



LIBRARY COPYRIGHT NOTICE

www.huc.edu/libraries

Regulated Warning

See Code of Federal Regulations, Title 37, Volume 1, Section 201.14:

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

*The Composition
of the
Book of Judges.*

*Graduation Thesis
Hebrew Union College
March 1903.*

Louis Kuyper.

To the memory
of my beloved
Teacher

Dr. Moses Mielziner,
these pages are respectfully
Dedicated
as a token of esteem.

Preface.

In this Thesis I have merely attempted to give the results of Higher Biblical Criticism regarding the Composition of the Book of Judges. This attempt has been of extreme value to me, in that I gained thereby a thorough knowledge of the Book of Judges, and received an excellent insight into the ways and methods employed by Higher Criticism. In this field of study which has been worked over by master minds, I can not of assurity lay claim to originality. I have contented myself with reaping the fruits of their labor, and presenting them.

I desire to express my thanks to

Dr. W. Buttenwieser for his helpful suggestions and guidance in my course of study, and for his kind loan of books.

A bibliography of the books consulted is appended.

Bibliography.

MOORE:

Critical and Exegetical Commentary on
Judges.

Wellhausen:

Prologomena.

DRIVER:

Introduction to the Literature of the Old
Testament

BUSSE:

Die Bücher Richter und Samuel.

CHRYNE:

Encyclopædia Biblica.

SMITH

The Old Testament in the Jewish Church.

Howack:

Handkommentar zum Alten Testament, Richter,
Ruth u. Bücher Samuelis.

Fausset:

Critical and Expository Commentary on Judges.

Hastings

Encyclopædia: Article on Judges by König.

Cooke:

The History and Song of Deborah.

Renan:

Histoire du Peuple d'Israel.

Frauenberg:

Die Composition des Deuteronomischen
Richterbuches.

Cassel:

Das Buch Jer Richter.

Berthieu:

Das Buch Jer Richter v. Ruth.

VI

Table of Contents.

Preface.

Bibliography.

Chapter I.

Introduction.

Chapter II.

Authorship,

Sources,

Composition.

Chapter III.

Chapters I' - II'.

Their relation to the Book proper.

Chapter IV.

General introduction.

Contents.

Chapter IV.

I⁶-III³¹. The religious pragmatism of the History

Chapter V.

The Song of Deborah.

The relation of Ch IV and V

Chapter VI

The Composition and the relation of the narratives in

Ch. VI + VII to VIII.

The Experiences of Abimelech
son of Gideon with the Shechemites.

Chapter VII.

The minor Judges.

Jepphtah and the Ammonites.

Contents.

Chapter vii.

The Samson stories.

Chapter ix.

The two additional stories of the
times of the Judges.

Introduction.

Chapter I.

To the student who undertakes the study of the Book of Judges, and this not superficially, but with a watchful and scanning eye, it will ere long become evident that this Book is not a unit, that is, one continuous and uninterrupted narrative of the history of Israel in the days of the Judges, a view that is generally held, but that this Book consists of three well defined and exact parts, the second of which only bears out the name of the Book.

since it alone is to be found the history of Israel under the Judges. The other parts appear to have no direct bearing upon the central and principal subject of the book which is contained, as already said, in the second of these parts which may be represented as follows. (Moon's scheme)

I. ch. 1st-2^o. A brief account of the conquests and settlements of the Israelite tribes in Canaan.

fig 2. 6
from
N.C.
XIX.

1st-21. The southern tribes, Judah, Caleb, the Kenites, Simeon, Benjamin

22-29. The central tribes, Joseph, (Manasseh, Ephraim).

130-33. The northern tribes, Zebulun, Asher,
Naphtali.

134-35. Dan's settlements in the west.

136. The border.

21-5. The Angel of Yahweh reproves
the Israelites for sparing the
inhabitants of the land, and
foretells the consequences.

II. 26-16³¹. The History of Israel in the
days of the Judges.

26-36. Introduction: The religious interpen-
etration and judgment of the whole period as a recur-
ring cycle of defection from Yahweh, subjugation &
deliverance. - The nations which Yahweh left
in Palestine.

- 3⁶-16 3¹. The stories of the Judges and their heroic deeds.
- 3⁷-11. Othniel delivers Israel from Cushan-rishathaim, King of Aram-naharaim.
- 3¹²-30. Ehud kills Eglon, King of Moab, and liberates Israel.
- 3³¹. Shamgar kills six hundred Philistines.
4. Deborah and Barak deliver Israel from the Canaanites, the defeat & death of Sisera.
5. Triumphal ode celebrating this victory.
- 6-8. Gideon rids Israel of the Midianites.
9. Abimelech, the son of Gideon, King of Shechem.

10¹⁻⁵. Tola, Jair,

106-15. The moral of the history repeated & enforced,
 preface to a new period of oppression.

11¹⁻¹². Jephthah delivers Gilead from
 the Ammonites, he furnishes the Ephraimites

128-15. Iboan, Elon, Abdon.

13-16. The adventures of Samson, and the
 mischief he does to the Philistines.

III. 17-21. Two additional stories of the times of the
 Judges.

17-18. Michah's idols, the migration of the Danites
 and the founding of the sanctuary
 at Dan.

19-21. The outrage committed by the inhabitants
 of Gibeon upon the Levites congregate.

The vengeance of the Israelites, ending in the almost complete extermination of the tribe of Benjamin.

The section 1st-25 is a brief and obviously fragmentary account of the conquests and settlements in Canaan not by united Israel under the leadership of Joshua, but by the individual efforts of the separate tribes. "As ch. I records particularly the districts which they did not at once get possession of, and also tells how in many parts of the land, Canaanite cities remained in the midst of Israel, while in others the Israelites settled peaceably among

the native inhabitants, it therefore stands
 not unsuitably before 26th; The pres-
 ence of these heathens was a snare to
 Israel, The "fons malorum" in the succeed-
 ing generations." Though it appears to be
 a very good beginning for the book, it
 never the less can not have been pre-
 fixed by the author of 26-163, whose
 own extended introduction (26-36) not
 only makes no allusion to it, but an-
 nects itself immediately with Joshua
 in such a way as to leave no place
 for ch. I. It therefore follows that
 it can not be part of the original
 Book of Judges and must therefore

9/12. 431

have been inserted by a later editor
 or compiler, who came after the author
 of 2^d - 16th. To this same editor or com-
 piler is to be ascribed the last or
 third section ch. 17-21. These chapters
 were not included in the original
 or were improperly The Deuteronomic
 Book of Judges, because they relate
 not to the deliverance of Israel from
 the foes that oppressed it by the
 hand of divinely commissioned
 champions, but they tell of the fortune
 of two tribes. Furthermore they con-
 tain neither the phraseology nor the
 point of view of the Deuteronomic

writer. Hence, they too, must have been introduced by an editor later than the author of 2⁶-16³¹.

This main section (2⁶-16³¹) which treats of the history of Israel under the Judges covers the period from the death of Joshua (2.¹) to that of Samson (16³⁰⁺). The general character of the times is described in the introduction 2⁶-3⁶. No sooner were the Israelites fairly settled in the land than they abandoned their God, Jehovah, for the worship of the gods of Canaan, or of the neighboring nations. For this Jehovah delivered them into the hands

§. 17 p. 52

of their enemies, who subdued and op-
 pressed them. When they were reduced
 to extremities, He sent a leader or cham-
 pion, who freed them from the yoke of
 their oppressors, only to fall again into
 the same sins and bring on themselves
 the same calamities. The periods of the
 history are marked by these successive
 oppressions and deliverances, each of
 which, as the author does not fail to
 note, illustrates and confirms the char-
 acterization given in the introduction.
 (Lks 37-41, 42-45, 46-49, 50-53, 54-57, 58-60, 61-64, 65-68, 69-71, 72-75, 76-79, 80-83, 84-87, 88-91, 92-95, 96-99, 100-103, 104-107, 108-111, 112-115, 116-119, 120-123, 124-127, 128-131, 132-135, 136-139, 140-143, 144-147, 148-151, 152-155, 156-159, 160-163, 164-167, 168-171, 172-175, 176-179, 180-183, 184-187, 188-191, 192-195, 196-199, 200-203, 204-207, 208-211, 212-215, 216-219, 220-223, 224-227, 228-231, 232-235, 236-239, 240-243, 244-247, 248-251, 252-255, 256-259, 260-263, 264-267, 268-271, 272-275, 276-279, 280-283, 284-287, 288-291, 292-295, 296-299, 300-303, 304-307, 308-311, 312-315, 316-319, 320-323, 324-327, 328-331, 332-335, 336-339, 340-343, 344-347, 348-351, 352-355, 356-359, 360-363, 364-367, 368-371, 372-375, 376-379, 380-383, 384-387, 388-391, 392-395, 396-399, 400-403, 404-407, 408-411, 412-415, 416-419, 420-423, 424-427, 428-431, 432-435, 436-439, 440-443, 444-447, 448-451, 452-455, 456-459, 460-463, 464-467, 468-471, 472-475, 476-479, 480-483, 484-487, 488-491, 492-495, 496-499, 500-503, 504-507, 508-511, 512-515, 516-519, 520-523, 524-527, 528-531, 532-535, 536-539, 540-543, 544-547, 548-551, 552-555, 556-559, 560-563, 564-567, 568-571, 572-575, 576-579, 580-583, 584-587, 588-591, 592-595, 596-599, 600-603, 604-607, 608-611, 612-615, 616-619, 620-623, 624-627, 628-631, 632-635, 636-639, 640-643, 644-647, 648-651, 652-655, 656-659, 660-663, 664-667, 668-671, 672-675, 676-679, 680-683, 684-687, 688-691, 692-695, 696-699, 700-703, 704-707, 708-711, 712-715, 716-719, 720-723, 724-727, 728-731, 732-735, 736-739, 740-743, 744-747, 748-751, 752-755, 756-759, 760-763, 764-767, 768-771, 772-775, 776-779, 780-783, 784-787, 788-791, 792-795, 796-799, 800-803, 804-807, 808-811, 812-815, 816-819, 820-823, 824-827, 828-831, 832-835, 836-839, 840-843, 844-847, 848-851, 852-855, 856-859, 860-863, 864-867, 868-871, 872-875, 876-879, 880-883, 884-887, 888-891, 892-895, 896-899, 900-903, 904-907, 908-911, 912-915, 916-919, 920-923, 924-927, 928-931, 932-935, 936-939, 940-943, 944-947, 948-951, 952-955, 956-959, 960-963, 964-967, 968-971, 972-975, 976-979, 980-983, 984-987, 988-991, 992-995, 996-999, 1000-1003, 1004-1007, 1008-1011, 1012-1015, 1016-1019, 1020-1023, 1024-1027, 1028-1031, 1032-1035, 1036-1039, 1040-1043, 1044-1047, 1048-1051, 1052-1055, 1056-1059, 1060-1063, 1064-1067, 1068-1071, 1072-1075, 1076-1079, 1080-1083, 1084-1087, 1088-1091, 1092-1095, 1096-1099, 1100-1103, 1104-1107, 1108-1111, 1112-1115, 1116-1119, 1120-1123, 1124-1127, 1128-1131, 1132-1135, 1136-1139, 1140-1143, 1144-1147, 1148-1151, 1152-1155, 1156-1159, 1160-1163, 1164-1167, 1168-1171, 1172-1175, 1176-1179, 1180-1183, 1184-1187, 1188-1191, 1192-1195, 1196-1199, 1200-1203, 1204-1207, 1208-1211, 1212-1215, 1216-1219, 1220-1223, 1224-1227, 1228-1231, 1232-1235, 1236-1239, 1240-1243, 1244-1247, 1248-1251, 1252-1255, 1256-1259, 1260-1263, 1264-1267, 1268-1271, 1272-1275, 1276-1279, 1280-1283, 1284-1287, 1288-1291, 1292-1295, 1296-1299, 1300-1303, 1304-1307, 1308-1311, 1312-1315, 1316-1319, 1320-1323, 1324-1327, 1328-1331, 1332-1335, 1336-1339, 1340-1343, 1344-1347, 1348-1351, 1352-1355, 1356-1359, 1360-1363, 1364-1367, 1368-1371, 1372-1375, 1376-1379, 1380-1383, 1384-1387, 1388-1391, 1392-1395, 1396-1399, 1400-1403, 1404-1407, 1408-1411, 1412-1415, 1416-1419, 1420-1423, 1424-1427, 1428-1431, 1432-1435, 1436-1439, 1440-1443, 1444-1447, 1448-1451, 1452-1455, 1456-1459, 1460-1463, 1464-1467, 1468-1471, 1472-1475, 1476-1479, 1480-1483, 1484-1487, 1488-1491, 1492-1495, 1496-1499, 1500-1503, 1504-1507, 1508-1511, 1512-1515, 1516-1519, 1520-1523, 1524-1527, 1528-1531, 1532-1535, 1536-1539, 1540-1543, 1544-1547, 1548-1551, 1552-1555, 1556-1559, 1560-1563, 1564-1567, 1568-1571, 1572-1575, 1576-1579, 1580-1583, 1584-1587, 1588-1591, 1592-1595, 1596-1599, 1600-1603, 1604-1607, 1608-1611, 1612-1615, 1616-1619, 1620-1623, 1624-1627, 1628-1631, 1632-1635, 1636-1639, 1640-1643, 1644-1647, 1648-1651, 1652-1655, 1656-1659, 1660-1663, 1664-1667, 1668-1671, 1672-1675, 1676-1679, 1680-1683, 1684-1687, 1688-1691, 1692-1695, 1696-1699, 1700-1703, 1704-1707, 1708-1711, 1712-1715, 1716-1719, 1720-1723, 1724-1727, 1728-1731, 1732-1735, 1736-1739, 1740-1743, 1744-1747, 1748-1751, 1752-1755, 1756-1759, 1760-1763, 1764-1767, 1768-1771, 1772-1775, 1776-1779, 1780-1783, 1784-1787, 1788-1791, 1792-1795, 1796-1799, 1800-1803, 1804-1807, 1808-1811, 1812-1815, 1816-1819, 1820-1823, 1824-1827, 1828-1831, 1832-1835, 1836-1839, 1840-1843, 1844-1847, 1848-1851, 1852-1855, 1856-1859, 1860-1863, 1864-1867, 1868-1871, 1872-1875, 1876-1879, 1880-1883, 1884-1887, 1888-1891, 1892-1895, 1896-1899, 1900-1903, 1904-1907, 1908-1911, 1912-1915, 1916-1919, 1920-1923, 1924-1927, 1928-1931, 1932-1935, 1936-1939, 1940-1943, 1944-1947, 1948-1951, 1952-1955, 1956-1959, 1960-1963, 1964-1967, 1968-1971, 1972-1975, 1976-1979, 1980-1983, 1984-1987, 1988-1991, 1992-1995, 1996-1999, 2000-2003, 2004-2007, 2008-2011, 2012-2015, 2016-2019, 2020-2023, 2024-2027, 2028-2031, 2032-2035, 2036-2039, 2040-2043, 2044-2047, 2048-2051, 2052-2055, 2056-2059, 2060-2063, 2064-2067, 2068-2071, 2072-2075, 2076-2079, 2080-2083, 2084-2087, 2088-2091, 2092-2095, 2096-2099, 2100-2103, 2104-2107, 2108-2111, 2112-2115, 2116-2119, 2120-2123, 2124-2127, 2128-2131, 2132-2135, 2136-2139, 2140-2143, 2144-2147, 2148-2151, 2152-2155, 2156-2159, 2160-2163, 2164-2167, 2168-2171, 2172-2175, 2176-2179, 2180-2183, 2184-2187, 2188-2191, 2192-2195, 2196-2199, 2200-2203, 2204-2207, 2208-2211, 2212-2215, 2216-2219, 2220-2223, 2224-2227, 2228-2231, 2232-2235, 2236-2239, 2240-2243, 2244-2247, 2248-2251, 2252-2255, 2256-2259, 2260-2263, 2264-2267, 2268-2271, 2272-2275, 2276-2279, 2280-2283, 2284-2287, 2288-2291, 2292-2295, 2296-2299, 2300-2303, 2304-2307, 2308-2311, 2312-2315, 2316-2319, 2320-2323, 2324-2327, 2328-2331, 2332-2335, 2336-2339, 2340-2343, 2344-2347, 2348-2351, 2352-2355, 2356-2359, 2360-2363, 2364-2367, 2368-2371, 2372-2375, 2376-2379, 2380-2383, 2384-2387, 2388-2391, 2392-2395, 2396-2399, 2400-2403, 2404-2407, 2408-2411, 2412-2415, 2416-2419, 2420-2423, 2424-2427, 2428-2431, 2432-2435, 2436-2439, 2440-2443, 2444-2447, 2448-2451, 2452-2455, 2456-2459, 2460-2463, 2464-2467, 2468-2471, 2472-2475, 2476-2479, 2480-2483, 2484-2487, 2488-2491, 2492-2495, 2496-2499, 2500-2503, 2504-2507, 2508-2511, 2512-2515, 2516-2519, 2520-2523, 2524-2527, 2528-2531, 2532-2535, 2536-2539, 2540-2543, 2544-2547, 2548-2551, 2552-2555, 2556-2559, 2560-2563, 2564-2567, 2568-2571, 2572-2575, 2576-2579, 2580-2583, 2584-2587, 2588-2591, 2592-2595, 2596-2599, 2600-2603, 2604-2607, 2608-2611, 2612-2615, 2616-2619, 2620-2623, 2624-2627, 2628-2631, 2632-2635, 2636-2639, 2640-2643, 2644-2647, 2648-2651, 2652-2655, 2656-2659, 2660-2663, 2664-2667, 2668-2671, 2672-2675, 2676-2679, 2680-2683, 2684-2687, 2688-2691, 2692-2695, 2696-2699, 2700-2703, 2704-2707, 2708-2711, 2712-2715, 2716-2719, 2720-2723, 2724-2727, 2728-2731, 2732-2735, 2736-2739, 2740-2743, 2744-2747, 2748-2751, 2752-2755, 2756-2759, 2760-2763, 2764-2767, 2768-2771, 2772-2775, 2776-2779, 2780-2783, 2784-2787, 2788-2791, 2792-2795, 2796-2799, 2800-2803, 2804-2807, 2808-2811, 2812-2815, 2816-2819, 2820-2823, 2824-2827, 2828-2831, 2832-2835, 2836-2839, 2840-2843, 2844-2847, 2848-2851, 2852-2855, 2856-2859, 2860-2863, 2864-2867, 2868-2871, 2872-2875, 2876-2879, 2880-2883, 2884-2887, 2888-2891, 2892-2895, 2896-2899, 2900-2903, 2904-2907, 2908-2911, 2912-2915, 2916-2919, 2920-2923, 2924-2927, 2928-2931, 2932-2935, 2936-2939, 2940-2943, 2944-2947, 2948-2951, 2952-2955, 2956-2959, 2960-2963, 2964-2967, 2968-2971, 2972-2975, 2976-2979, 2980-2983, 2984-2987, 2988-2991, 2992-2995, 2996-2999, 3000-3003, 3004-3007, 3008-3011, 3012-3015, 3016-3019, 3020-3023, 3024-3027, 3028-3031, 3032-3035, 3036-3039, 3040-3043, 3044-3047, 3048-3051, 3052-3055, 3056-3059, 3060-3063, 3064-3067, 3068-3071, 3072-3075, 3076-3079, 3080-3083, 3084-3087, 3088-3091, 3092-3095, 3096-3099, 3100-3103, 3104-3107, 3108-3111, 3112-3115, 3116-3119, 3120-3123, 3124-3127, 3128-3131, 3132-3135, 3136-3139, 3140-3143, 3144-3147, 3148-3151, 3152-3155, 3156-3159, 3160-3163, 3164-3167, 3168-3171, 3172-3175, 3176-3179, 3180-3183, 3184-3187, 3188-3191, 3192-3195, 3196-3199, 3200-3203, 3204-3207, 3208-3211, 3212-3215, 3216-3219, 3220-3223, 3224-3227, 3228-3231, 3232-3235, 3236-3239, 3240-3243, 3244-3247, 3248-3251, 3252-3255, 3256-3259, 3260-3263, 3264-3267, 3268-3271, 3272-3275, 3276-3279, 3280-3283, 3284-3287, 3288-3291, 3292-3295, 3296-3299, 3300-3303, 3304-3307, 3308-3311, 3312-3315, 3316-3319, 3320-3323, 3324-3327, 3328-3331, 3332-3335, 3336-3339, 3340-3343, 3344-3347, 3348-3351, 3352-3355, 3356-3359, 3360-3363, 3364-3367, 3368-3371, 3372-3375, 3376-3379, 3380-3383, 3384-3387, 3388-3391, 3392-3395, 3396-3399, 3400-3403, 3404-3407, 3408-3411, 3412-3415, 3416-3419, 3420-3423, 3424-3427, 3428-3431, 3432-3435, 3436-3439, 3440-3443, 3444-3447, 3448-3451, 3452-3455, 3456-3459, 3460-3463, 3464-3467, 3468-3471, 3472-3475, 3476-3479, 3480-3483, 3484-3487, 3488-3491, 3492-3495, 3496-3499, 3500-3503, 3504-3507, 3508-3511, 3512-3515, 3516-3519, 3520-3523, 3524-3527, 3528-3531, 3532-3535, 3536-3539, 3540-3543, 3544-3547, 3548-3551, 3552-3555, 3556-3559, 3560-3563, 3564-3567, 3568-3571, 3572-3575, 3576-3579, 3580-3583, 3584-3587, 3588-3591, 3592-3595, 3596-3599, 3600-3603, 3604-3607, 3608-3611, 3612-3615, 3616-3619, 3620-3623, 3624-3627, 3628-3631, 3632-3635, 3636-3639, 3640-3643, 3644-3647, 3648-3651, 3652-3655, 3656-3659, 3660-3663, 3664-3667, 3668-3671, 3672-3675, 3676-3679, 3680-3683, 3684-3687, 3688-3691, 3692-3695, 3696-3699, 3700-3703, 3704-3707, 3708-3711, 3712-3715, 3716-3719, 3720-3723, 3724-3727, 3728-3731, 3732-3735, 3736-3739, 3740-3743, 3744-3747, 3748-3751, 3752-3755, 3756-3759, 3760-3763, 3764-3767, 3768-3771, 3772-3775, 3776-3779, 3780-3783, 3784-3787, 3788-3791, 3792-3795, 3796-3799, 3800-3803, 3804-3807, 3808-3811, 3812-3815, 3816-3819, 3820-3823, 3824-3827, 3828-3831, 3832-3835, 3836-3839, 3840-3843, 3844-3847, 3848-3851, 3852-3855, 3856-3859, 3860-3863, 3864-3867, 3868-3871, 3872-3875, 3876-3879, 3880-3883, 3884-3887, 3888-3891, 3892-3895, 3896-3899, 3900-3903, 3904-3907, 3908-3911, 3912-3915, 3916-3919, 3920-3923, 3924-3927, 3928-3931, 3932-3935, 3936-3939, 3940-3943, 3944-3947, 3948-3951, 3952-3955, 3956-3959, 3960-3963, 3964-3967, 3968-3971, 3972-3975, 3976-3979, 3980-3983, 3984-3987, 3988-3991, 3992-3995, 3996-3999, 4000-4003, 4004-4007, 4008-4011, 4012-4015, 4016-4019, 4020-4023, 4024-4027, 4028-4031, 4032-4035, 4036-4039, 4040-4043, 4044-4047, 4048-4051, 4052-4055, 4056-4059, 4060-4063, 4064-4067, 4068-4071, 4072-4075, 4076-4079, 4080-4083, 4084-4087, 4088-4091, 4092-4095, 4096-4099, 4100-4103, 4104-4107, 4108-4111, 4112-4115, 4116-4119, 4120-4123, 4124-4127, 4128-4131, 4132-4135, 4136-4139, 4140-4143, 4144-4147, 4148-4151, 4152-4155, 4156-4159, 4160-4163, 4164-4167, 4168-4171, 4172-4175, 4176-4179, 4180-4183, 4184-4187, 4188-4191, 4192-4195, 4196-4199, 4200-4203, 4204-4207, 4208-4211, 4212-4215, 4216-4219, 4220-4223, 4224-4227, 4228-4231, 4232-4235, 4236-4239, 4240-4243, 4244-4247, 4248-4251, 4252-4255, 4256-4259, 4260-4263, 4264-4267, 4268-4271, 4272-4275, 4276-4279, 4280-4283, 4284-4287, 4288-4291, 4292-4295, 4296-4299, 4300-4303, 4304-4307, 4308-4311, 4312-4315, 4316-4319, 4320-4323, 4324-4327, 4328-4331, 4332-4335, 4336-4339, 4340-4343, 4344-4347, 4348-4351, 4352-4355, 4356-4359, 4360-4363, 4364-4367, 4368-4371, 4372-4375, 4376-4379, 4380-4383, 4384-4387, 4388-4391, 4392-4395, 4396-4399, 4400-4403, 4404-4407, 4408-4411, 4412-4415, 4416-4419, 4420-4423, 4424-4427, 4428-4431, 4432-4435, 4436-4439, 4440-4443, 4444-4447, 4448-4451, 4452-4455, 4456-4459, 4460-4463, 4464-4467, 4468-4471, 4472-4475, 4476-4479, 4480-4483, 4484-4487, 4488-4491, 4492-4495, 4496-4499, 4500-4503, 4504-4507, 4508-4511, 4512-4515, 4516-4519, 4520-4523, 4524-4527, 4528-4531, 4532-4535, 4536-4539, 4540-4543, 4544-4547, 4548-4551, 4552-4555, 4556-4559, 4560-4563, 4564-4567, 4568-4571, 4572-4575, 4576-4579, 4580-4583, 4584-4587, 4588-4591, 4592-4595, 4596-4599, 4600-4603, 4604-4607, 4608-4611, 4612-4615, 4616-4619, 4620-4623, 4624-4627, 4628-4631, 4632-4635, 4636-4639, 4640-4643, 4644-464

