutmütigen Charakter beschreiben [The characterization of Eglon as “obese” should not disclose him to ridicule nor describe his immobility nor his good character].” See also Stone, “Judges,” 245.

translation, HALOT and DBL also gloss the word as “healthy,”⁷⁹ and the recent DCH as “fat, fleshy, i.e. nourished, healthy.” LXX uses the term ἀστεῖος, meaning “handsome, charming, refined.”⁸⁰ Calling Eglon “fat” in the sense of “healthy” or “robust” would have been complementary (+**capacity**), and the modifier רַחַק (“very/exceedingly”) would raise the force of the evaluation. It may sound derogatory to modern western ears to label someone כָּרִיא (“fat”), which often implies self-indulgence, stupidity, and laziness, and modern interpreters sometimes jump immediately to the conclusion that Eglon is being mocked. Younger comments that “Eglon has fattened himself on the tribute he has extorted from Israel” and Block is quick to deem Eglon “a comic buffoon” and comments on his “mental obtuseness.”⁸¹ Neef, however, justifies a re-evaluation of Eglon: “Dies ist deshalb notwendig, da Eglon in der wissenschaftlichen Literatur fast durchweg als Karikatur eines Königs beschrieben wird.”⁸² As Diest argues, “It is not for nothing that the Ehud narrative stresses the prior *honourable* status of Eglon and his soldiers by describing them as ‘fat’ people.”⁸³ When one considers Lenzi’s discussion of the role of diviners in ANE society it is likely that Eglon acted reasonably in receiving what could have been an important oracle from an apparently harmless diviner. The implied author, however, is about to subtly and deliberately undermine the initial assessment of Eglon by means of double meanings, innuendo, and suggestion.

⁷⁹ In fact, DBL comments: “note: in some cultures fat has a negative implication, so use other positive adjectives.”

⁸⁰ Butler, *Judges*, 54; see also 70. See also *BDAG*, 145.

⁸¹ Younger, *Judges and Ruth*, 117–118; Block, *Judges, Ruth*, 158–59. See also McKenzie, *The World of the Judges*, 123.

⁸² Neef, “Eglon als ‘Kälbermann’?,” 284: “This is necessary because Eglon is described in the academic literature almost exclusively as a caricature of a king.”

⁸³ Diest, “Murder in the Toilet,” 269, italics original.

The implied author unsheathes his literary sword and Eglon becomes the target of scathing satire and scatological humour.⁸⁴ Commentators have often pointed out the cultic and sacrificial imagery used to depict Eglon,⁸⁵ and the fact that the narrative is heavily satirical,⁸⁶ so these literary aspects need not be reviewed in detail here. The implied author's intent is to shame the enemy; as Deist points out, "Arguments were not conducted with the aim of rationally convincing the opponent, but with the express aim of publicly shaming him."⁸⁷ The term **בָּרִיאַ** could also have insultingly implied comparison of Eglon to a stall-fed fattened calf (**–normality**).⁸⁸ Interestingly, there are two other words for "fat" used in reference to Eglon and the Moabites. In v. 22 the slain king's "fat" (**הַחֶלֶב**) closed over Ehud's blade, and in v. 29 his ten thousand soldiers are described as "all fat (**שָׁמֶן**) and all valiant men." The first term, **חֶלֶב**, is a cultic term normally used for the fat covering the entrails of a sacrificed animal,⁸⁹ and has positive connotations in that it can represent the choicest or best parts of animals, produce, or the land, and because the term is also used for the human flesh of mighty warriors in 2 Sam

⁸⁴ Contra Neef ("Eglon als 'Kälbermann'?", e.g. 291–92), who ultimately goes too far in his attempts to preserve the dignity of Eglon and ignores the implied author's strategies that are designed to undermine his honor.

⁸⁵ Younger, *Judges and Ruth*, 115–16; Boda, "Judges," 1104, 1106; Brettler, *The Book of Judges*, 31. Niditch, *Judges: A Commentary*, 57–58, argues that there is also pervasive sexual imagery that feminizes the enemy, Eglon.

⁸⁶ See, for example, Webb, *Judges: Integrated*, 129–30; Block, *Judges, Ruth*, 156–57; Brettler, "Ehud Story as History and Literature," 285–304. Compare Butler, *Judges*, 57: "Brettler uses the humorous, satirical genre elements to cast doubt on the story's historicity. However, truth may often be funnier than fiction. Reality offers as much room for laughter as does farce."

⁸⁷ Deist, "Murder in the Toilet," 269.

⁸⁸ "Eglon" is often considered to be a diminutive form of **עֵגֶל**, "calf." See Butler, *Judges*, 69; Block, *Judges, Ruth*, 158. Neef ("Eglon als 'Kälbermann'?", 288, 293) however, argues against this interpretation of the name. Brettler ("Ehud Story as History and Literature," 299) on the other hand, also associates animal imagery with political satire.

⁸⁹ *HALOT*, 315–16. See for example, Exod 29:13, 22; Lev 3:3, 4, 9, 10, 14, 15; 4:8, 9; 7:3, 4; 8:16, 25; etc. See also *DCH*, which notes that the word is used for the fat of Edomites slaughtered as a sacrifice in Isa 34: 6–7. See also Butler, *Judges*, 71.

1:22 and Job 15:27 (+**normality** or +**capacity**).⁹⁰ The sacrificial imagery that results, however, ultimately depicts Eglon negatively as a fatted calf who is slaughtered (–**normality** and –**capacity**). The second, שָׁמֶן, which describes the Moabite warriors, is used for fat, well-fed animals and is also used of productive land and rich pasture.⁹¹ In Ezek 34:16 it is used in conjunction with “the strong” (וְאֶת־הַשְּׁמֵנִה וְאֶת־הַחֲזָקִים) and in contrast to those who are scattered and broken (וְאֶת־הַנִּדְחִים ... וְלִנְשָׁבְרִים). It can therefore imply “well-nourished” or “robust” (+**normality**, +**capacity**), and this is how it is usually translated. However, in the context of this almost farcical satire the narrator may well also be using *double entendre* to paint the extraordinary verbal picture of ten thousand ungainly, overweight men wobbling around the field of battle (–**normality**, –**capacity**).⁹² Significantly, however, whichever meanings apply to Eglon and the Moabites, both serve to demean them: if the terms refer to calves fattened for sacrifice or obese and ineffectual soldiers, they are shamed, but if the terms mean robust and healthy warriors, more credit redounds to the Israelites for defeating them.

In v. 27 Ehud calls out the Ephraimites and the section ends, beginning in v. 28, with a significant prosody of +**capacity** in regard to the Israelite army that he leads, beginning with Ehud’s confident assertion, “YHWH has given your enemies, Moab, into

⁹⁰ DCH, 3:226. See Gen 45:18; Num 18:12, 29, 30, 32, Deut 32:14.

⁹¹ HALOT, 1567–69. See for example, 1 Sam 15:9; Num 13:20; 1 Chr 4:40; Isa 30:23; Ezek 34:14; Neh 9:25, 35.

⁹² See Block (*Judges, Ruth*, 159), who characterizes the Moabites as not only “stout” but also “dull” since the verbal form of *hišmîn*, “to make fat,” can refer to the “dulling of the heart/mind.” However, HALOT notes only one place in which this interpretation is possible, Isa 6:10, which is used in conjunction with חָכְמָה. Interestingly, Block seems to contradict himself later and demonstrates the truly equivocal evaluation of the Moabites when he states, “They were not the emaciated remnants of some defeated force but *’iš kol šāmēn wəkol ’iš ḥayil*, ‘all vigorous and strong [men].’ In contrast to earlier comic references to Eglon as extremely fat (*bārī’ mē’ōd*, v. 17), the fat (*heleb*) of whose belly enveloped Ehud’s sword (v. 22), the first modifier, *šāmēn*, literally “fat, oil,” carries a positive sense. These were robust and healthy warriors, the nobility of Moab” (Block, *Judges, Ruth*, 170). Compare Younger, *Judges and Ruth*, 120; Butler, *Judges*, 58–59, 73; Schneider, *Judges*, 52.

your hands.” One wonders how Ehud knows this, since there is no record of his being given a message from YHWH as in later accounts. This does not totally preclude the possibility that he received one, either directly or through a prophet, but it is more likely that the implied author is construing Ehud as **+security: trust** in his relationship with YHWH. It would seem that, for Ehud, God is capable, dependable, and gracious and his character can be relied on. YHWH’s enabling of the Israelites leads to the great victory. The lexical choices of the implied author contribute to the portrayal of the power of the Israelite army: the Israelites “seize” (לכד) the fords of the Jordan, they “do not allow” (לא נתן) anyone to cross the fords of the Jordan,⁹³ they “strike down” (גבה) Moab, and they “subdue” (כנע) Moab on that day. The force of the evaluation is raised by several modifiers, normally scarce in Hebrew narrative: the men they conquered were about ten thousand (כַּעֲשָׂרֵת אֲלָפִים), robust (שָׁמֶן), valiant (הָיִל) men. The account ends with the peremptory statement, “And not one man escaped” (וְלֹא נִמְלֹט אִישׁ). The success of the Israelites is consolidated by the statement that they remained undisturbed for eighty years, the longest time of peace in the book of Judges, both statements of ideational content that invoke the strength of the Israelite army.⁹⁴ A major victory is achieved and Israel has peace.

It is in the light of this great victory, which the implied author through Ehud faithfully attributes to YHWH, that the killing of Eglon must be revisited in terms of its propriety. Webb oversimplifies when he states, “The grotesquely comic character of the

⁹³ Ehud’s successful co-operation with the Ephraimites at the fords of the Jordan will become significant later when both Gideon and Jephthah encounter Ephraim, again at the fords of the Jordan, but under very different circumstances.

⁹⁴ Christianson (“A Fistful of Shekels,” 62) points out that this is the only judge narrative in which the enemy is strengthened by YHWH, and that this would increase Ehud’s achievement.

story makes moral judgments irrelevant.”⁹⁵ The implication is that YHWH has raised up this deliverer for a specific purpose, and the success of Ehud and his army at the end of the narrative is the implied author’s way of endorsing Ehud’s actions.⁹⁶ The lengthy peace in the land also serves as a sign of YHWH’s approval of Ehud’s tactics.⁹⁷ As Deist notes, “The Deuteronomists incorporated this narrative in their story book without editing it theologically, suggesting that these redactors could endorse the sentiments expressed in the narrative.”⁹⁸ Thus, Ehud must be assigned a +**propriety** evaluation.⁹⁹

4.3 Conclusions

4.3.1 Summary of Evidence

Israel is clearly construed as –**propriety** at the beginning of the Ehud narrative. Ehud is introduced in a somewhat ambivalent manner, with suggestions of –**normality** (his Benjaminite heritage) and possibly –**capacity** (his being “bound in the right hand”). Eglon, on the other hand, is introduced as clearly +**capacity** in his oppression of the Israelites. As the narrative progresses, however, the implied author begins to undermine these initial presentations of the two key characters. What may have been taken as –**capacity** in Ehud—his left-handedness—is shown to be a strength, and the willingness of his troops to follow his able leadership is an indication of +**normality**. Moreover,

⁹⁵ Webb, *Judges: Integrated*, 131. See also Webb (*Judges*, 168) where the same paragraph is used. However, כָּרִיאָה may indeed “have such positive connotations in its present context” as well as negative ones, in spite of Webb’s objections (p. 172).

⁹⁶ Contra Christianson (“A Fistful of Shekels,” 72), who makes the interesting comment: “In some respects the Ehud story shares the moral ambiguity of *Unforgiven*. Ehud may be constructed as ‘good’ partly because God has raised him up, but, like *The Magnificent Seven*’s Chris (Yul Brynner), he is raised out of nowhere. And God’s role is no guarantor of Ehud’s ‘goodness’.”

⁹⁷ The presence of victory and peace are not invariable mechanical indicators of YHWH’s approval. The context and other indicators must be taken into consideration. Here, Ehud is specifically raised up by YHWH to deliver Israel, and, as discussed, there is nothing in the text to undermine his success which resulted in a lengthy peace.

⁹⁸ Deist, “Murder in the Toilet,” 269.

⁹⁹ Tanner (“The Focal Point of Judges,” 153) makes the statement that Ehud “was seen in a positive light.”

Ehud's clever strategy against outsiders is approved rather than condemned, and his turning from the idols and acting as a messenger of אֱלֹהִים (God) against the אֱלֹהִים (gods) of Moab demonstrate his +**propriety**. Thus, Ehud is effectively contrasted with Eglon at the same time as he is compared favorably to Othniel, the faithful, obedient, and successful ideal judge.

4.3.2 Conclusion

Interestingly, Globe claims that "Ehud embodies Deuteronomistic virtue" and achieves the "heroic ideal."¹⁰⁰ On the other hand, Younger, among others, struggles with implications of the ethical propriety of Ehud's actions for the character of YHWH. He says, "In a sense, God sanctions Ehud's courage by allowing his enemy to fall to his scheme," but shortly thereafter states, "His devious methods are not endorsed or condoned by God (i.e. this is scarcely God's preferred method)."¹⁰¹ It would be interesting to know what he considered YHWH's preferred method to be—and why. For many interpreters, the idea that a holy God would use a devious assassin to achieve his goals is problematic, but then "devious assassin," along with other common descriptors of Ehud, is loaded language, language that the book of Judges does not use, even in its Hebrew equivalent. If critics of Ehud described him as a courageous freedom fighter, or a member of an underground resistance movement in an oppressed culture, his actions might sound more acceptable. One wonders how many soldiers in similar contemporary situations would win medals for acts such as his. According to the text itself, Ehud is a

¹⁰⁰ Globe, "Enemies Round About," 242.

¹⁰¹ Younger, *Judges and Ruth*, 125.

“deliverer,” raised up by YHWH, trusting in YHWH, and giving YHWH the glory for his military victory.

In fact, the implied author effectively contrasts the leadership of Ehud and Eglon. Ehud, in spite of coming out of the dubious tribe of Benjamin and having no written record of the Spirit’s enabling,¹⁰² is raised up by YHWH to deliver Israel from oppression after the penalty for its previous apostasy has been paid. His left-handedness, whether the result of physical incapacity or physical training, provides the strategy needed to accomplish his assigned task. Although the implied author suggests his own rejection of idol worship, Ehud is canny (devious?) enough to use Eglon’s reliance on foreign gods to gain the opportunity to remove the king from power. Having dispensed with their ruler, he leads the Israelites as YHWH’s warrior to a resounding victory over Moab and brings rest to the land for eighty years.¹⁰³ Eglon, on the other hand, is portrayed by the implied author as a powerful king, if only by God’s enabling.¹⁰⁴ Having served his disciplinary purpose, his own false religion is used against him to not only dispense with him, but also to shame him, the victim of bathroom humour and satire. In the ANE, honor is a zero sum commodity, and the honor due to YHWH is taken from those who oppose him. Although there are some suggestions of doubt surrounding Ehud’s background at the beginning of the narrative, the implied author undermines these to present a portrait of the judge as a heroic deliverer. Younger states, “Starting with Ehud, there is a mixture of positive and

¹⁰² Interestingly, Neef (“Eglon als ‘Kälbermann’?,” 290, 294) argues that since Ehud’s murderous act leaves no traces behind to incriminate him, YHWH must have acted miraculously to protect him, and this indicates God’s involvement in his actions.

¹⁰³ Brettler (“The Book of Judges: Literature as Politics,” 407) argues that Othniel and Ehud are similar: exemplary southern judges that contrast with the less adequate northern judges.

¹⁰⁴ For a discussion of dual causality in this narrative see Jobling, “Right-Brained Story of Left-Handed Man,” 125–131 and Amit, “The Story of Ehud (Judges 3:12–30): The Form and the Message,” among others.

negative attributes with a decline of the positive and an increase in the negative as the reader goes deeper into the cycles.”¹⁰⁵ It would seem, however, that with Ehud the negative attributes are more assumed by modern interpreters than real. The decline starts after his rule. A more negative characterization of judges will become evident in the next story, that of Deborah and Barak.

¹⁰⁵ Younger, *Judges and Ruth*, 122.

5 The Deborah/Barak/Jael Narrative (Judges 4)

5.1 Introductory Remarks

The “ideal” judge Othniel sets the standard of comparison for all the subsequent major judge narratives that follow. Although many interpreters are uncomfortable with Ehud’s methods and his actions are not directly commanded by God, he is raised up by YHWH, acts faithfully for YHWH, and has the courage and initiative to accomplish deliverance and rest for Israel. Barak, as we shall see, also does nothing actively improper, but his lack of initiative and courage contrast sharply not only with Ehud’s previous exploits,¹ but also with his contemporaries Deborah and Jael, women who ultimately dominate Barak in significance. In the next chapter, we will examine how Gideon begins with lack of trust and courage, overcomes these characteristics with the help of YHWH, but in the end perverts his newfound initiative to serve the ends of his personal vengeance. After that, the downward spiral will continue with Jephthah and Samson.

In his presentation of Barak in Judg 4, the implied author uses evaluative language by the narrator and by reliable characters to characterize the military leader as ineffectual, but also offers a number of counter characterizations that serve as foils for his weakness. The fact that the two most significant counter voices are female goes even further in the context of a patriarchal society to highlight his inadequacies. Barak is never accused of apostasy nor indicted for specific sins as later judges are; nevertheless his cycle is a step further in the downward spiral that constitutes the book of Judges.

¹ Perhaps this explains the reference to Ehud in 4:1, after the intervening judgeship of Shamgar. It may be a deliberate technique for provoking a comparison between Ehud and Barak.

5.2 Analysis of the Text

The Barak narrative begins with the usual elements of the paradigm: after Ehud's death Israel again does the evil thing (v. 1, **–propriety**),² and YHWH disciplines them (**–satisfaction: displeasure**) through the oppression of a foreign power, this time Jabin, the Canaanite king of Hazor. The introduction of Jabin initiates a **+capacity** prosody that sets him up as a formidable opponent: in addition to unspecified foot soldiers, he has 900 iron chariots,³ powerful military technology in the ANE.⁴ Since the Israelites do not have this advantage, and because YHWH is using the Canaanites to discipline Israel for apostasy (**+propriety**), Jabin is able to oppress Israel powerfully for twenty years (v. 2).⁵ The Israelites cry out to YHWH because of their suffering (**–happiness: misery**).

At this point, based on the Othniel and Ehud narratives (3:9, 15), the reader would expect YHWH to raise up a deliverer, but instead the implied author introduces Deborah and a **+normality** prosody (vv. 4–6) construes her as a woman of status and authority. Although v. 4a is often translated simply as “Deborah, a prophetess,”⁶ the word **נְבִיאָה** is already in feminine form. Thus, the designation of her as **אִשָּׁה** is not necessary to

² Interestingly, Schneider (*Judges*, 63) and Butler (*Judges*, 86) see Ehud's death (v. 1) as part of YHWH's punishment of the Israelites for their apostasy.

³ See v. 13. The number 900 may refer to “9 units” or be hyperbole. In any case, the chariots constituted a force great enough to keep the Israelites in subjugation. See Block, *Judges, Ruth*, 190–91.

⁴ It is unclear exactly what the term “iron chariots” refers to. Drews (“Chariots of Iron,” 15–23) points out that they were very unlikely to have been constructed entirely of iron, or even to have been plated in iron. He suggests that the chariots may have had iron bands on their wheels as “tires,” or iron scythes attached to the wheels in order to cut down foot soldiers, although even these interpretations would have been anachronistic. He also suggests that the modifier “iron” may be a gloss added by a later redactor, familiar with chariots, to explain why they frightened the Israelites so much, not realizing that the Israelite army had no chariots at all and were at a distinct disadvantage when attacked by even ordinary chariots. Whatever the explanation, the text both here and in Judg 1:19 makes it clear that these enigmatic chariots gave the enemy a military advantage.

⁵ As Schneider (*Judges*, 63) notes, the oppressor “he” in v. 3 could refer to Jabin and/or YHWH.

⁶ E.g., NRSV, NASB, AV, NKJV, JPS, and ESV. NLT, GNT, TNIV, and the Message call her a “prophet” and remove the gender issue entirely. Only the HCSB among the versions checked refers to her as “a woman who was a prophetess.” See also Schneider, *Judges*, 67–68.

understanding that this prophet is female, nor is it necessary to label her as the wife of Lappidoth,⁷ for this is expressed by the following construct form אִשָּׁת לַפִּידוֹת. The אִשָּׁה is included in order to emphasize her gender; it results in the translation: “Deborah, a woman, a prophetess, the wife of Lappidoth.”⁸ Whatever their gender, prophets had a special role and status in ancient Israel and this, as discussed in ch. 2, gives her words a higher level of reliability than other characters. Although female prophets were not unknown in this patriarchal society,⁹ they were uncommon, resulting in a +normality evaluation. Moreover, Deborah “was judging Israel at that time” (v. 4) and the “Israelites would go up to her for judgment” (v. 5). Deborah’s judgment may not have been the military judgeship of the male judges, but nevertheless involved her in a position of responsibility; therefore these comments constitute more tokens of her +normality.

Whether Deborah was a typical judge in the same sense as the other male judges is a matter of some dispute.¹⁰ Some commentators consider her a female judge of some sort. For example, Matthews suggests that Deborah is a postmenopausal female who functions as an elder and judge,¹¹ Bal describes her as a “poet-prophet,” the one who

⁷ Niditch (*Judges: A Commentary*, 60, 65) translates אִשָּׁת לַפִּידוֹת based on the root as “a woman of fire,” and Schneider (*Judges*, 66) as “a fiery one,” comparing the name to Barak’s which means “lightning.” Others have suggested that it is a geographical location. The fact that a man named Lappidoth does not enter the narrative does not necessarily mean he didn’t exist, however. It may be significant in terms of gender roles that Jael’s husband Heber also does not appear. See Schneider, *Judges*, 76.

⁸ See also Goldingay, “Motherhood, Machismo,” 23. The same phrasing is used for a male prophet in Judg 6:8 in the Gideon cycle at the same place in which a deliverer would be expected. In this case it may serve to distinguish the prophet from the angel of YHWH who appears next, in both cases the phrases יְדִבֹּרָהּ אִשָּׁה and יְדִבֹּרָהּ אִישׁ נְבִיאָה and יְדִבֹּרָהּ אִישׁ נְבִיאָה may emphasize that YHWH has sent a prophet instead of a deliverer. In this case, a woman would be the more unusual. See Boda, “Recycling Heaven’s Words,” 11. See Butler, *Judges*, 90–91 regarding the significance of Deborah’s gender.

⁹ Others were Miriam (Exod 15:20), Huldah (2 Kgs 22:14), and Noadiah (Neh 6:14). See Block, *Judges, Ruth*, 192 n. 180.

¹⁰ See Butler (*Judges*, 90–94) for a more detailed discussion of this matter. See also Younger, *Judges and Ruth*, 140; Hackett, “Violence and Women’s Lives,” 356–57.

¹¹ Matthews, *Judges and Ruth*, 64.

delivers “the right word—bringing about order”¹² and McCann posits that she is a prophetess and the only judge who clearly functioned in a legal capacity, but proposes that she would still be a co-judge with Barak and Jael even if judges are primarily deliverers.¹³ Niditch interprets Deborah as the judge and Barak as her military commander.¹⁴ Butler takes the middle road and states that “Deborah is first and foremost a woman. Next she is a prophetess, the role she will play in the following narrative. Then she is wife ... Finally, Deborah functions as a judge in central Israel.”¹⁵ On the other hand, other scholars doubt or deny her judgeship. O’Connell opines that Deborah is “more like an agent than a full-fledged character” and states that “one cannot help but to suspect that the one called to deliver Israel as a military judge was Barak and not Deborah.”¹⁶ Block questions her judgeship, saying that “she is first and foremost, if not exclusively, a prophet.”¹⁷ Even if Deborah were a judge in some sense, however, Boda is right to point out that her judging is unlike other judges in the book of Judges.¹⁸ He concludes,

Deborah functions here in a manner consonant with the title the narrator has given her: אִשָּׁה נְבִיאָה (“a woman, a prophet”) who would dispense justice through prophetic enquiry. ... A prophetic figure would be dispensing justice (לְמִשְׁפָּט) because such a figure could seek the will of the deity and so offer the correct decision in difficult cases.¹⁹

¹² Bal, *Murder and Difference*, 59.

¹³ McCann, *Judges*, 51.

¹⁴ Niditch, *Judges: A Commentary*, 64–65.

¹⁵ Butler, *Judges*, 92–93. In terms of the narrative, Butler views Deborah and Jabin as the main characters, Barak and Sisera as their subordinates, and Jael as the hero (Butler, *Judges*, 86).

¹⁶ O’Connell, *Rhetoric of Judges*, 242–43.

¹⁷ Block, *Judges, Ruth*, 192–95.

¹⁸ Boda, “Recycling Heaven’s Words,” 10–11.

¹⁹ Boda, “Recycling Heaven’s Words,” 11. See also Goldingay, “Motherhood, Machismo,” 24.

Whatever the exact nature of her “judging,” there can be no doubt that Deborah was a respected woman of status and authority within the Israelite community (+**normality**).

Deborah’s gender could cause her to be viewed as an anomaly who was only raised up to act in this one special situation,²⁰ or because the man of the moment, Barak, had failed to assume responsibility. However, Deborah has been judging Israel and giving decisions for some time.²¹ The verbal form used to describe Deborah’s sitting in the seat of judgment is יוֹשֶׁבֶת is a participle (*qotel*) in a predicative construction.²² The first phrase of 4:5 could be translated either “she used to sit/she would sit” (frequentative or habitual action, followed by a finite *wayyiqtol* with the same value),²³ or “and she was sitting” (durative or continuous aspect describing the scene which then begins the action with a finite *wayyiqtol* with the same value).²⁴ Thus, the clause complex could be translated either “Now she used to sit under the oak of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites would go up to her for judgment” (frequentative > frequentative) or “Now she was sitting under the oak of Deborah

²⁰ See Block, *Judges, Ruth*, 197.

²¹ Note that the following discussion draws on the standard Hebrew reference grammars, which use differing terminology and, more importantly, have different understandings of the Hebrew verb, which in many respects remains an enigma. Joüon and Muraoka (*Biblical Hebrew*, passim) use the term “aspect” in a very general sense, whereas Merwe, Naudé, and Kroeze (*Hebrew Reference Grammar*, 352) refer to “aktionsart.” Waltke and O’Connor (*Hebrew Syntax*, 502–3) treat the customary, iterative, etc. as variant nuances within the imperfective aspect. Since there is no consensus on aspect in Hebrew, I am interacting with these grammars on their own terms. For a comprehensive discussion of aspect in Greek, see Porter, *Verbal Aspect*. See also the recently published Cook, *Time and the Biblical Hebrew Verb*.

²² Waltke and O’Connor (*Hebrew Syntax*, 547) state, “Relative *waw* with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement.”

²³ As do NASB, NRSV, JPS, NKJV, HCSB, NLT, GNT, and ESV.

²⁴ Waltke and O’Connor (*Hebrew Syntax*, 547) state, “Relative *waw* with a prefix form represents a situation that is usually successive and always subordinate to a preceding statement.” In 37.6.d they explain, “More often, the participle describes an ongoing state of affairs, involving repeated (## 14–15) or continuous (## 16–17) action.” According to Joüon and Muraoka (*Biblical Hebrew*, 1181) “Since Hebrew customarily **continues a non-finite tense** (infinitive, § 124 q; participle, § 121 j) with a finite tense with energetic *Waw*, a *wayyiqtol* in that case implies no idea of succession, e.g. Gn 39.18 וָאֶקְרָא when I raised my voice and called out; 1 Kg 8.7 ‘the cherubim were spreading (פָּרְשִׁים) their wings ... and were covering (וַיִּסְכְּנוּ)’”.

between Ramah and Bethel in the hill country of Ephraim, and the Israelites were going up to her for judgment” (durative > durative). A translation “...was sitting/used to sit ... went up...” (durative/frequentative > instantaneous) is inappropriate since this would imply that the *wayyiqtol* had a different value than the participle: instantaneous instead of durative.²⁵ Even if the participle were durative and forming the background for the finite verb which indicates a discrete action, it is very unlikely that the Israelites would spontaneously and without precedent go up to Deborah on this one occasion if she had not been functioning in that role over a period of time. Therefore the sequence should not be taken to imply that the Israelites only “went up” (וַיַּעֲלוּ) to her for judgment on this one special occasion concerning the problem of Jabin’s oppression.²⁶ Also, the Canaanites had been oppressing Israel for twenty years—why suddenly decide to do something about it now? Thus it is probable that Deborah had been judging Israel for some previous time and that the Israelites habitually went to her for advice on various matters (+normality).²⁷ As we shall see, however, the status and significance of Deborah do not make her the focus of the entire narrative. As Butler rightly comments, “Still, her exceptional qualifications do not make her the heroine of the narrative; she is only the transitional character needed to prepare for Jael’s emergence and Barak’s decline.”²⁸ She is, however, essential to these subsequent events. Deborah’s status and resulting authority is again construed, this time lexically, by her actions in v. 6: she “sent” (וַתִּשְׁלַח) and “summoned” (וַתִּקְרָא) Barak (+normality).²⁹

²⁵ See previous note.

²⁶ See Block, *Judges, Ruth*, 197. Contra Stone, “Judges,” 252–53.

²⁷ See Klein, *Irony in Judges*, 41.

²⁸ Butler, *Judges*, 91. Deborah in fact disappears from the narrative after v. 14.

²⁹ See Matthews (*Judges and Ruth*, 65), who compares her act with those of Moses summoning Joshua and Samuel summoning Saul. See also Schneider, *Judges*, 69.

When Deborah speaks in v. 6, the implied author is using Deborah's prophetic authority (**+normality**), and through her, YHWH's divine authority, to endorse his perspective on Barak (**C:Ed**). The implied author has Deborah challenge him, "Did not YHWH God of Israel command...?"³⁰ This is a rhetorical question that anticipates the answer "yes" and may well imply that Barak has already been instructed by YHWH but has not yet followed the instructions given (**-propriety**). Since the implied answer to the question is "yes," Deborah proceeds to quote YHWH's actual words of command to "Go!" (הֵלֵךְ), "March!" (וַיִּשְׁכְּחָה), and "Take!" (וַיִּלְקַחָהּ) (v. 6).³¹ Thus Deborah is consistently represented as a woman who has had status and authority in Israelite society over a period of time, a capable spiritual and administrative leader—but not a military leader. Although she "judges" Israel, this term does not automatically imply military rank or competence.³² That is Barak's role.

³⁰ See O'Connell, *Rhetoric of Judges*, 108. The translations of הָיָה יְהוָה אֱלֹהֵי יִשְׂרָאֵל by the NASB ("the Lord, the God of Israel, has commanded") and the NRSV ("The Lord, the God of Israel, commands you") are possible but not necessary here in light of the הֵלֵךְ that introduces the clause and may indicate a rhetorical question, since there are two primary ways to translate such a construction. Boda, "Judges," 1116, argues that הֵלֵךְ "functions emphatically when introducing an exhortation—'Indeed, the LORD, the God of Israel, commands you,'" and concludes that "there is no reason then to posit that Barak had disobeyed an earlier divine commission." This interpretation is possible, but not required. The three grammars that he refers to, as well as Joüon and Muraoka, *Biblical Hebrew*, 161.c, give the rhetorical question as an option: Waltke and O'Connor, *Hebrew Syntax*, 40.3.b n. 48; Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*, 43.2.1.2.b; and Gesenius, Kautzsch, and Cowley, *Gesenius' Hebrew Grammar*, 150.e. In fact, GKC suggests in regard to Judg 4:6 that it "serves merely to express the conviction that the contents of the statement are well known to the hearer, and are unconditionally admitted by him," implying that Barak may have already possessed this information but needed to be reminded by Deborah. Sivan and Schniedewind's argument (Sivan and Schniedewind, "A Study of the Asseverative L' and Hal'o," 216) that this is an example of II הֵלֵךְ (asseverative) and not I הֵלֵךְ (rhetorical) is suggestive but not as conclusive as some other examples they offer, since the parallel to Judg 4:6 they suggest is in Kings, not an immediate poetic parallel as in Ps 56:14 (p. 213), and the translation of 4:6 does not entail the ignoring of other particles as in 1 Sam 10:1 (pp. 215–16). Verse 14 uses the same הֵלֵךְ construction: הֵלֵךְ יְהוָה יֵצֵא לְפָנֶיךָ ("Has not YHWH gone out before you?").

³¹ Although only the first is in the form of an imperative, the sequential nature of the verbs results in the second and third, which are suffix conjugation with *waw*-consecutive, acting functionally as commands.

³² The final reference to Deborah in the prose account is in Judg 4:14. This implies that she remained on Mount Tabor when Barak set out with his army for the battle with Sisera. See Butler, *Judges*, 95.

So far, all the reader has been directly told about Barak is that he is the “son of Abinoam, from Kadesh of Naphtali” (v. 6). We can, however, infer from Deborah’s challenge of Barak discussed above that he has previously received instructions from YHWH, very likely by means of Deborah herself in her prophetic role, to muster an army of ten thousand men from Naphtali and Zebulun in order to attack Sisera and his troops, but has either ignored or refused the commission (**–inclination: reluctance, –propriety**). Although a force of ten thousand may seem adequate to Deborah, who demonstrates her trust by relaying to Barak that YHWH is in control (v. 7, **+security: trust**), from Barak’s evaluative perspective it may seem weak (**–capacity**) in comparison to Jabin’s 900 iron chariots, likely explaining his reluctance to go to war. Although the Israelites are indeed in human terms weak and need God’s assistance, the fact that YHWH will “draw out” (משך) Jabin and “give him” (יָצַד) into their hands makes them, for all practical purposes, powerful (**+capacity**). YHWH’s reassurances leave Barak with little alternative but to obey.

It therefore comes as a shock to the implied reader when Barak not only resists YHWH’s explicit instructions and promises of both support and success once again, but does so in terms that all too clearly reveal his reluctance and cowardice: “If you will go with me, then I will go; but if you will not go with me, I will not go.” (אִם-תֵּלְכִי עִמִּי) (וְהִלַּכְתִּי וְאִם-לֹא תֵלְכִי עִמִּי לֹא אֵלֶּךְ).³³ Here, in heteroglossic terms (ENGAGEMENT), the

³³ See Schneider, *Judges*, 70; Wong, *Compositional Strategy*, 158; Goldingay, “Motherhood, Machismo,” 27. Contra Niditch (*Judges: A Commentary*, 65), who claims that this reflects Barak’s wisdom, and Block (*Judges, Ruth*, 199–200), who suggests that the request is a plea for the presence of God in the person of the prophet and argues that the honor being given to a woman is merely a confirming sign. The context makes this very unlikely (see Butler, *Judges*, 99); the parallels that Block points out between Moses’ and Barak’s commissioning, although real, seem overstated. Sternberg (*Poetics of Biblical Narrative*, 274) characterizes Barak as “faint hearted” and argues that “it is he who plays the woman.” Fewell and Gunn (“Controlling Perspectives,” 398) suggest, “Perhaps his conditional response reflects not so much

implied author introduces for the first time an explicit counter-voice *within* Israel (C:Ct), the voice of reluctance and weakness, which he/she will proceed to undermine. Since this is the only time that Barak is quoted directly in the entire narrative, his words have great impact and constitute a brief but powerful prosody.³⁴ The two conditional statements reveal his lack of security and initiative, and his continued reluctance to obey God reveals the ethical impropriety of his words (**+reluctance, –propriety**); the repetition and contrast significantly raise the force of this appraisal. The reader cannot help but contrast Barak with Ehud, who is consistently self-motivated even without explicitly inscribed instructions from YHWH, to the point that he has been criticized by many scholars for his self-confidence and initiative.³⁵ Both Othniel and Ehud acted courageously and without hesitation, suggesting that they had complete trust in YHWH's character—his capacity, faithfulness, justice, and compassion—and thus relied on him to deliver them. The implied author may be suggesting that in Barak's view the character of YHWH is less laudable. Perhaps the repeated subjugations of Israel are beginning to have their impact on Israel's trust, as we shall see more clearly in the Gideon narrative.

In the immediate context, however, the contrast is with Deborah, and it is a stark contrast. Her response in v. 9 is “I will certainly go with you” (הֵלֵךְ אִלַּי עִמָּךְ), in which the use of the infinitive absolute makes her determination emphatic (**+inclination:**

cowardice, say, as it does a questioning of her authority” in a patriarchal society. However, if, as argued above, Deborah had been acknowledged in a position of authority for some time, this is less likely.

³⁴ See Alter (*Biblical Narrative*, 74), who states that “the point at which dialogue first emerges will be worthy of special attention, and in most instances, the initial words spoken by a personage will be revelatory, perhaps more in manner than in matter, constituting an important moment in the exposition of a character.” See also Fokkeman, *Reading Biblical Narrative*, 68.

³⁵ See the previous chapter.

eagerness) in contrast to Barak's affective state.³⁶ The objection may be raised that Barak merely—and wisely—wanted YHWH's representative to accompany him in his exploits, as Saul waited for Samuel in 1 Sam 10:8; 13:8, and was severely disciplined when he acted precipitately. This is extremely unlikely, however. At no time did Deborah ask Barak to wait for her arrival and she was apparently already to hand; thus, the situations are not parallel. There is no record of her expressing reluctance to go with him that might have provoked Barak's response. More compelling evidence of Barak's reluctance, however, is Deborah's response to Barak's conditional statement.³⁷ Deborah will go, but she immediately qualifies the positive tone of her promise with the conjunction “nevertheless” (אֲפָאֵר כִּי): “nevertheless the honor/fame (תִּפְאָרָת) shall not be yours” (–normality).³⁸ This can only be a disciplinary response to improper behavior (confirming the –propriety of v. 8); in an honor/shame society the loss of honor, especially “into the hand of a woman,”³⁹ was a severe blow. The implied author uses Deborah's prophetic authority to endorse this negative evaluation of Barak (C:Ed).⁴⁰ Finally, reassured by Deborah's presence, Barak finally sets out to muster his troops.

³⁶ Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*, 20.2; Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*, 20: “This construction usually intensifies the verbal idea. In this way BH speakers/narrators express their conviction of the verity of their statements regarding an action.”

³⁷ Webb's comment on Deborah's reaction here is interesting: “Deborah is clearly taken aback, as her rejoinder in verse 9 shows. Saving Israel by force of arms is man's work” (Webb, *Judges*, 184).

³⁸ The Hebrew noun תִּפְאָרָת in this context most likely falls within Laniak's categories of “Self” (honor-as-reputation) or “Status” (honor associated with the symbols of authority, prestige, and rank) although he does not discuss this particular lexis (Laniak, *Shame and Honor*, 18–21). For an interesting discussion of the relationship between shame and affect, including the connection of shame to the perceived negative judgment of others, see Stiebert, *Construction of Shame*, 3–23. Stiebert rightly cautions, however, that a blanket description of both ancient and modern Mediterranean cultures as “honor-shame societies” is simplistic, including the limitation of female honor/shame to issues of sexuality in the Hebrew Bible. Individual cultures show considerable variation (pp. 38, 59, 71–75, 82). See also Butler, *Judges*, 98.

³⁹ The context of this prediction leads the reader to expect that Deborah will be the one to get the honor that Barak forfeits. Ironically, Jael is the woman referred to.

⁴⁰ Stone (“Judges,” 254) argues that Deborah's words are not a rebuke. She is simply stating that his honor will come from his triumph in the battle, not in the manner that he expects from “striking the killing blow

At this point the implied author intervenes with an off line comment by the narrator (v. 11) whose relevance is for the moment unclear, but which gives background information necessary for understanding the forthcoming events of the story: Heber the Kenite has “separated himself” (נִפְרָד) from his relatives, who are in-laws of Moses,⁴¹ and moved into the vicinity of Kedesh, which is near Sisera’s camp, the destination of Barak and Deborah. Whether Heber’s “separation” was merely in search of water, pasture, or trade, or whether it represents a defection from his own clan and/or his Israelite in-laws is not clear (~**propriety**),⁴² although later in v. 17 the narrator mentions that there was “peace between King Jabin of Hazor and the clan of Heber the Kenite,” indicating the possibility of a treaty with Israel’s enemy in spite of a preexisting association with Israel. It is also unclear whether these Kenites had been physically living among the Israelites or simply in peaceful association with them.⁴³ According to Butler in his commentary on Judg 1:16,

against the opposing leader.” This argument is unconvincing, however. He himself later states that “the ‘honor’ indeed bypassed Barak (4:9) and went to a woman. ... The real honor goes to an obscure woman who rejected her husband’s compromise with Canaan” (p. 258).

⁴¹ Butler, *Judges*, 100. Soggin (“Heber der Qenit’,” 91) among others, argues that “Heber” is a designation of a clan rather than an individual, but this does not impact significantly on the meaning of the passage.

⁴² According to Halpern (“Kenites,” 4:19): “The issue here is lineage fission—the Kenites in the N were a branch community of those near Arad.” O’Connell (*Rhetoric of Judges*, 110) argues, however, that Heber was a “covenant malefactor who began his maleficence by departing from the Kenites, who lived in Judah (cf. 1:16).” See also Vaux, *Ancient Israel*, 7: “When a nomadic group becomes too numerous to continue living together on the same grazing grounds, it sometimes divides into two groups which then live quite independently of one another.”

⁴³ Fensham (“Did a Treaty between the Israelites and the Kenites Exist”) concludes that one did indeed exist, and Butler, *Judges*, 100, argues that a treaty existed between Israel and the Kenites (“...the text implies at least a formal oral agreement, which would be tantamount to a treaty”) and also between Heber the Kenite and Sisera “...with whom her husband had a mutual nonaggression, support, or peace treaty.” According to Block (*Judges, Ruth*, 206), “Not only had he separated from the main clan of the Kenites, who were allies of Israel (1:16), but he had also formally bound himself by treaty to their enemy.” See also Schneider, *Judges*, 72–73 and Soggin (*Judges, a Commentary*, 66–67), who argues for an alliance. Lambert (“Tribal Influences in Old Testament Tradition,” 46) points out that alliances can “cross-cut the clan lines and perhaps transcend them.” Matthews (*Judges and Ruth*, 69) assumes that Heber’s camp is “neutral” territory, however.

The narrator connects Judah to the Moses tradition by incorporating the Kenites as part of Judah. In so doing he prepares for the appearance of Kenites in chap. 4–5 with Deborah and Barak, and possibly for the father-in-law narrative of chap. 19. The Kenites not only go with Judah; they also settle down with Judah.⁴⁴

We will return to the issue of the Kenites later in our discussion of the narrative.

Meanwhile, in an off line comment, Sisera is informed of Barak's aggressive preparations on Mount Tabor,⁴⁵ and the narrator offers a condensed but effective **+capacity** prosody describing Sisera's force and once again mentioning the 900 lethal iron chariots (v. 13). Back in the Israelite camp it is again Deborah who takes the initiative, commanding Barak as a spokeswoman for YHWH to "arise!" (**+normality**). The causal clause provides Barak with further motivation to act; she declares (v. 14) that "YHWH has given Sisera into your hands," then once again challenges him with a rhetorical question, "Has not YHWH gone out before you?"⁴⁶ Clearly Deborah has no doubts about the reliable character of YHWH. Deborah's trust is intended to stimulate a similar trust in Barak (∞ **t**, **+ security: trust**), which he finally demonstrates by leading his men down Mount Tabor into victorious battle (**+security: trust**). This is the last mention of Deborah in the prose account; it would appear that she did not accompany Barak into the battle. Having achieved her goal of initiating the military action, she metaphorically passes the torch to Jael. As predicted by Deborah, however, Barak gets no credit for Israel's success, for the next verse (v. 15) states clearly that YHWH, not Barak, routed Sisera. The battle is not over, however, for Sisera escapes on foot (**–capacity**).

⁴⁴ Butler, *Judges*, 23–24.

⁴⁵ A number of commentators assume that the anonymous "they" refers to the Kenites in Jabin's camp. See, for example, Halpern, *First Historians*, 86.

⁴⁶ The translations are about equally divided as to whether to translate this clause as a rhetorical question or an emphatic statement. See the discussion on 4:6.

What follows is a long, intense **–capacity** prosody construing Israel’s enemy as weak and defeated. Whereas in v. 13 the modifier **כָּבֵד** was used twice to describe all of Sisera’s formidable iron chariots and all his army, demonstrating his power, in vv. 15–16 it is used three times to emphasize the defeat of all the same chariots and all the same army, ending with the final emphatic phrase “not even one remained” (**לֹא נִשְׁאַר עַד-אֶחָד**), a description of complete annihilation of the army. Twice Sisera himself is depicted as fleeing on foot (**–capacity**; vv. 15, 17), raising the force of the appraisal of his personal helplessness.⁴⁷ It should be noted, however, that between these two verses the off line comment about Barak adds some relevant information; for the first time he shows **+inclination: eagerness**, probably encouraged by his early success. Meanwhile, Sisera’s desperate attempt to escape takes him to the nearby tent of Jael, the wife of Heber the Kenite, which seemed a likely place of refuge due to the peace between Heber and Jabin.⁴⁸

The implied author now introduces a second assertive woman, the one hinted at in 4:9. At this stage of the narrative there is nothing to indicate that Jael is anything but loyal to Jabin in accordance with her husband’s treaty with the King, but Jael’s later acts reveal that although an outsider, or at least marginal to Israelite culture, Jael is construed as concurring with the implied author’s negative view of the enemy, Sisera. Thus her suggestion to him to “turn aside” is an attempt to bring Sisera under her control and destroy him, and it is appropriate for the implied reader to read her agreement with the

⁴⁷ Of course, this also serves as resumptive repetition after the narrative interruption of v. 16, but the repetition nevertheless stresses his helplessness.

⁴⁸ Halpern (*First Historians*, 86) suggests that Barak lured Sisera to Jael’s tent, but his argument is not convincing. Matthews and Benjamin (*Social World of Ancient Israel*, 87) suggest that the site is some sort of sanctuary to which Sisera fled.

implied author's stance back into this scene, especially the reader that has heard the story before (C:Cc).⁴⁹ Jael's first action is a demonstration of her motivation and resourcefulness;⁵⁰ without waiting for Sisera to approach her and give her instructions for his protection (+**inclination: eagerness**),⁵¹ she goes out to meet Sisera and immediately takes control of the situation by giving him a repeated command, סוֹרָה אֶדְנִי סוֹרָה אֵלַי, and reassuring him (+**inclination: encouragement**, ∞+**security: trust**).⁵² This immediately aligns her with Deborah and contrasts her with Barak in terms not only of her gender, but also of her initiative and status.⁵³ Jael's commands also contrast her with Sisera, who, although he uses an imperative form to request a drink from her (v. 19), qualifies it with נָא, a particle which here indicates a pleading proposal rather than a direct command, especially in conjunction with the adjunct מְעַט־מַיִם, "of a *little* water,"⁵⁴ which modifies the drink requested.⁵⁵ This construes a **–normality** appraisal for Sisera. However,

⁴⁹ In an ancient, primarily oral, culture with an implied audience rather than reader this would be quite likely.

⁵⁰ According to Block (*Judges, Ruth*, 206): "From beginning to end, Jael controls the events described." Matthews (*Judges and Ruth*, 68–73) gives an overview of the rules of hospitality and the numerous ways in which both Jael and Sisera transgress them in their encounter. See also Matthews, "Hospitality and Hostility in Judges 4."

⁵¹ Jael's initiative raises interesting questions: Did Jael have foreknowledge of the victory of Barak and the flight of Sisera to her tent? Was she expecting him? Had she been warned by an Israelite who knew she was sympathetic to their cause? Unfortunately, there is no way of knowing the answers.

⁵² Of course, Jael's anticipatory assessment of Sisera as ∞ +happiness; ∞ +security: trust is ironic; she fully intends to put him in a position where he will be very unhappy and very insecure.

⁵³ This also reminds the reader of Ehud.

⁵⁴ Emphasis added.

⁵⁵ It is doubtful whether in these extreme circumstances Sisera would merely be concerned with the polite customs of hospitality and the deference due to a hostess. It is more likely that he fully recognizes his dependence on Jael's good will if he is to survive. Some have argued that the particle נָא is logical rather than precative (See Waltke and O'Connor, *Hebrew Syntax*, 578–79, 683–84), and HALOT, 656, labels נָא as an emphatic particle. Joüon and Muraoka (*Biblical Hebrew*, 1:350) argue that נָא "is mostly used for the purpose of adding a usually weak entreating nuance, which is roughly equivalent to a stressed and lengthened *Please* in English. One can sometimes render נָא by *I beg (you), For pity's sake!*" Recently, however, Christiansen ("The Biblical Hebrew Particle Nā") has provided a more linguistically nuanced analysis of the function of נָא as a propositive or exhortative marker which when used with the jussive or cohortative signals a proposed course of action which is not effectively translated "please." When used with the imperative it is "more strongly marked for politeness than functions to cancel the generalized

perhaps emboldened by Jael's apparent helpfulness in providing milk and covering him, Sisera becomes more assertive in giving her his next instructions, which take the form of a command.⁵⁶ Schneider suggests that his confidence was boosted by Jael's pretension of respect and honor toward him.⁵⁷ From the perspective of Sisera, Jael would seem **+propriety** for being helpful and protective, but the implied author through the narrator portrays her as deceptive in the context of the narrative as a whole. As in the story of Ehud, however, this does not necessarily imply a **-propriety** assessment of Jael, even though her husband is at peace with Jabin and his commander Sisera. Jael may have loyalties towards the Israelites from the Kenites' previous association with the Israelites. As Lambert notes, the conflict of family ties and alliances creates "a potential for choice of loyalties under certain conditions."⁵⁸ Matthews and Benjamin argue that after the rout of Sisera, any treaty between him and Heber would have been abrogated in any case.⁵⁹ Whatever Jabin's and Jael's absent husband's views, from the implied author's perspective this is a **+propriety** act.

In light of the fact that Sisera is totally at Jael's mercy and completely dependent on her compliance with his wishes, the context reinforces his **-normality** appraisal. The commander's instructions that Jael should be requested to answer the putative question

implicature of the imperative form ... [and] nullifies the bald directness and face-threatening aspect of the imperative" (p. 391). He explains that, with the imperative form, נָא "seems to function productively as a morphemic polite article" (p. 387) and remarks that it "serves to turn a potentially harsh command—the generalized implicature of the imperative—into a proposal. The implicature of the propositive particle is that the addressee may choose whether to comply with the request, since it is only a proposal and not a direct command" (p. 392). The use of the modifier "little" (טַעַן) here increases the likelihood that Sisera's tone is one of deference.

⁵⁶ See Bal, *Death and Dissymmetry*, 213.

⁵⁷ Schneider, *Judges*, 80.

⁵⁸ Lambert, "Tribal Influences in Old Testament Tradition," 47.

⁵⁹ Matthews and Benjamin, *Social World of Ancient Israel*, 90.

“Is there a man here?” with “There is not,” is therefore highly appropriate in the context. Ironically, in hiding behind the skirts of a woman, Sisera does not act like a “man,” at least in terms of a patriarchal society (**–security: uneasiness**). Additionally, by the time anyone arrives to ask such a question, Sisera will be dead and, indeed, no man will be there. Matthews puts it well, “The irony is particularly acute given that [Sisera] had fled the battle and abandoned his men, and was now relying on a woman to protect him, thereby emasculating himself.”⁶⁰ Sisera is weak and dependent, and thus construed as both **–capacity** and **–normality**.

Jael’s murder of Sisera in v. 21 has been the subject of major interpretive controversy that focuses on two closely related questions: What was Jael’s motivation? Was her action ethical? Some suggest a political motive. Butler comments, “Much of the story’s narrative tension and resolution hangs on the struggle Jael faces in choosing which allegiance to honor at the present moment.”⁶¹ Boda suggests that Jael is an Israelite sympathizer,⁶² but Block asserts, “The narration offers no hint of any spiritual motivation on her part or any concern for Israel.”⁶³ O’Connell assumes her motive is “zeal for YHWH.”⁶⁴ Lowery suggests, “Caught in a dilemma of conflicting loyalties, she evidently made a political choice, since the text makes no mention of a personal motive.”⁶⁵ Matthews and Block suggest, in fact, that she might have been open to a charge of adultery if Sisera were found in her tent.⁶⁶ Personal motivation may have been a factor;

⁶⁰ Matthews, *Judges and Ruth*, 73; see also Bal, *Murder and Difference*, 92.

⁶¹ Butler, *Judges*, 100.

⁶² Boda, “Judges,” 1117.

⁶³ Block, *Judges, Ruth*, 209–10.

⁶⁴ O’Connell, *Rhetoric of Judges*, 110.

⁶⁵ Lowery, “Jael,” 3:611.

⁶⁶ See Matthews, *Judges and Ruth*, 70; Block, *Judges, Ruth*, 207.

however, if Jael believed that if the Canaanites won the battle, she would be subject to rape by the victors, as McCann, among others, suggests.⁶⁷ According to Matthews, “As a member of Heber’s household, Jael is obligated to honor his alliances and to do what she can to strengthen them. This does not apply, however, when the ally proves to be a threat to the household.”⁶⁸ It is unlikely, however, that Jael’s action was a random act of violence, and most probable that she sympathized with the Israelites for some, albeit unknown, reason. Lambert explains that when individuals or groups attach themselves to other clans, they may change not only their tribal affiliation but also their ideology, and “there will be a growth of new value systems.”⁶⁹ This may well have happened during the Kenites’ previous association with Israel. Just what Jael’s motive was, however, must of necessity remain conjectural. In the context of the narrative, in fact, her motivation may be deliberately obscured. It is, after all, YHWH who gave Sisera into the hands of a woman, and at least YHWH’s motive is clear; Jael was merely his agent. As O’Connell states, “YHWH, who predicted her actions and positioned her tent, was the one ultimately in control of the circumstances leading to Jael’s success.”⁷⁰ It is true that YHWH was temporarily using Jabin and Sisera to punish the Israelites, but now he is responding to their cry and delivering them from their oppression; thus, Sisera’s actions are now –**propriety** and YHWH acts to deliver his people.

⁶⁷ McCann, *Judges*, 54. See also Goldingay, “Motherhood, Machismo,” 30.

⁶⁸ Matthews, *Judges and Ruth*, 71; see also 72. In Matthews and Benjamin, *Social World of Ancient Israel*, 87–95, the authors suggest that Jael was in danger of rape and warned Sisera away (“Turn aside from your plan,” p. 91) and thus was not deceiving him but justifiably protecting herself.

⁶⁹ Lambert, “Tribal Influences in Old Testament Tradition,” 48.

⁷⁰ O’Connell, *Rhetoric of Judges*, 113.

Was Jael's action ethical,⁷¹ or did it consist of deceit, murder, treaty violation, and/or violation of the code of hospitality?⁷² Some commentators, such as Younger, try to have it both ways. He states that "Jael emerges as the real heroine of the narrative" but also describes her as "a lone assassin who accomplishes her ends by deception."⁷³ Block is typical of commentators who are convinced that Jael's behavior is unethical. He points out that YHWH "exits the narrative" before the plot focuses on "the deliberate activity of an individual, a newcomer to the scene, a second woman, Jael,"⁷⁴ thus implying YHWH's non-involvement and disapproval. Later, he is more explicit in his opinion:

Her actions are not only deviant and violent but socially revolutionary, challenging prevailing views of female roles in general and the relationship of husband and wife in particular. However, just because the author records her deeds does not mean he approves of them.⁷⁵

Block explains that YHWH is able to turn even inappropriate events to his purpose.⁷⁶ Yes, Jael's act was violent, but violence in war is commonplace; it is unclear why her act was deviant if she was merely using the tools available to her at the time; and social revolution, even if it challenges "prevailing views" is not always unethical. Nor is Jael's practice of deception necessarily more unethical than the deception involved in an ambush, which is common military practice, or even Gideon's instructions to his men to deceive the enemy into believing that his 300 followers were a great army in Judg 8:16–18. In fact, Matthews and Benjamin are clear in their commendation of Jael, stating that

⁷¹ I am considering ethics in terms of the original implied audience, although some commentators impose modern ethics on the ancient situation or fear that this behavior might be deemed normative for modern audiences. It is not my task in this study, however, to bring the practical and theological implications of this conclusion into 21st century ethics.

⁷² See Schneider, *Judges*, 76.

⁷³ Younger, *Judges and Ruth*, 146. He echoes the sentiments of Webb, *Judges: Integrated*, 137.

⁷⁴ Block, *Judges, Ruth*, 206.

⁷⁵ Block, *Judges, Ruth*, 209–10.

⁷⁶ Block, *Judges, Ruth*, 210.

“Jael does not misuse hospitality to lure Sisera to his death. On the contrary, it is Sisera who violates hospitality.”⁷⁷

As noted above, it is possible that v. 21 contains an allusion to Ehud, a similarly self-motivated and “devious” character.⁷⁸ The narrator recounts how Jael went in to Sisera בְּלָאָט, which could be translated “surreptitiously” or “secretly,”⁷⁹ and in Judg 3:19 Ehud has a “secret (סֵתֶר) word” for Eglon. Although the lexis is different, they derive from the same semantic field. Other similarities have also been noted.⁸⁰ Jael thrusts (וַתִּתְקַעַ) the tent peg into Sisera’s temple, and Ehud thrusts (וַיִּתְקַעַה) his sword into Eglon’s belly.⁸¹ Both Jael and Ehud seem to act autonomously, with no direct instructions from a silent YHWH. In the light of these similarities, and even though commentators have interpreted the actions of both as ethically questionable, it is likely that the implied author is suggesting that Jael’s actions are also +**propriety**.⁸² It is interesting that Ehud and Jael, the first two major judges if we grant that Othniel is part of the paradigm, are the only ones that achieve unqualified success and deliverance for Israel. Beginning with Gideon the judges’ victories are increasingly tainted by subsequent events. As we shall see Gideon leads the nation back into idolatry, Jephthah commits a cultic atrocity and ends up slaughtering thousands of Israelites, and Samson only “begins” to deliver the Israelites from the Philistines. If, as argued previously, a positive outcome is often an

⁷⁷ Matthews and Benjamin, *Social World of Ancient Israel*, 94.

⁷⁸ See also Boda, “Judges,” 1119; Block, *Judges, Ruth*, 205.

⁷⁹ According to *HALOT*, 572, the Hebrew בְּלָאָט is used in this sense in 1 Sam 18:22; 24:5; Ruth 3:7.

⁸⁰ See for example O’Connell, *Rhetoric of Judges*, 121.

⁸¹ A number of sexual connotations are also likely in this pericope. See for example Fewell and Gunn, “Controlling Perspectives”; Niditch, *Judges: A Commentary*, 66; Matthews, *Judges and Ruth*, 73; Younger, *Judges and Ruth*, 145.

⁸² See the previous chapter for this assessment of Ehud. Contra Exum (“The Centre Cannot Hold,” 416), who states, “Jael gives Sisera refuge and then kills him, reflecting and outdoing Ehud’s grotesque murder of Eglon.”

indication of divine approval,⁸³ then the actions of Jael and Ehud must be deemed **+propriety**. A significant difference between the two characters, however, is that whereas Ehud's motives for assassinating Eglon were clear, Jael's motives for assassinating Sisera, as discussed above, are anything but transparent.

From the Israelite perspective, Sisera is the oppressive enemy and his slaughter by Jael is therefore a proper act; unfortunately the narrator is too reticent to give any clearly inscribed indication of his/her perspective on this question. Probably Jael's husband, Heber the Kenite, would disapprove if he were allowed to speak since there was peace between him and Jabin; thus, the fact that the narrator chooses to keep him absent and silent may be telling. The verse that immediately follows the death of Sisera, introduced by a prefix conjugation with a sequential *waw*, is also significant to the evaluation: "So God subdued on that day Jabin the king of Canaan before the Israelites." The implied author is indicating here that YHWH was acting in and through Jael to deliver Israel. Even though the text of Judg 4 does not explicitly inscribe a comment on Jael's ethics, in the context of the book of Judges as a whole, and taking both Judg 4:9 ("the honor shall not be yours on the journey that you are about to take, for the Lord will sell Sisera into the hands of a woman") and Judg 5:24 ("Most blessed of women is Jael, The wife of Heber the Kenite; Most blessed is she of women in the tent") into consideration,⁸⁴ there is no doubt that her disposal of Sisera should be evaluated as **+propriety**.

Barak is also the subject of appraisal in the closing verses of Judg 4. The text states in v. 15 that YHWH was the one who routed Sisera and his army, giving no credit to

⁸³ See n. 39 in ch. 2.

⁸⁴ The implied author has chosen to include Judg 5:24 as a commentary on Judg 4, as indicated by the last verse of Judg 5 which incorporates it into the Deborah-Barak cycle.

Barak. In v. 22, Barak arrives on the scene too late to contribute to its success and is depicted in a situation parallel to that of Sisera in v. 18: Jael goes out to meet him,⁸⁵ once again showing her initiative (**+inclination: eagerness**), and also demonstrates her superior status relative to Barak in the subsequent verse by the command that she addresses to Barak, and his compliance with it (**–normality**). Barak is not even afforded the dignity of being allowed to comment on the death of Sisera; perhaps he was literally speechless.⁸⁶ Butler opines that the narrative “paints a narrative portrait of Israel’s general in the weakest possible tones.”⁸⁷ According to Bal, “At the end of the narrative, there are no men left.”⁸⁸ Although the story of Deborah, Barak, and Jael is admittedly not designed as a feminist manifesto, it does portray women in a positive light. The primary purpose of Deborah and Jael, however, is to serve as a foil to the inadequacies of the leadership of Barak.⁸⁹

5.3 Conclusions

5.3.1 Summary of Evidence

The Israelites at the beginning of the Deborah/Barak narrative are once again depicted as **–propriety** and **–capacity**. Instead of focusing on a male military leader, as in the Othniel and Ehud narratives, the opening of this cycle is dominated by the prophetess Deborah, who is construed as **+normality: status** and **+security: trust**, a

⁸⁵ This parallel to Jael going out to meet Sisera also has negative connotations for Barak.

⁸⁶ The dearth of speeches by Barak throughout the entire narrative is telling.

⁸⁷ Butler, *Judges*, 85; see also p. 99.

⁸⁸ Bal, *Murder and Difference*, 93.

⁸⁹ See O’Connell, *Rhetoric of Judges*, 108; Webb, *Judges: Integrated*, 135; Younger, *Judges and Ruth*, 141. O’Connell’s comment: “The halfheartedness of Israel’s men is satirized through contrast to the Yahwistic zeal of Israelite women” (O’Connell, *Rhetoric of Judges*, 101), applies more to Deborah than Jael unless one concedes, as O’Connell does, that Jael is a Yahwist (p. 110). It is unprovable, though not impossible, that Jael was an Israelite who married a Kenite.

faithful woman ready to do YHWH's will. In contrast, when Barak is brought into the story he is evaluated as **–normality: status** and **–inclination: reluctance**. The impropriety (**–propriety**) of the condition he places on his obedience—the reassuring presence of Deborah—is signaled by the loss of honor that he will eventually sustain. Barak is initially contrasted with Sisera, a capable warrior (**+capacity**), although even this commander is ultimately outdone and undone by a woman, Jael (**–normality: status, –capacity**). Barak, arriving on the scene after Sisera has been destroyed, is met by the heroic Jael and loses the honor of the victory (**–normality: status**). The decline in the quality of the judges begins to become apparent as Barak is contrasted with Othniel and Ehud who preceded him.

5.3.2 Conclusion

In this narrative, the implied author has effectively used the contrasts between characters to evaluate the Israelite judge, Barak. The contrasts in gender, initiative, trust, and effectiveness demonstrate as clearly as an overt evaluation that Barak, if not actively sinful, is definitely weak. There is no record of Barak worshipping idols or committing heinous crimes, but his very passivity and faithlessness reflect badly on him, even if he does eventually contribute to the battle and Israel is ultimately victorious. There are indications that Barak has a lower opinion of the character of YHWH than Deborah or the judges who preceded him. It is interesting that in the last verse the implied author tells the reader through the narrator that the hand of the “Israelites” pressed more harshly on Jabin, until “they” had destroyed the king of Canaan (v. 24). There is no further mention of Barak, and the usual death notice is completely missing; Barak more or less fades into

oblivion. Although Barak is mentioned in Judg 5, it seems that he is damned by faint praise; Deborah and Jael seem to be the focus of more explicit attention and admiration.

If Othniel was the ideal judge, and Ehud was courageous and successful, Barak is the first to elicit definite negative evaluation. He is reluctant, weak, and ineffectual, arriving on the scene of victory after the victory has already been won. The presence of not one but two strong female characters only serves to highlight his inadequacies. Those female characters are interesting in their own right, as well as serving as foils to Barak, the more so because they are female in a patriarchal society. Deborah is a courageous woman of status and initiative, well respected in her community. She acts out of clear motivation: a desire to serve and obey YHWH, and by so doing, serve her people also. Her character is in stark contrast to the reluctant Barak. Deborah consciously and deliberately starts a chain of events that leads to Israel's deliverance. Jael, however, is far more enigmatic. Although she is also a woman of initiative and courage, she acts alone and her motivation is far from clear. She is willing to place the interests of Israel before her own husband and people, and by so doing ultimately serves the purposes of YHWH; whether this was her intended purpose is impossible to ascertain. Jael ends a series of events—whether deliberately and consciously is unknown—that leads to Israel's deliverance. In the midst of these events, but hindering as much as helping them forward, is the ineffectual Barak. His military endeavors ensure that he is not a complete failure, but he is a poor shadow of the ideal Othniel and the courageous and effectual Ehud. If this is the best male leadership that Israel is capable of producing, the future bodes ill for the Israelites.

6 The Gideon Narrative (Judges 6–8)

6.1 Introductory Remarks

The story of Gideon has a number of interpretive challenges, one of which is the question of the practice of “putting out a fleece”—that is, setting up an arbitrary test to which God must respond—as a method of obtaining divine guidance. Some commentators use the passage to support the practice while others have argued that God did not endorse Gideon’s action. However, the “fact” still remains: in the narrative, was not Gideon’s action honored by God, implying his approval of this behavior? Later in the book, Gideon performs two other actions which seem to stand at opposite poles of propriety; he first adamantly states that YHWH will rule over Israel, not he himself, but then immediately proceeds to set up a cult object that leads the Israelites into idolatry. How are these actions to be understood?

As already noted, in Judges the implied author uses the voice of the narrator to reflect his/her own ideological perspective, which is in turn subordinated to the perspective of the character YHWH who is used to endorse the implied author’s stance. The implied author uses the paradigm and the paradigmatic judge, Othniel, to set the standard for evaluation of subsequent judges. Ehud is portrayed as similar to Othniel in that he is courageous and commits no sins. Although both appear to act without YHWH’s direct intervention and without dialoguing with YHWH about their actions, Othniel is endowed with YHWH’s spirit and Ehud is raised up by YHWH. Both act faithfully to serve and honor YHWH. They both achieve clear victories and the land has rest; indeed, one of the indicators of propriety is the outcome of events. Barak, on the other hand, is presented by the implied author as the first judge to display clear weakness, if not sin, and perhaps

also doubt in the character of YHWH. He is contrasted to two highly motivated women whose actions are primarily responsible for the defeat of Sisera; Barak merely seems to conduct a clean-up operation before fading from the picture. As the implied author proceeds through the cycles the plots become more elaborate, the characters become more complex, and the failings of the judges become more obvious. Whereas in the story of Barak the implied author uses comparisons between characters to point out the judge's weakness, in the story of Gideon he uses contrasts within the character of Gideon himself.¹ Under the ministrations of YHWH Gideon moves from weak, untrusting, and apostate to strong, trusting, and faithful, but when success causes his ego and desires to take control of his actions he degenerates into arrogance and tyranny. His realization of his error does not prevent him from finally leading his people back into apostasy.

6.2 Analysis of the Text

As is evident from the accompanying appraisal analysis chart, the story of Gideon begins with a significant cluster of negative evaluations. First, the Israelites are assessed negatively in regard to their ethical propriety: they “did the evil thing” (v. 1; **-propriety**). This is a general assessment of their way of life, which is characterized by apostasy, rather than a specific assessment of one situation or action. The subsequent evaluation of the Midianites and Amalekites as **+capacity** is dependent on the fact that YHWH is using

¹ In her article, Castelbajac (“Le Cycle de Gédéon,” 146–47) contrasts two antithetical portraits of Gideon-Jerubbaal, based on different sets of traditions: “Les figures militaire et religieuse de Gédéon, qui se dédoublent respectivement en chef de guerre résolu et en chef de guerre doutant de sa vocation, ainsi qu’en champion du culte de Yahvé et en tenant du baalisme.” She argues that one set of traditions depicts Gideon with the royal trait of cunning eloquence in conflict resolution (p. 149). This Gideon, a proto-king of Israel, is a hero in the fight against Baal (p. 154). The second Gideon is a Canaanite leader who erroneously rejects the royal office offered by YHWH and is responsible for setting up idolatrous worship (p. 155). Rather than attributing these traits to different traditions that were combined to create the current narrative, it is better to attribute them to the stages in the development of the complex character of Gideon, torn between loyalties in a syncretistic culture.

them as agents and enabling them to do his will. Although YHWH brings about the subjugation of Israel to Midian, he receives a **+propriety** evaluation because his discipline is justified by Israel's apostasy. The fact that Midian is doing the will of YHWH (**+propriety**) does not, of course, prevent them from being viewed negatively (**–propriety**) from the perspective of the Israelites. The word חָשׂוּ (“destroy”) is predicated of the Midianites twice in close proximity (vv. 4–5), and they are metaphorically compared to locusts, insects which are feared and loathed due to their propensity to destroy food supplies and, consequently, life itself. The effect of all this on Israel is also negative, they were brought “very low” (**–normality**), and the emphatic adverb רַחֵק (“very, exceedingly”) stresses the intensity of their affective state.² In their inability to overcome the enemy (**–capacity**) their behavioral response was that they cried to YHWH, which indicates **–happiness: misery**.

