

and its solitude. We chose<sup>7</sup> to represent the size of the world as a correlation to loneliness – therefore, the definition for this influence serves as a condition. In another way, loneliness could be defined as a function of the number of social connections, or as it is perceived qualitatively by the individual. Those alternate options bring back to the question of the relationship between a specific interpretation, the definitions embedded in the model, and the textual source.

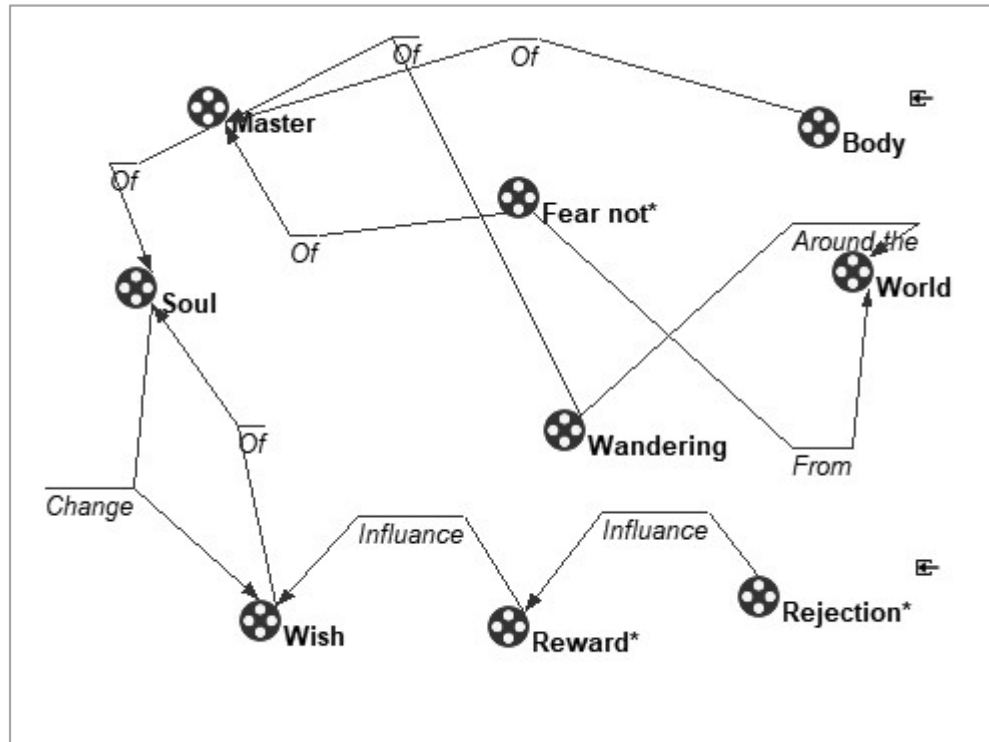


Fig 2- General concept map of the Qualitative model.

The identified component are represented as circles. The labeled arrows represent a form of connection [e.g. influential, ontological or hierarchy]. Relationships are the syntax of the model. The essence of a relationship can be understood by reading two linked components as a contextual phrase, for example, the component called ‘fear’ is ‘fear of the world’ or ‘fear from loneliness’ and the body and soul belong to the Lord [as shown in the poem], concepts from the poetic text such as migration, gift or storm[y] were used while building the model and some, embedded in the model.



Dyadic system1- Yael and Sisra Implicit gain-lose	Dyadic system2-Deborah and Barak Explicit gain-lose
<p>וַתֵּצֵא יָעֵל, לִקְרַאת סִיסְרָא, וַתֹּאמֶר אֵלָיו סוּרָה אֵדְנִי סוּרָה אֵלַי, אֶל-תִּירָא. ” (פס' 18)</p> <p>And Jael went out to meet Sisera and said unto him, <b>Turn in</b>, my lord, <b>turn in</b> to me; <b>fear not</b>. And he turned in unto her into the tent, and she covered him with a rug.</p>	<p>”אם-תֵּלְכִי עִמִּי וְהִלַּכְתִּי; וְאִם-לֹא תֵלְכִי עִמִּי, לֹא אֵלֶךְ -וַתֹּאמֶר הֲלֹךְ אֵלַי עִמָּךְ, אֲפָס כִּי לֹא תִהְיֶה תַּפְאֲרְתְּךָ עָלַי-הַדֶּרֶךְ אֲשֶׁר אָתָּה הוֹלֵךְ--כִּי בְנִד-אִשָּׁה, יִמְכַּר יְהוָה אֶת-סִיסְרָא ” (פס' 9)</p> <p>And Barak said unto her, If thou wilt goes with me, then I will go; but if thou wilt not go with me, I will not go.</p> <p>And she said I will journey that thou <b>takest</b> shall not be for <b>thine honor</b>; for Jehovah will <b>sell Sisera into the hand of a woman</b>. And Deborah arose and went with Barak to Kadesh<sup>13</sup>.</p>

Table 4- Two textual sources representing the two modules

Despite the use of possessive in the word "your glory", we referred to it as a systemic attribute (accreditation) and not private (reputation). Reinforcement for this can be drawn from other sources<sup>14</sup>: "In the midst of the righteous, there is great glory, and the wicked shall seek a man" (Proverbs chapter 20, verse 12); "Rabbi says, What an honest way for man to break, all that is glory to his doers and glory to him from man." (Tractate Avot, chapter 2 of Mishnah 1). The definition of a model's concepts is a personal preference and therefore debatable. In the system between Deborah and Barak, everything is overt and known, emphasized by the word "zero"- i.e very identifiable. On the other hand, in the system between Sisera and Yael, the intention and profit are implicit and embodied in the calling's form i.e. repetitive and seductive: "Come, sir, Come to me, do not fear" as done while addressing naïve recipient or someone perceived as an influenced (a child or a drunk /distressed/disabled person, etc.)

### Insights from simulation

Despite the missing information [Yael's motives], the model manages to show that within the discrete and symmetrical system of the biblical story, it is possible to identify behaviors and mechanisms at the micro level that affect the macro level, and to define the system's features, for example, personal doubt translates into credibility [the concept of "your glory"] and faith through the relationship between an act and intentions within a constraining situation (external pressure). The Graph plot of the Belief-Trust and the degree of stress (Table 7) shows that the behavior obtained has a distinct change point. The graphic behavior shows four trend areas - there is an increase in pressure, static trust, and a decrease in pressure - probably due to the acts that have occurred - and then stabilization, as the biblical story describes "and the land will be quiet". The model can represent the original textual source but at the same time, it is not possible to see periodicity because the story ends and there is no amplification of the pressure. The derived assumption is that if we increase the pressure, we may see a decrease in faith – this will lead us back to the source's narrative framework.