ration of the oppression which preceded the deliverance, and of the peace and security which succeeded it under the rule of the Judge, and these data were doubtless meant to be understood as continuous." As to the solution of the Chronological system that is presented in these chapters, there need be said that there have been many, but none seem to be accepted by the critics as wholly satisfactory, hence no attempt will be made on my part to treat this question.

The religious interpretation and judgement of the history in 2^d-3^d and in the introductions to the stories of the

several fides is in general that of the Deuteronomistic historians. (Moore, now ask).

It is plainly intended to impress upon the readers of the Book. The great lesson of unfaithfulness to the religion of Jehovah has for its unvarying consequence national calamities; God withdraws His protection, and leaves Israel a prey to its foes; but there is also with it the lesson of Jehovah's unfailing readiness to come to the help of His people, when in their deep distress they turn to Him.

This interpretation of history as God's moral dealing with His people, and the use of it to illustrate and enforce

moral and religious lessons, is the fruit
of the teaching of the Prophets, and
in this form, critics maintain that
it has its closest parallels in the
Books of Jeremiah and Ezekiel,
and in the Exilic additions to Deut-
eronomy. (Moore, Nowack.). The com-
position of Jud. 2⁶-16³ often called from
these peculiarities the Deuteronomic
Book of Judges, may therefore with
some ground of assurity be ascribed
to the 6th century B. C. (Moore Nowack).

87 p. 525.

"Numerous repetitions and slight
but appreciable differences of diction
and point of view, in the introduction

53

(26-36) and in the introductions to the histories of the several Judges, especially the longer ones 6¹⁻¹⁰ and 10⁶⁻¹⁶; indicate that these parts of the Book are not entirely the work of a single author. Many critics are of the opinion that these phenomena are due mainly, if not wholly, to that kind of interpolation, enlarging upon and emphasizing the original text, to which the Deuteronomistic moralizing, here as in other Books, presents a peculiar temptation. In this work of enriching and heightening, the editor of the present enlarged Book of Judges may have had the chief part. Others are of

The opinion that the Deuteronomistic author himself took as the basis of his work an older collection of the lives of the Judges, in which his way of interpreting and commenting on the history was performed. Upon the former hypothesis, the alien elements in the introduction and the setting of the stories are later than the composition of the Deuteronomic Book of Judges, while upon the latter hypothesis these elements would be older."

53

"The stories of Ehud, Deborah and Barak, Gideon, Abimelech, Jephthah, and Samson were not written or

53

rewritten by the Deuteronomistic
 author, but were taken from older
 sources; scarcely a trace of D's distinct-
 ive literary style or moralizing is to be
 discovered in them. (Moore, Nowack, Driver)
 Slight differences among these texts in dic-
 tion and tone might be naturally explain-
 ed by reference to their ultimate, and
 not very remote, source in unwritten
 tradition and would not prove diversity
 of literary origin. (Moore). But the story
 of Eusebius is clearly a composite, two orig-
 inally independent narratives have been
 combined by a redactor, and the same
 thing appears in more than one of the others.

p. 53

At least two older written sources, *There-
 fore*, were drawn upon for the histories
 of the judges, and in some instances the
 parallel narratives had been united
 before they came to the hands of
 the Deuteronomistic author. ~~Some~~ p. 53
 critics because of the similarity of
 these phenomena to those which exist
 in the Hexateuch, where the narratives
 of J. and E were united by a pre-Deut-
 eronomistic redactor RJE, have been
 led to surmise that in Judges also
 the two chief sources from which
 the stories are derived were the works
 of J. & E, which were united, and

editor in a pre-Deuteronomistic Book of Judges.^a To this redactor the non-Deuteronomistic elements in the Introduction and the setting of the stories, might then be, "at least in part" says 11.53
 moon, ascribed. The hypothesis receives support from a closer examination of the tales themselves. In the story of Samson, the critics have pointed out some noteworthy resemblances to J in the Hexateuch, and in other places, as in 10⁶⁻¹⁶ they are strongly reminded of E. However, some admit that the evidence for the identification of the main sources of Judges with J + E, is far from demonstrative.

a. Moon, Nowack, Driver.

The question is still a disputed one."

Of the so-called Minor Judges, Tola,
 Jair (10th c.), Ibzan, Elon and Abdon (12th c.), 1.53,
 we have only brief notices, like extracts
 from a chronicle, giving the name and
 clan, the number of years each judge
 Israel, and the place where he was
 buried, in formulas differing from those
 by which the histories of the other judges
 are introduced and closed. To these
 standing data, there is added in some
 instances, a sentence or two about
 the numerous posterity, matrimonial
 alliances, and possessions of the
 Judge, which are of such a nature

as to confirm the conjecture which
 the names themselves suggest, that
 these Judges are in reality not indi-
 viduals but clans (Wellhausen, Moorn,

154
 11

n 1. Comparison of the set phrases
 in these verses with 12⁷, 15²⁰, 15.4¹⁸, 7¹⁵ has
 led some critics to infer that the notices
 of the minor Judges are ultimately
 derived from one of the older sources
 of the Book of Judges. Others are of
 the opinion that they were invented
 by the last editor to make up the
 number of twelve Judges. The ques-
 tion is of importance chiefly in con-
 nection with the chronology of the

Book II." Moon extensively will the entire subject matter of which this introduction is a resumé, be treated in the ensuing chapters.

Chapter II.

Authorship. Sources. Composition.

The Introduction of the Book proper (26-36) furnishes a comprehensive survey and estimate of the whole period extending from the generation succeeding the Exodus into the "days of the Philistines" preceding the establishment of the Kingdom. That "generation" which had seen all the great work of Jehovah, in Egypt in the desert, and in the conquest of Canaan (27) remained true to Him, but as soon as Joshua and his contemporaries

11. C. XV

45 1. 03

passed away, the Brachites forsook
 their own God, Yahweh, and worshipp^{ed}
 the Baals and Astartes, the gods of
 the nations about them. "Indignant
 at this unfaithfulness, God allowed
 them to be overrun and subjugated
 by their enemies. Then in their
 distress they cried to Him for help.
 He relented and repeatedly raised them
 up champions (Judges) who delivered
 them from their foes." But the efforts
 of these leaders wrought no thorough or
 lasting amendment. For when they were
 dead the people relapsed and did worse
 than their fathers, thus bringing upon

5/19/45

themselves fresh judgements of Yahweh by the hand of their enemies.

In the sequel, the history of the period is set forth in a corresponding scheme:

The Israelite offend Yahweh by their defection from Him; He gave them into the power of their enemies for so many years; then He raised up a deliverer, who freed them from their oppressors, under him the land enjoyed security for so many years. This is repeated briefly, and for the most part in set phrases in the cases of the greater Judges. A typical example of this scheme or framework into which the history of the several

81.43

Judges is fitted is that of Othniel³⁷⁻⁴⁰
 "And the children of Israel did that
 which was evil in the sight of Jehovah,
 and the anger of Jehovah was kindled
 against Israel, and he sold them into
 the hand of Chusban-rishathaim,
 and they served Chusban-rishatha-
 im eight years, and the children
 of Israel cried unto Jehovah, and
 he raised unto them a deliverer,
 and the land had rest forty
 years." Likewise in the case of Ehud³¹²⁻³¹
 "And the children of Israel again
 did that which was evil in the
 sight of Jehovah, and Jehovah strengthened

Eglon king of Moab against Israel,....
 and they served Eglon eighteen years, and
 the children of Israel cried unto Jehovah,
 and Jehovah raised unto them a deliverer,
 and Moab was subdued.... and
 the land had rest for forty years."

The scheme is similar in the case
 of Deborah-Barak, (4¹-5³¹), Gideon
 (6¹-7, 8²⁵), Jephthah (10, 6. 7. 10, 11, 33; 127),
 Samson (13¹, 15²⁰, 16³¹). In all we have
 the same succession of apostasy, sub-
 jugation, the cry for help, deliverance,
 described often in the same, always
 in similar phraseology, type or form
 of words. This is frequently noticeable

at or near the beginning and close of
 the narrative of each of the greater Judges,
 and the following expressions occur:
 did that which was evil in the sight of
 Jehovah, sold, or delivered them into the
 hand of, cried unto Jehovah, subdued,
 and the land had rest:.... (37, 19, 11, 12, 15, 20.

4 1, 2, 3, 23, 5 3/4, 6 1, 66, 8 24, 10 6, 7, 10, 11, 33 1/2, 13 1, 16 3 1/2 end).

In addition to the above scheme
 there is also a chronological one
 which follows the same division.
 It also gives us in the case of each
 of the greater Judges the duration
 of the oppression which preceded
 the deliverance, and of the peace and

S. P. 152

security which succeeded it under the rule of the Judge, and these data, no doubt were meant to be understood as continuous. The following unspectus exhibits, therefore, both the outline of the history and the structure of the Book.

" Introduction 26-36.

Oppression by Chuschan-rishathaim 8 years

Deliverance by Ethiel, peace 40 " 37-46. 11.52

Oppression by Eglon, King of Moab, 18 "

Deliverance by Ehud, peace 80 " 37-30

Shamgar kills 600 Philistines.

Oppression by Canaanites (Gabinus Siorra) 20 "

Deliverance by Deborah and Barak, peace 40 " 4, 5.