As well as depicting the Israelite's misery, the opening verses also indicate Israel's insecurity, a characteristic that will become very significant when Gideon is introduced, and a discourse prosody of **–security: distrust** begins. The ideational statement that “the hand of Midian was strong against Israel” (v. 2),³ followed directly by the result clause indicating that the Israelites made hiding places for themselves in the hills, clearly indicates their **–security: mistrust**. This mistrust is directed not only against the enemy, who may attack at any moment, but also at God due to their doubt that YHWH was acting on their behalf against Midian since the Israelites were under constant persecution by the Midianites. Although the implied author never actually states in so

² As Block (*Judges, Ruth*, 253) notes, “Israel ‘became small’ (*wayyiddal*), which says as much about her emotional state as about her economic condition.”

³ The insecurity here is both affect and fact: the Israelites felt insecure because they in fact were insecure.

many words that the Israelites were insecure, the ideational evidence is overwhelming. The syntax of *וְהָיָה אִם-יִזְרַע יִשְׂרָאֵל וְעָלָה מִדְיָן* (“and it was that *whenever* Israel had sown, that the Midianites *would* come up...”), a temporal clause with *אם* followed by verbs in the suffix conjugation, is best translated in a modal sense: “Whenever ... they would ...,” indicating a habitual or recurring situation.⁴ This depiction of insecurity is developed by further ideational tokens, the litany of destructive actions of the Midianites in vv. 3–4: laying siege, destroying crops, and seizing livestock. The force of this threat is heightened by the description of both the Midianites as “like locusts for number” and of their camels which were “uncountable” (v. 5). The result of all this was that *וַיִּדָּל יִשְׂרָאֵל*. This phrase is sometimes translated “Israel was impoverished,”⁵ but the “smallness” or “insignificance” implied by *דָּל* may well refer to the Israelites rather than their produce (**–normality**), and also carries overtones of “helplessness” or “powerlessness.”⁶ Therefore this phrase may well be the closest that the narrator comes to actually stating that the Israelites were vulnerable and insecure, a conclusion reinforced by the fact that at this point the Israelites cry out to YHWH. The nature of this cry is not specified; it may have been a cry of repentance or a cry for help, but also in the context was surely an expression of suffering (**–happiness: misery**).

The narrative action continues in v. 7 when YHWH sends a prophet to respond to Israel’s cry with a judgment speech. The implied author channels the message through both a prophet and YHWH, using their authority and reliability to endorse his appraisal of the Israelites (**C:Ed**). In a detailed discourse prosody in vv. 8–9, YHWH recounts his

⁴ See Waltke and O’Connor, *Hebrew Syntax*, 485, 643.

⁵ TNIV, NRSV, NASB has “Israel was brought very low.”

⁶ See *HALOT*, 221–23.

compassion and faithfulness to Israel, a strategy designed to stimulate trust in him now in the midst of further difficulties (∞ +**security: trust**). This purpose is succinctly summarized in v. 10 when YHWH states: “I am YHWH your God; you shall not fear the gods of the Amorites in whose land you live.” YHWH’s recital of the great acts that he has performed for Israel—deliverance from slavery and the gift of freedom, bringing them out of oppression in Egypt and leading them into the abundance of the Promised Land—serves not only to illustrate his great power, but also to reassure the Israelites that he is able to deliver them in the present and future as he has in the past.

YHWH’s perspective is also clearly chastisement, however. His recounting of Israel’s history is designed to eliminate argument and sets up a powerful comparison between YHWH’s ethical and compassionate behavior on Israel’s behalf in delivering them from their oppressors and remaining with them through the wilderness (+**propriety**), and their unfaithful and unethical behavior (–**propriety**)⁷ in ignoring their God and disobeying him—for the phrase **וְלֹא שָׁמְעֵתֶם בְּקוֹלִי** can imply both “not listening” and “not obeying”⁸—and their resultant helplessness.⁹ In the light of this negative portrayal of Israel, the evaluation of Gideon (+**normality**, +**capacity**) by the angel of YHWH who appears to Gideon in v. 11 might be interpreted as ironic:¹⁰ How can a timid young man hiding in his threshing floor for fear of the enemy be called “most valiant

⁷ Claassens (“The Character of God in Judges 6–8,” 57) rightly points out that the repetition of 1cs verbs in YHWH’s account of his actions on behalf of Israel emphasizes his identity, and Israel’s primary sin as apostasy.

⁸ See *HALOT*, 1572.

⁹ Soggin (*Judges, a Commentary*, 112) comments that the passage (6:7–10) “does not have any connection with the context,” but it is clearly connected to the cycle of oppression and deliverance.

¹⁰ For the purposes of this study, the angel of YHWH and YHWH will be considered the same. Indeed, in the text the appellations switch back and forth. See Newsom, “Angels (Old Testament),” 1:250.

warrior” (גִּבּוֹר הַחַיִּל)?¹¹ It is more likely, however, that God is evaluating Gideon on his potential, from a broader divine perspective, rather than present realities.¹²

At this point the narrative moves from a general overview of the insecure Israelite population to a close focus on one specific and very insecure Israelite who lives in Ophrah, Gideon the son of Joash (v. 11). Martin and White explain that “the security variable covers emotions concerned with ecosocial well-being—anxiety, fear, confidence, and trust.”¹³ Martin and White do not define these terms explicitly, but from their examples it seems that “confidence” refers to self-confidence, an inwardly based sense of security, and “trust” to an outwardly directed sense of security based in others, and this is the way that these terms will be used here.¹⁴ These emotions can be inscribed directly in Hebrew by lexis such as יִרָא (Judg 6:23: “to fear”), חָרַד (Judg 7:3: “to be anxious/trembling”), or בָּטַח (Judg 9:26; 11:20: “to feel secure, trust”), but also by behavioral processes such as נוּס (Judg 7:22, 8:12, etc: “to flee”) and also by grammatical means such as the use of jussive or cohortative verbs. It can also be invoked by ideational content: the fact that the Israelites made hiding places in the mountains in Judg 6:2 is a clear indication of their insecurity in the face of their Midianite oppressors.

Gideon’s insecurity is invoked by his unusual act of threshing wheat within a

¹¹ See Amit, *The Art of Editing*, 252. For further comments on the significance of this appellation and its connection to v. 14 see Soggin, *Judges, a Commentary*, 119. Block’s interpretation that the angel is flattering Gideon to gain his co-operation, and that Gideon recognizes the similarity of his call to that of the great leader Moses, is less likely (Block, *Judges, Ruth*, 262). Although many scholars have pointed out the similarities between the calls of Gideon and Moses this similarity should not be overstressed (see for example Martin, “The Role of the Spirit,” 33–34; Wong, “Gideon: A New Moses?.”). As Butler (*Judges*, 200 comments), “I would rather see Gideon as becoming an antitype to Moses.” Space does not permit a full development of the comparison here.

¹² Stone, “Judges,” 275, however, deems this a rebuke.

¹³ Martin and White, *Language of Evaluation*, 49.

¹⁴ Martin and White, *Language of Evaluation*, 49–50.

wine press, which begins a long discourse prosody of **–security: mistrust** (in YHWH) and a shorter prosody of **–security: uneasiness** (in himself); although the wind in an open space would be more effective for blowing away chaff, it would also leave him exposed to the Midianites and risk losing his entire crop to them if observed.¹⁵ Syntactical evidence such as the “if...then...” statement, here expressed in Hebrew by the particle of existence **וְ**, and the interrogative adverbs “why?” and “where?” inscribe his **–security: mistrust**, as does his use of lexis such as the verb “abandon/forsake” (**נטש**) and his accusation that YHWH has “given them into the hand” (**נתן בְּכַף**) of Midian.¹⁶ YHWH’s responses in v. 14 are intended to encourage (**+inclination: encouragement**): “Go in this your strength and deliver Israel,” and “Have I not sent you?” Whereas the first seems to posit a situation in which Gideon must rely on his own strength, the second comment clarifies the situation by reminding Gideon that his strength is dependent on YHWH’s commissioning him (**∞ +security: trust**).

The challenges that Gideon offers in this section of the dialogue to the character of YHWH are crucial to understanding the thrust of the passage as a whole, and are worthy of closer inspection. Gideon’s challenges develop more fully the doubt about YHWH suggested by Barak in the last narrative, but now Israel’s continuing suffering has brought the question to the forefront of Gideon’s mind. The implied author sets Gideon up as a counter voice (**C:Ct**), the voice of doubt, which he/she will later undermine though YHWH’s responses (which reflect the implied author’s perspective: **C:Ed**) and the outcome of events in the rest of the narrative. In spite of the prophet’s statement that

¹⁵ See Butler, *Judges*, 201.

¹⁶ See Webb, *Judges*, 230, for an analysis of Gideon’s misunderstandings in his speech to YHWH.

YHWH is with him (+**normality**), Gideon challenges the claim with a variety of rhetorical strategies. Perhaps Gideon should know that he is being disciplined and therefore why YHWH's miracles are not evident, but apparently does not. Verse 13, with its "if...then..." conditional statement and its two interrogative adverbs, לָמָּה ("why?") and אֵיזָה ("where?"), not only inscribes Gideon's insecurity (–**security: mistrust**), but also presents his challenge to YHWH on several fronts.¹⁷ His truthfulness is questioned (–**veracity**) since, if indeed YHWH were "with them," the Israelites would not be experiencing so many difficulties. His dependability is disputed, since he had brought them up out of servitude in Egypt but had now apparently abandoned them (–**tenacity**). His ability is questioned (–**capacity**), not only because YHWH's miracles have apparently ceased, but also since Israel's oppression by a foreign country empowered by foreign gods implies that YHWH is less powerful. Finally, the ethics of YHWH's behavior are contested (–**propriety**), since he is allowing his own people to suffer. This complex assault which opens God's character up to dispute does not, however, motivate YHWH to defend himself; he merely reiterates his command, and insists that Gideon has the strength to deliver Israel. In doing so, however, he addresses Gideon's insecurity and misery and affirms his capability—but to no avail. Gideon is still doubtful.

YHWH's attempt to change Gideon's affectual state does not immediately succeed, as inscribed in v. 15 where once again Gideon challenges YHWH (C:Ct). The self-depreciating attitude that Gideon exhibits in this verse might be attributed to a cultural

¹⁷ Ironic, considering what Block (*Judges, Ruth*, 256) calls the "people's persistent perfidy." He remarks, "If God raises a deliverer for Israel, it is an entirely gracious act. There has been no hint of repentance nor any announcement of divine forgiveness."

form of politeness when addressing a superior.¹⁸ Gideon's subsequent hesitancy and insistence on testing YHWH make it unlikely, however, that this is all his protestations indicate; there is a ring of truth about his conventional statements.¹⁹ Gideon immediately questions God's instructions and expresses inadequacy (**–capacity**) and self-doubt (**–security: uneasiness**).²⁰ The expression בִּי אֶדְבָּר is a “formula for beginning a conversation with a person of higher rank”²¹ and indicates Gideon's sense of inferiority. His question “How shall I deliver Israel?” clearly inscribes his sense of inadequacy and may be sarcastic as well. Gideon here is clearly still relying on his own self-confidence rather than placing his trust in YHWH, probably because of his deep disappointment with his perception of YHWH's recent handing of his responsibility for Israel. This is followed by two superlative adjectives, הַדָּל (“the lowest/most helpless”) and הַצָּעִיר (“the smallest/youngest”), expressing the inferior position of his clan, and of himself within that clan; thus, Gideon effectively deems himself the “lowest of the low” (**–capacity, –normality**).²² YHWH responds encouragingly (**+inclination: encouragement**) and

¹⁸ Compare Moses (Exod 3:11–4:17) and Isaiah (Isa 6:5–7). See note 11. The implied comparison may suggest a more positive evaluation.

¹⁹ Stone (“Judges,” 275) attributes Gideon's hesitancy to a reluctance “to overthrow the entire family structure of his people” since only the heads of houses and elders had the authority to lead the people. This may be so, but it only gives a reason for his sense of inadequacy, and does not deny it.

²⁰ According to Butler (*Judges*, 203), “[Gideon] calls his family the poorest one in the tribe, yet his father owns property and supports a worship place for Baal as we will soon learn. Far from being the poorest or weakest in the tribe, Gideon's father is a clan leader and one of the strongest economically and politically in the tribe.” Without seeing into the mind of Gideon, it is impossible to determine whether he is putting on an act of helplessness, either to give an appearance of humility or to get out of responsibility (see for example Schneider, *Judges*, 105, 108), or whether he genuinely does feel insecure in the face of Midianite oppression in spite of his family's advantages.

²¹ *HALOT*, 122–23. This is an abbreviated way of saying, “if any harm results from my addressing you, may it come on me, Lord.”

²² This evaluation may perhaps be ironic. It may seem that Gideon is merely putting on an act of poverty and inferiority since his father has cattle and owns a shrine, and the family seems to have some status in the community. It may simply be that this is the language of deference and modesty. However, in the context of Gideon's excessive doubt and reluctance throughout the narrative, it is likely that he actually feels inadequate to the task of confronting the army of the Midianites. See Butler, *Judges*, 203; Schneider, *Judges*, 105; Soggin, *Judges, a Commentary*, 119–120.

affirms, “Surely I will be with you, and you shall defeat Midian as one man” (v. 16).²³

Although the **וְ** may possibly be a causal conjunction (“because”) rather than an emphatic demonstrative particle (“indeed” or “surely”),²⁴ the emphatic fronting of the subordinate clause would have much the same effect. In either case, it is the presence of YHWH that ensures success and inspires trust (∞ + **security: trust**).

Circumstances, however, have caused Gideon’s doubt to become deeply entrenched; he is still uncertain, and, for the first time, asks YHWH for a sign (**–security: mistrust**). Through this series of signs, the implied author will provide a way for YHWH to reassert the orthodox theological view of God’s care for Israel and undercut Gideon’s doubting challenges. Another “if...then” statement follows (v. 17), in which Gideon posits an unreal state in which he is favored by God (∞ +**normality**)—the way that Gideon would like the situation to be rather than how it actually appears to be to him—and asking for supernatural confirmation. It is interesting in the light of subsequent events that Gideon simply asks for a sign, and does not specify what that sign should be. Verse 21 confirms Gideon’s desired (irreal) evaluation of himself as one favored by God (**+normality**): the angel of the Lord causes fire to spring from his staff and consume the offered meal. In this case the confirmation is directly connected to an evaluation of Gideon. This fact will become significant later in the passage. This first sign, asking for assurance that it is indeed YHWH who is speaking to him, almost backfires when his realization that he has seen God face-to-face only increases his fear and insecurity (v. 22, **–security: mistrust**). This provokes YHWH’s most explicit reassurance: “Peace to you,

²³ See Klein, *Irony in Judges*, 53.

²⁴ See *HALOT*, 470.

do not fear; you shall not die.” This response, although brief, is packed with motivations for ∞+ **security: trust**. It begins immediately with a positive assurance of peace and then continues with two negated verbs that raise the force of the reassurance: “do not fear” (אַל-תִּירָא) and “you will not die” (לֹא תָמוּת). A negated negative promise (e.g. “You will not die”) is often more powerful than a simple positive promise (e.g., “You will live”) since a negated negative actively confronts the negative situation and undermines it, whereas a positive promise simply avoids the negative situation. This direct confrontation of Gideon’s insecurity seems finally to have some effect, since it is followed by a token of +**security: trust**, the building of an altar named “YHWH is peace.”

Verse 25 lets the implied reader know that Gideon was a very unlikely choice to deliver Israel: he was not only fearful, resentful, and cynical, but also the son of a man who owned a shrine to the pagan god Baal.²⁵ Thus, before setting out to destroy the Midianites, Gideon is given a task to do closer to home which is also a test of his character (∞+**propriety**). He is to tear down the altar to Baal and the Asherah next to it on his father’s land and build an altar to YHWH (vv. 25–26), thus establishing the propriety of his own worship before presuming to deal with pagan foreigners.²⁶ It is both interesting and significant that at the same time that Gideon is testing YHWH, YHWH also repeatedly tests Gideon.²⁷

Verse 27 illustrates Gideon’s obedience to YHWH (+**propriety**) but again reinforces Gideon’s timid nature by stating that he was “too afraid” to do it by day and

²⁵ Martin (“The Role of the Spirit,” 33) unconvincingly suggests that Gideon was an appropriate choice since he was “aware” of the Exodus tradition and, through his syncretistic father, was “aware” of the idolatry of Israel.

²⁶ It is probably also true, as Matthews (*Judges and Ruth*, 86) suggests, that the destruction of the pagan altar is intended to make clear that the victory to come will be credited to YHWH, not Baal.

²⁷ See Butler, *Judges*, 205.

did it by night –**security: mistrust**) in spite of the angel’s reassurance (v. 23),²⁸ perhaps not without some justification since the men of the town attempted to kill him on discovering his deed (–**satisfaction: displeasure, –happiness: antipathy**). Joash, his father, is supportive, however, and he offers a negative evaluation of the false god, Baal. Block suggests that the destruction of Baal’s altar has convinced Joash of the “folly of his pagan ways.”²⁹ It may also be, however, that he values his son’s life more than a god who has not yet relieved the Israelites of Midianite oppression; Joash threatens the men of the city, just as they threatened Gideon, with death (–**happiness: antipathy**).³⁰ Joash’s sneering rhetorical question (“Will *you* contend for Baal, or will *you* deliver *him*?”)³¹ and his “if...then...” statement (“If he is a god, let him contend for himself/he will contend for himself”³²) in v. 31 both accuse Baal of a total lack of ability to defend himself (–**capacity**). In contrast to the pathetically incompetent Baal, the powerful “Spirit of YHWH” comes upon Gideon, enabling him for his task (v. 34) and indicating his special status (+**normality: chosenness**), and Gideon is encouraged enough to muster Israelite troops (v. 35).

In spite of all the affirmations of YHWH’s support that Gideon has received, however, he still distrusts God.³³ This uncertainty and distrust runs like a thread

²⁸ Stone (“Judges,” 277) may well be correct when he states, “Though he did what the Lord commanded, he merely complied, not truly obeying.”

²⁹ Block, *Judges, Ruth*, 270.

³⁰ According to Webb (*Judges*, 236), “Joash, the erstwhile patron of a heretical cult, morphs before our eyes into a proto-Elijah, challenging his fellow citizens to avenge Baal themselves and be executed as murderers, or risk having him exposed as powerless by doing nothing (v. 31).”

³¹ Emphasis added.

³² See Butler (*Judges*, 207) for an argument that Joash’s remark should not be translated “Let Baal contend” in the jussive, but “Baal will contend.”

³³ Interestingly, Butler (*Judges*, 209) notes: “The deity’s personal name, *Yahweh*, which has dominated the story almost entirely to this point slips from view. The more generic, less personal, more transcendent term *Elohim*, “God,” is used. By replacing *Yahweh* with *Elohim*, the narrator places some distance between

throughout Judg 6,³⁴ hearkening back to Gideon's extremely doubtful prosody in his challenge to YHWH in v. 13. Therefore, Gideon once again asks for a sign to confirm the truthfulness of YHWH's promises (∞ +**veracity**), and his compassion towards Israel (∞ +**propriety**)—"If you will deliver Israel through me, as you have promised..."—the first sign of the fleece.³⁵ He wants evidence of God's truthfulness: that he will act according to what he has spoken; of God's dependability: that he can be counted on to accomplish his plans; and of God's ethical propriety: that he will address and relieve the oppression and suffering of Israel.³⁶ The magnitude of Gideon's distrust and the importance of the requested reassurance are indicated by the double "if...then..." construction, and in the double use of the phrase "You will deliver Israel" (vv. 36–37) in both the protasis and the apodosis. The response by the narrator in v. 38, voicing the confidence of the implied author in YHWH's character, is the simple phrase: "And it was so."

Gideon, however, is yet again unconvinced (**–security: mistrust**). He requests another sign, the reverse of the first, even though there are numerous inscribed indications that he himself realizes that this action is not appropriate: the use of cohortative and jussive verbs, the particle of entreaty and deference (**נָא**), and the expressed realization that the repeated request might well anger YHWH (v. 39,

Gideon and God, distance that had not been there when Gideon was making his commitments and following God's leadership."

³⁴ This is part of Pattern B, The Character of Gideon, which will not be discussed in detail here.

³⁵ Soggin (*Judges, a Commentary*, 121) notes that asking for a sign is not inappropriate in and of itself in the OT context, and points out a situation in which Ahaz is criticized for not asking for a sign (Isa 7:10–25). The appropriateness of Gideon's specific requests for signs must be evaluated in context.

³⁶ It is interesting that Gideon does not recognize the justice and propriety of YHWH's discipline in response to Israel's sin. It may be that he is not aware of that sinfulness, or that he thinks YHWH's discipline is excessive.

∞ **–satisfaction: displeasure**).³⁷ Again, the response is direct: “God did so that night” (v. 40).³⁸ The sign of the fleece was a down payment or token that YHWH was willing and capable of doing what he promised. It now becomes apparent that the mocking of Baal’s inadequacy in v. 31 serves as a foil to YHWH’s power and majesty. Ultimately, in Judg 8:28, God will accomplish in actual fact what he promises here through the signs: Midian will be finally subdued and Israel will have rest for forty years and YHWH’s character will be vindicated, but much will occur in the narrative before this victory.³⁹

It is important to clarify the exact nature of Gideon’s signs involving the fleece and what the implied author is communicating through his recounting of them. The evaluative language in the text makes it clear that what is at stake, that what Gideon doubts, and that what the sign is intended to confirm, is the character of YHWH. Gideon distrusts not only God’s ability to defeat the enemy (**–capacity**), but also his truthfulness, reliability, and morality (**–veracity**, **–tenacity**, and **–propriety**). What the results of the double sign of the fleece confirm is the character of YHWH: his **+capacity**, **+veracity**, **+reliability**, and **+propriety**. Unlike the first sign in v. 17, they say absolutely nothing

³⁷ Some point out that the first sign was more likely to be fulfilled since the fleece would tend to absorb more water than the beaten ground. This may have provoked Gideon to ask for the less likely second test. See for example Soggin, *Judges, a Commentary*, 133.

³⁸ According to Butler (*Judges*, 210), “We see only what God did. We do not hear how Gideon reacted. We never hear a word from God. Thus in this test narrative, we find a bit of distance developing between Gideon and God.” There is no doubt that Gideon’s repeated testing tries YHWH’s patience even as he responds to it in order to accomplish his goal in delivering Israel.

³⁹ For a very different interpretation of the fleece episode, see Bluedorn, *Yahweh Versus Baalism*, 113–124, in which Bluedorn argues that Gideon’s “real intention” was to “diminish YHWH’s role in the forthcoming deliverance and elevate his own role instead” (p. 119). Scherer (“Gideon—Ein Anti-Held?,” 269–273) disputes this claim and states, “Er will Gott nicht zwingen, seinem persönlichen Erfolgsstreben zu dienen; er braucht vielmehr Gewißheit darüber, ob Gott wirklich durch *ihn* Israel erretten will. ... Gideon leidet nicht an einem Übermaß an Selbstbewußtsein und Geltungsdrang, sondern an einem Mangel an Gewißheit über sich selbst und seinen Auftrag. [He does not force God to serve his personal ambition to succeed; rather, he needs certainty about whether God really wants to save Israel by him. ... Gideon does not suffer from an excess of self-consciousness and desire for recognition, but to a lack of certainty about himself and his mission.]”

about Gideon or the appropriateness of his actions. There is no evidence in the text that the fact that God honored the arbitrary and doubting request for signs and responded to them constitutes approval of the practice of using signs to determine the will of God; to the contrary, it is clear that Gideon knew the will of God—after all, he had been told what to do by God in a face-to-face encounter—but nevertheless doubted.⁴⁰ More importantly, Gideon should have known the character of God: his justice and holiness, demonstrated in his intolerance of apostasy and his disciplinary response to sin, and his mercy and faithfulness, evidenced in his previous gracious interventions in the history of Israel. If anything, the fact that YHWH honored Gideon's request says more about his patience and mercy than about Gideon's practices.

By the end of ch. 6 the implied author has demonstrated that YHWH's efforts at building up Gideon's courage have succeeded, temporarily at least; Gideon has finally accumulated enough evidence to trust in YHWH (+**security: trust**). The next morning he sets out to confront the Midianites (7:1). It therefore may come as a surprise to the reader that the implied author immediately has YHWH begin to remove some of the basis for Gideon's assurance that enabled him to finally set out for war against the Midianites (7:2). Human nature being what it is, there is always the risk that the trust that YHWH has so carefully cultivated in Gideon will degenerate into self-confidence, so YHWH will continue to test Gideon as Gideon continues to test him, not only because YHWH may well doubt Gideon's commitment, but also because he is continuing to build up his faith. YHWH makes his **–satisfaction: displeasure** abundantly clear when he states explicitly:

⁴⁰ As Block ("Will the Real Gideon," 360) rightly points out, the signs were not genuine attempts to determine God's will, but an attempt to manipulate God and try to get out of the responsibility of attacking the Midianites.

“The people who are with you are too many for me to give Midian into their hands, lest Israel glorify itself against me, saying, ‘My own power/hand has delivered me’” (v. 2).⁴¹ These words would construe a putative future evaluation of ∞ +**security: confidence** for Israel rather than the +**security: trust** that God desires. Thus, YHWH uses two tests to reduce the size of the Israelite army to the point where their security must be in their God and not themselves. The first test has a direct relationship to the affective state of the people: all who are afraid (יִרָא) and trembling (חָרַד), indicating their lack of confidence (–**security: uneasiness**), are dismissed (v. 3). It is perhaps possible that the fear and trembling indicates their lack of trust in YHWH, but following directly on v. 2, which clearly deals with the issue of self-confidence (“...saying, ‘My own power has delivered me.’”), it is more likely that it indicates lack of trust in themselves. The meaning of the second test has long been the subject of debate; is there some criteria relevant to trust that forms the basis of the decision, or is the choice purely random?⁴² It is most likely that the test is random. In the first test, YHWH specifically gives the criteria, fear and trembling, that relate to self-confidence (v. 3, –**security: uneasiness**); in the second, however, the basis for the choice is not given: “Therefore it shall be that he of whom I say to you, ‘This one shall go with you,’ he shall go with you; but everyone of whom I say to you, ‘This one shall not go with you,’ he shall not go” (v. 4) (both groups: ~**normality: chosenness**). It appears that the choice is arbitrary. Also, YHWH does not state which group will go and who will remain until *after* the test has been given, and subsequently

⁴¹ Amit (*The Art of Editing*, 265) points out the frequent use of “hand” imagery in the Gideon narrative, and concludes that the purpose is to emphasize “the supremacy of the power operating the hand—God.” The power of Gideon’s own hand would undermine this.

⁴² For various interpretations of the criteria for choice see Amit, *The Art of Editing*, 258–59; Block, *Judges, Ruth*, 276–77; Schneider, *Judges*, 111–12; Younger, *Judges and Ruth*, 189.

selects the smaller group (**–capacity**) to go up against the enemy (v. 7). His goal is simply to reduce the army to the point where they simply cannot rely on their own strength and numbers but must of necessity trust in God.

In v. 9 the implied author makes an important change in the narrative; he alters the focus from Gideon and his men to Gideon alone—all the subsequent references are to him, not his troops—and YHWH begins dealing with the issue of trust. It is obviously easier to “trust” when you are backed by 32,000 warriors than when you have a mere 300, therefore YHWH seeks to inspire trust in Gideon (v. 7, **∞+security: trust**) by assuring him that he will deliver him with this reduced force and also by asserting that he will give the Midianites into his hands. However, it appears that with the reduction of his force YHWH knows that Gideon’s trust in him is once again wavering (v. 10, **∞–security: trust**); a conditional “if...then...” construction is used here to entertain this probability: “If you are afraid to go down, then ...” (v. 10–11, **+inclination: encouragement**).⁴³ This is confirmed when Gideon does indeed take his servant and go down to spy out the Midianite and Amelekite camp (v. 11: **–security: trust**).⁴⁴ It is significant here that the implied author uses virtually identical language and imagery to describe the enemy as was used in the introduction to the Gideon narrative: in 6:5 the enemy come in “like locusts for number” (כְּדִי־אַרְבֶּה) and their camels were “innumerable” (אֵין מִסְפָּר); in 7:12 the enemy is “as numerous as locusts” (כְּאַרְבֶּה לָרֹב) and their camels “innumerable” (אֵין מִסְפָּר), but one more intimidating image is added: “as numerous as sand on the seashore” (כְּחֹל שְׁעֵל־שָׁפֶת הַיָּם לָרֹב). Thus, the later imagery evokes the fearful character of the

⁴³ As Block (*Judges, Ruth*, 278) notes, “The clause is cast as hypothetical, but obviously the problem is real.”

⁴⁴ See O’Connell, *Rhetoric of Judges*, 159–60.

Israelites (–**security: mistrust**) at the beginning of the episode and applies it to Gideon with greater force, suggesting that even more reassurance is necessary to convince Gideon that YHWH is indeed trustworthy and able to take care of him. It should perhaps be noted at this point that earlier in the narrative (ch. 6) YHWH’s character was provisionally justified by the signs of the fleece—that is, the miraculous signs served as a warrant or guarantee of later victory—but not fully vindicated until Judg 8:28 when the Midianites were finally defeated. This may explain the constant need to bolster Gideon’s trust.⁴⁵

In the camp Gideon hears a dream related by an enemy soldier that predicts the destruction of the Midianite camp. The implied author is insinuating here that since YHWH sent him to hear the dream and its interpretation, it was a message from YHWH, and thus reliable (+**veracity**). In fact, the interpretation of the soldier’s friend will prove to be a significant juncture in the character development of Gideon: “This is nothing less than the sword of Gideon the son of Joash, a man of Israel; God has given Midian and all the camp into his hand” (v. 14). The Midianite clearly credits God (הַאֱלֹהִים) with the ensuing victory, and yet he first emphasizes the role of the “sword of Gideon” as an agent in achieving that goal. In fact, the significance of Gideon himself is stressed by using no less than three phrases to designate him: “Gideon,” “the son of Joash,” and “a man of Israel.” This, and the phrase בְּלִי אִם, which is usually glossed “no other than,” “nothing but,” or “nothing less than,”⁴⁶ clearly construe Gideon as +**normality**, implying that he will have a significant role in the defeat of Midian. The immediate impact of this

⁴⁵ Amit (*The Art of Editing*, 235) rightly remarks that the numerous signs also serve to emphasize the subordinate role of Gideon in the victory in comparison to YHWH’s powerful role.

⁴⁶ See *HALOT*, 136.

information on Gideon is twofold and positive. First, he worships YHWH (v. 15), then he calls his troops to action. Both of these acts, as well as his subsequent statement when calling the troops to action that “YHWH has given the camp of Midian into your hands,” demonstrate his final acceptance of YHWH’s assurance of victory (+ **security: trust**)—at least for the immediate future.⁴⁷ The long term impact will be rather more negative, as we will see. The implied author may be hinting at this future negativity here by portraying an ironic situation in which Gideon is willing to believe more readily the statement of an enemy soldier than the direct statement of God himself;⁴⁸ Gideon seems to value human rather than divine input. Indeed, we have not heard the last of the “sword of Gideon.”

In v. 15b the implied author returns the focus to Gideon in the context of his army—or what remains of it—and begins to give a positive portrayal of Gideon acting and speaking as an exemplary leader of his men, concurring with the implied author’s ideology of faithful obedience (C:Cc): “Arise, for YHWH has given the camp of Midian into your hands.” Gideon does appear to trust YHWH as he sets out with his tiny contingent toward the enemy camp and encourages them to advance as YHWH instructed (+**inclination: encouragement; +propriety**), for if his 300 men are carrying trumpets in one hand and a pitcher enclosing a torch in the other, there is no hand left to carry a weapon (v. 20: **–capacity**); Gideon is forced to rely on YHWH’s promises and a ruse that merely makes his army *seem* powerful rather than on the actual strength of his forces. Nevertheless, a problem is suggested as Gideon relays the battle cry to his men: “For

⁴⁷ Interestingly, Boling (*Judges*, 148) suggests that the reconnaissance of the camp assured Gideon that the enemy could be stampeded, and thus reduced the need for trust in YHWH. There is no evidence in the text for this interpretation, however.

⁴⁸ As Matthews (*Judges and Ruth*, 92–93) notes, it is also ironic that the enemy soldier shows more faith in YHWH’s ability to bring victory than Gideon does.

YHWH and for Gideon!” (v. 18). It appears that the interpretation of the Midianite’s dream, with its references to Gideon which construe +**normality**, may have taken hold of Gideon’s mind so that he now arrogantly views himself as working in collaboration with YHWH. The implied author may be giving the reader a hint, but the evidence is at present uncertain (~**propriety**).⁴⁹ The link to the content of the dream becomes clearer, however, in v. 20 when Gideon’s three companies cry, “A sword for YHWH and for Gideon!” (~**propriety**).⁵⁰ This may bode ill for Gideon’s character, especially when the implied author takes the time to make it clear in v. 22 through the narrator that it is YHWH who causes the destruction of the Midianite camp without the Israelites having to participate in the battle at all.

At this point Gideon calls back the men of Naphtali, Asher, and Manasseh to pursue the fleeing enemy (v. 23).⁵¹ Since in Judg 6:35 these three tribes, along with Zebulun, constituted the original mustering of the troops before YHWH reduced their numbers to levels that would prohibit boasting, we can assume that these warriors are a

⁴⁹ For various opinions on the significance of this cry, see Boda, “Judges,” 1157; O’Connell, *Rhetoric of Judges*, 165–66; Schneider, *Judges*, 115; Block, *Judges, Ruth*, 282; McCann, *Judges*, 67–68.

⁵⁰ Klein (*Irony in Judges*, 56–57) argues, “The battle exemplifies the optimal Yahweh-Israel relationship in the book of Judges: human submission in faith so that Yahweh can act through his people.” She suggests that the battle cry of Gideon is not as problematic as its “interpretation” by Gideon’s men, who attribute the victory not to “the divine and human leaders of the war [but] to its means, the sword.” However, she comments that “Yahweh is tolerant of such human error.” Although Klein does state that Gideon’s inclusion of his own name is “suggestive of subsequent actions,” her interpretation of the battle cry underestimates its significance in the overall evaluative pattern.

⁵¹ A number of commentators have commented on the propriety of this recall of the troops that YHWH had sent away. See Butler, *Judges*, 215; Klein, *Irony in Judges*, 57–58; Bluedorn, *Yahweh Versus Baalism*, 148. This action may demonstrate a lack of trust in YHWH after he deliberately reduced their numbers in order to avoid self-reliance on the part of Gideon; it may also be that the battle has in effect already been won and the recall of the troops merely to “clean up” is not inappropriate. In view of Gideon’s subsequent actions, however, it is possible that Block (*Judges, Ruth*, 283) is right when he asserts, “Having achieved the divinely intended goal with the three hundred core troops, Gideon appeared to forget the point of Yahweh’s reduction of the troops. Instead of operating by faith and seeking guidance from God, he relied on human strength and mobilized the troops of Naphtali, Asher, and all Manasseh.”

subset of the same men who are now returning to the battle, with the notable addition of the men of Ephraim (v. 24).⁵² Judges 7:24–25 consists of a prosody of numerous actions on the part of the Ephraimites that demonstrate **+capacity**: they “took,” they “captured,” they “killed,” they “pursued,” and they brought back the heads of Oreb and Zeeb to Gideon. Since the Ephraimites were not involved in the earlier events designed to elicit trust in God, it is impossible to determine with certainty whether their actions express confidence in YHWH or merely confidence in their own strength, although their offended complaint to Gideon that they were not called out earlier (**–satisfaction: displeasure**) suggests that it is honor, their own reputation as mighty warriors, that primarily concerns them (8:1).⁵³ When Ehud called out the Ephraimites to the banks of the Jordan in Judg 3:27–28, the result was successful military co-operation; this time when Ephraim is called to the Jordan the alliance is more contentious. Gideon’s response to their challenge, “God has given the leaders of Midian, Oreb and Zeeb into your hands; and what was I able to do in comparison with you?” (v. 3), which construes the Ephraimites as **+capacity** and **+normality**, seems to be self-effacing and indicative of trust in YHWH rather than himself (**+security: trust**). However, his words are obviously influenced by the need to appease his angry fellow Israelites and perhaps should not be given too much weight, especially in the light of subsequent events.⁵⁴ Kirkpatrick argues that Gideon recognizes that although his honor acquired in successful battle is secure, his ascribed

⁵² See Butler, *Judges*, 212–13 on 7:7–8. The rest of the 10,000 men had not gone “home” but to their “place” and to their “tents.”

⁵³ A desire for plunder, as well as honor, could also be at issue, although the two ideas are intertwined. See the detailed analysis by Kirkpatrick, “Questions of Honor in the Book of Judges,” 19–40. See Boda, “Judges,” 1160; Matthews, *Judges and Ruth*, 94; Niditch, *Judges: A Commentary*, 103.

⁵⁴ Contra Matthews (*Judges and Ruth*, 94–95), who argues that the humility is genuine. The expressions of Gideon’s self-confidence that immediately follow this incident also suggest that the humility is assumed for diplomatic purposes.

honor is negligible since he is from a minor family in his tribe, and he thus exercises discretion as the better part of valor.⁵⁵ His efforts at diplomacy are nevertheless successful, and the Ephraimites' anger subsides (**+happiness: cheer**).⁵⁶ In spite of a few hints that Gideon harbors more arrogance than he should, his leadership to this point has been exemplary.

The verses that follow (8:4–5), however, constitute a major turning point in the character of Gideon.⁵⁷ He, along with his 300 chosen men, set out to pursue the kings of Midian, Zebah and Zalmunna, who have so far escaped the net thrown out by the Israelites to ensnare the escaping enemies. The implied author sets the scene through the narrator: the company and its leader, Gideon, cross the Jordan “weary yet pursuing”

⁵⁵ Kirkpatrick, “Questions of Honor in the Book of Judges,” 30: “Thus the contest is ended with Gideon retaining his acquired honor from the battle while deferring to Ephraim on the basis of the unequal ascribed honor of their families.”

⁵⁶ Stone (“Judges,” 289) puts Ephraim at fault for wasting time in capturing the two chieftains and not following Gideon’s orders to guard the crossing of the Jordan. He blames them for striving after the very honor and credit that YHWH warned of at the beginning of the narrative.

⁵⁷ See Webb, *Judges: Integrated*, 151: “In this first movement then, Gideon is a reluctant conscript, who distrusts his own competence and relies wholly upon Yahweh. ... A rather different Gideon appears in the second movement, beginning in 8.4”; see also Webb, *Judges*, 251; Boda, “Judges,” 1161: “Here is the beginning of a trend of self-interest and revenge among the later judges.” See also Klein, *Irony in Judges*, 61; Butler, *Judges*, 218; Block, *Judges, Ruth*, 287. Contra Stone (“Judges,” 297), who states, “Interpreters making a facile connection between Gideon ‘in the Spirit’ (7:1–8:3) and Gideon ‘motivated by self’ (8:4–21) perpetrate anachronistic exegesis. The narrator offers no critique of Gideon in 8:4–21. This episode of the story presents as exemplary a portrayal as the earlier portion.” In fact, Stone argues vehemently that Gideon’s behavior is commendable until he mistakenly refuses the offer of kingship as superior to charismatic leadership, a theme of the third redactional level. Stone identifies three primary stages in the diachronic formation of the text: 1. The Storyteller’s version, which celebrates the exploits of outstanding, but often violent, individuals (pp. 197–98); 2. The Moralistic’s version (Stone argues against a Deuteronomistic redactor), which recontextualizes the “heroic tradition [which] was becoming an unusable past” (p. 201) in order to serve the purpose of clan or tribal order; and 3. The Monarchist’s edition, in which “the editor achieves this decentering of the heroic ideal by framing it as something that worked in its era, but ultimately failed and had to be replaced by something else, that something else being the Judean, Davidic monarchy” (p. 203). It is interesting that although Stone ultimately argues that the purpose of Judges in its final form is to support the monarchy, in discussing Gideon’s violent punishment of Succoth and Peniel and in exacting revenge for his brothers he seems to resort to an earlier stage of redaction, that of the heroic Storyteller or the tribal Moralistic, to justify Gideon’s actions (see for example pp. 292, 294, 296–97).

(עִיפִים וְרֹדְפִים).⁵⁸ Both terms are plural and refer to both “him” (Gideon) and “the 300 men who were with him” (הוא ושלש-מאות האיש אשר אתו עִיפִים וְרֹדְפִים). In v. 5, however, Gideon asks the people of Succoth for food and gives his own perspective on the situation: “for they are weary, and *I* am pursuing” (כִּי-עִיפִים הֵם וְאֲנִכִּי רֹדֵף, emphasis added).⁵⁹ The implied author allows a counter voice to emerge once more (C:Ct), the voice of arrogance and self-confidence. The change in wording indicates that Gideon differentiates himself from his men and implies that only they are weary (–**capacity**), but he is strong enough to determinedly pursue his goal (+**security: confidence**). After this point, two changes are clearly apparent in the narrative in vv. 7–19: Gideon acts on his own and in his own interests, and YHWH disappears from the account. Webb argues that Gideon does not follow the requirements for a legitimate “avenger of blood” as an agent of YHWH’s justice, but acts out a personal vendetta.⁶⁰ From v. 7 on Gideon has apparently left his companions behind, as indicated by numerous first person singular verbs and pronouns in his own speech (“I will thrash,” “when I return safely,” “I will tear down,” “you taunted me,” “my brothers, the sons of my mother”) and third person singular verbs in the narrator’s account (“he went up,” “he spoke,” “he attacked,” “he pursued them,” “he captured,” “he routed,” “he came,” “he took,” “he disciplined,” “he tore down,” “he killed,” “he said”). The identity of “he” is clarified in v. 11 (“Gideon”) and v. 13 (“Gideon the son of Joash”) lest the reader forget. Interestingly, in v. 11 the narrator recounts that וַיִּדָּ אֶת־הַמַּחֲנֶה, “he attacked the camp.” Since there has been no mention of

⁵⁸ In fact, the act of “crossing the Jordan” may be symbolic of Gideon’s trespass into impropriety since עבר can have the sense of “overstep” or “contravene” (HALOT, 779; see Judg 2:20). See Butler, *Judges*, 218; Younger, *Judges and Ruth*, 197.

⁵⁹ See McCann, *Judges*, 68–69.

⁶⁰ Webb, *Judges*, 260–61.

his men since the comment that they were weary and Gideon was pursuing, and as far as the narrative is concerned Gideon appears to have left them behind, it seems remarkable that he attacked an enemy camp alone, even if it was “unsuspecting,” and later not only captured the two kings but also routed the whole army (v. 12). It is likely, of course, that Gideon had companions with him all along, but since the narrator does not mention them or YHWH, and attributes all the actions to Gideon himself, the implication is that he accomplishes the deeds in his own strength and initiative. Certainly the nature of narrative requires that the main participant be referred to on a regular basis, but the concentration of references to Gideon alone in this section is striking, and an indication that the implied author is construing him as arrogant (+ **security: confidence**).

The ideational content here also serves to evaluate Gideon. Succoth and Penuel were Israelite towns.⁶¹ Judges 6:14 makes it clear that Gideon was commissioned by YHWH to free Israel from its oppressive enemy, Midian, not to turn against his own brothers (8:16–17); thus, his action could be deemed improper even if the men of Succoth had provoked him by their reluctance to offer sustenance.⁶² Gideon’s rampage of revenge begins with his own fellow countrymen even before he turns his attention to the crimes that the foreign kings Zeba and Zalmunna have allegedly committed against his family.

⁶¹ Contra Soggin (*Judges, a Commentary*, 156), who claims, without documentation and contrary to many scholars (see for example Block, *Judges, Ruth*, 288–89; Boda, “Judges,” 1163; Butler, *Judges*, 218–19), that Succoth and Penuel were not allied to Israel but to Midian. He states unconvincingly that Gideon’s actions are merely about reprisal in war, and that “it is impossible to discern any theological or ethical dimension” in the passage. Malamet (“The Punishment of Succoth and Penuel,” 70) argues that the two towns were at least linked by some kind of vassal treaty to Gideon. Block, *Judges, Ruth*, 293: “But in his rage he went beyond the threat and slaughtered all the men of the city. Gideon’s behavior could be justified if Penuel were a Canaanite city, but these were fellow Israelites!”

⁶² As Boda (“Judges,” 1163) notes, “The once timid Gideon has now become a violent tyrant and instigates, for the first time in Judges, military action against fellow Israelites.” See also O’Connell, *Rhetoric of Judges*, 166, 168; Webb, *Judges*, 256–57.

Schneider points out that the primary reason Gideon gives for punishing Succoth is not their failure to assist in the battle by providing the warriors with provisions, but the fact that they mocked Gideon (חָרַפְתֶּם אוֹתִי, “you taunted me,” v. 15).⁶³ He even goes beyond his original threat to Penuel to tear down their tower (8:9) and ends up killing all the men in the city in an excess of revenge (8:17).⁶⁴ Although the implied author is reticent about the propriety of Gideon’s actions, simply recounting the events through the narrator, these contextual indications suggest that they are construed by the implied author as **–propriety**.

It is also interesting that vv. 7–19 are framed by two references to YHWH. In v. 7 Gideon states, “Therefore, when YHWH has given Zebah and Zalmunna into my hand, I will ...,” which implies his trust in God (**+security: trust**), at least to a point. Thereafter, however, YHWH is ignored in favor of an emphasis on Gideon’s threats and accomplishments until v. 19 in which Gideon expresses concern about men who had been killed at Tabor (**–security: uneasiness**). There is no previous reference to this event in the narrative, and the reader is perhaps intended to assume that the men were killed by the kings in their desperate flight. The fact that this information comes out of nowhere, however, further stresses the idea that it is of significance to Gideon alone, a matter of personal interest and revenge. Gideon says to Zebah and Zalmunna, “They were *my* brothers, the sons of *my* mother. As YHWH lives, if only you had let them live, *I* would not kill you” (emphasis added).⁶⁵ Here, in v. 19, Gideon no longer acknowledges the

⁶³ Schneider, *Judges*, 123. Schneider also observes, “Gideon represents a paradigm shift where personal revenge becomes the prime motivation for the subsequent leaders” (p. 124).

⁶⁴ Butler, *Judges*, 219.

⁶⁵ See Schneider (*Judges*, 124–25) for speculation as to the significance of these brothers being called the sons of Gideon’s mother rather than the sons of Joash.

sovereignty of YHWH, but merely uses God's name as an oath which reinforces his own agenda and expresses his determination that he is committed to having revenge for the death of his brothers (+**veracity**).⁶⁶ Numerous commentators have pointed out the silence of YHWH in the later exploits of Gideon, and from it infer YHWH's disapproval.⁶⁷ The focus is now on Gideon, demonstrated by the two 1cs pronominal suffixes (אָמַרְתִּי ... אֲנִי) and the 1cs verb (הִרְגֹתִי).⁶⁸ The fact that this immediately follows the two kings' comment that Gideon's brothers were like him, "each one resembling the son of a king" (v. 18), further stresses the status and authority of Gideon himself (+ **normality**) at the expense of YHWH.

Gideon subsequently orders his young son, Jether, to kill the two kings, perhaps in order to humiliate them, but the youth is afraid and refuses.⁶⁹ Zebah and Zalmunna then confront Gideon as the implied author uses them to acknowledge another view of Gideon's capacity without committing to its validity (**E:Ac**): "Rise up *yourself*, and fall on us; for as the man, so is his strength" (קוֹם אַתָּה). *The Message* translates loosely but in a way that conveys the sense effectively: "Do it yourself—if you're man enough!" This is nothing less than a challenge to Gideon to prove his strength and self-sufficiency (∞+**capacity**), and he rises to the bait.⁷⁰ His response, his immediate execution of the

⁶⁶ See, for example, O'Connell, *Rhetoric of Judges*, 166; Butler, *Judges*, 220; Block, *Judges, Ruth*, 294–95; Claassens, "The Character of God in Judges 6–8," 58, 62.

⁶⁷ See for example Amit, *The Art of Editing*, 238; Block, *Judges, Ruth*, 289–90; Schneider, *Judges*, 122.

⁶⁸ This is in sharp contrast to the focus on YHWH created by the 1cs verbs in 6:8–10 as noted by Claassens, "The Character of God in Judges 6–8," 57.

⁶⁹ The contrast of Jether to Gideon's other sons, Abimelech and Jotham) is instructive (See Boda, "Judges," 1164), as is a possible contrast between the young Gideon and Jether: "Portraying Jether as an alter ego of Gideon's former (preferred) self, the lad had not yet grown up and developed a stomach for violence" (Block, *Judges, Ruth*, 295).

⁷⁰ It is easier to see in this passage the interplay of vengeance, insult, and humiliation than it is to see the "heroic ethos of war" and the "nuances of just war" that Niditch (*Judges: A Commentary*, 105) apparently perceives.

enemy kings, is a clear expression, not of his trust in YHWH, but of his own ability (+**capacity**) and confidence (+**security: confidence**). Is it any wonder that the Israelites call out, “Rule over us!” (+**inclination: encouragement**)?⁷¹ After all, they have concluded, “*You* have delivered us from the hand of Midian” (v. 22; emphasis added).⁷² Here, YHWH receives no credit at all.

In classical Greek tragedy there is a moment known as “anagnorisis” in which a character makes a critical discovery about him/herself. It is a moment of self-awareness, of revelation. In Sophocles’ *Oedipus Rex*, it occurs when Oedipus realizes that he himself is the murderer whom he has been seeking.⁷³ Although I make no claim that the Gideon narrative is classical tragedy, or that Greek tragedy had some direct or indirect influence on the author/redactor of Judges, I do suggest that the concept of anagnorisis is a useful one for understanding what happens to Gideon at this stage of the narrative. Of course, all such conclusions must ultimately be consistent with the text of Judges as we have it and the culture that produced it.

After the prosody of +**security: confidence** that has just been discussed, Gideon suddenly says in v. 23, “I will not rule over you, nor shall my son rule over you; YHWH shall rule over you,” construing –**inclination: reluctance** for himself and –**propriety** for

⁷¹ Stone (“Judges,” 299) rightly notes that “rule,” even dynastic rule, does not imply monarchy as such.

⁷² As Webb (*Judges: Integrated*) 146 notes, “Gideon’s personal success so elevated him in the estimation of his fellow Israelites that they offer him dynastic rule.” Boda points out that in the ANE the warrior who successfully led troops in battle typically became king (Boda, “Judges,” 1165). Amit, *The Art of Editing*, 236, 263 argues that whereas the people want an orderly dynastic rule, the divine preference is for leadership is temporary leaders for desperate times only under the fixed rule of YHWH.

⁷³ Anagnorisis is also known as “discovery” or “recognition.” Aristotle says, “‘Recognition’, as indeed the word implies, [is] a change from not-knowing to knowing, ...” (Aristotle, *Aristotle’s Poetics*, 124).

the Israelites.⁷⁴ Following directly upon this prosody and the climactic statement of the people, “You have delivered us from the hand of Midian” (v. 22) in which the credit due to YHWH is displaced and lavished on Gideon, it is more than possible that this declaration is the external verbal expression of an internal anagnorisis, a moment of self-discovery in which Gideon realizes that he has been on a rampage of self-interested revenge and arrogant pride. His self-confidence and self-importance dissolve into shock and remorse.⁷⁵ An appropriate subtext to his emphatic response might be, “‘I will not rule over you’—I am not your ultimate sovereign and defender, YHWH is—’nor shall my son rule over you’—I have no right to establish a dynasty as the Canaanite kings do—’YHWH shall rule over you’—he is the one who delivered you and to whom you owe supreme loyalty.” Ironically, it is this moment of self-awareness and repentance (+**propriety**) that may explain the immediate fabrication of the idolatrous ephod in vv. 24–27.

Gideon was raised in a syncretistic culture.⁷⁶ In 6:1 we heard the standard denunciation, “Then the Israelites did the evil thing in the sight of the Lord,” indicating their participation in apostasy (–**propriety**). In 6:25 we learned that Joash’s family was no exception to the general rule, for Gideon was instructed to “pull down the altar of Baal which belongs to your father, and cut down the Asherah that is beside it.”⁷⁷ Gideon and

⁷⁴ Stone (“Judges,” 299–300) argues that this is the first time when Gideon acts inappropriately based on his assumption that if YHWH rules, then humans cannot rule. He states, “In the remainder of the story, the author casts Gideon’s refusal in a catastrophically negative light” (p. 299).

⁷⁵ Contra Block (*Judges, Ruth*, 299), who remarks, “While verbally appearing to acknowledge the sovereignty of God, the answer belies his previous actions,” the answer is a direct result of his realization of the significance of his previous actions. See Webb, *Judges: Integrated*, 152/Webb, *Judges*, 263: “The impiety from which Gideon recoils is of his own making.” O’Connell, *Rhetoric of Judges*, 168–69 is more suspicious of Gideon’s intentions.

⁷⁶ See Butler, *Judges*, 205; Polzin, *Moses and the Deuteronomist*, 171; Schneider, *Judges*, 107; Matthews, *Judges and Ruth*, 86.

⁷⁷ See Boda, “Judges,” 1144.

Joash show some awareness of YHWH and his cult,⁷⁸ but have obviously combined those beliefs and practices with those of the surrounding Canaanites. Joash's challenge to Baal and his followers after the destruction of his altar by Gideon (v. 31) may signal a turning point in their religious loyalties but does not necessarily erase the influence of years of syncretistic worship. Therefore, it is not unreasonable to assume that, even though Gideon's moment of self-discovery has shown him that he has been appropriating the honor and loyalty due to YHWH alone, he would misguidedly and pathetically try to restore that honor to God by making a golden ephod for use in his worship.⁷⁹ However, good intentions do not justify disobedience and idolatry (**–propriety**). The Israelites participated eagerly in the scheme (**+inclination: eagerness**). The golden earrings used in its construction were the spoils of war garnered from the enemy (v. 24), and the resulting 1,700 shekels of gold that the Israelite soldiers offered may well have been considered *herem*, the spoils of war especially devoted to YHWH.⁸⁰ The exact function of the ephod that Gideon made is unclear; it may have been used in divination in order to ascertain the will of God, or it may have been an idol for a shrine where YHWH was worshipped.⁸¹ In either case, it may have been intended sincerely, albeit mistakenly, as a token of loyalty to YHWH and trust in him that was intended to replace the altar of Baal and the Asherah.⁸²

⁷⁸ See 6:7, 13.

⁷⁹ Gideon's act calls to mind Aaron's making of the golden calf in Exod 32.

⁸⁰ Boling, *Judges*, 161, suggests that the actual term *herem* is not used here because of the misuse of the spoils of war. See also Boda, "Judges," 1165–66; Matthews, *Judges and Ruth*, 97.

⁸¹ See Boda, "Judges," 1165–66; Webb, *Judges: Integrated*, 152–53; Webb, *Judges*, 264–65. Klein, *Irony in Judges*, 64–66 suggests that the weight of gold (1700 shekels) is too much to indicate a priestly garment such as that in Exod 28, and argues that it was a type of idol, a "worldly symbol of rule." For various interpretation of the significance of the ephod, see Amit, *The Art of Editing*, 261–62; Block, *Judges, Ruth*, 300; Martin, "The Role of the Spirit," 37; Stone, "Judges," 300–302.

⁸² Contra Claassens ("The Character of God in Judges 6–8," 65), who interprets the request for golden ornaments as a desire for material goods and the ephod as a sign of self-glorification. See also Klein, *Irony in Judges*, 65.

This may be suggested by v. 27 which says וַיְהִי לְגִדְעוֹן וּלְבֵיתוֹ לְמוֹקֵשׁ (ל + היה) “it became a snare to Gideon and his household” (emphasis added) and also by the fact that the ephod did not lead Israel astray until after Gideon’s death. There is no doubt, however, that as well-intentioned as Gideon’s motives were in constructing the ephod, it was a tragic error, for it eventually became a “snare” (מוֹקֵשׁ) to Gideon and his family, and all the Israelites “played the harlot” (זָנָה) with it, a term indicating that Israel once again has fallen into apostasy (–**propriety**). It is ironic that Gideon begins by confronting idolatry when he tears down the altar of Baal and ends by contributing to idolatry when he sets up the ephod. Nevertheless, “Midian was subdued before the Israelites” and the land was undisturbed for 40 years during the judgeship of Gideon (v. 28, +**normality**). This statement gives the definitive proof of YHWH’s +**veracity**, +**tenacity**, and +**propriety** that Gideon had challenged in Judg 6.

Gideon died “at a good old age and was buried” (v. 32), and this would seem to indicate a +**normality** assessment of Gideon himself, but the narrative provides a number of suggestions that all is not well.⁸³ In v. 30 the implied author points out through the narrator Gideon’s many wives and sons, and in v. 31 he/she notes the birth of Abimelech by Gideon’s concubine, a foreshadowing of trouble to come. Some scholars suggest that the references to his many wives and sons, and his naming of his son Abimelech (“my father is king”), indicate that Gideon is in fact living a kingly lifestyle, and create doubt as to whether his rejection of kingship and the affirmation of YHWH’s rule was sincere;⁸⁴

⁸³ Amit (*The Art of Editing*, 230–31) sees contradictory ideologies in the Gideon cycle and attributes them to different editorial strata. It is possible, however, that the paradoxical evaluations of Gideon reflect both inconsistency in his character in spite of the victory over the Midianites and a foreshadowing of the darker days of Abimelech which lie ahead.

⁸⁴ See Block (*Judges, Ruth*, 302–3), who argues that Gideon’s protestation was insincere and that he did in essence assume the role of a monarch. On this issue, see also Boda, “Judges,” 1166; O’Connell, *Rhetoric of*

however, the sincerity of his rejection does not preclude the fact that it was short-lived and ineffectual—and it does not excuse him or rehabilitate him into a genuine “hero.”⁸⁵ Gideon was a typical Israelite, not a paragon of virtue, and the implied author seems to be indicating that the clarity and force of Gideon’s self-discovery eventually faded and his motives once again became mixed. In fact, it is recognized by many that the judges are symbolic or typical of the Israelite people as a whole, who certainly had infamously short memories when it came to covenant loyalty to YHWH.⁸⁶ We learn that as soon as Gideon was dead, the Israelites “turned back” (שוב), “played the harlot” (זנה), made Baal-berith their god, and “did not remember” (לא זכר) YHWH (v. 33–34, all –**propriety**). The fact that they did not show “covenant loyalty” (חֶסֶד) to the house of Gideon (v. 35) is perhaps intended to acknowledge the good things that Gideon did accomplish, and the good aspects of his character,⁸⁷ but the negative intimations serve to undermine the final +**propriety** evaluation of Gideon “according to all the good that he had done for Israel” (בְּכָל־הַטּוֹבָה אֲשֶׁר עָשָׂה עִם־יִשְׂרָאֵל) and leave it with a hollow ring.

6.3 Conclusions

6.3.1 Summary of Evidence

After the usual inscription of a –**propriety** evaluation for the Israelites at the beginning of the Gideon narrative, they are characterized by a –**security: mistrust**

Judges, 169; Claassens, “The Character of God in Judges 6–8,” 65; Webb, *Judges: Integrated*, 154; Wong, *Compositional Strategy*, 168–69.

⁸⁵ Gideon is never truly “heroic,” in spite of Niditch’s claims that he is the “quintessential biblical hero” (Niditch, *Judges: A Commentary*, 89). However, she also admits that Gideon is “one of the most pleasingly insecure of the biblical heroes” (p. 92).

⁸⁶ See for example Martin, “Judging the Judges,” 121: “The increasingly problematic character of the judges parallels the increasingly disobedient character of the Israelites.”

⁸⁷ See Block (*Judges, Ruth*, 306–7), who interprets the covenant as one of kingship between Gideon and the Israelites, not a covenant with YHWH.

discourse prosody, and the speeches of YHWH that follow are intended to generate in them an attitude of **+security: trust** instead. The introduction of Gideon as YHWH's potential deliverer serves to concentrate the insecurities of all Israel into one person, their leader, by means of numerous instantiations of **–security: mistrust** and **–security: uneasiness**. Gideon proceeds to challenge YHWH, accusing him of **–tenacity**, **–propriety**, and **–veracity**. Gradually, YHWH's reassurances build up Gideon's trust and motivate him to tear down the altar of Baal, an act that, although deemed **–propriety** in the eyes of the men of the city, is evaluated as **+propriety** in the eyes of YHWH. Although Gideon relapses several times into **–security: mistrust**, as indicated by the signs of the fleece and the visit to the enemy camp, he ultimately emerges as a valiant and faithful leader of Israel (**+inclination: eagerness**) in spite of the reduction of his army, a strategy which forces him to rely on YHWH alone. His overwhelming success and the resulting admiration of his followers, however, results in the inflation of his own ego (**+security: confidence**) to the point where he pursues his own personal vendettas at the expense of YHWH's honor and will (**–propriety**). The offer of kingship shocks Gideon into a realization of his error (**+propriety, –inclination: reluctance**), and in a confused and syncretistic attempt to restore the honor to YHWH he ultimately leads the Israelites back into apostasy (**–propriety**). Nevertheless, YHWH is confirmed as **+propriety, +veracity**, and **+tenacity** in his discipline and deliverance of Israel.

6.3.2 Conclusion

The narrative of Gideon must be placed in the context of the downward spiral of the book of Judges as a whole. Othniel was the paradigmatic, ideal judge, and Ehud achieved significant success in spite of a dubious tribal background. Barak was not

apostate or actively sinful, but his weakness and reluctance were sharply contrasted with the initiative and determination of both Deborah and Jael. The implied author portrays Gideon's character as much more deeply flawed, however, and he wavers between moments of faithfulness and trust in YHWH that result in deliverance on the one hand, and moments of apostasy and self-reliance that result in disaster on the other.⁸⁸ We hear little of the actions of the individual tribes of Israel in the early judge narratives, but here in the Gideon story the Ephraimites begin to assert themselves and fractures in the Israelite community begin to form that will deepen as the book proceeds.

The implied author intends to show, according to his/her Deuteronomistic ideology, that obedience to and trust in YHWH will bring both honor and success to the judge and peace to the people of Israel. The implied author is also clearly using Gideon's forthright challenges to YHWH as a means to deal with the issue of theodicy; the successful resolution of these challenges serves to defend the character of YHWH against accusations of impropriety when Israel faces difficulties and suffering which are, after all, brought on by their own misdeeds and alleviated through YHWH's mercy. The implied author also has much to say about the quality of leadership in Israel. As Butler points out, "Gideon shows the best and worst of the leadership that brought final chaos."⁸⁹ Tanner rightly argues that the Gideon cycle is the focal point of the book of Judges, and that Gideon himself "represents a significant shift in the 'quality' of the judges that served Israel."⁹⁰ That shift originates within Gideon, as it does within the heart of every Israelite. The implied author achieves his/her goal this time, not by contrasting Gideon with other

⁸⁸ See Block, "Will the Real Gideon," 359–66.

⁸⁹ Butler, *Judges*, 192

⁹⁰ Tanner, "The Focal Point of Judges," 152–53, although he gives ch. 8 rather short shrift.

more commendable characters, but by showing his internal inconsistency and pointing out his overt contradictions. Whether this trajectory will continue with Jephthah and Samson will be the subject of the following chapters.

7 The Jephthah Narrative (Judges 10:16–12:7)

7.1 Introductory Remarks

So far our analysis of the major judges has supported the downward trajectory that many commentators have identified in the characters of the Judges, and also in the people of Israel to the extent that the judges represent them. The implied author has depicted Othniel as the ideal judge, with Ehud a close second; from the literary perspective of the book, Israelites during these judgeships were closer to the generation of Joshua and probably had a better memory of the wonders that YHWH had performed for Israel and the deliverance that he had provided for them. As the memories began to fade, however, and the influence of the surrounding nations became more persistent, commitment to and trust in YHWH began to diminish. Barak may be representative of those Israelites who begin to distrust YHWH's character. He is the first to indicate clear signs of weakness in the judges, although with the aid of Deborah and Jael he was able to deliver Israel. The implied author next depicts the complex character of Gideon, who openly challenges YHWH's commitment to his people and doubtless gives voice to the doubts of the oppressed Israelites themselves. He/she shows conflicts and contrasts within Gideon himself; he had the potential to be a great man of God, but when his self-confidence grew to dominate over his trust in and obedience to YHWH he led Israel into apostasy, in spite of the fact that God is vindicated in Gideon's eyes and he ultimately resisted the offer of kingship. Abimelech is typical of disgruntled Israelites and, although space does not permit a detailed discussion of his narrative here, the implied author construes him in a consistently negative manner. His rule constitutes a vivid picture of what Gideon might have become had he decided to accept the Israelites' offer to "reign

over us.” And yet, the Israelites persist in “doing the evil thing” and testing YHWH’s compassion and forbearance to the utmost; indeed, YHWH shockingly asserts that he will no longer deliver them. This is the cue for Jephthah to enter the scene.¹

The Jephthah narrative constitutes perhaps the most challenging evaluative task in the entire book of Judges. Did YHWH accept or reject Israel’s confession and repentance in Judg 10:11–16? Did he give Israel victory over Ammon because of Jephthah’s vow to sacrifice his daughter in Judg 11:29–32? Since the Spirit of YHWH came on Jephthah just before he made his vow, does this imply that YHWH approves of child sacrifice? These and other questions give rise to some of the most contentious discussions in the literature. What Chisholm calls the narrator’s “icy reportorial style, devoid of editorializing,”² and Niditch deems his fascinating and shocking neutrality,³ makes answering these questions a challenge. Jephthah nevertheless fits into the implied author’s trajectory of downward movement; he is not even raised up by YHWH but is the desperate choice of people who believe their God has unjustly abandoned them. Whereas Gideon was able to function as a faithful leader and capable negotiator long enough for YHWH to lead Israel to deliverance through him, Jephthah is a leader with a chip on his shoulder and an inflated sense of his own ability as a negotiator. Although he seems to have a good understanding of the facts of Israel’s history, he nevertheless seems ignorant of the deeper significance of its faith, and sacrifices his own daughter in a pagan attempt to negotiate with God.

¹ Space does not permit a discussion of the minor judges here, but Butler’s comment (*Judges*, 257) is suggestive: “These minor judges appear to establish times of peace and prosperity, while the two militant individuals demonstrate military and physical strength but lead Israel to civil war and loss of national freedom and security. The structure appears to show the power of leaders from the smaller tribes and the danger of power coming from the more significant tribes of Benjamin, Ephraim, and Dan.”

² Chisholm, “Jephthah’s Fulfilled Vow,” 404.

³ Niditch, *War in the Hebrew Bible*, 33.

Unlike the Gideon narrative, in which the implied author shows YHWH working through the judge's strengths—his military prowess and his leadership and diplomatic skills—in the Jephthah episode he/she shows YHWH working in spite of the judge's weaknesses. Although Jephthah's early disadvantages and marginalization create sympathy in the implied reader, by the end of the narrative he evokes only scorn.

7.2 Analysis of the Text

The Jephthah narrative begins with the more emphatic rendering of the narrator's accusation, "they again did/continued to do the evil thing" (10:6), which also appears in Judg 3:12 and 13:1. This constitutes the beginning of a **–propriety** discourse prosody, which in this passage is additionally stressed by the deliberate and lengthy iteration of foreign gods which Israel worships: "the Baals and the Ashtarothe, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines"; the names read like a grocery list of apostasy.⁴ The prosody concludes with the double denunciation that they both forsook YHWH and failed to serve him, sinning actively by what they did and passively by what they failed to do. The Israelites provoke YHWH (**–satisfaction: displeasure; –happiness: antipathy**) and justify his discipline (**+ propriety**; v. 7). Verses 8–9 paint a graphic picture of Israel's resulting suffering (**–happiness: misery; –security**).

Israel, in dire straits, therefore cries out to YHWH.⁵ This cry, however, is strikingly different from the implied author's relating of all Israel's previous attempts to provoke a merciful response from God: it contains the first of two confessions of sin. The reader of

⁴ See Webb, *Judges*, 301, for the significance of these groups.

⁵ Butler, *Judges*, 204: "Yahweh thus becomes the last resort when all other worship has failed."

Judges is well aware of Israel's prior failings and persistence in sinning from the previous judge cycles, but now the narrative pattern has been broken. This confession construes the first explicit **+propriety** evaluation (except for some unreal evaluations indicating a hope for the future) since the time of Joshua in Judg 2:7.⁶ The implied author may be implying that the confession is a repeat performance of many previous similar confessions, or it may indicate a positive change in the Israelites' attitude from simple cries for deliverance to cries of confession demonstrating awareness of sin, or it may even be an aberration that merely interrupts a continuing flow of disobedience. Even if the implication is that all the previous cries have contained confession and repentance, in terms of the narrative the issue is now brought into focus as the main point at issue. Thus, we hear the Israelites actually agree with the implied author's evaluation of their condition as they admit to apostasy: "*indeed* we have forsaken our God" (v. 10, **C:Cc**).⁷

Ironically, whereas Gideon forthrightly challenged the mercy of YHWH, here the Gileadites use the merciful character of God as the foundation for their appeal; they confess their sins and lay their case before him, trusting in YHWH to come to their aid. However, a number of commentators have questioned, not without reason, whether this confession is genuine or merely a confession of convenience, an expedient way to force YHWH into an act of deliverance.⁸ A complete answer to this question will need to await our discussion below, but the evidence begins to accumulate in v. 11. For the first and

⁶ "The people served YHWH all the days of Joshua, and all the days of the elders who survived Joshua."

