In recent years, there has been a growing realization of the value of narratives in shaping moral behavior. In reference to this situation, Bruce Birch and Larry Rasmussen critique the fact that only portions of Scripture that address ethical concerns directly, such as the Decalogue or law codes, have been used in ethical reflection. Birch and Rasmussen are of the opinion that a wide variety of biblical material witnesses, including narratives, have the potential to serve as moral resources. However, in ethical treatments of biblical narratives, the notion of a "canon in a canon" is all too true. Accordingly, the Judges narratives are not always thought of as being theological or ethical resources. A good example of this is Birch's comment in his book on Old Testament ethics, *Let Justice Roll Down*:

The book of Judges gives us stories of crisis and heroes, interpreted for us by a historian's framework of apostasy and deliverance—a way of understanding the difficult period of triumphs and tragedies. Space considerations do not allow a detailed treatment of all these narratives and their diverse themes.

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Birch continues to describe the whole of Joshua, Judges, as well as parts of Exodus, Leviticus and Numbers, as part of the two-page section of "The Struggles of Covenant Community." On the other hand, Birch has argued elsewhere extensively that the character of God is important for the shaping of moral behavior. He maintains that the canon witnesses to divine activity and makes this "self-disclosure available for the ongoing shaping of faith community." 

In this paper, I will try to show that in a story like Judges 6-8, the character of God functions quite distinctively and has potential to serve as a theological and moral resource. This is only possible, though, as Birch has rightly noted, if this narrative "is reflected upon and appropriated by contemporary communities of faith." 

In order to help communities reflect upon this narrative and appropriate it in their lives, the reader will be led through the complexities of the narrative. And complex this narrative is indeed. However, this is not necessarily a negative aspect. Barton argues, concerning the complexity of narratives, that narrative texts do not exist to teach us a singular lesson. Narratives are important for ethics for the reason that they are as complicated as life itself. Moreover, by reading through the complexities of the narrative, the reader may be able to gain ethical insight.

More specifically, one may ask how a narrative such as Judges 6-8 could be read for ethical insight. At the 1998 Society of Biblical Literature meeting, William Schweiker proposed a model "to connect the power of texts to generate possible worlds and lives with an ethics of responsibility." In this model, Schweiker combines (1) narrative and character...