Oppression by the Midianites	7 years.	
Deliverance by Gideon; peace	40 "	6-8
Abimelech, King in Shechem	3 "	9.
Tola judges Israel	23 "	10 ¹⁻²
Jair judges Israel	22 "	10 ³⁻⁵ .
Oppression by the Ammonites	18 "	
Deliverance by Ephthah; he judges Israel	6 "	10 ⁶⁻¹² .
Ibzan judges Israel	7 "	
Elon judges Israel	10 "	
Abdon judges Israel	8 "	
Oppression by the Philistines	40 "	
Samson vexes the Philistines, & judges Israel	20 "	13-16.

The first thing that will be noticed in this table is the frequency with which the numbers 40, 80 and 20 recur in it. Each of the greater

64 XXX

Judges, except Jephthah, secures his country from the attacks of its foes for 40 or twice forty or one half of forty years. It is obvious that we have here to do with a systematic chronology, in which a generation is reckoned at forty years, and the period made to consist of twelve generations.^a However the solution of the chronological problem that is presented here is far from being solved, and critics can not come to any decided conclusion that will tend to relieve the difficulty here found.

In to this religious and chronological scheme or framework an author has worked the stories of the exploits of the Judges which he took from old sources.^b That these

a. Moon. Intro. p. ~~xxxviii~~.

b. Nowack. Einleitung. p. 27. Driver, Lit. of the O. T. p. 156. Nowack, pp. ~~xx~~, ~~xxi~~.

stories of the Judges stand or rather stood out-
 side of this scheme originally can be seen from
 the fact that the Judges are only tribal heroes,
 relieving the distress of their kinsmen, whereas
 in the above scheme they are represented
 as champions of the cause of all Israel, or
 more properly who arose to deliver all Israel
 from the misery into which they were thrown
 because of their defection from Yahweh. ^{a.}
 Now this author took the independent nar-
 ratives and arranged them in his frame-
 work with the expressed purpose of incul-
 cating his point of view: that the sins of the
 Israelites are a consequence of their unfaithful-
 ness to their God, Yahweh. ^{b.} This view is

a. Nowaell p. 15.

b. Moon, Intro. p. 82; Nowaell p. 15.

is the only clue, besides the style and phraseology of the writer, that we have for determining the period and circle in which the book was written^a.

It will have been noticed that the author's purpose is not merely to interpret the history and explain upon religious principles, why such evils befell Israel in the days of the Judges, but to impress upon his reader the lesson that unfaithfulness to Yahweh is never allowed to go unpunished; that whenever Israel falls away from Him, He withdraws His protection, and leaves it defenceless before its foes. By historical examples he would warn his contemporaries against a like apostasy. This motive and aim are not historical but religious.

Ms. B
A. 16

^a. Moore, Intro. p. XLV.

" The history of Israel as a divine discipline which is righteous, wise and good, is the great idea of the prophets.^a In old Israel, as among other nations, defeat in battle, foreign invasion and conquest, were ascribed to the anger of the national god, whom his people, or members of it, had in some way offended. But the prophets also taught that Yehovah's anger as well as his favor is moral, and that therefore his dealing with his people is to be understood upon moral premises. This principle was naturally applied by them in the first place to the present and immediate future.^b But the evils of the present have their roots in the past, and hence, looking back over the history of Israel from the time of the settlement of Canaan, seen it one long, dark chapter of defection from Yehovah, of

^a. Moon, p. XLII. Nowack, p. 15.

^b. Moon p. XLII.

heathenish worship and wickedness. It is Hosea, also, who represents unfaithfulness to Yahweh as the one great sin from which all others spring, and who, with a figure drawn from his own unhappy life, brands this unfaithfulness with the name of "prostitution."^a

The prophets of the end of the 7th and the beginning of the 6th century judge Judah in the same way in which Hosea, in the last years of the Northern Kingdom, had judged Israel.^b Jeremiah constantly declared that Israel's sin was so great that nothing short of the destruction of the nation could expiate it. Ezekiel represents the exile as the punishment of the sins of Israel in its whole past, in Egypt, in the wilderness, in Canaan, it had always been a rebellious people,

^a Moore, p. 222.

^b Ibid.

ever falling away from Yahweh into heathenism and idolatry.^a

"The fulfillment of the prophetic predictions in the fall of Jerah, the destruction of Jerusalem, and the deportation of its inhabitants, set the seal of God's truth not only on their religious teaching, but upon their judgment of the past of Israel. In the light of this judgment disapproving, the prophet wrote the history of the two kingdoms, using and adapting the old records to illustrate and enforce the great lesson which prophecy had taught.^b The same ruling ideas, say the critics,^c the same practical motives permeate the Book of Deuteronomy, especially the opening and closing chapters, and are so prominent in it that the historical fragments in of which we have been

XVIII

^a Moore, pp. XXII - XXIII.

^b Hist. c. 1st, Nowack. Drier.

speaking is frequently and not inappropriately, called Deuteronomic, and the writers whose work it characterizes, the Deuteronomic school.

The author of Jud. 2^d-16th manifestly belongs to this school.^a From the very first generation after the settlement in Canaan, Israel had left Jehovah, to run after other gods, and in this course it persisted through the whole period, in spite of all warnings and chastisements. The part of the book which we are now considering can, therefore, hardly have been written before the beginning of the 6th century.^b " XVIII

" The characteristics which have been spoken of above appear chiefly in the introduction (2^d-3^d) and at the beginning of the histories of the several judges. The stories themselves, with the exception of that of XIX

^a Driver, Lit. of the O.T. p. 154. Moore, *ibid.*, Nowack, p. 15.

^b Upon this matter critics are agreed! W. H. R. Moore, Nowack, Dr.

Athaniel (37th) show few traces of the author's distinctive aptness or expressions. Some of them for instance, Samson's adventures among the Philistines - have no relation or very little if any to the purpose of the book, others relate of the judges things which must have been offensive to the author, such as Gideon's setting up of the ephod and the sacrifice of Jephthah's daughter; in all, the religious ideas, the language and style, are entirely unlike his own. It is plain therefore, that the author of Jud. 2⁶⁻¹⁶ did not write these stories himself, but took them from other sources.

XIX

Furthermore, we find upon closer examination of the introduction to the book (2¹⁻⁵) and of the setting of the several stories, especially those of Gideon (6¹⁻¹⁰) and Jephthah (10⁶⁻¹⁰) that

XX

These parts are not entirely homogeneous. The
 numerous duplications and repetitions, and the
 differences in point of view and phraseology
 which, though slight, are nevertheless un-
 mistakable show that more than one
 writer has had a hand in the composition. Two
 explanations have been offered for this fact
 by recent critics. One is, that the author or
 editor of the present book of Judges, in incorporating
 24-26³ in his own work, drew upon and emphasized
 the moral lessons of the history which his pre-
 cursor had set forth; the lack of unity and con-
 sistency which the critics have observed would
 thus be due to interpolation.^a The alternative
 hypothesis that has been offered is, that the author

XX

XXI

^a Kittel. Stud. u. Krit. p. 44 ff.

of 16-163' used an older collection of tales of the Israelite heroes as a basis for his work, in which the varying fortunes of Israel in those troublous times were already made to point the moral that impiety led to defeat which was the prime cause of all the evils that befall the people, - a pre-Deuteronomist Book of the 10th tones of the Judges.^a "

XXI

The following are the considerations set forth by Moore which incline the balance of probability to the latter of these hypotheses. (a). "The elements which are admitted by all not to belong to the principal Deuteronomist stratum in the book do not seem to be superimposed upon it but embedded in it; and they are more intimately united with their context than the additions by

^a H. Ste. Ben. Dr. M. H. H.

which later editors often try to heighten the effect of their text are meant to be. (b) If the author or editor of the present Book of Judges made all these additions in 26-163, we should expect to find his mark upon Ch. 17-18, 19-21 also, which certainly invites a moral comment and application quite as much as some of the stories in the body of the work, but no trace of such an improvement is to be discerned in those chapters. (c)

The language of the parts of the book in question is distinguished from that of the Deuteronomie writers and editors generally by a more marked affinity to one of the older sources of the Hexateuch (E).

Some of the tales, e.g. that of Gideon (ch. 6-8) are composite; two somewhat different versions of the story have been united by a third hand, which does not

appear to be that of the author of the book, but of an earlier redactor. It is not a remote conjecture that this redactor is also the author of the non-Deuteronomistic element in the introduction (2^a-3^a) and other parts of the book. (c) The Deuteronomistic Book of Judges did not include ch. 17, 18, 19-21; the closing formula, 15-20, may perhaps be taken as evidence that it did not contain ch. 16;^a & 23-35 is an editorial substitute for ch. 9, which has obviously not passed through the hands of the Deuteronomist as ch. 17, 18, and the primary version of the story in ch. 19-21 are akin to the older narratives in 2^a-16³; ch. 16, the death of Samson, is unquestionably from the same source as ch. 13-15; ch. 9, itself composite, is too closely connected with ch. 6-8 to be of different origin. The simplest hypothesis is that these

^a So now acc. Ber.

^b Ibid.

chapters were contained in the earlier collection, but were omitted by the Deuteronomistic author from his book, as unsuitable to his purpose.¹¹

11 The hand of the author of the older Judges, like that of the Deuteronomistic writer, is recognized in the introduction and the setting of the tales rather than in the tales themselves.¹² The question from what sources the latter are derived is only pushed back one step by the discovery of a pre-Deuteronomistic collection.

The opposite narratives of some of the stories, e.g.

Gideon (6-8), Deborah and Barak (ch. 4) show that there

must have been more than one source. The more

or less strongly marked diversity in language and style

between the several stories also points to diversity of

origin.¹³ That these sources were old and good collections

McC.

XXIV - XXV

¹¹ Murn.

¹² Ibid.

of the natural traditions; the character of the stories
 sufficiently attests.^a On closer inspection, one of
 them appears to be more ancient and of greater
 historical worth than the rest.^b In some instan-
 ces, as in that of Samson (13-16) the author seems to
 have known but one version of the story, which he has
 given entire from one of his sources; whereas in
 that of Sidon-ferubbaal, he united two somewhat
 discrepant accounts; and in still other instances
 it is difficult to decide whether the lack of unity
 is to be ascribed to the attempt to combine dif-
 ferent versions, or to editorial amplification, or
 to subsequent interpolation and glosses. 11

11 The similarity of these phenomena to those
 which the critics see in the Hexateuch, where

^a Lucan. Novack.

^b Ibid.

XXII - XXV

P. 13 p. 53.

the Yahwistic and Elohist narratives (J + E) have been united by a later writer (Rje) into one composite history, has led them to surmise that in Judges also the two chief sources from which the stories are derived were the works of J + E, which were united by an editor in a pre-Deuteronomic Book of Judges. "However, the evidence brought forward for the identification of the main sources of Judges with J + E, which some critics are inclined to regard as not conclusive, has left the question still in dispute."

Keeping in mind the results of the analysis given above if they be correct, then the genesis of the book may be conceived in some such way as the following.

JB 53

20

the same time
Rje

"Early in the 9th century the traditions of the invasion and settlement of Western Palestine, of the subsequent conflicts in the various parts of the land with the native population or with new invaders, and of the heroic deeds of Israel's leaders and champions in these struggles, were collected and fixed in writing, probably as part of the historical work which included the patriarchal age, the migration from Egypt, and the history of Israel under the kingdom down to the author's own time (J)."

Some time later, a century or so, another book of similar character and scope was written, containing in part the same stories, but in a form adhering less closely to historical reality. (E). A second recension of this work bears very distinctly, says most

Direct
continuation
of the preceding
part 2

^a *Intro. p. XXXII.*

and other critics,^a the impress of the prophetic movement of the 8th century and specifically of Hosea's teaching and may be assigned to them if the 8th is the beginning of the 7th century.^b The authors religious interpretation and judgement of the history in the spirit of prophecy is the beginning of the treatment so generally adopted by later writers, history with a moral soon becoming history for a moral.^c

Critics show that in the Hexateuch⁺ in Daniel, J + E were the chief sources of the great prophetic historical work, JE. When the author of this work found in his sources variants of the same story he combined them, some times interweaving them so close as to make the strands almost inextricable, sometimes doing little more

^a Howells.

^b Moore. ^c Ibid.

than transcribe paragraphs of J + E alternately, adapting his method to the material before him. In many cases he found it necessary, in order to bring his sources into harmony or to preserve the connexion, to insert something of his own: in some places he added with a free hand. The Book of Judges, say the critics,^a in JE seems to have begun with the death of Joshua and to have closed with the great discourse of Samuel, 18. 12, a division which certainly exists in E. It probably contained all the stories in our Judges with the exception of Athaniel, and in view of the character of the unnecessary redactions, Rje. may, with greater justice than D, be regarded as the true author of the book.^b JE is a work of the 7th century, but antedates the reforms of Josiah (641 B.C.), and the dominant influence of Jeremiah and

XXVI

^a Moth. Nowack.

^b Moth. Nowack.

the Deuteronomy.

At a subsequent period, sometime in the early
part of the 6th century, an author belonging to the
Deuteronomic school took this work as a basis of his
own. ^a As traces of his hand are not to be found in
Jud. 1¹-2⁵, 17-21, we infer that D's book included only
Jud 2⁶-16³¹ (or perhaps 15²⁰). ~~But~~ ^{See also} Jud. 17-21 it is
agreed upon by many critics that D. excluded the story
of Abimelech, which did not really lend itself to
his moral purpose; 8³³⁻³⁵ is his brief substitute for
the entire narrative: ^b It may also have omitted
the minor Judges, ^c ~~as it~~ also ch. 16, the tragic
end of Samson, this would account for the pre-
mature closing formula, 15²⁰.^c On the other hand,
he added the deliverance of Israel from Chushan-rishathaim

XXXX

a. Meon, Druir, Nouach.

b. Ibid. c. The question of the chronology is here involved.

by Ethiel (37-41) as a typical exemplification of the theory set forth in the introduction (26-36), and perhaps with the additional motive of giving a Judge to Judah, which in the older book was the only tribe that furnished none.^a "

XXXX

^c The Deuteronomistic stamp D impresses upon the general introduction 26-36 and upon the introduction to the stories of the several Judges.^d In his judgement of the history he has been anticipatory of JE, and the second recension of E, but his more rigorous pragmatism and his distinctive style can in most cases be distinguished with sufficient certainty from the work of his predecessors.^e In 26-36, especially in 26-29, the Deuteronomistic element is very closely combined with the older text.^f "

ibid.

^a Nowack, Moon, Driver.

^b Ibid. c. Ibid. d. Ibid.

" The older work upon which the Deuteronomic
 Judges was founded, was not supplanted by the latter.
 JE's history was in existence long after the exile.^a
 In the 6th or 4th century B.C. an editor united the
 books, and produced the present Book of Judges.^b
 In doing so he included those parts of JE which D
 had omitted, Jud. 1'-25, 9, 17, 18, 19-21;^c possibly also
 the minor Judges, 10'-5, 12 & 15. The secondary version of
 the war with Benjamin in Ch. 19-21, is perhaps his
 work,^d and in other parts of the book traces of his
 hand may be discerned in minor glosses;^e some of
 these however, may be of still later date.^f

XXXX

~o~

a. Herz, Nowack.

b. Mon. W. Nowack. Drier. c. Mon. Nowack. Drier. W.

Chapter III.

Ch. 1st-2nd: Their relation to the Book proper.

The contents of this section shows that it is not a continuation of the Book of Joshua as might be supposed from the opening clause "וְהָיָה אַחֲרֵי מוֹת יְהוֹשֻׁעַ". Nor have we here a recapitulation of events that took place after the demise of this leader as some maintain. It can not be the former for this reason: In Joshua we have presented to us "The united armies of Israel under the command of Joshua, which arrives in two campaigns and in two decisive battles achieve the conquest of the whole country (Jos. 10, 11.), from the mountains

185 p. 47

on the Eorneth border in the South to Mount Hermon
in the North. In + here was the entire population of
the land was ruthlessly exterminated. After this,
there occurs the allotment of the land to the several
tribes (13th). who have nothing else to do but to
take possession of their respective territories (13th).