⁷ The ׀ is emphatic in this case. Since the conjunction ׀ is present, it does not need to serve as a subordinate conjunction in the sense of "for/because." The readings "and if," "and that" and "and because" do not fit the context. See Joüon and Muraoka, *Biblical Hebrew*, §164b. For support of this interpretation see Butler, *Judges*, 254.

⁸ For example, Block (*Judges, Ruth*, 346–47), who notes that there is no appeal for forgiveness or request for grace and points out the "the purely utilitarian and manipulative nature of their cry."

only time in Judges, YHWH speaks directly to the judge without a mediator, perhaps indicating his growing frustration with his rebellious people.⁹ YHWH's response to the confession is not encouraging; confession is good, but it is only the first step towards obedience, and if words are not followed by deeds the confession has little meaning. YHWH's understandable misgivings that this will happen are emphatically pointed out as he catalogues the numerous times he has come to the aid of the Israelites, delivering them from the Egyptians, the Amorites, the Ammonites, the Philistines, the Sidonians, the Amalekites, and the Maonites, only to have them display their ingratitude by turning away from him and returning to their sin yet again (v. 12). It would seem that the first option above is the correct one: the confession is merely a repeat performance of many previous similar confessions.¹⁰ Both the rhetorical question and the repetitions in vv. 11–12 stress the righteousness (**+tenacity: faithfulness; +propriety: compassion**) of God's own actions in contrast to those of the Israelites in v. 13 (**–tenacity: faithfulness; –propriety**). God's decision, "I will no longer deliver you," as a response to their serving other gods, implies **–satisfaction: displeasure** (v. 14) toward the Israelites, even after their confession of sin.

However, God's attitude to his people is not only one of anger and disappointment; it is also one of unhappiness, not in this case at the Israelites' suffering, but at their rejection of him. It is likely, especially in light of v. 16 to follow, that a

⁹ See Webb, *Judges*, 303.

¹⁰ It is worth noting that 1 Sam 12: 10 seems to indicate a broader pattern of confession and repentance in Judges beyond this one occurrence. Greenspahn argues against this, however: "The 'crying out' to which the word refers cannot therefore be assumed to include repentance. Indeed, one could reasonably argue that the cries so described have no spiritual or theological component, but are simply 'the loud and agonized 'crying' of someone in acute distress, calling for help and seeking deliverance'" (Greenspahn, "The Theology of the Framework of Judges," 392, quoting Hasel, "Zā'āq," 115).

comparison is being set up here as well as a contrast. Verses 8–9 clearly depict the Israelite’s misery (**–happiness: misery**), resulting from the oppression of the Philistines and Ammonites, and YHWH alludes to their suffering when he recalls their oppression in v. 12, but v. 13 examines the other side of the coin. YHWH’s pronouncement **וְאַתֶּם עֲזַבְתֶּם** **יְהוָה**, “Yet *you* have forsaken *me*,”¹¹ following on the description of Israel’s suffering that resulted from their forsaking of YHWH, is an indication of the suffering that Israel has caused their God in return,¹² especially with the expressed emphatic pronoun “you” (**אַתֶּם**). YHWH’s cry, probably sarcastic, “Let *them* deliver you” with the emphatic expressed pronoun (**הֵמָּה**), indicates **–happiness: antipathy** in v. 14. However, YHWH once again makes reference to the Israelites’ misery, “your distress” (**צָרְךָ**), at the end of v. 14. Thus, the **–happiness: misery** of YHWH in vv. 13 brought about by his people is surrounded by the **–happiness: misery** of the Israelites in vv. 12 and 14 brought about by their own sin, forming a type of *inclusio* which focuses on the affective response of God. Consequently, both of YHWH’s responses—his act of will (his refusal to deliver) and affective response (his anger, dissatisfaction, and misery)—suggest that he views the confession of the Israelites in v. 10 as inauthentic and expedient. Thus, the evaluation in v. 10 is a **+propriety** evaluation from the perspective of the Israelites, but from YHWH’s normative point of view it constitutes a **–propriety** assessment. Although it might seem at first that the implied author is portraying the Israelites as concurring with his/her view

¹¹ The 2mp of the suffix conjugation virtually never takes a directly suffixed pronoun, preferring to suffix the pronoun to **יְהוָה** in virtually all cases. Therefore, the **יְהוָה** cannot be interpreted as an emphatic variation in and of itself. However, the emphatic force of the expressed **אַתֶּם** may well carry over to **יְהוָה** in the context.

¹² It is beyond the purview of this work to argue for the passibility of God. See, among others, Fretheim, *The Suffering of God*; Moltmann, “Crucified God”; Pinnock, *Most Moved Mover*; Sanders, *The God Who Risks*. In any case, even if the language is anthropomorphic, the text would be interpreted—albeit metaphorically—in the same way.

when they repent, in actual fact he/she is presenting them as another counter voice: the voice of hollow compliance. It is merely a verbal confession without evidence of repentance.

The dialogue now switches back to the voice of the Israelites, however, and in v. 15 they respond to God's surprising refusal to help with another confession: "The sons of Israel said to the Lord, 'We have sinned, you do to us whatever seems good to you; only please deliver us this day.'" This appears to be bargaining born of desperation.¹³ The Israelite's plea might be paraphrased colloquially as, "OK, we admit have sinned, do what you like just as long as you deliver us, and deliver us *now*."¹⁴ Rather than submissive trust, the attitude implied by the request is one of entitlement, reflecting the arrogant assumption of the Israelites that YHWH had always rescued them before, and would surely do so again, as long as they negotiated effectively and uttered the right words.¹⁵ Surely he wasn't serious about refusing to come to their aid? Their understanding of the character of God had led them to believe that he would accede to their request; now, inexplicably, YHWH was acting out of character. It must have occurred

¹³ According to Schneider (*Judges*, 160), the Israelites "take the initiative" at this point. However, their action is far more reactive than proactive.

¹⁴ See Stone ("Judges," 333), who notes the significance of the particle כֵּן and the immediate time reference in what he terms a "'fox-hole' prayer" (p. 334).

¹⁵ This is not to imply that the later expressions of repentance in Ezra 9, Nehemiah 1, 9, and Daniel 9 manipulative expressions of entitlement in the same way that the Judges examples are. There is evidence in the Deuteronomic History that only after the trauma of exile would the Israelites come to understand and exhibit true repentance. The only two places where the book of Deuteronomy uses the root שׁוּב "repent," are in 4:30 and 30:2. The first pericope speaks of the exile, and indicates that this distress would cause Israel to return/repent with all their heart and soul (4:29). The second also states regarding Israel, "You [will] return to the Lord your God and obey him with all your heart and soul" (30:2). See the fuller discussion in Boda, *A Severe Mercy*, 104–14; Boda, "Renewal," 7–13. Boda identifies in these passages a need for "full engagement of the inner affections of the penitential community" ("Renewal," 8). As the title of this article suggests, renewal is necessary in heart, word, and deed. The Israelites in Judges do confess their sin verbally and then discontinue their inappropriate actions, worshipping YHWH. The tendency for their changed ways to deteriorate more and more rapidly into apostasy indicates, however, that the heart, true engagement of the inner affections, may be lacking.

to these stunned people, however, that something was wrong in their approach. The next statement complicates the issue: “So they put away the foreign gods from among them and served YHWH” (v. 16). Unlike the previous situation in which Israel cried out to YHWH, this cry consists not only of confession but also of repentance. From the Israelite perspective their actions are clearly **+propriety** and should achieve the desired result.

The structure of the pericope is interesting:

Confession without repentance (v. 10)

Rebuke (v. 11–12a)

The paralleling of Israel’s misery and YHWH’s misery (v. 12b–13)

Rebuke (v. 14)

Confession with repentance (v. 15–16a)

It is possible that the revelation that their actions were the cause of YHWH’s suffering turns the tide and moves the Israelites to genuine repentance, placing their God ahead of their own interests; on the other hand, they seem far more concerned about their own suffering than YHWH’s. It is more likely that the depiction of YHWH’s misery is intended by the implied author for his/her implied reader, illustrating the pain that Israel’s sin has caused their God. God’s refusal of aid increases the desperation of the Israelites following the second rebuke, causing them to offer more in the way of evidence of their sincerity.

Verse 14 may be further indication that the repentance is authentic. In this second rebuke, YHWH declares: “Cry out to the gods which you have chosen, let them deliver you” (v. 14). Just as they have abandoned YHWH, so now he threatens to abandon them. The Israelite’s reply, **עֲשֵׂה אֵלֵינוּ כְּכָל־הַטּוֹב בְּעֵינֶיךָ**, has the personal pronoun expressed: “*you* do to us whatever seems good in your eyes.” It is possible that the change in behavior is merely an expression of their desperation, and that the expressed **אֵלֵינוּ** is

emphatic, an attempt to put pressure on YHWH. Alternately, it could be that the Israelites are now renouncing false gods and re-committing themselves to the true God, yielding themselves into his hands and submitting to what is right in *his* eyes.¹⁶ Thus, the repentance may well be genuine.

Fortunately, the narrator's comment that follows at the end of the pericope sums up the evaluation from YHWH's perspective: וַתִּקְצֹר נַפְשׁוֹ בְּעַמּוֹל יִשְׂרָאֵל (v. 16).

Unfortunately, rather than settling the dispute, this clause is one of the most contentious in the book of Judges and seems to further complicate rather than clarify the issue.

Although the meaning of the sentence may have been transparent to the original hearers/readers of the passage, it is no longer clear to interpreters who are not native speakers of ancient Hebrew. Woodenly, the phrase may be rendered, "And/but his soul was short with the misery/trouble of Israel." Many of the versions translate in such a way as to indicate YHWH's compassion for Israel (e.g. NRSV: "and he could no longer bear to see Israel suffer"; similarly NASB, TNIV, JPS); while some give an alternate translation that demonstrates YHWH's annoyance with his people (e.g. ESV: "and he became impatient over the misery of Israel"; similarly HCSB); commentators are similarly divided.¹⁷ Boda cogently summarizes the structure of the first section of this clause:

¹⁶ Variations on the phrase "in x's eyes" are significant throughout Judges, especially in the story of Samson and the double conclusion, and reflect the evaluative perspective. They appear in Judg 2:11; 3:7, 12; 4:1; 6:1, 17; 10:6, 15; 13:1; 14:3, 7; 17:6; 19:24; 21:25.

¹⁷ For the view that the repentance was genuine see Boling (*Judges*, 190), who translates, "and the plight of Israel became intolerable to him"; and Goslinga (*Joshua, Judges, Ruth*, 379), who states "Once Israel had repented, the Lord no longer looked on their sins. These were hid from His eyes, as it were, and in His deep love He could not permit their suffering to continue." For the view that the repentance was insincere see O'Connell, *Rhetoric of Judges*, 187; Block, *Judges, Ruth*, 348–49: "The repentance is external only; theirs is a conversion of convenience"; Gillmayr-Bucher, "Framework and Discourse," 696: "YHWH's annoyance with Israel's repentance casts a new light on the relationship between Israel and its deity"; Younger, *Judges and Ruth*, 244: "That is, far from being a statement that Yahweh is overcome with compassion once more and intends to deliver Israel (as in previous cycles), in this context the phrase 'the soul is short' (*qṣar nps*) expresses the frustration, exasperation, and anger in the face of an intolerable situation"; Janzen ("The

“The first part of this phrase (וַתִּקְצַר נַפְשׁוֹ) consists of a collocation which refers to either becoming impatient or frustrated (Zech 11:8; Num 21:4; cf. Judg 16:16; Job 21:4) with the preposition *beth* introducing that which is responsible for this impatience/frustration.”¹⁸ According to *HALOT*, the noun עָמַל has a range of meanings in different contexts, which includes “trouble,” “care,” “anxiety,” “need,” “harm,” and even “acquisition.”¹⁹ The noun עָמַל from the same root can mean “work, worker.”

Deuteronomy 26:7 is the only other place where the collocation is used with עָמַל as the object of the preposition בְּ and in the context (אֶת־עֲוֹנוֹנוֹ וְאֶת־עֲמָלֵנוּ וְאֶת־לִחְצֵנוּ) clearly refers to the compassionate response of YHWH to the misery and suffering resulting from their toil in Egypt. Based on this comparison Boda concludes that the Judges reference is “an instance of Yahweh’s gracious internal misery over the people’s suffering.”²⁰ This is possible; however, uncertainty is always a factor when conclusions must be drawn on the

Sacrifice of Jephthah’s Daughter,” 347), who remarks that “it makes little sense to suggest that God became exasperated with the suffering that God had inflicted. Instead, עַם has the sense here of ‘evil’ ... YHWH’S response to Israel’s cry, then, is to become exasperated with the continual evil of the nation’s apostasy”; Webb (*Judges: Integrated*, 45–48), who gives a cogent analysis of the verse (see also Webb, *Judges*, 305–7); and Polzin (*Moses and the Deuteronomist*, 178), who pulls no punches when he refers to “Yahweh’s annoyance with an Israel who believes in the efficacy of a timely, even desperate repentance,” and “Israel’s rather self-serving conversion as an apparent attempt once more to use Yahweh to insure their peace and tranquility, and Yahweh’s argument that a slighted and rejected God will be used no longer.” See also Paul (“Samson on the Brink of Death,” 664), who compares the term נַפֶּשׁ קָצַר in the Jephthah and Samson narratives and concludes that it denotes “impatience.” Stone (“Judges,” 333–34) also compares YHWH to Samson and concludes that YHWH does not exercise compassion but actually caves in to their pleading as Samson does to Delilah and comes to their aid “against his better judgment” (p. 334), a “shocking collapse of divine resolve” (p. 336). He nevertheless concludes from the ultimate negative outcome of Jephthah’s leadership, “The test makes it clear that however responsive God is to his people, they do not control or manipulate him, God cannot be held hostage to his own promises or even to his mercy” (337).

¹⁸ Boda, “Judges,” 1186.

¹⁹ *HALOT*, 845.

²⁰ Boda, “Judges,” 1186. Note that Boda also argues: “The word (עָמַל) in the second part of this phrase can mean ‘trouble’ (e.g., Gen 41:51) or ‘difficult labor’ (e.g., Qoh 1:3), but also can have an ethical force, referring to mischief (e.g., Ps 140:10). This has led some to see here not a reference to Yahweh’s gracious response to Israel’s cry and suffering, but rather his rejection.” It is not necessary, however, to translate עָמַל as “mischief” in order to conclude that the verse implies rejection rather than compassion.

basis of limited instantiations in the text.²¹ Also relevant to an understanding of the evaluative nuances of the Judg 10:16 text is a passage in the book of Judges itself, in the story of Samson, which reads: וַיְהִי כִּי־הִצִּיקָהּ לוֹ בְּדַבָּרֶיהָ כָּל־הַיָּמִים וַתֹּאמַרְהוּ וַתִּקְצַר נַפְשׁוֹ לָמוּת׃ (Judg 16:16: “It came about when she pressed him daily with her words and urged him, that his soul was impatient to the point of death”). Here is a situation where the repeated urgings of Delilah to Samson, similar to the repeated cries of Israel to YHWH, result in irritation rather than compassion; in spite of the fact that Samson loved her (see Judg 16:4), his subsequent actions are provoked by frustration.

In the context of Judges, and based on the Israelites’ track record—one in which they persistently sin and suffer discipline and are relieved by the merciful intervention of YHWH only to revert once again to disobedience and apostasy—it is most likely that YHWH’s response is one of righteous frustration, not compassionate relenting, even though the Israelites’ repentance, evidenced by their changed behavior, may have been sincere. YHWH’s affective responses to the Israelites throughout this passage have been characterized by displeasure and antipathy, not pity and concern.²² The book of Judges is a litany of deliverance followed by regression.²³ The primary issue that the implied

²¹ In LXX^a the verse is translated καὶ οὐκ εὐηρέστησεν ἐν τῷ λαῷ καὶ ὀλιγοψύχησεν ἐν τῷ κόπῳ Ἰσραὴλ, which Butler (*Judges*, 254) translates “and he was not pleased among the people and he was discouraged with Israel’s troubles,” and which NETS (Pietersma and Wright, *Nets*, 220) renders as “and he was not well pleased with the people, and he was worried about the suffering of Israel.” Although the NETS translation is rather equivocal, suggesting both anger and concern, both translations suggest that YHWH’s response was not merely one of compassion and mercy. Butler concludes that it is not possible to say whether the relationship between YHWH and Israel has been restored and that the narrator is deliberately ambiguous (p. 267).

²² YHWH’s response of misery is an undirected emotion experienced “in him,” not a directed “at them” emotion.

²³ As Webb (*Judges: Integrated*, 46) points out, “The putting away of foreign gods is part of the routine with which he has become all too familiar with previous experience. ... After deliverance has been granted, Israel has abandoned him for these gods again. ... Yahweh’s interjection anticipates the putting away of the foreign Gods as an expected accompaniment of the appeal for help, and rejects both.”

author is bringing into focus here is the faithfulness and tenacity of Israel, not primarily the sincerity of their repentance; in fact, this may be why he/she made the issue of sincerity so difficult for the reader to resolve. What frustrates YHWH is not their repentance *per se*, but the constant crying out to him, expecting his compassion as a purely mechanical response to their distress, and then quickly reverting to their old apostate ways. As Boda notes, “This divine upbraiding suggests that the divine response of grace is not an abstract impersonal principle, but rather a personal covenantal response rooted in the mystery of God’s character of justice and mercy.”²⁴ His soul was impatient with the misery of Israel because it was misery they repeatedly brought on themselves by their own disobedience and fickleness. Thus, the implied author construes the Israelites’ repentance itself as **+propriety** from the point of view of the Israelites and YHWH (C:CC), but YHWH exhibits **–satisfaction: displeasure** at the Israelites’ assumption that they can use their repentance as a ploy, a negotiation technique to try and force YHWH’s hand and manipulate him once more into acceding to their desperate appeals (vv. 15–16). As we shall see below, this attempt by the elders to negotiate with YHWH for help is paralleled in the subsequent narrative by the elders’ attempt to negotiate with Jephthah as a substitute deliverer after YHWH’s rejection. In fact, negotiation will be an ongoing theme in the narrative as the implied author illustrates the Israelite tendency to glibly assume that they can always argue and manipulate themselves out of the trouble they create for themselves. Although the grace of God is undeniable, it is necessary to take into account his justice and righteous anger also.²⁵

²⁴ Boda, “Judges,” 1200.

²⁵ The text of Judges, and indeed the rest of the canon (e.g., Jer 44:22), frequently depicts the righteous anger and discipline of YHWH.

The likelihood that the phrase “his soul was short with the misery of Israel” indicates rejection, not compassion, on YHWH’s part increases significantly when the following events are considered. It is interesting that at this point YHWH disappears from the scene;²⁶ he does not take an audible or active part in the narrative until Judg 11:29 when the Spirit of YHWH comes on Jephthah, an event which we will discuss below. Either he has had enough of their God-defying sins and self-serving negotiations, or he is testing the reality of their repentance by leaving them to their own devices, or both. Since the implied author depicts the Israelites immediately going and seeking human help from elsewhere when the Ammonites advance (vv. 17–18), he/she must be implying that divine help has been refused to them. Verse 18 is significant, especially when it is contrasted to Judg 1:1: “The sons of Israel *inquired of the Lord*, saying, ‘Who shall go up first for us against the Canaanites, to fight against them?’” (emphasis added). Here the situation is similar, but the question is directed differently: “The people, the leaders of Gilead, *said to one another*, ‘Who is the man who will begin to fight against the sons of Ammon?’” (emphasis added).²⁷ If the Israelites expected help from YHWH, would they not have inquired of him as their ancestors did?²⁸ YHWH, their deliverer, has refused to help them and has distanced himself from them, so instead of maintaining their attitude of repentant dependence on their God and trusting in his mercy, they immediately turn from him to each other and choose their own deliverer.²⁹ If YHWH’s refusal to deliver them

²⁶ Butler (*Judges*, 268) remarks that “the people of Israel have to go to battle without a divine or human leader.”

²⁷ Admittedly, Mizpah was a cultic site associated with inquiry of YHWH (Arnold, “Mizpah,” *ABD* 4:879). The phrasing here, however, seems to preclude inquiry of God. See also Judg 20:18.

²⁸ See Schneider, *Judges*, 167; Block, *Judges, Ruth*, 350–51.

²⁹ According to Block (*Judges, Ruth*, 350), “Jephthah’s emergence is treated as a purely human development.”

“that day” according to their request (v. 15) was indeed a test of their faithfulness and the staying power of their repentance, they fail miserably (**–propriety**). The leaders of Gilead proceed to rely on their own solutions to the problem of the Ammonites. They decide that the man they choose to lead them in battle, not YHWH their God, will be ראש, “head,” over all the people.

In Judg 11:1 Jephthah finally enters the narrative in an off-line paragraph (⌈ plus non-verb) which provides information about his background and character.³⁰ Interestingly, this information places a positive evaluation (**+capacity: physical**; גִּבּוֹר חַיִּל, “a valiant warrior”) cheek by jowl with a negative evaluation (**–normality: status**; בֶּן אִשָּׁה זֹנָה, “son of a harlot”).³¹ The positive assessment, however, has more to do with Jephthah’s physical courage and ability than with his moral character. Subsequently, his lack of status within his society is further stressed by his banishment from his family and the denial of his inheritance. It might seem that the narrator construes Jephthah sympathetically as a victim, but for the fact that he attracted אֲנָשִׁים רִיקִים, “worthless/unprincipled men,”³² to his side; Niditch calls him a “social bandit.”³³ Thus, Jephthah is tarnished with guilt by association (**–propriety**). Nevertheless, the leaders of

³⁰ There is some question as to whether Jephthah was an Israelite or of mixed parentage. Nothing is said about his mother’s ancestry, and his father is listed as “Gilead,” which seems to refer to a person although it is also a geographical location. See Schneider, *Judges*, 163–64. Schneider interestingly suggests: “If Gilead was not a specific person but was a term that implied that any man in Gilead could be his father, given his mother’s occupation or actions, then it is possible that those referred to as his brothers in Judg 11:2–3 were Gilead in general, or its ruling elite” (p. 167). See also Block, *Judges, Ruth*, 353.

³¹ It is ironic from a literary perspective that a harlot’s child is chosen to represent Israel, who consistently prostitutes herself with other gods.

³² The use of the same word in regard to Abimelech in Judg 9:4 adds to the negative evaluation of Jephthah. See Butler, *Judges*, 281. Contra Stone (“Judges,” 341), who says the term does not necessarily mean they are immoral or criminal.

³³ Niditch, *Judges: A Commentary*, 130.

Gilead recognize his military prowess and leadership qualities and do not scruple to seek his aid.³⁴

Interestingly, the implied author has set up an obvious parallel between Jephthah's response in v. 7 ("Did you not hate me and drive me from my father's house? So why have you come to me now when you are in trouble?"), and YHWH's response to a request for aid in 10:13–14 ("Yet you have forsaken me and served other gods; therefore I will no longer deliver you. Go and cry out to the gods which you have chosen; let them deliver you in the time of your distress").³⁵ In both situations the Israelites reject their potential deliverers when times are good and then return to them, begging pathetically for assistance, when oppression overwhelms them. In both cases they are chastised and bluntly rejected. Further, the Israelites' response to Jephthah (11: 8: "We have now *returned* [שָׁבָנוּ] to you, that you may go with us and fight with the sons of Ammon and become head over all the inhabitants of Gilead") parallels their previous repentant response to YHWH (10:15–16: "'We have sinned, do to us whatever seems good to You; only please deliver us this day.' So they put away the foreign gods from among them and served the Lord"). In the Deuteronomistic History שָׁבָנוּ often has theological overtones of repentance,³⁶ and thus calls to mind the repentant behavior of the people in 10:16 even

³⁴ DeMaris and Leeb ("[Dis]Honor and Ritual Enactment," 180) state: "In Jephthah's case, we meet a terrible uncertainty, because the honor he has gained by excellence is high, but the honor derived from his birth—his ascribed or inherited honor status—is incredibly low." They clarify the two aspects of honor relevant to Jephthah: "In a social world characterized by honor and shame, a man may possess two sorts of honor: ascribed honor and acquired honor. *Ascribed honor* comes from family, name, house, the honor of the world into which a man is born. *Acquired honor* comes from those things a man accomplishes on his own. Jephthah has been successful; he is a man of *acquired* honor" (p. 182; italics original).

³⁵ See also Stone, "Judges," 342; Webb, *Judges*, 313–14; and Block, *Judges, Ruth*, 354, although he does not draw conclusions from the parallels.

³⁶ See HALOT, 1429; Weinfeld, *Deuteronomistic School*, 335, 351.

though the lexis is not actually used in that verse.³⁷ Although less definitive, the Israelites' submissive offer to Jephthah that he "become head" over Gilead resonates with their submissive offer to YHWH to allow him to "do to us whatever seems good to you" in 10:15. In light of this parallelism, Jephthah's somewhat cynical response to the leaders in 11:9, asking for reassurance of their commitment to him, hints at YHWH's cynicism, borne of experience, regarding the authenticity of the Israelites' earlier repentance. The Israelites are now treating Jephthah like YHWH, trusting in him after their negotiations with YHWH fail and he refuses to help them. Once again the text construes a multiperspectival assessment: from the perspective of the elders their actions constitute **+propriety**, the natural result of wisdom and necessity, but an analysis at the level of discourse demonstrates that from the perspective of the implied author and YHWH their actions construe a **-propriety** assessment, a counter voice to trust in YHWH (11:8, C:Ct).

The assurance of the elders that "YHWH is witness between us" (v. 10) takes on a highly ironic nuance in this context, for what can YHWH witness to except the Israelites' consistent inability to stand by their promises and their loyalties? In this case, however, the elders of Gilead follow through and make Jephthah **לְרֹאשׁ וְלִקְצִין**, "head and chief"³⁸ over them (**+veracity**). The narrator's final comment in this pericope that Jephthah "spoke all his words before YHWH at Mizpah" is somewhat curious since there is no

³⁷ See Webb, *Judges: Integrated*, 53.

³⁸ The terminology for Jephthah's leadership is interesting. The elders first offer him the position of **קָצִין**, "commander/ruler/leader/superior" (v. 6; see *HALOT*, 1122). After his hesitation they offer to make him **לְרֹאשׁ וְלִקְצִין** "head/leader/chief over all the inhabitants" (v. 8; see *HALOT*, 1166). After reaching an agreement with Jephthah, he is ultimately made **לְרֹאשׁ וְלִקְצִין** "head and commander" (v. 11). It seems that Jephthah's reluctance may have caused them to "up the ante." See Butler, *Judges*, 281–83; Willis, "The Nature of Jephthah's Authority."

evidence as to what “all his words” consisted of, and why he spoke them before YHWH, and why there is no response from God recorded.³⁹ It may imply God’s approval of the appointment of Jephthah, and if so it serves to parallel YHWH with Jephthah once more as the two potential deliverers. It remains to be seen whether Jephthah will be as effective as YHWH in this respect. These striking parallels between YHWH and Jephthah might suggest that Jephthah is here being compared to YHWH, and established as some sort of positive “god figure” who is to be respected and admired. On the contrary, it is YHWH who is being compared to Jephthah. The Israelites treat their God the same way that they treat Jephthah: rejecting him when he makes understandable demands on them, denying him his inheritance,⁴⁰ returning to him for assistance when times get difficult and they need his help, manipulating him and negotiating with him with offers of honor and sovereignty if he will only do as they ask.

Jephthah seems to concur with the implied author at first that the elders’ approach to him is inappropriate, but he is later convinced to do as they wish. Jephthah’s initial **–normality** status in the eyes of his tribe has clearly been changed to **+normality** and he has given the reader the first indications of his proclivity for negotiation. Indeed, Jephthah himself is a born negotiator; whether he is a successful one remains to be seen. Since he has been offered the role as head and chief over Gilead, Jephthah doubtless feels that his negotiation with the elders was successful, but the reader cannot help wondering whether it was the elders’ negotiation with him that was successful—they have the

³⁹ As Webb (*Judges: Integrated*, 53) notes, the leadership question that was asked at Mizpah in 10:18 is answered at Mizpah in 11:11. For the possible significance of Mizpah see Schneider, *Judges*, 169. Block, *Judges, Ruth*, 356: “First, how could Jephthah be sworn in ‘before the Lord’ at Mizpah? We have had no hint prior to this that a sacred shrine was located in Transjordanian Mizpah.”

⁴⁰ See Deut 9:26, 29; 1 Kgs 8:51, 53, among others, for the concept that Israel is YHWH’s inheritance.

accomplished military leader they need. Judges 11:12–28 then consists of Jephthah’s long arbitration with the Ammonites regarding their dispute over land in Transjordan which ranged from the Arnon River to the Jabbok River.⁴¹ The dominant element of assessment in view here is **propriety**: who is ethically justified in claiming the disputed territory? Who is the interloper? As is typical in ethical disputes, the evaluations offered by the participants are multiperspectival: each viewing his own perspective as correct, and the opponent’s as wrong. In this situation the dominant perspective is Jephthah’s; the king of Ammon is given only one verse to present his argument as compared to Jephthah’s 16 verses. The accounts of the kings of the Edomites, the Moabites, and the Amorites are given, but only secondarily through the perspective of Jephthah.⁴² It is interesting that Jephthah starts by saying, “What is between you and *me* that you have come to *me* to fight against *my* land?” (v. 12, emphasis added). The newly appointed leader of Gilead already seems to consider the land his and the Ammonite invasion a personal affront (+**normality: status**). When the king of the Ammonites rejects his claim and considers Israel at fault (–**propriety**), Jephthah once again exercises his penchant for negotiation by rehearsing, through his envoys, the entire history of Israel from the time of the Exodus in order to substantiate his right to the land,⁴³ emphasizing Israel’s appropriate behavior

⁴¹ See Block (*Judges, Ruth*, 357–64) for one detailed analysis of the content and strategy of his speech. Andersson (*The Book and Its Narratives*, 86) comments on the excessive length of the speech and suggests that its significance is to display “Jephthah’s strength and his leadership qualities through his rhetorical skills.” This is questionable since his speech is unsuccessful in achieving its goal.

⁴² It is also true that Jephthah and the king of the Ammonites are only allowed to present their accounts through the narrator, but in biblical narrative the narrator is considered reliable. Such a quality cannot be naively assigned to Jephthah or the Ammonite king.

⁴³ Once again, Jephthah’s speech is reminiscent of YHWH’s in 10:11–14. The historical information is consistent with the accounts in Num 21:22–35; 23–34; Deut 1:4, showing that Jephthah has some knowledge of Israelite traditions. Schneider (*Judges*, 172–73) suggests that this was what motivated YHWH to endorse his leadership and descend on him in spirit. Butler (*Judges*, 280) insightfully comments, however, “His long speech to the king of the Ammonites shows that he knows Israel’s theology, but his

when passing through or around the territory of Edom and Moab (+**propriety**) and justifying the conquest of Amorite land by YHWH when its king, Sihon, inappropriately refused them passage. What had originally been Amorite land had been justly given to Israel by YHWH (+**propriety**), and the Ammonites had no claim to it (–**propriety**). Jephthah’s version of the Israelites’ arrival in Transjordan is quite accurate according to the Deuteronomistic History and thus concurs with the implied author’s stance that Israel is the rightful possessor of the land.

Verse 24, “Do you not possess what Chemosh your god gives you to possess? So whatever the Lord our God has driven out before us, we will possess it,” has been the subject of much discussion since Chemosh/Kemosh was the deity of the nation of Moab, not Ammon, who worshipped Milcom/Molech.⁴⁴ Mattingly points out that “the problem has been variously solved by assuming that the verse contains a Kemosh-Milcom equation, a Moabite-Ammonite equation, an *ad hominem* argument, an interpolation, a scribal blunder, or an example of diplomatic protocol.”⁴⁵ Block suggests, “Jephthah is either engaging in propaganda for purposes of his own or is simply incorrect. ... His theology is fundamentally syncretistic.”⁴⁶ As subsequent events will demonstrate, the possibility of Jephthah’s syncretism is a real one. O’Connell also suggests a number of possible explanations, but settles on the one that “the disputation was addressed to a king of Ammon who had recently taken Moabite territory and was thus entitled to claim

vow to sacrifice, resulting in the death of his daughter, shows that he does not have full faith in that theology.”

⁴⁴ See Mattingly, “Chemosh,” *ABD*, 1:895.

⁴⁵ Mattingly, “Chemosh,” *ABD*, 1:896. See also Butler, *Judges*, 285–86.

⁴⁶ Block, *Judges, Ruth*, 362. See also Webb (*Judges*, 322), who argues that “the Ammonites had already occupied the former Moabite territory south of [the Arnon], and were intent on occupying the Israelite territory to the north of it as well. ... That is why Jephthah can speak to the king of Ammon as the successor to the kings of Moab.”

Moabite land and to defer to Moabite deities.”⁴⁷ This issue is significant to an appraisal of Jephthah since differing solutions would indicate that the implied author is construing him as either a knowledgeable historian or an ignorant buffoon, a faithful Yahwist or a faithless syncretist (~**capacity** or ~**propriety**). Even if the accuracy of the god’s name is disregarded, it could also imply that Jephthah is a polytheist, putting a foreign god on a par with the God of the Israelites by acknowledging his parallel right to apportion land to his own people.⁴⁸ Butler rightly argues that the best interpretation is that of Brown:⁴⁹

[Jephthah] placed their conflict within a larger context—a cosmic contest between their respective gods. ... The Deuteronomic author (or the narrator) continues to press home his polemic against idolatry and to ridicule those who worship any god but the “one Lord” (Deut 6:4) as well as to reaffirm God’s promise of the land for Israel.” ... If Chemosh were really a god, he would protect his interests.⁵⁰

The implied author is using Jephthah to set up a challenge to Chemosh similar in kind to that in which Joash challenges Baal in the Gideon narrative (Judg 6:31) and also reminiscent of the contest between YHWH and Dagon in the Samson narrative to follow. It is worth noting that Jephthah does refer to YHWH as “our God” (v. 24) and later acknowledges YHWH as judge, apparently over both Israel and Ammon (v. 27). However, no matter how knowledgeable Jephthah is as a historian and defender of Israel’s right to the disputed land, his efforts at negotiation come to naught (–**capacity**). This may be, as Klein suggests, because the actions up until v. 29 where the Spirit comes on Jephthah are solely determined by the people themselves, and do not have YHWH’s endorsement.⁵¹

Block rightly notes that “although Jephthah’s intentions in seeking a diplomatic solution

⁴⁷ O’Connell, *Rhetoric of Judges*, 196–98.

⁴⁸ Although this tends to be counteracted by Jephthah’s statement in v. 27: “May YHWH, the Judge, judge today between the Israelites and the sons of Ammon.”

⁴⁹ Butler, *Judges*, 286.

⁵⁰ Brown, “Judges,” 224–26.

⁵¹ Klein, *Irony in Judges*, 86.

were honorable, his tone was far from conciliatory.”⁵² The king of the Ammonites refuses to listen to his arguments (–**inclination: reluctance**), and Jephthah leads the Israelites in an attack against Ammon (v. 29).

This introduces another highly challenging passage in the narrative: the sacrifice of Jephthah’s daughter. Concern has been expressed by commentators not only because Jephthah engaged in human sacrifice, but also because his vow to do so follows so closely on the narrator’s statement that “the Spirit of YHWH came upon Jephthah” (v. 29).⁵³ To some, this seems to imply that YHWH endorsed or even instigated human sacrifice in spite of clear condemnation of this act in other parts of the Hebrew Bible.⁵⁴ Does the narrative portray human sacrifice as +**propriety**? An investigation of the Hebrew syntax of the passage at the level of discourse clarifies the intent of the implied author and assists in evaluating the actions it depicts.

When the Spirit of YHWH “comes upon” someone, it can indicate both distinction and enabling (+**normality: chosenness; +capacity**).⁵⁵ Although the decision to make Jephthah the leader of Gilead was clearly the choice of the elders inquiring among themselves after YHWH had disappeared from the scene, the coming of the Spirit on Jephthah at this point indicates that YHWH now endorses his leadership; as Block points out, however, it is unclear whether Jephthah is aware of YHWH’s presence and enabling

⁵² Block, *Judges, Ruth*, 358.

⁵³ Exum (“The Case of Jephthah,” 66) states: “One could more plausibly argue that Jephthah makes his vow under the influence of the spirit of YHWH.”

⁵⁴ See Lev 18:21; 20:2–5; Deut 12:31; 18:10; Jer 7:30–31; 19:5; possibly also some of the references to “innocent blood” such as Jer 7:6; 19:4. Klein (*Irony in Judges*, 91) states that the role of sacrifice in Israelite religion is primarily one of celebratory gifting and communion, and that the sacrifice of a child as part of a contract does not fit this pattern. For a summary of different opinions regarding the acceptability of human sacrifice in Israel, see Niditch, *Judges: A Commentary*, 133.

⁵⁵ See Block, *Judges, Ruth*, 364–65.

in his life.⁵⁶ According to Martin, “The coming of the Spirit ... corresponds to the promise that God will be ‘with’ his chosen leader and is a manifestation of the presence of Yahweh.”⁵⁷ God disciplines his people, often by distancing himself from them for a time, but he never ultimately reneges on his covenant commitments to them, and he is free to show mercy on whomever he chooses.⁵⁸ Although Jephthah is not YHWH’s own choice, he is nevertheless given the opportunity to accomplish deliverance for Israel as YHWH’s agent. Schneider suggests that Jephthah’s unusual knowledge of Israelite history is what motivated YHWH to endorse his leadership and descend on him in spirit,⁵⁹ and Butler argues that it is YHWH’s response to Jephthah’s faithfulness to Israel and its God demonstrated in his support of their claim to the land.⁶⁰ Webb, on the other hand, argues that the entire speech was a manipulative effort directed by Jephthah at YHWH himself in the hope of eliciting such a favorable response.⁶¹ Be that as it may, shortly after the coming of the Spirit, Jephthah makes his infamous vow, and some interpreters have concluded that the making of the vow is the result of the Spirit’s coming, implying approval of the act.⁶² An examination of Hebrew verb sequences in the passage clearly

⁵⁶ Block, *Judges, Ruth*, 365.

⁵⁷ Martin, “The Role of the Spirit,” 27. See also Niditch, *Judges: A Commentary*, 133.

⁵⁸ See Deut 4:31; Exod 33:19, among others.

⁵⁹ Schneider, *Judges*, 172–73.

⁶⁰ Butler, *Judges*, 286.

⁶¹ Webb, *Judges: Integrated*, 59.

⁶² Exum suggests the possibility of a causal connection and implicates the deity in the tragedy (“The Centre Cannot Hold,” 417–18, 422). For a reception history of the Jephthah narrative giving various interpretations of the role of the spirit and the appropriateness of the vow, see Marcus, *Jephthah and His Vow*, 8–9 and Neef, “Jephta und seine Tochter (Jdc Xi 29–40),” 206–11. Tribble (“A Meditation in Mourning,” 60) states: “This formulaic speech clearly establishes divine sanction for the events that follow and predicts their successful resolution.” In an apparent contradiction, however, Tribble later states, “Neither Yahweh nor the people of Gilead require the vow. Furthermore, his speech has disrupted the flow of the narrated discourse. It has broken in at the very center to press for divine help that ironically is already Jephthah’s through the spirit of the Lord. The making of the vow is truly an act of unfaithfulness” (p. 61). It would seem that the events that Tribble is referring to are those of the battle, not the vow and sacrifice. On the other hand, Logan (“Rehabilitating Jephthah,” 668) holds that “not only did [the author] condone Jephthah’s actions, he

shows, however, that this is not the case; there is a clear disjunctive break between the coming of the Spirit and the making of the vow that precludes any causal connection between the two.⁶³

applauded them.” Logan argues that the author is a “spokesman for the traditionalist Yahwist view” (p. 668) and “sacrifice was part of the traditionalist Yahwist cult” (p. 673). She is correct to point out that “preexilic Yahwism included groups who not only viewed such sacrifice as authentically Yahwist but also considered it a form of worship highly pleasing to YHWH” (p. 672). What she fails to realize is that while such sacrifices and vows may have been part of Israelite practice, and may have been considered appropriate by some, this “traditional” practice was apostate and syncretistic, as Judges so clearly depicts, and did not reflect Deuteronomistic Yahwism.

⁶³ Since the grammar of this passage is significant, Longacre’s explanation is worth quoting at length:

A chain of (necessarily verb-initial) clauses that contain preterites is the backbone of any Old Testament story; all other clause types contribute various kinds of supportive, descriptive, and depictive materials. In the case of clauses that begin with a noun (and cannot therefore contain a verb in the preterite), such background material serves to introduce or highlight something about the noun in question, whether it refers to a participant or to a prop in the story. Clauses that contain a non-preterite (perfect) verb portray secondary actions; for example, actions that are in some way subsidiary to the main action, which is described by the preterite. ... We will use the phrase *on the storyline* or *on-the-line* versus *off the storyline* or *off-the-line* to indicate a basic dichotomy that divides these two sorts of materials used in building a story (Longacre, *Joseph*, 63).

Although the question of what is on or off the storyline is important, so is the function of disjunctive breaks in the narrative. Verse 27 constitutes the last verse in Jephthah’s negotiation with the Ammonites. The *qatal* clause returns the narrative to the backbone from the secondary action and points out what might have happened, but did not; it simultaneously marks the end of the paragraph and sets up a disjunctive break in the sequence of events. Longacre states, “A chain of preterites may also be preceded by a clause with a negative verb (*Joseph*, 68). He later adds, “Negative verbs do not often occur in material that precedes a chain of preterites, but are more commonly found scattered somewhere in the interior of such a chain or at its close. Often they express a construction that could be called negated antonym paraphrase. That is, they express a situation negatively, followed by a more positive expression of it in a clause whose preterite is on the storyline of the paragraph” (p. 74). This last situation is not applicable to the passage under discussion. Although nothing in this observation precludes the *waw* plus non-verb with negative from introducing a chain of preterites, Heller (*Discourse Constellations*, 437) clarifies the situation: “Independent *QATAL* clauses may also function as terminal markers in two different ways. First, a concluding *QATAL* clause with a prefixed *לֹא* has a common rhetorical function of highlighting what might have occurred but did not occur in the preceding paragraph...’ The *לֹא* clause is on the narrative backbone. According to Merwe, Naudé, and Kroeze (*Hebrew Reference Grammar*, §46.1.2.1.2) a fronted *לֹא* is a grammatical necessity and does not break the narrative backbone; rather it is part of the verbal constituent of a clause. The negated verb precludes the possibility of a *waw*-consecutive. Verse 29 is a chain of *wayyiqtol*s that focuses on Jephthah “passing through/over” (אבר) several locations. The noun plus independent *qatal* clause again marks the end of the paragraph and signals a disjunctive break. According to Longacre, *Joseph*, 65, “Very commonly a clause with noun plus a perfect precedes a chain of preterites.” However, according to Heller, *Discourse Constellations*, 434, “Independent *q* clauses more often mark the end of paragraphs. ... The decision of whether an independent *QATAL* clause marks the beginning or end of a paragraph is solely dependent upon the narrative context and whether the focus of the *QATAL* clause is the same as the *WAYYIQTOL* clause immediately after it (in which case it begins the subsequent paragraph).” Verse 30 sets up the infamous vow and includes the “off-the-line” reported speech of Jephthah as he negotiates with YHWH. The following diagram is an analysis of the passage using Longacre’s verb clines:

Admittedly, Jephthah's vow was premised on the protasis of a conditional: "If you will give the Ammonites into my hand..." (v. 30), and the fact of the victory itself might be used to substantiate the interpretation that YHWH responded to the vow; however, the second disjunctive break and the fact that no reference is made in the text to the victory fulfilling the vow makes this unlikely.⁶⁶ There is no implication that the Spirit of YHWH motivated or approved of the infamous vow even before it became a matter of human sacrifice.

It is well to note that the Spirit of YHWH enables, but it is up to the recipient to decide how to use or abuse that enabling. As Martin correctly concludes,

As in the case of Gideon, the coming of the Spirit upon Jephthah does not nullify his personal volition nor eliminate all of his doubts. Even after Gideon receives the Spirit, he seeks a reassuring sign from God; and after Jephthah receives the Spirit, he makes an unwise vow that he hopes will guarantee his victory. ... The giving of the Spirit, therefore, does not guarantee that the recipient will pursue righteousness and act always in accordance with God's purposes.⁶⁷

All these factors lead to the conclusion that the vow was made on the basis of a lack of trust in YHWH, a human attempt to reinforce a shaky relationship between Jephthah and

⁶⁶ Butler, *Judges*, 287: "Surely the narrator would have made this connection clear had it been intended. God's coming is to give the enemy into Jephthah's hand, not to justify Jephthah's pagan vow." Admittedly, in the case of Ehud, for example, victory in battle does indicate YHWH's endorsement of the judge's actions; however, in the case of Ehud there is no compelling reason to separate his victory from his action in killing Eglon.

⁶⁷ Martin, "The Role of the Spirit," 39–40. Martin further states, "The stories of Gideon and Jephthah seem to demonstrate that the power that flows from the Spirit to initiate and complete Yahweh's salvific mission can produce in the recipient a confidence that continues to manifest itself even after the initial mission has been accomplished. This confidence may then serve the recipient's own desires and purposes, which may be opposed to the purposes of God" (p. 40). This may explain his unwise action against the Ephraimites, his own people. McCann (*Judges*, 82) suggests another qualification: "The spirit may be an effective power, but it seems that it is not automatically effective, at least not in terms of effecting deliverance.... The progression from Othniel to Samson suggests diminishing faithfulness on the part of the judges upon whom the spirit comes.... This diminishing faithfulness is paralleled by diminishing returns, in terms of deliverance." Chisholm ("Jephthah's Fulfilled Vow," 411) remarks, "When one surveys the evidence in the Book of Judges, it becomes apparent that the Spirit empowered recipients for physical conflict, but possession of the Spirit did not insulate the recipient from foolish behavior."

his God, in fact, a human attempt to force the divine hand. Block correctly remarks that “this is not the normative biblical pattern,”⁶⁸ for the evaluative elements in the narrative ultimately condemn Jephthah’s behavior. The fact that Jephthah directs his negotiation to YHWH in the making of his vow does not automatically imply God’s ethical approval since YHWH does not even respond; thus, it is assigned a **–propriety** evaluation.

Of course, as many have pointed out, Jephthah may not have intended to sacrifice a human being of any kind, let alone his own daughter.⁶⁹ The syntax of the vow allows for the possibility that he anticipated sacrificing an animal. The substantive participle in the Hebrew הַיֹּצֵא אֲשֶׁר יֵצֵא (woodenly: “the *coming out thing* that comes out”) is in the masculine singular. Since Hebrew has no neuter grammatical gender, the masculine is used when the situation refers to something of unknown or unspecified gender. It must have occurred to Jephthah, however, that it was at least possible that his daughter would come out to welcome him home.⁷⁰ DeMaris and Leeb go so far as to argue that it was “precisely the *possibility* that his daughter might be the victim that gives honor to Jephthah in making this vow. The costliest sacrifice brings the highest honor.”⁷¹ Amit argues that the context suggests that Jephthah did intend to offer a human sacrifice,

⁶⁸ Block, *Judges, Ruth*, 379.

⁶⁹ Marcus (*Jephthah and His Vow*, 11 and passim) argues that the girl was not sacrificed, as does Stone, “Judges,” 358–60. Stone earlier offers the translation of v. 31: “...and he/it shall become Yahweh’s, and/or I will offer up him/it as a burnt offering” (p. 347). This not only obscures the fact that in Hebrew the masculine pronoun used generally can include references to females, but also assumes the “or” possibility for the 1 without argument, even though Hebrew has specific lexis for “or” (או). See Schneider, *Judges*, 174–75; Butler, *Judges*, 287–88; Block, *Judges, Ruth*, 366–67. Block (*Judges, Ruth*, 368) points out the interesting fact that, unlike all other Israelite vows in that there is no logical connection between the condition and the consequence. The significance of this, however, is unclear. Andersson (*The Book and Its Narratives*, 87), however, asks, “Does not Jephthah give a straightforward and desperate business proposal? He asks God for victory and protection, and in return he lets fate or God set the price.”

⁷⁰ As Chisholm (“Jephthah’s Fulfilled Vow,” 405) points out, the phrase can refer to both persons and inanimate objects.

⁷¹ DeMaris and Leeb, “(Dis)Honor and Ritual Enactment,” 184–85, italics original.

alleging that the phrase לִקְרָאתִי, “to meet me,” implies a human response to Jephthah’s return.⁷² Tribble states, “To those acquainted with the traditions of her people, her appearance and activity are no surprise,”⁷³ and Boda argues that women were precisely those who would have been expected to come out and receive news of a battle, in order to either celebrate or mourn.⁷⁴ The weight of this evidence reinforces the **–propriety** evaluation for Jephthah’s vow.

In evaluating Jephthah’s trust in YHWH, his efforts to negotiate with God and manipulate him into giving him victory, indicated by the “if...then...” conditional statement, construe a **–security: mistrust** assessment of Jephthah.⁷⁵ This is the result of Jephthah’s understanding of YHWH’s character: just as Gideon did previously, he considers YHWH to be an unreliable source of support for Israel (v. 30; **–tenacity: faithfulness**).⁷⁶ However, whereas Gideon simply demanded special signs as reassurance that God would follow through on his promise, Jephthah resorts to even more inappropriate means to bribe or manipulate YHWH into cooperation, viewing him not a God who is faithful and gracious, but a fickle God whose favor must be bought to be

⁷² Amit, *The Art of Editing*, 88. See also Chisholm, “Jephthah’s Fulfilled Vow,” 405.

⁷³ Tribble, “A Meditation in Mourning,” 62.

⁷⁴ Boda, “The Daughter’s Joy,” 338.

⁷⁵ See Block, *Judges, Ruth*, 366.

⁷⁶ As Tribble (“A Meditation in Mourning,” 61) remarks, “Rather than acting with conviction and courage, he responds with doubt and demand.” Contra Exum (“The Case of Jephthah,” 78–79), who states that the vow illustrates his piety and confidence in YHWH since Jephthah constantly invokes him. Exum views Jephthah sympathetically and attributes the tragedy to YHWH, who exhibits silence and aloofness to Israel’s fate and chooses not to intervene as in the case of Isaac. DeMaris and Leeb (“[Dis]Honor and Ritual Enactment,” 187) argue that the vow is necessary because YHWH has promised Jephthah nothing. However, trust is, by its very nature, not based on certainty. Jephthah wants to gain certainty he is not entitled to by inappropriate means. Their conclusion, “Far from being a faithless or superfluous gesture, Jephthah performs the ultimate act of faith—he relies not on his own strength to win the battle, but entrusts the victory to Yahweh,” does not follow logically from the situation. DeMaris and Leeb’s argument is based on the assumption that Jephthah values his own honor over the life of his daughter or trust in YHWH, which in itself may well be true.

relied on. Since Jephthah's assuming of leadership is dependent on his victory in battle, he tries to "make assurance double sure" in order to achieve honor and status.⁷⁷ As O'Connell aptly notes, Jephthah models Israel's "utilitarian view of covenant devotion to YHWH."⁷⁸

Verse 34 begins the account of the actual sacrifice. The appearance of Jephthah's only daughter, joyfully dancing and celebrating, is designed by the implied author to construe the great worth of the girl (+**normality**) and the wretchedness and dismay (**–happiness: misery**) that Jephthah experiences on realizing that she will become the object of his sacrifice. The description: *וְרַק הָיָא יְחִידָהּ אֵינֶלּוּ מִמֶּנּוּ בֶן אוֹ-בֵת* triply emphasizes her uniqueness: she is his "only," his "one daughter," and he had no other child.⁷⁹ His grief appears genuine, and he tears his clothes and cries, "Alas!"⁸⁰ And yet, in his next words, the implied author reveals his "patriarchal, self-centered perspective"⁸¹ when Jephthah blames her for his suffering:⁸² from Jephthah's perspective she is the subject of the two actions, *not* the object, the acted upon, the victim: *הִכְרַעַתְנִי הִכְרַעַתְנִי*, "You have surely brought me low"⁸³ and *וְאַתָּה הָיִיתָ בְּעֶכְרִי*, "You [expressed pronoun] are among those who bring disaster on me" (v. 35). Thus, Jephthah's evaluation of his daughter is

⁷⁷ Shakespeare, *Macbeth*, 4.1.83.

⁷⁸ O'Connell, *Rhetoric of Judges*, 186.

⁷⁹ See Logan, "Rehabilitating Jephthah," 678.

⁸⁰ See Webb, *Judges: Integrated*, 67.

⁸¹ Butler, *Judges*, 291.

⁸² Klein (*Irony in Judges*, 95–96) concludes: "As a personification of Israel, Jephthah's unwillingness to accept responsibility for his errors and his displacing them on the victim are subtle comments on the condition of Israel."

⁸³ The Codex Vaticanus translates *הִכְרַעַתְנִי הִכְרַעַתְנִי* as *ταραχῆν ἐτάραξάς με*, suggesting that the underlying Hebrew text may have read *עָכֹר עָכֹרְתִּי*, using the same verb as the following phrase. The root consonants are the same but in a different order. This would translate as "you have surely brought disaster on me."

one of **–propriety**, blaming her for the tragic outcome of the vow he himself had made.⁸⁴

The sympathetic portrayal of the girl's submissive compliance, ambiguous portrayal of the propriety of the vow, and unsympathetic portrayal of her father's self-exonerating accusations suggests, however, that the implied author is again presenting Jephthah's speech as counter voice to his/her own (C:Ct), intending to undermine it.

The curious thing about the entire conversation between Jephthah and his daughter is that it focuses entirely on the ethical obligations surrounding the vow, not on the ethical propriety of the sacrifice.⁸⁵ Jephthah bemoans, "I have given my word to YHWH, and I cannot take it back" (v. 35), and his daughter agrees, "You have given your word to YHWH; do to me as you have said" (v. 36). Indeed, his daughter herself assumes that the vow was the cause of the military victory; this is implied when she adds "*since* YHWH has avenged you of your enemies..." (emphasis added). Perhaps the terrifying possibility of bad luck or retaliation resulting from the breaking of a vow overcomes their understandable reluctance to sacrifice the young girl. Cartledge cites other ANE literature to illustrate that the failure to promptly fulfill the vow could result in sickness, trouble, and the wrath of the gods.⁸⁶ After the time of mourning that her father permits, his

⁸⁴ Contra Niditch, *Judges: A Commentary*, 134 and Logan ("Rehabilitating Jephthah," 679) who claims, "Jephthah does not *blame* his daughter; he *names* her as the source of his own personal disaster" (italics original). Tribble ("A Meditation in Mourning," 63), however, argues that the syntax implies censure, condemnation, and blame.

⁸⁵ Exum ("The Case of Jephthah," 67) states that the content is more disturbing than the vow itself, but she is speaking of the reaction of contemporary readers, not the emphasis of the text itself. Marcus (*Jephthah and His Vow*, 55) cites the interpretation that the appearance of Jephthah's daughter after the victory, and the resulting necessity of sacrificing her, was YHWH's punishment of Jephthah for making the vow.

⁸⁶ Cartledge, *Vows in the Hebrew Bible*, 86. See also Neef, "Jephta und seine Tochter (Jdc Xi 29–40)," 211–17 on the obligations of those who make vows in the OT.

daughter returns and she is offered as a burnt sacrifice;⁸⁷ Jephthah begins to reap the dubious rewards of presuming to negotiate with, or manipulate, YHWH.

Some commentators have tried to sidestep the difficult question of human sacrifice by an Israelite judge, and have claimed that Jephthah did not actually sacrifice his daughter, but merely condemned her to perpetual virginity.⁸⁸ Space does not permit a complete discussion of their arguments here, but this view is untenable.⁸⁹ When Jephthah made his vow he clearly promised “it shall be the Lord’s, and I will offer it up as a burnt offering” (וְהָיָה לַיהוָה וְהַעֲלִיתָהּ עֹלָה, v. 31). Subsequently, “he did to her according to the vow which he had made” (וַיַּעַשׂ לָהּ אֶת־נִדְרוֹ אֲשֶׁר נָדָר, v. 39).⁹⁰ A woman must be alive to have relations with a man; the fact that his daughter died, and therefore had no children, effectively cut off Jephthah’s family line, a great tragedy in Israelite culture,⁹¹ and the

⁸⁷ The postponement is interesting in light of Hyman (“Four Acts of Vowing in the Bible,” 237), who points out that “the promises are spoken voluntarily by the vower and must be fulfilled without delay (Num. 30:3; Deut. 23:22).” It may reflect Jephthah’s uncertainty as to the propriety of the vow as well as his obvious reluctance to sacrifice his own daughter.

⁸⁸ For a discussion of this issue see Schneider, *Judges*, 182–83; Marcus, *Jephthah and His Vow*, 33–37.

⁸⁹ In support of this, Block (*Judges, Ruth*, 367) notes: “At this time the Israelites worshiped Milkem, the Ammonite god, and Chemosh, the god of the Moabites, whose leaders are known to have sacrificed children (2 Kgs 3:27).” See also Chisholm, “Jephthah’s Fulfilled Vow,” 407–8; Logan, “Rehabilitating Jephthah,” 666. Logan, however, argues that “not only did [the narrator] condone Jephthah’s actions, he applauded them” (p. 668). Interestingly, Cartledge, *Vows in the Hebrew Bible*, 179–80 argues that Jephthah is setting up a dangerous game of gambling with high stakes here, seeming to offer a precious sacrifice (his daughter) in order to deceive and influence YHWH to give him the victory while secretly hoping that an animal will be the first out of his house when he returns. He concludes, “If this conjecture is to be allowed, then Jephthah’s words do not constitute a rash vow at all: they are a cunning attempt to promise one thing while hoping for a lesser outcome.” This would explain why Jephthah blamed his daughter: she foiled his carefully constructed plan by rushing to meet him.

⁹⁰ Interestingly, Block (*Judges, Ruth*, 375) suggests that the lack of detail about the sacrifice is a deliberate decision by the narrator to soften the horror of the event, not evidence that it didn’t occur. Block notes that in the “sacrifice” of Isaac more detail is given because YHWH intervenes and the abomination of child sacrifice is never actually carried out. See also Exum, “The Case of Jephthah,” 70.

⁹¹ See DeMaris and Leeb (“[Dis]Honor and Ritual Enactment,” 186) for the view that Jephthah’s line could not carry on through his daughter in any case. This seems uncertain in view of the daughters of Zelophehad (Num 27:1–7) whose inheritance remained within the tribe of the family of their father as long as they married within their own tribe (Num 36:6–7; 10–12).

daughters of Israel lamented or commemorated the fate of Jephthah's daughter.⁹² Perhaps it is not very difficult to believe that an Israelite judge could commit so grave an error as to sacrifice his own daughter when one considers the degeneration in the characters of the judges since Othniel.

But, given that the daughter is indeed sacrificed as a burnt offering, is the implied author construing it as an error, an unethical act? Interpreters, both ancient and contemporary, have suggested that Jephthah had a more ethical option. Targum Jonathan points out that Jephthah had better alternatives and thus condemns the sacrifice. The relevant section of the Targum reads:

And at the end of two months she returned to her father and he fulfilled on her his vow, which he had vowed. She had not known any man. And it became a decree in Israel that no one may offer up his son or his daughter for a burnt offering, as Jephthah the Gileadite did, who did not ask Phinehas the Priest. For if he had asked Phinehas the priest, he would have rescued her with a monetary consecration. And Jephthah judged Israel for six years. Then Jephthah the Gileadite died from mortal wounds because he had not spared his daughter and had not gone to appease Phinehas the priest who could have undone his vow for him. And his limbs fell from him and his limbs were buried in the cities of Gilead.⁹³

From the perspective of these early interpreters, Jephthah not only could have, but *should* have opted out of his vow. To the author of the Targum, the issue of illicit human sacrifice takes precedence over the fulfilment of a vow, which, even if it were legitimate, could have been legally undone by the priest. More recently, Block suggests that

⁹² Not "celebrated" as in ASV. The infinitive construct סָבַח is from the root סָבַח, whose meaning is uncertain in many cases but which seems to signify "recount" here. See *HALOT*, 1760. For one interpretation of the resulting festival, see Day ("From the Child Is Born the Woman," 66), who concludes that it is a rite of passage signaling "women's moral development through an adolescent stage of total self-sacrifice to mature recognition that they must take their own well-being as well as others' well-being into account when making moral decisions." For a different interpretation that links the festival to assimilation of foreign sacrificial practices, see Janzen, "The Sacrifice of Jephthah's Daughter," 351.

⁹³ TgJudg 11:39, as translated by Smelik, *The Targum of Judges*, 555–56.

Jephthah could have refused to carry out the vow and brought the consequences on himself instead of his daughter, an option that, if it was contemplated, he chose not to carry out.⁹⁴ Niditch, on the other hand, argues that in this context of just war the sacrifice is an example of חֶרֶם, and cannot be avoided; the absence of the root, however, makes this unlikely.⁹⁵ Chisholm concludes, “The Lord did not demand the fulfillment of a vow that violated His Law,”⁹⁶ and Janzen points out that in the DtrH, “obeying is better than sacrificing.”⁹⁷ The subsequent co-text may also suggest that the sacrifice was unethical. If YHWH had honored the sacrifice and the keeping of the vow, one would expect that subsequent events would continue to work out in Israel’s favor. Immediately after the sacrifice, however, serious trouble arises, this time from within the Israelite ranks, and the tenuous stability achieved by victory over the Ammonites is immediately placed at risk by Jephthah.⁹⁸ The final word must be given to the Deuteronomistic implied author, however. According to Janzen, “Jephthah’s sacrifice of his daughter is obviously a sin from the Deuteronomistic point of view, and so in this context it is hardly something that YHWH would accept.”⁹⁹ Verses such as Deut 12:31; 18:10, make it clear that from the Deuteronomistic perspective human sacrifice is unacceptable, as does the rest of the canon: Lev 18:21; 20:2–5; Jer 7:30–31; 19:5, and possibly also some of the references to “innocent blood” such as Jer 7:6; 19:4. If the implied author chose not to inscribe his/her opinion directly in as many words, it was most likely because this practice, borrowed

⁹⁴ Block, *Judges, Ruth*, 377. For another view see Chisholm, “Jephthah’s Fulfilled Vow,” 413.

⁹⁵ Niditch, *War in the Hebrew Bible*, 33, 125–26. Contra also Logan, “Rehabilitating Jephthah,” 682. See also Chisholm, “Jephthah’s Fulfilled Vow,” 413–14.

⁹⁶ Chisholm, “Jephthah’s Fulfilled Vow,” 415.

⁹⁷ Janzen, “The Sacrifice of Jephthah’s Daughter,” 345.

⁹⁸ O’Connell, *Rhetoric of Judges*, 181.

⁹⁹ Janzen, “The Sacrifice of Jephthah’s Daughter,” 344.

from the cultic practices of foreign gods, was so clearly understood by the implied reader to be an offence to YHWH. Thus, the actual sacrifice as well as the vow must be deemed **—propriety**.

When they are summoned after the battle,¹⁰⁰ the Ephraimites express dissatisfaction and anger (**—satisfaction: displeasure; —happiness: antipathy**) that they were not called earlier to participate in the defeat of the Ammonites, resenting the loss of honor and plunder, to the point where they threaten Jephthah with violence (Judg 12:1).¹⁰¹ This is not the first time that Ephraim has claimed to have been left out—they tried the same strategy with Gideon in Judg 8:1—calling into question their own veracity rather than Jephthah's.¹⁰² When Gideon was faced with the Ephraimite challenge during the time when he exemplified an ideal leader, he responded as a truly effective negotiator. His self-effacing remarks and his acknowledgement of the Ephraimites' ability and contribution to the battle successfully tempered their anger and aggression and good relations were soon restored with honor accruing to both Gideon and the Ephraimites. When the Ephraimites once again constitute one of the early voices of a divided Israel (C:Ct), however, Jephthah, exhibits no such negotiating skill. He responds with equal animosity (**—happiness: antipathy**); there are no self-effacing remarks here, and no conciliatory compliments. Jephthah portrays himself as the harried underdog who nevertheless heroically saves Israel at the risk of his own life, and the Ephraimites as

¹⁰⁰ Although this occurs after the battle in the narrative sequence, some suggest that this incident actually occurred during the battle. See Boda, "Judges," 1197.

¹⁰¹ See Kirkpatrick, "Questions of Honor in the Book of Judges," 25–27.

¹⁰² Janzen ("The Sacrifice of Jephthah's Daughter," 352) argues that Ephraim is behaving just like the foreign Ammonites in "claiming land that YHWH had given to others." Of course, it is also possible that Jephthah is untruthfully saying that he called them, just to protect himself. There is no evidence in the text that he did.

reluctant and ineffectual non-deliverers who failed to respond when called. Not surprisingly, Jephthah's attempts to negotiate fail once again and he makes a pre-emptive strike against his fellow Israelites when they taunt him (12:4).¹⁰³ As Schneider rightly points out, this is a preview of the full-blown civil war that will end the narratives of the judges: "Israel's decline continues to the point that by the end of the episode Israel has become its own enemy."¹⁰⁴ Whereas Ehud's association with the Ephraimites at the fords of the Jordan was co-operative and successful, and Gideon effectively quelled the potential revolt of the Ephraimites at the Jordan in such a way that both parties preserved honor, Jephthah's counter-challenge at the fords of the Jordan brings only death and division.¹⁰⁵ As Kirkpatrick notes, "Jephthah, finally, strips Ephraim of status and honor, destroying the ideal manifested by Ehud. Thus, while Jephthah acquires honor by his actions, these actions do not contribute positively to the book."¹⁰⁶ The internecine warfare that leads to the death of 42,000 Israelites casts a long shadow over Jephthah's tenure and provides further evidence through the implied author via the narrator that YHWH is not pleased with the judge (**–propriety**).¹⁰⁷

An interesting literary pattern appears in the ideational content of the narrative which involves Jephthah's four attempts to negotiate a solution to Israel's problems, as summarized in the table below. Although Logan deems Jephthah "verbally gifted" and

¹⁰³ Webb (*Judges: Integrated*, 73) states that YHWH is uninterested in these "power politics," and that he only had God's endorsement as a temporary deliverer. Exum's statement that Jephthah is "unable to forestall internecine warfare" is curious, since Jephthah's impatience and lack of diplomacy actually helped to provoke it (Exum, "The Case of Jephthah," 64).

¹⁰⁴ Schneider, *Judges*, 159.

¹⁰⁵ See Jobling, "Structuralist Criticism: The Text's World of Meaning," 107–111; Kirkpatrick, "Questions of Honor in the Book of Judges," 36–37.

¹⁰⁶ Kirkpatrick, "Questions of Honor in the Book of Judges," 36.

¹⁰⁷ Wong (*Compositional Strategy*, 130–31) points out that Jephthah treats his own people more harshly than he treated the foreign oppressors of Israel.

considers his vow “an astute piece of negotiation,”¹⁰⁸ and Webb refers to him as “a person to be reckoned with” and calls him “a master ... at using words strategically,”¹⁰⁹ it is not at all clear that Jephthah was a skilled negotiator at all.

Negotiation	Who initiates the negotiating	Reason	Reference	Response	Outcome
Jephthah and the elders of Gilead (relationship)	Elders approach Jephthah after Ammon threatens Israel	Ammonite threat, Israel has no military leader	(11:6–11)	Jephthah agrees	?: Israel has a new leader but not YHWH’s choice
Jephthah and the king of Ammon (enemies)	Jephthah, after the Ammonites attack Israel	Dispute over control of land	(11:12–13)	Ammonites demand the return of the land	Unsuccessful: Jephthah tries to negotiate again
			(11:14–28)	Ammonites disregard messages and remain on the offensive	Unsuccessful: Israel must go to war
Jephthah and YHWH (relationship)	Jephthah on his own initiative	Desire to control outcome of battle; lack of trust in relationship	(11:30–31)	No response from YHWH	?: Israel wins but daughter dies
Jephthah and Ephraim (relationship)	Ephraim complains to Jephthah	Ephraim feels dishonoured; lack of trust in relationship	(12:1–4)	Taunting from Ephraim	Unsuccessful: 42,000 Israelites die

First, the elders of Gilead negotiate with Jephthah to encourage him to become the leader of the people. Second, Jephthah negotiates with the king of Ammon over title to the

¹⁰⁸ Logan, “Rehabilitating Jephthah,” 677.

¹⁰⁹ Webb, *Judges*, 324–25. Webb also commends Jephthah: “In true statesman-like fashion Jephthah had been willing to give peace a chance.” In fact, Webb earlier states, “It is unlikely, however, that he is genuinely seeking peace, since armed conflict has already begun, and he has been engaged by the Gileadites specifically to “fight ... it seems more likely that his intention is to seize the moral high ground by establishing the rightness of his cause ... His tone is anything but conciliatory” (p. 317).

disputed land. This effort does not yield the desired result, the Ammonites do not give up the land, and Jephthah is forced to lead Israel into battle, resolving the issue by violent action. Third, Jephthah attempts to negotiate with YHWH himself in order to ensure the outcome of the battle. This attempt to bargain with God—if you give me victory I will give you a sacrifice—appears to be successful in that Israel wins the war, but who is to say that the war would not have been won in any case? The bargain does result, however, in the violent death of Jephthah’s daughter and family line. The final act of negotiation occurs between Jephthah and the Ephraimites, and since no resolution is achieved by Jephthah’s recriminations, it results in more violent action and the death of 42,000 Israelites in spite of the fact that Jephthah’s troops finally “win” the battle. Only the first negotiation, the one that placed Jephthah as head over Israel, initially seems to have had a positive outcome,¹¹⁰ but if Jephthah’s judgeship went on to cause such death and destruction, perhaps the outcome was not as successful as it seemed to be at the time. It is also interesting to note that in every case of negotiation except the vow, the bargaining was stimulated by the words or actions of some other group of people; the situation was more or less forced on Jephthah. The vow was made, however, on Jephthah’s own initiative, after the Spirit had come upon him, and when he should have felt secure that the battle would be won through YHWH’s enabling and approval.¹¹¹ Jephthah is a weak leader, an inept negotiator, and a man whose understanding of his faith is more historical than relational. The fact that he led the Israelites to victory over the Ammonites is more a result of YHWH using him in spite of his flaws than a result of

¹¹⁰ See Block, *Judges, Ruth*, 365.

¹¹¹ Webb (*Judges*, 335) gives an interesting comparison of the sacrificial offering of Isaac and Jephthah’s daughter.

his strengths as a judge. His own personal legacy is cultic abomination and internecine warfare.

Jephthah judged Israel for only six years, possibly the shortest rule of all the judges, then he “died and was buried in [one of] the cities of Gilead” (Judg 12:7).¹¹² The previous judge, Gideon, was buried in the tomb of his father Joash, and the subsequent one, Samson, in the tomb of his father Manoah, but Jephthah is simply “buried,” not even in a specific place, but somewhere in “the cities of Gilead,” an outsider to the last.¹¹³

7.3 Conclusions

7.3.1 Summary of Evidence

The opening of the Jephthah narrative contrasts sharply the **–tenacity** and **–propriety** of the Israelites with the **+tenacity** and **+propriety** of YHWH. The long list of foreign gods—the Baals and the Ashtarothe, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines—that Israel served is set in contrast with the lengthy list of nations—the Egyptians, the Amorites, the sons of Ammon, the Philistines, and also the Sidonians, the Amalekites and the Maonites—from which God delivered them. The **–happiness: misery** of Israel, caused by their oppression, is compared to the **–happiness: misery** of YHWH, caused by his people’s rejection. God finally states that he will no longer deliver the Israelites (**–satisfaction: displeasure**), forcing them to appeal to another potential leader that they

¹¹² Butler (*Judges*, 297) makes a gruesome suggestion: “The Hebrew text has a plural in reference to the ‘towns’ of his burial. Does that mean his body was severed into parts and scattered in various burial places?”

¹¹³ The critical apparatus suggests a textual issue here, and based on the LXX the original reading may have been “in his city.” However, the result is still non-specific.

had also previously wronged and rejected, Jephthah. The parallels between the Israelites' interactions with Jephthah and with YHWH effectively point out the manipulative intentions of the people. Although YHWH ultimately endorses their choice and works in spite of Jephthah's shortcomings to deliver Israel, the cost is high. Jephthah's ineffectual negotiation (**–capacity**) and syncretistic actions (**–propriety**) lead to the death of his young daughter and internecine warfare with the Ephraimites (**–happiness: antipathy**).

7.3.2 Conclusion

In the Jephthah narrative, the implied author depicts the Israelites as having a partial or superficial understanding of the character of YHWH. They have most likely heard of his great deliverances of Israel in other times and situations, and construe him in their minds as a compassionate and merciful God who can be counted on to once again deliver them from oppression. YHWH is indeed merciful and compassionate, but the Israelites do not take into consideration his holiness and justice, which are equally significant aspects of his character, and thus they persist in sinning (10:6). They assume that God will adhere to his side of the covenant without adhering to theirs. They suppose a mechanical relationship between confession and deliverance, between repentance and deliverance, and do not understand the need for a change in the inner affections that give rise to sincere confession and repentance. Thus, their relationship with YHWH is once again damaged and he withdraws himself from them until, in his freedom, he deems their punishment sufficient, relents, and has mercy on his own terms. The Israelites also do not seem to understand the uniqueness and supremacy of YHWH, the one true God. They serve “the Baals and the Ashtaroth, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines” (10:6). More and

more they are enculturated into the Canaanite worldview and less and less are they in a relationship with YHWH that reflects his goal in their original deliverance from Egypt and that is reaffirmed in Deut 29:13 on entering the land, “that he may establish you today as his people and that he may be your God.”¹¹⁴ YHWH reminds them of this in Judg 10:11–13. This syncretistic attitude is also reflected in the man they choose to deliver them in YHWH’s stead.

The implied author presents Jephthah as a man who, in spite of a superficial knowledge of and token faith in YHWH, consistently takes matters into his own hands and relies on his own inadequate negotiating skills rather than allowing YHWH to take control. Both Stone’s assessment that Jephthah consistently acts with “patience and care” but was “ensnared by one of his virtues” and Niditch’s designation of Jephthah as a “tragic hero” and a “politically savvy negotiator” are far too positive and sympathetic.¹¹⁵ Butler is perhaps more to the point when he comments: “The narrator skillfully characterizes Jephthah as a person with ambivalent qualities, not someone who is totally bad,”¹¹⁶ or even O’Connell, who unambiguously asserts, “The vow turns Jephthah from a deliverer of Israel into but another oppressor.”¹¹⁷ The fact that he is introduced more or less sympathetically by the implied author as a deprived and marginalized character and somehow manages to lead Israel—albeit with a significant amount of intervention from YHWH—to a measure of success against Ammon does not excuse his pervasive inadequacies and horrendous errors. He is an ineffectual negotiator and a self-serving

¹¹⁴ See also Exod 6:7.

¹¹⁵ Stone, “Judges,” 356, 357; Niditch, *Judges: A Commentary*, 130. Stone attributes the dedication of his daughter (not sacrifice) to Jephthah’s honoring of “equivalent gift-giving in tribal societies” (p. 357).

¹¹⁶ Butler, *Judges*, 295.

¹¹⁷ O’Connell, *Rhetoric of Judges*, 181.

manipulator whose lack of faith in YHWH causes him to sacrifice his innocent daughter and turn the tribes aggressively against each other in useless slaughter.¹¹⁸ Such an inadequate character can nevertheless result in YHWH working through him, and in spite of him, to accomplish some good.

It would be a mistake to place all the blame on Jephthah, however. The Ephraimites seem more interested in honor and booty than in the welfare of the whole people of Israel under YHWH. The Israelites' persistent apostasy reaps its own rewards as the nation continues its downward spiral towards disaster; in fact, the implied author depicts Jephthah as an embodiment of Israel and its failures.¹¹⁹ As Janzen rightly concludes, "Nor is it only the judge who acts like a foreigner in the sacrifice of his daughter; all of Israel, and even the victim, are culpable to some degree in this foreign sacrifice."¹²⁰ It is significant that at the end of Jephthah's tenure there is no reference to the land having rest. Israel is left in dire straits, and YHWH is about to raise up the last major judge, Samson, who, unlike Jephthah, will start out in life with all the advantages necessary to being a powerful and effective leader. As Jephthah only "began" to fight against the Ammonites (10:18) so Samson will only "begin" to deliver Israel from the Philistines (13:5).

¹¹⁸ Janzen ("The Sacrifice of Jephthah's Daughter," 341) points out, "In the worldview of Dtr, if Israel worships foreign gods or worships YHWH in the manners in which the Canaanites worshipped their gods, the nation will also act in the evil ways in which foreigners act."

¹¹⁹ See Janzen, "The Sacrifice of Jephthah's Daughter," 342–44.

¹²⁰ Janzen, "The Sacrifice of Jephthah's Daughter," 354.

8 The Samson Narrative (Judges 13:1–16:31)

8.1 Introductory Remarks

By the time the implied author of Judges arrives at the last major Israelite judge,¹ the situation in Israel has changed significantly. The people that entered the land with Joshua were full of hope and enthusiasm, expecting to find prosperity and rest after YHWH had driven out the nations before them. This plan did not run smoothly, however, and persistent apostasy led to increasingly reduced success. Misunderstanding of YHWH's merciful character has caused the Israelites to take advantage of his grace and damage their relationship with their God; their pleas for mercy have actually caused the Israelites to experience greater chastisement. As the Samson narrative begins, the Canaanites have not been driven out; in fact, they have been used by YHWH to test and discipline the Israelites. Divisions have begun to appear within Israel; Abimelech has attempted to force monarchic rule on Israel and the Ephraimites have become a recurring problem. Repeated cycles of oppression have not caused the people to repent in any sustained way, and they have sunk into a state of apathy and acceptance of the *status quo*: Philistine domination.

In all the narratives of the judges up to Gideon, the implied author has depicted YHWH using the judges, however flawed, to deliver Israel. After repeated relapses into idolatry, however, YHWH became impatient with the misery of Israel and resisted the cries for help by the people of Gilead, who turned to Jephthah as an alternate deliverer. Although Jephthah was not his choice, he nevertheless acted in mercy and ultimately

¹ That is, Samson is the last “major” judge in the book of Judges. He was followed by “minor” judges, and Samuel also judged Israel (1Sam 4:18).

delivered Israel in spite of the judge's inadequacies. However, with the advent of Samson, a leader with all the privileges and enabling that a mere human could hope for, and yet who demonstrated the greatest weaknesses of all the judges, the implied author recounts how YHWH adopts another strategy. As Exum notes, "There is no explicit censure of Samson for any of his actions, which is surprising if his morality or his faithfulness be a major theological concern. Indeed, not only is there no ethical censure, but YHWH seems to have a hand in Samson's unrestrained behavior."² Surprisingly, YHWH does not deliver Israel in spite of his improprieties, but actually by means of them.³ Thus we have the unusual situation in which a leader is evaluated—by the text, if not explicitly by the narrator—with consistent negativity and yet whose negative actions are actually the source of Israel's hope—whether they realize it or not—and thus, ironically, have a positive dimension. It is almost as if YHWH has given up on the Israelites and their judges behaving well and is now ironically using their weaknesses and sins to redeem them. However Samson, unlike earlier judges who acted more directly in conjunction with God as deliverers, can only "begin" to save Israel; he sets up a negative situation which YHWH then paradoxically uses to complete his goal. In fact, the "eyes motif"⁴ in this narrative is a deliberate device used by the implied author to link the evaluative perspectives of YHWH and Samson in a paradoxical symbiosis.⁵ Throughout

² Exum, "The Theological Dimension of the Samson Saga," 31.

³ Although Niditch (*Judges: A Commentary*, 144) claims, "As a warrior hero, Samson will deliver Israel from its enemies," it is not nearly as simple as that.

⁴ This involves the phrase "in the eyes of" as well as other references to sight and eyes. See the discussion below. The phrase itself appears in Judges in 2:11; Judg 3:7, 12 (2x); 4:1; 6:1, 17; 10:6, 15; 13:1; 14:3, 7; 17:6; 19:24; 21:25.

⁵ According to Olson ("The Book of Judges," 842), the "in the eyes of" motif also serves to forebode the anarchy in the conclusion of Judges: "The phrase is unusual when applied to humans as an object, but it appears to be an intentional echo of a key phrase that frames the last section of Judges (chaps. 17–21)."

the book of Judges, the behavior of the Israelites has been evil “in the eyes of YHWH,” but in the story of Samson the phrase is twice used of Samson himself (14:3, 7): “right in the eyes of Samson” and “right in my eyes [referring to Samson].” The interplay of evaluations in the narrative is complex but significant.

8.2 Analysis of the Text

Yet again, the Israelites do the evil thing in the eyes of YHWH. Curiously, although they have suffered oppression from the Philistines for forty years at the start of the narrative (14:1), there is no record of the Israelites crying out for help. In fact, Schneider points out that Samson was the only person to judge at a time when the enemy was actually in control, not just threatening to take control, and yet the people are silent.⁶ In contrast to the Jephthah story in which the people cry out but God rejects their manipulative cry, in this case YHWH takes the complete initiative and graciously initiates their rescue before he is even asked. As Webb points out, “In the Samson episode the Israelites show little sign of even *wanting* to be rescued.”⁷ It would appear that the situation has become so desperate that the Israelites are unable to cry out, or they are so religiously depraved that they are unaware that this option is even available. Perhaps they have simply given up hope. As we shall see below, the tribe of Judah is even willing to hand over Samson to the Philistines in order to avoid trouble. This may suggest why, in this judge’s case, the Spirit has to “rush” or “come mightily” upon Samson to have any impact (תנ״ך: Judg 14:6, 19; 15:14).⁸

⁶ Schneider, *Judges*, 217.

⁷ Webb, *Judges: Integrated*, 163.

⁸ Stone (“Judges,” 391) equates this special terminology of the Spirit’s influence to the giving of power for acts of supernatural strength, rather than for human strength in battle.

In the midst of this apathy, the angel of YHWH is suddenly seen by a woman of the tribe of Dan (v. 3).⁹ She is known only as “the wife of Manoah,” and yet the implied author endows this nameless woman with more courage and intelligence than her rather comically portrayed husband.¹⁰ Even this exceptional woman, however, does not immediately recognize the angel of YHWH but refers to him as “a man of God” (13:16). Verse 3 begins a strong saturating prosody of **+normality** in regard to Manoah’s wife that extends to v. 5 and sporadically beyond. Although she was previously unnamed, unknown, and barren (**–normality**), she, rather than her husband, is honored by a special visitation from the angel of YHWH. Now, the shame of her barrenness will be removed, and she will give birth to a son (**+normality**), an evaluation that is emphasized by its repetition almost exactly in vv. 3 and 5. These two evaluations surround an unusual instruction that the mother herself is to take on herself the vows of a Nazirite, since her son is to be specially dedicated to God from the womb.¹¹ As Klein remarks, this opening “lures the reader into renewed optimism” about the fate of Israel.¹² Thus, the text construes a significant **+normality** evaluation for Samson, also.¹³ Interestingly, however, this assessment is immediately qualified by the phrase that follows: יָחַל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל

⁹ Butler (*Judges*, 323) expands the motif “in the eyes of” to include other aspects of seeing: “This introduces a major theme for the Samson narrative: right and wrong seeing (Judg 13:3, 10, 19–23; 14:1–2, 8, 11; 16:1, 5, 18, 24, 27; compare Judg 1:24–25; 2:7; 3:24; 4:22; 5:8; 6:12, 22; 7:17; 9:36, 43, 48, 55; 11:35; 12:3; 18:7, 9, 26; 19:3, 17, 30; 20:36, 41; 21:21). Samson’s wrong seeing precipitates the Timnah, Gaza, and Delilah incidents.”

¹⁰ See Niditch, “Samson as Culture Hero, Trickster, and Bandit,” 610–611, also Wharton, “Secret of Yahweh,” *passim*, for the use of humor throughout the Samson narrative.

¹¹ For insights into the nature of the Nazirite status, see Chisholm, “Identity Crisis: Assessing Samson’s Birth and Career,” 155–61; Boda, “Judges,” 1207; Butler, *Judges*, 324–26; Niditch, *Judges: A Commentary*, 143; Schneider, *Judges*, 197–98; Amit, *The Art of Editing*, 276–78; Exum, “The Theological Dimension of the Samson Saga,” 35, 43–44.

¹² Klein, *Irony in Judges*, 109.

¹³ According to Amit (*The Art of Editing*, 274), “The author’s wish [is] to emphasize the tremendous redemptive powers available to Samson, contrasted with the utter failure of his leadership.”

מִיַּד פְּלִשְׁתִּים, “and he shall *begin* to deliver Israel from the hands of the Philistines (emphasis added).”¹⁴ Manoah’s wife rushes home to tell her husband the startling news.

As O’Connell rightly points out, “Since the Nazirite obligation imposed upon Samson by YHWH is the essential information disclosed about Samson in the character exposition (13:5, 7), it sets the standard for evaluating his subsequent abdications of duty.”¹⁵ Reading canonically, Samson’s Nazirite status, indicating his chosenness by YHWH for a special purpose, parallels Israel’s election for a specific purpose: to be a blessing to the nations (Gen 12:1–3; 22:18; 26:4; 28:14). As Klein explains,

That Samson, like Israel, has been dedicated to Yahweh from his conception makes his—and Israel’s—blithe obliviousness to ethical values all the more poignant. Both Israel and Samson are *nazirites* in that they are dedicated to Yahweh from ‘conception’, and both seem more concerned with personal gratification (including the pleasures of worldly values) than with the less tangible covenant.¹⁶

As many have noted, the judges often represent the behavior and character of the Israelites as a whole.¹⁷ Thus, Samson’s dishonoring of his chosenness by infringing his Nazirite vows parallels Israel’s dishonoring of its election by breaking the covenant and worshipping foreign gods.

The exact nature of Samson’s Nazirite status has long been a topic of discussion. It is important to understand its requirements, however, in order to determine whether and how Samson violated its stipulations and thus his propriety. According to Num 6:1–

¹⁴ Whether there is any literary significance, in the nature of a *double entendre*, to the fact that חָלַל in the Hiphil may also mean in other contexts “to allow to be profaned” or “to render invalid” is uncertain (HALOT, 320).

¹⁵ O’Connell, *Rhetoric of Judges*, 225. For a summary of Samson’s violations of the Nazirite code, see Stipp, “Simson, der Nasiräer,” 340–41. Stipp subsequently challenges that these violations occurred on pp. 355–69.

¹⁶ See Klein, *Irony in Judges*, 118.

¹⁷ E.g., Olson, “The Book of Judges,” 842–43, among many others.

21 the vow could be made by either a man or a woman and was both voluntary and temporary. In Samson's case, however, the status was imposed on him as YHWH's chosen leader (+**normality**). The three requirements were that Nazirites should abstain from any products made from grapes, should not cut their hair, and should not go near a dead person—although the term **שׂוֹמֵר** could well extend to other living things; the word is used of animals in Gen 1:20, 21, 24; 2:19; 9:10, 16; Lev 11:10, 46; Ezek 47:9, although admittedly the context of Num 6:1 suggests humans. Only the cutting of hair, however, was specifically required of Samson by the angel (v. 5). The prohibition on wine was given to his mother alone (v. 4), but it seems likely that it was intended to keep her unborn child free of the product and would have been extended to Samson after his birth. No mention is made of contact with dead bodies, but this may have been assumed since Samson was intended to be a Nazirite. According to Boda, the angel's stipulations echo all three areas of prohibition and therefore all these requirements are in force in regard to Samson.¹⁸ Some commentators make much of the fact that Samson's mother did not pass on information about the restriction on hair cutting to Manoah,¹⁹ but it could reasonably be assumed that he would know the usual Nazirite requirements. It is, however, curious that she does not tell her husband of Samson's calling to be a deliverer, at least at that time. Chisholm concludes from this that Samson was unaware of his calling throughout his life, and even suggests that YHWH "purposely veiled His intention. He was content to work behind the scenes, delivering a people who did not seek deliverance through a deliverer who failed to see himself as such."²⁰ Samson was well aware of his Nazirite

¹⁸ Boda, "Judges," 1207. See also pp. 1214–15.

¹⁹ E.g., Chisholm, "Identity Crisis: Assessing Samson's Birth and Career," 150–51.

²⁰ Chisholm, "Identity Crisis: Assessing Samson's Birth and Career," 152; see also pp. 155, 162.

status (16:17), however, and it is an argument from silence that he did not know of his God-given purpose. It is just as likely that he did, since he is twice said to have “judged Israel” (15:20; 16:31) and one of the functions of a judge is to be a military leader. Thus, Samson is ethically responsible for behaving in ways appropriate to his chosenness.

In v. 7, Samson is again construed as special to YHWH when Manoah’s wife repeats the declaration that he will be a Nazirite to God (**+normality**), an agent whose life is specially initiated and whose life will be especially dedicated to YHWH from the womb. In his mother’s recounting, however, there is a further hint of negativity that may not bode well for Samson’s future: he will be a Nazirite “from the womb to the day of his death.” In no other judge cycle is the death of the judge in view until the day of its actual occurrence; Samson’s death, however, is in view even before his birth. We can only speculate why Manoah’s wife adds this phrase to the angel’s words; but perhaps the narrator is suggesting a mother’s instinctive foreboding in regard to her son.

In v. 8, Manoah becomes actively involved in the scene, and entreats YHWH to send the angel back “to us.” His **+inclination: eagerness** may be motivated by a desire to appease his sense of self-importance or doubt as to the veracity of his wife’s narrative; he has already been told how to rear the child to be born. Ironically, the angel does return—and appears to the woman, alone, once more. Fortunately for him, his wife rushes to include him in the conversation. Unfortunately, the angel’s reply puts him firmly in his place (**–normality**): “Let *the woman* pay attention to all that I said” (v. 13; emphasis added).²¹ His subsequent attempts to detain the angel, perhaps in order to gain some

²¹ The Nazirite restrictions were placed on the woman to follow and the information was perhaps more relevant to her, but Manoah was to be deeply involved in the raising of the boy and thus knowledge of the requirements were necessary for him also.

control over or concession from him, and his attempts at inappropriate sacrifice to him (vv. 15–16), are also rejected, and construe Manoah as **–propriety**. His failure to even recognize the identity of the messenger of YHWH also point out the meagerness of his spiritual sensitivity (vv. 16, 21). His flustered panic when the angel ascends in the flames (**+insecurity: shock; –capacity: mental**), when contrasted to his wife’s logical analysis which offers no less than three arguments against the likelihood of their death (vv. 22–23), emphasizes the woman’s **+security: trust** and **+capacity: mental**. The intent is once again clearly to depict the inadequacy of male leadership in Israel,²² and to illustrate the comparatively positive contribution of not only illustrious women like Deborah and Jael, but even nameless women such as Manoah’s wife, who step into the breach, listen to, and obey their God.²³

In due time, Samson is born, and the narrator makes note of the fact that “YHWH blessed him” (v. 24, **+normality**). It is significant that the implied author has taken virtually the entire chapter to establish and reemphasize several times the specialness of Samson even though the birth and childhood of no other judge is even mentioned. The intent is to show that Samson has every advantage: his life is miraculously initiated by YHWH in a barren woman, he is consecrated to God from birth, he has a dedicated and faithful mother, and he is blessed by YHWH. And yet, the narrator’s statement that וַתְּהַל רִיחַ יְהוָה לְפָעֻמוֹ, “the spirit of YHWH began to stir him,” is reminiscent of v. 5, “he will begin to deliver Israel.” The root הָלַל is the same. Normally, the presence of YHWH implies **+normality** and **+capacity**, but by including the qualification of וַתְּהַל, the

²² See Smith, “The Failure of the Family in Judges. Part 2, Samson,” 247–48.

²³ See Schneider (*Judges*, 199–201) for a further discussion of the contrast between Manoah and his wife.

implied author lowers the force of the evaluation and again introduces a note of foreboding into the narrative.

Just as Jephthah seemed to commit an inappropriate action after the Spirit came upon him, so similarly Samson makes what appears to be an unwise move after the Spirit begins to stir him (Judg 13:25–14:1). Bowman comments,

Possession of the spirit of the Lord seems to result only in the personal protection of Samson from a variety of threats, some of which are caused by his own antics.... It again appears that divine power is constrained by the exercise of human freedom.... Divine success appears contingent upon an appropriate human response.²⁴

Samson sees a Philistine woman, desires her, and demands that his parents arrange a marriage between the two (**+inclination: eagerness**). Samson's parents seem to have a greater knowledge of the law than many people of their day who were willing to integrate all too readily with the Canaanites,²⁵ and rightly object that marriage with a woman from the uncircumcised Philistines is improper (**–propriety**). The implied author acknowledges this point of view without commenting on it here (**E:Ac**). Here, however, there is no convenient disjunctive break between the coming of the Spirit (13:25) and the apparently unwise actions of Samson (14:1); although there is a chapter break in the

²⁴ Bowman, "Narrative Criticism of Judges," 38–39. According to Soggin (*Judges, a Commentary*, 236), "The only virtue which the spirit seems to have given Samson is physical strength pure and simple—certainly not wisdom or ethical consistency." Also Butler, *Judges*, 330: "The coming of the Spirit does not indicate a moral or devotional purity but a power to accomplish acts for God."

²⁵ See Deut 7:1–5; Exod 34:16. Within the book of Judges itself intermarriage is condemned, as Judg 3:6 indicates in its context. As representative of Israel, Samson's ongoing lust for foreign women symbolizes Israel's apostasy with foreign gods. See Smith, "The Failure of the Family in Judges. Part 2, Samson," 431. Smith notes, "Just as Samson went back to his pagan Philistine wife following his own cooling off period, so Israel went back to their sin following a time of deliverance, to once again do evil in the sight of the Lord. A common weakness of Samson and Israel is that neither learned from painful experiences of covenant-making with the enemy" (p. 432).

current text, the narrative continues across it in a series of uninterrupted *waw*-consecutives and the one infinitive does not disrupt the sequence:

וַתֵּלֶד הָאִשָּׁה בֶּן 13:24
וַתִּקְרָא אֶת־שְׁמוֹ שָׁמְשׁוֹן
וַיִּגְדַּל הַנַּעַר
וַיְבָרְכֵהוּ יְהוָה:
וַתַּחַל רוּחַ יְהוָה לִפְעָמָו בְּמַחְנֵה־דָן בֵּין צָרְעָה וּבֵין אֲשָׁתָאֵל: 13:25
וַיֵּרֶד שָׁמְשׁוֹן תַּמְנָתָהּ 14:1
וַיֵּרָא אִשָּׁה בַּת־תַּמְנָתָה מִבְּנוֹת פְּלִשְׁתִּים...

Unlike the case of Jephthah, however, it is not problematic in the narrative that the coming of the Spirit seems to provoke inappropriate behavior, and thus it should not be problematic to the interpreter. In fact, in one of his few unreserved moments, the implied author states explicitly through the narrator (C:Pr), “However, his father and mother did not know that it was of the Lord, for he was seeking an occasion against the Philistines” (v. 4). This comment signals a series of significant multiperspectival evaluations that continue throughout the Samson narrative. The first is Samson’s desire to take a Philistine wife (vv. 2–4). Interestingly, whereas the implied author has Manoah and his wife give this intention a –**propriety** assessment (v. 3), he/she has both Samson (v. 3) and YHWH (v.4) construe this as a +**propriety** evaluation, but for very different reasons. Samson states that the woman of Timnah is יְשָׁרָה בְּעֵינָי, “right in his eyes.” In the Qal, יָשָׁר can mean “to be right” or “to please.”²⁶ Is there a play on words here between what is sensually right or pleasing to Samson’s appetites and what is strategically right or pleasing to YHWH’s purposes? The pronoun in v. 4, מִיְהוָה הִיא, “it/she was of YHWH,” is feminine, and therefore could refer to the woman of Timnah or to the situation (as in Josh

²⁶ HALOT, 449.

11:20), but not to Samson, who is never affirmed. This may suggest a separation between the way the implied author represents YHWH's evaluation of Samson himself (**-propriety**) and the situation (**+propriety**), and also an overt distinction between the way the implied author has his parents and the law construe Samson and his intentions to marry a Philistine because she looks good to him (**-propriety**) and YHWH and his intentions to provoke an occasion against the Philistines in order to liberate Israel by having Samson marry a Philistine woman (**+propriety**): the woman is "right in the eyes" of Samson AND YHWH, but for different reasons. As Butler remarks, "God retains freedom to accomplish his purposes through the people and means he chooses,"²⁷ or, as Chisholm phrases it, "He had a higher purpose that entailed circumventing the norm."²⁸ Olson goes so far as to conclude YHWH's active involvement in Samson's disobedience, "Remarkably, God steers Samson to disobey God's own covenant prohibitions against intermarriage."²⁹

Later, Samson passes through the vineyards of Timnah on the way to see the woman he desires. It is often argued that it is a violation of Samson's Nazirite status to go anywhere near grapes, which are used for making wine, and thus the action would be inappropriate. Since Num 6:3–4 states of the Nazirite, "nor shall he drink any grape juice nor eat fresh or dried grapes. All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin," it appears that Samson is foolish at best to go near vineyards. The fact that he did not mention the incident (v. 6)

²⁷ Butler, *Judges*, 333.

²⁸ Chisholm, "Identity Crisis: Assessing Samson's Birth and Career," 153. See also McCann, *Judges*, 102.

²⁹ Olson, "The Book of Judges," 849. According to Webb (*Judges: Integrated*, 113), "Yahweh tacitly acknowledges that ... he *technically* transgresses his own covenant (Yahweh himself is compromised); his justification is Israel's prior transgression."

suggests that Samson knew full well that his action was inappropriate even were there no roaring lions in the vicinity (**–propriety**). Samson subsequently returns to the dead carcass, even though contact with dead bodies is forbidden to those who are under a Nazirite vow. When the implied author again states through the narrator that “he did not tell them that he had scraped the honey out of the body of the lion” (v. 9) he/she is once again implying **–propriety**. The implied author seems to be at pains to point out Samson’s disregard of the special status that YHWH has bestowed on him. We shall return to this idea below. Between these two incidents the narrator again remarks that the woman of Timnah was “pleasing in the eyes of Samson” (v. 7). This time, however, the reader has been informed of YHWH’s intentions, and understands that his selection is also pleasing in the eyes of YHWH, even if not in the eyes of his parents; the implied author is entertaining this alternate viewpoint (**E:Et**).³⁰

While Samson is in the vineyard, however, the implied author relates another episode in which the Spirit comes upon Samson (v. 6; **+normality**). The root used for the Spirit’s coming in 13:25 was פָּעַם, “to stir, trouble.”³¹ Although this is the only time in the Hebrew Bible that this verb is used in the Qal stem, its meaning is not disputed. In 14:6, however, the root is צָלַח, whose meaning has been the subject of much more discussion. It is used in the Qal 25 times, 8 times with יהוה/אלהים as the subject, of which three are in the Samson narrative. It is variously translated as “rushed on,” “came on mightily,” “came on in power,” “took control of,” and “gripped.” There may be a literary parallel here with the preceding description of the lion who roared (שָׁאָה) towards Samson; this

³⁰ See Wong, *Compositional Strategy*, 96–103, in which he compares the Danites doing what was right in their own eyes with Samson doing what was right in his own eyes.

³¹ HALOT, 952.

root is used in the prophetic literature as a metaphorical description of YHWH advancing in judgment or power upon the people to accomplish his goal.³² This suggests that the Spirit is advancing with power on Samson to accomplish YHWH's purpose (**+normality**); indeed, there is no disjunctive break here, and the coming of the Spirit is the immediate cause of the strength Samson finds to tear the lion to pieces (**+capacity: physical**). The unusual verb, "rushed," or "came mightily," may be an expression of the desperate need Samson has for deliverance; his death in this instance would accomplish nothing for YHWH or Israel. However, it may also be because YHWH is "forcing the issue" with the Philistines, and so comes on Samson in a special way to provoke an occasion against them. It is the encounter with the lion that sets up the possibility of the riddle at the marriage celebration which in turn causes a confrontation with the Samson's Philistine hosts. A third possibility exists, however. Considering the apathy of the Israelites and their reluctance to defy their Philistine oppressors or even to cry out to YHWH for help, the implied author may be suggesting that it took extra encouragement, or even coercion, for God to carry out his plan of deliverance in this case; thus, the Spirit "forced entry into" or "took control of" Samson. This would construe a **-inclination: reluctance** evaluation in the relevant places where the term occurs.³³

The narrator proceeds to recount the marriage celebrations between Samson and his Philistine wife,³⁴ and the bridegroom's challenging riddle provides the first means by which YHWH can establish "an occasion against the Philistines." He certainly succeeds in

³² See Jer 25:30; Hos 11:10; Joel 4:16; Amos 1:2.

³³ HALOT, 1026: "intransitive, to **force entry into** (with **יָצָא**), sbj. יְהוָה/אֱלֹהִים (: KBL to be fit, strong, effective) Judg 14:6, 19; 15:14; 1 Sam 10:6, 10; 11:6; with **יָצָא** 1 Sam 16:13; 18:10."

³⁴ It is obvious that the celebration included drinking, and possible that Samson again broke his Nazirite vow in order to indulge. See Schneider, *Judges*, 206.

accomplishing this goal and their affective response is one of **–satisfaction: displeasure**. Samson’s companions at the wedding are Philistines, and the inability to respond to his riddling challenge would reflect badly on them (**–capacity: mental; –normality**), reducing their honor in the eyes of the Israelites.³⁵ This is not merely a good-natured game, nor is it just a matter of monetary loss, although that would be significant;³⁶ honor was a zero sum commodity in the ANE, and the honor that Samson will gain if he wins the competition would be subtracted from that of his Philistine overlords (v. 4).³⁷ This makes their violent threats against Samson’s wife more understandable: they will burn down her house over her family’s heads if she cannot coax the answer from him (**–happiness: misery**; v. 16). Although many have condemned the woman of Timnah for betraying her husband, she can hardly be construed as **–propriety**, since not only is she fighting for her very life, but she is ultimately fulfilling YHWH’s plan to help the Israelites.

Samson’s wife proceeds to manipulate him, construing him from her perspective as unloving and reluctant to please her (**–happiness: antipathy, –inclination: reluctance**). After seven days of pleading, he finally concedes to her requests and gives her the answer to the riddle, and when confronted by the companions with the answer realizes that she must have been the source. His attitude to her immediately changes: his accusation to the men—“if you had not plowed with my heifer, you would not have

³⁵ For the role of riddles in ancient society, and an analysis of this particular riddle, see McDaniel, “Samson’s Riddle,” *passim*; Niditch, *Judges: A Commentary*, 156–57; and Schipper (“Narrative Obscurity of Samson’s Hyd,” 348–53), who discusses a variety of interpretive possibilities of the riddle’s answer.

³⁶ See Schneider, *Judges*, 210.

³⁷ According to Kirkpatrick (“Questions of Honor in the Book of Judges,” 22), “The ancient world conceived of honor as a limited commodity. One acquired honor only at the expense of another’s honor. Thus, social interactions were a constant battlefield to protect honor and/or gain more honor from others.”

found out my riddle” (v. 18)—may be an accusation of marital infidelity.³⁸ Even if Samson’s statement only means that the companions have taken unfair advantage of his bride in pressuring her to discover the answer, however, Samson construes both his companions and his new wife as **–propriety**. His response to the loss of honor entailed by both the loss of the riddle competition and the possible sexual impropriety of his wife is immediate. Interestingly, it is once again instigated by the Spirit of YHWH coming mightily on him (צלח), and once again the backbone of the narrative, excluding the quoted speech, is a continuous chain of *waw*-consecutive imperfects. This is another instance in which the Spirit’s empowering can be directly linked to the subsequent action of Samson. What, from the Philistines’ perspective, is an inappropriate and violent reaction in involving the murder of thirty men of Ashkelon (**–propriety**; v. 19) is ironically, from YHWH’s perspective, an appropriate step in the process of “seeking an occasion against the Philistines” (**+propriety**). It is also, of course, an expression of Samson’s anger (**–happiness: antipathy**). He deserts his wife and returns to his parents’ home.

After some time, however, either his love, his sexual desire, or his desire to claim what is his own motivates him (**+inclination: eagerness**) to return to the woman of Timnah and demand his conjugal rights,³⁹ which are frustrated by the fact that her father

³⁸ See McDaniel, “Samson’s Riddle,” 53–57; Crenshaw, “Filial Devotion or Erotic Attachment?,” 490–94; Niditch, *Judges: A Commentary*, 158. McDaniel argues, with comparisons to other passages in the Hebrew Bible, that “many of the words present in Samson’s riddle have been granted a sexualized meaning. This does not prove that a sexual use is present in Judges 14 ... [but] a sexual reading of the Samson story cannot be dismissed on linguistic grounds” (McDaniel, “Samson’s Riddle,” 54). Crenshaw, who refers to “obscene double entendre” (“Filial Devotion or Erotic Attachment?,” 490), goes so far as to call “ploughed with my heifer” a “metaphor for copulation” (p. 493) although he doubts that the Philistines would have been foolish enough to actually carry out a sexual act with Samson’s wife (p. 494).

³⁹ His response, וַיֵּאמֶר אֲבֹאָה אֶל־אִשְׁתִּי הַחַדְרָה, most likely indicates sexual desire, since בּוֹא is often used sexually in such contexts. See Block, *Judges, Ruth*, 439.

has already given her to another man (15:1–2). The offer of her younger sister does nothing to placate him (v. 3, **–happiness: antipathy**), and he threatens revenge. Samson declares, “This time I shall be blameless in regard to the Philistines when I do them harm.” Samson’s revenge is once again construed from the perspective of the Philistines as **–propriety**, but from the perspective of Samson and YHWH as **+propriety**, albeit for strikingly different reasons: YHWH continues to seek an occasion against the Philistines, but Samson is merely seeking personal revenge.⁴⁰ What follows may seem like a cruel prank to the modern reader would have been a severe blow to people in an ANE society, for their survival depended on the success of their crops. The phrase “the standing grain, along with the vineyards and groves” indicates grain, grapes, and olives, three of the most significant products of that time.⁴¹ Probably because they cannot vent their fury on Samson for destroying their very means of subsistence, the Philistines respond ruthlessly in their turn by burning both his wife and her father with fire (v. 6). The emphatic **כִּי אִם**, “surely,” raises the force of his affective response: **–happiness: antipathy, –satisfaction: displeasure**, making his subsequent statement, “and after that I will quit” (v. 7), sound rather anticlimactic in English.⁴² The NRSV’s rendering captures the meaning more effectively: “I swear I will not stop until I have taken revenge on you.” This declaration

⁴⁰ According to Stone (“Judges,” 398), “Classical clan vengeance sought to equalize a community thrown out of balance by some injustice or negligence, restoring shalom ... to the community. But with Samson, we observe how one power play simply throws the balance off in the other direction, resulting in countervengeance, which accelerates the cycle of violence even more.” This would explain YHWH’s use of Samson to provoke the Philistines. However, Stone does argue that Samson’s revenge is often appropriate in Iron Age I with no centralized government (p. 402–3). Again, Stone seems to favor interpretation of the text at the earlier stages of compilation and editing rather than the last redactional form. Although I am not implying that revenge ever went out of fashion, it may have been viewed differently by the late monarchical period (“the late eighth century at the earliest”) in which Stone places the final form of the text (p. 190).

⁴¹ See Stone, “Judges,” 402; Webb, *Judges*, 377–78.

⁴² Although, as Webb points out, vengeance can be the demonstration of a principle of justice in biblical law, it is unlikely that “then I will quit” indicates that Samson is here acting “in a considered and measured way” and has “begun to grow up” (Webb, *Judges*, 380).

and the ruthless slaughter that follows are clear indications of Samson's **–happiness: antipathy** and **–satisfaction: displeasure** (vv. 7–8). However, the slaughter also serves to provoke a full-fledged “occasion” against the Philistines. Up until now, their anger has been focused more directly on Samson, as a personal matter between him and his bride's extended family circle, but now the dispute escalates and begins to involve other tribes as the Philistines advance in arms against the Judahites (v. 9).⁴³ It is soon to fizzle out, however.

In vv. 10–11 the implied author finally lets the reader know why YHWH has had to resort to using Samson to provoke an occasion against the Philistines, for, as Niditch aptly puts it, “Samson has become a lightning rod for Philistine aggression.”⁴⁴ Judah, who had been ready and willing to be the first to “go up against” the enemy in Judg 1, has by now capitulated to their oppressors and apparently wants nothing more than a quiet life, for they chide Samson, “Do you not know that the Philistines are rulers over us? What then is this you have done to us?” (**–inclination: reluctance, –satisfaction: displeasure**). Either the Judahites have been so defeated by the Philistines that they have given up hope of freedom, or they have been so Canaanized in their thinking that they no longer want freedom.⁴⁵ In either case, they have strayed far from faith in YHWH's purposes, far enough that they are willing to betray Samson into the hands of the enemy, and the implied author depicts them as the voice of apathy, concession, and compromise

⁴³ See Boda, “Judges,” 1222.

⁴⁴ Niditch, *Judges: A Commentary*, 159.

⁴⁵ Smith (“The Failure of the Family in Judges. Part 2, Samson,” 425) suggests that living under the Philistines gave them the opportunity to evade covenant obligation and live as they pleased. Thus their inaction was motivated by complacency rather than fear of their oppressors. Boda (“Judges,” 1223) argues that they were demoralized and cowering before the Philistines.

(C:Ct).⁴⁶ The context suggests that the Judahites have given up on any concept of YHWH as a God of power and victory; perhaps they no longer view his character as merciful since they have accepted Philistine oppression and no longer plead for deliverance. Their action also shows how deep the schisms between the Israelite tribes have become. Whereas Samson would construe their betrayal as **–propriety**, in YHWH’s extended plan it is once again a **+propriety** evaluation (v. 12). God is actually using Samson’s lust and short temper, and Judah’s complacency, disloyalty, and defeatism, to place Samson in a situation where he can accomplish his purpose. Rather than accomplishing his will *through the Israelites’ obedience and faith*, as in Othniel and Deborah, or *in spite of the Israelites’ failings*, as in Gideon and Jephthah, YHWH now appears to have accepted the reality that the Israelites will never repent in any sustained and meaningful way and is now actually working *through the failings* of his people and leaders.⁴⁷ Olson sees the significance of this ongoing strategy; in regard to Samson’s initial marriage he states:

Remarkably, God steers Samson to disobey God’s own covenant prohibitions against intermarriage in order to help Israel act against the Philistine oppressors. Yet we remain shy in exercising such freedom and want to absolve God by suggesting the language does not require divine causation but only divine permission or allowance.⁴⁸

⁴⁶ Stone (“Judges,” 404) also points out that the Judeans probably felt no particular loyalty to the Danites or viewed them as “second-class members of the Israelite coalition.” It may be further indication of an Israel that was becoming more fragmented.

⁴⁷ Thus, while it is true, as Boda (“Judges,” 1203) argues, that Samson “places himself in vulnerable and compromising circumstances and so endangers the success made possible by the empowerment of the Spirit of Yahweh,” it is also true that YHWH has a “contingency plan” and is ultimately able to use just these compromising circumstances to ensure the achievement of his purposes.

⁴⁸ Olson, “The Book of Judges,” 849. According to Klein (*Irony in Judges*, 116–17), “Samson’s desire for the Timnite woman is not justified by Yahweh, it is *attributed to* Yahweh by the reliable narrator: ‘He was *seeking* an occasion against the Philistines’ (14:4). The narrator is reliable—within human limitations of knowledge. Significantly, he does not present Yahweh as a divinity of magical or unlimited powers, for Yahweh seeks to stir man to enact the divine will. In the covenant relationship binding both man and God, Yahweh does not effect his will by divine *fiat*, and man’s free will is stressed. Yahweh’s *seeking* does not imply that Yahweh incited Samson’s desire for the Timnite woman. Rather, it suggests that Samson’s irregular actions nevertheless accord with Yahweh’s will. ... Sometimes, as in the Samson narrative, man

The same is true of the subsequent actions of Samson. These acts are nevertheless consistent with the pattern of downward spiralling in the moral character of the judges and the Israelites. Samson himself seems uninterested in any purpose but his own, and his arrogance is illustrated by his contrasting use of pronouns. The Judahites ask him: וַיֹּמְרוּ, “What then is this that you have *done to us*?” Samson replies: כַּאֲשֶׁר עָשׂוּ לִי, “As they *did to me*, so I have done to them.” He is unconcerned about the impact of his actions on the people he leads, but only on the impact of the actions of others on himself. In this case, however, the **+normality** assessment is attributed to Samson by himself, and constitutes self-centeredness rather than specialness. As Amit rightly points out, “None of Samson’s mighty acts bear a national character, but ... they are directly connected with his personal involvements and private vendettas.”⁴⁹

Regardless of Samson’s self-interest, however, YHWH deems his actions as **+propriety** since they advance his purpose, although the Judahites obviously consider them as **–propriety** since they disrupt the status quo and might bring down the wrath of their Philistine overlords onto them (v. 12). On the other hand, the Israelites attempt to justify what is actually outright betrayal by “merely” giving their leader into the hands of the Philistines, and not actually killing him themselves (v. 13, **+propriety**), regardless of the fact that the ultimate outcome would probably be the same. Judah’s actions here are a far cry from their willingness to do battle against the enemy in Judges 1.

accomplishes Yahweh’s will unwittingly, and the divine purpose is realized as a consequence of man’s unethical actions. ... Yahweh’s will is fulfilled despite—even through—human inadequacies” (emphasis original).

⁴⁹ Amit, *The Art of Editing*, 275.

From the perspective of YHWH, however, it *is* necessary to keep Samson alive until he achieves his purpose against the Philistines. To this end the Spirit of YHWH once again comes upon him mightily (v. 14: וַיִּתְּצֵלֶה עָלָיו רוּחַ יְהוָה; **+normality**), endowing him with the capacity not only to break free from his bonds, but also to initiate an attack on the Philistines (v. 15; **+capacity: physical**).⁵⁰ Rather than giving the credit to YHWH, however, Samson bursts out with a Philistine-mocking (**–capacity: physical**) and self-glorifying (**+satisfaction: admiration**) taunt. His self-aggrandizement does not stop with belittling the Philistines, however, but extends to the following encounter with God himself. Unfortunately, Samson’s physical exertions have made him thirsty (v. 18, **–happiness: misery**), and motivate him to cry out to YHWH for the first time—in fact, this is the first record of any communication between Samson and his God. Whereas in the previous judge cycles the Israelites corporately cried out to YHWH in their misery, here, as we have seen, it does not even occur to Judah to cry out to God for deliverance, and when Samson himself cries out, what at first appears to be an acknowledgement of YHWH’s role in his deliverance (**+satisfaction: admiration**) rapidly turns into a sarcastic question as to whether God is now going to let him die of thirst (**–satisfaction: displeasure**).⁵¹ Samson seems to view YHWH as simply a means of satisfying his desires

⁵⁰ Niditch (*Judges: A Commentary*, 153) suggests that Samson is only “feigning capture,” but offers no argument to support this. See also Niditch, “Samson as Culture Hero, Trickster, and Bandit,” 619, where she compares him to the classic literary “trickster.” She also parallels Samson’s role as judge, in which he “not only does not judge but dies not even appear to unite the people behind himself to fight the Philistines in some quasi-organized way,” with that of a “social bandit” who challenges those in oppressive positions of power (pp. 622–23).

⁵¹ According to Block (*Judges, Ruth*, 447): “His appeal sounds like an impudent harangue on Yahweh. In keeping with his self-centered approach to life in general and his adopted Philistine ethic, Samson’s designation of himself as Yahweh’s servant rings extremely hollow.” It is hard to see how “Samson is humbled into acknowledging in prayer that it is YHWH, not he, who controls the circumstances of his life,” as O’Connell (*Rhetoric of Judges*, 216) suggests, or that his simple use of the phrase “this great deliverance” indicates a “right of passage” for Samson in which “he has begun to recognize the larger significance of his conflict with the Philistines” for Israel, as Webb (*Judges*, 389–90) argues. YHWH’s

and achieving personal revenge. There is no evidence that he respects the holiness of God or is conscious of serving his purpose. This demeaning of God becomes the more obvious when his actual words are considered: אָתָּה יְיָ בְּיַד-עַבְדְּךָ אֲ-הִתְשׁוּעָה הִגַּדְתָּ הַזֹּאת וְעַתָּה אָמוּת “You have given this great deliverance by the hand of *your* servant, and now shall *I* die of thirst and fall into the hands of the uncircumcised?” (v. 18; emphasis added). The implication could well be: “I have done service for you, now it is your turn to do service for me; turn and turn about!” Klein aptly notes that “Samson takes his consecration to Yahweh as if it were the opposite: Yahweh’s consecration to him.”⁵² The interpretation that this is not sarcastic but a genuine plea for help is unlikely on close examination. If Samson dies of thirst, he will be—well—dead, and will thus not fall into the hands of the Philistines and be defeated by them. The illogic of Samson’s statement suggests that the implied author is either depicting Samson’s sarcasm, or perhaps even mocking his presumption. YHWH graciously responds to his request, but his motivation in so doing may have had more to do with keeping Samson alive to accomplish his purpose than with approving of his arrogant demand.

Judges 16:1–3 is yet another example of Samson’s self-serving lust in action. This time he is not seeking a legitimate marriage within which to satisfy his desires, but simply to assuage them in a one-night stand with a local harlot (–**propriety**) while he is on some unspecified business in Gaza. He is most assuredly not considering the welfare of the people he leads.⁵³ Of course, this does not preclude the possibility that YHWH will

provision of water to Samson in the wilderness also emphasizes the paralleling of Samson with the nation of Israel. See Boda, “Judges,” 1225.

⁵² Klein, *Irony in Judges*, 126.

⁵³ As Younger (*Judges and Ruth*, 293) states: “The last hope of Israel in Judges is, then, a ‘judge/deliverer’ who chases women instead of enemies and who avenges personal grievances instead of delivering his nation from the oppression.”

use the situation to again provoke the Philistines. The defeat at Lehi apparently still rankles with the Philistines of Gaza (**–happiness: antipathy**) and, hearing of Samson’s presence, they set an ambush to trap him.⁵⁴ It is interesting that on this occasion there is no mention of the Spirit coming mightily, or otherwise, on Samson, and yet he pulled up the gates and carried them a tremendous distance to a mountain near Hebron (**+capacity: physical**). Luciani limits YHWH’s seeking of an occasion against the Philistines to the woman of Timnah episode and states that the visiting of the prostitute in Gaza has no other purpose than to satisfy the libido of Samson.⁵⁵ Perhaps this explains the Spirit’s non-involvement. It is more likely, however, that the seeking of an occasion includes all of Samson’s provocative actions towards the Philistines that culminate in the destruction of the Temple of Dagon.

Samson’s next encounter with a woman is different; he was attracted to the woman of Timnah because “she looked right in his eyes,” probably referring to her physical attractiveness, and to the harlot of Gaza because she could satisfy his lust. The text states, however, without any preamble concerning her appearance, that Samson “loved” (וַיֵּאָהֵב) Delilah (**+happiness: affection**).⁵⁶ Amit perceives that “in this affair Samson will be acting out of subjective involvement.”⁵⁷ Although no specific reason is given for Samson’s love, the root אהב is used in the Hebrew Bible in relational contexts,

⁵⁴ As Schneider (*Judges*, 217–18, points out), the text does not explicitly state that the prostitute and those lying in ambush were Philistines, but Gaza certainly contained many Philistines and it is likely that they were.

⁵⁵ Luciani, “Samson: L’amour Rend Aveugle,” 325–26: “Alors que l’épisode de la Timnite est l’occasion de mettre en oeuvre un plan divin (voir 14:4: trouver un prétexte contre les Philistins) et que la passe avec la prostituée de Gaza ne semble pas avoir d’autre but que d’assouvir la libido de Samson.”

⁵⁶ It is unclear whether she and Samson were married, but the text also does not state that she was a prostitute.

⁵⁷ Amit, *The Art of Editing*, 285.

including the love between individuals, parent and child, husband and wife, and God and his people.⁵⁸ Thus, it is all the more poignant when Delilah immediately—at least in narrative time—sells out her lover for 1100 pieces of silver, multiplied by the unknown number of Philistine lords (**+inclination: encouragement**),⁵⁹ fully aware that her compatriots are going to “afflict” (עָנָה) him (v. 5)—in fact, she repeats this information in her request to Samson (v. 6). By informing the implied reader that YHWH is actually acting through Samson’s aggressiveness actions, the implied author aligns him/herself with Samson and creates a counter voice in Delilah (C:Ct) that is acting against Israelite interests. For perhaps the first time the narrator evokes sympathy in the reader for the normally aggressive and self-serving Samson. Delilah’s wheedling נָא indicates that she is determined that Samson should accede to her wishes (**+inclination: encouragement**).

Four vignettes follow, according to the typical 3+1 pattern of Hebrew literature,⁶⁰ in which Samson repeatedly lies to Delilah and frustrates her attempts to have him subdued, and, incidentally, to gain her silver. Although many of the components of the vignettes remain the same (Samson’s statement that he will become weak and like any other man, the Philistines lurking patiently in the next room, the application of the restraint, Delilah’s cry, the misleading suggestion by Samson, and his statement, “then I will become weak and be like any other man”⁶¹), there are also interesting differences. As Alter notes, the “three plus one” pattern often includes “some intensification or increment from one occurrence to the next, usually concluding either in a climax or a reversal.”⁶² In

⁵⁸ See *HALOT*, 18.

⁵⁹ Perhaps five, since there were five main Philistine cities.

⁶⁰ See Amit, *Reading Biblical Narratives*, 62–65; Alter, *Biblical Narrative*, 95–96.

⁶¹ Although in the fourth episode this appears only in the LXX, not the MT.

⁶² Alter, *Biblical Narrative*, 96.

the first episode (v. 9), Delilah asks both how he may be bound and where his great strength is, in the second and third she simply asks how he may be bound (vv. 10, 13), and in the fourth she demands to know “where your great strength is” (v. 15), perhaps indicating a change in focus to the basic issue of the *source* of his strength. In the first two escapes, lexical metaphor (simile) is used not only to illustrate Samson’s strength but to raise the force of the evaluation (**+capacity: physical**; v. 9: “as a string of tow snaps when it touches fire”; v. 12: “like a thread”) but in the third there is no such metaphor, perhaps indicating symbolically that his strength to resist is also declining. In the third request, Delilah drops the וְ particle in her request and in the fourth, she does not actually request the information, but chastises him with failing to provide the information, moving from someone who confidently expects an honest answer (v. 8, **+security: trust**) to someone who is annoyed at not receiving one (v. 15, **–security: mistrust; +dissatisfaction: displeasure**). More significantly, her techniques of persuasion change as the contest of wills progresses. First, Delilah simply demands to know the answer, and in the second and third attempts she accuses Samson of lying and deceit, probably hoping to use guilt to motivate an honest response (**+inclination: encouragement**). In the fourth she not only emphatically accuses him of deceit (זֶה שָׁלַשׁ $\text{פְּעָמִים הִתְלַת בִּי}$; “*these three times you have deceived me*”), but intensifies her accusations to include the ultimate threat of a wife, playing on both his guilt and his affection: “You don’t love me!” (v. 15), accusing Samson of **–happiness: antipathy**.⁶³ As Delilah becomes less trusting of Samson’s replies, she becomes more forceful to compensate for

⁶³ The same technique was used on Samson by the woman of Timnah in Judg 14:16. In that case, however, the woman was fighting for the life of herself and her family, whereas Delilah is fighting for 5500 pieces of silver.

her lack of success, and over the subsequent days not only repeatedly presses (צוק) Samson, but also urges (אלץ) him. Finally, Samson is driven to the point where his “soul was impatient to the point of death” (v. 16: וַתִּקְצַר נַפְשׁוֹ לָמוּת; –**happiness: misery**) and he acquiesces to telling her the truth about his Nazirite status (+**veracity**). Although it may seem foolish and unusual that Samson gives in to Delilah’s request after hearing her call for the Philistines three times, the reader must remember that the Philistines remained in hiding, not coming out to bind him until they were sure that he was helpless.⁶⁴ He may have thought Delilah was simply testing him to see how much he loved and trusted her. Schneider suggests that he is playing with Delilah and trying to be humorous and “complacent in his knowledge that his strength would protect him,”⁶⁵ Smith argues that symbolically “Samson’s unexplained willingness to go along with her trickery mirrors Israel’s foolish repetition of failure after each judge cycle,”⁶⁶ but Niditch may well be right to suggest that Samson is “growing bolder and bolder, convinced finally that his power is unassailable, hair or no hair.”⁶⁷ As v. 20 indicates, he feels invincible: “I will go out as at other times and shake myself free.” Not knowing that YHWH had left him, he certainly expects to escape once again.⁶⁸

The entire confrontation between Samson and Delilah offers a number of multiperspectival evaluations (vv. 8, 9, 12, 14, 18, 19) consisting of events that are construed as –**propriety** in the eyes of Samson—and normally would have been to the

⁶⁴ Stone (“Judges,” 417, quoting Niditch, *Judges: A Commentary*, 166–69) suggests that the text construes the stages in an erotic game and that “Samson, after making love, promptly dropped into a deep sleep.”

⁶⁵ Schneider, *Judges*, 221–22.

⁶⁶ Smith, “The Failure of the Family in Judges. Part 2, Samson,” 433. See also Boda, “Judges,” 1232: “Samson is depicted as the ultimate fool, unable to recognize that he is being led like a lamb to the slaughter.”

⁶⁷ Niditch, *Judges: A Commentary*, 169. See also Wharton, “Secret of Yahweh,” 61.

⁶⁸ See Niditch, *Judges: A Commentary*, 171.

ancient audience—but which are deemed **+propriety** by both Delilah and YHWH, again for very different reasons that relate to each appraiser’s perspective and goals. To Samson it was ethically reprehensible for a wife to betray her husband for money. It also was improper in terms of YHWH’s ethical standards, but in the context of “seeking an occasion against the Philistines” it is pragmatically appropriate (**+propriety**). YHWH uses this improper action to achieve a proper goal, actually working through the sins and weaknesses of the Israelites and Philistines, not just in spite of them, to achieve a positive outcome. Thus evaluations can be made not only from different perspectives, but these perspectives can operate at different levels. What is improper from the personal, short term level, or micro-level from the perspective of YHWH can nevertheless be proper at the corporate, long-term level or macro-level from the perspective of YHWH. It is often claimed that YHWH “turns” evil events into good results, but from the appraisal perspective, this is simply equivalent to viewing the evaluation from different perspectives or from the same perspective at different levels.

With Samson’s hair gone, he is now helpless. Verse 19 contains a textual issue that may affect evaluation.⁶⁹ After the servant shaves off Samson’s hair, the text states: וַתְּחַל לְעַנּוֹתוֹ וַיִּסָּר כָּחוֹ מֵעָלָיו, “then [Delilah] began to afflict him and his strength had left him” (**–capacity: physical**). Based on the LXX, some have suggested emending the first two words to וַיִּחַל לְעַנּוֹת, thus, “then he became weak and his strength left him.” If the MT is correct, however, the text paints a picture of Delilah as a perverse tormentor who, as soon as he becomes vulnerable, begins to test the success of her newest strategy to weaken Samson by afflicting him (**–propriety**). Since whatever her actions are, however,

⁶⁹ HALOT, 853: “nif: 3. to **become weak** cj. Ju 1619 for וַתְּחַל לְעַנּוֹתוֹ rd. ? with Sept. וַיִּחַל לְעַנּוֹת. → pi. 2 c.”

they do not wake him from his sleep (v. 20), it is more likely that ענה here should be translated “humiliate” or “subject.”⁷⁰ Although less extreme, this action still construes her as **–propriety**, and Samson is soon tortured, notwithstanding her lesser crime, by being blinded. She reduces Samson to a helpless slave of the Philistines, and the chosen one of YHWH, who is appraised as **+normality** in the early parts of the narrative, is clearly construed as **–normality: status** (v. 21); in fact, “YHWH had departed from him” (v. 20; **–normality: chosenness**).⁷¹ Into the bleakness of this picture, however, one small ray of light is shed: “the hair of his head began to grow again” (v. 22), suggesting that Samson’s capacity and normality may be restored.

Since all the way through the Samson narrative YHWH has been seeking an occasion against the Philistines, when they gather in v. 23 to celebrate the success of their god, Dagon (**+satisfaction: admiration**), the confrontation between the Samson and the Israelites and the Philistines assumes cosmic proportions; the ultimate battle is between YHWH and Dagon. This reality is emphasized threefold in vv. 23–24 where the Philistines declare, “Our god has given Samson our enemy into our hands,” when they praise their god, and when they emphatically repeat, “Our god has given our enemy into our hands.” They construe Dagon as **+normality: status**, for the god that wins in battle is the greater god. Although the Philistines may think that Samson is their enemy and their god’s enemy, he is in reality only the agent of YHWH.⁷²

⁷⁰ HALOT, 853.

⁷¹ Smith (“The Failure of the Family in Judges. Part 2, Samson,” 433) aptly notes, “In the end of the Samson-Delilah story Delilah became the mirror image of Ehud. She is of the opposite sex and on the opposite side. As Ehud tricked the enemy leader Eglon, so Delilah tricked her enemy to get rid of the one who was harassing her people, and Samson is the one who was duped. The gender change of the “hero,” however, makes Samson look worse than Eglon.”

⁷² See Galpaz-Feller, ““Let My Soul Die with the Philistines’,” 316.

The implied author carefully sets the scene for Samson's final act (v. 25), recounting the high spirits of the Philistines (+**happiness: cheer**), the degradation of Samson as he entertains his captors (–**normality: status**), and the thousands of spectators looking on from the top of the temple to enjoy his humiliation (+**satisfaction: interest**).⁷³ Samson manages to position himself next to the supporting pillars and, for only the second recorded time, calls out to YHWH. The implied author presented his first prayer as a self-serving and arrogant demand for water, and his second as a self-serving and arrogant demand for personal revenge (C:Ct).⁷⁴ Those who expect Samson to finally express humility and reverence towards God as a result of his setbacks will be disappointed. Thus, the actual text of his prayer deserves closer inspection:

אֲדֹנֵי יְהוָה זְכֹרְנִי נָא אֶדְּ הַפַּעַם הַזֶּה הָאֱלֹהִים וְאֶנְקָמָה נִקֵּם-אֶחָת מִשְׁתֵּי עֵינַי
מִפְּלִשְׁתִּים ... תָּמוּת נַפְשִׁי עִם-פְּלִשְׁתִּים
“O Lord God, please remember me and please strengthen me only this
time, O God, that I may at once be avenged of the Philistines for my two
eyes.⁷⁵ ... Let me die with the Philistines!”

Whereas Samson addressed YHWH merely as אֲתָה, “you,” in his first prayer, here he does use the covenant name of God, and later, אֱלֹהִים. However, it is difficult to overlook the fact that there are no less than five references to Samson in the prayer: four personal

⁷³ Boda (“Judges,” 1235) notes that the large number of people on the roof of the temple would probably weaken its structure.

⁷⁴ Contra Amit (*The Art of Editing*, 305–6), who claims, “Now, as at Enhakkore, the prayer expresses the deliverer’s dependence upon God. Samson wreaks vengeance upon the Philistines through the power of prayer and not through the power of his hair. ... The wording of Samson’s prayer alludes to the recognition of his sin and his consciousness of his destiny.”

⁷⁵ The wording here is interpreted in different ways. Schneider (*Judges*, 225) translates this to mean “to take revenge on the Philistines if only for one of his two eyes.” Galpaz-Feller (“‘Let My Soul Die with the Philistines’,” 317–18) suggests that Samson is moderating his revenge, and that “he will be content with the revenge coming to the enemy for putting out one of his eyes, and not the revenge they truly deserve for putting out both of them.” See also Galpaz-Feller, *Samson: The Hero and the Man*, 222. Galpaz-Feller’s suggestion that “Samson acknowledges his vengeful nature. This time, he decides to channel it wisely,” is not convincing. As Webb states, “It is not a cry of repentance, and there is nothing noble about it. All Samson wants is vengeance for the personal wrongs he has suffered” (Webb, *Judges*, 414).

pronoun suffixes and one 1cs cohortative verb. Younger concurs: “This is a truly egocentric prayer. Although ostensibly addressed to Yahweh, it is dominated by first-person pronouns, which occur five times in this short prayer.”⁷⁶ Here Samson definitely construes himself as **+normality**; his status and his reputation the focus and point at issue although the double use of נָא “nullifies the bald directness and face-threatening aspect of the imperative.”⁷⁷ Most striking, however, is the content: Samson explicitly states that he wants personal revenge for the harm done to him: “remember *me* ... strengthen *me* ... that *I* may be avenged ... for *my* two eyes” (**–happiness: antipathy**). Samson makes no mention whatsoever of the shame brought on the reputation of YHWH by the Philistines’ treatment of Samson and wanting revenge for that.⁷⁸ He is unable to rise above the personal and immediate to see the significance of the situation, which is a contest between two “gods” for sovereignty, indeed, reality. This is not the first time in Judges that the implied author has brought the divine contest into focus; in the Ehud pericope it is implied by the *double entendre* inherent in “God/gods” (אֱלֹהִים), in the Gideon narrative the dispute is between YHWH and Baal, and in the Jephthah episode between YHWH and Chemosh.⁷⁹ The central issue here is whether YHWH or Dagon is the true god. Samson’s final words, “Let me die with the Philistines” (v. 30), are again focused on himself. Block points out, “In his plea for God to remember and strengthen him, he seems totally

⁷⁶ Younger, *Judges and Ruth*, 323.

⁷⁷ Christiansen, “The Biblical Hebrew Particle Nā’,” 391.

⁷⁸ Exum (“The Theological Dimension of the Samson Saga,” 42) asserts: “Nevertheless, it would be unfair to accuse Samson of thinking only of retaliation. More likely, as G. E. Mendenhall [Mendenhall, *The Tenth Generation*, 76–77] has argued, *nqm* is not vengeance which asserts the self as arbiter, but rather vindication, the legitimate exercise of force where the normal legal institutions of society are obstructed. Thus, Samson acts as the legitimate agent of YHWH’s punishment.” This may be so in the sense that YHWH is indeed using Samson to vindicate his name, but the text indicates that Samson himself is primarily concerned with his personal vindication, revenge for the loss of his two eyes.

⁷⁹ See Webb, *Judges: Integrated*, 167–68.

oblivious to the national emergency and unconcerned about the divine agenda he was raised up to fulfill.”⁸⁰ Nevertheless, through the weaknesses and arrogance of Samson over 3,000 Philistines are killed, and, more importantly, the temple of Dagon is destroyed and YHWH is shown to be supreme. As Klein states, “In finding the strength to enact his personal revenge, however, Samson ironically enacts Yahweh’s ethical will.”⁸¹ It is not entirely clear whether the narrator’s statement, “So the dead whom he killed at his death were more than those whom he killed in his life,” is intended by the implied author to be a validation or a vilification of Samson; most likely it points out the value of his final accomplishment (+**normality**), humiliation of Dagon and the Philistines, although it certainly reflects badly on his previous actions. Nevertheless, YHWH has achieved his occasion against the Philistines and triumphed, not because of Samson’s strength, obedience, and wise decisions,⁸² nor in spite of his weaknesses and sins, but actually by means of his self-centered aggression and desire to do what was “right in his eyes” rather than in the eyes of YHWH, which, ironically, was ultimately right in the eyes of both.

8.3 Conclusion

8.3.1 Summary of Evidence

After the typical opening of the Samson narrative, the implied author is at great pains to demonstrate at length the privileges of the final judge’s upbringing and his preparation for his task (+**normality: chosenness**). In spite of his election, potential, and physical strength (+**capacity**) however, Samson repeatedly behaves in ways that illustrate

⁸⁰ Block, *Judges, Ruth*, 467.

⁸¹ Klein, *Irony in Judges*, 118.

⁸² Exum (“The Theological Dimension of the Samson Saga,” 41) notes: “Samson’s own strength enables him neither to live, chs. xiv–xv, nor to die (by pulling down the house upon the Philistines), ch. xvi. The saga teaches that life and death are solely in the hand of YHWH.”

his **–propriety**, endangering his Nazirite vows, consorting with Philistine women, and pursuing personal revenge. His physical appetites and personal desires take precedence over his God-given purpose—or at least they seem to. Ironically, rather than working through the judge’s strengths, as in the case of early judges such as Othniel and Ehud, YHWH actually works through Samson’s weaknesses, using them to provoke an occasion against the Philistines. This is necessitated by the Israelites’ continuing apostasy (**–propriety**) and now their growing apathy and acceptance of Canaanite oppression and values (**–inclination: reluctance**). Thus, many of Samson’s actions that would normally warrant a **–propriety** evaluation from a Deuteronomistic perspective are actually deemed **+propriety** from the perspective of YHWH’s ultimate plan to deliver Israel and demonstrate his superiority to the Philistine god, Dagon.

8.3.2 Conclusion

By the time of Samson, the relationship between the Israelites and their God has deteriorated so much that they have apparently given up all hope of possessing the land that YHWH promised them. They acquiesce to Philistine domination, and either no longer realize that they could cry out to YHWH for deliverance or have lost faith that he is willing or able to provide it. The Judahites, whom YHWH chose to “go up” in battle first in Judg 1:2, who defeated ten thousand men at Bezek (1:4), and who captured and burned Jerusalem (1:8) have been reduced to betraying their own leaders to the Philistines in order to avoid trouble (15:9–12). A few faithful people, such as Manoah’s wife, are open to YHWH’s messengers and willing to follow his instructions faithfully, but spirituality in Israel is at a very low ebb. If the people have any understanding of the character of their God, it nevertheless makes no perceptible difference in the way they live their lives.

The implied author portrays Samson himself as having the greatest privileges and the greatest potential of all the judges, but the hope inspired in the reader by his auspicious childhood is disappointed. Although raised as a Nazirite from birth, and set aside for YHWH's purposes, Samson seems to have little understanding of his own role in that purpose or comprehension of the God he serves. Before Samson's birth, the angel of YHWH had told his mother, "He shall begin to deliver Israel from the hands of the Philistines" (Judg 13:5). There is no mention of "rest" for Israel at the end of his rule, and the Philistines remained a significant power for some time afterwards. However, a significant theological victory was achieved by the destruction of Dagon's temple and the shaming of the Philistines and their god.⁸³ Niditch argues that the burial notice in v. 31, in which all his father's household bury him in the tomb of his ancestors, "confirms that the author seeks to portray him positively."⁸⁴ Greene argues that "the issue of the relationship between divine sovereignty, human responsibility and punishment, was either not a significant issue for the contemporary reader, or one that the narrator chose to let him ponder."⁸⁵ At least he served as a successful agent of YHWH's purposes.