In Gen. I, the tribes on the contrary invade the
land singly or in groups, as the bands of kinship,
proximity or common interest unite them, they fight
for their own hand with varying success, or settle
peaceably among the older population. The larger cities
with but few exceptions, the fertile valleys, and
the sea board plain remain in the hands of the
Canaanites. For a long time the Israhelites were really
masters only in the mountains of central and southern

18347

18347

Canaan, and the two strongest tribes, Joseph and Judah were completely separated from each other by a chain of Canaanite strongholds leaving Jerusalem as isolated. On the other side, the Great Plain and the fortified cities along its southern margin separated Joseph from the tribes which settled farther north. "

111.
p 8

Furthermore, it will be seen from this exposition that "the situation presupposed in Jud I, and the invasion then described, is in its character and results, inconceivable if the land in all its length and breadth had already been conquered, and its inhabitants exterminated by Joshua". Surely there is for the coming at least, some reference to the revolution by which all the consequences of Joshua's wars were lost, there ought to be some mention of him who

p 9

"

were the land with dragon's teeth, that in the place of the
 population which Joshua destroyed, - man, woman and
 child - another generation better able to defend its
 own, sprang up in a night.^a In default of this,
 commentators and historians, who treat Jos. I as a
 continuation of the history of the conquest after
 the death of the successor of Moses, are constrained
 to reduce to the uttermost the extent and importance
 of Joshua's victories^b. These victories, it is said, broke the
 power of the Canaanite confederacies in the north &
 south, so that they no longer were so formidable, but
 by no means resulted in the subjugation of all of Canaan.
 All over the land, as soon as the first wave of conquests
 over, the Canaanites raised their heads again. They re-
 ducting the strongholds, and the confederation of the

a. Moore.

b. Moore.

territory allotted to each, was left to the tribes generally. In this task some were more persistent than others, some were more successful than others; some soon came to terms with the people of the land. This is the phase of the struggle that is described in Jud. I.^a. The harmony thus established between Joshua and Judges is attained by substituting for the story of the conquest in Jos. 10-12 a rationalistic version which critics say is as irreconcilable with the text of Jos. as Jud. I. itself.^b Of such fruitless victory which left the work to be done all over, of strongholds un-
subdued, or Canaanites left to garrison them, the Book of Judges knows nothing. The register of Joshua's conquests, the cities which he gave to the tribes of Israel for a possession (ch. 12), contains not only the names

a. Moore.

b. Deich.

of the cities which in Jos I are taken by the seven tribes
(Hebron, Debir, Bethel), but of the far more numerous
cities, which as we know from Jos I and the later
history, remain. Canaanite for generations, - Jeru-
salem, Gazer, Taanach, Migdo etc.^a "

Since it is observable that Jos I can not be a
continuation of the Book of Joshua, it will be fur-
ther shown that it can neither be a recapitula-
tion of events narrated in that Book, as some are
disposed to believe.^b This view these men uphold
because "several of the most important things related
in this chapter, such as the taking of Hebron, are also
narrated in Jos. in connexion with the conquest of
Joshua. But the parallel passages in Joshua are not
an organic part of the Book, with whose entire

^a Josh.

^b So Kim. Arab. etc.

an aptness of the character of the conquest they but
 it accord, and hence their position does not prove
 that the events they relate occurred at the time
 to which they are ascribed by their present writers.^a 118

These parallel passages are the following. Jos. 1st
 (The Benjaminites' failure to conquer Jerusalem)^a agrees
 almost precisely with Jos. 15⁶³; the only material dif-
 ference being that the failure is there laid to the charge
 not of Benjamin but Judah; 120, 10-15 agrees with Jos.
 15-13-19, 127⁺⁺ with Jos. 14-12-13, 129 with Jos. 16¹⁰. These
 passages, however, which in Judges stand in good con-
 nexion, are in Joshua broken up and scattered fittingly
 so loosely in the context that it would frequently gain by
 their removal, and striking an exact variance with
 the prevailing tenor of the book.^c The explanation

^a Moore, *Howe* etc.

^b Driver, *Moore* *Howe* etc. ^c *Ibid.*

that is offered by some critics is that they have been
inserted in Joshua directly from Judges by a later hand.

Against this view some set the fact which
Bosche has emphasized, that in more than one
of these parallels Joshua has preserved the original
text, while in Judges it has been intentionally altered
by a later editor to his own purpose and spirit, *primæ*,
especially v. 10, 20, 19, 21. "Thus in narrating the conquest
of Judah and its kindred and allied clans in the south

v. 1-2, the order has been changed by the transposition
of v. 20, which in the original context stood before v. 10
(cf. Jo 16¹³) and of v. 19, 21, or 21, 19, which followed v. 7.^b

The beginning of the story of Adin-beget seems to have
been omitted, a clause or two of it may be preserved
in v. 4, which as a whole is editorial.^c The beginning of

a. Moore, *Numbers*.

b. *Ibid.* c. *Ibid.*

the account of Caleb's achievements has been al-
 tered in such a way as to ascribe them to Joshua (v102),
 the original introduction (being removed to v20.^a To
 the hand of an editor are to be attributed v8 + v18 (the
 capture of Jerusalem and the conquest of the sea board by
 Joshua) which contradict v21 + v19 and probably v9.^b Since
 then, Josh I has been changed to suit the view of the
 editor, and Joshua seems to retain the original text in
 more than one of these parallel passages, so critics
have offered a better explanation than the above
 mentioned, viz. to suppose that the excerpts in
 Joshua were made not from Josh I, but from the
 history from which the latter chapter was taken.
 The hypothesis is confirmed by the fact as critics
have pointed out, that there are other passages in Jo-

11/348

Bab

p 6

^a. Mox, Zervael.

^b. Ibid. c. Ibid.

to which there is no parallel in Jud I, which are almost certainly derived from the same source, viz. Jos. 13¹³ (cf. Jos. 12^{7, 29, 21}), and especially 17¹⁴⁻¹⁸.^a

p 6

Jud I can therefore only be understood as a history of the first conquest and settlements of the Israelite tribes in Western Palestine, a counterpart to the Book of Joshua, whose representation it contravenes at all essential points.^b

p 7

" Despite the fundamental contradiction, there are striking agreements between the story of the conquest in Jos. and Jud I. The struggle begins in the south, the settlement of Judah and its affines clans is followed by that of Joseph [Jos. 14⁶⁻¹⁵, 15¹⁻¹², 13-19 / 6¹⁴ / 7⁴⁰], the other tribes are provided for later, and their standing is different from that of the great southern and central

p 9

p 10

^a More, now acc.

^b So, more, M. H. B. B. M. Dr.

tribes (Gen. 15¹²).^a Gen. 11, is unquestionably related to Gen. 4 as Gen. 10 is to Gen. 15-7.^b The account of the conquest of Joshua say the critics is the product of successive theological reconstructions of the history. Its basis seems to have been a relation closely akin to the original of Gen. 1, if not identical with it, they further maintain, but this historical basis is completely transformed by the ascription of the doing of these several tribes to all Israel, and of the events of succeeding generations to the first period of the invasion, and by the substitution of the theological ideal of conquest by the people of Yahweh for the actuality.^c - 100

Manifestly, from the above there can hardly be a moment's hesitation as to which of the two conflicting presentations of the Israelite invasion is truer. All that

^a Zorn.

^b Ibid. ^c Ibid.

is known of the history of Israel in Canaan in these succeeding centuries goes to confirm the representation of Josh., that the subjugation of the land was gradual and partial, that not only were not the Canaanites exterminated, but that many cities and whole regions remained in their possession, that the conquest of these was first achieved by the Kings David and Solomon. On the other hand the whole political and religious history of these centuries would be unintelligible if we were to imagine it as beginning with such a conquest of Canaan as is narrated in the Book of Joshua. The Song of Deborah alone suffices to prove this representation altogether untrue.

Critics are of the opinion that the source of the representations in Joshua and Judges respecting the

^a Mose. Zwaack.

^b Mose, Zwaack.

invasion" was not improbably J's history of the conquest.^a
 They assert that Jos. 1-25 with the cognate fragments
 in Jos. 13⁴⁴ accords very well with the undoubted ex-
 cerpts from J in Jos. 1-9.^b They further maintain that the
 whole tenor and style of the narrative resembles that of J in
 the Pentateuch, in as much as they note particular in-
 dications such as the presence of Judah, the name
 Benammi, the resort to the oracle, the Angel of Yahweh.^c
However some advance the argument that the meagre-
 ness of the relation in Jos. 1, the almost statistical
 character of much of it, contrasts singularly with
 the free and vivid narration of J.^d This argument
some critics attempt to refute by the assertion
 that there is independent reason for believing that
 the editor of Jos. 1, has quoted & abridged the older history.^e

^a Moore, unweakened.

^b Ibid. ^c Ibid. ^d König. ^e Moore.

Jud. 1 the critics affirm is beyond dispute one of
 the most precious monuments of early Hebrew history, and
 viewed in the light of 21-5 forms a proper introduction
 for the Book of Judges. In these verses we note that the
 failure of the invaders to conquer the whole land at once
 is not due to the strength of its walled cities, or the superi-
 ority of their inhabitants in the art of war, but to the Is-
 rael's slackness in carrying out the root and branch
 policy enjoined in Ex 34¹¹⁻¹⁶ 23³¹⁻³³, Dt. 7¹⁻⁶.^a As a punish-
 ment Yahweh leaves the Canaanites whom they have guiltily
 spared to be the cause of all the ills denounced in these
 passages. Their religion is the snare into which Israel
 is ever a fresh falling. The repeated protestations and ensuing
 judgments which are the subject of the Book of Judges
 have their origin in the primal act of disobedience, that

^a More, however.

Israel did not exterminate the inhabitants of the land.
From this point, view ch. I with its long list of cities
 remaining in the hands of the Canaanites, including
 many of the most important places in Central and
 Northern Palestine, forms a fitting introduction to the
present Book of Judges.^a

4

However, "it had no place in the original scheme of the Book, but has been introduced by a later editor."^b
 For, (a) the introduction gives, in the proper place (3¹⁻⁶) an
 enumeration of the native races remaining in Canaan, or
 on its borders, which makes no reference to ch. I and is not
 entirely consonant with it.^c (b). Jud 2⁶⁻¹⁰ is the immediate
 continuation of Jos. 24²⁷ in sense and structure.^c The intrusion
 of Jud 1⁶⁻²⁵ between two consecutive sentences of
 the narrative is later, perhaps in connection with the

^a. Moore, Hornum.

^b. Moore, Driver, Hornum.

^c. Hornum, Moore.

division into books, to the creation of a new close for Jos. 24²²⁻²³, being restored from Jos. 24⁶⁻⁹,^a while 132, 33 are fragments and notices from another source which came in appropriately at the end of the history of that generation.^b

The whole character of Jos 1¹-2⁵ maintains the critics' evidence that it was not composed for this place, but is an extract from an older history of the Israelite occupation of Canaan.^c It has not, however, been preserved just as it was in the original source.^d The writer, to whom its value lay not in what it told of the conquest of Israel, but in the evidence it gave of the incompleteness of the conquest, that is, of the unfaithfulness of Israel, has apparently abridged and adapted it to his purpose, and the traces of a later hand is probably to be recognized in certain additions and changes.^e As a result of this, it will then be observable that Jos I is composed of the original source of I's history of the conquest, and the

^a The recent critics assert that a careful comparison of the two passages will show that this is their true relation. Moore, Hornell, Driver. ^b Moore, Hornell, Driver.

additions made by later hands which have been woven into the text. This in fact is true of all the chapters of the Book, and whenever it is possible to separate the original from the work of the later writers, this will be done, and thus show what the Book is made up of.

Thus ch. 11^a. וְהָיָה אַחֲרֵי מוֹת יְהוֹשֻׁעַ "is an editorial title p. 5
corresponding to Jos 11^a. It comes from the pen of the canonical writer p. 10
in order to divide the books of Jos. and Jud.^b The death of Joshua
marked the close of the period of conquest, as that of Moses (Dt. 34⁵⁴)
the end of the Exodus and the wandering. The division is
therefore a natural one, and the title stands in a suitable place
after Jos. 24^{29, 30}. What immediately follows after 11^b. 25 does not
relate things which took place after the death of Joshua, but
is an account of the invasion of Canaan and its result, running
parallel to Jos., but giving a wholly different representation. "

^a. Moore, Z. w. 261.

^b. H. v.

" v4. This verse is superfluous, except ^{עשרת אלפים} number
for which there need not be sought an historical source, it tells
us nothing which we do not read in the context. By the side of
v5-7 it occasions serious difficulty. As an anticipative general
statement of the result of the campaign which is relative in
detail in v5-7, it is very clumsy."

p. 135.

"vs." The capture of Jerusalem as is here narrated, no trace is found in the history. "Even the Book of Joshua, which relates at large the overthrow of the King Achish-Zich, and the destruction of all the other cities of his confederacy, is significant & silent about Jerusalem (Josh. 12)." The author of the history from which Jos. I. is here taken tells us explicitly that the invaders did not - could not - gain possession of Jerusalem. We are fortunate enough to have this statement in two places. vide Jos. 15⁶³, Jud. 1²¹. The differences which are slight are due to the editor, who changes could not, to did

24

u. Moon, Unwaccr.

b. Moon.

not, in conformity to his theory of the responsibility for this
 failure, and that the two Benjaminite tribes in harmony
 with the partition which allotted Jerusalem to the former
 tribe (Jo. 158, 18/16-28).^a The verse says the critic probably stood in the
 original immediately after 57 or perhaps 57, 19, 21.^b "

20

" That this statement, in its original form as it stands
 info. maintain the critic's proceeding there is no reason
 to doubt, it exactly corresponds in substance and form to Jo. 139.

It follows that v. 8, which flatly contradicts 21, can not be genuine.
 It was probably inserted, and it is, who perhaps in fact
 57 to mean that Judah carried Abi-yezer to Jerusalem, and
 supplied an express statement of what seemed to him to
 be necessarily inferred from 57^b. Whether this be it or not
 must, the critic says, the verse has no historical value: "

21

v. 9. This verse gives us nothing more than the familiar

^a "mon, h. n. a. s. l.

^b Ibid.

names of the three regions into which the territory of Judah was divided by nature, and on account of this general character critics are inclined to suspect its genuineness.^a They think it one of the general observations which R. is fond of introducing often, perhaps, as a substitute for matter which he omits.^b " 22

110." The conquest of Hebron in J is ascribed to Caleb (Jos. 15¹⁴).^c In the passage before us Judah gains the victory, and afterwards sends the city to Caleb (20.). On closer examination of the text it becomes evident that this is the work of the editor,^d and that the older history from which he extracts his material agrees with Jos. 15¹³, and in fact, was identical with the source of the latter passage.^e As the story runs in Jos., Judah first defeats the three giants (110) and then Caleb drives them out (120); the subject of v. 11 declares the critics, came

^a Moore, *Monast.*

^b *Ibid.* ^c *Ibid.*

its present connexion only be Judah, but the context
imperatively requires that it should be Caleb.^a The editor
ascribes Caleb's conquest to Judah, and makes it a
victory over the Canaanites, whereas the older narrative
spoke of Anakim.^b To accomplish this, he removed
v. 2 from the beginning of the story to the end of the account
of the conquest of Judah, and inserted at verse 10 up to

וְשֵׁם הַבּוֹן לִסְנִים קָרִית אַרְבַּע, ^a The words,

are a gloss,^c but may have been introduced by the editor to
show the other changes in the verse are due.^d This is a
similar gloss.^e

13. וְהָקָטָן מִמֶּנּוּ, These words are not found in Jer. 15¹³, and
Hence critics are disposed to say that they are a gloss,^f
for the purpose of explaining that the disparity in age
was not so great as might be inferred from the relation of

^a Moore, Zuck. B. 11.

^b Jer. ^c Moore, Zuck. B. 11. ^d B. 11.

uncle and niece, or (in 3^d) of explaining how Ethiel
no longer lived as a bet.^a

v. 18. This verse and the one following it, ³⁷fla^y contradict
each other. v. 18 tells us that Joshua captured the three
principal cities of the Plain, Gaza in the South,
Ashkelon in the middle, and Ekron in the North, with their
territory. v. 19 says that Joshua, with the help of Yahweh,
got possession of the mountainous interior, but was
unable to conquer the lowlands, where the formidable
war-chariots of the natives could operate. This agrees
de la Harpe the critics, with 3^d Jos 13^d, where Philistia, like
Phoenicia and Coele Syria, is represented as being a part
of Canaan which Israel did not conquer. ⁴⁰They further
state that "the phraseology of v. 18 is also strikingly
different from that of the rest of the chapter." So they

^a "Innocent, Zewach".

^b "Ibid".

"pronounce it an editorial addition of the same
stamp as vs, and of equally unhistorical character".^a

27

וְכֵן הָעֵר לַפְּסִים לוֹ. Critics attribute these words either

to R. or P, and hence can not be part of the original text.^b

Ch. 2¹⁻⁵: That this part of the second chapter is to be
joined to I is recognized by most all critics; ^c 2¹⁴⁻⁵⁴ is

gen

the fitting close of the account of the conquest and set-
tlement in ch. I; 2¹⁶⁻⁵⁴ connects ch. I with the Book

56-57

of Judges (2⁴⁺¹), and explains to us, in what sense and
with what intention ch. I was prefixed.^c - Verse 1^a

is the counterpart of Jos. 18¹ (D).^c Israel being now firmly
established in Canaan, the religious center is transferred

from the plain of Jericho, where they first gained a
foothold in the stormy Palestine, to a sanctuary in the
heart of the land.^c This change is signalized by the removal

^a Moor, Zewach, Renan, Hist. 1. p. 246.

^b Moor, Zewach. ^c Zwr. Wk. Wk. Dr.

of the Angel of Yahweh, his presence manifested in crack
and theophany, from Gilgal to the new holy place,
which, upon his appearance there, is consecrated by
sacrifice (5⁵⁻⁶). This transfer of the religious center
to Bethel is the ground upon which the critics stand
when they maintain that marks the end of the
period of invasion, as the preceding period of migration
ended with the encampment at Gilgal (Jos. 5¹⁰⁻¹²).^a

53. 57

What stands between (15-16-5^a) they say, is in
substance and form a strikingly different from Ch. I,
and bears the stamp of the school of the Deuterono-
mic period. It does not exact agree with 2¹¹⁻¹⁴,
however, still less with 2²³ 3¹⁻³, and on external
grounds also they do not ascribe it to the author
of the introduction to the Book of Judges. Some are

^a Moore, Newack.

^b Ibid.

of the opinion that it undoubtedly comes from the
hand of the editor who introduces Ch. I in this place" 58-59

Thus then, this section of the Book, which
permeates already given, does not belong to the
Book proper, 2⁶-16³¹, is composed of the original
sources and the additions of later hands,
which may be represented as follows:

J. = 1² 3⁶ 2⁷ 5-7. 10⁸. 11⁷. 13⁸ 14-17. 19-23. 24-36. 2¹⁴. 5¹⁴ 1⁶

R. = 1² 4. 8. 9. 10⁸. 15⁸. 16. 23⁶. 2¹⁶-5². 7⁶

-0-

a. Mott, Rusb, Rowack.

b. Mott.