However, the significance of the Samson narrative, and indeed all the other narratives, goes beyond what it says about the judge him or herself; it has important implications for Israel as a whole since the judge is representative of the Israelite people. As Webb aptly states, "Samson's awareness of his separateness to God, and yet his disregard for it, his fatal attraction to foreign women, his willfulness and his presumption

⁸³ See Webb, *Judges: Integrated*, 165–66.

⁸⁴ Niditch, *Judges: A Commentary*, 172.

⁸⁵ Greene, "Enigma Variations: Aspects of the Samson Story, Judges 13–16," 64.

all hold the mirror up to the behavior of Israel itself. So too does his fate.”⁸⁶ Samson is the last of the judges. Although it does not fall within the purview of this study to examine the double conclusion to the book, it is well known that Israel descends into chaos and internecine warfare. Amit notes that “Samson’s ‘leadership’ and the description of anarchy at the end of the book complement one another, the sequence seeming to imply that the period of Samson led to anarchy.”⁸⁷ If Samson’s rule led to anarchy in spite of YHWH’s special choice and anointing, and the Israelites continued their downward spiral into chaos despite their election and special relationship with God, perhaps the message of the implied author is to illustrate the fact that the only hope of Israel is in YHWH’s intervention in their sinful and chaotic lives. Samson will only “begin to deliver Israel” but YHWH must bring the task to completion.

⁸⁶ Webb, *Judges: Integrated*, 172. See Webb (*Judges*, 34–35) for a comparison of Samson and Israel.

⁸⁷ Amit, *The Art of Editing*, 288.

9 Conclusion

9.1 Introduction

It is of great interest in Biblical Studies to locate the “ultimate semantic authority” of a text, what Polzin calls the “unifying ideological stance of the work’s ‘implied author.’”¹ Martin and White’s Appraisal Model is very useful in identifying and analyzing evaluative language in texts in which the author/speaker is more or less directly engaging the reader/audience in order to create communities of shared feelings and values. It searches for instantiations of evaluation in the text which reveal the author/speaker’s own values. It focuses on the interpersonal in language and how author/speakers align themselves with, or disalign themselves from, their material and their reader/audience.² Contemporary examples of texts that fit this pattern are reviews, journalistic articles, speeches, and even poetry. The ENGAGEMENT section of the model is particularly useful in examining the interpersonal dimension of language and determining just how the author/speaker attempts to influence the reader/audience into accepting his or her evaluation of participants, processes, and things. However, although the authors state that the motivation for their book arose out of work in narrative,³ the model in its original format is not ideally suited to dealing with narrative, especially ancient narrative from a different culture and in a different language. The examples of application of the model to narrative that have been provided in Martin and White do not do justice to the many points of view inherent in narrative, whether these are the viewpoints of the characters, the narrator, the implied author, or the actual author, if known. It has therefore

¹ Polzin, *Moses and the Deuteronomist*, 20.

² Martin and White, *Language of Evaluation*, 1.

³ Martin and White, *Language of Evaluation*, xi.

been necessary to revise the model in order to make it relevant to the text of Judges. The revisions in the resulting Narrative Appraisal Model have included a greater focus on ATTITUDE, especially AFFECT and JUDGMENT, a clarifying of terminology, the expansion of the INCLINATION subsystem, the inclusion of the PERSPECTIVE subsystem, and the modification of the ENGAGEMENT system to apply to the implied author's purpose in using the perspectives of characters to achieve his/her ideological goal.

9.2 Critique of the New Narrative Appraisal Model: Advantages and Disadvantages

The revised Narrative Appraisal Model is not completely without shortcomings, but then every model is a generalization or abstraction of reality that intends to bring out relevant features, not a duplication of reality itself. The fact that the model relies heavily on ideational content (invoked evaluation) requires that the interpreter be familiar with the historical socio-religious context. The temporal and cultural distance from the time of Judges, however one dates the book, makes this more of a challenge than dealing with texts that reflect contemporary social contexts and issues. Nevertheless, we know enough about the historical context, the immediate co-text, and the canonical context of the book of Judges within the Deuteronomistic History to safely conclude, for example, that when the narrator says, "they followed other gods from among the people around them," it is an invoked –**propriety** judgment.

Although the model constrains subjectivity, subjectivity is not completely eliminated. The boundaries of categories are sometimes fuzzy, and it is sometimes difficult to tell which affect is being expressed; a decision must be made based on the best evidence available. For example, it is sometimes difficult to decide from context

whether an appraising item indicates –HAPPINESS: antipathy or –SATISFACTION:

displeasure. Antipathy is more a response to the character of the person who triggers the emotion, whereas displeasure is triggered by the negative outcome of their actions, but sometimes the narrative does not give enough context for a clear decision to be made.

The nature of the Hebrew language and Hebrew narrative also makes accurate assessments of evaluative language more challenging. Since the classical Hebrew corpus is limited and there are no native speakers, the margin of error for interpreting its evaluative statements is increased. Modality is a key element in Martin and White's model, but unlike English with its many modal auxiliaries (could, should, would, ought, must, might, may, etc.) that indicate obligation and probability, Hebrew uses the *yiqtol* workhorse to express all these nuances, often aided only by context.⁴ Also, Hebrew narrative has the tendency to "show" rather than "tell" the reader about the characters and events, and the narrator is usually reticent to express a directly inscribed value judgment. In spite of these limitations, however, the revised model was able to provide enough evidence that meaningful interpretive decisions could be made.

Despite some remaining challenges, the revised Narrative Appraisal Model proved to be more useful than Martin and White's original model, at least when applied to narrative text. The increased delicacy in the system network helped to eliminate ambiguity and subjectivity in interpretation. The model takes into consideration the unique characteristics of the Hebrew language. Most importantly, it takes into consideration the unique nature of narrative with its multiple perspectives and varying levels of reliability, as well as differentiating between the multiple points of view within

⁴ At least, translators attempt to derive all these English nuances from the Hebrew *yiqtol*.

the story and the perspective of the implied author outside the world of the story. Thus, it integrates linguistic and narrative criticism to the advantage of both.

9.3 Interpretive Conclusions

According to Fokkelman, it is a natural and essential part of reading narrative to consider authorial stance:

The essential question we usually ask ourselves when we are reading texts we consider important: what exactly is the view of the writer? What faith or ideology inspires him, or rather, inspires the text? Apparently, the text exactly matches his intentions, given the fact that he has released it, sent it out into the world.⁵

The book of Judges, after reaching its final form, has been preserved and passed down for thousands of years. The concept of authorial intent has fallen out of fashion in literary theory,⁶ but it is still possible, based on the text itself and without even knowing who the final author/redactor is, to infer what the *implied* author is communicating through the interaction of evaluative viewpoints in the narrative, both within each cycle and among all the cycles of the major judges. This constitutes the ideology or theology of Judges.

One trend that has often been noted, the increasing corruption of the major judges, is confirmed by the Narrative Appraisal Model. The implied author has established a significant pattern, the famous “downward spiral,” to convey to the implied reader a message about the ethical decline of both the people of Israel and its judges. In fact, the individual judges themselves embody in large part the characteristics of the Israelites over whom they rule. Othniel is the ideal judge, Ehud is appraised positively in spite of some ambiguities, but Barak is the first to show clear signs of weakness. The successful

⁵ Fokkelman, *Reading Biblical Narrative*, 149.

⁶ See the seminal article by Wimsatt and Beardsley, “The Intentional Fallacy,” among others. See also Webb (*Judges*, 48), who aptly refers to “the issue of authorial intention in another guise—the ideology expressed in the way a piece of literature like Judges has been written.”

leadership that Gideon achieves in the middle of his career after a very dubious beginning is marred not only by his overweening arrogance but also by his ill-advised attempt to honor YHWH after his victory, ultimately leading Israel back into apostasy. Abimelech's rule, although we have not taken time to study it here, demonstrates what the outcome of Gideon's over-confidence and self-interest could have been had he not awoken to the dangers of his own behavior. The story of Jephthah illustrates the desperate search for responsible leadership by a people that has tried YHWH's patience beyond endurance. They are forced to look on the very margins of Israelite society and negotiate with a bandit leader who, apparently considering himself the ANE parallel to Henry Kissinger, tries to ensure his success by using the foreign cultic practice of human sacrifice to negotiate with God. Finally YHWH pulls out all the stops and raises up Samson, who is given all the privileges necessary for him to develop into a faithful leader of Israel, but who nevertheless abuses his God-given potential by using it to satisfy his own desires for women and revenge.

This study also illustrates that YHWH initially works through the strengths of the leaders of his people: Othniel's military leadership, Ehud's courage and cleverness, Deborah's faith and wisdom by which she strengthens the less effectual Barak. But even here it is an outsider, Jael, who plays a central role in the victory over Sisera, and YHWH begins to work in spite of the weaknesses of his leaders. Despite Gideon's hesitance and lack of trust, YHWH is able to increase his faith to the point where he delivers Israel, even though Gideon later distorts his trust into arrogance. With Jephthah, God begins to work in spite of the weaknesses of Israel's leaders. Jephthah's charismatic, if ethically dubious, leadership of a band of "worthless fellows" results in his being chosen by the leaders of

Gilead to deliver Israel, and yet YHWH uses this less than ideal choice to stave off foreign attack, at least for a while. Finally, not in spite of, but actually by means of Samson's sensual desires, defiance of his Nazirite vows, and lust for personal revenge, YHWH is able to win a theological victory over the Philistine god Dagon and at least "begin" to deliver Israel.

Another pattern that is revealed by the model is a change in the participants' understanding of the character of YHWH. From the brief sketch of Othniel we can only assume that his that his actions were performed as a natural outcome of his Spirit endowment and trust in YHWH. We are given more detail about Ehud and know that he was raised up by YHWH and ultimately gave him the credit for his successful deliverance of Israel from the Moabites. In between, even though there is no direct mention of YHWH or his spirit, the implied author subtly but effectively suggests Ehud's faith and orthodoxy by the word-play on אֱלֹהִים and by Ehud's "turning from" and "passing by" the idols. Problems first become evident in the Barak narrative, indicated by the judge's reluctance to follow YHWH's instructions to enter into battle with Sisera and his iron chariots. In contrast to Deborah's trusting obedience, Barak seems to doubt either YHWH's capacity or his reliability, or perhaps his commitment to Israel in even allowing the enemy threat. Whatever his motivation, YHWH's displeasure with him is consequently indicated by giving the honor that would have been Barak's to an outsider, a woman.

The Gideon narrative represents the climax of this theme, since in it Gideon openly confronts YHWH and challenges his character in terms of his veracity, faithfulness, and justice. Ironically, rather than seeing their own apostasy and sin as the source of their suffering, they doubt YHWH's commitment to his covenant with Israel. Although God's

character is ultimately vindicated, it is evident that repeated instances of enemy oppression are taking their toll on the Israelites' trust in their God. In the next narrative, the Gileadites display only a partial understanding of YHWH, and focus in on his mercy at the expense of his holiness and justice, and Jephthah himself seems to confuse YHWH with a Canaanite deity, a god who needs to be placated or influenced by performing human sacrifice. By the time of Samson, most of the Israelites seem to have forgotten their God altogether, and do not even cry out to him in their distress. Samson himself shows little understanding of the character of YHWH and is far more interested in the satiation of his own appetites for women and revenge, calling on God only to meet his own needs. The words of the narrator in Judg 2:10, "All that generation also were gathered to their fathers; and there arose another generation after them who did not know YHWH, nor yet the work which he had done for Israel," is even more fully realized in the Israel of Samson's time.

As well as these overall trajectories, the model also reveals significant evaluative patterns within each narrative that the implied author has established to communicate his ideology. As well as individual evaluative items, each narrative contains significant contrasting patterns of appraisal that further the implied author's agenda. The second introduction sets the evaluative norm, the base line by which all the major characters will be judged: ultimate and exclusive loyalty to YHWH, trust in his protection, and obedience to his covenant. Othniel is the ideal judge, virtually untouched by both the inherent weaknesses and overt sins of later judges. Yet within this passage there is a contrast: the contrast between the propriety of the previous generation, who "served YHWH" and had "seen all the great work of YHWH which he had done for Israel" (Judg 2:7), and the

impropriety of the new generation, who “forsook YHWH” and “did the evil thing ... and served the Baals ... and followed other gods” (2:11–12). Further contrasts are set up throughout the major judge narratives to emphasize the implied author’s evaluative perspective.

Ehud contrasts with both Othniel who precedes him and Eglon with whom he must contend. Both Othniel and Ehud were “raised up” by YHWH and both delivered Israel, but whereas Othniel was from a reputable family, straightforward, paradigmatic, and was endowed with the Spirit of YHWH, Ehud starts with the disadvantage of his Benjaminite status and the absence of any reference to the Spirit’s guidance. Nevertheless, Ehud also wins a clear defeat over the enemy and achieves rest for Israel. Ehud the Israelite leader is also contrasted with Eglon the Moabite leader. Ehud is active, clever, and successful in delivering Israel from Moabite oppression; Eglon is portrayed as sedentary, credulous, and loses his life in his engagement with the Israelite leader Ehud. Eglon longs for secret messages from his gods, Ehud passes by and turns from idols in order to set Israel free from YHWH’s discipline that was itself a consequence of serving other gods: apostasy, the “evil thing.” Thus, Israelite leadership is set in opposition to Canaanite leadership, the worship of the true God in contrast to the worship of foreign gods.

The next narrative, the tale of Deborah and Barak, Jael and Sisera, sets up a number of interesting contrasts that illustrate the evaluative perspective of the implied author. First, the exemplary Deborah is contrasted with the more questionable Barak. Whereas Deborah is trusting and eager to follow YHWH’s wishes, Barak is hesitant and unwilling to go to war without Deborah’s presence to reassure and guide him. This is the

first time that a strong female character has appeared in a major judge cycle, and not only paves the way for Jael's assertive actions but serves as a foil for Barak's less effectual mode of leadership. Sisera's more confident and aggressive style of military leadership also highlights Barak's more uncertain personality. Deborah and Jael make an interesting comparison. Both are assertive, confident women with a clear sense of purpose. In spite of these similarities, however, there are striking differences. Deborah is an insider, an Israelite whose actions are clearly **+propriety**; Jael is an outsider whose methods are more ambiguous. Deborah's primary purpose is to serve and obey YHWH; Jael's motivations and allegiances are unknown. And yet, Deborah disappears from the narrative when Jael begins to act. Although Barak is ultimately part of a successful campaign, he raises questions about the quality of Israelite leadership and foreshadows the less satisfactory judges that follow. This narrative also begins to suggest the idea that YHWH works through the strengths and positive traits of characters when he can, but is willing to use whatever human instruments are available when the need arises. Even beyond the boundaries of this cycle, the lackluster Barak contrasts both with the ideal military leader, Othniel, and also with the courageous, risk-taking Ehud, who is much more similar to the enigmatic but heroic Jael.

Gideon is interesting in that he contrasts strongly with himself. At the beginning of his story he is hesitant and lacking in trust, afraid of the Philistines but doubting whether YHWH is the answer to Israel's problems. Gradually and patiently, YHWH builds up his faith until he is able to lead a small band of soldiers against a formidable enemy. As soon as he tastes success, however, his trust becomes distorted into self-confidence and the lust for power. He sets out on a rampage of personal revenge which is only halted

by the offer of kingship, an offer that shocks him into realizing that he is usurping the rightful place of YHWH as Israel's leader and the gratitude and honor that should be YHWH's alone. Then, in a muddled and ill-advised attempt to restore reverence for YHWH, he establishes a shrine that only leads Israel further into apostasy and ultimately results in the tyrannical reign of Abimelech, which is the nadir of Israelite leadership up to this point. Gideon moves from insecurity to trust to arrogant over-confidence, and undermines "all the good that he had done for Israel" (Judg 8:35) by turning faithfulness into failure.

Israel and Israelite leadership are in dire straits in Judg 10. They have stretched YHWH's patience to the limit and he refuses to help when the Ammonites threaten to attack. The contrast here is between YHWH's choice of leadership and the Israelite's choice of leadership; in fact, the implied author arranges his narrative to deliberately contrast Jephthah and YHWH at various points. The Israelites turn to Jephthah as an alternative deliverer when YHWH rejects them. Jephthah is on the margins of Israelite society, symbolizing the tendency for Israel to seek help farther from the center of their Yahwistic identity. The fact that YHWH in his freedom chooses to endorse the unsatisfactory Jephthah by sending his Spirit on him in order to bring some success and mitigate the damage that this judge will bring about does not mean that he is ever the leader that God desires. He is a man who likes to negotiate but negotiates badly, purports to worship YHWH by offering the offense of human sacrifice, and even manages to turn military success into internecine warfare. For all their flaws, the deliverers raised up by God to this point have all brought a measure of peace to the land, but at the end of Jephthah's rule there is no mention of rest.

Samson, the final judge, is a contrast between divinely appointed potential and human failure. Chosen by God before his birth, set apart to God by his Nazirite status, endowed by God with a special measure of his Spirit,⁷ Samson is nevertheless controlled by his passions. According to Webb, “Whatever natural desires and peculiarities of temperament may be contributing factors, the underlying cause is the presence and activity of Yahweh’s spirit, propelling Samson into conflict with the Philistines and the eventual fulfillment of his destiny.”⁸ Whether YHWH actually motivated Samson’s lust and desire for revenge, or whether he simply worked through them, or both, involves the murky issue of dual causality that cannot be fully addressed here. The fact remains that YHWH was actively seeking an occasion against the Philistines, and when human leadership fails, God is able to work through, not merely in spite of, human weakness and sin to accomplish his goals. Samson embodies the sins and weaknesses of Israel as a whole, their repeated disobedience and failure, and yet, even in the face of abject human failure, YHWH is able to “begin” to deliver them. Once again at the end of the Samson narrative there is no rest for Israel, and the remaining chapters of the double conclusion will trace Israel’s further descent into anarchy and self-destruction. Some consider Samuel to have been the final judge,⁹ who passes on the role of leadership to the first king, Saul, who is also a failure. Even though David is YHWH’s choice of king, and establishes the united empire of David and Solomon, that too will eventually degenerate into internecine warfare between Israel and Judah and result in the discipline of exile.

⁷ As in וַתֵּצֵלֵחַ עָלָיו רוּחַ יְהוָה, “came upon him powerfully.”

⁸ Webb, *Judges*, 359.

⁹ For example, Tsumura, *The First Book of Samuel*, 242; Guillaume, *Waiting for Josiah*, 241; Hester, *First and Second Samuel*, 27; Bergen, *1, 2 Samuel*, 141.

The prophets look forward to a Messianic king who will one day restore Israel, but this is far in the future. Judgeship in Israel has been a failed experiment.

9.3.1 The Unifying Ideological Stance

Throughout the narratives of the major judges, the implied author has manipulated and interwoven the evaluative points of view of the various characters, presented to the implied reader through the lens of the reliable narrator, in order to present his/her own perspective on the status of Israel and its leaders before their God. A study of the evaluative language and ideational content of the book of Judges, combined with the concept of authorial perspective and narrative points of view that honors the narrative genre of the material, has served to clarify the ideology of the implied author.

It is reasonable to conclude that the narrator is indeed reliable in the narratives of the judges.¹⁰ There are many situations in which the evaluative stance of individual characters is undermined by the implied author's arrangement of points of view, but none which suggest that the narrator is similarly unreliable. The paradigm given by the narrator in the second introduction sets the standard for evaluation of subsequent episodes.

Ultimate loyalty to YHWH and obedience to his covenant is required; forsaking YHWH, serving the Baals, and following other gods from the surrounding nations are condemned as the ultimate "evil thing" (Judg 2:11–15). This is consistent with the emphasis of the rest of the Deuteronomic History, and nothing in the outcome of events within the book of Judges as the implied author has arranged his material suggests otherwise. When the

¹⁰ This is not to say that the narrator is omniscient, or that the implied author would choose to reveal his complete agenda through the narrator even if he were. Polzin (*Moses and the Deuteronomist*, 189) states, "The narrator, who apparently displays an omniscient control of the story, then deliberately undercuts his own omniscience by his careful use of ambiguous phraseology." The implied author controls the narrator, however, and his use of ambiguity may well be a deliberate literary technique, as discussed in the previous chapters.

Israelites worship other gods, they are consistently disciplined by means of oppression by foreign armies until YHWH in mercy decides that their misery has been enough punishment and responds to their cry for help. The implied author has the narrator quote YHWH as the ultimate authority and aligns him with YHWH's standards; the narrator clearly views events through the eyes of YHWH. In fact, the implied author consistently subordinates his own evaluations to those attributed to YHWH within the text, never giving the implied reader reason to think otherwise.

The evaluations of many characters, on the other hand, are frequently undermined by the implied author. For example, Barak's hesitancy is undermined by Deborah when she tells him that the honor will go to a woman (4:9); Gideon's arrogance is undermined by his own refusal to accept the offer of kingship (8:23), and his rededication to YHWH by the narrator who states that his ephod caused all Israel to play the harlot with it (8:27); Jephthah's orthodoxy is undermined by his daughter's sacrifice, and his capabilities as negotiator and leader by the fiasco with Ephraim in which 42,000 died; and Samson's character is undermined by repeated hints that he is defying his Nazirite vows and the laws of YHWH even before he utters his demanding and self-serving prayers. Those with whom the implied author aligns himself, such as Deborah, the prophet that appears to Gideon, the angel of YHWH, and YHWH himself, are presented by the implied author as accurate, faithful, and of unimpeachable character.

The general ideological stance of the judges narratives as a whole is thus conveyed by the implied author primarily through the narrator, but also through the outcome of events and through trustworthy characters. In simplified terms, this ideology affirms the holiness, justice, mercy, and faithfulness of YHWH, the need for the Israelites

to maintain absolute loyalty and obedience to him if his people are to prosper and the land have rest, the legitimacy of discipline when the Israelites abandon YHWH for the gods of other nations, the engrained tendency of humanity to defy their God and follow their own ways, the ultimate failure of human leadership in the form of judges, and the essential need for YHWH to intervene with a new model for leading and guiding his people. Of course, this is an extreme oversimplification; the ideology of Judges is characterized by many nuances and subtleties, some of which have been suggested throughout this study, although it would take a much more detailed study of each individual narrative to bring out all of the ideological implications of the text. As Auld has said, "It is the readers of this book who must judge throughout, from beginning to end, and not just in the middle where some few of the characters are said to 'judge Israel'."¹¹ The Narrative Appraisal Model has shown itself to be a useful tool in that endeavor.

9.4 Suggestions for Further Research

Although the Narrative Appraisal Model has yielded meaningful results, it may benefit from further refinement or modification. One of the thorniest problems inherent in dealing with Hebrew is the issue of modality. Martin and White's original model includes modalisation and modulation as significant factors. In spite of a number of studies of Hebrew modality from a number of theoretical perspectives, no consensus has been achieved.¹² A clearer understanding of this aspect of Hebrew grammar would enable the

¹¹ Auld, "What Makes Judges Deuteronomistic?," 123.

¹² See, for example, Callahan, *Modality and the Biblical Hebrew Infinitive Absolute*; Cook, "Mood/Modality in Biblical Hebrew Verb Theory"; Cook, *Time and the Biblical Hebrew Verb*; Gianto, "Mood and Modality in Classical Hebrew"; Hata, *The Semantics of Aspect and Modality*; Livnat, "From Epistemic to Deontic Modality: Evidence from Hebrew"; Ljungberg, "Tense, Aspect, and Modality in Some Theories of the Biblical Hebrew Verbal System"; Warren, "Modality, Reference, and Speech Acts,"

interpreter to disambiguate the function of the *yiqtol*, *weqatal*, and other modal forms, and might possibly shed light on the use of evaluative language as a result.

The Narrative Appraisal Model could be further enhanced by incorporating ideas of prominence and markedness in Hebrew, as well as word order and flow of information within the textual metafunction. This would give a clearer picture of the force of evaluative statements made. The inclusion of a study of transitivity, especially of mental processes,¹³ might enhance the understanding of evaluations and the points of view from which they are made.

Another area of study is that may shed light on evaluative perspective in Hebrew narrative is Perspective Criticism, which derives from Uspensky's structuralist categories which are used to examine point of view.¹⁴ This theory, which has previously been used by Polzin, examines perspective on the ideological, phraseological, spatial, temporal, and psychological planes to arrive at an understanding of the "ultimate semantic authority" of the text.¹⁵ Yamasaki has recently applied this methodology to Biblical text including the Gideon narrative.¹⁶ The phraseological plane in particular uses linguistic categories in order to identify indicators of point of view.¹⁷

as well as the standard grammars, such as Joüon and Muraoka, *Biblical Hebrew*; Merwe, Naudé, and Kroeze, *Hebrew Reference Grammar*; Waltke and O'Connor, *Hebrew Syntax*; and Dallaire, "The Syntax of Volitives in Northwest Semitic Prose."

¹³ See Halliday and Matthiessen, *Functional Grammar* 3, 170–259; Thompson, *Functional Grammar*, 92–96.

¹⁴ See Uspensky, *A Poetics of Composition*; Yamasaki, "Perspective Criticism: The Power of Point of View."

¹⁵ See Polzin, *Moses and the Deuteronomist*, 44. See also Polzin, *Samuel and the Deuteronomist*; Polzin, *David and the Deuteronomist*.

¹⁶ Yamasaki, *Perspective Criticism: Point of View and Evaluative Guidance in Biblical Narrative*. See also Yamasaki, *John the Baptist in Life and Death*.

¹⁷ Berlin, *Poetics and Interpretation of Biblical Narrative*, 56.

Where appropriate and compatible, some of the insights included in these methodologies could be incorporated into the Narrative Appraisal Model in order to make it function more effectively. Nevertheless, the Narrative Appraisal Model in its present form is able to identify many evaluative items and highlight significant evaluative patterns at the level of discourse that can aid in the understanding of the ideology of Hebrew narrative.

10 Appendix: Appraisal Chart

[illegible]

¹ Invoked rather than inscribed evaluation.

² These codes represent items which are dialogically contractive (C), expansive (E), or are monoglossic (M). Codes located after a colon are: De: deny, Ct: counter, Cc: Concur, Pr: pronounce, Ed: endorse, Et: entertain, Ac: acknowledge, Di: distance.

³ It is assumed that the narrator filters the point of view of the implied author, and that the perspectives of characters are filtered through that of both the narrator and implied author. Characters who filter the perspectives of other characters are noted thus: Deborah > YHWH indicates that YHWH is quoted by Deborah.

Judg	Text	Text	Text	Appr	Author	The	World	of	the	Story
	Appraising Items (Hebrew)	Lexical <u>Syntactic</u> Token ¹	Appraising Items (English NASB modified)	Appr	Author	Gradu- ation	Who is Appraised/ Trigger	Appraiser/ Emoter	AFFECT	JUDGMENT
2.9	וַיִּקְבְּרוּ אוֹתוֹ בְּגִבּוֹל תְּחִלָּה בְּתִמְנַתְחֶרֶס בְּהַר אֶפְרַיִם מִצְפּוֹן לְהַר-גַּעַשׁ:	Invoked Evaluation	And they buried him in the territory of his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash.	M	Narr		Joshua	Narrator		t, +normality: status
2.10	וְגַם כָּל־הַדּוֹר הַהוּא נֶאֱסָפוּ אֶל־ אֲבוֹתָיו וַיָּקָם דּוֹר אַחֵר אֲתֵרִיקָם אֲשֶׁר לֹא־יָדָע אֲדִירוֹהָ	Invoked Evaluation <u>negated</u> , <u>emphasized</u>	All that generation also were gathered to their fathers; and there arose another generation after them who did <u>not</u> know YHWH,	M	Narr		Another generation of Israelites	Narrator		Discourse Prosody t, -propriety
	וְגַם אֶת־הַפְּעֻשָׁה אֲשֶׁר עָשָׂה	<u>Adverbial</u>	<u>nor yet</u> the work which he had done	M	Narr	force > raise				
	[אֶת־הַפְּעֻשָׁה אֲשֶׁר עָשָׂה]	Invoked evaluation	[the work which he had done for Israel]	M	Narr		Israel	YHWH	t, +happiness: affection	
	[לְיִשְׂרָאֵל]	<u>Modifier</u>	<u>for Israel</u>	M	Narr		YHWH	Narrator		t, +propriety (compassion) +normality: chosenness
2.11	וַיַּעַשׂ בְּנֵי־יִשְׂרָאֵל אֶת־הָרָע בְּעֵינֵי יְהוָה	"did the evil thing" Invoked Evaluation	Then the Israelites did the evil thing	C:Ed	Narr		Israelites	Narrator		t, -propriety
	וַיַּעֲבֹדוּ אֱתֵר־בַּעַלִּים:	Invoked Evaluation	in the eyes of YHWH and served the Baals,	C:Ed	Narr		Israelites	YHWH	t, -satisfaction: displeasure	
2.12	וַיַּעֲזֹבוּ אֱתֵיהוָה אֱלֹהֵי אֲבוֹתָם	"forsake" Invoked Evaluation	and they forsook YHWH, the God of their fathers,	M	Narr		Israelites	Narrator		-tenacity
	הַמּוֹצִיא אוֹתָם מֵאֶרֶץ מִצְרַיִם	Invoked Evaluation	who had brought them out of the land of Egypt,	M	Narr		Israel	YHWH	t, +happiness: affection	
	וַיִּלְכּוּ אֲחֵרֵי אֱלֹהִים אֲחֵרִים	Invoked Evaluation	and followed other gods	M	Narr		Yhwh	Narrator		t, +propriety (compassion)
	מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיהֶם	Invoked Evaluation	from among the gods of the peoples who were around them,	M	Narr	force > raise	Israelites	Narrator		t, -propriety
	וַיִּשְׁתַּחֲוּוּ לָהֶם	Invoked Evaluation	and bowed themselves down to them;	M	Narr		Israelites	Narrator		t, -propriety
	וַיִּכְעֲסוּ אֱתֵיהוָה:	"provoke to anger"	thus they provoked YHWH to anger,	C:Ed	Narr		Israelites	YHWH	-happiness: antipathy	
2	וַיַּעֲזֹבוּ אֱתֵיהוָה	"forsake"	So they forsook YHWH	M	Narr		Israelites	Narrator		-tenacity

Judg	Text	Text	Text			The	World	of	the	Story
	Appraising Items (Hebrew)	Lexical Syntactic Token ¹	Appraising Items (English: NASB modified)			Graduation	Who is Appraised/Trigger	Appraiser/Emoter	AFFECT	JUDGMENT
2.14	[ויעזבו את־יהוה]	<u>Repetition of 2:12</u>	[they forsook YHWH]	M	Narr	force > raise				
	ויעבדו לבעל ולעשתרות:	<u>Invoked Evaluation</u>	and served Baal and the Ashtaroth.	M	Narr		Israelites	Narrator		t, -propriety
	ויתר־אף יהוה	"anger burned"	The anger of YHWH burned	C:Ed	Narr		Israelites	YHWH	-happiness: antipathy	
	בִּישְׂרָאֵל	<u>Modifier</u>	against Israel.	C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	ויהנם ביד־ישימים וישמו אותם	Fixed lexical expression "gave them into the hands"	and he gave them into the hands of plunderers who plundered them;	C:Ed	Narr		Israelites	Narrator		t, -capacity
				C:Ed	Narr		YHWH	YHWH		+ propriety (justice)
				C:Ed	Narr		YHWH	Israelites		-propriety
				C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	[עשים וישמו אותם]	"plunderers" "plundered"	[plunderers who plundered them;]	C:Ed	Narr		Plunderers	YHWH		+propriety (justice)
				C:Ed	Narr		Plunderers	Israelites		-propriety
2.15	ויתקדם ביד אויביהם מקביב	Fixed lexical expression "sold them into the hands of their enemies"	and he sold them into the hands of their enemies around them,	C:Ed	Narr		Israelites	Narrator		t, -capacity
				C:Ed	Narr		YHWH	YHWH		+ propriety (justice)
				C:Ed	Narr		YHWH	Israelites		-propriety
				C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	ולא יקבלו עוד לעמוד לפני אויביהם:	"able to stand" negated	so that they were no longer able to stand before their enemies.	C:Ed	Narr		Israelites	Narrator		-capacity
	[לא...עוד]	<u>Modifier</u>	[no longer]	M	Narr	force > raise				
	בכל אשר יצאו	<u>Modifier</u>	Wherever they went.	C:Ed	Narr	force > raise				(Applies to 3 rows below)
	יד־יהוה הקתריבם	<u>Invoked Evaluation</u>	the hand of YHWH was against them	C:Ed	Narr		Israelites	Narrator		t, -normality: chosenness
	[יד־יהוה הקתריבם]	<u>Invoked Evaluation</u>	[the hand of YHWH was against them]	C:Ed	Narr		Israelites	YHWH	t, -satisfaction: displeasure	
	לרעה	<u>Modifier</u> "evil/harm"	for evil/harm.	C:Ed	Narr		Israelites	Narrator	-happiness: misery	
2.15	באשר דבר יהוה	<u>Modifier</u> "spoken/promised"	as YHWH had spoken and	C:Ed	Narr		YHWH	Narrator		+veracity

Judg	Text	Text	Text			The	World	of	the	Story
	Appraising Items (Hebrew)	Logical Syntactic Token ¹	Appraising Items (English: NASB modified)			Graduation	Who is Appraised/Trigger	Appraiser/Emoter	AFFECT	JUDGMENT
2.16	וכאשר נשבע יהוה להם	"swear"	as YHWH had sworn to them,	C:Ed	Narr		YHWH	Narrator		+veracity
		Repetition of idea		C:Ed	Narr	force > raise				
	ונצור להם מאד:		so that they were severely distressed.	C:Ed	Narr		Hand of YHWH against them	Israelites	-happiness: misery	
	[מאד]		[severely]	C:Ed	Narr	force > raise				
2.16	ויקם יהוה שפטים	Invoked Evaluation	Then YHWH raised up judges	M	Narr		Judges	Narrator		t, +normality: chosenness
	ויושיעם	Invoked Evaluation	who delivered them	M	Narr		Israelites' misery	YHWH	t, +happiness: affection	
	[ויושיעם]	"who delivered"	[who delivered]	M	Narr		YHWH	Narrator		+propriety (compassion)
	מיר שסיקם:	"plunder"	from the hands of those who plundered them.	M	Narr		Judges	Narrator		+capacity
2.17	וגם	Adverbial	Yet	M	Narr	force > raise				
	אל שפטיהם לא שמועו	"listen/obey"	they did <u>not</u> listen to their judges.	M	Narr		Israelites	Narrator		Discourse Prosody PROPRIETY
	[לא]	negated	[not]	M	Narr	force > raise				
	כי ננו	"play the harlot"	for they played the harlot	M	Narr		Israelites	Narrator		-propriety
	אחר אלהים אחרים	Invoked Evaluation	after other gods	M	Narr		Israelites	Narrator		t, -propriety
	וישתחו להם	Invoked Evaluation	and bowed themselves down to them.	M	Narr		Israelites	Narrator		t, -propriety
	סרו	"turn aside"	They turned aside	M	Narr		Israelites	Narrator		-propriety
	מהר	Modifier	quickly	M	Narr		Israelites	Narrator		-tenacity
	מדרך הלב אשר הלכו אבותם לשמע מצות יהוה	Invoked Evaluation	from the way in which their fathers had walked in obeying the commandments of YHWH;	M	Narr		Israelites	Narrator		t, -propriety
	[הלכו אבותם לשמע מצות יהוה]	Invoked Evaluation	[their fathers had walked obeying the commandments of YHWH;]	M	Narr		ancestors	Narrator		t, +propriety
	לא עשו כן:	Invoked Evaluation	they did <u>not</u> do as their fathers.	M	Narr		Israelites	Narrator		t, -propriety
	[לא]	negated	[not]	M	Narr	force > raise				

Judge	Text	Text	Text		The	World	of	the	Story
	Appraising Items (Hebrew)	Lexical Syntactic Token ¹	Appraising Items (English; NASB modified)		Gradu- ation	Who is Appraised/ Trigger	Appraiser/ Emoter	AFFECT	JUDGMENT
2.18					Narr	Israelites	Narrator		t, +normality: choseness
	וְיִהְיֶה לָהֶם שֹׁפֵטִים	Invoked Evaluation	When YHWH raised up judges for them,	C:Ed	Narr	Israelites	YHWH	Saturating Prosody t, +happiness: affection	
					Narr	YHWH	Narrator		Saturating Prosody t, +propriety (compassion)
	וְהָיָה יְהוָה עִם־הַשֹּׁפֵט	Invoked Evaluation	YHWH was with the judge	C:Ed	Narr	Judge	Narrator		t, +normality: choseness
	וְהוֹשִׁיעֵם	"delivered"	and delivered them	C:Ed	Narr	Israelites	YHWH	+happiness: affection	
	מִיַּד אֹיְבֵיהֶם	Modifier	from the hand of their enemies	C:Ed	Narr	force > raise			+propriety (compassion) (applies to 2 rows above)
	כָּל יְמֵי הַשּׁוֹפֵט	Modifier	all the days of the judge;	C:Ed	Narr		YHWH		+tenacity
	כִּי־נָחַם יְהוָה	"moved to pity"	for YHWH was moved to pity	C:Ed	Narr	Israelites	YHWH	+happiness: affection	
	מִנְאָקָהֶם	"groaning"	by their groaning	C:Ed	Narr	YHWH	Narrator		+propriety (compassion)
	מִפְּנֵי לְהַצִּיקָם	"oppressed"	because of those who oppressed.	C:Ed	Narr	Oppressors	Israelites	-happiness: misery	
	וְהִצִּיקָם:	"afflicted"	and afflicted them	C:Ed	Narr	Oppressors	Israelites	-happiness: misery	
2.19	וְהָיָה בְּמוֹת הַשּׁוֹפֵט יָשָׁבוּ	"turn back"	But it came about when the judge died, that they would turn back	M	Narr		Israelites		-tenacity
	וְהִשָּׁחֲתוּ מֵאֲבוֹתָם	"act corruptly"	and act <u>more</u> corruptly <u>than</u> their fathers.	M	Narr		Israelites		Discourse Prosody -propriety
	[מֵאֲבוֹתָם]	Comparative Modifier	[more ... than their fathers]	M	Narr	force > raise			
	לְלַכֵּת אַחֲרֵי אֱלֹהִים אֲחֵרִים	Invoked Evaluation	in following other gods	M	Narr		Israelites		t, -propriety
	לְעַבְדָם	Invoked Evaluation	to serve them	M	Narr		Israelites		t, -propriety
	וְלִשְׁתַּחֲוֹת לָהֶם	Invoked Evaluation	and bow down to them;	M	Narr		Israelites		t, -propriety

Judg	Text	Text	Text	Imp	Force	The	World	of	the	Story
	Appraising Items (Hebrew)	1. lexical 'Syntactic Token'	Appraising Items (English: NASB modified)			Graduation	Who is Appraised/Trigger	Appraiser/Emoter	AFFECT	JUDGMENT
	לא הפילו ממעלליהם	"give up negated	they did <u>not</u> drop: give up their practices	M	Narr		Israelites	Narrator		+tenacity: stubbornness ⁴
	ומדרכם הקשות:	"stubborn"	or their stubborn ways.	M	Narr		Israelites	Narrator		-propriety
2.20	והרעאף יהוה	"anger burned"	So the anger of YHWH burned	C:Ed	Narr		Israelites	YHWH	-happiness: antipathy	
	בישראל	Modifier	against Israel,	C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	ויאמר יעו אשר עברו הגוי הזה את בריתי אשר צויתי את אבותם	"transgressed"	and he said, "Because this nation has transgressed my covenant which I commanded their fathers	C:Ed	YHWH		Israelites	YHWH		-propriety
	ולא שמעו לקולי:	"listened"	and has <u>not</u> obeyed my voice,	C:Ed	YHWH		Israelites	YHWH		-propriety
	[לא]	negated	[not]	C:Ed	YHWH	force > raise				
2.21	גם-אני לא אוסיף להודיש איש מפניהם מן הגוים אשר עוב יהושע וימת:	Invoked Evaluation	I also will no longer drive out before them any of the nations which Joshua left when he died,	C:Ed	YHWH		Israelites	YHWH		t, -capacity
				C:Ed	YHWH		Israelites	YHWH	-satisfaction: displeasure	
2.22	למען נסות בם את ישראל השקרים הם את דרכו יהוה	"keep"	in order to test Israel by them, whether they will keep the way of YHWH	C:Ed	YHWH		Israelites	YHWH		∞ +tenacity
	ללכת בם כאשר שקרו אבותם אם-לא:	Invoked Evaluation	to walk in it as their fathers did, or not."	C:Ed	YHWH		Israelites	YHWH		∞ot, +propriety
2.23	וינח יהוה אלהים האלה לבית הודישם מהר ולא נתנם ביד יהושע:	Invoked Evaluation	So YHWH allowed those nations to remain, not driving them out quickly; and he did not give them into the hand of Joshua.	M	Narr		Israelites' sin	YHWH	t, -inclination: reluctance	
3:1	ואלה הגוים אשר הניח יהוה לנסות בם את ישראל את כל- אשר לא ידעו את כל מלחמות בנעו:	--	These are the nations YHWH left to test all those Israelites who had not experienced any of the wars in Canaan	M	Narr					

⁴ Tenacity or faithfulness to evil, therefore ultimately a negative evaluation from the point of view of the narrator and YHWH.

Judg	Text	Text	Text	The		The	World	of	the	Story
	Appraising Items (Hebrew)	Lexical Syntactic Token ¹	Appraising Items (English: NASB modified)	Graduation	Graduation	Graduation	Who is Appraised/Trigger	Appraiser/Emoter	AFFECT	JUDGMENT
3:2	רק למען דעת דרוח בני ישראל ללקדם מלחמה רק אשר לפנים לא ידעום:	Invoked Evaluation	(he did this only to teach warfare to the descendants of the Israelites who had not had previous battle experience):	M	Narr		The nations listed below	YHWH		t, -propriety (YHWH did not leave them alone because the nations were good, just to use them)
3:3	חמשת סרני פלשתים וכל הקנעני והחיוני והחוי ישב הר הלבנון מחר בעל הרמון עד לבוא חמת:	--	the five rulers of the Philistines, all the Canaanites, the Sidonians, and the Hivites living in the Lebanon mountains from Mount Baal Hermon to Lebo Hamath.	M	Narr					
3:4	ויהיו לנסות בם את ישראל לדעת הישקעו את מצות יהוה אשר יצוה את אבותם ביד משה:	"obey"	They were left to test the Israelites to see whether they would obey YHWH's commands, which he had given their ancestors through Moses.	M	Narr		Israelites	YHWH		∞ + propriety
3:5	ובני ישראל ישבו בקרב הקנעני החתי והאמרי והפרזי והחוי והיבוסי:	Invoked Evaluation	The Israelites lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.	M	Narr		Israelites	Narrator		Discourse Prosody t, -propriety
3:6	ויקחו את בנותיהם להם לנשים ואת בנותיהם נתת לבניהם וישקדו:	Invoked Evaluation	They took their daughters in marriage and gave their own daughters to their sons,	M	Narr		Israelites	Narrator		t, -propriety
	את אלֹהיהם:	Invoked Evaluation	and served their gods.	M	Narr		Israelites	Narrator		t, -propriety

Othniel, the Paradigmatic Judge										
3:7	וַיַּעַשׂ בְּנֵי־יִשְׂרָאֵל אֲדִיָּהֲרָע	"did the evil thing"	The Israelites did the evil thing	C:Ed	Narr		Israelites	Narrator		-propriety
	בְּעֵינֵי יְהוָה	Invoked Evaluation	in the eyes of YHWH;	C:Ed	Narr		Israelites' sin	YHWH	t, -satisfaction: displeasure	
	וַיִּשְׁכַּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם	"forgot"	they forgot YHWH their God	C:Ed	Narr		Israelites	Narrator		-propriety
	וַיַּעֲבֹדוּ אֲדֹמִיָּהֲבָעִלִּים וְאֲשֵׁרֹת: הָאֲשֵׁרֹת:	Invoked Evaluation	and served the Baals and the Asherahs.	C:Ed	Narr		Israelites	Narrator		t, -propriety
3:8	וַחֲרָאֵף יְהוָה	"anger burned"	The anger of YHWH burned	C:Ed	Narr		Israelites	YHWH	-happiness: antipathy	
	בְּיִשְׂרָאֵל	modifier	against Israel	C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	וַיִּמְכְּרֵם בְּיָד בּוֹשָׁן וְרִשְׁתַּיִם מֶלֶךְ אֲרָם נַהֲרַיִם	Fixed lexical expression "sold them into the hands"	so that he sold them into the hands: Cushan-Rishathaim king of Aram Naharaim,	C:Ed	Narr		Israelites	Narrator		t, -capacity
	וַיַּעֲבֹדוּ בְנֵי־יִשְׂרָאֵל אֲדֹמִיָּהֲבָעִלִּים וְאֲשֵׁרֹת:	Invoked Evaluation	and the Israelites served Cushan-Rishathaim	C:Ed	Narr		YHWH	YHWH		+propriety (justice)
	שְׁמֹנֶה שָׁנִים:	Modifier	for forty years.	C:Ed	Narr		YHWH	Israelites		-propriety
				C:Ed	Narr	force > raise	Israelites	Narrator		t, -capacity
3:9	וַיִּזְעַקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה	"cried out"	But when they cried out to YHWH,	C:Ed	Narr		Oppressors	Israelites	-happiness: misery	
	וַיָּקָם יְהוָה מוֹשִׁיעַ לִבְנֵי יִשְׂרָאֵל	Invoked Evaluation	he raised up for them a deliverer,	C:Ed	Narr		Israel's misery	YHWH	t, +happiness: affection	
				C:Ed	Narr		YHWH	Narrator		t, + propriety (compassion)
				C:Ed	Narr		Othniel	Narrator		t, +normality: chosenness
3:10	אֶת עֲתַנְיָאֵל בֶּרֶקְנָז אָחִי כֹלֵב הַקָּטָן מִמֶּנּוּ:	"saved"	Othniel son of Kenaz, Caleb's younger brother, who saved them.	C:Ed	Narr		Othniel	Narrator		+capacity
	וַתָּהִי עֲלָיו רוּחַ־יְהוָה וַיִּשְׁפֹּט אוֹתוֹ יִשְׂרָאֵל וַיֵּצֵא לְמִלְחָמָה	Invoked Evaluation	The Spirit of YHWH came on him, so that he became Israel's judge and went to war.	C:Ed	Narr		Othniel	Narrator		t, +normality: chosenness

	ותָּן יְהוָה בְּיָדוֹ אֶת־כּוּשָׁן רָשָׁעֵתָם מִלִּד אֲרָם	Fixed lexical expression "sold/gave them into the hands"	YHWH gave Cushan-Rishathaim king of Arain into his hands,	C:Ed	Narr		Israel's misery	YHWH	+happiness: affection	
				C:Ed	Narr		YHWH	Narrator		+propriety (compassion)
	וְהָיָה יָדוֹ עַל כּוּשָׁן רָשָׁעֵתָם:	"was strong"	and his hand was strong over him.	C:Ed	Narr		Othniel	Narrator		+capacity
3.11	וְהַשְׁקֵט הָאָרֶץ	"have peace"	So the land had peace	M	Narr		YHWH's deliverance	Israelites	+normality	
	אַרְבָּעִים שָׁנָה וְזִמְחַ עֲתַנְיָאל בֶּן־קִנָּז:	Modifier	for forty years, until Othniel son of Kenaz died.	M	Narr	force > raise				
	Ehud									
3.12	וַיִּסְפוּ בְּנֵי יִשְׂרָאֵל	Modifying use of יָסַף	Now the Israelites again	C:Ed	Narr	force > raise				-propriety
	לַעֲשׂוֹת הָרָע	"did the evil thing"	did the evil thing	C:Ed	Narr		Israelites	Narrator		
	בְּעֵינֵי יְהוָה	Invoked Evaluation	in the eyes of YHWH.	C:Ed	Narr		Israelites' sin	YHWH	t, -satisfaction: displeasure	
	וַיַּחֲזֶק יְהוָה אֶת־עֲגְלֹון מֶלֶךְ־מוֹאָב עַל־יִשְׂרָאֵל	"strengthen"	So YHWH strengthened Eglon the king of Moab against Israel,	C:Ed	Narr		Eglon	Narrator		+capacity
	עַל כִּי־עָשׂוּ אֶת־הָרָע	"the evil thing"	on account of the fact that they had done the evil thing	C:Ed	Narr		Israelites	Narrator		-propriety (justice)
	[עָשׂוּ אֶת־הָרָע בְּעֵינֵי יְהוָה:]	repetition of v. 12bc	[they had done the evil thing in the eyes of YHWH]	C:Ed	Narr	force > raise				
3.13	בְּעֵינֵי יְהוָה:	Invoked Evaluation	in the eyes of YHWH.	C:Ed	Narr		Israelites' sin	YHWH	t, -satisfaction: displeasure	
	וַיֵּאָסֶף אֵלָיו אֶת־בְּנֵי עַמּוֹן וְעַמְלֵק וַיֵּלֶךְ וַיִּדּוּ אֶת־יִשְׂרָאֵל	"smite"	So he gathered to himself the sons of Ammon and Amalek; and he went and he smote Israel,	M	Narr		Eglon and his troops	Narrator		+capacity
3.14	וַיִּשְׁרְשׁוּ אֶת־עִיר הַתְּמָרִים:	"possess"	and they possessed the city of the palm trees.	M	Narr		Eglon and his troops	Narrator		+capacity
	וַיַּעֲבֹדוּ בְּנֵי־יִשְׂרָאֵל אֶת־עֲגְלֹון מֶלֶךְ־מוֹאָב	"serve"	Then the Israelites served Eglon, the king of Moab,	M	Narr		Israelites	Narrator		-normality: chosenness
	שְׁמוֹנֶה עָשָׂר שָׁנָה:	Modifier	eighteen years.	M	Narr	force > raise				
3.	וַיִּזְעַקוּ בְּנֵי־יִשְׂרָאֵל אֶל־יְהוָה	"cry"	Then the Israelites cried out to YHWH,	C:Ed	Narr		Eglon's oppression	Israelites	-happiness: misery	

		וַיָּקָם יְהוָה לָהֶם מַיִשִּׁיעַ	Invoked evaluation	and YHWH raised up a deliverer for them,	C:Ed	Narr		Ehud	Narrator	t, +normality: choseness
					C:Ed	Narr		Israelites	YHWH	t, +happiness: affection
					C:Ed	Narr		YHWH	Narrator	t, +propriety (compassion)
		אֶת־אֶהוּד בֶּן־גֵּרָא בְּדִי־יָמִינוֹ	Invoked evaluation	Ehud the son of Gera, the Benjamite, a left-handed man	C:Ed	Narr		Ehud	Narrator	t, -normality: status
		אֲשֶׁר יָד־יָמִינוֹ	Invoked evaluation	[impeded/bound in his right hand]	C:Ed	Narr		Ehud	Narrator	t, +capacity ⁵
3.16		וַיִּשְׁלְחוּ בְנֵי־יִשְׂרָאֵל בְּיָדוֹ מַנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב׃	Invoked evaluation	And the Israelites sent tribute by his hand to Eglon, the king of Moab.	M	Narr		Israelites	Narrator	t, -normality: status
		וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב וְלָהּ שְׁנֵי פִיּוֹת גָּמָד אַרְבָּה וַיַּחַגְר אֹתָהּ מִסַּחֲת לְמִדָּיו עַל יָרֵךְ יָמִינוֹ׃	Invoked evaluation	Ehud made for himself a sword which had two edges [mouths], a cubit in length, and he bound it on his right thigh under his garment.	M	Narr		Ehud	Narrator	t, +propriety
3.17		וַיִּקְרַב אֶת־הַמַּנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב וַעֲגֹלוֹן אִישׁ בְּרִיא מְאֹד	Modifier	Then he presented the tribute to Eglon king of Moab. Now Eglon was a very [fat] man.	M	Narr	force > raise			~capacity
		[בְּרִיא]	"fat"	[fat]	M	Narr		Eglon	Narrator	
3.18		וַהֲיָ בָאֲשֶׁר כָּלָה לְהַקְרִיב אֶת־הַמַּנְחָה וַיִּשְׁלַח אֶת־הָעָם נָשָׂאִי הַמַּנְחָה׃	--	And it happened that just as he finished presenting the tribute, he sent away the people who had carried the tribute.	M	Narr				
3.19		וְהוּא שָׁב	"turn back"	But he himself turned back	M	Narr		Ehud	Narrator	+propriety
		מִדִּבְכֹּסֵי־אֱלֹהִים אֲשֶׁר אֶת־הַגִּלְגָּל	Invoked evaluation.	from the idols which were at Gilgal,	M	Narr		Ehud	Narrator	t, +propriety
		וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֱלֹהֵי הַקֵּלָד	Invoked evaluation.	and said, "I have a secret/private word/thing for you, O king."	M	Ehud		Ehud	Ehud	t, +propriety
		וַיֹּאמֶר הֵם וַיָּצְאוּ מִעֲלֵיו כָּל־הָעֹמְדִים עִלָּיו׃	--	And he said, "Keep silence." And they went out from before him, all those who stood in attendance on him.	M	Narr		Ehud	Eglon	t, +propriety

⁵ This seems to some to be -capacity evaluation, but Halpern's argument that it implies a specially trained warrior is convincing (Halpern, *First Historians*, 41), and indeed later in the context of the story it proves to be an actual advantage in dealing with Eglon.

3.20	ואהוד בא אליו והוא יושב בעלית המקרה אשר לו לבדו ויאמר אהוד דבר אלהים לי אליך ויקם מעל הכסא:	Invoked evaluation.	Ehud came to him. Now he was sitting in his cool roof chamber/privy that was for him alone. Then Ehud said, "I have a word/thing from God concerning you." And he arose from the seat.	M	Narr	Ehud	Ehud	t, +propriety
				M	Ehud	Ehud	Eglon	t, +propriety
3.21	וישלח אהוד את ידו שמאלו ויקח את ההקרב מעל ירך ימית ויחקשנה בבטנו:	Invoked evaluation.	Then Ehud stretched out a hand, his left, and he seized the sword from against his right thigh and thrust it into his belly.	M	Narr	Ehud	Narrator	t, +propriety
3.22	ויבא נסיהנעב אחר הלהב ויסגר החלב בעד הלהב כי לא שלף ההקרב מבטנו ויצא הפלשונה:	Invoked evaluation	And it went in, the hilt after the blade, and the <i>fat</i> closed over the blade, for he did not draw the sword out of his belly; and the feces came out.	M	Narr	Eglon	Narrator	t, –normality: status
				M	Narr	Eglon	Narrator	~normality
3.23	ויצא אהוד המקדורונה ויסגר דלתות העליה בעדו ונעלו:	?	Then Ehud went out the vestibule/porch/privy and he shut the doors of the roof chamber behind him, and he locked them.	M	Narr			?
3.24	והוא יצא ושבדיו באו ויראו והנה דלתות העליה נעלות ויאמרו אך מסיד הוא את דרגליו בתוך המקרה:	Invoked evaluation	Now he went out, and his servants came in, and they looked, and behold, the doors of the roof chamber were locked. So they said, "Surely he is covering his feet in the cool chamber/privy."	M	Narr	Eglon	Servants	t, –normality: status
3.25	ויחילו עד בוש והנה איננו פתח דלתות העליה	"embarrassment"	They waited to the point of embarrassment but behold, he was not opening the doors of the roof chamber.	M	Narr	Eglon's delaying	Servants	–happiness: misery
	ויקחו את המפתח ופתחו והנה	"behold"	Therefore they took the key and opened them, and behold,	M	Narr	Eglon's body	Servants	–security: shock
	אדניהם נפל ארצה	"fallen"	their lord was fallen to the ground,	M	Narr	Eglon	Narrator	–capacity
	מת:	"dead"	dead	M	Narr	Eglon	Narrator	–capacity
3.26	אהוד נמלט עד התמקמהם והוא עבר את הפסלים וימלט השערתה:	Invoked evaluation	Now Ehud escaped during their delaying, and he passed by the idols and he escaped to Seirah.	M	Narr	Ehud	Narrator	t, +propriety

		[וְהוּא עָבַר אֶת־הַפְּסִילִים]	<u>Repetition:</u> <u>Inclusio</u> (See v. 19)	[and he passed by <i>the idols</i>]	M	Narr	force > raise				
3.27		וְהִי כְּבֹאֹו וַיִּחַקֵּעַ בְּשׂוֹפֵר בָּהָר אֶפְרַיִם וַיֵּרֶד עִמּוֹ כְּנִי־יִשְׂרָאֵל מִדִּיהָרָר :	<i>Invoked Evaluation</i>	And it happened that when he came and he blew on the ram's horn in the hill country of Ephraim, <i>the Israelites went down with him</i> from the hill country.	M	Narr		Ehud's summons	Israelites	t, +inclination: eagerness	
		וְהוּא לִפְנֵיהֶם	<i>Invoked Evaluation</i>	Now he [went] before them.	M	Narr		Ehud	Narrator		+normality: status
3.28		וַיֹּאמֶר אֵלֶיָּם בְּדַבַּר אַחֲרֵי	<u>Command (I)</u> ⁶	He said to them, "Follow after me	M	Ehud		Ehud	Ehud		+normality: status
		כִּי־נָתַן יְהוָה אֶת־אֹיְבֵיכֶם אֵת מוֹאָב בְּיָדְכֶם	<i>Invoked evaluation</i>	for YHWH has given your enemies, Moab, into your hands."	M	Ehud		YHWH	Ehud		t, +capacity
		וַיֵּרְדוּ אַחֲרָיו וַיִּלְכְּדוּ אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְמוֹאָב	"seize"	So they followed after him and they seized the fords of the Jordan to Moab,	M	Narr		Israelites	Narrator		Discourse Prosody t, +capacity
		וְלֹא־נָתַתּוּ אִישׁ לְעֵבֶר	"allow,"	and did <u>not</u> allow anyone to cross over.	M	Narr		Israelites	Narrator		+capacity
		[לֹא]	<u>negated</u>	[not]	M	Narr	force > raise				
3.29		וַיִּכּוּ אֶת־מוֹאָב בָּעֵת הַהִיא	"strike down"	They struck down Moab at that time	M	Narr		Israelites	Narrator		+capacity
		בְּעֶשְׂרֵת אֲלָפִים אִישׁ	<u>Modifier</u>	about <u>ten thousand</u> men,	M	Narr	force > raise				
		כָּל־יִשְׁמֶן	"robust"	<u>all</u> robust	M	Narr		Moabites	Narrator		+capacity
		[כָּל]	<u>Adverbial</u>	[all]	M	Narr	force > raise				
		וְכָל־אִישׁ חָיִל	"valiant"	and <u>all</u> valiant men,	M	Narr		Moabites	Narrator		+normality: status
		[וְכָל]	<u>Adverbial</u>	[all]	M	Narr	force > raise				
		וְלֹא נִמְלָט אִישׁ:	"escaped"	and <u>not</u> one man escaped.	M	Narr		Israelites	Narrator		+capacity
		[וְלֹא]	<u>negated</u>	[not]	M	Narr	force > raise				
3.30		וַתִּכְנַע מוֹאָב בַּיּוֹם הַהוּא	"subdue"	So Moab was subdued on that day	M	Narr		Moabites	Narrator		-capacity
		מִחַת־יִשְׂרָאֵל	<u>Modifier</u>	<u>under the hand</u> of Israel.	M	Narr		Israelites	Narrator		+capacity

⁶ "Command (I)" is used for imperative forms. "Command" is used for negated imperfects (there is no negative imperative in Hebrew) and imperfects that follow in sequence on after imperatives and have the force of an imperative. Function is prioritized over form.

		ותשקט הארץ	"undisturbed"	And the land was undisturbed	M	Narr		YHWH's defeat of Moab	Israelites	+normality	
		שמונים שנה:	Modifier	for eighty years	M	Narr	force > raise				
Deborah and Barak											
4.1		וַיַּסְפֵּן בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרָע	do the evil "thing"	But the Israelites <u>again</u> did the evil thing	C:Ed	Narr		Israelites	Narrator		-propriety
		[ויספן]	Modifier use of יספ	[again]	C:Ed	Narr	force > raise				
		בְּעֵינֵי יְהוָה	Invoked Evaluation	in the eyes of YHWH,	C:Ed	Narr		Israelite's sin	YHWH	t, -satisfaction: displeasure	
		וְאַהֲדָד מֶלֶךְ:	?	Now Ehud had died.		Narr					?
4.2		וַיִּמְכְּרֵם יְהוָה בְּיַד יָבִין	Fixed lexical expression "sold them into the hand"	So YHWH sold them into the hand of Jabin,	C:Ed	Narr		Israelites	Narrator		t, -capacity
					C:Ed	Narr		YHWH	YHWH		+propriety (justice)
					C:Ed	Narr		YHWH	Israelites		-propriety
					C:Ed	Narr		Israelites' sin	YHWH	-satisfaction: displeasure	
		מֶלֶךְ דָּנִנּוּ אֲשֶׁר מֶלֶךְ בְּחָצוֹר וְשִׁרְעָבָא סִיסְרָא וְהוּא יוֹשֵׁב בְּחָרְשֶׁת הַחֲגֹיִם:	"ruling"	a King in Canaan, who ruled in Hazor, and the commander of his army, Sisera. Now he [was] dwelling in Harosheth-Haggoyim	M	Narr		Jabin	Narrator		Discourse Prosody +capacity
4.3		וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה	"cried"	Then the Israelites cried to YHWH,	M	Narr		Jabin's power	Israelites	-happiness: misery	
		כִּי תִשַּׁע מֵאוֹת רֶכֶב בְּרָזָל לוֹ	Invoked evaluation	because he had <u>nine hundred chariots of iron</u> .	M	Narr		Jabin	Narrator		t, +CAPACITY
		[תִּשַּׁע מֵאוֹת ... בְּרָזָל]	2 Modifiers	[nine hundred ... of iron]	M	Narr	force > raise x2	Jabin	Narrator		
					M	Narr		Israelites	Narrator		-capacity
		וְהוּא לָחֹץ אֲחֻזְבְּנֵי יִשְׂרָאֵל	"oppressed"	Now he oppressed the Israelites	M	Narr		Jabin	Israelites		-propriety
					M	Narr		Jabin	YHWH		+propriety (justice)
					M	Narr		Canaanite oppression	Israelites	-happiness: misery	

		בחזקה	"strength"	with strength.	M	Narr	Jabin	Narrator		+capacity
		עשרים שנה:	Modifier	for twenty years	M	Narr	force > raise			
4.4		וְדֹבֹרָה אִשָּׁה	Invoked evaluation	Now Deborah was a woman,	M	Narr		Deborah	Narrator	Discourse Prosody t, +normality: status
		נְבִיאָה אִשָּׁה לְפִידוֹת	"prophetess"	a prophetess, the wife of Lappidoth.	M	Narr		Deborah	Narrator	+normality: status
		הִיא שֹׁפֵטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא:	Invoked evaluation	She was judging Israel at that time.	M	Narr		Deborah	Narrator	t, +normality: status
4.5		וְהִיא יוֹשֶׁבֶת תַּחַת־הָעֵץ דְּבֹרָה בֵּין הָרָמָה וּבֵין בֵּית־אֵל בְּהַר אֶפְרַיִם וַיֵּצֵאוּ אֵלֶיהָ כָּל־יִשְׂרָאֵל לִשְׁפֹט:	Invoked evaluation	Now she used to sit under the oak of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites would go up to her for judgment.	M	Narr		Deborah	Narrator	t, +normality: status
4.6		וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן־אֲבִינֵעָם מִקְדֵּשׁ נַפְתָּלִי	"sent," "summoned"	Then she sent and she summoned Barak son of Abinoam, from Kadesh of Naphtali,	M	Narr		Deborah	Narrator	+normality: status
		וַתֹּאמֶר אֵלָיו הֲלֹא הָלַא צֵדָה יְהוָה אֱלֹהֵי־יִשְׂרָאֵל	Invoked evaluation	and she said to him, "Did not YHWH God of Israel command,	C:Ed	Deborah		Deborah	Deborah	t, +normality: status
		[הֲלֹא צֵדָה יְהוָה אֱלֹהֵי־יִשְׂרָאֵל]	Rhetorical question	[Did not YHWH God of Israel command]	C:Ed	Deborah		Barak Sisera's iron chariots?	Deborah Barak	-propriety -inclination: reluctance
		לֵךְ וַיִּשָּׁבֶת בְּהַר תְּבוֹר וְלָקַחְתָּ עִמָּךְ	Command(1), 2 commands	"Go! and march on Mount Tabor and take with you	C:Ed	Deborah > YHWH		YHWH	YHWH	+normality: status
		עֲשֶׂרֶת אֲלָפִים אִישׁ מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלֹן:	Modifier	ten thousand men from the sons of Naphtali and from the sons of Zebulun.	C:Ed C:Ed	Deborah > YHWH Deborah > YHWH		Israel	YHWH Barak	+capacity -capacity ⁷
		וַיִּשְׁכַּחֲתִי אֵלַיִךְ אֶל־נָחַל קִישׁוֹן אֶת־סִיסְרָא שׂר־צְבָא יָבִין וְאֶת־דָּכָב וְאֶת־הַמּוֹנֵה	"draw out/along"	And I will draw along to you, to the River Kishon, Sisera, commander of the army of Jabin, and his chariotry and his infantry/host/multitude,	C:Ed	Deborah > YHWH		YHWH	YHWH	+capacity
4.7		וַתִּתְּמִידוּ בְּיָדָהּ:	Invoked evaluation	and I will give him into your hand."	C:Ed C:Ed	Deborah > YHWH Deborah > YHWH		Israel	YHWH YHWH	t, +capacity t, +capacity

⁷ Although YHWH sees the Israelites as capable in his strength, Barak's subsequent remarks show that he does not consider an army of 10,000 powerful in comparison to one with iron chariots.

				C:Ed	Deborah > Yhwh		YHWH's promise	Deborah	+security: trust	
4.8	ותאמר אליה ברק אם ילכי עמי ונהלכתי	<u>Conditional</u> “if...then...” statement	Then Barak said to her, “If you will go with me <u>then</u> I will go,	C:Ct	Barak		Jabin's iron chariots?	Barak	Saturating Prosody -inclination: reluctance	
	ואם לא חלכי עמי לא אלך:	<u>Conditional</u> “if...then...” statement	but if you will <u>not</u> go with me, I will <u>not</u> go.”	C:Ct	Barak		Barak	Barak		-propriety
	[ואם לא חלכי עמי לא אלך:]	<u>Repetition, contrast</u>	[but if you will <u>not</u> go with me, I will <u>not</u> go.”]	C:Ct	Barak	force > raise	Jabin's iron chariots?	Barak	-inclination: reluctance	
4.9	ותאמר הלוך אלך עמך	“I will go”	Then she said, “I will <u>certainly</u> go with you	C:Ed	Deborah		Barak's request	Deborah	+inclination: eagerness	
	[הלך]	<u>Infinitive absolute</u>	[<u>certainly</u>]	C:Ed	Deborah	force > raise				
	אפס כי לא תהיה תפארתך על הדרך אשר אתה הולך	“honor”	nevertheless, the honor shall <u>not</u> be yours on the way that you are about to take,	C:Ed	Deborah		Barak	Deborah		∞ -normality
	[לא]	<u>negated</u>	[<u>not</u>]	C:Ed	Deborah	force > raise				
	כי כד-אשה יקבר יהיה את סיסרא ותקם דבורה ותלך עמו ברק קדשה:	<i>Invoked evaluation</i>	because YHWH will sell Sisera into the hand of a woman. Then Deborah arose and went with Barak to Kedesh.	C:Ed	Deborah		Barak	YHWH		∞ t, -normality: status
4.10	ויזעק ברק את-זבולן ואת-נפתלי קדשה ויעל ברקליו עשרת אלפי איש ותעל עמו דבורה:	<u>Modifiers</u>	Barak called Zebulun and Naphtali together to Kedesh, and <u>ten thousand</u> men went up <u>on foot</u> . ⁸	M	Narr		Israel	YHWH		+capacity
				M	Narr		Israel	Barak		-capacity (see v. 6)
		<i>Invoked evaluation</i>	Deborah also went up with him.	M	Narr		Deborah	Narrator		t, +veracity
4.11	ותברך הקניזי נפחד מקחו מנצח חבק חתו משה ויש אהליו עד אלון בצענים אשר את-קדש:	<i>Invoked evaluation</i>	Now Heber the Kenite had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.	M	Narr		Heber	Narrator		t, ~propriety
4.12	ויגדו לסיסרא כי עלה ברק בן אבינעם הר-תבור:	--	Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.	M	Narr					

⁸ See Judg 4:15, 17. Not “at his feet” = “after him”

4.13	וַיִּזְעַק סִיסְרָא אֶת־כָּל־דֹּרְכָיו	"chariotry"	And Sisera called/summoned <u>all</u> his chariotry,	M	Narr		Sisera	Narrator		Saturating Prosody +capacity
	[כל]	Modifier	[all]	M	Narr	force > raise				
	תִּשַׁע מֵאוֹת רֶכֶב בָּרָק	"chariots"	<u>nine hundred</u> chariots <u>of iron</u> ,	M	Narr		Sisera	Narrator		+CAPACITY
	[תִּשַׁע מֵאוֹת ... בָּרָק]	Modifiers x2	[<u>nine hundred</u> ... <u>of iron</u>]	M	Narr	force > raise x2				
	וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֶלְשֵׁת הַגּוֹיִם אֶל־נָחַל קִישׁוֹן:	"army"	and <u>all</u> the army that were with him, from Harosheth Haggoyim to the river Qishon.	M	Narr		Sisera	Narrator		+capacity
4.14	[כל]	Modifier	[all]	M	Narr	force > raise				
	וְתֹאמַר דְּבֹרָה אֶל־בָּרַק שׁוּב	Command (I)	Then Deborah said to Barak, " <u>Arise</u> ,"	C:Ed	Deborah		Deborah	Deborah		+normality: status
				C:Ed	Deborah		Barak	Deborah		-normality: status
	כִּי זֶה הַיּוֹם אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְּיָדְךָ	Invoked evaluation	because this is the day on which YHWH has given Sisera into your hand.	C:Ed	Deborah		YHWH	Deborah	t, +security: trust	
				C:Ed	Deborah		YHWH	Deborah		t, +capacity
				C:Ed	Deborah		Deborah	Barak	∞ t, +security: trust	
	הֲלֹא יְהוָה יָצָא לִפְנֶיךָ	Rhetorical question	<u>Has not YHWH gone out before you?"</u>	C:Ed	Deborah		YHWH	Deborah	t, +security: trust	
				C:Ed	Deborah		Deborah	Barak	∞ t, +security: trust	
	וַיֵּרֶד בָּרַק מִהַר תְּבוֹר וְעֶשְׂרֵת אֲלָפִים אִישׁ אַחֲרָיו:	Modifier	So Barak went down from Mount Tabor and <u>ten thousand</u> men after him.	M	Narr		Israelite army	Barak		-capacity
				M	Narr		Israelite army	YHWH		+capacity (see v. 6)
4.15				M	Narr		Deborah?	Barak	t, +security: trust	
	וַיָּהִם יְהוָה אֶת־סִיסְרָא	"routed"	YHWH routed Sisera	M	Narr		YHWH	Narrator		+veracity (see v. 14)
				M	Narr		Sisera and army	Narrator		Discourse Prosody -CAPACITY
	וְאֶת־כָּל־הָרֶכֶב וְאֶת־כָּל־הַמִּקְנֶה לִפְרִיחָרָב	Modifiers x3	and <u>all</u> his chariots and <u>all</u> his army <u>with the edge of the sword</u>	M	Narr	force > raise x3	Sisera and army	Narrator		
	לִפְנֵי בָרַק	Modifier	<u>before Barak</u> ;	M	Narr		Barak	Narrator		+capacity
	וַיֵּרֶד סִיסְרָא מֵעַל הַמֶּרְכָבָה וַיָּסֶה בְּרַגְלָיו:	"fled"	and Sisera alighted from his chariot and fled	M	Narr		Sisera	Narrator		-capacity
		Modifier	<u>on foot</u> .	M	Narr	force > raise				

4.16	וַיָּרֶד בָּרַק אַחֲרֵי הָרֶכֶב וְאַחֲרֵי הַמִּקְנֵה עַד חֲרֹשֶׁת הַגּוֹיִם	Invoked evaluation	Now Barak pursued after the chariot and after the army until/as far as Harosheth Haggoyim.	M	Narr		Rout of Sisera	Barak	t, +inclination: eagerness	
	וַיִּפֹּל כָּל־מִתְנֵה סִיסְרָא לַפְּרִיחַרְבֹּ	"fell"	And <u>all</u> the army of Sisera fell before the sword	M	Narr		Sisera's army	Narrator		-capacity
	[כָּל]	Modifier	[all]	M	Narr	force > raise				
	לֹא נִשְׁאַר עַד־אַחַד:	Modifier	—not <u>even one</u> remained.	M	Narr		Sisera's army	Narrator		-capacity
	[לֹא]	negated	[not]	M	Narr	force > raise				
4.17	וְסִיסְרָא נָס בְּרֹגְלָיו אֶל־אֶהֱל יַעֲלֹ אִשֶּׁת חֶבֶר הַקֵּנִיטִי	"fled"	Now <u>Sisera had fled on foot</u> to the tent of Jael, the wife of Heber, the Kenite,	M	Narr		Sisera	Narrator		CAPACITY
	[בְּרֹגְלָיו]	Modifier	[on foot]	M	Narr	force > raise	Sisera	Narrator		
	[וְסִיסְרָא נָס בְּרֹגְלָיו]	Repetition (see v. 15)	[Sisera had fled on foot]	M	Narr	force > raise	Sisera	Narrator		
	כִּי־שָׁלוֹם בֵּין יַבִּין מֶלֶךְ־חֲצֹר וּבֵין בֵּית חֶבֶר הַקֵּנִיטִי:	Invoked evaluation	because [there was] <u>peace</u> between Jabin, king of Hazor, and the house of Heber, the Kenite.	M	Narr		Peace between Jabin and Heber	Sisera	t, +security: trust	
4.18	וַתֵּצֵא יַעֲלֹ לִקְרַאת סִיסְרָא	Invoked evaluation	Then Jael went out to meet Sisera	M	Narr		Sisera	Jael	t, +inclination: eagerness see 4:22	
	וְתֹאמַר אֵלָיו סוּרָה אֲדֹנִי סוּרָה אֵלַי	2 Commands (I)	and she said to him, " <u>Turn</u> aside, my lord, <u>turn aside</u> to me,	C: Cc	Jael		Jael	Jael		+normality: status
	[סוּרָה]	Repetition	[turn aside]	C: Cc	Jael	force > raise			+Inclination: encouragement	
	אַל־תִּירָא	Negated "afraid"	do <u>not</u> be afraid."	C: Cc	Jael	force > raise	Jael	Sisera	∞ +security: trust	
				C: Cc	Jael		Jael	YHWH		+propriety
	וַיִּסָּר אֵלָיו הָאֶהֱלָה וְתִכְסְּהוּ בְּשִׁמְכָהּ:	"turn aside"	So he turned aside to her, to her tent, and she covered/concealed him with a covering	M	Narr		Jael's invitation	Sisera	+security: trust	
4.19	וַיֹּאמֶר אֵלָיו הֲשִׁקְשְׁתִּי נָא מִעַתָּה מִים כִּי צִמָּאתִי	"to be thirsty"	And he said to her, " <u>Please</u> <u>give me to drink</u> a little water because I am thirsty.	M	Sisera		thirst	Sisera	-happiness: misery	

		[השקיר-]	<u>Imperative (request)</u>	[give me to drink]	M	Sisera		Sisera	Sisera		-normality: status ⁹
		[נא]	<u>Particle of entreaty</u>	[Please]	M	Sisera	raise > force				
		[מעט]	"little"	[little]	M	Sisera	raise > force				
		ותפתח אֶדְנָאדּוּ הַחֶלֶב וְתַשְׁקֶרּוּ וְתַכְשֶׁרּוּ:	<u>Invoked evaluation</u>	<i>So she opened the leather bottle of milk and she provided a drink for him and she covered him.</i>	M	Narr		Jael	Sisera		t, +propriety (helpful, protective)
					M	Narr		Jael	Narrator		t, +propriety
					M	Narr		Sisera	Narrator		-normality: status
4.20		וַיֹּאמֶר אֵלָיָה עֹמֵד פֶּתַח הָאֵהָל	<u>Command (I)</u>	Then he said to her, "Stand at the opening of the tent.	M	Sisera		Sisera	Sisera		+normality: status
		וְהָיָה אִם־אִישׁ יָבוֹא וְשָׁאַלְךָ וְאָמַר הֲיֵשׁ־כֹּה אִישׁ נֹאמֶרְתָּ	<u>Conditional "if...then..." statement</u>	And if it happens that a man should come and ask you, and say, 'Is a man here?' <u>then</u> you will say,	M	Sisera		Defeat, pursuit	Sisera	-security: uneasiness	
					M	Sisera		Sisera	Narrator		-capacity
		אֵין:	<u>Invoked evaluation</u>	'There is not.' ¹⁰	M	Sisera		Sisera	Narrator		t, -normality: status
4.21		וַתִּקַּח יַעַל אֶשְׁת־חֶבֶר אֶת־יָתֵד הָאֵהָל וַתִּשֶׂם אֹתָהּ־מִסְכַּב בְּיָדָהּ וַתָּבוֹא אֵלָיו בְּלַעַס	<u>Modifier</u> "secretly"	Then Jael, wife of Heber, took the stake of the tent and she set the hammer in her hand, and she went in to him <u>with stealth/secretly</u>	C: Cc	Narr		Jael	Israelites		+ propriety
					C: Cc	Narr		Jael	Narrator		+propriety
		וַתִּחַקֵּעַ אֶת־הַיָּתֵד בְּרַקְוָהּ וַתַּעֲגֹחַ בָּאָרֶץ	<u>Invoked evaluation</u>	<i>and she drove the stake into his temple and it went down through into the ground.</i>	C: Cc	Narr		Jael	Israelites		t, +propriety
					C: Cc	Narr		Jael	Narrator		t, +propriety
		וְהוּא־נֹרָדָם וַיָּעֵף	<u>Stative verb as modifier</u> "to be weary/unconscious"	Now he had been sleeping deeply and he was weary/unconscious	C: Cc	Narr		Sisera	Narrator		-capacity
		וַיָּמָת:	"die"	and he died.	C: Cc	Narr		Sisera	Narrator		-capacity
4.22		וְהִנֵּה בָרַק רֹדֵף אֶת־סִיסֵרָא	"pursue"	And behold, Barak had been pursuing Sisera	M	Narr		Sisera's fleeing	Barak	+inclination: eagerness	
		וַתֵּצֵא יַעַל לִקְרָאתוֹ	<u>Invoked evaluation</u>	<i>and Jael went out to meet him.</i>	C: Cc	Narr		Death of Sisera?	Jael	t, +inclination: eagerness See 4:18	
					M	Narr		Barak	Narrator		-normality: status

⁹ Although this is an imperative, and the נא may merely represent social politeness, Sisera's desperate situation and its double qualification demonstrate that it is more likely a pleading request, not a command. According to Christiansen, "The Biblical Hebrew Particle Nā," 391 the particle is exhortative or propositive, and when used with the imperative "nullifies the bald directness and face-threatening aspect of the imperative."

¹⁰ There will actually be "no man" there, for Sisera will be dead.

	ותאמר לו לב ואראך אתהאיש אשר אתה מבקש	<u>Command (I)</u>	Then she said to him, "Go! And I will show you the man whom you are seeking."	C: Cc	Jael		Jael	Jael		+normality: status
	ויבא אליה והנה סיסרא נפל	"fall"	So he went in to her and, behold, Sisera was fallen	M	Narr		Sisera	Narrator		-capacity
	מת	"dead"	dead,	M	Narr		Sisera	Narrator		-capacity
	והנה ברקתו:	<u>Repetition</u>	and the stake was in his temple.	M	Narr	force > raise				
4:23	ויכנע אלהים ביים ההוא את גבין מלך-כנען לפני בני ישראל:	"humbled"	So God humbled on that day Jabin king of Canaan before the Israelites.	C:Ed C:Ed	Narr Narr		YHWH Jabin	Narrator Narrator		+normality: status -normality: status
	ותבל יד בני-ישראל חליו	<u>Infinitive absolute with "pressed"</u>	The hand of the Israelites went/pressed more and more	M	Narr	force > raise	Israelites	Narrator		+capacity
4:24	וקשה על גבין מלך-כנען	<u>Modifier</u> "harsh"	harshly upon Jabin the king of Canaan,	M	Narr		Israelites	Narrator		
	עד אשר הכריחו את גבין מלך-כנען:	"destroy/cut off"	until they had destroyed Jabin the king of Canaan.	M	Narr		Jabin	Narrator		-capacity
Gideon										
6:1	ויעשו בני-ישראל הרע	"did the evil thing"	Then the Israelites did the evil thing	C:Ed	Narr		Israelites	Narrator		-propriety
	בעיני ירוה	<u>Invoked evaluation.</u>	in the eyes of YHWH;	C:Ed	Narr		Israelites	YHWH	t, -satisfaction: displeasure	
	ויחנם ירוה ביד-מדן,	<u>Invoked evaluation.</u>	and YHWH gave them into the hands of Midian	M	Narr		Israelites	Narrator		t, -capacity
				M	Narr		YHWH	YHWH		t, +propriety (justice)
				M	Narr		Midian	Israelites		t, -propriety
6:2	שבע שנים:	<u>Modifier</u>	seven years.	M	Narr	force > raise				t, +propriety (applies to -capacity above)
	וחזקו יד-מדן על-ישראל	"was strong"	The hand of Midian was strong against Israel.	M	Narr		Midianites	Narrator		+capacity

	מפני מרדן עשו להם בני ישראל את השקנהרות אשר בהרים ואת הפערות ואת הפערות:	Invoked evaluation.	Because of Midian the Israelites made for themselves the dens which were in the mountains and the caves and the strongholds.	M	Narr		Midianites	Israelites	Discourse Prosody t, –security: mistrust	
6.3	והיה אם יזרע ישראל ועלה מדין ועמלק ובני קדם ועלו עליו:	Invoked evaluation.	For it was when Israel had sown, that the Midianites would come up with the Amalekites and the sons of the east and go up against them.	M	Narr		Midianites, Amalekites	Israelites	t, –security: mistrust	
6.4	והטו עליהם ויהט עליהם	“lay siege against”	So they would lay siege against them	M	Narr		Midianites, Amalekites	YHWH		+capacity
	והשחיתו את יבול הארץ	“destroy”	and destroy the produce of the earth	M	Narr		Siege Midianites, Amalekites	Israelites YHWH	t, –security: mistrust	+propriety (justice)
	עד בואם שם	Modifier	as far as Gaza,	M	Narr	force > raise	Midianites, Amalekites	Israelites		–propriety (applies to 2 rows above)
	ולא ישאירו מחיה בישראל ושה ושור וחמור:	Invoked evaluation	and leave no sustenance in Israel as well as no sheep, ox, or donkey.	M	Narr		Midianites, Amalekites	YHWH		t, +propriety (justice)
				M	Narr		Midianites, Amalekites	Israelites		t, –propriety
				M	Narr		Destruction of sustenance	Israelites	t, –security: mistrust	
	[לא]	Negation	[no]	M	Narr	force > raise				(applies to 3 rows above)
6.5	כי הם ומקניהם יעלו ואהליהם	Invoked evaluation	For they would come up with their livestock and their tents, they would come in	M	Narr		Midianites, Amalekites	Narrator		t, +capacity
				M	Narr		Midianites repeated attacks	Israelites	t, –security: mistrust	
	ובאו כד ארבה	Lexical metaphor as Modifier	like locusts for number,	M	Narr	force > raise				
	לרב ולקטליהם צא מספר ובאו	“countable”	both they and their camels were not countable;	M	Narr		Midianites, Amalekites, camels	Narrator		+capacity
	[רא]	Negated	[not]	M	Narr	force > raise				
	בארץ לשחתה:	“destroy”	and they came into the land to destroy it.	M	Narr		Midianites, Amalekites	YHWH		+ propriety (justice)

¹¹ Qere.

6.6				M	Narr		Midianites, Amalekites	Israelites		–propriety ¹²
		וידל ישראל	“brought low”	So Israel <u>was brought very low</u>	M	Narr	Israel	Narrator		–normality: chosenness
		מאד	Modifier	[very]	M	Narr	Destruction of land	Israel	t, –security: mistrust	
		מפני מדין	Modifier	<u>because of Midian,</u>	M	Narr	Midian	YHWH		(applies to 2 rows above)
		וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה:	“cried”	and the Israelites cried to YHWH.	M	Narr	Midian	Israelites		+ propriety (justice)
					M	Narr	Midian	Israelites	–happiness: misery	–propriety
6.7		וְהִי כִּי־שָׁמַע בְּנֵי־יִשְׂרָאֵל אֶל־יְהוָה עַל אֲדֹת מִדְיָן:	“cried”	Now it came about when the Israelites <u>cried</u> to YHWH on account of Midian,	M	Narr	Midian	Israelites	–happiness: misery	
		[וַיִּצְעֲקוּ... עַל אֲדֹת מִדְיָן]	Repetition	[<u>cried</u> ... on account of Midian]		Narr				
6.8		וַיִּשְׁלַח יְהוָה אִישׁ נָבִיא אֶל־בְּנֵי יִשְׂרָאֵל	Invoked evaluation	that YHWH sent a man, a prophet to the Israelites,	M	Narr	Israelites	Narrator		t, +normality: chosenness
					C:Ed	Prophet > YHWH	YHWH	YHWH		t, +capacity
		וַיֹּאמֶר לָהֶם כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי הֵעָלִיתִי אֶתְכֶם מִמִּצְרַיִם	Invoked evaluation	and he said to them, “Thus says YHWH, the God of Israel, ‘It was I who brought you up from Egypt	C:Ed	Prophet > YHWH	YHWH	Israelites	Discourse Prosody t, ∞ +security: trust	
							YHWH	YHWH		Discourse Prosody +propriety (compassion) (applies to 2 rows above)
		[אֲנֹכִי]	Expressed pronoun	[I]	C:Ed	Prophet > YHWH				
		וַאֲצִיא אֶתְכֶם	Invoked evaluation	and brought you out	C:Ed	Prophet > YHWH	YHWH	YHWH		+capacity
		מִבֵּית עַבְדִּים.	“slavery”	from the house of slavery.	C:Ed	Prophet > YHWH	YHWH	Israelites	t, ∞ +security: trust	
					C:Ed	Prophet > YHWH	YHWH	Israelites	∞ +security: trust	+propriety (compassion)
6		וָאֲנִי אֶתְּכֶם	“delivered”	‘I delivered you	C:Ed	Prophet > YHWH	YHWH	YHWH		+propriety (compassion)

¹² This example of metaphor might also be “–valuation” in the area of APPRECIATION, if the invading hords were considered “things” (Martin and White, *Language of Evaluation*, 56–61).

				C:Ed	Prophet > YHWH		YHWH	Israelites	∞ +security: trust	
		מִיַּד מִצְרַיִם	"hand/power"	C:Ed	Prophet > YHWH		YHWH	YHWH		+capacity
				C:Ed	Prophet > YHWH		YHWH	Israelites	∞ +security: trust	
		וּמִיַּד כָּל־לְהַצִּיבָם	"oppressors" + Invoked evaluation	C:Ed	Prophet > YHWH		YHWH	YHWH		+propriety (compassion)
				C:Ed	Prophet > YHWH		YHWH	Israelites	∞ +security: trust	
		[כָּל]	Modifier	C:Ed	Prophet > YHWH	force > raise			(Applies to 2 rows above)	
		[לְהַצִּיבָם]	"oppressor"	C:Ed	Prophet > YHWH		oppressors	YHWH		-propriety
		וְאֶנְגַּרְשׁ אוֹתָם מִפְּנֵיכֶם	"dispossess"	C:Ed	Prophet > YHWH		YHWH	YHWH		+propriety (compassion)
				C:Ed	Prophet > YHWH		YHWH	Israelites	∞ +security: trust	
		וְאֶתְּנָה לָכֶם אֶת־אֲרָצָם	Invoked evaluation	C:Ed	Prophet > YHWH		YHWH	Israelites	∞ +security: trust	
6:10					Prophet > YHWH		YHWH	YHWH		t, +propriety (compassion)
		וְאָמַרְתָּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם	Invoked evaluation	C:Ed	Prophet > YHWH		YHWH	YHWH		t, +normality: status
		לֹא תִרְאוּ אֱלֹהִי הָאֻמִּי	Command	C:Ed	Prophet > YHWH		YHWH	YHWH		+normality: status
		אֲשֶׁר אֹתָם יוֹשְׁבִים בְּאֶרֶץ								
		[לֹא תִרְאוּ] אֱלֹהִי הָאֻמִּי	Negated "worship"	C:Ed	Prophet > YHWH	force > raise	Israelites	YHWH		∞ +propriety
		אֲשֶׁר אֹתָם יוֹשְׁבִים בְּאֶרֶץ								
6:11		וְלֹא שָׁמַעְתֶּם בְּקוֹלִי:	"obey"	C:Ed	Prophet > YHWH		Israelites	YHWH	-satisfaction: displeasure	
				C:Ed	Prophet > YHWH		Israelites	YHWH		-propriety
		[וְלֹא]	Negated	C:Ed	Prophet > YHWH	force > raise				(applies to 2 rows above)
6:11		וַיָּבֹא מַלְאָךְ יְהוָה וַיֵּשֶׁב תַּחַת הָאֵלֶּה אֲשֶׁר בְּעֹפְרָה אֲשֶׁר לְיוֹאֲשׁ אֲבִי הָעֹזֵר וַיַּדְעֵנוּ כִּי חָבֵט חֲטִים בְּגֵת לְהִנְסֵם מִפְּנֵי מִדְיָן:	Invoked evaluation	M	U		Midianites	Gideon	Discourse Prosody t, -security: mistrust	
6:12		וַיֵּרָא אֵלָיו מַלְאָךְ יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה עִמָּךְ	Invoked evaluation	C:Ed	Angel of YHWH		Gideon	(angel of)		t, +normality: chosenness

			him, "YHWH is with you," ¹³					YHWH ¹⁴		
	גבור מחלל:	"valiant"	O <u>most</u> valiant warrior."	C:Ed	Angel of YHWH		Gideon	(angel of) YHWH		+capacity
	[מחלל]	Superlative modifier	[most]	C:Ed	Angel of YHWH	force > raise				
6:13	ויאמר אליו גִּדְעוּן בִּי אֲדֹנִי נִשֵּׁךְ יִהְיֶה עִמָּנוּ ...	Conditional if... then...	Then Gideon said to him, "O my lord, if YHWH is with us, then	C:Ct	Gideon		YHWH	Gideon	-security: mistrust	
	לָמָּה מְצִאתֶנּוּ כִּלְיֹתָא	Interrogative + invoked evaluation	why has all this happened to us?	C:Ct	Gideon		YHWH	Gideon		t, -veracity
	וְאֵינָהּ כִּלְיֹתָא וְאֵינָהּ אֲשֶׁר סָפְרֵנוּ לָעַתָּה אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלֵנוּ יְהוָה	Interrogative + invoked evaluation	And where are all His miracles which our fathers told us about, saying, 'Did not YHWH bring us up from Egypt?'	C:Ct	Gideon		YHWH	Gideon		t, -capacity
	וְעַתָּה נִשְׁכַּח יְהוָה	"abandoned"	But now YHWH has abandoned us	C:Ct	Gideon		YHWH	Gideon		-tenacity
	וְהִנֵּנּוּ בְּכַף-מִדְיָן:	Fixed expression: "give into the hand"	and given us into the hand of Midian."	C:Ct	Gideon		YHWH	Gideon		-propriety
				C:Ct	Gideon		YHWH	Gideon	t, -security: mistrust	
6:14	וַיִּבֶן אֵלָיו יְהוָה וַיֹּאמֶר [לֵב ... וְהוֹשַׁעְתָּ ...]	Command (1), command	YHWH looked at him and said, ["Go ... deliver ..."]	C:Ed	YHWH		YHWH	YHWH		+normality: status
	לֵב בְּכַחֲזָה	"strength"	"Go in this your strength	C:Ed	YHWH		Gideon	YHWH		+capacity
	וְהוֹשַׁעְתָּ אֶת-יִשְׂרָאֵל מִכַּף מִדְיָן	"deliver"	and deliver Israel from the hand of Midian	C:Ed	YHWH		Gideon's insecurity	YHWH	+inclination: encouragement	
	הֲלֹא שְׁלַחְתִּידָּ:	Rhetorical question	Have I not sent you?"	C:Ed	YHWH		Gideon	YHWH		+normality: chosenness
				C:Ed	YHWH		Gideon's insecurity	YHWH	+inclination: encouragement	
6:15	ויאמר אליו בִּי אֲדֹנִי בְמָה אֲנִישֵׁךְ אֶת-יִשְׂרָאֵל	Interrogative + 1cs verb	He said to him, "O Lord, how shall I deliver Israel?"	C:Ct	Gideon		Gideon	Gideon	Discourse Prosody -security: uneasiness	

¹³ According to Butler, *Judges*, 201: "Such a greeting indicated material wealth and personal good fortune (Gen 26:28; Judg 1:22; Ruth 2:4; 1 Sam 16:18; 18:12, 14; 20:13; 2 Sam 7:3; 2 Kgs 18:7; 1 Chr 9:20; 22:11, 16; 15:2; 2 Chr 20:17; Zech 10:5; compare Num 14:43)."

¹⁴ For the purposes of this study, the angel of YHWH and YHWH will be considered the same. Indeed, in the text the appellations switch back and forth. See Newsom, "Angels (Old Testament)," 1:248–253; Butler, *Judges*, 200.

				C:Ct	Gideon		Gideon	Gideon		–capacity
	הנה אלפי בדל בקמשה	“poor/helpless”	Behold, my family is the <u>most</u> poor/helpless in Manasseh,	C:Ct	Gideon		Gideon's family	Gideon	–security: uneasiness	
	[ה]	<u>Superlative modifier</u>	[<u>most</u>]	C:Ct	Gideon	force > raise				
	ואנכי הצעיר בבית אבי:	“small”	and I am the <u>smallest</u> in my father's house.”	C:Ct	Gideon		Gideon	Gideon	–security: uneasiness	
	[ה]	<u>Superlative</u>	[... <u>est</u>]	C:Ct	Gideon	force > raise				
6:16	ויאמר אליו יהוה בן אלהי עמך	<i>Invoked evaluation</i>	But YHWH said to him, “ <u>Surely/indeed</u> I will be with you,	C:Ed	YHWH		YHWH	YHWH		t, +tenacity
	והכית את־מדין	“defeat”	and you shall defeat Midian	C:Ed	YHWH		Gideon's doubt	YHWH	+inclination: encouragement	
	כאיש אחד:	<u>Modifier: lexical metaphor</u>	as one man.”	C:Ed	YHWH		YHWH	Gideon	∞ t, +security: trust	
6:17	ויאמר אליו אם־נצ מצאתי חן בעיניך ועשית לי אות שאמנה מדבר עמי:	<u>Conditional if...then... statement</u>	So Gideon said to him, “If <u>now</u> I have found favor in your sight, <u>then</u> make for me a sign that it is you who speak with me.	C:Ct	Gideon		YHWH	Gideon	–security: mistrust	
	[נא]	<u>particle נא</u>	[<u>now</u>]	C:Ct	Gideon	force > raise				
	[אם־נצ מצאתי חן]	“favor”	[If <u>now</u> I have found favor]	C:Ct	Gideon		Gideon	Gideon		∞ +normality: chosenness (see 6: 21)
6:18	אל־נצ תפוש מזה עד־באי אליך והוצאתי את־מנחתי והנחתה לפניך	<u>Negative command</u>	“Please <u>do not depart</u> from here until I come back to you, and bring out my offering and lay it before you.”	C:Ct	Gideon		YHWH	Gideon	+inclination: eagerness	
	[אל־תפוש]	<u>Negated “depart”</u>	[not <u>depart</u>]	C:Ct	Gideon	force > raise	YHWH	Gideon	–security: mistrust	
	ויאמר אנכי אשב עד שובך:	<i>Invoked evaluation</i>	And he said, “I will remain until you return.”	C:Ed	YHWH		YHWH	YHWH		t, +tenacity
	[אנכי]	<u>Expressed pronoun</u>	[I]	C:Ed	YHWH	force > raise				

6.19	וַיָּבֹא גִדְעֹן בָּא וַיַּעַשׂ גְּדִירֵעִים וַאֲפִתָּה קָמַחַ מִצּוֹת הַבֶּשֶׂר שָׁם בַּסֵּל וַהֲפִירָק שָׁם בַּפִּדְיוֹר וַיֵּצֵא אֵלָיו אֶל־תַּחַת הָאֵלֶּה וַיַּעַשׂ:	—	Then Gideon went in and prepared a young goat and unleavened bread from an ephah of flour; he put the meat in a basket and the broth in a pot	M	Narr					
6.20	וַיֹּאמֶר אֵלָיו מַלְאָךְ הָאֱלֹהִים מִן אֶת־הַבֶּשֶׂר וְאֶת־הַמִּצּוֹת וְהָנַח אֶל־הַסֵּל הַלֵּז וְאֶת־הַפִּרְק שֶׁפִּדְיוֹ וַיַּעַשׂ כֵּן:	3 Commands (I) Invoked evaluation	The angel of God said to him, “Take the meat and the unleavened bread and lay them on this rock, and pour out the broth.” And he did so.	M	Angel of God		Angel of God	Angel of God		+normality: status
				M	Narr		Gideon	Narrator		t, +propriety
6.21	וַיִּשְׁלַח מַלְאָךְ יְהוָה אֶת־קֶצֶה הַפִּשְׁעָנָה אֲשֶׁר בְּיָדוֹ וַיַּעַשׂ כַּבֶּשֶׂר וּבִמְצוֹת וַיַּחַל הָאֵשׁ מִרְהָעוֹר וַתֹּאכַל אֶת־הַבֶּשֶׂר וְאֶת־הַמִּצּוֹת וּמַלְאָךְ יְהוָה הָלַךְ מִעֵינָיו:	Invoked evaluation confirms the conditional if...then... above (6:17)	Then the angel of YHWH put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of YHWH vanished from his sight.	M	Narr		Gideon	(angel of) YHWH		t, +normality: chosenness (see 6:17)
6.22	וַיֵּרָא גִדְעֹן בִּימְלֹאךְ יְהוָה הוּא וַיֹּאמֶר גִּדְעֹן אֵלֶּה אֵלֶּי יְהוָה כִּי־עַל־פִּי רָאִיתִי מַלְאָךְ יְהוָה פָּנִים אֶל־פָּנִים:	Interjection “Alas” Invoked evaluation	When Gideon saw that he was the angel of YHWH, he said, “Alas, O Lord God! For now I have seen the angel of YHWH face to face.”	C:Ct	Gideon		Angel of YHWH	Gideon	—security: mistrust	
				C:Ct	Gideon		Angel of YHWH	Gideon	t, —security: mistrust	
6.23	וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם לָךְ אֶל־חֵרָא לֹא תָמוּת:	“peace” Command, Negated “fear” Negated “die”	YHWH said to him, “Peace to you, do not fear; you shall not die.”	C:Ed	YHWH		YHWH	Gideon	∞ +security: trust	
				C:Ed	YHWH	force > raise	YHWH	Gideon	∞ +security: trust	
				C:Ed	YHWH	force > raise	YHWH	Gideon	∞ +security: trust	
6.24	וַיִּבֶן שָׁם גִּדְעֹן מִזְבֵּחַ לַיהוָה וַיִּקְרָא לוֹ יְהוָה שְׁלוֹם עַד הַיּוֹם הַזֶּה עוֹדֵעַ בְּעֶפְרַת אֲבֵי הָעֹזִי:	Invoked Evaluation	Then Gideon built an altar there to YHWH and named it YHWH is Peace. To this day it is still in Ophrah of the Abiezrites.	M	Narr		YHWH	Gideon	t, +security: trust	
6.25	וַיְהִי בַלֵּילָה הַהוּא וַיֹּאמֶר לוֹ יְהוָה מִן אֶת־פְּרִי־הַשּׂוֹר אֲשֶׁר לְאָבִיד וּפֶרֶשׁ שֶׁבַע שָׁנִים	6 Commands here and in v. 26	Now on the same night YHWH said to him, “Take your father’s bull and a second bull seven years old,	C:Ed	YHWH	force > raise	YHWH	YHWH		+normality: status

6.26	וְהִסֵּם אֶת־מִזְבֵּחַ הַבַּעַל אֲשֶׁר לְאָבִיד	Invoked Evaluation	and <u>pull down</u> the altar of Baal which belongs to your father.;	C:Ed	YHWH		Gideon	YHWH	∞t, +propriety
	וְאֶת־הָאֲשֵׁרָה אֲשֶׁר־עָלָיו תִּכְרֹת:	Invoked Evaluation	and <u>cut down</u> the Asherah that is beside it	C:Ed	YHWH		Gideon	YHWH	∞t, +propriety
	וּבָנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל רֹאשׁ הַמְּעוֹז הַזֶּה בְּמַעֲרֵכָה	Invoked Evaluation	and <u>build</u> an altar to YHWH your God on the top of this stronghold <u>in an orderly manner</u> .	C:Ed	YHWH		Gideon	YHWH	∞t, +propriety
	וְלָקַחְתָּ אֶת־הַפָּר הַשֵּׁנִי וְהַעֲלִיתָ עֹלָה בְּעֵצֵי הָאֲשֵׁרָה אֲשֶׁר תִּכְרֹת:	Invoked Evaluation	and <u>take</u> a second bull and <u>offer</u> a burnt offering with the wood of the Asherah which you shall cut down."	C:Ed	YHWH		Gideon	YHWH	∞t, +propriety
6.27	[בְּמַעֲרֵכָה]	<u>Adverbial</u> , "orderly manner"	[in an orderly manner]	C:Ed	YHWH		Gideon	YHWH	∞ +propriety
	וַיָּקֹחַ גִּדְעוֹן עֶשְׂרֵה אַנְשִׁים מִעֲבָדָיו וַיַּעַשׂ כְּאֲשֶׁר דִּבֶּר אֵלָיו יְהוָה	Invoked evaluation	Then Gideon took ten men of his servants and did just as YHWH had spoken to him;	M	Narr		Gideon	Narrator	t, +propriety
	וְהָיָה כְּאֲשֶׁר יָרָא אֶת־בֵּית אָבִיו וְאֶת־אֲנָשֵׁי הָעִיר מַעֲשִׂוֹת יוֹסֵם	"afraid"	and because he was <u>too</u> afraid of his father's household and the men of the city to do it by day,	M	Narr		Father's household	Gideon	-security: mistrust
	[יָרָא ... מַעֲשִׂוֹת]	<u>Superlative modifier</u>	[too afraid ... to do]	M	Narr	force > raise			
6.28	וַיַּעַשׂ לַלַּיְלָה:	Invoked evaluation	he did it by night.	M	Narr		Father's household	Gideon	t, -security: uneasiness?/ mistrust?
	וַיִּשְׁכְּמוּ אֲנָשֵׁי הָעִיר בִּבְקָרָה וַיִּהְיֶה נִתְּצָה מִזְבֵּחַ הַבַּעַל וְהָאֲשֵׁרָה אֲשֶׁר־עָלָיו כִּרְתָּה	<u>Adverb</u> + Invoked evaluation	When the men of the city arose early in the morning, <u>behold</u> , the altar of Baal was torn down,	M	Narr		Gideon's destroying altar	Men of the city	t, -security: mistrust
	וְאֶת־הַפָּר הַשֵּׁנִי הֶעֱלָה עַל־הַמִּזְבֵּחַ הַבָּנִי:	Invoked evaluation	and the Asherah which was beside it was cut down,	M	Narr		Gideon's destroying Asherah	Men of the city	t, -security: mistrust
	וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מִן־עֲשֵׂה הַדָּבָר הַזֶּה	Invoked evaluation	and the second bull was offered on the altar which had been built.	M	Narr		Gideon's sacrificing the bull	Men of the city	t, -security: mistrust
6.29	וַיִּדְרְשׁוּ וַיִּבְקְשׁוּ	<u>Interrogative</u>	They said to one another, "Who did this thing?"	C:Ct	Men of the city		Gideon's destroying altar, etc	Men of the city	-security: mistrust
	וַיֹּאמְרוּ נָתַעַן בְּדִיּוּאֵשׁ עָשָׂה הַדָּבָר הַזֶּה:	"searched" "inquired"	And when they searched about and inquired,	C:Ct	Narr		Gideon's destroying altar	Men of the city	-security: mistrust
		Invoked evaluation	they said, "Gideon the son of Joash did this thing."	C:Ct	Men of the city		Gideon	YHWH	Discourse Prosody t, +propriety

6:30				C:Ct	Men of the city		Gideon	Men of the city		t, -propriety
	וַיֹּאמְרוּ אֲנָשֵׁי הָעִיר אֶל-יוֹאָשׁ הוֹצֵא אֶת-בְּנֶךְךָ	<u>Command (1)</u>	Then the men of the city said to Joash, "Bring out your son.	C:Ct	Men of the city		men of the city	Men of the city		+normality: status
	וְהָמָּת	<u>Jussive verb</u>	that <i>he may die</i> .	C:Ct	Men of the city		Gideon	Men of the city	+inclination: eagerness	
	[וְהָמָת]	"die"	[that <i>he may die</i> .]	C:Ct	Men of the city		Gideon	Men of the city	-happiness: antipathy	
	[וְהָמָת]	<u>Invoked evaluation</u>	[that <i>he may die</i> .]	C:Ct	Men of the city		Gideon	Men of the city		t, -propriety
	כִּי נָתַן אֶת-מִזְבֵּחַ הַבַּעַל :	<u>Invoked evaluation</u>	for he has torn down the altar of Baal,	C:Ct	Men of the city		Gideon	YHWH		t, +propriety
				C:Ct	Men of the city		Gideon	Men of the city		t, -propriety
				C:Ct	Men of the city		Gideon	Men of the city	t, -satisfaction: displeasure	
	וְכִי כָרַת הָאֲשֵׁרָה אֲשֶׁר-עָלָיו	<u>Invoked evaluation</u>	and <i>indeed</i> , he has cut down the Asherah which was beside it."	C:Ct	Men of the city		Gideon	YHWH		t, +propriety
				C:Ct	Men of the city		Gideon	Men of the city		t, -propriety
				C:Ct	Men of the city		Gideon	Men of the city	t, -satisfaction: displeasure	
	[וְכִי]	<u>Adverbial</u>	[indeed]	C:Ct	Men of the city	force > raise ¹⁵				(applies to 2 rows above)
6:31	וַיֹּאמֶר יוֹאָשׁ לְכָל אֲשֶׁר-עָמְדוּ עָלָיו הָאֲמָסִים תְּרִיבוּ לְבַעַל אִסָּר אֲתָם מוֹשִׁיעוֹ אוֹתוֹ	<u>Rhetorical question</u>	But Joash said to all who stood against him, "Will you contend for Baal, or will you deliver him?"	C: Cc	Joash		Baal	Joash		-capacity
	אֲשֶׁר יָרִיב לוֹ יוֹמָת	"put to death"	Whoever will plead for him shall be put to death	C: Cc	Joash		men of the city	Joash	-happiness: antipathy	
	עַד-הַבֹּקֶר	<u>Modifier</u>	by morning.	C: Cc	Joash	force > raise				
	אִם-אֱלֹהִים הוּא יָרִיב לוֹ כִּי נָתַן אֶת-מִזְבְּחוֹ:	<u>Conditional if...then...</u>	If he is a god, then let him contend for himself, because someone has torn down his altar."	C: Cc	Joash		Baal	Joash		-capacity

¹⁵ Logically, this applies to the men of the city's perspective rather than YHWH's.

	[רַבָּב]	Jussive verb ¹⁶	[let him contend]	C: Cc	Joash		Baal	Joash	∞ +inclination: eagerness	
6.32	וַיִּקְרָא לוֹ בַּיּוֹם הַהוּא יֵרֻבְעֵל לֵאמֹר יִרְבֵּב בּוֹ הַבַּעַל	Invoked evaluation	Therefore on that day he named him Jerubbaal, that is to say, "Let Baal contend against him."	M	Narr		Gideon	Joash		t, +normality: status
	בִּי נִחַץ אֶת־מִזְבְּחוֹ:	Invoked evaluation	because he had torn down his altar.	M	Narr		Gideon	Joash		t, +propriety
					Narr		Gideon	Men of the city		t, -propriety
6.33	וְכָל־מִדְיָן וְעַמְלֵק וּבְנֵי־קָנָן נֶאֱסָפוּ יַחְדָּו וַיַּעֲבְדוּ וַיַּחַטְּ בְּעֵמֶק יִזְרְעֵל:	Invoked evaluation	Then all the Midianites and the Amalekites and the sons of the east assembled themselves; and they crossed over and camped in the valley of Jezreel.	M	Narr		Israelites	Midianites, Amelekites	t, +inclination: eagerness	
6.34	וַיְרוּחַ יְהוָה לִבְשָׁה אֶת־גִּדְעֹן	Invoked Evaluation	So the Spirit of YHWH came upon Gideon;	M	Narr		Gideon	YHWH		t, +normality: choseness ¹⁷
	וַיִּחַקֵּעַ בְּשׁוּפָר וַיִּזְעַק אַבְיֵזְרִי אַחֲרָיו:	Invoked Evaluation	and he blew a trumpet, and the Abiezrites were called together to follow him.	M	Narr		Spirit of YHWH	Gideon	t, +security: trust	
6.35	וּמַלְאָכָיו שָׁלַח בְּכָל־מְנוּשָׁה וַיִּזְעַק גַּם־הוּא אַחֲרָיו וּמַלְאָכָיו שָׁלַח בְּאַשֶׁר וּבְזִבְלֹן וּבְנַפְתָּלִי וַיַּעֲלֵוּ לִקְרָאתָם:	Invoked evaluations X4	He sent messengers throughout Manasseh, and they also were called together to follow him; and he sent messengers to Asher, Zebulun, and Naphtali, and they came up to meet them.	M	Narr		Gideon	Narrator		t, +normality: status
6.36	וַיֹּאמֶר גִּדְעֹן אֶל־הָאֱלֹהִים אִם־...	Conditional if... then...	Then Gideon said to God, "If...	C:Ct	Gideon		YHWH	Gideon	Discourse Prosody -security: mistrust	
	אִם־יִשְׁעָד מְנוּשֵׁה בְיָדִי אֶת־יִשְׂרָאֵל	"deliver"	"If you will deliver Israel through me,	C:Ct	Gideon		YHWH	Gideon	Discourse Prosody ∞ +propriety (compassion)	
	כַּאֲשֶׁר דִּבַּרְתָּ:	"spoken/ promised"	as you have spoken/promised, ...	C:Ct	Gideon		YHWH	Gideon		∞ +veracity

¹⁶ There is some dispute as to whether this is in fact a jussive. "He will contend" may be a better translation, and may even imply that Joash has confidence in Baal. See for example Butler, *Judges*, 207. However, the implications for the evaluation of Baal are much the same: Baal does not contend with Gideon.

¹⁷ This positive evaluation would be according to a cultural norm, in that YHWH's spirit comes on those he is pleased with and departs from those he is displeased with (e.g. Saul).

6.37	הנה אנכי מציג אתהנות העמר בגרן אם טל יהיה עליהנה לבדה ועל גל הארץ חרב	<u>Conditional</u> if...then...	... behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece <u>only</u> , and it is dry on <u>all</u> the ground,	C:Ct	Gideon		YHWH	Gideon	-security; mistrust	
	[לבדה]...[קל]	<u>Modifiers</u>	[only]...[all]	C:Ct	Gideon	force > raise				
	וידעתי	"know"	then I will know	C:Ct	Gideon		YHWH	Gideon	∞ +security: trust	
	כיתחשני בקדי את ישראל	"deliver"	that you will deliver Israel through me,	C:Ct	Gideon		YHWH	Gideon		∞ +propriety
	כאשר דברתי:	"speak/ promise"	as you have spoken/promised."	C:Ct	Gideon		YHWH	Gideon		∞ +veracity
6.38	והיכן וישכם מפתחת וזר את הנה ויקץ טל מדהנה מלוא הספל מים:	<i>Invoked evaluation</i> (confirms conditional if...then... above)	And it was so. When he arose early the next morning and squeezed the fleece, he drained the dew from the fleece, a bowl full of water.	M	Narr		YHWH (confirmed)	Gideon		t, +veracity t, +propriety ¹⁸
6.39	ויאמר גבעון אלי האלהים אל- יחר אפני בי	<u>Negated jussive verb</u>	Then Gideon said to God, "Do not let your anger burn against me	C:Ct	Gideon		YHWH	Gideon	-security: mistrust	
	[אפני]	"anger"	[anger]	C:Ct	Gideon		Gideon	YHWH	∞ -satisfaction: displeasure	
	ואדבר אד הפעם	<u>Cohortative verb</u>	that I may speak once more;	C:Ct	Gideon		YHWH	Gideon	-security; mistrust	
	[אד הפעם]	<u>Modifier</u>	[once more]	C:Ct	Gideon	force > raise				
	אנסה נא ירכה הפעם בנה	<u>Imperfect verb with nq = cohortative</u>	please let me make a test once more with the fleece,	C:Ct	Gideon		YHWH	Gideon	-security; mistrust	
	[רכה הפעם]	<u>Modifier</u>	[once more]	C:Ct	Gideon	force > raise				
	יהינא חרב אליהנה	<u>Jussive verb with nq</u>	let it now be dry only on the fleece,	C:Ct	Gideon		YHWH	Gideon	-security; mistrust	
	לבדה	<u>Adverbial</u>	[only]	C:Ct	Gideon	force > raise				
	ועל גל הארץ יהיה טל:	<u>Imperfect verb with cohortative meaning</u>	and let there be dew on all the ground "	C:Ct	Gideon		YHWH	Gideon	-security; mistrust	
	[קל]	<u>Modifiers</u>	[all]	C:Ct	Gideon	force > raise				

¹⁸ The only reason that there are two evaluations here is that the fulfilment of the sign confirmed both of the issues inscribed in the protasis of the condition above.

6:40	וַיַּעַשׂ אֱלֹהִים בַּלַּיְלָהָ הַהוּא וַיְהִי-חֹרֶב אֶל-הַגֹּזֶה לְבָדָה וְעַל- כָּל-הָאָרֶץ הָיָה קֵל:	Invoked evaluation	God did so that night; for it was dry only on the fleece, and dew was on all the ground.	M	Narr		YHWH	Gideon	t, +security: trust	
	[לְבָדָה]... [כָּל]	Modifiers	[only]...[all]	M	Narr	force > raise				
7:1	וַיִּשָּׁכֶם יִרְבֵּעֵל הוּא מְדַעֵן וְכָל- הָעָם אֲשֶׁר אִתּוֹ וַיָּחֻזּוּ עַל-עֵין חֹרֶד וּמִתְנַה מְדִין הָהִרְלוּ מִצְפּוֹן מִגְבַּעַת הַמּוֹרֶה בְּעַמְקִי:	Invoked evaluation	Then Jerubbaal (that is, Gideon) and all the people who were with him, rose early and camped beside the spring of Harod; and the camp of Midian was on the north side of them by the hill of Moreh in the valley.	M	Narr		YHWH	Gideon	t, +security: trust	
7.2	וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן בְּבֶהֱמָה אֲשֶׁר אִתָּךְ מִתְּחִיל אֲדִמְדִּין בְּיָדָם	Modifier	YHWH said to Gideon, "The people who are with you are <u>too many</u> for me to give Midian into their hands,	C:Ed	YHWH		People	YHWH	–satisfaction: displeasure	
	בְּיָדָם אֲשֶׁר אִתָּךְ מִתְּחִיל אֲדִמְדִּין בְּיָדָם	Conjunction, invoked evaluation	lest Israel glorify itself against me,	C:Ed	YHWH		Gideon, Israelites	YHWH		∞t, –propriety (arrogance)
	לֵאמֹר יְדִי הוֹשִׁיעָה לִּי:	Invoked evaluation	saying, 'My own power has delivered me.'	C:Ed	YHWH		Israelite numbers	Israel	t, +security: confidence	
7.3	וְעַתָּה קְרֹא נָא בְּאָזְנוֹ הָעָם לֵאמֹר מִי־יִרָא	"afraid"	"Now therefore come, proclaim in the hearing of the people, saying, 'Whoever is afraid	C:Ed	YHWH		Midian	Uncertain number of Israelites	∞ –security: uneasiness	
	וְהָרֹדֵד	"trembling"	and trembling,	C:Ed	YHWH		Midian	Uncertain number of Israelites	∞ –security: uneasiness	
	יָשֹׁב וְיֵצֵא מִהַר הַגִּלְעָד	Jussive verb with "return" "depart"	let him return and depart from Mount Gilead."	C:Ed	YHWH		Midian	Uncertain number of Israelites	–inclination: reluctance	
	וַיָּשֻׁב מִן-הָעָם עֶשְׂרִים וּשְׁנַיִם אֲלָף:	Invoked evaluation	So 22,000 people returned,	M	Narr		Midian	22,000 Israelites	t, –security: uneasiness	
	וַעֲשָׂרָת אֲלָפִים נִשְׁאָרוּ	Invoked evaluation	but 10,000 remained.	M	Narr		YHWH	10,000 Israelites	t, +security: confidence	
7.4	וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן עַד הָעַתָּה כִּי	Modifier	Then YHWH said to Gideon, "The people are still <u>too</u> <u>many</u> ;	C:Ed	YHWH		People	YHWH	–satisfaction: displeasure	

	הוֹרֵד אוֹתָם אֶל־הַמַּיִם וְאֶעֱרָפֵנּוּ לֵךְ שָׁם וְהִנֵּה אִשָּׁר אֹמֵר אֵלַיִךְ זֶה יֵלֵךְ אִתְּךָ הוּא יֵלֵךְ אִתְּךָ וְכָל אֲשֶׁר־אֹמֵר אֵלַיִךְ זֶה לֹא־יֵלֵךְ עִמָּךְ הוּא לֹא יֵלֵךְ:	"тосѣ"	bring them down to the water and I will test <i>them</i> for you there. Therefore it shall be that he of whom I say to you, 'This one shall go with you,' he shall go with you; but everyone of whom I say to you, 'This one shall not go with you,' he shall not go."	C:Ed	YHWH	Israelites	YHWH		~normality: chosenness
7.5	וַיֹּרֶד אֶת־הָעָם אֶל־הַמַּיִם וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ לֵךְ אֲשֶׁר־יֵלֵךְ בְּלִשְׁנוֹ מְדַבְּרִים בְּאִשָּׁר יֵלֵךְ הַבֶּלֶב תִּצָּיֵן אוֹחוֹ לִכְדּוֹ	Invoked evaluation	So he brought the people down to the water. And YHWH said to Gideon, "You shall separate <i>everyone</i> who laps the water with his tongue as a dog laps,	C:Ed	YHWH	Those who lap water	YHWH		t, ~normality: chosenness
	וְכָל אֲשֶׁר־יִכְרַע עַל־בִּרְכֵּיו לִשְׁתּוֹת:	Invoked evaluation	as well as <i>everyone</i> who kneels to drink."	C:Ed	YHWH	Those who kneel to drink	YHWH		t, ~normality: chosenness
7.6	וַיְהִי מִסְפַּר הַמִּלְקָקִים בְּיָדָם אֶל־ פִּיהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכָל יֹהֵר הָעָם כָּרְעוּ עַל־בִּרְכֵּיהֶם לִשְׁתּוֹת מַיִם:	Invoked evaluation	Now the number of those who lapped, putting their hand to their mouth, was 300 <i>men</i> ; but all the rest of the people kneeled to drink water.	M	Narr	300 men	YHWH		t, ~capacity
7.7	וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ בְּשֹׁלֶשׁ מֵאוֹת הָאִישׁ הַמִּלְקָקִים אוֹשִׁיעַ אֶתְכֶם	Invoked evaluation	YHWH said to Gideon, "I will deliver you with the 300 <i>men</i> who lapped	C:Ed	YHWH	YHWH	Gideon	∞ t, +security: trust	
	[בְּשֹׁלֶשׁ מֵאוֹת הָאִישׁ הַמִּלְקָקִים]	Invoked evaluation	[with the 300 <i>men</i> who lapped]	C:Ed	YHWH	300 Israelites who lapped	YHWH		t, +normality: chosenness
	וְנָתַתִּי אֶת־מִדְּיָן בְּיָדְךָ	Invoked evaluation	and will give the Midianites into your hands;	C:Ed	YHWH	YHWH	Gideon	∞ t, +security: trust	
	וְכָל־הָעָם יֵלְכוּ אִישׁ לְמַקְמוֹ:	Invoked evaluation	so let all the other people go, each man to his place." ¹⁹	C:Ed	YHWH	9,700 Israelites who kneeled	YHWH		t, ~normality: chosenness
7.8	וַיִּקְחוּ אֶת־צִדָּה הָעָם בְּיָדָם וְנָתַתִּי שׁוֹפְרֹתֵיהֶם	Invoked evaluation	So the 300 <i>men</i> took the people's provisions and their trumpets into their hands.	M	Narr	300 Israelites who lapped	Narrator		t, +normality: chosenness
	וְנָתַתִּי כָל־אִישׁ יִשְׂרָאֵל שְׁלֹחַ אִישׁ לְאֶהֱלָיו וּבְשֹׁלֶשׁ־מֵאוֹת הָאִישׁ		And he sent all the other men of Israel, each to his tent, but retained the 300 <i>men</i> ; and the camp of	M	Narr	YHWH	Gideon	t, +security: trust	

¹⁹ See Butler, *Judges*, 212-13 re vv. 7-8.

	החזיק ומהנה מדיו היה לו מתחת בעסק:		Midian was below him in the valley.	M	Narr		300 men	YHWH		-capacity
7.9	והי בלילה ההוא ויאמר אליו יהוה קום רד במחנה	<u>Command</u> (I)	Now the same night it came about that YHWH said to him, "Arise, go down against the camp,	C:Ed	YHWH		YHWH	YHWH		+normality: status
	כי נתתיו בידך:	<i>Invoked Evaluation</i>	for I have given it into your hands.	C:Ed	YHWH		YHWH	YHWH		t, +capacity
7.10	ואם ירא אתה ללכת רד אתה ופרה נערך אליה מחנה:	<u>Conditional</u> if...then... with "afraid"	"But if you are afraid to go down, [then] go with Purah your servant down to the camp,	C:Ed	YHWH		YHWH	Gideon	Discourse Prosody ∞ -security: mistrust	
7.11	ושמעם מהידברו ואחר סמךנה ידיו	"be strengthened"	and you will hear what they say; and afterward your hands will be strengthened	C:Ed	YHWH		Gideon	YHWH		∞ +capacity
	וגרם במחנה	<i>Invoked Evaluation</i>	and you will go down against the camp."	C:Ed	YHWH		Gideon	YHWH	+inclination: encouragement	
	ויבד הוא ופרה נערו אליהם החקשים אשר במחנה:	<i>Invoked evaluation</i> (confirms <u>Conditional</u> if...then... of v. 10)	So he went with Purah his servant down to the outposts of the army that was in the camp.	M	Narr		YHWH	Gideon	t, -security: mistrust	
7.12	וימזין ועמלק וכל בני קדם נפלים בעסק בארבה לרב	Lexical metaphor as <u>Modifier</u>	Now the Midianites and the Amalekites and all the sons of the east were lying in the valley as numerous as locusts;	M	Narr		Midianites, Amalekites	Narrator		+capacity
					Narr		Midianites, Amalekites	Gideon	t, -security: mistrust ²⁰	
	ולגמליהם אין מספר	<u>Modifier</u>	and their camels were without number.	M	Narr		Midianites, Amalekites	Narrator		+capacity
	כחול שגליטופת הים לרב:	Lexical metaphor as <u>Modifier</u>	as numerous as the sand on the seashore.	M	Narr	force > raise	Midianites, Amalekites	Gideon	t, -security: mistrust	(applies to 2 rows above)

²⁰ Compare Judg 6:5 which uses similar imagery.

7.13	<p>וַיָּבֹא גִדְעֹן וְהִנֵּה אִישׁ מִסֹּפֶר לְרֵעֵהוּ חִלּוֹם וַיֹּאמֶר הִנֵּה חִלּוֹם חִלְמֹתִי וְהִנֵּה עֵלָל לֶחֶם שְׂעִירִים מִתְהַפֵּךְ בְּמַחֲנֵה מִדְיָן וַיָּבֹא עַד־ הָאֹהֶל וַיִּכְרֹתוֹ וַיַּפֵּל וַיִּהְיֶה כֹּה־ לְמַעַלָּה וְנָפֵל הָאֹהֶל:</p>	Invoked evaluation	<p>When Gideon came, behold, a man was relating a dream to his friend. And he said, "Behold, I had a dream; a loaf of barley bread was tumbling into the camp of Midian, and it came to the tent and struck it so that it fell, and turned it upside down so that the tent lay flat."</p>	C:Ed	Mid/ Am man 1	Midianite/ Amelekite man	YHWH	t, +veracity ²¹
7.14	<p>וַיַּעַן רֵעֵהוּ וַיֹּאמֶר אֵין זֹאת בְּלִיַּי אִם־</p>	"nothing less than"	<p>His friend replied, "This is nothing less than</p>	C:Ed	Mid/ Am man 2	Gideon	Midianite/ Amelekite man's friend	+normality: status
	<p>חָרֵב גִּדְעֹן בְּרִיּוֹאֵשׁ אִישׁ יִשְׂרָאֵל</p>	Modifiers	<p>the sword of <u>Gideon the son of Joash, a man of Israel</u>:</p>	C:Ed	Mid/ Am man 2	Gideon	Midianite/ Amelekite man's friend	+normality: status
	<p>נָתַן הָאֱלֹהִים בְּיָדוֹ אֶדְמֶדְיָן וְאֶת־ כָּל־הַמַּחֲנֶה:</p>	Invoked evaluation	<p>God has given Midian and all the camp into his hand."</p>	C:Ed	Mid/ Am man 2	Midianite/ Amelekite man's friend	YHWH	t, +veracity ²²
	<p>[נָתַן ... בְּיָדוֹ]</p>	"given into his hand"	<p>[has given ... into his hand]</p>	C:Ed	Mid/ Am man 2	YHWH	Midianite	+normality: status
7.15	<p>וַיְהִי כַשְׁמַע גִּדְעֹן אֶת־מִסְפָּר הַחִלּוֹם וְאֶת־שִׁבְרוֹ וַיִּשְׁתַּחֲוֶה:</p>	Invoked evaluation	<p>When Gideon heard the account of the dream and its interpretation, he bowed in worship</p>	C: Cc	Narr	Dream	Gideon	t, +security: trust
	<p>[וַיִּשְׁתַּחֲוֶה]</p>	"bow in worship"	<p>[he bowed in worship]</p>	C: Cc	Narr	YHWH	Gideon	+normality: status
	<p>וַיָּשָׁב אֶל־מַחֲנֵה יִשְׂרָאֵל וַיֹּאמֶר קוּמּוּ</p>	Command (I) "arise"	<p>He returned to the camp of Israel and said, "<u>Arise</u>."</p>	C: Cc	Gideon	Gideon	Gideon	+normality: status
	<p>בְּיָמֵינוּ יְהוָה בְּיָדְכֶם אֶת־מַחֲנֵה מִדְיָן:</p>	Invoked evaluation	<p>for YHWH has given the camp of Midian into your hands."</p>	C: Cc C: Cc	Gideon Gideon	YHWH Israelites	Gideon Gideon	t, +veracity t, +inclination: encouragement
7.16	<p>וַיִּחַץ אֶת־שְׁלֹש־מֵאוֹת הָאִישׁ שְׁלֹשָׁה כָּאֲשֵׁר וַיִּתֵּן שׁוּפְרוֹת בְּיָד־כָּלם וְכָדִים רָקִים וְלַפְדִּים בְּתוֹךְ הַכָּדִים:</p>	Invoked evaluation	<p>He divided the 300 men into three companies, and he put trumpets and empty pitchers into the hands of all of them, with torches inside the pitchers.</p>	M	Narr	Gideon	Gideon	t, +propriety (obedience)

²¹ The implication here is that since YHWH sent him to hear the dream and its interpretation, it was a message from YHWH, and thus true.

²² See note above.

7.17	וַיֹּאמֶר אֲלֵיהֶם מִמָּנָה תֵּרְאוּ וְכֹן תַּעֲשׂוּ וְהָיָה אֲנֹכִי כָאֵשֶׁר־אֲעֲשֶׂה כֹן תַּעֲשׂוּ:	Invoked evaluation (Imperfects, not Imperatives)	He said to them, "Look at me and do likewise. And behold, when I come to the outskirts of the camp, do as I do.	C: Cc	Gideon		Gideon	Gideon		t, +normality: status
7.18	וְתַקַּעְתִּי בְּשׁוֹפָר אֲנֹכִי וְכָל־אִשְׁרֵי אִתִּי וְתַקַּעְתֶּם בְּשׁוֹפְרוֹת גַּם־אַתֶּם סְבִיבוֹת כָּל־הַמַּחֲנֶה	Invoked evaluation (Imperfects, not Imperatives)	"When I and all who are with me blow the trumpet, then you also blow the trumpets all around the camp	C: Cc	Gideon		Gideon	Gideon		t, +normality: status
	וְאָמַרְתֶּם לַיהוָה וּלְגִדְעוֹן:	Invoked evaluation	and say, 'For YHWH and for Gideon.' "	C:Ct	Gideon		Gideon	Gideon		t, ~propriety (arrogance)
7.19	וַיָּבֹא גִדְעוֹן וּמֵאֶהֱיֵישׁ אֲשֶׁר־אִתּוֹ בַּקָּצָה הַמַּחֲנֶה רֹאשׁ הָאֲשִׁמֶרֶת הַתִּיכּוֹנָה אֲדָהֶם הִקִּימוּ אֶת־הַשֹּׁמְרִים וַתִּקְעוּ בְּשׁוֹפְרוֹת וַנִּפֹּץ הַכְּדִים אֲשֶׁר בְּיָדָם:	Invoked evaluation	So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew the trumpets and smashed the pitchers that were in their hands.	M	Narr		Dream/ YHWH	Gideon	t, +inclination: eagerness	
7.20	וַתִּקְעוּ שְׁלֹשָׁת הָרִאשִׁים בְּשׁוֹפְרוֹת וַיִּשְׁבְּרוּ הַכְּדִים וַיִּחַזְּקוּ כִּדְ־שִׁמְאוֹלָם בַּכְּדִים וּבִיד־יְמִינָם הַשׁוֹפְרוֹת לְתַקֹּעַ	Invoked evaluation	When the three companies blew the trumpets and broke the pitchers, they held the torches in their left hands and the trumpets in their right hands for blowing,	M	Narr		Israelites	Narrator		t, –capacity
	וַיִּקְרָא תָקֵב לַיהוָה וּלְגִדְעוֹן:	Invoked evaluation	and cried, "A sword for YHWH and for Gideon!"	C:Ct	Gideon's army		Gideon	Narrator		t, ~propriety (arrogance)
7.21	[כָּל]	Modifier	[all.]	M	Narr	force > raise				
	וַיַּעֲמֵדוּ אִישׁ תַּחֲתָיו סָבִיב לַמַּחֲנֶה חָרִין כָּל־הַמַּחֲנֶה	"tau"	Each stood in his place around the camp; and all the army tau	M	Narr		Israelite army	Midianite army		
	וַיִּצְעַקוּ	"cry out"	crying out	M	Narr		Israelite army	Midianite army	–happiness: misery	
	וַיִּפְּצוּ:23	"flee"	as they fled.	M	Narr		Midianite army	Narrator		–capacity

7.22	וַיִּחַקְעוּ שְׁלֹשׁ-מֵאוֹת הַשּׁוֹפְרוֹת וַיִּשֶׁם יְהוָה אֶת חֶרֶב אִישׁ בְּרֵעֵהוּ וּבְכָל-הַמִּחָנֶּה	Invoked evaluation	When they blew 300 trumpets, YHWH set the sword of one against another even throughout the whole army;	M	Narr		YHWH	Narrator		t, +capacity
	וַיָּסֶם הַמִּחָנֶּה	"flee"	and the army fled	M	Narr		Midianite army	Narrator		
	[7.22] עַד-בֵּית הַשֵּׁטָה צָרְחָה עַד שִׁפְתֵי-אָבֶל מְחֹלָה עַל-טַבַּח:	Repetition	[fled] as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.	M	Narr	force > raise				-capacity
7.23	וַיִּצַּעַק אִישׁ-יִשְׂרָאֵל מִנַּפְתָּלִי וּמִן אֲשֶׁר וּמִדָּבִי-מִנְשֵׁה וּמִן אֲחֵרֵי מִדְיָן:	"pursue"	The men of Israel were summoned from Naphtali and Asher and all Manasseh, and they pursued Midian.	M	Narr		Rout of Midianites	Gideon	+inclination: eagerness	
7.24	וּמַלְאָכִים שָׁלַח גִּדְעֹן בְּכָל-הָאֶרֶץ לֵאמֹר בֵּנוּ לְקִרְיַת מִדְיָן וּלְקַבְּדוֹ לָהֶם אֶת-הַמַּיִם עַד בֵּית בָּרָה וְאֶת-הַיַּרְדֵּן	Imperatives (I)	Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against Midian and take the waters before them, as far as Beth-barah and the Jordan."	M	Gideon		Gideon	Gideon		+normality: status
	וַיִּצַּעַק כָּל-אִישׁ אֶפְרַיִם וַיִּלְכְּדוּ אֶת-הַמַּיִם עַד בֵּית בָּרָה וְאֶת-הַיַּרְדֵּן:	"take"	So all the men of Ephraim were summoned and they took the waters as far as Beth-barah and the Jordan.	M	Narr		Ephraimites	Narrator		+capacity
7.25	וַיִּלְכְּדוּ שְׁנֵי-יִשְׂרָאֵל מִדְיָן אֶת-עֹרֶב וְאֶת-זֶעֶב	"capture"	They captured the two leaders of Midian, Oreb and Zeeb,	M	Narr		Ephraimites	Narrator		+capacity
				M	Narr		Oreb and Zeeb	Narrator		-capacity
	וַהֲרֹגוּ אֶת-עֹרֶב בְּצוּר-עֹרֶב	"kill"	and they killed Oreb at the rock of Oreb,	M	Narr		Ephraimites	Narrator		+capacity
				M	Narr		Oreb	Narrator		-capacity
	וְאֶת-זֶעֶב הָרֹגוּ בְּקֶשֶׁת-זֶעֶב	"kill"	and they killed Zeeb at the wine press of Zeeb,	M	Narr		Ephraimites	Narrator		+capacity
				M	Narr		Zeeb	Narrator		-capacity
	וַיִּרְדְּפוּ אַחֲרָיו	"pursue"	while they pursued Midian;	M	Narr		Ephraimites	Narrator		+capacity
				M	Narr		Midian	Narrator		-capacity
	וַרְאֵשׁ-עֹרֶב וְזֶעֶב הָבִיאוּ אֶל-גִּדְעֹן מִשְׁבַּר לַיַּרְדֵּן:	Invoked evaluation	and they brought the heads of Oreb and Zeeb to Gideon from across the Jordan.	M	Narr		Ephraimites	Narrator		t, +capacity
				M	Narr		Oreb and Zeeb	Narrator		-capacity

8.1	ויאמרו אליו איש אפרים מה הדבר הזה עשית לנו	<u>Rhetorical question</u>	Then the men of Ephraim said to him, "What is this thing you have done to us,	C: Ct	Ephraimites		Gideon	Ephraimites	-satisfaction: displeasure	
	לבנות קראונו לנו כי הלכנו להלחם במדין	<u>Invoked evaluation</u>	not calling us when you went to fight against Midian?"	C: Ct	Ephraimites		Gideon	Ephraimites		t, -propriety
	ויריבו אותו	"contend"	And they contended with him	C: Ct	Narr		Gideon	Ephraimites	-satisfaction: displeasure	
	בחושה:	<u>Modifier</u>	vigorously.	C: Ct	Narr	force > raise				
8.2	ויאמר אליהם מה עשית עתה בכם	<u>Rhetorical question</u>	But he said to them, "What have I done now in comparison with you?"	C: Cc	Gideon		Ephraimites	Gideon		+capacity
	הלא טוב עלילות אפרים מבציר אביעזר:	<u>Rhetorical question</u>	Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?	C: Cc	Gideon		Ephraimites' anger	Gideon	+security: trust	
				C: Cc	Gideon		Ephraimites	Gideon		+normality: status
	[הלא טוב עלילות אפרים מבציר אביעזר:]	Lexical metaphor	[Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?]	C: Cc	Gideon	force > raise	Ephraimites' anger	Gideon	+security: trust	(applies to 2 rows above)
8.3	בידכם נתן אלהים את אשרי מדין אדערב ואחד זואב	<u>Invoked evaluation</u>	"God has given the leaders of Midian, Oreh and Zeeb into your hands;	C: Cc	Gideon		Ephraimites	Gideon		t, +normality: status
				C: Cc	Gideon		YHWH	Gideon		+capacity
	ומה יכלתי עשות בכם	<u>Rhetorical question</u>	and what was I able to do in comparison with you?"	C: Cc	Gideon		Gideon	Gideon		-capacity
	אז רפתה רוחם מעליו בדברו הדבר הזה:	"anger/spirit ... subsided"	Then their anger/spirit toward him subsided when he said that.	C: Cc	Narr		Gideon's speech	Ephraimites	+happiness: cheer	
8.4	ויבאו נדעון הירדנה עבר הוא ושלש מאות האיש אשר אותו עמים	"weary"	Then Gideon and the 300 men who were with him came to the Jordan and crossed over, weary	M	Narr		Gideon and the 300 men	Narrator		-capacity
	וירדפם:	"pursue"	yet pursuing.	M	Narr		Gideon and the 300 men	Narrator		+tenacity
8.5	ויאמר לאנשי סכות תעצא	<u>Particle</u> נא	He said to the men of Succoth, "Please	C: Cc	Gideon	force > lower				
	כברות לחם לעם אשר ברגלי	<u>Command (I)</u>	give loaves of bread to the people who are following me,	C: Cc	Gideon		Gideon	Gideon		+normality: status

	כִּי־עָפִים הֵם	"weary" with expressed pronoun	for <u>they</u> are weary,	C: Cc	Gideon		the 300 men	Gideon		-capacity
	וְאֵנֹכִי רֹדֵף אַחֲרָיו וְזָבַח וְעֹלְמֻנָּע מֶלֶכִּי מִדְיָן:	"pursue" with expressed pronoun	and I am pursuing Zebah and Zalmunna, the kings of Midian."	C:Ct	Gideon		Gideon's success	Gideon	Discourse Prosody +security, confidence	
8.6	וַיֹּאמְרוּ שָׂרֵי סִבּוֹת הַכָּהֵן וְזָבַח וְעֹלְמֻנָּע עִמָּה בְּיָדָם כִּי־נָתַן לָעָבָד לֶחֶם:	<u>Rhetorical question</u>	The leaders of Succoth said, " <u>Are the hands of Zebah and Zalmunna already in your hands, that we should give bread to your army?</u> "	C:Cc	Leaders of Succoth		Gideon	Men of Succoth		-normality: status
8.7	וַיֹּאמֶר גִּדְעוֹן לָכֵן בָּתָּת יְהוָה אֵת זָבַח וְאֶת־עֹלְמֻנָּע בְּיָדִי	<i>Invoked evaluation</i>	Gideon said, "Therefore, when YHWH has given Zebah and Zalmunna into my hand,	C:Ct	Gideon		YHWH	Gideon	t, +security: trust	
	וְדִשְׁתִּי אֶת־בָּשָׂרְכֶם	"thrash"	then I will thrash your bodies	C:Ct	Gideon		Leaders of Succoth	Gideon	-satisfaction: displeasure	
	אֶת־קוֹצֵי הַמִּדְבָּר וְאֶת־הַבְּרֻקִּים:	<u>Modifier</u>	with the thorns of the wilderness and with briers."	C:Ct	Gideon	force > raise				
8.8	וַיַּעַל מִשָּׁם פְּנוּאֵל וְדִבֶּר אֲלֵיהֶם קִוְיָה וַיַּעַן אוֹתוֹ אֲנָשֵׁי פְנוּאֵל כַּאֲשֶׁר עָנָה אֲנָשֵׁי סִבּוֹת:	<i>Invoked evaluation</i>	He went up from there to Penuel and spoke similarly to them; and the men of Penuel answered him just as the men of Succoth had answered.	C:Ct	Narr					(as in 8:5-6 above)
8.9	וַיֹּאמֶר גַּם־לְאֲנָשֵׁי פְנוּאֵל לֵאמֹר בְּשׁוּבִי בְּשָׁלוֹם	"safely"	So he spoke also to the men of Penuel, saying, "When I return safely,	C:Ct	Gideon		Gideon's success	Gideon	+security, confidence	
	אֶתֵּן אֶת־הַמִּגְדָּל הַזֶּה:	"tear down"	I will tear down this tower."	C:Ct	Gideon		Men of Penuel	Gideon	-happiness: antipathy	
8.10	וְזָבַח וְעֹלְמֻנָּע בְּקָרְכֹר וּמִחֲנִיָּהֶם עִמָּם כְּחֻמֶּשֶׁת עֶשְׂרִי אֲלֵף כָּל הַנּוֹתָרִים מִכָּל מִחְנֶה בְּעִיֻקָּם:	<i>Invoked evaluation</i>	Now Zebah and Zalmunna were in Karkor, and their armies with them, about 15,000 men, all who were left of the entire army of the sons of the east;	M	Narr		Armies of Zebah and Zalmunna	Narrator		t, -capacity
	וְהַגִּמְלִים מֵאָה וְעֶשְׂרִים אֲלֵף אִישׁ שֶׁלֶף הָרֶב	<i>Invoked evaluation</i>	for the fallen were 120,000 swordsmen.	M	Narr	force > raise				

8.11	ויעל גרעון דורך השכני באהלים מקדם לבח ונאבה נה את הפחנה	<i>Invoked evaluation</i>	Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and attacked the camp.	C:Ct	Narr		Gideon's success	Gideon	+security: confidence	
	והפחנה היה בשח:	"unsuspecting"	when the camp was unsuspecting.	C:Ct	Narr		Gideon	Narrator		~propriety
	[קטח] 24	"unsuspecting"	[unsuspecting]	C:Ct	Narr		Lack of knowledge of Gideon's intent	Camp of Zebah and Zalmunna	+security: confidence	
8.12	וניסו זבח וצלמנע	"flee"	When Zebah and Zalmunna fled,	C:Ct	Narr		Zebah and Zalmunna	Narrator		-capacity
	וידדו אחריהם	"pursue"	he pursued them	C:Ct	Narr		Fleeing of Zebah and Zalmunna	Gideon	+security: confidence	
	וילכדו את שני מלכי מדון את זבח ואחזצלמנע	"capture"	and captured the two kings of Midian, Zebah and Zalmunna,	C:Ct	Narr		Zebah and Zalmunna	Narrator		-capacity
	וקל הפחנה הקרדי:	"routed"	and routed	C:Ct	Narr		Gideon	Narrator		+capacity
	[וקל הפחנה]	<u>Modifier</u>	the whole army.	C:Ct	Narr	force > raise			(Applies to 2 rows above.)	
8.13	וילשב גרעון בדיאש מר המלחמה מלמעלה הקרס:	--	Then Gideon the son of Joash returned from the battle by the ascent of Heres.	C:Ct	Narr					
8.14	וילכד נער מאנשי סבות וישאלו ויקחו אליו את שרי סבות ואת זקניה שבעים ושבעה איש:	"captured"	And he captured a youth from Succoth and questioned him. Then the youth wrote down for him the princes of Succoth and its elders, seventy-seven men.	C:Ct	Narr		Gideon	Narrator		+capacity
8.15	ויבא אל אנשי סבות ויאמר הנה זבח וצלמנע אשר תרפתם אותי	"taunted"	He came to the men of Succoth and said, "Behold Zebah and Zalmunna, concerning whom you taunted me,	C:Ct	Gideon		Men of Succoth	Gideon	-satisfaction: displeasure	
	לאמר הכר זבח וצלמנע עמה בדד בי נסו לאנשי	<u>Rhetorical question</u>	saying, 'Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men	C:Ct	Gideon		Gideon	Men of Succoth		-normality: status

	העפנים לחם	"weary/hungry"	"who are weary/hungry?"	C:Ct	Gideon		Gideon's men	Gideon ²⁵		–capacity
8.16	וַיִּקַּח אֶת־זִקְנֵי הָעִיר וְאֶת־קוֹצֵי הַפְּדָרִי וְאֶת־הַפְּרָקִים וַיַּדַּע בָּהֶם אֶת־אֱנָשֵׁי סֻכּוֹת:	Invoked evaluation	He took the elders of the city, and thorns of the wilderness and briers, and he disciplined ²⁶ the men of Succoth with them.	C:Ct	Narr		Men of Succoth	Gideon	t, –happiness: antipathy	
8.17	וְאֶת־מִגְדַּל פְּנֹאֵל הָיָץ וַיַּהַרְגֵם אֶת־אֱנָשֵׁי הָעִיר:	Invoked evaluation	He tore down the tower of Penuel and killed the men of the city.	C:Ct	Narr		Gideon	Narrator		–propriety
	[הָיָץ]	"tear down"	[tore down]	C:Ct	Narr		Gideon	Narrator		+capacity
	[הָיָרַג]	"kill"	[killed]	C:Ct	Narr		Gideon	Narrator		+capacity
8.18	וַיֹּאמֶר אֶל־זִבְחָה וְאֶל־צַלְמוֹנָה אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הָרַגְתֶּם בְּתַבּוֹר:	Expository question	Then he said to Zebah and Zalmunna, "What kind of men were they whom you killed at Tabor?"	C:Ct	Gideon		Death of men	Gideon	–security: mistrust	
	וַיֹּאמְרוּ כַּמּוֹד כַּמּוֹד כְּמוֹהֶם אֶחָד כָּל־אֶחָד בְּנֵי הַמֶּלֶךְ:	Invoked evaluation	And they said, "They were like you, each one resembling the son of a king."	C:Ct	Zebah and Zalmunna		Gideon	Zebah and Zalmunna		t, +normality: status
8.19	וַיֹּאמֶר אֲחִי בְנֵי־אִמִּי הֵם חַיֵּיהֶנּוּ:	Oath	He said, "They were my brothers, the sons of my mother. As YHWH lives,	C:Ct	Gideon		Gideon	Gideon		+veracity
	לֹא־תַחַתֶּם אוֹתָם	Conditional if... then...	if only you had let them live,	C:Ct	Gideon		Zebah and Zalmunna	Gideon		–propriety
	לֹא־הָרַגְתִּי אֶחָד־מֵהֶם:	Invoked evaluation	I would not kill you."	C:Ct	Gideon		Zebah and Zalmunna	Gideon	t, –satisfaction: displeasure	
8.20	וַיֹּאמֶר לַיהוָה בְּכוֹרִי מִנִּי הָיָה אוֹתָם	2 Commands (I)	So he said to Jether his firstborn, "Rise, kill them."	C:Ct	Gideon		Gideon	Gideon		+normality: status
	[הָיָה אוֹתָם]	"kill"	[kill them]	C:Ct	Gideon		Zebah and Zalmunna	Gideon	–happiness: antipathy	
	וְלֹא־שָׁלַף הַנָּעַר חֶרְבּוֹ	Invoked evaluation	But the youth did not draw his sword,	C:Ct	Narr		Fear	Jether	t, –inclination: reluctance	
	כִּי יָדָא כִּי עוֹדֵד נָעַר:	"afraid"	for he was afraid, because he was still a youth.	M	Narr		His youth	Jether	–security: uneasiness	
8.21	וַיֹּאמֶר זִבְחָה וְצַלְמוֹנָה מִנִּי הָיָה וַיַּעֲרִיבֵם	2 Commands (I)	Then Zebah and Zalmunna said, "Rise up yourself, and fall on us;	E:Ac	Zebah and Zalmunna		Zebah and Zalmunna	Narrator		+normality: status

²⁵ Gideon himself adds this phrase to the comment of the men of Penuel.