Chapter IV.

" Introduction; the religious pragmatism of the History. II⁶ - III³¹.

In Ch. 2⁶ - 3⁶ there is contained the introduction which gives a general survey of the history of the whole period, and the interpretation and judgment which is represented as an almost mythical moral alternation of idolatry and subjugation, return to Jehovah and liberation.^a The motives out of which it is constructed reappear in the particular introduction to the story of each of the Judges. A typical example is that of Abimelech 3⁷⁻¹¹. From the prominence given to the pragmatism it will be observed that the author's aim was moral and religious rather than historical,^b the lesson of the history is for him

^a Vattel.

^b Moore, *Remarks*, Driven 186.

the chief thing in the history. Having this purpose in view, he contented himself with emphasizing the lesson in this way, and has hardly touched the stories themselves^a. " 63

The text, however, of this introduction is not as the critics have pointed out, homogeneous.^b The numerous repetitions and the conflicting points of view that are presented prove it conclusively. In 2"-36 are to be found the points of view from which the period of the Judges is to be estimated, but these, however are not, as might be expected uniform. In 2"-19 Israel is persecuted by Yahweh who raises up the nations against it, because of its defection from Him. This is given as the cause for their wars with these nations. Anon, moved by their lamenta-

^a Moore, Hornet.

^b L'et.

tions and groanings under the yoke of the enemy, He raises
 up judges who deliver them from the oppression of
 their foes. This most clearly presents to us the re-
 ligious-chronological scheme which has already
 been treated in the second chapter. For there more
 we note here also that the misery and suffering
 which the falling away from Yahweh heaps upon
 the Israelites, comes to them through the instrumentality
 not of the surrounding nations but through that of
 those nations which were permitted to remain in
 the midst of Canaan, whom Yahweh did not exter-
 minate on account of Israel's disloyalty to the cove-
 nant he had made with God. Their very presence is,
ex ipso, the source of Israel's woes without any
 need on the part of Yahweh to arouse them to bring

them about. Now if the *foris malorum* was their de-
 fection from Yahweh, the view given in v 22 surely
 is in glaring contrast to it, for it clearly asseverates
 that Yahweh had allowed the nations to remain in
 order to test Israel's loyalty in the future to him, and
 his religion. About such an intention 3rd knows nothing
 of account and religion purpose it is totally igno-
 rant. For moreover, it is to be noted in these verses that
 "the incompleteness of the conquest is not attributed
 to the sinful slackness of Israel (2nd), nor is it de-
 signed as a trial of Israel's fidelity to its religion (2nd, 3rd),
 nor as a punishment for its persistent infidelity
 (2nd) rather that it is a wise appointment of Yah-
 weh that this people from generation to generation may
 have occasion to cultivate the virtues which only

MC 79

war developed, and learn by experience the superiority
 of their God to those of the heathen. Thus it will be seen
 from the points of view that have been brought out,
 that they can not come from the pen of the same
 man.

"The composite character of 2nd-23 has been recognized
 by most all of recent critics.^a It is evident in the duplica-
 tion of almost every clause, of v. 12 with v. 13, 14^a (he gave them
 into the power of spoilers) with 14^b (he sold them into the
 power of their enemies), v. 16^a with v. 18^a. The character
 of these doublets, critics are disposed to think, is
 due to composition rather than to literal expansion
 or interpolation.^b They have recognized here two sepa-
 rate parallel accounts, each of which is almost
 completely preserved," but the analysis, however, is

Nov 24 65

^a Moore, Davis; Wm. A. H.

^b Bude, Moore, Wm. A. H.

made difficult and doubtful because the two are in thought and phrase so much alike, and the style of the redactor so similar to that of both.^a To one (E) are assigned by the critics 2⁶, 5-10, 13, 14a, 16, 17, 20, 2. This they regard as the principal narrative, and is intact lacking only some such words as, "And the Braabites said unto Hakmech" (cf 30) before 2⁶. To the other (D) belong 2⁷, 12, 14b, 15, 16, 19 in which the nexus between 17 and 18 is wanting, having been supplanted by the words of E. VII is an addition by the last editor R. The second of these exhibit throughout the peculiarities of conception and expression which characterize the Deuteronomistic writers.^b With general agreement between the introductions of E and D the critics would have it that there are slight differences of representation which, however, should

163

64

a. *Two, Deuter.*

b. *Idem.*

c. *Two, Deuter.*

not be overlooked. In E the sin of Israel is the worship of Baals and Astarte, the gods of Palestine (213); in D the adoption of the religion of the surrounding nations (Viz. cf 104). In E they are delivered into the hands of plunderers (שׁוֹדִים) V 149; in D sold into the power of their enemies who surround them (V 144 15), with which is to be compared 3¹² 6¹¹, 10⁶¹¹, 13¹¹. In E they do not obey their judges but persist in apostasy (V 73), in consequence of which Jahweh resolves not to drive out any more of the nation which Joshua left unsubdued (V 72 21); in D a reform under each of the judges is followed at his death by a worse relapse (V 18, 19). In 2²³-3⁶ fragments of the Thut sources are found. Ch. 2²³ 3² give an altogether different explanation of the incompleteness of the conquest as has been already printed out above;—from

p. 64

"mon."

"mon, mep, mraet."

2^d 3¹⁻⁴ and are ascribed by some of the critics to the
author of Ch I (5); ^a 2^{2*}, 3¹⁻⁴ are reactional ^a.

64

Ch. 24-10 is the transition from the history of the
conquest under Joshua to that of the Judges, and is found,
with slight variations in Jos. 24²⁴⁻³¹ also. There we
observe the conclusion of the account of the great as-
sembly at Shechem and the peroration of Joshua
(Jos. 24¹⁻²⁷) which is considered to belong to E¹. It was
followed by the death and burial of Joshua (Jos. 24²⁸⁻³¹), to
which, says Moen, "E's description of the subsequent a-
postasy of Israel and its consequences (10, 13, 14, 16, 20) im-
mediately attached itself. The insertion of Jos. 11¹⁻²⁵
and the division of the book, left the story in Jos. without
a suitable close, and accordingly Jos. 26^{1-8, 9} were re-
stored in their original connexion in Jos. (24²⁸⁻³⁰) carrying

p. 65

^a Bu. Meyer, Moen, Wack.

^b Moen, Wack.

over with them Jud. 27 (= Jos. 24²¹) an addition of D."

" v7 is not of the same hand as v10, to which it is a parallel; v10 is the sequel of v9. in E, v7, in expression and representation Deuteronomie, is its counterpart in D.^a

65

" v8. עבד יהוה. Perhaps the addition of an editor.^b

66

" v11. This verse is not the original sequel of v10 (E), which is rather to be found in v13. neither is it in place before v12 (D), which it anticipates, probably therefore, inserted by the editor R, employing in verses of E and D.^c

f. 68

" v13. This verse is a doublet to v12. As v12 clearly belongs to D, verse 13 may be ascribed to E and connects immediately with v10.^a

69

" v14. The two halves of the verse are obvious doublets; v14 is probably the continuation of v13 (E), v14 its counterpart in D.^a

71

^a Morris.

^b Morris, Ramsay. ^c J. H. W.

" V16-19. Verses 16, 17 and v. 18, 19 are entirely parallel; V16 with its sequel V17 is by the same hand as V14a (E);^a v. 18, 19. comparison in D and connect with V14b.^{1a} "

71

" V19. This verse which is a counterpart of V17, is so with a slight difference of representation. In V17 they say, we heed to the efforts of the Judge to restrain them from their apostasy, in V19 it is implied that their propensity to heathenism was held in check during the life of the Judge, not to break out more violent at his death. "

72

" V20, 21. The verses are ascribed to E¹ and are to be connected with V16.^{1a} "

73

" V22. This verse has a distinctly Deuteronomistic character.^{1a} say the critics "V22a is ascribed to E." But the connexion maintains Moon, "with V21, as the history of interpretation

75

^a Moon.

^b Beckel, Moon, W. Moon, Howell.

shows, is loose and ambiguous, and the motive for leaving the nations, to try Israel, is not necessarily reconciled with v 20¹, where they are left as a punishment for Israel's confirmed unfaithfulness. It seems more probable therefore that v 22 is altogether by a different hand from v 20¹, presumably that of an editor.^a

75

|| v 23. Verse 23^a with 3⁺ clearly belongs to a different circle of ideas from 22⁰¹ or 22²³. In 22³² 32⁺ Yahweh does not drive out the people of Canaan at once, in order that the succeeding generations of Israelites may also have experience of war. This explanation accords well, affirming the view, with J's point of view and are ascribed to him the verses under consideration.^b Verse 23⁺ may perhaps be a later addition^b; connecting the statement of v 23^a with the time before Joshua's death (24), it is possible,

11.75

^a Meyer, Moon, Harnack.

^b Moon, Harnack.

that the editor has only substituted the name Joshua
for an original Israel. ^{a. 11} "וְנָח אֶת הַגּוֹיִם". The reference is ob-
vious to nations of which the writer has already spoken,
not to the list below in 3⁸, and most natural we would
think ch. 2. ^c "וְלֹא נָתַנָּה בְּיַד יְהוֹשֻׁעַ". This part of the verse
is a harmonistic addition which does not harmonize. ^{a.}

m 76

P.B. 156

m 77

w

77

III. Verse 1^a is the introduction to the catalogue v3, v1^b
is a doublet to v2^t. ^a לְנִסְתָּ אֶת יִשְׂרָאֵל. "This sense would be
possible," says Moore, "in the assumed context of E (220 2, 3 1^a 3);
perhaps, however, the words were added by the redactor of
222 34." - ^b אֶת כָּל אֲשֶׁר לֹא יָדַע אֶת כָּל מַלְחָמוֹת כְּנָעַן, the
generation following the invasion, corresponding to those
who knew not Yahweh and the great things He did
for Israel. The words are difficult and inappropriate
in their present connexion; they may be either an editorial

^a Moore.

addition derived from v2, or more probably, a gloss to v2^c introduced into the text in the wrong place.^a

77

v2. ידעו לא ידעו, This half of the verse appears to be superfluous and may be secondary. v1^c is a doublet to it.^a

77

v3.4. These verses some critics affirm, as is better with the representation of E (or D) than of J.^A That the cities mentioned in v3 were not conquered by Israel agrees with the statement of 1²² and contradicts 1²⁴.

78

v4. "Continuation of v3 by the same hand E"^a.

82

v5.6. These verses Moon is inclined to ascribe to Rje.^b instead of to the same hand rather than to E, for he maintains that they contain nothing characteristic of E. This he does in opposition to Budde and Meyer, who ascribe them to E. However, Moon thinks that there is more

A. Moon, *unwacht*.

^a Moon, *So unwacht* v6.

probability that these verses are substantially from J, amplified by an editor. "Such a notice," he says, "might very well close J's account of the settlement in Canaan, his narrative was not devoid of religious judgement, though it was not dogmatic as in E and D".

III 7-11. "The account herein contained of the oppression of Israel by the Egyptians and its deliverance by Athaniel is Deuteronomio throughout," written by the author of 2nd 14th 18th as a typical example. "We have" the pragmatic introduction and closing formulas in which each story of the several Judges is set, here however, these formulas employed for the first time are appropriately expanded to their complete typical form. This amplification of the setting has led the critics to view it as only a canting of its scripturalness. Nothing more than the two names Athaniel and Chuschan does it contain.

JB p 57

JB p 84

^a Moore, Zuckert, Driver.

no single detail of the struggle is recorded, from which it might properly be inferred that the author knew none.^a

The name of Ethniel ben Kenaz seems to have been used merely for the purpose of giving Judah a judge, as the critics have affirmed^b because it lent itself for that purpose advantageously. However, in the selection of this name, which the author took from ch. I¹³ he was unmindful of the fact that Ethniel did not usually belong to Israel because the Kenizzites had long since his time merged with Judah.^c Just as this name which is in all probability that of a clan is unhistorical as the name of a judge, so is the situation presented highly improbable as a historical fact. The oppression of all Israel by an enemy of the north, its liberation by Ethniel who lives in the extreme South, seems to transcend the bounds of possibility.^d It involves the conquest of all the Canaanites, with their strong cities. What is more, we know that Judah was cut off

^a. Moore, *Hex. 11*.

^b. Moore, *Hex. 11*, *Dr. 11*. ^c. *Hex. 11*.

from the central tribes by a girdle of Canaanite cities, just as there were cut off from the northern tribes. This account then, from all appearances can not be historic.

III¹²⁻³⁰ This story the author of the Book of Judges has furnished with the usual pragmatic setting employing in both the introduction (12-15) and conclusion (28-30) material derived from the older narrative.^a The concrete facts, such as the Moabite occupation of Jericho (13⁴), the sending of the tribute to Eglon by Ehud (15⁴), and the seizure of the fords (21⁴), are of course derived from the story itself, the original beginning and end of which have been supplanted by D's pragmatic scheme.^a As in other cases he converts the story of a local struggle into a chapter of the religious and political of all Israel. Until recent times, the unity and integrity has been unquestioned, but of late critics have observed that the story is not homogeneous. A particular is not the

h 89/90

h 83 58

h 90

a. Murn, T. W. A. P.

sequel to v. 19, but a variant parallel to it; ... and in the following verses the traces of duplication are discoverable.^a The observer here presents a double audience to Ehud, a double scope perhaps the account of Israel's attack is also double. However, some critics think it impossible to separate the narrative into the sources J and E.^a From the impression of the tenor of the narrative some critics have been led to ascribe it to J.^b

v. 12-14. The usual introduction; and the name of Eglon, and his conquest of Jericho are derived from the old story, the rest is made up of the set formulae of D.^a "

v. 17-24. The narrative is not free from strange and needless repetitions, which are generally attributed to the interference of the editor, but may arise from the combination of two accounts.^a

" v. 25. The first half of the verse comes rather late after v. 24, the second וַיֵּרְדוּ עִמּוֹ בְנֵי יִשְׂרָאֵל מִן הַהָר וְלָ" is parallel to v. 27.^a This inter-

^a Morn, Nowack.

^b Morn, Nowack, Bu. Schrader.

mixture of the natural progress of the story is common, ascribed to the editor who added v 25^a & 26^a; it is possible however, that v 25 is the original sequel of v 26, and the 29 of v 27, which would give us to complete and parallel accounts.⁶ "

102

v 30. The usual closing formula with which the stories of the several judges are brought to a close.

103

III²¹. "Shamgar is generally reckoned as the first of the six "minor judges". The verse which tells his brief story exhibits, however, none of the distinctive formulas of the list 10¹⁻⁶ 12⁸⁻¹³ and what seems more conclusive, Shamgar is not embraced with them in the final chronological scheme of the book, neither the period in which he wrought deliverance for Israel, nor its duration is given. Chapter 4¹ (D)^c ignores Shamgar, connecting immediately with 3³⁰ (where Elimelech was dead). It is to be inferred from these facts that the story of Shamgar's exploit was

104

105

^a Badde.

^b Horn, Howell.

^c Horn, Howell.

inserted here by a hand not any later than the Dexteronian
author of 3³⁰ 4; but the editor who introduced the
"minor fedges" and made them a place in the chronology.^a

105

Thus then ch. 26-3³¹ would be composed of the following:

There is first the two parallel accounts in the introduction.

E = 26. 8²⁹ 9. 10. 13. 20² 34.

D = 27. 10. 11. 12. 14-15. 18. 19. 22. 31^a. 3.

J = 2²³ 3²² 5² 6.

R = 31⁴. 24. 3⁵.

The rest of the 3rd chapter is composed of the following.

D = 7-11, 12-15, 29, 30.

Rje. = 27⁴.

R = 33¹.

J = 16-27^a. 28.

In this I have followed moon

^a Rev. Moon, Mr. Zouck.

Chapter V.

The Song of Deborah. The relation of ch. 4+5.

The war with the Canaanites and the defeat and death of Sisera are the subject of the Triumphal Ode, ch. 5²⁻³ as well as the prose narrative ch. 4¹⁻²². The poem is in many places obscure and unintelligible, in consequence chiefly of corruption of the text, but its general tenor is clear^a. "By the vividness of every touch, says Moon, and especially by the elevation and intensity of feeling which pervades it, it makes the impression of having been written by one who had witnessed the great events it commemorates." The prose narrative 4¹⁻²², also gives the account of the rising of the Israelite tribes instigated by Deborah, and led by Barak, and of the defeat and death of Sisera. The relation of this narrative to the Song will first be examined.

"The chief points of difference between the two are the

^a Moon.

following. 1. "In the poem the kings of Canaan assemble to
 battle (v. 19). Sisera is evidently at their head, the greatest king
 among them (v. 20). In his palace the queen-mother, whose ladies-
 in-waiting are princesses (v. 29), sit expecting his return (v. 28, 30).
 In the prose narrative ch. 4, Sisera is only the general of the king
 of Hazor (v. 17) who in v. 2. 23. 24 (D) is even called king of Canaan. 2.
 In ch. 5 all the tribes around the Great Plain - Ephraim,
 Benjamin, Machis (Manasseh), Issachar, Zebulun, Naphtali -
 join in the struggle, while the more remote tribes, Dan, Asher
 and even Ruben and Gad beyond the Jordan, are bitterly re-
 proached for selfishly standing aloof from the cause of all
 Israel. It is the uprising of a whole people. In ch. 4, on the other
 hand, Barak collects a force of ten thousand men out of
 Zebulun and Naphtali only. 3. The most striking difference
 is in the description of Sisera's death. In 4th, as he lies fast

asleep on the ground in the tent, Jael with a hammer drives a tent peg through his temples into the earth. In 5²⁵⁻²⁷ on the contrary, as he is standing at the door of the tent drinking milk from a bowl, Jael strikes him a crushing blow on the head, and he sinks dead at her feet."

¶ Upon closer examination it becomes evident that the account in ch. 4 is not entirely self consistent. Jabin king of Hazor, or Canaan, has really nothing to do with the story; he takes no part in the struggle, and only reappears in 17 and the editor's words at the end. Sisera is here, also, the real protagonist and that in this version of the story too he was originally supposed to be. It is clear from the fact that he has a residence at his own, remote from Hazor. The topographical data of the chapter are conflicting, and for this reason it is impossible to form a consistent map of the battle. The Drach's account

p. 108

at Kedesh in Naphtali; as if for an attack of Hazor, but march
unmolested by the gates of the enemies' capital to Mt. Taber.

From Harosheth Esira advances against them (173) and
the battle takes place in the plain at the foot of the mountain.

Then the Canaanites flee towards Harosheth, followed by the

Israelites (176). Sisera escapes on foot to the encampment of

Haber the Kenite near Kedesh (177) many hours distant to the

north,^a pursued by Barak. His flight took him straight

through the territory of the tribes which were in arms, and past

the very doors of his master's city. Why did he not take refuge

within its walls rather than in the tent of a woman?^a

These inconsistencies critics are inclined to view
as the result, at least in part to the attempt to combine
the two narratives, one an account of a war waged by Deborah
and Naphtali against Jabin of Hazor, the other of the war with

^a. Moon.

^b. Moon, Unact.

Lira King of Harosheth and his allies which is the subject
 of the Song of Deborah. The two have been superficially har-
 monized, thus the critics, at the most essential point by
 making Seira the general of Jabin.^a Some of the critics do
 not think it possible to give a strict analysis of the
 chapter, "nor can it be said with exactness what common
 features led to the incongruous union."

189

There are however some who maintain or rather
 conjecture that "Heber belongs to the story of Jabin as Jael un-
 questionably belongs to Seira, and in making her Heber's wife
 the writer who combined the two stories had attempted to har-
 monize them by an artifice similar to that by which Seira was
 made Jabin's general, and they further conjecture that the ori-
 ginal story of Jabin met at the tent of Heber a figure like that which
 met at Seira at the hands of Jael.^b

190

^a Moon, Num. x.

^b Dr. C. D. Num. x, Moon.

"From what source the story of Daira in ch. 4 is derived says Moon, "can hardly be determined," he is inclined however to ascribe it to E, whereas Hurvitz finds in it J and E.

It is easy, as usual, to recognize D's introduction and chise (4^{1-4.23+}), in which material derived from the story itself (e.g. in 5.4) and perhaps traces of the older setting are incorporated.

Y2. "דס כרם". The note here the tendency to turn the history of the Israelite tribes into the history of the Israelite nation, which is conspicuous in the editing of the books, and shows itself in the transformation of Jabin King of Hazor (17, Jo 11) into the King of Canaan (23-24), here the two are harmonized, Jabin the King of Canaan who reigned in Hazor. ^a - "ושר פכא סידרא". In this way the story of Daira is harmonized with that of Jabin. "

Y3. "This case is regarded as a circumstantial abetting by a later editor who took the verb in v4 in the sense of 'judge', give judicial

a. Moon, Hurvitz.

decisions, describing the way in which she exercised her judicial decisions, the Isachites from all quarters resorted to her home."

113

v6. "The original sequel of v4. - v7. "שֶׁרַבְבָּא יִבְיָן, these

115

words and the corresponding clause v7 are regarded as not an interpolation by a still later hand, but were introduced by an editor

116

who combined the stories of Jabin and Sisera - v7. מִבְּנֵי חֶבֶן הַתֵּן

118

may be considered as borrowed from: "the source

of ch. 1. "

"
v17. From v17a, especially when taken with v22, it is obvious that the narrative represents the time of Jael as not far from the battle field. v17b on the other hand taken with v11 carries us to the vicinity of Hezron and Helesh forty or fifty miles away. The most probable solution appears to be the supposition that the latter line is originally belonged to the story of Jabin, Jael to that of Sisera. In that case v17a is derived from the latter source, v17b from the former."

122/3

^a. M. H. M.

^b. M. H. M., Bu. G. H. M. H. M.

ch. V. This chapter is commonly called the Song of Deborah, which is a Triumphant Ode celebrating the victory of the Israelites under Deborah and Barak over the Canaanite kings and the death of the leader of the enemy in his flight, by the hand of Jael. This poem is looked upon as one of the oldest monuments of Hebrew literature, and is attributed by most all critics to a contemporary of the great events which are so vividly and with so much feeling portrayed in it^a. It has been the almost universal opinion that the heroine Deborah, is herself its author, but the invocation in vs 2 Awake, awake, Deborah, and vs 5, in which she is spoken of in the third person, seem conclusive against this view, while in vs 7, which is its principal support, the form of the verb may be either the first person, Till I, Deborah arose, or the second, Till thou didst arise, Deborah, the oldest Versions maintain

^a. Munn, Munnick, Drier.

moon, have the third person, Tell Deborah arise. "

VI. The title ascribing the poem to Deborah, is of course not part of the poem itself. The grammatical construction of the clause gives ground for the suspicion that the name Deborah was introduced by a later editor. ^a - V 31. ותשקם הארץ איכערים שנה

13364

the chronological note of the editor of the book.

These two chapters would therefore be composed of the following sources, and additions.

E = 4⁶. 7^x. 8-10, 11^x. 12-16, 17^x. 18-22.

Rje. 4^{7x}. 11^x. 17^x. 51.

D = 4¹⁻⁴. 23⁺. 53¹⁴.

R = 4⁵. 5⁴.

^a. Moon, moon.

^b. Moon.

Chapter II.

The Composition & the relation of the accounts in ch. 6+7 to ch. 8. Abimelech, son of Gideon and his experiences with the men of Shechem.

In the year 1835 a man by the name of Studer had called the attention of critics to the fact that 844 is not the sequel of the foregoing narrative, ^{by 83-} 83. In the latter verses the hordes of the enemy have been routed, pursued and in terrore the two chiefs, Oreb and Zeb have been captured and slain; the victors have quarrelled and composed their quarrel. In 84. however, Gideon with his three hundred men crosses the Jordan in hot pursuit of the Kings of Midian; he overtakes them on the edge of the desert, surprises the camp, and takes prisoner the kings. There can be no doubt,

No 6. 174

p. 13 64

therefore, that 8⁴⁻²¹ comes from a different source
 from the main narrative in 6¹⁻⁸³.^a Closer examina-
 tion shows that ch. 6, 7 are not of one piece throughout.
 6²⁵⁻⁴⁴, e.g. is not the continuation of 6¹¹⁻²⁴, 6³⁶⁻⁴⁰ is strange
 after the miracle 6²¹; compare also 6³⁴ with 6³²⁻³³,
 and on the other hand 6³⁵ with 7²³⁻²⁸.^a The question thus
 arises whether these parts of ch. 6¹⁻⁸³ which obviously do
 not belong to the principal narrative are additions made to
 the old story by the author of the Book of Judges or later editors,^b
 or whether two stories have been united by a redactor.^c In the
 latter case, "say moon," we have to inquire whether the
 antecedents of 8⁴⁻²¹ are to be found in either of these sources
 or whether we have to recognize in 8⁴⁻²¹ the independent
 story, whose beginning has been entirely supplanted.^d

"It is assumed by critics beginning with Millman

^a Moon, moon.

^b Mr. Starbuck. ^c Dr. Wm. W. & Anson Bell. ^d most critics.

Job. 10.

11. 175

11. 176

11. 176

that the antecedents of this story⁸⁴⁻²¹ cannot be found in
 61-83. The postulates of the former are, it is said, of a wholly
 different kind. Instead of following a divine call Zidon
 has, like Barak (512) a personal wrong to avenge; the Mid-
 ianites in a foray have killed his brothers. (81¹¹). To
 avenge their blood he raises his kinsmen Abizeg, and
 makes them pay the penalty. The motive, the ac-
 tors, the scene of action are different. But, on the
 other hand Moore would maintain that the resem-
 blances between the two stories are not less striking.
 The Abizegites (634), the three hundred men (178), the
 two chief or Kings of Midian whose names are so
 conspicuously alike, are the real actors in both. The
 pursuit across the Jordan and the chase in their own
 desert does not exclude, affirming Moore, "a previous

did

11

night alarm and flight like that narrated in 7:54^a.

Two request that Gideon be a wrong of his own to
 aveng, but that it is not incompatible with the repre-
 sentation that he was called of God to deliver Israel
 from this enemy. The sharp review, says Moon, of

natural and religious motives is more the manner of
 modern critics than of the ancient story teller. On the

other hand, if 6:8³ are regarded as composite^a, Moon

thinks it very inconvenient to have 8:2² leftover,

such a remainder, in the opening of the same

man may not unfairly be deemed a failure of the

solution. The attempt is made by Moon to discover

the beginnings of the narrative 7:24-26 in the preced-

ing chapters. They are, says he, not to be found in

that strand of the story which ends with 7:24-26, with

^a. Rev. E. W. W. W. W. W.

which 829 appears to connect immediately. The account
 of the night attack on the camp of Mishan 715-22 is con-
 sidered composite; the horns are not introduced by
 the redactor, maintain two, but belong to a dif-
 ferent version of the story.^a In one account the panic is
 caused by the shattering of the earthen jars, the sud-
 den flashing out of hundreds of torches, the war cry,
 For Yahweh and Gideon! The Mishanites flee in
 wild disorder (v21) In the other the camp is alarmed
 by horns on every side sounding the attack; the
 Mishanites, in the darkness thinking that the Israh-
 elites are upon them, lay wildly about them and
 kill one another (v22). The antecedents of these two
 accounts are discoverable, there is two, in 71-15;
 72-8 belong to the trumpet version of the story. Gideon's

ibid

177

^a two, two

reconnaissance 79-14 to the other." ^a According we have following Budd's analysis for ch. 6, we have:

(S)

(S)

1. part of the older material incorporated in 6²⁻⁶, 6¹¹⁻²⁴, 7^{1,9-11,17-15}, the version of the stratagem in 5¹⁶⁻²⁰, in which the jars and the touches appear, 5²¹, part of 22⁴ describing the direction of the flight, 8⁴⁻²¹, 5²⁴⁻²⁷, substantially 5³⁰ for E 6²⁻⁶ in part, 6^{7-10,25,32,33} (the call of Gideon to deliver Israel), 5³⁶⁻⁴⁰, 5³⁵ (Manasseh) 7²⁸ that version of 5¹⁶⁻²⁰ in which the horn plays the chief part, 5²², 22⁴ (in part), 5^{23(?)} 24⁷ 8¹⁻³². In ascribing this part of the story to E, Moore, whose analysis have follows does not affirm that it is all by one hand, 6⁷⁻¹⁰ e.g. he thinks is one of the secondary pieces found in the E context. "The editorial additions in 6-8(9) are not very extensive or important," says Moore.

^a Moore, Manasseh.

v. 6. "In this introduction the familiar phrase *and*
 appear, his hand also is probably to be recognized in
 certain notes of exaggeration.^a The substance of v. 6 must
 be derived from the old story which runs through the fol-
 lowing chapters.^a The critic's thesis that more than one
 hand or source has been put under contribution."^b

Mc 1177

v. 2. ["] וַיִּבְרַח יְהוֹנָדָה, words of the editor, who transforms
 the annual forays of the Beniamin into a subjugation
 and seven years of oppression.^c To the same hand belongs
 v. 6, and in fact at least the amplification of v. 2-5.^{a, c, v. 6,} "^b
 The second half of the verse is editorial.^c

Mc 1178

v. 7-10. This "speech of the prophet breaks off abruptly."
 The incompleteness of the speech, the *imperfect*, as well
 as the evidence of language and style, shows that v. 7-10
 are not to be ascribed to the compiler, but to an Elohist.

181

^a *More, Newack.*

^b *More.*

hand." - VII-24. "The call of Gideon - First account. The passage has no connection with V7-10, its premises, ^athinks moon, are to be found in V2-6. In what follows, V25-32 is not the sequel of VII-24, but a second account of the call of Gideon, and the building of the altar. The closest parallel to VII-24 is the appearance of messengers of Jehovah to the parents of Samson, 13²⁻²⁰.

182

"

"The narrative, 'affirms moon' has suffered some changes at the hands of the redactor or later editor, the distinctive note of which is the anticipation of Gideon's recognition of his visitor (v24). V17, in which Gideon already recognizes the messenger, but wishes to have the confirmation of a miracle, is clearly not original^a V20, in which the flesh and the cakes are disposed on the rocks as on an altar, and the broth poured out as a

183

shd

libation, is also secondary.^a Corresponding changes have not improbably been made in $\nu 16$ and in $\nu 18, 19$.

$\nu 17$, וְעִשִּׂיתָ לִי אֵיתָ, "The half of the verse anticipates

$\nu 21$ in a way that the author of the latter verses cannot have done; $\nu 18^a$ connects immediately with $\nu 17^a$. $\nu 17^b$ is therefore an editorial addition, probably by the same hand which inserted $\nu 20$, under the impression that the real Gideon prepared was intended from the first as a sacrifice

contrary to $\text{Jud. } 13^{15+}$. — $\nu 21$, "וְעִשִּׂיתָ לִי אֵיתָ", this is in conflict with $\nu 22, 23$, in which Gideon addresses his visitor and is answered by him as though still present.^a Probably the words are an addition suggested by 13^{20+} .

$\nu 25-32$. "Gideon's Call, second account." These verses are loosely joined to the foregoing by the words "וְעִשִּׂיתָ לִי אֵיתָ". They seem to belong to a second and altogether different

account of the call of Gideon. The writer who narrates
 in 124 the building of the altar יהוה שילום, can not have
 gone on to relate the building of another altar of Yahweh in
 12517, nor did the author of the latter verses have before
 him 124-24. In 1211 the holy tree at Ephraim, in the land of
 Gosh, is the sacred spot where Yahweh appears, and
 there is no intimation that Israel is as yet to leave their
 idols or that its calamities are the punishment of idolatry.
 In 12517 Gosh is the proprietary custodian of the village
 altar of Baal with its sacred spot "אשרה" and there must
 be destroyed before Yahweh will deliver his people. The
 promises of 125-32 are to be fulfilled rather in 1240. The latter
 verses break off abruptly. The narrative is an oracles 125
 - 126. The second half of the verse is regarded as an unimportant
 clumsy phrase and not improbably the addition of a

who mentions an explicit mention of the fulfillment of the
 direction in $\nu 26^a - \nu 31$.
 אשר ידע לו יומת עד הבקר

ib.

'probably the addition of an editor or scribe, perhaps originally
 added intended for a different place or in a different sense.'

194

At the end of the verse the words כִּי נָחַץ אֶת הַמִּצְבָּח
 seem to have been repeated from $\nu 32^a$ with super-
 fluous explicitness. $\nu 34$ belongs to the first narrative
 ($\nu 11-24, J$)^a and may have originally followed $\nu 24$, in this
 narrative the description of the invasion preceded the ap-
 pearance of the messenger of Yahweh to Gideon ($\nu 11, 15$). $\nu 33$
 may be from the hand of E, who described at the beginning
 in general terms the annual forays of Midian, and might ap-
 propriately relate here particulars of their last invasion. $\nu 33$
 may partly be derived from E, but has been extracted from
 its original position by the parallel $\nu 34$, the number of

196

ib.

197

of 70 is probably exaggerated by the redactor.^a In its present form 6³⁵ is in conflict with 7²³, but we can not be confident that the latter verse is original. On the other hand 36 must have been preceded in E by an account of the calling of Gideon to deliver Israel, which has been omitted by Rje as superfluous after 6¹¹⁻²⁴.^a "

198

v 36-40. "The premises of these verses are not to be sought in 7¹¹⁻²⁴ but in the missing parallel account of the call of Gideon, in which the summons to be the champion of Yahweh for Israel probably came as is represented in E^a in a dream.^a A revelation of this kind may well require the attestation of a tangible sign such as Gideon here proposes.^a This hypothesis seems to be confirmed by the fact that in 36-40 in contrast with 11-24 we have without exception $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הָאָדָם}$ 36.39. instead of $\text{וְהָיָה כִּי יִשְׁמַע ה' אֶת הָאָדָם}$ 7.17. For this reason it is ascribed to E.^a "

ch. VII. ¹⁻⁵ The great numbers mentioned here presupposes
 the raising of more than one tribe 6²⁵, and like that verse begins
 with 7²³, where the tribes are called out after Gideon's successful
 attack, to pursue the fleeing enemy and to intercept their retreat. The
 verses are attributed to E^a. Verse 1 on the other hand, seems to be
 the continuation of 6³⁴ and to be continued in 7⁴¹. ² 7¹² 7¹¹ 7¹⁰, "introduces
 a subsequent hand." - 7⁹⁻¹⁵. These verses belong to the first
 narrative (J) and originally followed immediately on 7¹.^a - 7¹².
 This verse can not in its present form belong to the original
 narrative, it has either been amplified and exaggerated by a writer
 or is wholly his work, combining motives borrowed from 6²⁵.^a.
 - 7¹⁴ 7¹³ 7¹² may be original, but more probably they came
 from 7²⁰.^a. - 7¹³ 7¹², a gloss, from the same hand that inserted
 Gideon's name. ^a. - 7¹⁶⁻²². Then we see an attempt to combine
 two accounts. This is particularly clear at the beginning and the end

p. 199

ibid

200

204

205

206

207

of the passage (v. 17, 21, 22). The trumpets = E, the jars and torches = J.