²⁶ Ju 8:16 [made men to know, caused to learn = disciplined] rd. וַיַּדַּע [was/made apprehensive??] (: Barr Phil. 19f) (HALOT); אֶת־הַפְּרָקִים prb crpp, G* ἀπὸ ἀναβάσεως Ἀρες = "from Apparatus" = "from Ares ascent"; Targum has גָּרַד "dragged"

		[אתה]	<u>Expressed pronoun</u>	[yourself]	E:Ac	Zebah and Zalmunna		Gideon	Zebah and Zalmunna		∞ +capacity
		כי קאיש גבורתו	<i>Invoked evaluation</i>	for as the man, so is his strength."	E:Ac	Zebah and Zalmunna		Gideon	Zebah and Zalmunna		∞t, +capacity
		והקם גידעון והרג את זבח ואת זלמון ויקח את השקנאים אשר בעצמור ומליהם:	"kill"	So Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments which were on their camels' necks.	M	Narr		Gideon	Narrator		+capacity
					M	Narr		Zebah and Zalmunna's taunt	Gideon	+security: confidence	
8.22		ויאמרו איש-ישראל אל-גידעון משל-בנו	<u>Command (I)</u>	Then the men of Israel said to Gideon, "Rule over us,	C:Ct	Israelites		Gideon's success	Israelites	+inclination: encouragement	
		[משל]	"rule"	[Rule]	C:Ct	Israelites		Gideon	Israelites		+normality (status)
		גם-אתה גם-בנו גם בן-בנו	<u>Specification</u>	both you and your son, also your son's son,	C:Ct	Israelites	force > raise				
		כי הושעתנו מיד מדין:	"deliver"	for you have delivered us from the hand of Midian."	C:Ct	Israelites		Gideon	Israelites		+capacity
8.23		ויאמר אלהם גידעון לא-אמשל אני בכם	"rule" <u>negated</u>	But Gideon said to them, "I will <u>not</u> rule over you,	C: Cc	Gideon	force > raise	Israelites	Gideon		-propriety
		ולא-אמשל בני בכם	"rule" <u>negated</u>	<u>nor</u> shall my son rule over you;	C: Cc	Gideon	force > raise	"you have delivered us"	Gideon	-inclination: reluctance	
					C: Cc	Gideon	force > raise	Israelites	Gideon		-PROPRIETY
		ולא-אמשל, לא-אמשל [לעצמך]	<u>Repetition</u>	[I shall <u>not</u> rule/ <u>nor</u> shall my son rule]	C: Cc	Gideon	force > raise	"you have delivered us"	Gideon	-INCLINATION: RELUCTANCE	
		יהוה ימשל בכם:	"rule"	YHWH shall rule over you."	C: Cc	Gideon					(applies to 2 rows above)
		[יהוה ימשל בכם:]	<i>Invoked evaluation</i>	[YHWH shall rule over you]	C: Cc	Gideon		YHWH	Gideon		+normality: status
		[יהוה ימשל בכם:]	<u>Contrast</u>	[YHWH shall rule over you/	C: Cc	Gideon	force > raise	Gideon	Gideon	t, +security: trust	+propriety
											(applies to 3 rows above)

8.24	ויאמר אלהים גִּדְעוּן אֶשְׁמַלְחָם מִכֶּם שְׂמֹלֶה וְתַנְדִּילִי אִישׁ נָגַם שָׁלָלוּ כִּי־נָגְמִי וְהָב לָהֶם כִּי יִשְׁמַעְלִים הֵם:	<u>Cohortative/ modal verb</u>	And Gideon said to them, "I would request of you, that each of you give me an earring from his spoil." (For they had gold earrings, because they were Ishmaelites.)	M	Gideon	Gideon	Gideon		-normality: status
8.25	ויאמרו גִּדְעוּן נָתַן וַיִּסְרְשׁוּ אֶת־ הַשְּׂמֹלֶה	<i>Invoked evaluation</i>	<i>They said, "We will <u>surely</u> give them."</i>	M	Israelites		Gideon	Israelites	t, +inclination: eagerness
	[גִּדְעוּן]	<u>Infinitive absolute/modal</u>	<i>[surely]</i>	M	Israelites	force > raise			
	וַיִּשְׁלִיכוּ שָׁמָּה אִישׁ נָגַם שָׁלָלוֹ:	"each one"	So they spread out a garment, and each one of them threw an earring there from his spoil.	M	Narr		Gideon	Israelites	+inclination: eagerness
8.26	וַיְהִי מִשְׁקַל נָגְמֵי הַזָּהָב אֲשֶׁר שָׂאָל אֵלָיו לְשִׁבְעֵת־מֵאוֹת זָהָב לְבָד מִן־הַשְּׁהָרִים וְהַנְּטָפוֹת וּבִגְדֵי הָאֲרָגָמִן שֶׁעַל מַלְכֵי מִדְּיָן וּלְבָד מִן־הַעֲנָקוֹת אֲשֶׁר בְּצֻנְאֹרֵי גְמְלֵיהֶם:	<i>Invoked evaluation</i>	The weight of the gold earrings that he requested was 1,700 shekels of gold, besides the crescent ornaments and the pendants and the purple robes which were on the kings of Midian, and besides the neck bands that were on their camels' necks.	M	Narr		Gideon	Israelites	t, +inclination: eagerness
8.27	וַיַּעַשׂ אוֹתוֹ גִּדְעוּן לְאַפֹּד וַיִּצַּג אוֹתוֹ בְּעִירֹו בְּעֶפְרָה	<i>Invoked evaluation</i>	<i>Gideon made it into an ephod, and placed it in his city, Ophrah,</i>	C:Ct	Narr		Gideon	Gideon	t, +propriety
	וַיִּזַּב בְּלִי־יִשְׂרָאֵל אַחֲרָיו שֵׁם	"play the harlot"	and <u>all</u> Israel played the harlot with it there,	C:Ct	Narr		Gideon	YHWH	t, -propriety
	[כָּל]	<u>Modifier</u>	<i>[all]</i>	C:Ct	Narr	force > raise	Israel	Narrator	-propriety
	נָתַן לְגִדְעוּן וּלְבֵיתוֹ לְמוֹקֵשׁ:	<u>became</u> ²⁷ a "snare"	so that it <u>became</u> a snare to Gideon and his household.	C:Ct	Narr		Gideon and his household	Narrator	-propriety
8.28	וַיִּכְבַּע מִדְּיָן לִפְנֵי בְנֵי יִשְׂרָאֵל	<i>Invoked evaluation (confirms the conditional if...then... above in 6:36)</i>	So Midian was subdued before the Israelites,	M	Narr		Midian	Narrator	-capacity
	וְלֹא יָקִפוּ לְשֹׂאֵת רֹאשָׁם	<i>Invoked evaluation</i>	and they did <u>not</u> lift up their heads anymore.	M	Narr		YHWH	Narrator	t, +veracity t, +tenacity t, +propriety ²⁸
	[לֹא]	<u>Negation</u>	<i>[not]</i>	M	Narr	force > raise	Midian	Narrator	t, -capacity

²⁷ HALOT, 244: with ה

²⁸ The only reason there are three evaluations recorded here is that the victory over Midian resolved the challenges to YHWH's character that Gideon offered separately in Judges 6.

		ותשקט הארץ	"undisturbed"	And the land was undisturbed	M	Narr		Gideon	the land		
		ארבעים שנה בימי גדעון:	Modifier	for forty years in the days of Gideon.	M	Narr	force > raise			+normality	
8.29		וילך ירבעל בן יואש וישב בביתו:	?	Then Jerubbaal the son of Joash went and lived in his own house.	M	Narr					?
8.30		ולגדעון היו שבעים בנים יצאי ירכו כיינשים רבות הן לו:	?	Now Gideon had seventy sons who were his direct descendants, for he had many wives.	M	Narr					?
8.31		ופילגשו אשר בשכם וילדה לו גס-היא בן וישם את-שמו אבימלך:	?	His concubine who was in Shechem also bore him a son, and he named him Abimelech.	M	Narr					?
8.32		וימת גדעון בן יואש בשיבה טובה ויקבר בקבר יואש אביו בעפרה אבי העזרי:	Invoked evaluation	And Gideon the son of Joash died at a good old age and was buried in the tomb of his father Joash, in Ophrah of the Abiezrites.	M	Narr		Gideon	Narrator		t, +normality: status
8.33		ויהי כאשר מת גדעון	Adverbial "as soon as"	Then it came about, as soon as Gideon was dead,	M	Narr		Israelites	Narrator		-tenacity
		ולשובו בני ישראל	"turn back"	that the Israelites turned back	M	Narr		Israelites	Narrator		-propriety
		והיו אחרי הבטלים	"play the harlot"	and played the harlot with the Baals,	M	Narr		Israelites	Narrator		-propriety
		וישימו להם בעל ברית לאלהים:	Invoked evaluation	and made Baal-herith their god.	M	Narr		Israelites	Narrator		t, -propriety
8.34		ולא זכרו בני ישראל את-יהוה אלהיהם	"remember" negated	Thus the Israelites did not remember YHWH their God,	M	Narr	force > raise	Israelites	Narrator		-tenacity
		המציל אותם מיד	"delivered"	who had delivered them	M	Narr		YHWH	Narrator		+propriety (compassion)
		כל איביהם מסביב:	2 Modifiers	from the hands of all their enemies on every side;	M	Narr	force > raise x2	YHWH	Narrator		
8.35		ולא יעשו חסד עסבית ירבעל גדעון	"show kindness/covenant loyalty" negated	nor did they show kindness/covenant loyalty to the household of Jerubbaal (that is, Gideon)	M	Narr	force > raise	Israelites	Narrator		-propriety
					M	Narr	force > raise	Gideon	Narrator		+normality: status
		בכל-	Modifier	in accord with all	M	Narr	force > raise	Gideon	Narrator		+propriety

	הטובה אשר עשה עמי־ישראל:	"good"	the good that he had done for Israel.	M	Narr		Gideon	Narrator		
	Jephthah									
10.6	ויספו בני ישראל לעשות הרע	"do the evil thing"	Then the Israelites <u>continued</u> to do the evil thing	C:Ed	Narr		Israelites	Narrator		Discourse Prosody -propriety
	[ויספון]	<u>adverbial use of יספ</u> (continued to do/again did)	[continued]	C:Ed	Narr	force > raise	Israelites	Narrator		
	בעיני יהוה ויעבדו	Invoked evaluation	in the eyes of YHWH,	C:Ed	Narr		Israelites	YHWH	t, -satisfaction: displeasure	
	אֶת־הַבְּעָלִים וְאֶת־הַעֲשָׁתָרוֹת וְאֶת־אֱלֹהֵי אֲרָם וְאֶת־אֱלֹהֵי צִידוֹן וְאֶת־אֱלֹהֵי מוֹאָב וְאֶת־אֱלֹהֵי בְנֵי־עַמּוֹן וְאֶת־אֱלֹהֵי פְלִשְׁתִּים	Invoked evaluation	and served the Baals and the Ashtaroth, <u>the gods of</u> Aram, <u>the gods of</u> Sidon, <u>the gods of</u> Moab, <u>the gods of</u> the sons of Ammon, and <u>the gods of</u> the Philistines;	C:Ed	Narr		Israelites	Narrator		t, -PROPRIETY
	[אֱלֹהֵי... (x5)]	<u>Repetition</u> (the gods of x")	[the gods of ...] (x5)	C:Ed	Narr	force > raise x5	Israelites	Narrator		
	וַיַּעֲזֹבוּ אֶת־יְהוָה וְלֹא עָבְדוּהוּ	"forsook" Negated "serve"	thus they forsook YHWH and did <u>not</u> serve him.	C:Ed	Narr		Israelites	Narrator		-propriety -propriety
10.7	וַיִּחַר־אַף יְהוָה	Fixed lexical expression "anger burned"	The anger of YHWH burned	C:Ed	Narr		Israelites	YHWH	-happiness: antipathy	
	בְּיִשְׂרָאֵל	<u>Modifier</u>	<u>against Israel.</u>	C:Ed	Narr		Israelites	YHWH	-satisfaction: displeasure	
	וַיִּמְכְּרוּ בְּיָד־פְּלִשְׁתִּים וּבְיָד־בְּנֵי עַמּוֹן:	Fixed lexical form "sold into the hands of"	and he sold them into the hands of the <u>Philistines</u> and into the hands of the sons of Ammon.	C:Ed C:Ed C:Ed C:Ed	Narr Narr Narr Narr		YHWH YHWH Israelites Israelites	YHWH Israelites Narrator YHWH	+propriety (justice) -propriety -capacity -satisfaction: displeasure	
10.8	וַיִּדְבְּעוּ	"shattered"	They shattered	M	Narr		Philistines and Ammonites	Narrator		+capacity
				M	Narr		Philistines and Ammonites	Israelites	-security: distrust	
				M	Narr		Israelites	Narrator		-capacity
	וַיִּדְבְּעוּ אֶת־בְּנֵי יִשְׂרָאֵל בַּשָּׁנָה הַהִיא	"crushed"	and crushed the Israelites that year;	M	Narr		Philistines and Ammonites	Narrator		+capacity

				M	Narr		Philistines and Ammonites	Israelites	-security: distrust	
				M	Narr		Israelites	Narrator		-capacity
		שמונה עשרה שנה את-כל בני ישראל אשר בעבר הירדן בארץ האמורי אשר בגלעד:	Modifier		M	Narr	force > raise			(applies to 6 rows above)
10.9		ויעברו בני-עמון את-הירדן להלחם נגד-יהודה ובנימין ובבית אפרים ותמר ל'ישראל מאד:	"distressed"		M	Narr		Ammonites	Israel	-happiness: misery
		[מאד]	Modifier		M	Narr	force > raise			
10.10		והעניו בני ישראל אליהוה לאמר	"cried out"		C:Ct	Narr		Israel	Narrator	-happiness: misery
		חטאת לך וכי עזבת את-אלהינו ועזבת את-הבעלים:	Invoked evaluation		C:Ct	Israelites		Israel ²⁹	Israel	t, +propriety
					C:Ct	Israelites		Israel	YHWH	t, -propriety ³⁰
		[חטאת לך]	"sinned"		C:Ct	Israelites		Israel ³¹	Israel	Saturating Prosody -propriety
		[וכי עזבת את-אלהינו]	"forsaken"		C:Ct	Israelites		Israel	Israel	-propriety
		[וכי]	Modifier		C:Ct	Israelites	force > raise			
10.11		[ועזבת את-הבעלים:]	Invoked evaluation		C:Ct	Israelites		Israel	Israel	t, -propriety
		ויאמר יהוה אלי בני ישראל הלא ממצרים ומן-האמורי ומן-בני עמון ומן-פלשתים:	Rhetorical question		C:Ed	YHWH		YHWH	YHWH	+TENACITY: FAITHFULNESS

²⁹ This evaluation refers to the act of confessing sin, not to the sin.

³⁰ See the explanation for this assessment in the Jephthah chapter.

³¹ This evaluation and the three subsequent ones refer to the sin.

	[ממצרים ומדואמור ומדבני עמון ומדפלישתים:]	<u>Repetition</u> ("from x")	[from the Egyptians, from the Amorites, from the sons of Ammon, and from the Philistines?]	C:Ed	YHWH	force > raise x4				
10.12	וַיְדַוּרְם וַיַּקְלַם וַיַּעַן	<u>Repetition</u> ("x" nation)	"Also when the Sidonians, the Amalekites and the Maonites	C:Ed	YHWH	force > raise				(applies to 2 rows below)
	לְחַצֵּי אֲחֵכֶם	"oppressed"	oppressed you,	C:Ed	YHWH		Sidonians, Amalekites, Maonites	YHWH		+capacity
	וַתַּעֲנֵקֵי אֵלַי	"cried out"	you cried out to me,	C:Ed	YHWH		Oppression of Sidonians, Amalekites, Maonites	Israelites	-happiness: misery	
	וְאֶשְׁרֵי: אֲחֵכֶם מִיָּדָם:	"delivered"	and I delivered you from their hands.	C:Ed	YHWH		Oppression of Sidonians, Amalekites, Maonites Israelite's misery	Israelites	-happiness: misery	
				C:Ed	YHWH		YHWH	YHWH	+happiness: affection	+propriety (compassion)
10.13	[וְאַתֶּם]	<u>Expressed pronoun</u>	[you]	C:Ed	YHWH	force > raise			(applies to 2 rows below)	
	וְאַתֶּם עֲזַבְתֶּם אוֹתִי	<u>Invoked evaluation</u>	"Yet you have forsaken me	C:Ed	YHWH		Israelites' forsaking	YHWH	t, -happiness: misery	
	[עֲזַבְתֶּם]	"forsaken"	[forsaken]	C:Ed	YHWH		Israelites	YHWH		-tenacity: faithfulness
	וַתַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים	<u>Invoked evaluation</u>	and served other gods;	C:Ed	YHWH		Israelites	YHWH		t, -propriety
	לְכֹל־אֲסוּפִי לְהוֹשִׁיעַ אֲחֵכֶם:	<u>Invoked evaluation</u>	therefore I will no longer deliver you.	C:Ed	Narr		YHWH	YHWH	t, -satisfaction: displeasure	
10.14	לְכוּ וַעֲבַדוּ אֱלֹהִים אֲשֶׁר בָּחַרְתֶּם בָּם	2 Commands (I)	"Go and עַבְדוּ to the gods which you have chosen;	C:Ed	YHWH		YHWH	YHWH		+normality: status
	[וַעֲבַדוּ אֱלֹהִים אֲשֶׁר בָּחַרְתֶּם בָּם]	<u>Invoked evaluation</u>	[עַבְדוּ to the gods which you have chosen]	C:Ed	YHWH		Israelites	YHWH		t, -propriety
	[וַעֲבַדוּ]	"cry out"	[עַבְדוּ]	C:Ed	YHWH		Oppression	Israelites	-happiness: misery	
	הִקְדָּה וְשִׁיעַ לָכֶם	<u>Invoked evaluation</u>	let them deliver you	C:Ed	YHWH		YHWH	YHWH	t, -happiness: antipathy	
	[הִקְדָּה]	<u>Expressed pronoun</u>	[them]	C:Ed	YHWH	force > raise				
	בְּעֵת צָרָתְכֶם:	"distress"	in the time of your distress."	C:Ed	YHWH		Oppression	Israelites	-happiness: misery	

10.15	ויאמרו בני ישראל אל יהוה תשאנו עשה אמתה לנו ככל- השוב בעיניך	Invoked evaluation	The Israelites said to the Lord, "We have sinned, <u>you</u> do to us whatever seems good in your eyes;	C: Cc	Israelites		Israelites	Israelites		t, +propriety ³²
				C: Cc	Israelites		Israelites	YHWH		t, -propriety
	[ויאמרו בני ישראל אל יהוה השנה]	"sinned"	[The Israelites said to YHWH, "We have sinned,]	C: Cc	Israelites		Israelites	Israelites		-propriety ³³
	[עשה אמתה לנו ככל-השוב בעיניך]	Invoked evaluation	[<u>you</u> do to us whatever seems good in your eyes;]	C: Cc	Israelites		Israelites	Israelites		t, -normality: status
	[אמתה]	Expressed pronoun	[<u>you</u>]	C: Cc	Israelites		Israelites	Israelites		-normality: status
	אך האילנו נא	"deliver"	only please deliver us	C: Cc	Israelites		YHWH's refusal of help	Israelites	-security: uneasiness	
10.16	היום הזה:	modifier	this day."	C: Cc	Israelites	force > raise				
	ויסירו אות אלתי הנגר מקרבם	Invoked evaluation	So they put away the foreign gods from among them	C: Cc	Narr		Israelites	Israelites		t, +propriety
				C: Cc	Narr		Israelites	YHWH		t, +propriety
	ויעבדו את יהוה	Invoked evaluation	and served YHWH;	C: Cc	Narr		Israelites	Israelites		t, +propriety
10.17	ותקצר נפשו בעמל ישראל:	???	and/but his soul was short with the misery of Israel.	M	Narr		Israelites	YHWH	-satisfaction: displeasure	
	[בעמל ישראל:]	"misery"	[the misery of Israel.]	M	Narr		Israel	Narrator	-happiness: misery	
10.17	ויצעקו בני עמון ויהתו בגלעד ויאספו בני ישראל ויהתו במצפה:	Invoked evaluation	Then the sons of Ammon were summoned and they camped in Gilead. And the Israelites gathered together and camped in Mizpah.	M	Narr		Mustering of Ammonites	Israelites	t, -security: uneasiness	
10.18	ויאמרו העם שרי גלעד איש אל- רעהו מי האיש אשר יתל להלחם בבני עמון	Question, invoked evaluation	The people, the leaders of Gilead, said to one another, "Who is the man who will begin to fight against the sons of Ammon?"	C:Ct	Leaders of Gilead		Lack of military leadership	Leaders of Gilead	t, -security: uneasiness	
	[איש אל רעהו]	Invoked evaluation	[to one another]	C:Ct	Narr		leaders of Gilead	Narrator		t, -propriety ³⁴
	יתקו לראש	"head"	He shall become head	C:Ct	Leaders of Gilead		leaders of military leader	leaders of Gilead		∞ +normality: status
	לכל ישרי גלעד:	Modifier	over all the inhabitants of Gilead."	C:Ct	Leaders of Gilead	force > raise				

³² This evaluation refers to the Israelites' confession of sin, not to their sinning.

³³ This evaluation refers to the Israelites' sin.

³⁴ See Judg 1:1 where the Israelites inquire of YHWH. Compare Judg 20:18.

11.1	וַיִּפְתַּח הַגִּלְעָדִי הַהוּא גִבּוֹר חַיִל	“valiant”	Now Jephthah the Gileadite was a valiant warrior,	M	Narr	Jephthah	Narrator		+capacity
	וְהוּא בֶן־אִשָּׁה זִמָּה וַיֵּלֶד גִּלְעָד אֶת־יִפְתָּח:	Invoked evaluation with “harlot”	but he was the son of a harlot. And Gilead was the father of Jephthah.	M	Narr	Jephthah	Narrator		Discourse Prosody t, –normality: status
11.2	וַתֵּלֶד אִשְׁתּוֹ גִּלְעָד לוֹ בָּנִים וַיִּגְדְּלוּ בְנֵי־הָאִשָּׁה וַיִּגְרְשׁוּ אֶת־יִפְתָּח	“drove out”	Gilead’s wife bore him sons; and when his wife’s sons grew up, they drove Jephthah out	M	Narr	Jephthah	Jephthah’s half-brothers		–normality: status
	וַיֹּאמְרוּ לוֹ לֹא־תִחַל בְּבֵית־אֲבִינוּ כִּי בִן־אִשָּׁה אַתָּה אֲחֵרָת אֲמַתָּה:	Invoked evaluation	and said to him, “You shall not have an inheritance in our father’s house, for you are the son of another woman.”	M	Jephthah’s half-brothers	Jephthah	Jephthah’s half-brothers		–normality: status
				M	Jephthah’s half-brothers	Jephthah’s half-brothers	Narrator		t, –propriety
11.3	וַיִּפְתַּח מִפְּנֵי אָחָיו וַיֵּשֶׁב בְּאֶרֶץ טוֹב	“fled”	So Jephthah fled from his brothers and lived in the land of Tob;	M	Narr	Jephthah	Narrator		–capacity
	וַיִּחַלְקֻם אֶל־יִפְתָּח אַנְשֵׁי דִיקָיִם וַיֵּצְאוּ עִמּוֹ:	“worthless/ unprincipled”	and worthless unprincipled men gathered themselves about Jephthah, and they went out with him.	M	Narr	Jephthah’s men	Narrator		–propriety
	[וַיִּחַלְקֻם אֶל־יִפְתָּח אַנְשֵׁי דִיקָיִם]	Invoked evaluation	[worthless unprincipled men gathered themselves about Jephthah]	M	Narr	Jephthah	Narrator		t, –propriety
11.4	וַיְהִי מִיָּמִים וַיִּלָּחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל:	Invoked evaluation	It came about after a while that the sons of Ammon fought against Israel.	C:Ct	Narr	Attack of Ammon	Israel	t, –security: mistrust	
11.5	וַיְהִי כִּאֲשֶׁר־נִלָּחֲמוּ בְנֵי־עַמּוֹן עִם־יִשְׂרָאֵל וַיֵּלְכוּ זָקְנֵי גִלְעָד לִקְחַת אֶת־יִפְתָּח מֵאֶרֶץ טוֹב:	Invoked evaluation	When the sons of Ammon fought against Israel, the elders of Gilead went to get Jephthah from the land of Tob;	C:Ct	Narr	Jephthah	Elders of Gilead		t, +normality: status
11.6	וַיֹּאמְרוּ לִיִּפְתָּח לָבֵב וְהִתְנַה לָנוּ	Offers	and they said to Jephthah, “Come and be our	C:Ct	Elders of Gilead	Jephthah	Elders of Gilead		+normality: status
	לְקִיָּצוֹ וְנִלָּחֲמָה בְּבָנֵי עַמּוֹן:	“chief/commander”	chief/commander that we may fight against the sons of Ammon.”	C:Ct	Elders of Gilead	Ammonite threat	Elders of Gilead	+inclination: encouragement	

11.7	וַיֹּאמֶר יִפְתָּח לְזִקְנֵי גִלְעָד הֲלָא אַתֶּם שָׂנְאֶתֶם אוֹתִי וְתִקְרְשׁוּנִי מִבֵּית אָבִי	Rhetorical question with "hate"	Then Jephthah said to the elders of Gilead, " <u>Did you not hate me and drive me from my father's house?</u> "	C: Cc	Jephthah		Jephthah	Elders of Gilead	-happiness: antipathy	
	[וְתִקְרְשׁוּנִי מִבֵּית אָבִי]	Rhetorical question with Invoked evaluation	[<u>drive me from my father's house</u>]	C: Cc	Jephthah		Jephthah	Elders of Gilead	t, -satisfaction: displeasure	
	וּמַדּוּעַ בָּאתֶם אֵלַי עַתָּה	Question	So <u>why</u> have you come to me now	C: Cc	Jephthah		Elders of Gilead's request	Jephthah	-security: mistrust	
	בְּאִשָּׁר עַד לָכֶם:	"trouble"	when you are in trouble?"	C: Cc	Jephthah		Ammonite threat	Elders of Gilead	-security: mistrust	
11.8	וַיֹּאמְרוּ זִקְנֵי גִלְעָד אֶל־יִפְתָּח לָכֵן עָתָה שָׁבְנוּ אֵלֶיךָ	"returned" (שוב)	The elders of Gilead said to Jephthah, "For this reason we have now returned to you,	C:Ct	Elders of Gilead		Elders of Gilead	Elders of Gilead		+propriety
	וְהִלַּכְתָּ עִמָּנוּ וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָנוּ לְרֹאשׁ	"head"	that you may go with us and fight with the sons of Ammon and become head	C:Ct	Elders of Gilead		Jephthah	Elders of Gilead		-propriety
	לְכָל יֹשְׁבֵי גִלְעָד:	Modifier	<u>over all the inhabitants of Gilead</u> "	C:Ct	Elders of Gilead	force > raise				∞ +normality: status
	וַיֹּאמֶר יִפְתָּח אֶל־זִקְנֵי גִלְעָד אִם־ מְשִׁיבִים אַתֶּם אוֹתִי לְהִלָּחֵם בְּבָנֵי עַמּוֹן וְנָתַן יְהוָה אוֹתָם לִפְנֵי אֲנֹכִי אֶהְיֶה לָכֶם לְרֹאשׁ:	Conditional "if...then..." statement	So Jephthah said to the elders of Gilead, "If you take me back to fight against the sons of Ammon and YHWH gives them up to me, will I become your head?"	C:Ct	Jephthah		Elders of Gilead	Jephthah	-security: mistrust	
11.9	[לְרֹאשׁ:]	"head"	[head]	C:Ct	Jephthah		Jephthah	Jephthah		∞ +normality: status
	וַיֹּאמְרוּ זִקְנֵי־גִלְעָד אֶל־יִפְתָּח יְהוָה יִהְיֶה שֹׁמֵר בֵּיתְךָ יְעִי	Invoked evaluation: Oath	The elders of Gilead said to Jephthah, " <u>YHWH is witness between us</u> ;	C:Ct	Elders of Gilead	force > raise				t, +VERACITY
	אִם־לֹא	Oath formula ³⁵	<u>surely</u>	C:Ct	Elders of Gilead	force > raise				
	כִּדְבָרְךָ כִּן נַעֲשֶׂה:	Invoked evaluation	<u>we will do according to your words.</u> " not YHWH's	C:Ct	Elders of Gilead		Elders of Gilead	Elders of Gilead		
11.11	וַלֵּךְ יִפְתָּח עִם־זִקְנֵי גִלְעָד וַיַּשְׁמֵנוּ הָעָם אוֹתוֹ עֲלֵיהֶם לְרֹאשׁ וַיִּקְרְצוּ	Both "head" and "chief"	Then Jephthah went with the elders of Gilead, and the people made him head and chief over them;	C:Ct	Narr	force > raise	Jephthah	Narrator		+normality: status

³⁵ Oath formula. GKC 149a, W-O 40.2.2.

				C:Ct	Narr	Elders of Gilead	Narrator		+veracity
	וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דְּבָרָיו לִפְנֵי יְהוָה בְּמִצְפָּה:	?	and Jephthah spoke all his words before YHWH at Mizpah.	C:Ct	Narr				?
11.12	וַיִּשְׁלַח יִפְתָּח מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי־עַמּוֹן לֵאמֹר מַה־לִּי וְלָךְ כִּי־בָאתָ אֵלַי לְהִלָּחֵם בְּאַרְצִי:	<u>Question, invoked evaluation</u>	Now Jephthah sent messengers to the king of the Ammonites, saying, “ <i>What is between you and me, that you have come to me to fight against my land?</i> ”	C:Ct	Jephthah	Ammonites	Jephthah	t, –security: mistrust	
				C:Ct	Jephthah	Jephthah	Jephthah	+normality: status	
11.13	וַיֹּאמֶר מֶלֶךְ בְּנֵי־עַמּוֹן אֶל־מַלְאָכָיו יִפְתָּח כִּי־לָקַח יִשְׂרָאֵל אֶת־אַרְצִי בְּעֹלוֹתוֹ מִמִּצְרָיִם מֵאֶרְצוֹ וְעַד הַיַּבֵּק וְעַד־הַיַּרְדֵּן	<u>Invoked evaluation</u>	The king of the Ammonites said to the messengers of Jephthah, “Because <i>Israel took away my land</i> when they came up from Egypt, from the Arnon as far as the Jabbok and the Jordan;	C:Ct	King of Ammon	Israel	King of Ammon	t, –propriety	
	וַעֲתָה תְּשִׁיבֵנָה אֶתְּהֵן בְּשָׁלוֹם:			C:Ct	King of Ammon	King of Ammon	King of Ammon	+normality: status	
	[תְּשִׁיבֵנָה אֶתְּהֵן]			C:Ct	King of Ammon	Israel	King of Ammon	∞ +PROPRIETY	
	[וַעֲתָה]			C:Ct	King of Ammon				
	[בְּשָׁלוֹם]			C:Ct	King of Ammon				
11.14	וַיִּסְרֹף עוֹד יִפְתָּח וַיִּשְׁלַח מַלְאָכִים אֶל־מֶלֶךְ בְּנֵי עַמּוֹן:	<u>Invoked evaluation</u>	But <i>Jephthah sent messengers</i> again to the king of the sons of Ammon,	C: Cc	Narr	Jephthah	Narrator	t, +normality: status	
11.15	וַיֹּאמְרוּ לוֹ כֹּה אָמַר יִפְתָּח לֵאמֹר יִשְׂרָאֵל אֶת־אַרְצִי מוֹאָב וְאֶת־אַרְצִי בְנֵי עַמּוֹן:	<u>Invoked evaluation</u>	and they said to him, “Thus says Jephthah, ‘ <i>Israel did not take away the land of Moab nor the land of the sons of Ammon.</i> ”	C: Cc	Messengers > Jephthah	Israel	Jephthah ³⁶	Discourse Prosody t, +propriety	
11.16	כִּי בְּעֹלוֹתָם מִמִּצְרָיִם וְלָךְ יִשְׂרָאֵל בְּמִדְבַּר עַד־יָם־סוּף וַיָּבֹא קְדֵשׁ:	[with v. 17]	‘For when they came up from Egypt, and Israel went through the wilderness to the Red Sea and came to Kadesh,	C: Cc	Messengers > Jephthah				
11.17	וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־מֶלֶךְ אַדוֹם לֵאמֹר אֲעֻבְרֶנָּה בְּאַרְצְךָ	<u>Cohortative verb</u>	then Israel sent messengers to the king of Edom, saying, “ <i>Please let us pass</i> through your land,”	C: Cc	Messengers > Jephthah > King of Edom	Israel	Israel	–normality: status	

³⁶ The messengers speak on behalf of Jephthah.

		[נָא]	<u>נָא particle</u>	[Please]	C: Cc	Messengers > Jephthah > King of Edom	force > raise				
		וְלֹא שָׁמַע מֶלֶךְ עֲדוֹם	Invoked evaluation	but the king of Edom would <u>not</u> listen.	C: Cc	Messengers > Jephthah		King of Edom	Jephthah		t, -propriety
		[וְלֹא שָׁמַע]	"listen" <u>negated</u>	[would <u>not</u> listen]	C: Cc	Messengers > Jephthah	force > raise	Israel's request	King of Edom	-inclination: reluctance	
		וְנִם אֶל־מֶלֶךְ מוֹאָב שָׁלַח	Invoked evaluation	And they also sent to the king of Moab,	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +propriety
		וְלֹא אָבִי	Invoked evaluation	but he was <u>not</u> willing.	C: Cc	Messengers > Jephthah		King of Moab	Jephthah		t, -propriety
		[וְלֹא אָבִי]	"willing" <u>negated</u>	[was <u>not</u> willing]	C: Cc	Messengers > Jephthah		Israel's request	King of Moab	-inclination: reluctance	
		וַיֵּשֶׁב יִשְׂרָאֵל בְּקֶדֶשׁ:	Invoked evaluation	So Israel remained at Kadesh.	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +propriety
11.18		וַיֵּלֶךְ בְּמִדְבַּר וַיֵּסֶב אֶת־אֶרֶץ עֲדוֹם וְאֶת־אֶרֶץ מוֹאָב וַיָּבֹאוּ מִמּוֹרַח־שָׁמַע לְאֶרֶץ מוֹאָב וַיַּחֲטֹן בְּעֵבֶר אֶרְצוֹ וְלֹא־כָּאוּ בְּגִבּוֹל מוֹאָב כִּי אֶרְצוֹ גִּבּוֹל מוֹאָב:	Invoked evaluation	'Then they went through the wilderness and around the land of Edom and the land of Moab, and came to the east side of the land of Moab, and they camped beyond the Arnon; but they did not enter the territory of Moab, for the Arnon was the border of Moab.	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +propriety
11.19		וַיִּשְׁלַח יִשְׂרָאֵל מַלְאָכִים אֶל־סִיחוֹן מֶלֶךְ־הָאֱמֹרִי מֶלֶךְ חֶשְׁבוֹן וַיֹּאמֶר לוֹ יִשְׂרָאֵל עֲשֵׂה־נָא כְּאֲדָעָךְ עַד־מְקוֹמִי:	<u>Cohortative verb</u>	'And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, "Please let us pass through your land to our place."	C: Cc	Israel		Israel	Israel		-normality: status
		[נָא]	<u>נָא particle</u>	[Please]	C: Cc	Israel	force > raise				
11.20		וְלֹא־תִאֲמָרְךָ סִיחוֹן אֶת־יִשְׂרָאֵל עֹבֵר בְּגִבּוֹל	Invoked evaluation	'But Sihon did <u>not</u> trust Israel to pass through his territory,	C: Cc	Messengers > Jephthah		Sihon king of Amorites	Jephthah		t, -propriety
		[וְלֹא־תִאֲמָרְךָ]	"trust" <u>negated</u>	[<u>not</u> trust]	C: Cc	Messengers > Jephthah		Israel	Sihon	-security: mistrust	

	וַיֹּאסֶף סִיחוֹן אֶת־כָּל־עַמּוֹ וַיִּחַנּוּ בְּהַצֵּהוּ וַיִּלָּחֶם עִם־יִשְׂרָאֵל:	<i>Invoked evaluation</i>	so Sihon gathered all his people and camped in Jahaz and fought with Israel.	C: Cc	Messengers > Jephthah		Sihon	Jephthah		t, -propriety
11.21	וַיֵּמָּן יְהוָה אֱלֹהֵי־יִשְׂרָאֵל אֶת־סִיחוֹן וְאֶת־כָּל־עַמּוֹ בְּיַד־יִשְׂרָאֵל	<i>Invoked evaluation</i>	'YHWH, the God of Israel, gave Sihon and all his people into the hand of Israel,	C: Cc	Messengers > Jephthah		Sihon	Jephthah		t, +propriety
	וַיִּכְּסוּ	"defeated"	and they defeated them;	C: Cc	Messengers > Jephthah		Israel	Jephthah		+propriety
	וַיִּירֶשׁ יִשְׂרָאֵל אֶת־כָּל־אֶרֶץ הָאֱמֹרִי וַיֹּשֶׁב הָאֶרֶץ הַהִיא:	"possessed"	so Israel possessed all the land of the Amorites, the inhabitants of that country.	C: Cc			Israel	Jephthah		+propriety
	וַיִּירֶשׁוּ אֶת־כָּל־בְּלוֹל הָאֱמֹרִי מֵאֶרְנוֹן וְעַד־הַיַּבֵּק וּמִן־הַמִּדְבָּר וְעַד־הַיַּרְדֵּן:	"possessed"	'So they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan.	C: Cc	Messengers > Jephthah		Israel	Jephthah		+propriety
11.23	וַעַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל הוֹרִישׁ אֶת־הָאֱמֹרִי	"drove out"	'Since now YHWH, the God of Israel, drove out the Amorites	C: Cc	Messengers > Jephthah		YHWH	Jephthah		+capacity
	מִפְּנֵי עַמּוֹ יִשְׂרָאֵל	<i>Invoked evaluation</i>	from before His people Israel,	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +normality: chosenness
	וְאַתָּה תִּירָשֶׁנּוּ:	<i>Rhetorical question (implied)</i>	are you then to possess it?	C: Cc	Messengers > Jephthah		Ammon	Jephthah		-propriety
11.24	הֲלֹא אַתָּה אֲשֶׁר יוֹרֵשֶׁךָ כִּמּוֹשׁ אֱלֹהֶיךָ אוֹתוֹ חֲרֹשׁ	<i>Rhetorical question</i>	'Do you not possess what Chemosh your god gives you to possess?	C: Cc	Messengers > Jephthah		Israel	Jephthah		+propriety ³⁷
	וְאַתָּה כָּל־אֲשֶׁר הוֹרִישׁ יְהוָה אֱלֹהֶיךָ מִפְּנֵי אוֹתוֹ תִּירָשֶׁנּוּ:	<i>Invoked evaluation</i>	So whatever YHWH our God has driven out before us, we will possess it.	C: Cc	Messengers > Jephthah		Jephthah	Jephthah		~capacity or ~propriety?
	וַעַתָּה הֲטוֹב טוֹב אִתָּה מִבְּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב	<i>Rhetorical question</i>	'Now are you any better than Balak the son of Zippor, king of Moab?	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +propriety
11.25	וַעַתָּה הֲטוֹב טוֹב אִתָּה מִבְּלָק בֶּן־צִפּוֹר מֶלֶךְ מוֹאָב	<i>Rhetorical question</i>	'Now are you any better than Balak the son of Zippor, king of Moab?	C: Cc	Messengers > Jephthah		Ammon	Jephthah		-normality: status

³⁷ The implication is that if Ammon possesses what their god gave them, Israel is justified in keeping what YHWH gives them. For discussion of the designation of Ammon's god as Chemosh instead of Milcom, see the chapter write up.

	החוב רב עס-ישראל אס-גלחם גלחם בם:	<u>Rhetorical question</u>	<u>Did he ever strive with Israel, or did he ever fight against them?</u>	C: Cc	Messengers > Jephthah		Balak of Moab	Jephthah		+propriety
	[החוב...גלחם]	<u>Infinitive absolutes</u>	<u>[ever...ever]</u>	C: Cc	Messengers > Jephthah	force > raise				
11.26	בשבת ישראל בקשבוז ובבנותיה ובקערור ובבנותיה ובכל הערים אשר עליהי ארנון שלש מאות שנה ומדוע לא העלםם בעת ההיא:	<u>Rhetorical question</u>	'While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Ammon, three hundred years, why did you not recover them within that time?	C: Cc	Messengers > Jephthah		Ammon	Jephthah		-propriety
11.27	ואנכי	<u>Expressed pronoun</u>	'I therefore	C: Cc	Messengers > Jephthah	force > raise				+PROPRIETY
	לא תקטאתי לך	"sinned" <u>negated</u>	have <u>not</u> sinned against you,	C: Cc	Messengers > Jephthah	force > raise	Israel	Jephthah		
	ואתה עשה אתי רעה להלחם בי	"wrong"	<u>but you are doing me wrong by making war against me.</u>	C: Cc	Messengers > Jephthah		Ammon	Jephthah		-propriety
	[ואתה עשה אתי רעה להלחם בי]	<u>Contrast</u>	<u>[but you are doing me wrong by making war against me.]</u>	C: Cc	Messengers > Jephthah	force > raise				
	ישפט יהוה השפט היום בין בני ישראל ובין בני עמון:	<u>Invoked evaluation</u>	may YHWH, the Judge, judge today between the Israelites and the sons of Ammon.' "	C: Cc	Messengers > Jephthah		Israel	Jephthah		t, +propriety
11.28	ולא שמע מלך בני עמון אל-דברי יפתח אשר שלח אליו:	"listen" <u>negated</u>	But the king of the sons of Ammon did <u>not</u> listen to the message which Jephthah sent him.	M	Narr		Jephthah's message	King of Ammon	-inclination: reluctance	
				M	Narr		Jephthah	Narrator		-capacity
11.29	והיה על-יפתח רוח יהוה ויעבר את-הגלעד ואת-מנשה ויעבר את-מצפה גלעד ומצפה גלעד עבר בני עמון:	<u>Invoked evaluation</u>	Then the Spirit of YHWH came upon Jephthah, then he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead. Now from Mizpah of Gilead he went on to the sons of Ammon.	M	Narr		Jephthah	Narrator		t, +normality: chosenness
11.30	וידר יפתח נדר ליהוה ויאמר	<u>Invoked evaluation</u>	Then Jephthah made a vow to YHWH and said,	C:Ct	Narr		Jephthah	Jephthah		t, -propriety
	אם יצאו חתן את-בני עמון בידיו:			C:Ct	Jephthah		Ammonite threat	Jephthah	-security: mistrust	

		<u>Conditional</u> "if...then..." <u>statement</u>	"If you will <u>indeed</u> give the sons of Ammon into my hand,	C: Ct	Jephthah		YHWH	Jephthah		-tenacity: faithfulness
	[נתח]	<u>Infinitive absolute</u>	[indeed]	C: Ct	Jephthah	force > raise				(applies to two rows above)
11.31	והיה היוצא אשר יצא מִדֹלתי ביתי לקראתי בשוֹבִי בְשָׁלוֹם מִבְנֵי עַמּוֹן וְהִנֵּה לִיהוּה וְהַעֲלִיתֶנּוּ עָלָיו:	<i>Invoked evaluation</i>	then it shall be that whatever comes out [the coming thing (ms) that comes out] of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be YHWH'S, and I will offer it up as a burnt offering."	C: Ct	Jephthah		Jephthah	Narrator		t, -propriety
11.32	וַעֲבַר יִפְתָּח אֶל־בְּנֵי עַמּוֹן לְהִלָּחֵם בָּם וַיִּחַם יְהוָה בְּדָוִד:	<i>Invoked evaluation</i>	Then Jephthah crossed over to the sons of Ammon to fight against them; and YHWH gave them into his hand.	M	Narr		YHWH	Narrator		t, +capacity
11.33	וַיִּכּוּם	"struck"	He struck them	M	Narr		Jephthah	Narrator		+capacity
	מִעֲרוֹזֶר וְעַד־בֹּאֵד מִנֵּיחַ עֲשָׂרִים עִיר וְעַד אָבֶל־כֶּרָמִים	<u>Modifiers</u>	from Aroer to the entrance of Minnith, twenty cities, and as far as Abel-keramim.	M	Narr	force > raise	Jephthah Ammon	Narrator Narrator		-capacity
	מִכָּה גְדוֹלָה מְאֹד	"slaughter"	with a <u>very great</u> slaughter	M	Narr		Jephthah	Narrator		+CAPACITY
	[גְדוֹלָה]	<u>Modifier</u>	[great]	M	Narr	force > raise	Jephthah Ammon	Narrator Narrator		-CAPACITY
	[מְאֹד]	<u>Modifier</u>	[very]	M	Narr	force > raise				(applies to 2 rows above)
	וַיִּכְנָעוּ בְנֵי עַמּוֹן	"subdued"	So the sons of Ammon were subdued	M	Narr		Ammonites	Narrator		-normality: status
	מִפְּנֵי בְנֵי יִשְׂרָאֵל:	<u>Modifier</u>	before the Israelites.	M	Narr		Israelites	Narrator		+normality: status
11.34	וַיָּבֹא יִפְתָּח הַמַּצְפָּה אֶל־בֵּיתוֹ וְהִנֵּה בָתּוּ יָצֵאת לִקְרָאתוֹ בְּתַבְרִים וּבְמַחֲלֹת	<u>Modifier</u>	When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him <u>with tambourines and with dancing</u> .	M	Narr		J's daughter	Narrator	+happiness: cheer	
	וְהִיא הִיא	"only"	Now she was his one	M	Narr		J's daughter	Narrator		+NORMALITY: STATUS
	וְיָחִידָהּ	"one"	and only child;	M	Narr	force > raise				
	אֵינֶלָּה מִמֶּנּוּ בֶן אֹרְכָתָ:	<u>Repetition of idea</u>	besides her he had no son or daughter.	M	Narr	force > raise				

11.35	וְהִי כִרְאוֹתָהּ אוֹתָהּ וַתִּקַּע אֶת־בְּגָדֶיהָ	Fixed lexical expression	When he saw her, he tore his clothes	M	Narr		J's daughter	Jephthah	Saturating Prosody -happiness: misery	
	וַיֹּאמֶר אֵלֶיהָ בְּתִי	"alas"	and said, "Alas, my daughter!"	C:Ct	Jephthah		J's daughter	Jephthah	-happiness: misery	
	הִכְרַעַתְנִי	"brought me low"	You have brought me <u>very</u> low,	C:Ct	Jephthah		Jephthah	Jephthah		-normality: status
	[הִכְרַעַתְנִי]	<u>Infinitive absolute</u>	[<u>very</u>]	C:Ct	Jephthah	force > raise	J's daughter	Jephthah	happiness: misery	(applies to 2 rows above)
	וְאַתְּ הֵייתָ בְּעִקְבֵּיר	"those who bring trouble"	and you are among those who bring trouble on me;	C:Ct	Jephthah		J's daughter	Jephthah		-propriety
	וְאֶלְכִי בְּצִיחֵי־יָדַי אֶל־יְהוָה וְלֹא אוֹכֵל לָשׁוּב:	Invoked evaluation	for I have given my word [opened my mouth] to YHWH, and I cannot take it back."	C:Ct	Jephthah		Jephthah	Jephthah		t, +veracity
11.36	וַתֹּאמֶר אֵלָיו אֲבִי בְּצִיחֵי־יָדַי אֶת־פִּיד אֶל־יְהוָה	Invoked evaluation	So she said to him, "My father, you have given your word to YHWH;	C:Ct	J's daughter		Jephthah	J's daughter		∞t, +veracity
	עֲשֵׂה לִי כַאֲשֶׁר יָצָא מִפִּיךָ אַחֲרֵי אֲשֶׁר עֲשֵׂה לְךָ יְהוָה נִקְמָתוֹ מֵאֲבֵיךָ מִבְּנֵי עַמּוֹן:	Invoked evaluation	do to me as you have said, since YHWH has avenged you of your enemies, the sons of Ammon."	C:Ct	J's daughter		J's daughter	J's daughter		t, +propriety
11.37	וַתֹּאמֶר אֶל־אָבִיהָ יַעֲשֶׂה לִּי הַדָּבָר הַזֶּה הַרְפֵּה מִקֶּסֶף שְׁנַיִם חֳדָשִׁים	Invoked evaluation	She said to her father, "Let this thing be done for me; let me alone two months,	C:Ct	J's daughter		Approaching death	J's daughter	t, +inclination: eagerness	
	וְאֶלְכֵה וְהָרַדְתִּי עַל־הַהָרִים וְאֶבְכֶּה עַל־בְּחֹלִי אֶלְכִי וְרַעֲיָתִי:	"weep"	that I may go to the mountains and weep because of my virginity, I and my companions."	C:Ct	J's daughter		Approaching death	J's daughter	-happiness: misery	
11.38	וַיֹּאמֶר לָבִי וַיִּשְׁלַח אוֹתָהּ שְׁנֵי חֳדָשִׁים	Command (I)	Then he said, "Go." So he sent her away for two months;	M	Jephthah		Jephthah	Jephthah		+normality: status
	וַתֵּלֶךְ הִיא וְרַעֲוֹתֶיהָ וַתִּבְכּוּ עַל־בְּחֹלֶיהָ עַל־הַהָרִים:	"wept"	and she left with her companions, and wept on the mountains because of her virginity.	M	Narr		Her virginity	J's daughter	-happiness: misery	
11.39	וְהִי מִקֵּץ שְׁנַיִם חֳדָשִׁים וַתָּשָׁב אֶל־אָבִיהָ וַיַּעַשׂ לָהּ	Invoked evaluation	At the end of two months she returned to her father, who did to her	M	Narr		Jephthah	Narrator		t, -propriety
	אֶת־נָדְרוֹ אֲשֶׁר נָדָה וְהָיָה לָאֵל יִדְעָה אִישׁ וְתִהְיֶה חֻקַּת בְּיִשְׂרָאֵל:	Invoked evaluation	according to the vow which he had made; and she had no relations with a man. Thus it became a custom in Israel,	M	Narr		Jephthah	Narrator		t, +veracity

11.40	מִיָּמִים יִמְיָה תִּלְכְּנָה בְּנוֹת יִשְׂרָאֵל לַתְּנוּהָ לְבִת־יִפְתָּח הַגִּלְעָדִי אַרְבַּעַת יָמִים בַּשָּׁנָה:	"commemorate/r ecount"	that the daughters of Israel went yearly to commemorate/account the daughter of Jephthah the Gileadite four days in the year.	M	Narr					???
12.1	וַיַּעַק אִישׁ אֶפְרַיִם וַיַּעֲבֹר צָפוֹנָה וַיֹּאמְרוּ לִיִּפְתָּח מַדּוּעַ עָבַרְתָּ לְהִלָּחֵם בְּבְנֵי-עַמּוֹן וְלֹא לָקָאתָ	Question, invoked evaluation	Then the men of Ephraim were summoned, and they crossed to Zaphon and said to Jephthah, "Why did you cross over to fight against the sons of Ammon without calling us to go with you?"	C: Ct	Ephraimit es		Jephthah's failure to call them earlier	Ephraimites	t, -satisfaction: displeasure	
	לָקַחַת עִמָּךְ בִּיָּהוּד מִשְׁרֵף עָלֶיךָ בָּאֵשׁ:	Invoked evaluation	We will burn your house down on you."	C: Ct	Ephraimit es		Jephthah	Ephraimites	t, -happiness: antipathy	t, -propriety
	וַיֹּאמֶר יִפְתָּח אֲלֵיהֶם אִישׁ רֵיב הָיִיתִי אֲנִי וְעַמִּי וּבְנֵי-עַמּוֹן מֵאֲדָר [מֵאֲדָר]	Invoked evaluation	Jephthah said to them, "I and my people were at <u>great</u> strife with the sons of Ammon;	C: Ct	Jephthah		Ammon	Jephthah and his people	t, -happiness: antipathy	
12.2	וַאֲזַעַק אֲחֵיהֶם	Modifier	[great]	C: Ct	Jephthah	force > raise				
	וַאֲזַעַק אֲחֵיהֶם	Invoked evaluation	when I called you,	C: Ct	Jephthah		Ephraimites	Jephthah		t, -veracity
	וְלֹא הוֹשַׁעְתָּם אוֹתִי מִיָּדָם:	"deliver" negated	you did <u>not</u> deliver me from their hand.	C: Ct	Jephthah	force > raise	Jephthah's call	Ephraimites	-inclination: reluctance	t, +propriety
	[וְלֹא הוֹשַׁעְתָּם אוֹתִי]	Invoked evaluation	[you did <u>not</u> deliver me]	C: Ct	Jephthah	force > raise	Ephraimites	Jephthah		t, -propriety
	וַאֲרָאָה כִּי-אֵצֶק מִנְשִׁיעַ	"deliverer" negated	"When I saw that you were <u>not</u> a deliverer,	C: Ct	Jephthah	force > raise	Jephthah's call	Ephraimites	-INCLINATION: RELUCTANCE	
12.3	[אֵצֶק מִנְשִׁיעַ]	Invoked evaluation	[you were <u>not</u> a deliverer]	C: Ct	Jephthah	force > raise	Ephraimites	Jephthah		t, -PROPRIETY (applies to 2 rows above)
	[אֵצֶק מִנְשִׁיעַ]	Repetition	[not a deliverer,]	C: Ct	Jephthah	force > raise				
	וַאֲשִׁימָה נַפְשִׁי בְּכַפִּי וְאֶעֱבָרָה אֶל־בְּנֵי עַמּוֹן	Invoked evaluation	I took my life in my hands and crossed over against the sons of Ammon,	C: Ct	Jephthah		Ephraimites' reluctance	Jephthah	t, +inclination: eagerness	
	וַיִּתְּנֵם יְהוָה בְּיָדִי		and YHWH gave them into my hand.	C: Ct	Jephthah		YHWH	Jephthah		+capacity
	וְלָמָּה עָלִיתָ אֵלַי הַיּוֹם הַזֶּה לְהִלָּחֵם בִּי:	Question, invoked evaluation	Why then have you come up to me this day to fight against me?"	C: Ct	Jephthah		Ephraimites	Jephthah		t, -propriety
					Jephthah		Ephraimites antagonism	Jephthah	t, -satisfaction: displeasure	

12.4	וַיִּקְבֹּץ יִפְתָּח אֶת־כָּל־אֲנָשֵׁי גִלְעָד וַיִּלָּחֶם אֶת־אֶפְרַיִם	Invoked evaluation	Then Jephthah gathered all the men of Gilead and fought Ephraim;	M	Narr		Ephraim's taunt	Jephthah	t, –happiness: antipathy	
	וַיִּכֹּס אֲנָשֵׁי גִלְעָד אֶת־אֶפְרַיִם	“defeated”	and the men of Gilead defeated Ephraim,	M	Narr		Men of Gilead Ephraim	Narrator		+capacity
	כִּי אָמְרוּ פְּלִיטֵי אֶפְרַיִם אִתָּם גִּלְעָד בְּתוֹךְ אֶפְרַיִם בְּתוֹךְ מְנַשֶּׁה:	Invoked evaluation	because they said, “You are fugitives of Ephraim, O Gileadites, in the midst of Ephraim and in the midst of Manassch.”	M	Ephraimit es		Gileadites	Ephraim		t, –normality: status
12.5	וַיִּלְכְּדוּ גִלְעָד אֶת־מַעְבְּרוֹת הַיַּרְדֵּן לְאֶפְרַיִם	“captured”	The Gileadites captured the fords of the Jordan opposite Ephraim.	M	Narr		Gileadites	Narrator		+capacity
	וְהָיָה כִּי יֹאמְרוּ פְּלִיטֵי אֶפְרַיִם אֶעְבְּרָה וַיֹּאמְרוּ לוֹ אֲנָשֵׁי־גִלְעָד הַמַּעְבְּרָתִי אִתָּהּ וַיֹּאמֶר לֹא:	Invoked evaluation	And it happened when any of the fugitives of Ephraim said, “Let me cross over,” the men of Gilead would say to him, “Are you an Ephraimite?” If he said, “No,”	M	Narr, Ephraimit es		Ephraimites	Gileadites	t, –happiness: antipathy	
12.6	וַיֹּאמְרוּ לוֹ אֶמְרָנָא שְׁבֹלָה וַיֹּאמֶר סְבֹלֶת וְלֹא יָכִיז ³⁸ לְדַבֵּר כֵּן	Invoked evaluation	then they would say to him, “Say now, ‘Shibboleth.’ ” But he said, “Sibboleth,” for he was not able to speak this way.	M	Narr, Ephraimit es		Ephraimites	Narrator		t, –normality: status
	וַיֹּאחֲזוּ אוֹתוֹ	“seized”	Then they seized him	M	Narr		Gileadites	Narrator		+capacity
				M	Narr		Ephraimites	Gileadites	–happiness: antipathy	
	וַיִּשְׁחָטוּהוּ אֶל־מַעְבְּרוֹת הַיַּרְדֵּן	“slew”	and slew him at the fords of the Jordan.	M	Narr		Ephraimites	Narrator		–capacity
	וַיִּפֹּל בַּעַת הַהוּא	“fell”	Thus there fell at that time	M	Narr		Ephraimites	Gileadites	–happiness: antipathy	
	מֵאֶפְרַיִם אַרְבָּעִים וְשָׁנִים אֵלֶּיָּהּ:	“42,000”	42,000 of Ephraim.	M	Narr	force > raise	Ephraim	Narrator		–capacity
	[וַיִּפֹּל בַּעַת הַהוּא מֵאֶפְרַיִם אַרְבָּעִים וְשָׁנִים אֵלֶּיָּהּ]	Invoked evaluation	[Thus there fell at that time 42,000 of Ephraim.]	M	Narr		Jephthah	YHWH		–propriety

³⁸ HALOT, 465: usu. rd. יָכִיז [to be capable] with MSS (: Driver ALUOS 3:16: rd. יָכִיז to be able.