"The redactor has united the two accounts as best he could, binding them together with clauses borrowed from one or the other of his sources.

208

That in which the trumpets play the leading part, being the more detailed, furnished the warp of his fabric." a. - $\sqrt{75} \text{ פסוקים ויהי ה' עמו } 57 \text{ ימים}$

"introduced by the editor from the other narrative (v. 20)." - $\sqrt{72} \text{ פסוקים ויהי ה' עמו } 57 \text{ ימים}$

209

These tribes were too remote to be of any use in such a pursuit as is

213

described. a. $\sqrt{75} \text{ פסוקים ויהי ה' עמו } 57 \text{ ימים}$, This "can not be part of the original text, for

ibid.

it conflicts with $6^{35a} \text{ פסוקים ויהי ה' עמו } 57 \text{ ימים}$ in v. 51 where Gideon is berated in

such a menacing tone by the Ephraimites, it is plain that he has not

the whole tribe of Manasseh at his back. The entire verse is therefore

regarded as the addition of a redactor. a. $\sqrt{72} \text{ פסוקים ויהי ה' עמו } 57 \text{ ימים}$ etc. This

215

pursuit comes too late after the capture and death of the chiefs; the

verse also interrupts the connexion between the account of the death

of Ab and Zeb and the bringing of their heads to Gideon. The words are

are considered part of the redactor's attempt to harmonize 723-24 with 844. "

ibid

Ch. VIII 10. "The latter part of this verse is regarded as an insertion coming from the hand of the redactor when he desired to harmonize 810a with 723+4. - וְקִנְיָה עִיר וְאֵת 176. These words are suspected as being a gloss. - V 23-24.

221

"Hishon declines the kingdom." This does not agree with the representation of J. in the preceding narrative, in which Hishon and his clansmen of Abieyract forwent by themselves: the men of Israel appear on the scene quite unexpectedly, they must be imagined as convoked for the express purpose. The refusal V 23 is at variance also with Ch. 9. from which it is seen that Jerubbab had, at least in the vicinity of Shechem, an authority which would in natural course devolve to his sons. The source of these verses is considered by the critics to be E. - V 26, the latter

224

part of the verse appears to be one of those numerous exaggerations noted in other places also. - 521. The note here the closing formula of the editor. - 524. This verse stands singularly out of place. "It brings the story of Liden to a formal close, hence it cannot stand after it. Budd conjectures that it originally stood after 52, being the conclusion of the first of the two stories of the mist of wisdom, from this place it was necessarily removed when 541 was combined with 724-82." 233

530-35. These verses relate to the Deuteronomistic frame work of the book, thought and expression correspond to those of 212-213. What these verses contain in addition to the author's pragmatic formulas, viz. that the Israelites adopted the worship of the Baalim to Baal-berith (334) and their ungrateful treatment of Jeroboam's priests (335) is derived from ch. 9. These notices are inserted not as an introduction to ch. 9, but as a substitute for it. - 530-32, on the

^a. 212001.

^b. 212001. 212001. c. 1300. 212001. 212001.

contrary, form an introduction to the story of Abimelech, some such preparation is presupposed in 7, where Abimelech first appears on the scene. In their present form these verses can hardly be attributed to the author of ch. 9.^a; nor is any trace of the Deuteronomistic hand found.^a The key for this offered by Budd is now generally accepted, viz. that the final editor (R_p) restored ch. 9 which R_d had omitted, prefixing to it this introduction in (150-32), the substance of which he derived from the pre-Deuteronomistic source in which he found the story of Abimelech."

IX.

The character of the narrative in this chapter, says von der Horst, "as a whole displays striking affinity to 8⁴⁻²¹." This is credited to by him.

In this narrative there are clearly two accounts

^a Twoon small.

abimelech

2/87

of the origin of hostilities between Abimelech and the Shechemites. In v 22-25 an evil spirit sent by God stirs up the Shechemites, in v 26-29 a family of new-comers, headed by Gaal incite a revolt by appeals to race-pride and hatred. These are the first of these accounts to appear in v 42-45; the second in v 30-41. Thus two complete narratives are had and the confused repetition of the story as we run - leave it disappear. The story or rather the fabric of both is regarded as cognate to the first of these two narratives and carries with it its premises in v 5-6, from the same source is v 36 denied^a. The previous of the story in which Gaal plays the leading part is ascribed to D the other to E.^b "

" The history of Abimelech differs from all the others in 25-16³¹ in having no introduction or conclusion such as D has provided for the rest. The story of Gideon is concluded

— 238

J 372

MC 238

a. Thron.

b. Thron.

Chapter VII.

The Minor Judges. Septimiah and the Ammonites

Ch. X-XII

"The judges Tola (v. 1-4) and Jair (v. 3-5) with
 Abdon and Abdon (12-15) and Shamgar (3-11) form
 the group known as the minor judges, for whose exploits
 nothing is related. We have only brief notices, like extracts
 from a chronicle, giving the name and clan, the number
 of years each judged Israel, and the place where he was
 buried, in formulas differing from those by which the
 histories of the other Judges are introduced and closed.
 The trace of D's distinct pragmatism is here exhibited.
 To these standing data there is added, in some instances, a
 sentence or two about the numerous posterity, matrimonial
 alliances, and possessions of the Judge, which have

Mc 270

JB 53 loc.

571

of such a nature as to confirm the conjecture made by critics
 which the names themselves seem to suggest, that these
 Judges are in reality not individuals but clans. " "

" The chronological scheme of the minor judges also
 differs from that of the others. Elsewhere we find uniformly,
 first the duration of the oppression, second, the duration of
 the period of security under the judge, there is an interregnum
 between each judge and the next. In the case of the minor
 Judges, on the contrary, we have not the number of years each
 judge ruled, and there is no distinct interval bet-
 ween them; the formula $\text{וְיָשָׁבְתָּ אֵת הָאָרֶץ}$ implies rather, that the
 writer meant to represent their rule as consecutive.
 The first of these ways of reckoning corresponds to S's whole construc-
 tion of the history as a rhythmical succession of a past age,
 with consequent oppression and deliverance, and the chron-

Vol. 271

logical data appears to be imbedded in his premises.^a The same does not accord with this theory.^b Moreover, the seven years assigned to the minor judges appear to be independent of the systematic chronology of the book, and to disturb its symmetry.^a From this it has been inferred that the minor judges were introduced into the book by a later hand than the Deuteronomistic author (D);^b for the purpose of making up the number of twelve judges.^a

§ 6-16. "This passage repeats and enforces the moral of the history as a preface to a new period of oppression. Generally in the framework of the book in which the stories of the judges are set, the leading motives of the overture are repeated in a sentence or two of set phrases, but in one or two cases they are more fully developed (37-10 67-10), while in the passage before us they are expanded to almost as great

^a Moore, *Ugaritic*, 11.

^b W. B. D. 134. 200. 144.

19375

MC. 275

length as in 2¹¹. As in 2¹¹ we observe that it is essentially the work of our author of the Book of Judges (D) but contains the substance of an older introduction, conceived in a similar spirit which was attributed to the Elohist source (E), so also in 10⁶⁻¹⁶ we meet with the characteristic phrases of D which are intermingled with another strain, and the affinity of this element with E critics think is here even more evident than in the former case. "

27/5

v 6. "The verse begins with the standing formula of D. The catalogue of foreign religions, which includes those of all the neighboring nations, Syria, Phoenicians, Ammonites, Philistines, is regarded as very likely a secondary amplification. " - כִּי דָּ פִלְשְׁתִּים וְכַנְזִי עַמֻּקָּךְ. Critics are of the opinion that the author of these works intended 10⁶⁻¹⁷ to stand as an introduction not only to the Ammonite oppression (10¹⁷⁻¹²) but to the Philistine

4. D.

277

^a known, now lost.

supremacy.^a Of the latter however there is no further mention in the following context. The Philistine domination begins with 13^c (Samson) and continues to the time of Samson (15.7).

In the present connexion the words ^{וְהָיוּ} ^{וְהָיוּ} ^{וְהָיוּ} are manifestly out of place. They may have been introduced as some critic conjectured that the task set for desired to extend his introduction to include S. 13-16.^b Still some are of the opinion that in E 10⁶⁻¹¹ originally preceded the account of the Philistine oppression.^c - In the long list of oppressors we recognize the band of later editors or scribes. Names are here mentioned as oppressors which elsewhere appear as such, while others, notably most of the names which we should certainly expect to find, are not mentioned. Thus then this can only be the amplification of a late hand.^d 17776. These verses are an editorial introduction to the story 281

^a *וְהָיוּ* *וְהָיוּ* *וְהָיוּ*

^b *Be. 10. 201.*

of Jephthah, the material of which is drawn from ch. 11¹⁰
 8³⁵⁻³⁷ is drawn from ch. 9.^a "

~~XI~~ - ~~XIV~~. "In the story of Jephthah the very argument de-
 pending Israel's title to Gilead (11¹²⁻²⁴) is clearly foreign to the orig-
 inal narrative.^b The material for it is taken in part verbatim
 from Num. 20. 21, and though it purports to be addressed to
 the King of Ammon, it really deals exclusively with Israel's re-
 lation to the two tribes." "Even in the appeal to the King (124), the
 name of Chemosh, the national god of Moab, stands instead of
 Milcom, the god of Ammon; and the conduct of the present
 King is contrasted with that of Balak, King of Moab, who wage
 ed war with Israel. The cities in v 26 are well known
 Moabite cities." "The introduction of this interjection,
 which is late, has done some injury to the context." "
 (1530.3) are violently severed from 11⁹, of which they are the original

1283 77

ME 283

1283 ch

ME ch.

^a Num. 20. 21.

^b Num. 20.

sequel. It seems to belong after v31; v29 is further away and was redactional doublet to v32, necessitated by the introduction in v12-28 before v30.^a At the beginning of ch. 11, the editor seems to have endeavored with indifferent success to make out some thing more definite about the hero's origin, taking the hint from v7.^a The source of the story of Jephthah is considered to be E.^a

ch

וילד גלעאט יפתח ו, These words appear to be an misinterpretation of the partial adjective, the Gileadite, in the sense and form of the later genealogical systems;^a Gilead is the name of a region or of its population (v17) not of a man. Having made this beginning, the editor understands Jephthah's words in v7, הלא אתחשנא תם איתי ותגרסוני מבית אבי literally and combining it with v1a (Jephthah a bastard) interprets the whole situation in v2, the legitimatization

Hi 284f

^a known.

^b known from ch.

drove out their illegitimate half-brother.^a "

v. 24. "This verse seems to be superfluous beside v. 25^a, and is omitted by some Greek manuscripts.^a Zuck regards v. 25^a as an insertion of the editor. - v. 26 "שש ושלשים, this is almost exactly the sum of the years of oppression before and during after, the successive judges, which went up exclusive of the Ammonite oppression (10 + 30) years. This agreement, which can hardly be accidental, shows that the computation was made on the basis of the present chronology of the book, and is consequently very late.^b "

v. 29. "In this verse the narrator endeavors to recover the thread of the narrative which is broken by the long interpolation." "The Israelites were already assembled, probably at Mizpah (171), the invasion of Ammon comes in due course in v. 32. The movement described in the text, a / clear, is

286

J.B. 80

Mc. 298

J.B. 80

^a Zuck. Bu. 201.

^b Zuck. Zuck. 201.

unintelligible.^{a. 11}

XII¹⁻⁶ Some critics are inclined to regard this narrative
 "as a mere copy of S¹⁻³, "originating with some one who
 did not understand Gideon's emulating course, and
 wanted to give the arrogant tribe a slap." The resemblance
 of S¹⁻³ is obvious, but it is not evident that 12¹⁻⁶ is a mere
 copy of S¹⁻³ with a variation in animating dislike of Ephra-
 im.^a The genuineness and historical character of the verses
 are defended by many critics: "The shibboleth
 scene," says Horn, "is too original to be attributed to a
 tendency" fiction, especially as it has nothing to do with
 the supposed tendency. The exaggeration in number of
 the slain is itself no reason for rejecting the whole
 story." J: 10^{1-3, 4}. E: 10⁵ 12⁸⁻¹⁵ 11^{1, 3, 4, 5, 6-11, 30-32, 33, 34-40} 12¹⁻⁶.

E: 10^{10, 11, 12, 13-16}. D: 10^{6, 7, 8, 17, 18}. R: 10^{2, 6, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19}

^{a. 1} Horn.

^{b.} The name Babel, Corinthus, Bithlos, Mero, Bero, etc.

Chapter VIII.
The Stories of Samson.
Ch. XIII - XVI.

The stories of Samson are marked by different from the other stories in the book, in that Samson does not, like Ehud, Deborah, and Barak, Gideon and Jephthah, deliver his people from their enemies, but single handed Samson in his own quarrel makes havoc among the Philistines. These adventures did not lend themselves in the least to the moralizing bent of Dr who has given them only the briefest introduction (13, 15, 20 & 16th). That he preserved them at all may be taken as evidence that they were too great favorites to be suppressed."

"The three principal stories ch. 13, 14 & 16 are

diff. marking
(H.C.)

p/352

12C 314

connected by more than one link, and probably belong to a cycle of folk-tales long before they assumed a literary form.^a Ch. 14 presupposes Ch. 13, and the catastrophe in ch. 16 turns upon the loss of his sacred locks, of esp. 16 "with 13". The stories of the cycle need not all be of equal age. It is not improbable, for instance, that the tale of his birth in Ch. 13, is of later origin than the rest,^b but as we have them, they are in substance and form so similar, that critics attribute them to the same writer.^c In Ch. 13 and 14 a later hand has made some additions and alterations, by which, in Ch. 14, particularly, the narrative is somewhat confused, nor is the text in other parts quite intact; but there is no evidence that the *Ueda* had more than one original source.^a In 15-17, 114, where this might be suspected, the doubt may with

314

^a *Ueda*.

^b *Ben. 7/8. Mr. M.*

greater probability be refused, then the more to the fol-
 story itself.^a The source from which the group of
 stories has been taken is considered to be J.^b

314

VI. We have the usual introduction by the Deuter-
 onomic author. - v. 74 "המכה is probably added here and in v. 25
 by a later hand for the sake of liturgical exactness.^c - v. 75
 the conflicting topographical notices are probably not
 original.^d

315

316

323

XIV-XV. Samson's marriage and its consequence. The
 story is of one fabric throughout, and is probably from J.
 think the critics,^e but many changes and additions
 have been made by later hands, which obstruct the
 simple and natural progress of the narrative. One
 of the most misleading of these alterations is that which
 lets Manoah and his wife accompany Samson to

p 326/7

^a So also Be.

^b Be. Ten 7. H. C. B. hme, Zmou

J. Zmou.

Timoth (145.6) with the inserting of the words לִקְחָהּ in
 139, the journeyings to and fro thus become an insoluble puzzle.
 Confusion has also been introduced by (or in) the dates in 140
 15a, and toward the close of the ch. 14 an accidental emul-
 tion of the text has made the sequel unintelligible.^a 11

√3. (1081) "probably an addition into the original text,
 (conformation to √2), the verb is in the singular. 11

"It is not explicitly said that Samsen is father at-
 tached to his position and declines to abet his son in his per-
 verse course, but it is distinctly implied in 144, and to be in-
 ferred with certainty from 157, where Samsen takes the business
 into his own hands, as well as from the nature of the mar-
 riage he contracts. It is then evident that Shihara intuitively
 taking his bride home, but allows her to remain in
 her own father's house. 11

" This state of the case is fast obscured in the text through the insertion by a later hand of the words ידאב' in v. 15^a with the corresponding addition in 26^a and of ידאב' in v. 16^a, by which it is made to appear that Manoah yielded and undertook the customary negotiations for an ordinary marriage^a. The motive of the change, perhaps is the difficulty men had in later times in seeing that the hero, in open disregard of parental authority, contracted such a marriage^a. But then it did not carry through his alterations throughly, and the resulting inconsistency and confusion betrays his hand^a. Thus v. 17 is left untouched, while ידאב' as the subject of v. 17^a, manifestly comes too late. And, apart from this, the fact that the comrades of the bridegroom were not Samson's kinsmen and friends for a betrothal, but Philistine youths, proves conclusively that the marriage

329

^a. y. moon.

was not sanctioned by his family. "11

76. ולא הגיד לאביו ולאמו את אשר עשה, "these words are an in-

terpolation derived from 76, and fit into the story very ill. ^a - v. 12

ומצאתם, "a gloss taken from 77. ^a - v. 14^a 15^a. "This vain effort to

solve the riddle for six days accords well with the emphasis

of that speech in 75; but it is hard to reconcile it with

77, according to which Samson's bride teased him the whole

week to tell her the riddle. It must either assume a certain

inconsistency in the author's representation or regard the

words of 76 as glosses. ^a - v. 14^a in the original

story followed immediately upon 75, Samson in a passion re-

turned to his father's house. ^a 76 is editorial so as not to

have Samson run away without paying his wages.

811. v. 12. Verse 12 hardly permits us to suppose that the Philistines were lying in wait for Samson at the gate of the city.

^a Mon.

331

332

P. B. 84

MC.
338

P. B. 86

and it seems to imply that, confident that he could not leave the city after the gates were closed, they resolved to do nothing till the following morning. The second clause of ρ^2 is therefore probably a gloss, exaggerating the precaution they took and the wonderful character of his escape!¹¹ - The career of Samson closes with the regular formula found at the end of the stories of the other Judges.

J = 13²⁻⁴ 5⁶⁻¹⁸ 14²⁰⁻²² 23²⁴ 25²⁶ / 4¹ 2³ 4⁵ 6⁷ 7⁸ 9¹⁰ 11¹² 12¹³ 14¹⁵

14¹⁶⁻¹⁸ 19²⁰ 15¹⁻⁴ 5⁶⁻¹⁹ / 6¹ 2³ 3⁴⁻²⁶ 27²⁸ - 31⁹

R_{je} = 13⁵ 14¹⁹ 16²⁷.

D = 13¹ 15²⁰.

R = 13¹⁹ 23²⁴ / 4³ 4⁵ 6⁷ 8⁹ 10¹¹ 11¹² 14¹⁵ / 6² 27³¹.

Chapter XX.

The two additional stories of the times of the Judges.

"The two stories with which the Book of Judges ends, that of Michas' idols and the migration of the Danites (17, 18), and that of the assault on the Levite and his concubine at Gibeah, with its disastrous consequences to the tribe of Benjamin (19-20), were not included in the Deuteronomistic Book of Judges.^a They relate, not as the former stories do, of the deliverance of Israel from the foes that oppressed it, by the hand of divinely commissioned champions, but they tell of the fortunes of two tribes, one of which was compelled to leave its ancestral seat to find a new home, while the second was almost exterminated

pp. 139-141
from
the
XXIX-XXX

^a Horn, N. W. C., Dr. W.

by the righteous indignation of the other ~~is~~ scribes.
 If the Deuteronomic author had employed these stories to illustrate the moral and religious corruption of the times, the natural place for them would have been immediately after the introduction,^a a place which chronological considerations also indicate.^a There is no evidence in the introduction to these stories, of any intention to use them in this way.^a The familiar formulas of D are absent,^b nor is their place taken by others which might be attributed to the same hand.^c In the narratives themselves there is no trace of a Deuteronomic redaction.^d

Whether these stories were contained in the older work which the Deuteronomic author used as the basis of his own can not be said with certainty.^e

^a *ibid.*

^b *ibid.*, *ibid.*

The origin of the last two is relative in 17²⁻⁴, that of the other two is apparently independent (5).^a Michas's priest is a wandering Levite from Bethlehem, whom he hires to make his home with him (5-11), while in 17 he is a young Levite who was living in the neighborhood (cf 18⁵). In the account of the sending out of the Danite spies (18²) there is a manifest plethora, as there is also in 17 and in 18-10, in the verse which describe the robbery of Michas's sanctuary (13-21) we find redundancy and conflicting representations and the confusion resulting from the attempt to combine them has been increased by various glosses.^b Finally, the two statements concerning the duration of the cultus at Dan (30, 31) can not both come from the same hand.^c "

Some critics explain these phenomena

^a *ibid.*

^b *ibid.*, *ibid.* ^c Cf. Wellhausen *Thuenen*.

12. 11. 87.

as the result of somewhat extensive interpolations, the disorder occasioned by these being aggravated, as is often the case, by corruption of the text and secondary glosses. The motive of the interpolations was to throw water on the sanctuary at Dan, if the image of Yahweh was much of stolen silver, to which a curse clung (17²⁴). However some critics recognize two narratives united by a redactor. "The two narratives originally resemble each other very closely," and therefore considerable uncertainty must exist in the details of the analysis, but the composite character of the chapters seems to be sufficiently established."

"In many all places where the text is redundant and confused it is possible to disengage two strands of narrative," but to which of the two sources they should

367

^a "Rath, Bertheau, Doublet, Mowbray, Mac."

^b "Two."

be attributed, either find in many instances was tried to determine. Thus then, Moore thinks that any attempt at a reconstruction in detail must at best be one of several possibilities. The first of the two narratives can somewhat as follows: A man of Ephraim, Micah by name, had a shrine (בית אלהים) containing an אפודת דפים, and consecrated one of his sons as a priest (17-5). Afterwards, a wandering Levite from Bethlehem in Judah, in search of employment, came that way, and was hired by Micah, who installed him in the place of his son, rejoicing that he had now a regular priest (18-10, 11^a, 12^b, 13). The Danites who have as yet no permanent settlement, send out an exploring party (18.1.2^{ab}). They came to Micah's house and pass the night there (24). (They fall in with his priest and inquire) "What business hast

ibid.

them here! (34). He replies that Michah has hired him as
 his priest (44). They bid him to consult the oracle for them,
 and receive from him a favorable response (103). They come
 to Laish and find its people secure and confident (107). Re-
 turning they urge their clansmen to go against the place,
 which will be an easy conquest and a most desirable
 possession (107, 9x10x). Accordingly six hundred fighting men
 of the clan, with their families, set out on the expedition (11
 12, 13). The spies apprise them that in the village are an אִיִּדֹן
 and אִיִּדֹן (14). The armed band halts at the gate (16), while
 the five spies go to Michah's house to take the אִיִּדֹן + אִיִּדֹן (100).
 The priest who is standing at the door demands what they
 are doing. (17-18), they bid him hold his peace and come
 with them, and be the tribe's priest (19). Without more ado
 he takes the images and accompanies them, they join the

main body and march away. Micah raises the villagers and pursues them, but is driven back by much greater force (20-26). The Danites take Laish, and set up Micah's images in their sanctuary (27-29, 30-31).

The second account is not so completely preserved especially toward the end.^a It begins by relating the circumstances under which Micah's images

the

(פסל, סככה) were made, of silver which had been stolen from his mother (172-4). For his priest he had a young Judean Levite who was living in his neighborhood (7), whom he treated as one of his sons (116-122). The embassy of the Danite exploring party must have been related substantially as in the other account (115-17).^a As they come into the vicinity of Micah's house, they recognize the voice of the young Levite, and turning aside they inquire of him what he is doing there (132).

The replies; so and so much has done to me (42). They find
 Laish dwelling in security, after the manner of the Phoenicians
 (43). They report to their kinsmen at home and bid them to make
 mud clay to occupy the land (5-10). The accordingly ferry rats from
 the foreign sea to (11). On their way they come to Mica's house
 and turn aside thither to the house of the young Levite and so a
 little while (12). In what follows it is unclear that they go
 for seizing Micah's ^{אֶל־מִיכָאֵל} and carried them off^a this prob-
 ably that the young Levite accompanied them voluntarily. To this
 source B. seems to belong. Traces of it are also found in two
 perhaps to be found in the account of the taking of Laish.
 The attributes the first version of the story to D, the other
 to E. "

" The first version is without question very
 old. It relates the origin of the image in the famous sanctuary ^{שֶׁנֶּאֱמָר} P.B.
 85

^a. Moors.

of Dan without any trace of religious antipathy and speaks of the דפד with as little prejudice as the original author in ch. 5 speaks of that set up by Gideon at Ephraim.^a (ib.). The writer evidently enjoys to tell of the stroke by which the Danites got possession of it and of the owner's discomfiture. The picture which he gives of the social and religious state of the times is of the highest value.^b

The scene is especially in 17-18 more fully explained how so arrogant and splendid an idol came to be in the possession of a private person; "it was an ex voto for the recovery of the money," and can not be regarded as some critics do as an attempt to cast reproach upon the sanctuary at Dan, in as much as no trace of contempt or even condemnation in the narrative following is to be found.^a

370

^a Num.

^b Num. 26:61.

11
בימים ההם אין מלך בישראל איש הישר כעיניו יעשה וט.ו.ז.

This is probably the comment gained it who felt it necessary to explain how such lawlessness went unpunished. This editor perhaps lived in the pre-exilic period. — כי לא נפל העז' 18. The verb has no subject. The construction is harsh, and the phraseology suggests a later hand, and he surmises that it is possible that the whole clause is a correction to the preceding."

Mc.
369

369

17. The narrative is much confused, probably not so much from the main purposes through glosses and accidental corruption. It seems to have related simply and briefly that the six hundred armed men halted at the gate of the village while the five spies went up to Micah's house, and seized the idols. 17c which

18391

^a moon, moonlet.

^b moon.

exhibits some grammatical irregularities, seems to be an awkward textual doublet to the end of 177; 177 with the exception of the last words, is of the same character," thinks Quore, - "1730+31. These verses are plainly parallel. 1730 probably belongs to the first version of the story in ch. 17, vs 1 to the second.^a The author of the former must have given at the outset some account of the priest from Beth-lehem who is now abruptly introduced in 178 as the "man," and Quore would suppose that Jonathan's name and pedigree originally stood there. The editor who united this with the other version, in which the young Levite lived in Micah's neighborhood, omitted the antecedents of 178 and inserted the pedigree in 1830, where probably the name of Jonathan originally stood.^a"

ch.

Mc.

399g.

^a Quore.

XIX - XXI. "The narrative of the war with Benjamin in these chapters is all together different from any of the other stories in the book." The numbers are exaggerated to absurdity. "The spontaneous action of united Israel appears to the critics more surprising than the prodigious numbers. It is very clear from the tone of the Judges that there was in this period no union of anything among the Israelite tribes. Leaders like Ehud, Gideon and Jephthah have at their back only their immediate clansmen, or at most a group of neighboring tribes, and their success sometimes aroused the jealousy of others (8th 12th). Even in the great struggle with the Canaanites under Sisera, Deborah was unable to unite all the tribes in the common cause; not only Judah and Simeon, who are not even named, but

757-54
 117
 403-405

a. *Deborah, Deborah.*

Ruben, Gad, Dan and Asher stood aloof. But in ch. 20, 21, all the twelve tribes are gathered together as as one man, "from Dan to Beersheba, and the land of Gilead," and without a leader, consult and act as if by common instinct^a. This singular unity, it is further to be observed is not political, but religious; it is not as a nation or a people that Israel acts, but as a general assembly of the church, "the ^{elders} of the congregation" who are named are the "elders of the congregation."^a This is in glaring contrast to the picture of the religion of old Israel which the Book of Judges gives us. The conception of Israel as a church, say the critics, is instead of a people or a nation is characteristic of the post-exilic stratum in the Hexateuch and of the Book of Chronicles.^a The language, they further main-

^a "unon, zenuahs."

tain, of July 20 also puts it in the same company. These
 enclosures of very late date, are in the main consider-
 ed to be confined to ch. 20, 21¹¹⁻¹⁴; ch. 19 and the end of
 ch. 2, on the contrary, are regarded of the same gen-
 eral character as the other stories of the book; ch. 19
 the *thirsk* moon, has an obvious affinity with ch. 17¹⁵
 and 21¹⁹⁻²¹ has elements of the note of antiquity.

The explanation that seems very probable
 of these facts is this, viz. that a contemporary of the
 Chronicler took the *Ad's* story in hand and putting
 place of the original account of the way in which
 the *thirsk* moon to punish the outrage at *Gibeah*
 his own presentation of the way such a thing should
 be done by the congregation in this composition
 which is in the nature of a *midrash*, the author

a. moon, new moon.

probably threw the order of the older narrative and in considerable part preserved its language. Traces of the later hand may perhaps be recognized in 19ab. It is possible that the older text was itself composite in 19⁵⁻¹⁵ the story is redundant and confusing, and more than one attempt has been made to solve the difficulties by analysis, but without conspicuous success. "The oldest form of the story, the *Zuon*, may perhaps be derived from *Z*." "

וְיָדָהּ בִּימֵי הַהֵם *Sitoral* loosely dating the story in the period of the Danish migration, which is further defined as before the establishment of the monarchy.^a 15-9. In these verses the Lente is repeatedly on the point of setting out, but is over and over again persuaded to postpone his departure. The

Mc
4108

Mc
410

^a *Zuon*, *Uonack*.

lingering of the narrative, the multiplication of identical or equivalent phrases, the alternation of singular and plural verbs, and especially the doublets in v. 9, have given ground to the critics for assuming that the two versions of the story have been united.^a The primary narrative seems to be found in v. 4-6 a s^a 9 (in part). The rest may be attributed to a second source or to the amplifying hand of an editor.^a If the former alternative be adopted, we should understand that in the second version the man stayed but one night at Bethlehem, the fusion of the two accounts has given the editor his

יום החמישי^a //

XV 1-10. The verses are regarded by the critics as coming in the main, from the older narrative; v. 1 a b. 2 are clearly

a. 2. 2. 2.

by a later hand, and in the following verses some expressions suggest to them that the original has been here and there retouched; whether any part of 17, 10 is derived from the Aders source^a can not be established with any degree of certainty.^a

p. 429

כל שבטי ישראל יזכר, probably a gloss from the preceding

כל העם.^a - 17 comes from the same hand.^a - 10 is a gloss by the later hand. - 19 & 10. In this case there is no more, the verses can hardly be ascribed to the original narrator, what part of them, if any is derived from his story, is difficult to decide. - 12-17 seem to belong entirely to the later embellishments of the narrative,^a 14 is probably original,^a and would naturally follow 13a. If 13b & 10 are in substance from the same source, 13a must have been displaced; it should follow these verses and

426

428

429

precede v. 14^a - v. 19 perhaps part of the original story;^b
 all the rest is regarded as secondary. v. 23 which is at-
 tached after v. 22, seems to be a later interpolation borrowed
 from v. 26-28, and v. 24 may have been inserted by the
 same hand to restore the connexion.^b v. 37^a 28^{aa} which
 interrupt the connexion, are doubtless late glosses,^c
 meant to explain why the sacrifices were offered and
 oracle consulted at Bethel instead of Shiloh.

433

v. 29-44. The account here is badly confused.^b
 v. 35 - the battle is over, the Benjaminites have been defeated
 25,000 of them slain; in v. 36^a we are back again at the
 beginning of the fight; the stratagem and the discomfiture
 of the Benjaminites is narrated again, with all detail;
 on the field and in the flight 25,000 are killed (44-46). The
 second account appears the older,^c and it may be

111 C
435

^a. Bu. mss.

^b. Mss.

ascribed v29, 36^a, 37^a, 38, 39, 40-42^a, 44^a, 47^a. The rest is
later amplification and embellishment^a - v36^a-44.

These verses contain, not the sequel to the description
of the battle in v31-36^a but a complete parallel with v41-44^a
seem to be harmonistic additions, to bring the 15000
of 44 up to the round 25000 of the later writer^a - v47
probably in the original followed close on 42^a, per-
haps only the 44^a or the substance of it intervening.^a "

XXI. Here, maintain the critics, the story shows
in every trait the hand of the post-exilic author, and that it
is plainly patterned after Mic. 31 in a certain stratum of P.
The numerous repetitions may be due in part to the bung-
ling of the author, in part to the glosses by still later hands."

v5.^a The first half of the verse anticipates v8^a, 14.^a
interrupt the natural connexion of v6 with v13, this style

say, "noon," is unusually awkward and incorrect. It is not unlikely that both verses were inserted by an editor - 18. The second half of the verse is entirely superfluous beside 19^a, "but such circumstantiality is the delight" appears more of late writers. - 17^a, "the unusual emphasis shows that the author partakes after Num. 31." In this bungling he has omitted the very necessary injunction to preserve alive the virgins (v12 Num. 31¹⁴). - 17^b - 25¹¹. The story here related comes from the older source^a, but has been somewhat excessively glossed by the later writer. To the topographical notes in 17^a, 17^b (in part at least) are considered of this origin. The text has suffered considerably in 17^a and 17^b. - 17^c probably followed 17^a, which was addressed to the Benjaminites, the insertion of 17^c was necessitated by the introduction of the

^a. Noon.

glosses in V^{14b} . - בימים ההם אין מלך בישראל איש הישר בעיניו יעשה:

"This is the final comment on the whole history, which Moon thinks may have originally stood after V^{23} .

653

J. = $17. 5^x 7^x 8^x 9, 10, 11, 12, 18, 1^x 2^x 3^x 4^x 5, 6, 7^x 8^x 9^x 10^x 11^x 12^x 13^x 14^x 15^x 16^x 17^x 18^x 19^x$

$18^x 20^x 21^x - 27^x 28^x 29^x 30^x$. E = $17^x 2^x 4^x 7^x 11^x 12^x 13^x 14^x 15^x 16^x 17^x 18^x 19^x 20^x 21^x 22^x 23^x 24^x 25^x 26^x 27^x 28^x 29^x 30^x$.

Rje = $17^x 5^x 8^x 18^x 14^x 15^x 20^x 30^x$

R. = $17^x 2^x 6, 13, 18^x 1^x 11^x 12^x 14^x 15^x 16^x 17^x 18^x 19^x 20^x 21^x 22^x 23^x 24^x 25^x 26^x 27^x 28^x 29^x 30^x$.

J. = $19^x 1^x 2^x - 5, 6^x, 9, 10^x 12^x 14^x 15^x 16^x 17^x - 23, 25^x - 30$ $20^x 1^x 3^x - 5^x 6^x 7^x$

$20^x 21^x 22^x 23^x 24^x 25^x 26^x 27^x 28^x 29^x 30^x 31^x 32^x 33^x 34^x 35^x 36^x 37^x 38^x 39^x 40^x 41^x 42^x 43^x 44^x 45^x 46^x 47^x 48^x 49^x 50^x 51^x 52^x 53^x 54^x 55^x 56^x 57^x 58^x 59^x 60^x$

$21^x 22^x 23^x$ E = $19^x 7^x 8^x 10^x 12^x 13^x 15^x$.

Rje = $19^x 12^x$

R. = $19^x 1^x 10^x 16^x, 14$ $20^x 1^x 2^x 6^x 8^x 9-13, 15-18, 20-25, 30-36, 42, 37^x$

$20^x 39^x 42^x 43^x 44^x - 46, 48$ $21^x 12-14/16^x 19^x 20^x 22^x 23^x$

$21^x 24^x 25^x$) a.

a.
Moon.