12.7	וַיִּשְׁפֹּט יִפְתָּח אֶת־יִשְׂרָאֵל שֵׁשׁ שָׁנִים וַיָּמָת יִפְתָּח הַגִּלְעָדִי וַיִּקְבֹּר בְּעִיר גִּלְעָד:	Invoked evaluation	Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in one of the cities of Gilead.	M	Narr		Jephthah	Narrator		t, ~normality: status
Samson										
13.1	וַיִּסְכֹּן בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה	יסכפן as modifier	Now the Israelites <u>again</u> did the evil thing	C:Ed	Narr	force > raise				-PROPRIETY
	וַיִּתְּנֵם יְהוָה בְּיַד פְּלִשְׁתִּים	Fixed lexical expression "gave them into the hands"	so that YHWH gave them into the hands of the Philistines	C:Ed	Narr		Israelites	Narrator		
	אַרְבָּעִים שָׁנָה:	Modifier	forty years.	C:Ed	Narr	force > raise	Israelites	YHWH	t, ~satisfaction: displeasure -happiness: antipathy	
				C:Ed	Narr		Israelites	YHWH		+propriety (justice) -propriety
				C:Ed	Narr		YHWH	Israelites		
				C:Ed	Narr		Israelites	Narrator		-capacity
13.2	וְהָיָה אִישׁ אֶחָד מִצֹּרְחָה מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוּחַ וְאִשְׁתּוֹ עָקְרָה	"barren"	There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren	M	Narr		Manoah's wife	Narrator		-normality: status
	וְלֹא יָלְדָה:	Repetition	and <u>had borne no children.</u>	M	Narr	force > raise				
13.3	וַיֵּרָא מַלְאָכֵי־יְהוָה אֶל־הָאִשָּׁה	Invoked evaluation	Then the angel of YHWH appeared to the woman	C:Ed	Narr		Manoah's wife	Angel of YHWH		Discourse Prosody t, +normality chosenness
	וַיֹּאמֶר אֵלֶיהָ הִנֵּה־נָא אַתְּ עָקְרָה	"barren," repetition	and said to her, "Behold now, you are barren	C:Ed	Angel of YHWH	force > raise	Manoah's wife	Angel of YHWH		-NORMALITY
	וְלֹא יָלְדָה	Repetition	and <u>have borne no children.</u>	C:Ed	Angel of YHWH	force > raise				
	וְהָרִית	Invoked evaluation	but you shall conceive	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		t, +normality chosenness
	וְיָלְדָתְּ בֵן:	Invoked evaluation	and give birth to a son.	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		t, +normality chosenness
13.4	וְשָׂמָה הַשֹּׁמֵר נָא	"be careful"	"Now therefore, be very careful	C:Ed	Angel of YHWH	force > raise				t, +normality chosenness
	וְאַל־תִּשְׁתֵּי יַיִן וְשֹׁכֵר וְאֵל־תֹּאכַל כָּל־טָמֵא:	Invoked evaluation	not to drink wine or strong drink, nor eat any unclean thing.	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		
13	בִּי הִנֵּה הָרָה	Invoked evaluation	"For behold, you shall conceive	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		t, +normality chosenness

		יִלְדֶת בֶּן	Invoked evaluation	and give birth to a son.	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		t, +normality: chosenness
		[כי הנד הרה ילדת בן]	Repetition of v. 3	[For behold, you shall conceive and give birth to a son]	C:Ed	Angel of YHWH	force > raise				(applies to 2 rows above)
		ומוֹרָה לֹא־יָעֻלָּה עַל־רֹאשׁוֹ	Invoked evaluation	and no razor shall come upon his head.	C:Ed	Angel of YHWH		Samson	Angel of YHWH		t, +normality: chosenness
		כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעֱר	"Nazirite"	for the boy shall be a Nazirite	C:Ed	Angel of YHWH		Samson	Angel of YHWH		+ NORMALITY: CHOSENNESS
		[אֱלֹהִים]	Modifier	of God	C:Ed	Angel of YHWH	force > raise				
		מִדְּבֶקְעוֹ	Modifier	from the womb:	C:Ed	Angel of YHWH	force > raise				
		והוא יחל	"begin"	and he shall begin	C:Ed	Angel of YHWH	force > lower				+normality: chosenness
		לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים:	"deliver"	to deliver Israel from the hands of the Philistines."	C:Ed	Angel of YHWH		Samson	Angel of YHWH		
13.6		וַתָּבֹא הָאִשָּׁה וַתֹּאמֶר לְאִישָׁהּ לֵאמֹר אִישׁ הָאֱלֹהִים בָּא אֵלַי וַיִּנָּרְאוּ בְּסָרְאוֹ מִלֶּאֱד הָאֱלֹהִים	Lexical metaphor	Then the woman came and told her husband, saying, "A man of God came to me and his appearance was like the appearance of the angel of God.	C: Cc	Manoah's wife		Angel of YHWH	Manoah's wife		+normality: status
		נָרָא מְאֹד	"awesome"	very awesome.,	C: Cc	Manoah's wife		Angel of YHWH	Manoah's wife		+normality: status
		[מְאֹד]	Modifier	[very]	C: Cc	Manoah's wife	force > raise				
		וְלֹא שָׁאֵלְתִּיהוּ אֶי־מֶנָּה הָיָה	Invoked evaluation	And I did not ask him where he came from	C: Cc	Manoah's wife		Angel of YHWH	Manoah's wife	t, +security: trust	
		וְאֵדְשָׁמוּ לֹא־הִגִּיד לִי:	Invoked evaluation	nor did he tell me his name.	C: Cc	Manoah's wife		Angel of YHWH	Manoah's wife		t, +normality: status
13.7		וַיֹּאמֶר לִי הִנֵּה הָרָה	Invoked evaluation	"But he said to me, 'Behold, you shall conceive	C: Cc	Manoah's wife > Angel of Yhwh		Manoah's wife	Angel of YHWH		t, +normality: chosenness
		יִלְדֶת בֶּן	Invoked evaluation	and give birth to a son,	C: Cc	Manoah's wife > Angel of Yhwh		Manoah's wife	Angel of YHWH		t, +normality: chosenness
		וְעַתָּה אֲלֹהֵשֶׁתִּי יַיִן וְשִׁכָּר וְאֵל־תֹּאכְלִי כֹל־טָמֵאָה	Invoked evaluation	and now you shall not drink wine or strong drink nor eat any unclean thing,	C: Cc	Manoah's wife > Angel of Yhwh		Manoah's wife	Angel of YHWH		t, +normality: chosenness
		כִּי־נָזִיר אֱלֹהִים יִהְיֶה הַנֶּעֱר	Invoked evaluation	for the boy shall be a Nazirite to God	C: Cc	Manoah's wife > Angel of Yhwh		Samson	Angel of YHWH		t, +NORMALITY: CHOSENNESS

	מִדְּבֶקֶן עַד־יוֹם מוֹתוֹ:	Modifier	from the womb to the day of his death.' "	C: Cc	Manoah's wife > Angel of Yhwh	force > raise				
	עַד־יוֹם מוֹתוֹ	Modifier	to the day of his death.' "	C: Cc	Manoah's wife > Angel of Yhwh	force > lower				
13.8	וַיִּתְּנָה מַנּוּחַ אֱלִיהוּהוּ וַיֹּאמֶר בִּי אֲדֹנָי	Collocation "בִּי אֲדֹנָי"	Then Manoah entreated YHWH and said, "O Lord, please	M	Manoah		Manoah	Manoah		-normality: status
	אִישׁ הָאֱלֹהִים אֲשֶׁר שְׁלַחְתָּ בְּנֹאֲכָא עוֹד אֵלַי וַיֹּרֶנּוּ מִה־נַּעֲשָׂה לְנֶעַר הַיֶּלֶד:	Prefix conjugation with נָא (force of jussive)	let the man of God whom you have sent come to us again that he may teach us what to do for the boy who is to be born."	M	Manoah		Angel's appearance	Manoah	+inclination: eagerness	
13.9	וַיִּשְׁמַע הָאֱלֹהִים בְּקוֹל מַנּוּחַ	Invoked evaluation	God listened to the voice of Manoah;	M	Narr		Manoah	Narrator		t, +normality: chosenness
	וַיָּבֹא מַלְאָךְ הָאֱלֹהִים עוֹד אֶל־הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה:	Contrast	and the angel of God came again to the woman as she was sitting in the field,	M	Narr		Manoah's wife	Narrator		-normality: chosenness
	וּמַנּוּחַ אִשָּׁה אֵין עִמָּה	Invoked evaluation	but Manoah her husband was not with her.	M	Narr		Manoah	Narrator		t, -normality: chosenness
13.10	וַתִּמְהַר הָאִשָּׁה וַתֵּרֶץ וַתֹּגֵד לְאִשְׁתָּהּ וַתֹּאמֶר אֵלֶיהָ	"hurried"	So the woman hurried and told her husband,	M	Narr		Angel's appearance	Manoah's wife	+inclination: eagerness	
	הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר־בָּא בַּיּוֹם אֵלַי:	Invoked evaluation	"Behold, the man who came the other day has appeared to me."	M	Manoah's wife		Manoah's wife	Manoah's wife		t, +normality: chosenness
				M	Manoah's wife		Manoah	Manoah's wife		t, -normality: chosenness
13.11	וַיָּקָם וַיֵּלֶךְ מַנּוּחַ אַחֲרֵי אִשְׁתּוֹ וַיָּבֹא אֶל־הָאִישׁ וַיֹּאמֶר לוֹ הֲאִתָּה הָאִישׁ אֲשֶׁר־דִּבַּרְתָּ אֶל־הָאִשָּׁה וַיֹּאמֶר אָנֹכִי:	Question	Then Manoah arose and followed his wife, and when he came to the man he said to him, "Are you the man who spoke to the woman?" And he said, "I am."	M	Manoah		Man in the field	Manoah	-security: mistrust	
13.12	וַיֹּאמֶר מַנּוּחַ עֲתָה יָבֹא דְבָרְךָ מִה־יְהִיָּה מִשְׁפַּט־הַנֶּעַר וּמַעֲשָׂהוּ:	--	Manoah said, "Now when your words come to pass, what shall be the boy's mode of life and his vocation?"	M	Manoah					
13.1		Invoked evaluation	So the angel of YHWH said to Manoah, "Let the woman	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		-normality: chosenness

	וַיֹּאמֶר מְלָאֲךְ יְהוָה אֶל־מִנְחָה מִכָּל אֲשֶׁר־אָמַרְתִּי אֶל־הָאִשָּׁה תִּשְׁמֹר:		pay attention to all that I said.	C:Ed	Angel of YHWH		Manoah	Angel of YHWH		t, –normality: chosenness
13.14	מִכָּל אֲשֶׁר־צִוָּה מִנְּקֹן הָיִן לֹא תֹאכַל וְיִין וְשִׁכָּר אִל־תִּשְׁתֶּה וְכָל־ טָמֵא אִל־תֹּאכַל כָּל אֲשֶׁר־ צִוִּיתִיךָ תִּשְׁמֹר:	Invoked evaluation	"She should not eat anything that comes from the vine nor drink wine or strong drink, nor eat any unclean thing; let her observe all that I commanded."	C:Ed	Angel of YHWH		Manoah's wife	Angel of YHWH		t, +normality: chosenness
13.15	וַיֹּאמֶר מִנְּחָה אֶל־מְלָאֲךְ יְהוָה וְעֲצֵרְהֶנָּה אוֹחֶד	Cohortative verb	Then Manoah said to the angel of YHWH, "Please let us detain you	C:Ct	Manoah		Manoah	Manoah		–normality: status
	[נָא]	particle נָא	[Please]	C:Ct	Manoah	force > raise			+inclination: eagerness	
	[עֲצֵרָה]	"detain"	[detain]	C:Ct	Manoah		Angel of YHWH	Manoah		
	וְנַעֲשֶׂה לְפָנֶיךָ גֹּדִי עֹזִים:	Invoked evaluation	so that we may prepare a young goat for you."	C:Ct	Manoah		Angel of YHWH	Manoah		t, +normality: status
13.16	וַיֹּאמֶר מְלָאֲךְ יְהוָה אֶל־מִנְחָה אִם־תַּעֲשֶׂה לֹא־אֲכַל בְּלִחְמְךָ	Invoked evaluation	The angel of YHWH said to Manoah, "Though you detain me, I will not eat your food,	C:Ed	Angel of YHWH		Manoah	Angel of YHWH		t, –propriety
	וְאִם־תַּעֲשֶׂה עָלֶיךָ לִיהוָה תַּעֲלֶנָּה	Invoked evaluation	but if you prepare a burnt offering, then offer it to YHWH."	C:Ed	Angel of YHWH		Manoah's request	Angel of YHWH	–inclination: reluctance	
	כִּי לֹא יָדָע מִנְּחָה כִּי־מְלָאֲךְ יְהוָה הוּא:	"knew" negated	For Manoah did not know that he was the angel of YHWH.	C:Ed	Narr		YHWH	Angel of YHWH		t, +normality: status
13.17	וַיֹּאמֶר מִנְּחָה אֶל־מְלָאֲךְ יְהוָה מִי שִׁמְךָ כִּי־יָבֹא דְבָרְךָ וְנִכְבְּדֶנּוּ:	"honor"	Manoah said to the angel of YHWH, "What is your name, so that when your words come to pass, we may honor you?	C:Ct	Manoah		Manoah	Narrator		–capacity
13.18	וַיֹּאמֶר לוֹ מְלָאֲךְ יְהוָה לָמָּה זֶה תִּשְׁאֵל	Interrogative, invoked evaluation	But the angel of YHWH said to him, "Why do you ask this,	C:Ed	Angel of YHWH		Manoah	Manoah		+normality: status
	לְשִׁמִּי וְהוֹדִיפִלָּא:	"wonderful"	for my name is wonderful?"	C:Ed	Angel of YHWH		Manoah	Manoah		t, –propriety
13.19	וַיִּקַּח מִנְּחָה אֶת־גֹּדִי הָעֹזִים וְאֶת־ הַמִּנְחָה וַיַּעַל עַל־הָעֶזְרָא לִיהוָה	Invoked evaluation	So Manoah took the young goat with the grain offering and offered it on the rock to YHWH,	M	Narr		Manoah	Narrator		t, +propriety
				M	Narr		YHWH	Manoah		+normality: status

	ומקלא לעשות ומעון ואשתו ראים:	Lexical collocation "performed wonders"	and he performed wonders while Manoah and his wife looked on.	M	Narr	(angel of) YHWH	Narrator		+normality
13.20	והי בעלות הלהב מעל המזבח השמימה ויעל מלאך יהוה בלהב המזבח ומעון ואשתו ראים ויפלו על פניהם ארצה:	Lexical collocation "fell on their faces"	For it came about when the flame went up from the altar toward heaven, that the angel of YHWH ascended in the flame of the altar. When Manoah and his wife saw this, they fell on their faces to the ground.	M	Narr	Angel ascending	Manoah and his wife	-security: mistrust	
				M	Narr	Manoah and his wife	Narrator		-normality: status
13.21	ולא יסף עוד מלאך יהוה להראת אל-מעון ואל-אשתו אז ידע מעון כי מלאך יהוה הוא:	"knew"	Now the angel of YHWH did not appear to Manoah or his wife again. Then Manoah knew that he was the angel of YHWH.	M	Narr	Manoah	Narrator		+capacity: mental
13.22	ויאמר מעון אל-אשתו מות נמות כי אלהים ראינו: [מות]	"die" Infinitive absolute	So Manoah said to his wife, "We will <u>surely</u> die, for we have seen God." [surely]	C:Ct	Manoah	Seeing God	Manoah	-security: mistrust	
				C:Ct	Manoah	force > raise			
13.23	ותאמר לו אשתו לו חפץ יהוה להמיתנו לא לקח מידע עלה ומנחה ולא הראנו את-כל-אלה ונכעת לא השמיענו כזאת:	Conditional "If..." statement	But his wife said to him, "If YHWH had <u>desired</u> to kill us, he would <u>not</u> have accepted a burnt offering and a grain offering from our hands, <u>nor</u> would he have shown us all these things, <u>nor</u> would he have let us hear things like this at this time."		Manoah's wife	Seeing God	Manoah's wife	+security: trust	
				C: Cc	Manoah's wife	Manoah's wife	Manoah's wife		+capacity: mental
				C: Cc	Manoah's wife	force > raise x3			(applies to 2 rows above)
13.24	ותלד האשה בן ותקרא את-שמו שמשון	Invoked evaluation	Then the woman gave birth to a son and named him Samson;	M	Narr	Manoah's wife	Narrator		t, +normality: chosenness
	ויגדל הנער ויברכהו יהוה:	"blessed"	and the child grew up and YHWH blessed him.	M	Narr	Samson	Narrator		+normality: chosenness
13.25	ותחיל רוח יהוה	"began"	And the Spirit of YHWH began	M	Narr	force > lower			
	לפענכו במחנה-דן בין צרעה ובין אשחאל:	"stir/disturb"	to stir him in Mahaneh-dan, between Zorah and Eshtaol.	M	Narr	Samson	Narrator		+ normality: chosenness

14.1	וַיֵּרֶד שָׁמְשׁוֹן תַּמְנָתָהּ וַיֵּרָא אִשָּׁה בְּתַמְנָתָהּ מִבְּנוֹת פְּלִשְׁתִּים:	<i>Invoked evaluation</i>	Then Samson went down to Timnah and saw a woman in Timnah, <i>one of the daughters of the Philistines</i> .	M	Narr		Woman of Timnah	Narrator	t, –normality: status
14.2	וַיַּעַל וַיָּבֹא לְאָבִיו וּלְאִמּוֹ וַיֹּאמֶר אִשָּׁה רָאִיתִי בְּתַמְנָתָהּ מִבְּנוֹת פְּלִשְׁתִּים וְעַתָּה קְחוּ-אוֹתָהּ לִי לְאִשָּׁה:	<i>Invoked evaluation</i>	So he came back and told his father and mother, "I saw a woman in Timnah, one of the daughters of the Philistines; <u>now</u> therefore, <i>get her for me as a wife</i> ."	E:Ac	Samson		Woman of Timnah	Samson	t, +inclination: eagerness
	[וְעַתָּה]	<i>Modifier</i>	[now]	E:Ac	Samson	force > raise			
14.3	וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ הֲאֵן בָּבָנוּת אִתְּךָ וּבְכָל-עַמִּי אִשָּׁה כִּי-אָתָּה הוֹלֵךְ לְקַחַת אִשָּׁה מִפְּלִשְׁתִּים הַגִּזְלִים	<i>Rhetorical question, invoked evaluation</i>	Then his father and his mother said to him, " <u>Is there no woman among the daughters of your relatives, or among all our people, that you go to take a wife from the uncircumcised Philistines?</u> "	E:Ac	Manoah and his wife		Samson's request	Manoah	t, –satisfaction: displeasure
	[הַגִּזְלִים]	"uncircumcised"	[uncircumcised]	E:Ac	Manoah and his wife		Samson	Manoah	t, –propriety
				E:Ac	Manoah and his wife		Philistines	Manoah	–propriety
	וַיֹּאמֶר שָׁמְשׁוֹן אֶל-אָבִיו אוֹתָהּ מִבְּנֵי	<i>Imperative, invoked evaluation</i>	But Samson said to his father, " <u>Get her for me</u> ,	E:Ac	Samson		Woman of Timnah	Samson	t, +inclination: eagerness
	כִּי-רַחֵם יְשׁוּעָה בְּעֵינָי:	"right"	for she is <i>right in my eyes</i> ."	E:Ac	Samson		Woman of Timnah	Samson	+normality: status
14.4	וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ כִּי	"know" <i>negated</i>	However, his father and mother <u>did not</u> know that	C:Pr	Narr	force > raise	Manoah and his wife	Narrator	–capacity: mental
	מִיָּדוּהָ הִיא	<i>Invoked evaluation</i>	it/she was of Yhwh	C:Pr	Narr		(Samson's marriage to) the Woman of Timnah	YHWH	t, +propriety
				C:Pr	Narr		Samson himself	YHWH	t, –propriety
	כִּי-רָאָהּ הוֹאִימָבְקֶשׁ מִפְּלִשְׁתִּים	<i>Invoked evaluation</i>	for he was seeking an opportunity against the Philistines.	C:Pr	Narr		Philistines	YHWH	–happiness: antipathy
	וּבָעֵת הַהִיא פְּלִשְׁתִּים מִשְׁלִים	"ruling"	Now at that time the Philistines were ruling	M	Narr		Philistines	Narrator	t, +capacity
	בְּיִשְׂרָאֵל:	<i>Invoked evaluation</i>	over Israel.	M	Narr		Israel	Narrator	–capacity
14.5	וַיֵּרֶד שָׁמְשׁוֹן וְאָבִיו וְאִמּוֹ תַּמְנָתָהּ וַיָּבֹאוּ עִדְיָם בְּמִקְנֵהּ	<i>Invoked evaluation</i>	Then Samson went down to Timnah with his father and mother, and came as far as the vineyards of Timnah;	M	Narr		Samson	Narrator	t, –propriety

		והנה כפיר	"young lion"	and behold, a young lion	M	Narr		Lion	Narrator		+ capacity
		אֲרִיזָה	<u>Superlative</u>	of lions	M	Narr	force > raise				
		שָׁאָה לִקְרָאתוֹ:	"rearing"	came rearing toward him.	M	Narr		Samson	Lion	-happiness: antipathy	
14.6		וּתְפִלָּה עָלָיו רָחַם יְהוָה	"forced entry into: rushed on"	The Spirit of YHWH rushed on/forced entry into him,	M	Narr		Samson	Narrator		+normality: chosenness
		וַיִּשְׁטְעוּהוּ	"fore"	so that he tore him	M	Narr		Samson	Narrator		t, +CAPACITY
		כְּשֶׁסֶע הַגִּיד	Lexical metaphor	as one tears a young goat	M	Narr	force > raise				
		וְאִמָּה אֵין בְּיָדָהּ	Invoked evaluation	though he had nothing in his hand;	M	Narr	force > raise				
		וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה:	Invoked evaluation	but he did not tell his father or mother what he had done.	M	Narr		Samson	Narrator		t, -propriety (see v. 9)
14.7		וַיֵּרֶד וַיְדַבֵּר לְאִשָּׁה וְהִיטֵר בְּשֵׁנֶי שִׁמְשׁוֹן:	"right/pleasing"	So he went down and talked to the woman; and she was right/pleasing in the eyes of Samson.	E:Et	Narr		Woman of Timnah	Samson		+ normality: status
					E:Et	Narr		Samson's desire	YHWH		+propriety
14.8		וַיָּשָׁב מִיָּמִים לִקְחָתָהּ וַיִּסֵּר לִרְאוֹת אֶת מַפְלַת הָאֲרִיזָה וְהִנֵּה עֹדֶת דְּבוּרִים בְּגוּיַת הָאֲרִיזָה וּדְבָשׁ:	"turn aside" with invoked evaluation	When he returned later to take her, he turned aside to look at the carcass of the lion; and behold, a swarm of bees and honey were in the body of the lion.	M	Narr		Samson	Narrator		t, -propriety
14.9		וַיִּקְרָדֵהוּ אֶל-בָּשָׂנוּ וּלְךָ הַלֵּיד וְאָכַל	Invoked evaluation	So he scraped the honey into his hands and went on, eating as he went.	M	Narr		Samson	Narrator		t, -propriety
		וּלְךָ אֶל-אָבִיו וְאֶל-אִמּוֹ וַתֵּן לָהֶם וַיֹּאכְלוּ וְלֹא הִגִּיד לָהֶם כִּי מִגּוּיַת הָאֲרִיזָה נָדָה הַדְּבָשׁ:	Invoked evaluation	When he came to his father and mother, he gave some to them and they ate it; but he did not tell them that he had scraped the honey out of the body of the lion.	M	Narr		Samson	Narrator		t, -propriety (see v. 6)
14.10		וַיֵּרֶד אָבִיוֹ אֶל-הָאִשָּׁה וַיַּעַשׂ שָׁם שִׁמְשׁוֹן מִשְׁתֶּה כִּי כֵן יַעֲשׂוּ הַבָּתְרִים:	--	Then his father went down to the woman; and Samson made a feast there, for the young men customarily did this.	M	Narr					

14.11	ויהי כראותם אותו ויקחו שלשים מרגעים ויהיו איתו:	--	When they saw him, they brought thirty companions to be with him.	M						
14.12	ויאמר להם שמשון אזודה נא לכם חידה אם יגיד תגידו אותה לי שבעת ימי המשתה ומצאתם ונתת לי שלשים סדינים ושלשים חלפת בגדים:	--	Then Samson said to them, "Let me now propound a riddle to you; if you will indeed tell it to me within the seven days of the feast, and find it out, then I will give you thirty linen wraps and thirty changes of clothes.	M	Samson					
14.13	ואם לא תוכלו להגיד לי ונתתם אתם לי שלשים סדינים ושלשים חליפות בגדים ויאמרו לו חידה חידה ונשמענה:	--	"But if you are unable to tell me, then you shall give me thirty linen wraps and thirty changes of clothes." And they said to him, "Propound your riddle, that we may hear it."	M	Samson					
14.14	ויאמר להם מהאכל יצא מאכל ומעו יצא מתוק ולא יכלו להגיד החידה שלשת ימים:	Invoked evaluation	So he said to them, "Out of the eater came something to eat, And out of the strong came something sweet." But they could not tell the riddle in three days.	M	Narrator		Philistine companions	Narrator		t, –capacity: mental
				M	Narrator		Philistine companions	Israelites		∞ t, –normality: status
14.15	ויהי ביום השביעי ויאמרו לאשת שמשון פתני את אישך ונגדלע את החידה	Command (I)	Then it came about on the fourth day that they said to Samson's wife, "Entice your husband, so that he will tell us the riddle,	C: Ct	Philistine companions		Philistine companions	Philistine companions		+normality: status
	פדנשרף אותך ואת בית אביך באש	Invoked evaluation	or we will burn you and your father's house with fire.	C: Ct	Philistine companions		Samson's riddle	Philistine companions	∞ t, –satisfaction: displeasure	
	הלך רשעו קראתם לע	"impoverish"	Have you invited us to impoverish us?	C: Ct	Philistine companions		Woman of Timnah	Philistine companions		–propriety
	הלא:	Rhetorical question	Is this not so?"	C: Ct	Philistine companions	force > raise	Woman of Timnah	Philistine companions	–satisfaction: displeasure	(applies to 2 rows above)
14.16	ותבך אשת שמשון עליו	"wept"	Samson's wife wept before him	C: Ct	Narr		Threat of companions	Woman of Timnah	–happiness: misery	
	ותאמר בך שנאתי	"hate"	and said, "You <u>only</u> hate me,	C: Ct	Woman of Timnah		Refuaal to tell	Samson	–happiness: antipathy	

		[רק]	Modifier	[only]	C:Ct	Woman of Timnah	force > raise				
		לֹא אֶהְבֶּתִּי	"love" negated	and you do <u>not</u> love me;	C:Ct	Woman of Timnah	force > raise	Refuaal to tell	Samson	-happiness: antipathy	
		[לֹא אֶהְבֶּתִּי]	Repetition/synonym	[and you do <u>not</u> love me]	C:Ct	Woman of Timnah	force > raise				
		הַחֲדָה חֲדָה לִבִּי עֲמִילִי לֹא הִזְכֵּיתָהּ	Invoked evaluation	you have propounded a riddle to the sons of my people, <i>and have not told it to me.</i> "	C:Ct	Woman of Timnah		Refuaal to tell	Samson	-inclination: reluctance	
		וַיֹּאמֶר לָהּ הִנֵּה לֵאבִי וּלְאִמִּי לֹא הִזְכֵּיתִי וְלָדָּא אֶעֱד:	Invoked evaluation	And he said to her, " <i>Behold, I have not told it to my father or mother; so should I tell you?</i> "	C:Ct	Samson		Samson	Samson		t, +propriety
14.17		וַתִּבְכֶּה עָלָיו	"wept"	However she wept before him	M	Narr		Threat of companions	Woman of Timnah	-happiness: misery	
		שִׁבְעַת הַיָּמִים אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתָּה	Modifier	<u>seven days</u> while their feast lasted.	M	Narr	force > raise				
		וַיְהִי בַּיּוֹם הַשְּׁבִיעִי וַיִּגְדֵּלָהּ	Invoked evaluation	And on the seventh day he told her	M	Narr		?	Samson	t, -inclination: reluctance	
		כִּי הִצִּיחָתָהּ וַתַּעֲד הַחֲדָה לִבִּי עִמָּה:	"urged"	because she urged him. She then told the riddle to the sons of her people.	M	Narr		Threat of companions	Woman of Timnah	+inclination: encouragement	
14.18		וַיֹּאמְרוּ לוֹ אֲנָשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי בָטָרָם יָבֹא הַחֲרֹקָה מֵהָר מִתּוֹךְ מִדְּבַשׁ וְזֶמָּה עֵץ מֵאֲדָר	Lexical metaphor	So the men of the city said to him on the seventh day before the sun went down, "What is sweeter than honey? And what is stronger than a lion?"	M	Philistine companions		Companions	Companions		+capacity: mental
		וַיֹּאמֶר לָהֶם לֹלֵא תִרְשָׁקֶם בְּעֹלָתִי לֹא מִצְאָתָם חֲדָתִי:	Lexical metaphor	And he said to them, " <i>If you had not plowed with my heifer, you would not have found out my riddle.</i> "	M	Samson		Companions (and implicitly, his wife)	Samson		-propriety
14.19		וַתַּעֲלֶה עָלָיו רוּחַ יְהוָה	"rushed on him forced entry into him"	Then the Spirit of YHWH came upon him mightily forced entry into him,	M	Narr		Samson	Narrator		+normality: chosenness
		וַיֵּרַד אֲשָׁקְלוֹ וַיַּךְ מֵהֶם שְׁלִשִׁים אִישׁ	"killed"	and he went down to Ashkelon and killed thirty of them	M	Narr		Samson	YHWH		+propriety
					M	Narr		Samson	Philistines		-propriety
		וַיִּקַּח אֶת־חֵלְצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לַמַּעֲדֵי הַחֲדָה	Invoked evaluation	and took their spoil and gave the changes of clothes to those who told the riddle.	M	Narr		Samson	Philistines	t, -happiness: antipathy	

		וְהָאֵשׁ בָּרָא וַיֵּלֶךְ בֵּית אָבִיהוּ:	Lexical collocation "anger burned"	And his anger burned, and he went up to his father's house.	M	Narr		Philistines	Samson	-happiness: antipathy	
14.20		וְהָיָה אִשָּׁתוֹ שֹׁמֵשׁוֹ לְמַדְעָהּ: אֲשֶׁר רָעָה לוֹ:	Invoked evaluation	But Samson's wife was given to his companion who had been his friend.	M	Narr		Woman of Timnah's father	Narrator		t, -propriety
15.1		וְהָיָה מִיָּמִים בִּימֵי קְצִיר־חִטִּים וַיִּפְקֹד שֹׁמֵשׁוֹ אֶת־אִשְׁתּוֹ בְּגֹד עֹזִים וַיֹּאמֶר אֲבָאָה אֵל־אִשְׁתִּי הַחֲזֵרָה	Invoked evaluation	But after a while, in the time of wheat harvest, Samson visited his wife with a young goat, and said, "I will go in to my wife in her room."	M	Samson		Woman of Timnah	Samson	t, +inclination: eagerness	
		וְלֹא־נָתַן אָבִיהָ לָבוֹא:	"allow" negated	But her father did <u>not</u> allow him to enter.	M	Narr		Samson's return	Woman of Timnah's father	-inclination: obstruction	
15.2		וַיֹּאמֶר אָבִיהָ אָמֵר אֶמְרָתִי	Infinitive absolute	Her father said, " <u>I really thought</u>	M	Woman of Timnah's father		Samson's leaving	Woman of Timnah's father	+security: confidence	
		כִּי־שָׂנֵא שְׂנֵאתָהּ וְאַתְּנָהּ לְמַדְעָה	"hated"	that you hated her intensely ; so I gave her to your companion.	M	Woman of Timnah's father		Samson's leaving	Samson	-happiness: antipathy	
		[שָׂנֵא]	Infinitive absolute	[intensely]	M	Woman of Timnah's father	force > raise				
		הֲלֹא אֵחָתָהּ הַקְטָנָה טוֹבָה מִמֶּנָּה	Rhetorical question , "beautiful"	<u>Is not</u> her younger sister <u>more</u> beautiful than she?	M	Woman of Timnah's father		Daughter's unavailability	Woman of Timnah's father	+inclination: encouragement	
		[מִמֶּנָּה]	Comparative modifier	[more]	M	Woman of Timnah's father	force > raise				
		תְּהִי־נָא לְךָ תַּחֲתִיתִי:	Jussive verb	Please <u>let her</u> be yours instead."	M	Woman of Timnah's father		Daughter's unavailability	Woman of Timnah's father	+inclination: encouragement	
		[נָא]	particle	[Please]	M	Woman of Timnah's father	force > raise				
15.3		וַיֹּאמֶר לָהֶם שֹׁמֵשׁוֹ נִצְחִיתִי הַפְּעַם מִפְּלִשְׁתִּים	"be blameless"	Samson then said to them, "This time I shall be blameless in regard to the Philistines	E:Et	Samson		Samson	Samson, YHWH		+propriety
					E:Et	Samson		Samson	Philistines		-propriety

	כִּי־עָשָׂה אֲנִי עִמָּם רָעָה:	Lexical collocation "do harm"	when I do them harm."	E:Et	Samson		Withholding of wife	Samson	–happiness: antipathy	
15.4	וַיֵּלֶךְ שָׁמְשׁוֹן וַיִּלְכֹּד שְׁלֹשׁ־מֵאוֹת שׁוֹעֲלִים וַיִּקַּח לָפִידִים וַיִּקְן זֶנֶב אֶל־זֶנֶב וַיִּשֶׂם לָפִיד אֶחָד בֵּין־שְׁנֵי הַזְנוּבוֹת בְּתוֹךְ:	Invoked evaluation	Samson went and caught three hundred foxes, and took torches, and turned the foxes tail to tail and put one torch in the middle between two tails.	M	Narr		Withholding of wife	Samson	t, –happiness: antipathy	
15.5	וַיִּבְעֹר־אֵשׁ בַּלְפָּדִים וַיְשַׁלַּח בְּקִמּוֹת פִּלִּשְׁתִּים וַיִּבְעֹר מִגְדֵּשׁ וְעַד־קִקְהָ וְעַד־כָּרְם דָּת:	Invoked evaluation	When he had set fire to the torches, he released the foxes into the standing grain of the Philistines, thus burning up both the shocks and the standing grain, along with the vineyards and groves.	M	Narr		Withholding of wife	Samson	t, –happiness: antipathy	
				M	Narr		Philistines	Samson		t, –propriety
15.6	וַיֹּאמְרוּ פִּלִּשְׁתִּים מִי עָשָׂה זֹאת	Expository question	Then the Philistines said, "Who did this?"	M	Philistines		Burning of crops	Philistines	–satisfaction: displeasure	
	וַיֹּאמְרוּ שָׁמְשׁוֹן חֲתָן הַתִּמְנִי כִי לָקַח אֶת־אִשְׁתּוֹ וַיִּתְּנָה לְמַרְעָתוֹ	Invoked evaluation	And they said, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion."	M	Philistines		Withholding of wife	Samson	t, –satisfaction: displeasure	
	וַיַּעַל פִּלִּשְׁתִּים וַיִּשְׂרְפוּ אוֹתָהּ וְאֶת־אִבִּיהָ בָּאֵשׁ:	Invoked evaluation	So the Philistines came up and burned her and her father with fire.	M	Narr		Burning of crops	Philistines	t, –happiness: antipathy	
					Narr		Samson (via his family)	Philistines		–propriety
15.7	וַיֹּאמֶר לָהֶם שָׁמְשׁוֹן אִם־תַּעֲשׂוּן כֹּזֵאת	Invoked evaluation	Samson said to them, "Since you act like this,	E:Et	Samson		Philistines	Samson		t, –propriety
	כִּי אִם־	Emphatic HALOT 471	I will surely	E:Et	Samson	force > raise			–satisfaction: displeasure	
	נִשְׁקָמְתִי בָכֶם וְאַחֵר אַחֲדִל:	"take revenge"	take revenge on you, then after that I will quit."	E:Et	Samson		Burning of family	Samson		
15.8	וַיִּדּוּ אוֹתָם	"smote"	He smote them	M	Narr		Samson	Narrator		+capacity
				M	Narr		Philistines	Narrator		–capacity
				M	Narr		Philistines	Samson	–happiness: antipathy	
	שָׂק עַל־רֵדְךָ	Modifier "ruthlessly" [leg on thigh]	ruthlessly	M	Narr	force > raise	see HALOT 1449.			(applies to 3 rows above)
	מִבֶּה גְדֹלָה וַיֵּרֶד וַיֵּשֶׁב בְּקַעֲיוֹ סֵלַע עֵיטָם:	"slaughter"	with a great slaughter; and he went down and lived in the cleft of the rock of Etam.	M	Narr		Samson	Narrator		+capacity
					Narr		Philistines	Narrator		–capacity
	[גְדֹלָה]	Modifier "great"	[great]	M	Narr	force > raise				(applies to 2 rows above)

15.9	וַיֵּצְאוּ פְּלִשְׁתִּים וַיִּחַטּוּ בַיהוּדָה וַיִּנְטְשׁוּ בְלֵחִי: Invoked evaluation	Then the Philistines went up and camped in Judah, and spread out in Lehi.	M	Narr		Slaughter of Philistines	Philistines	t, -happiness: antipathy	
15.10	וַיֹּאמְרוּ אִישׁ יְהוּדָה לְקַח עִלְיָתָם עָלֵינוּ Exegetical Question, invoked evaluation	The men of Judah said, "Why have you come up against us?"	M	Judahites		Advance of Philistines	Judahites	t, -security: mistrust	
	וַיֹּאמְרוּ לְאַסּוֹר אֶחָד שִׁמְשׁוֹן עָלֵינוּ לַעֲשׂוֹת לָנוּ כְּאִשְׁרָא עָשָׂה לָנוּ: Invoked evaluation	And they said, "We have come up to bind Samson in order to do to him as he did to us."	M	Philistines		Philistines	Philistines		t, +propriety
15.11	וַיֵּרְדוּ שְׁלֹשֶׁת אֲלָפִים אִישׁ מִיְהוּדָה אֶל-סִיעֵף סֹלֶעַ עֵיטָם וַיֹּאמְרוּ לְשִׁמְשׁוֹן הֲלֹא יָדַעְתָּ כִּי-מַשְׁלִים בָּנוּ פְּלִשְׁתִּים Rhetorical question, invoked evaluation	Then 3,000 men of Judah went down to the cleft of the rock of Etam and said to Samson, "Do you not know that the Philistines are rulers over us?"	C:Ct	Judahites		Philistines	Judahites		t, +normality: status
			C:Ct	Judahites		Philistine dominance	Judahites	t, -inclination: reluctance	
			C:Ct	Judahites		Samson	Judahites		-capacity: mental
	וַיֹּמַר יֵאָחַז עֲשִׂיתָ לָנוּ Exegetical Question, invoked evaluation	What then is this that you have done to us?"	C:Ct	Judahites		Samson	Judahites	t, -satisfaction: displeasure	
	וַיֹּאמֶר לָהֶם כְּאִשְׁרָא עָשׂוּ לִי כֹן עֲשִׂיתָ לָהֶם: Invoked evaluation	And he said to them, "As they did to me, so I have done to them."	M	Samson		Samson	Samson		t, +propriety
	[עֲשִׂיתָ לָנוּ ... עֲשִׂיתָ לָהֶם] Repetition with contrast	[done to us ... did to me]	M	Samson		Samson	Samson		+normality: status
15.12	וַיֹּאמְרוּ לוֹ לְאַסּוֹר יִרְדְּנוּ "bind"	They said to him, "We have come down to bind you	C:Ct	Judahites		Samson	Judahites		-propriety
			C:Ct	Judahites		Samson	YHWH		+propriety
	לְתַתּוֹת בְּיַד-פְּלִשְׁתִּים "give"	so that we may give you into the hands of the Philistines."	C:Ct	Judahites		Philistine threat	Judahites	-security: mistrust	
	וַיֹּאמֶר לָהֶם שִׁמְשׁוֹן הִשָּׁבַע לִי פְּרוּתִי מִפְּנֵיכֶם בִּי אֶתָּם: "swear"	And Samson said to them, "Swear to me	M	Samson		Judahites	Samson	-security: mistrust	
15.13		lest you fall upon me yourselves."	M	Samson	force > raise	Judahites	Samson	-security: mistrust	
	וַיֹּאמְרוּ לוֹ לֹא-נִאֶסְרָא "bind"	So they said to him, "No, but we will bind you securely	C:Ct	Judahites		Samson	Judahites		[∞] -capacity: physical
			C:Ct	Judahites		Samson	Judahites	-security: mistrust	
	[אֶסְרָא] Infinitive absolute	[securely]	C:Ct	Judahites	force > raise				(applies to 2 rows above)
	וַיִּתְּנֵם בְּיָדָם Invoked evaluation	and give you into their hands;	C:Ct	Judahites		Samson	Judahites		t, -normality: status
	וְהָמָּת לֹא נִמְיָסָד "kill" negated	yet surely we will not kill you."	C:Ct	Judahites	force > raise	Samson	Judahites	-INCLINATION: RELUCTANCE	

										+PROPRIETY (applies to 2 rows above)
		[הקמת]	<u>Infinitive absolute</u>	[surely]	C:Ct C:Ct	Judahites Judahites	force > raise	Judahites	Judahites	
		וַאֲסָרְתוּ בְּשָׁנִים עֲבֹתִים חֲדָשִׁים וַיַּעֲלֵהוּ מִן־הַסֶּלֶעַ:	"bound," "brought"	Then they bound him with two new ropes and brought him up from the rock.	M	Narr		Samson	Judahites	-capacity: physical
15.14		הוֹאִיבָא עַד־לְחֵי וּפְלִשְׁתִּים הִרְעִי לִקְרָאתוֹ וַתַּעֲלֶה עָלָיו רוּחַ יְהוָה	<u>Invoked evaluation</u>	When he came to Lehi, the Philistines shouted as they met him. And the Spirit of YHWH came upon him mightily	M	Narr		Samson	Narrator	t, +normality: chosenness
		וַתְּהִינָה הָעֲבֹתִים אֲשֶׁר עַל־זְרָעוֹתָיו כַּפְּשָׁתִים אֲשֶׁר בָּעֵדֶי בָּאֵשׁ	Lexical metaphor	so that the ropes that were on his arms were as flax that is burned with fire,	M	Narr		Samson	Narrator	+capacity: physical
		וַיִּפְּסוּ אֶסְתָּרְיוֹ מֵעַל יָדָיו:	<u>Invoked evaluation</u>	and his bonds dropped from his hands.	M	Narr		Samson	Narrator	t, +capacity: physical
15.15		וַיִּמְצָא לְחֵי־חֲמֹר קֶרֶב וַיִּשְׁלַח יָדוֹ וַיִּקְחֶה וַיִּדְבֶּה אֵלָּהּ אִישׁ:	"killed"	He found a fresh jawbone of a donkey, so he reached out and took it and killed a thousand men with it.	M	Narr		Samson	Narrator	+capacity: physical
		[אֵלָּהּ]	<u>Modifier</u>	[a thousand]	M	Narr	force > raise			
15.16		וַיֹּאמֶר שְׁמַעוּן בְּלָחֵי הַחֲמֹר הַחֲמֹר הַחֲמֹרִים	"heaps," repetition	Then Samson said, "With the jawbone of a donkey, Heaps upon heaps,	M	Samson	force > raise			(applies to 2 rows below)
		בְּלָחֵי הַחֲמֹר הַבֵּיתִי אֵלָּהּ אִישׁ:	"killed"	With the jawbone of a donkey I have killed a thousand men."	M	Samson		Samson's acts	Samson	+SATISFACTION: ADMIRATION
		[אֵלָּהּ]	<u>Modifier</u>	[a thousand]	M	Samson	force > raise	Philistines	Samson	-CAPACITY: PHYSICAL
										(applies to 2 rows above)
15.17		וַיְהִי כִּבְלֹתָיו לְדַבֵּר וַיִּשְׁלַח בְּלָחֵי מִיָּדוֹ וַיִּקְרָא לְשָׂקוֹם הַהוּא רָמַת לְחֵי:	--	When he had finished speaking, he threw the jawbone from his hand; and he named that place Ramath-lehi.	M	Narr				
15.18		וַיִּצְמָא מְאֹד	"became thirsty"	Then he became very thirsty.	M	Narr		Thirst	Samson	-happiness: misery
		[מְאֹד]	<u>Modifier</u>	[very]	M	Narr	force > raise			
		וַיִּקְרָא אֱלֹהֵי־הוּא וַיֹּאמֶר אֲתָה נָתַתָּ בְּיָד־עַבְדְּךָ אֹתִי הַתְּשִׁיעָה הַגְּדֹלָה הַזֹּאת	"deliverance"	and he called to YHWH and said, "You have given this great deliverance by the hand of your servant,	M	Samson		YHWH	Samson	+satisfaction: admiration

		[הגזלה]	Modifier Invoked evaluation	[great]	M	Samson				
		ועתה אמות בצמא	Invoked evaluation	and now shall I die of thirst	M	Samson	YHWH	Samson	t, -satisfaction: displeasure	
		ונפלתי ביד הערלים:	Invoked evaluation	and fall into the hands of the uncircumcised?"	M	Samson	YHWH	Samson	t, -satisfaction: displeasure	
15.19		ויבקע אלהים את המכתש אשר בלחי ויצא מנו מימ	Invoked evaluation	But God split the hollow place that is in Lehi so that water came out of it.	M	Narr	YHWH	Narrator		t, +propriety (compassion)
		וישח ותשב רוחו	Invoked evaluation	When he drank, his spirit returned	M	Narr	Samson	Narrator		+t, capacity: physical
		נחי עליו כרא שמה עין הקורא אשר בלחי עד היום הזה:	"revived"	and he revived. Therefore he named it En-hakkore, which is in Lehi to this day.	M	Narr	Samson	Narrator		+capacity: physical
15.20		וישפט את ישראל ביום פלשתים עשרים שנה:	Invoked evaluation	So he judged Israel twenty years in the days of the Philistines.	M	Narr	Samson	Narrator		t, +normality: status
16.1		וילך שמשון עזתה ויבא אשה אשה חנה ויבא אליה:	Invoked evaluation	Now Samson went to Gaza and saw a woman, a harlot there, and went in to her.	M	Narr	Samson	Narrator		t, -propriety
		[ענה]	"harlot"	[harlot]	M	Narr	Woman	Narrator		-propriety
16.2		לעזתים לאמר בא שמשון הנה נלכו	"surrounded"	When it was told to the Gazites, saying, "Samson has come here," they surrounded the place	M	?	Samson	Gazites	-happiness: antipathy	
		ויארבו לו	"lay in ambush"	and lay in ambush for him	M	Narr	Samson	Gazites	-happiness: antipathy	
		כל הלילה בשער העיר	Modifier	all night at the gate of the city.	M	Narr	force > raise			
		ויתחרשו כל הלילה לאמר עד אור הבקר ויהרגנו:	"kill"	And they kept silent all night, saying, "Let us wait until the morning light, then we will kill him."	M	Gazites	Samson	Gazites	-happiness: antipathy	
16.3		וישכב שמשון עד חצי הלילה ויקם בחצי הלילה ויאחז בדלתות שער העיר ובשתי הקוזות ויסעם עם הדברות	Invoked evaluation	Now Samson lay until midnight, and at midnight he arose and took hold of the doors of the city gate and the two posts and pulled them up along with the bars;	M	Narr	Samson	Narrator		t, +capacity: physical
		וישם על כתפיו ויעלם אל ראש ההר אשר על פני חברון:	Invoked evaluation	then he put them on his shoulders and carried them up to the top of the mountain which is opposite Hebron.	M	Narr	Samson	Narrator		t, +capacity: physical

16.4	וְהָיָה אַחֲרֵיכֶן וַיֵּצֵאֶב אִשָּׁה בְּנַחַל שֹׂרֵק וּשְׁמָהּ דִּלִּילָה׃	“loved”	After this it came about that he loved a woman in the valley of Sorek, whose name was Delilah.	M	Narr		Delilah	Samson	+happiness: affection	
16.5	וַיֵּצְאוּ אֵלֶיהָ סָרְנֵי פְּלִשְׁתִּים וַיֹּאמְרוּ לָהּ פֶּתִי אוֹתוֹ	“entice”	The lords of the Philistines came up to her and said to her, “Entice him,	C:Ct	lords of the Philistine ^s		Delilah's access to Samson	Philistines	+inclination: encouragement	
	וְרֹאֵי בְּמָה כְּחוֹ <u>גְּבוּל</u>	“strength”	and see where his <u>great</u> strength lies	C:Ct	lords of the Philistine ^s		Samson	Philistines		+capacity: physical
	[גְּבוּל]	Modifier	[great]	C:Ct	Lords of Philistine ^s	force > raise				
	וּבְמָה נִכְבֵּל לוֹ	“overpower”	and how we may overpower him	C:Ct	Lords of Philistine ^s		Samson	Philistines		∞ –capacity: physical
	וַיִּסְרְנוּ	“bind”	that we may bind him	C:Ct	Lords of Philistine ^s		Samson	Philistines		∞ –capacity: physical
	לְעֹנֹתוֹ	“afflict”	to afflict him.	C:Ct	Lords of Philistine ^s		Samson	Philistines		∞ +happiness: misery
	וַאֲנִיחֵנּוּ נִתְּוֹלָד אִישׁ אֶלֶף וּמָאָה קֶסֶף׃	Invoked evaluation	Then we will each give you eleven hundred pieces of silver.”	C:Ct	Lords of Philistine ^s		Delilah's access to Samson	Philistines	t, +inclination: encouragement	
	וַתֹּאמֶר דִּלִּילָה אֶל־שֹׁמְשׁוֹן הַגִּדְוָה נָא לִי	Command (I)	So Delilah said to Samson, “Please tell me	C:Ct	Delilah		Philistine offer	Delilah	+inclination: encouragement	
16.6	[נָא]	נָא particle	[Please]	C:Ct	Delilah	force > raise				
	בְּמָה כְּחוֹ <u>גְּבוּל</u>	“strength”	where your <u>great</u> strength is	C:Ct	Delilah		Samson	Delilah		+capacity: physical
	[גְּבוּל]	Modifier	[great]	C:Ct	Delilah	force > raise				
	וּבְמָה תִּסְרֹן	“bound”	and how you may be bound	C:Ct	Delilah		Samson	Delilah		∞ –capacity: physical
	לְעֹנֹתִי׃	“afflict”	to afflict you.”	C:Ct	Delilah		Samson	Delilah		∞ –capacity: physical

16.7	וַיֹּאמֶר אֵלֶיהָ שְׁמֹשׁוֹן אִם־יִאֲסְרֶנּוּ בְּשִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא חָרְבוּ וְחִלְיָתִי וְהִיָּיתִי כְּאֲחֵד הָאָדָם:	Invoked evaluation	Samson said to her, "If they bind me with seven fresh cords that have not been dried, then I will become weak and be like any other man."	M	Samson	Samson	Narrator	t, –veracity
16.8	וַיַּעַלְוּ לָהּ סָרְנֵי פִלְשְׁתִּים שִׁבְעָה יְתָרִים לַחִים אֲשֶׁר לֹא חָרְבוּ וְתִאֲסְרֶנּוּ בָהֶם:	Invoked evaluation	Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them.	M	Narr	Samson	Delilah	t, +veracity
				M	Narr	Delilah	YHWH, Delilah	+propriety
				M	Narr	Delilah	Samson	–propriety
				M	Narr	Samson's response	Delilah	+security: trust
16.9	וְהָאָרְבַּב יֹשֵׁב	"ambush"	Now the ambush was lying in wait	M	Narr	Samson	Philistines	–happiness: antipathy
	לָהּ בְּחֶדֶר	Invoked evaluation	on behalf of her in an inner room.	M	Narr	Delilah	YHWH, Delilah	+propriety
				M	Narr	Delilah	Samson	–propriety
	וְתִאֲמָר אֵלָיו פִּלְשְׁתִּים עָלֶיךָ שְׁמֹשׁוֹן	Invoked evaluation	And she said to him, "The Philistines are upon you, Samson!"	M	Delilah	Samson	Delilah	t, +veracity
	וַיִּשָּׁק אֶת־הַיְתָרִים	"tore apart"	But he tore apart the cords	M	Narr	Samson	Narrator	+capacity: physical
	כַּאֲשֶׁר יִתְחַק פְּתִיל־הַנֶּגֶדָה בְּהִרְיוָחוֹ אֵשׁ וְלֹא נִדְעָה כֹחַ:	Lexical metaphor	as a string of tow snaps when it touches fire. So his strength was not discovered.	M	Narr	force > raise		
16.10	וְתִאֲמָר דְּלִילָה אֶל־שְׁמֹשׁוֹן הִנֵּה הִתְלַחֵם בִּי	"deceived"	Then Delilah said to Samson, "Behold, you have deceived	M	Delilah	Samson	Delilah	–veracity
	וְתִדְבֹר אֵלַי כְּנֹכַחַי	"lies"	me and told me lies;	M	Delilah	Samson	Delilah	–veracity
	עֲתָה הַגִּדְתָּנִי לִי בְּמָה תִּאֲסָר:	Command (I)	now please tell me how you may be bound."	M	Delilah	Philistine offer	Delilah	+inclination: encouragement
	[נָא]	נָא particle	[please]	M	Delilah	force > raise		
16.11	וַיֹּאמֶר אֵלֶיהָ אִם־יִאֲסְרוּ בְּעֶבְחִים חֲדָשִׁים אֲשֶׁר לֹא־נִשְׁמָשְׁהוּ בָהֶם קִלְמָכָה וְחִלְיָתִי וְהִיָּיתִי כְּאֲחֵד הָאָדָם:	Invoked evaluation	He said to her, "If they bind me tightly with new ropes which have not been used, then I will become weak and be like any other man."	M	Samson	Samson	Narrator	t, –veracity
16.12	וַתִּקַּח דְּלִילָה עֲבָתִים חֲדָשִׁים וְתִאֲסְרֶנּוּ בָהֶם וְתִאֲמָר אֵלָיו פִּלְשְׁתִּים עָלֶיךָ שְׁמֹשׁוֹן	Invoked evaluation	So Delilah took new ropes and bound him with them and said to him, "The Philistines are upon you, Samson!"	M	Narr, Delilah	Samson	Delilah	t, +veracity
				M	Narr, Delilah	Delilah	YHWH, Delilah	+propriety
				M	Narr, Delilah	Delilah	Samson	–propriety

		וְהָאֶרֶב יֹשֵׁב בְּחֶדֶר	"ambush"	For the ambush was lying in in the inner room.	M	Narr		Samson	Philistines	–happiness: antipathy	
					M	Narr		Delilah	YHWH, Delilah		+propriety
		בְּנִתְקֵם מִעַל זְרַעְתּוֹ	"fore apart"	But he tore apart the ropes from his arms	M	Narr		Delilah	Samson		–propriety
		כְּחוּט:	Lexical metaphor	like a thread.	M	Narr	force > raise	Samson	Narrator		+capacity: physical
16.13		וְתֹאמַר דִּלִּילָה אֶל־שִׁמְשׁוֹן עַד־ הִנֵּה הִחַלְתִּי בִּי	"deceived"	Then Delilah said to Samson, "Up to now you have deceived me	M	Delilah		Samson	Delilah		–veracity
		וְתֹדַבֵּר אֵלַי קְזָבִים	"lies"	and told me lies;	M	Delilah		Samson	Delilah		–veracity
		הַצִּדָּה לִי בְּמָה תֹאמַר	<u>Command (1)</u>	tell me how you may be bound."	M	Delilah		Philistine's offer	Delilah	+inclination: encouragement	
		וַיֹּאמֶר אֵלֶיהָ אִם־תִּפְּאֶרְנִי אֶת־ שִׁבְעָה מְחַלְפוֹת רֹאשִׁי עִם־ הַפֶּסֶקֶת:	Invoked evaluation	And he said to her, "If you weave the seven locks of my hair with the web [and fasten it with a pin, then I will become weak and he like any other man." ³⁹	M	Samson		Samson	Narrator		t, –veracity
16.14		וְתִתְקַע בְּיָדָהּ וְתֹאמַר אֵלָיו פִּלְשְׁתִּים עָלֶיךָ שִׁמְשׁוֹן	Invoked evaluation	[So while he slept, Delilah took the seven locks of his hair and wove them into the web]. And she fastened it with the pin and said to him, "The Philistines are upon you, Samson!"	M	Narr, Delilah		Samson	Delilah		t, +veracity
					M	Narr, Delilah		Delilah	YHWH, Delilah		+propriety
					M	Narr, Delilah		Delilah	Samson		–propriety
		וַיִּקַּץ מִשְׁנָתוֹ וַיִּסַּע אֶת־הַיָּתֵד הָאֶרֶץ וְאֶת־הַפֶּסֶקֶת:	"pulled out"	But he awoke from his sleep and pulled out the pin of the loom and the web.	M	Narr		Samson	Narrator		+capacity: physical
16.15		וְתֹאמַר אֵלָיו אֵצֶת תֹּאמַר אֶתְקַחֲדִי	<u>Exegetical question, invoked evaluation</u>	Then she said to him, "How can you say, 'I love you,'	M	Delilah		Samson's lies	Delilah	t, –security: mistrust	
					M	Delilah		Philistine's offer	Delilah	t, +inclination: encouragement	
		וְלִבְךָ אֵין אִתִּי	Invoked evaluation	when your heart is not with me?	M	Delilah		?	Samson	t, –happiness: antipathy	
		זֶה עָלַי בְּעַתִּים	<u>Modifier</u>	These <u>three times</u>	M	Delilah	force > raise				–veracity
		הִחַלְתִּי בִּי	"deceived"	you have deceived me	M	Delilah		Samson	Delilah		

³⁹ Bracketed passages in vv. 13-14 are found in LXX only.

	ולא־הגדתָּ לִי בְּמָה כֹּחַךְ נָדוּל:	Invoked evaluation	and have not told me where your great strength is.”	M	Delilah		Samson’s lies	Delilah	t, –satisfaction: displeasure	
16.16	וְהִיא בִּיהַצָּקָה לוֹ	“pressed”	It came about when she pressed him	M	Narr		Philistine’s offer	Delilah	+inclination: encouragement	
	בְּדַבָּרֶיהָ בְּלִהְיוֹתָם	Modifier	daily with her words	M	Narr	force > raise				
	וְהִיא לִצְוָהּ	“urged”	and urged him,	M	Narr		Philistine’s offer	Delilah	+inclination: encouragement	
	וְהִיא נִפְשָׁה	“annoyed/ impatient”	that his soul was annoyed/ impatient	M	Narr		Delilah	Narrator	–happiness: misery	~propriety
	לְמוֹת:	Modifier	to the point of death.	M	Narr	force > raise	Delilah’s urging	Samson		(applies to 2 rows above)
16.17	וַיֹּדֶעַה אֶת־כָּל־לִבּוֹ	Lexical collocation “all that was in his heart”	So he told her all that was in his heart	M	Narr		Samson	Narrator		+veracity
				M	Narr		Samson	YHWH		+propriety
	וַיֹּאמֶר לָהּ מִדָּה לֹא־עָלָה עָלַי רֹאשִׁי כִּי־נָזִיר אֱלֹהִים אָנֹכִי מִקֵּדוֹן	Invoked evaluation	and said to her, “A razor has never come on my head, for I have been a Nazirite to God from my mother’s womb.	C: Cc	Samson		Samson	Samson		t, +normality: chosenness
	אִם־יִצְחָקוּ וְסָר מִקֵּדוֹן כְּחִי	“strength” and “leave”	If I am shaved, then my strength will leave me	C: Cc	Samson		Samson	Samson		∞ –capacity
	וְחִלְיִי	“be weak”	and I will become weak	C: Cc	Samson		Samson	Samson		∞ –capacity
16.18	וְהִיטִי כָּכָה־אֲדָם:	Lexical metaphor	and be like any other man.”	C: Cc	Samson		Samson	Samson		∞ –capacity
	וַתֵּרָא דָלִילָה כִּי־הִגִּיד לָהּ אֶת־כָּל־לִבּוֹ	Lexical collocation “all that was in his heart”	When Delilah saw that he had told her all that was in his heart,	M	Narr		Samson	Delilah		+veracity
	וַתִּשְׁלַח וַתִּקְרָא לְסָרְנֵי פְלִשְׁתִּים לֵאמֹר עָלֶה הַעַם כִּי־הִגִּיד לִי	Lexical collocation “all that was in his heart”	she sent and called the lords of the Philistines, saying, “Come up once more, for he has told me all that is in his heart.”	M	Delilah		Samson	Delilah		+veracity
				M	Delilah		Delilah	YHWH, Delilah		+propriety
				M	Delilah		Delilah	Samson		–propriety
16.	וַעֲלֶה אֵלֶיהָ סָרְנֵי פְלִשְׁתִּים וַיַּעֲלֶה הַכֶּסֶף בְּיָדָם:		Then the lords of the Philistines came up to her and brought the money in their hands.	M	Narr		Money	Delilah	+inclination: eagerness	
		Invoked evaluation	She made him sleep on her knees, and called for a man	M	Narr		Delilah	YHWH, Delilah		+propriety

	ותישנהו על ברקיה ותקרא לאיש ותגלח את שבע מחלפות ראשו		and had him shave off the seven locks of his hair.	M	Narr		Delilah	Samson		–propriety
	ותחל לענותו ⁴¹	“oppress// overpower”	Then she began to oppress/ overpower him,	M	Narr		Delilah	YHWH, Delilah Samson		+propriety
	ויקר כחו מעליו:	Invoked evaluation	and his strength left him.	M	Narr		Delilah	Samson		–propriety
16.20	ותאמר פלשתים עליך שמשון ויקח משנתו ויאמר אצא כפעם בפעם ואנער והוא לא ידע	“know” <u>negated</u>	She said, “The Philistines are upon you, Samson!” And he awoke from his sleep and said, “I will go out as at other times and shake myself free.” But he did <u>not</u> know	M	Narr		Samson	Narrator		–capacity: mental
	בידהו סר מעליו:	Invoked evaluation	that YHWH had departed from him.	M	Narr		Samson	Narrator		t, –normality: chosenness
16.21	ויאחזוהו פלשתים	“seized”	Then the Philistines seized him	C:Ct	Narr		Samson	Narrator		–capacity: physical
	וינקרו את עיניו	“gouged”	and gouged out his eyes;	C:Ct	Narr		Philistines	Narrator		+capacity: physical
	ויורידו אותו עזתה ויאסרוהו	“bound”	and they brought him down to Gaza and bound him	C:Ct	Narr		Samson	Narrator		–capacity: physical
	בנחשמים	Modifier	with bronze chains,	C:Ct	Narr	force > raise	Samson	Narrator		–capacity: physical
	והי טוחן בבית האסירים:	Invoked evaluation	and he was a grinder in the prison.	C:Ct	Narr		Samson	Narrator		t, –normality: status
	–	[Philistine torture of Samson above]	--	C:Ct	Narr		Philistines	Narrator		~propriety
16.22	והחל שער-ראשו לצמוח באשר גלח:	Invoked evaluation	However, the hair of his head began to grow again after it was shaved off.	M	Narr		Samson	Narrator		∞t, +normality: chosenness
16.23	וסדני פלשתים נאספו לזבח זבד גדול לדגון אלהיהם	Invoked evaluation	Now the lords of the Philistines assembled to offer a great sacrifice to Dagon their god,	C:Ct	Narr		Philistines	Narrator		t, –propriety
	ולשמחה	“rejoice”	and to rejoice,	C:Ct	Narr		Victory over Samson	Philistines	+happiness: cheer	
	ויאמרו נתן אלהיהם בידנו את שמשון אייבם:	Invoked evaluation	for they said, “Our god has given Samson our enemy into our hands.”	C:Ct	Lords of Philistine s		Dagon's help	Philistines	t, +satisfaction: admiration	

⁴¹ The LXX suggests a Niphal pointing = “to become weak.” HALOT, 853.

				C:Ct	Lords of Philistines		Dagon	Philistines		Saturating Prosody t, +normality: status
	[אֵינְיָט]	"enemy"	[<i>enemy</i>]	C:Ct	Lords of Philistines		Samson	Philistines	-happiness: antipathy	
16 24	וַיֵּרְאוּ אוֹתוֹ הָעָם וַיִּתְּלֻהוּ אֶת אֱלֹהֵיהֶם	"praised"	When the people saw him, they praised their god,	C:Ct	Narr		Dagon	Philistines		+normality: status
	כִּי אָמְרוּ <u>נָתַן אֱלֹהֵינוּ בְּדַע אֶת אֱדִיבֵנוּ</u>	Invoked evaluation	for they said, " <u>Our god has given our enemy into our hands.</u> "	C:Ct	Philistines		Dagon	Philistines		t, +normality: status
	[נָתַן אֱלֹהֵינוּ בְּדַע אֶת אֱדִיבֵנוּ]	Repetition (see v. 23)	[<u>Our god has given our enemy into our hands.</u>]	C:Ct	Philistines	force > raise				
	[אֵינְיָט]	"enemy"	[<i>enemy</i>]	C:Ct	Philistines		Samson	Philistines	-happiness: antipathy	
	וְאֵת מַתְרִיב אֶרְצָנוּ	"destroyer"	Even the destroyer of our country,	C:Ct	Philistines		Samson	Philistines		-propriety
	וְאִשֶּׁר הִרְבָּה אֶת־הַחֲלָלִים:	Invoked evaluation	Who has slain many of us."	C:Ct	Philistines		Samson	Philistines		t, -propriety
16 25	וַיְהִי כִּי טוֹב לָבָם	"in high spirits" (their heart was pleasant)	It so happened when they were in high spirits,	M	Narr		Humiliation of Samson	Philistines	+happiness: cheer	
	וַיֹּאמְרוּ קְרָאוּ לְשִׁמְשׁוֹן וַיִּשְׁחָק לָנוּ	"amuse"	that they said, "Call for Samson, that he may amuse us."	M	Philistines		Humiliation of Samson	Philistines	∞ +satisfaction: interest	
	וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיֵּצֵאֵם לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמֻּדִים:	"entertained"	So they called for Samson from the prison, and he entertained them. And they made him stand between the pillars.	M	Narr		Humiliation of Samson	Philistines	+satisfaction: interest	
				M	Narr		Samson	Narrator		-normality: status
16 26	וַיֹּאמֶר שִׁמְשׁוֹן אֶל־הַנָּעַר הַמַּחֲזִיק בְּיָדוֹ הַנִּיקָה אוֹתוֹ וַהֲמַשְׁעֵנִי אֶת־הָעַמֻּדִים אֲשֶׁר הֵבִית נָכוֹן עָלֵיהֶם וְאִשְׁעֵן עָלֵיהֶם:	Command (I)	Then Samson said to the boy who was holding his hand, "Let me feel [cause me to feel] the pillars on which the house rests, that I may lean against them."	M	Samson		Samson	Samson		+normality: status
16 27	וְהַבֵּית מְלֵא הָאָנָשִׁים וְהַנְּשִׁים וְשָׁמָּה כָּל סָרְנֵי פְלִשְׁתִּים וְעַל־הַגֹּג כְּשִׁלְשֵׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרְאִים בְּשָׂחוֹק שִׁמְשׁוֹן:	"amusing"	Now the house was full of men and women, and all the lords of the Philistines were there. And about 3,000 men and women were on the roof looking on while Samson was amusing them.	M	Narr		Samson	Philistines	+satisfaction: interest	

16.28	וַיִּקְרָא שָׁמְשׁוֹן אֶל־יְהוָה וַיֹּאמֶר אֲדֹנָי יְהוִה זָכְרֵנִי נָא וְחַזְקֵנִי נָא אֲדָּהּ הַפֶּעַם הַזֶּה הָאֵלֹהִים	2 Commands (I)	Then Samson called YHWH and said, "O Lord Yhwh, please remember me and please strengthen me just this time, O God,	C:Ct	Samson	Samson	Samson		+normality: status
	[נָא ... נָא]	נָא particle	[please ... please]			force > lower			
	[זָכְרֵנִי ... וְחַזְקֵנִי ... וַיִּזְכָּרְהֶם ... עֲנֵה]	4 Ics verbs and pronouns. Cohortative verb	[me ... me ... I ... my]	C:Ct	Samson	Samson	Samson		+normality: status
	וַיִּזְכָּרְהֶם נְקִם־אֶחָת מִשְׁתֵּי עֵינָי מִפְּלִשְׁתִּים:	"avenged"	that I may at once be avenged of the Philistines for my two eyes."	C:Ct	Samson	Loss of eyes	Samson	-happiness: antipathy	
16.29	וַלְפַת שָׁמְשׁוֹן אֶחָד־שְׁנֵי עַמּוּדֵי הַתֶּהֱן אֲשֶׁר הָבִית נָכוֹן עֲלֵיהֶם וַיִּסְמְךְ עֲלֵיהֶם אֶחָד בְּיָמִינוֹ וְאֶחָד בְּשִׁמְאֹל:	--	Samson grasped the two middle pillars on which the house rested, and braced himself against them, the one with his right hand and the other with his left.	C:Ct	Narr				
16.30	וַיֹּאמֶר שָׁמְשׁוֹן תָּמוּת נַפְשִׁי עִם־ פְּלִשְׁתִּים	Invoked evaluation	And Samson said, "Let me die/I will die with the Philistines!"	C:Ct	Samson	Desire for revenge	Samson	t, +inclination: eagerness	
	וַיִּט בִּכְתָּ וַיִּפֹּל הַבַּיִת עַל־הַסָּדָנִים וְעַל־כָּל־הָעָם אֲשֶׁר־בּוֹ	"with all his might"	And he bent with all his might so that the house fell on the lords and all the people who were in it.	M	Narr	Samson	Narrator		+capacity: physical
	וַיְהִי הַמּוֹתִים אֲשֶׁר הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו:	Invoked evaluation	So the dead whom he killed at his death were more than those whom he killed in his life.	M	Narr	Samson	Narrator		t, +normality: chosenness
16.31	וַיָּרֶדוּ אָחָיו וְכָל־בֵּית אָבִיהוּ וַיִּשְׂאוּ אוֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין עָרְקָה וּבֵין אֶשְׁתָּאוֹל בְּקִבְר מִעֵת אָבִיו וְהוּא שָׁפֵט אֶת־ יִשְׂרָאֵל עֶשְׂרִים שָׁנָה:	Invoked evaluation	Then his brothers and all his father's household came down, took him, brought him up and buried him between Zorah and Eshtaol in the tomb of Manoah his father. Thus he had judged Israel twenty years.	M	Narr	Samson	Narrator		t, +normality: status

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