

230308-4 Judges 10, 11, Tola, Jair, & Jephthah, Judges of Israel–CThurman

Gideon had many wives which bore him seventy son. And he had concubine which also bare him a son named Abimelech. After Gideon died Abimelech desired to rule over Israel. So he met with his uncles and other family members on his mother's side and convinced them that it would be better that one man (he) ruled over them as opposed to his seventy brothers. So, he hired some wicked men to kill his, many brothers. But one named Jotham escaped. Later Jotham came to mount Gerizim and cried out over the city of Shechem which lay in the valley below and said to Abimelech that if he, his family, and the inhabitants of Shechem had done right to Gideon and his son for all he had done for them then rejoice together. But if not then let a fire burn come out so that you consume each other.

Three years later the LORD sent an evil spirit among them to cause a rift between Abimelech and his men and the inhabitants of Shechem. Gaal desire to be a ruler over Israel. So he convinces the men of Shechem that he should rule over them and boasts against Abimelech. At this Abimelech comes to Shechem and fights against Gaal and his men and defeats them. In an effort to purge the area of any dissenters Abimelech proceeds to another nearby city and fights against them too, but when he draws close to a wall of the tower there a woman drops from above a piece of a mill stone onto Abimelech's head so that it broke his skull. Being mortally wounded he asked his armour bearer to kill him so that it would not be said that a woman killed him, which thing the armour bearer did. So the LORD brought upon Abimelech and his family the curse of Jotham, which essentially said that for the evil done to Gideon's house they would destroy themselves.

Chapters 10 & 11 record the 6th, 7th and 8th judges of Israel, Tola, Jair, and Jephthah. From the time that Israel came into the plains of Moab until now is about 300 years. (cf. Jud.11.26)

Chapter 10

**1 ¶ And after Abimelech there arose to defend Israel Tola the son of Puah,
deliver**

to defend, Hiphil (causative) of the verb יָשַׁע, yah-sha[g], tss. to be safe, to save, to help, to defend (v.1), to deliver (vss. 12-14), to avenge, to preserve, to bring salvation.

the son of Dodo, a man of Issachar; and he dwelt in Shamir
[the tribe of]

Puah was of the tribe of Issachar. Issachar is located above the northeast corner of the tribe of Manasseh's portion, with Zebulun northwest of Issachar and Naphtali to the north.

in mount Ephraim.

The city of Shamir might be the same as the city which shall be called later of Samaria. If so, this city is located within the portion allotted to the tribe of Manasseh, and located about ten miles west of the city of Tirzah.

Mount Ephraim is the mountainous area that falls within the possessions of both the tribes of Ephraim, to the south, and Manasseh to the north.

2 And he judged Israel twenty and three years, and died,

Tola

judged, Qal of the verb שָׁפַט, shah-phat, tss. to judge, to rule, to deliver.

and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead.

This Jair is not the same as in Nu. 32.40; Deu. 3.14; Jos.13.30 because better than 250 years has passed from the time that Israel began taking the land of Gilead to this point in time at this text in the book of Judges. Here, Jair would be some grandson or great-grandson.

'[F]or it is not reasonable to suppose, as some have done, that this is the same Jair that lived in the times of Moses, who, if so, must have

lived more than 300 years, an age men did not live to in those days.’
Exposition of the Old & New Testaments, John Gill, vol. 2, p.334

Havothjair appears to be located due east of Issachar’s land allotment, on the other side of the Jordan River.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the LORD, and served added to do evil

again, יָשָׁף, yah-saph, tss. again (v.6), will ... more (v.13), to put, to increase, to exceed, to proceed, henceforth, etc.

Baalim, and Ashtaroth, and the gods of Syria,
(plural masc. form) (plural fem. form)

gods, of the masc. pl. form אֱלֹהִים, eh-loh-heem, tss. God, gods, judges (Ex.21.6; 22.7, 8, 19, 27.

and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines,

Israel served themselves of the gods of seven different peoples.

and forsook the LORD, and served not him.

refused

*have forsaken, of the verb עָזַב, [g]ah-zav, tss. to be destitute, to leave off, to forsake (vss. 6, 10,13), to leave, to fortify, to refuse.
Jud.2.1 ¶ And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.*

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be [as thorns] in your sides, and their gods shall be a snare unto you.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

sold, the Hebrew verb מָכַר, mah-kar, tss. *to sell, to sell away*. (cf. **Jud.2.14; 3.8; 4.2, 9; 10.7**); the LORD sold his possession.

Oppression on both sides of the Jordan River.

8 And that year they vexed and oppressed the children of Israel:
Philistines shattered crushed
& Ammonites

vexed, Qal fut. of the Hebrew verb רָעַץ, rah-[g]atz, twice in the OT; in Ex.15.6, *dashed in pieces*; Interlinear Bible, J. P. Green, *shattered*.

oppressed, Poel (intensive passive) fut. of the verb רָעַץ, tss. *to oppress, to break (and all to brake [Abimelech's skull, Jud.9.53]), to discourage, to crush, to bruise*.

eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

There where the kings of the Amorites, Sihon and Og had reigned so many years ago.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel

מְאֹד, m'ōhd, masc. noun commonly used as an adv.
was **sore** **distressed.**
greatly, very exceedingly

was distressed, Qal fut. of the verb יָצַר, yah-tzar, tss. to distress, to vex, to straiten, to be narrow.

10 ¶ And the children of Israel cried unto the LORD,

cried, of the verb צָעַק, zah-[g]aq, also tss. to cry (Jud. 3.9, 15; 6.6, 7; 10.10, 14; 12.2), to cry out,; to gather together (Jud. 4.13; 6.34, 35; 18.22); to come with such a company (Jud. 18.23), to call (Jud. 4.10).

saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

refused

have forsaken, of the verb צָוַר, [g]ah-zav, tss. to be destitute, to leave off, to forsake (vss. 6, 10,13), to leave, to fortify, to refuse.

The surest way for a child of God to chastening by the LORD is apostacy and idolatry. But the surest way to recovery is repentance.

It is not revealed to whom the LORD made this revelation to remind Israel how the LORD had time and time again delivered them from their enemies. Perhaps it was the through the high priest that ministered around the tabernacle that was still located in Shiloh. But the nation of Israel was apprised of the word of God by what is written in the following account.

11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children
(that dwell in the mountains)

of Ammon, and from the Philistines?
(east of Gilead) (dwelling in the southwest)

Nu 13:29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

12 The Zidonians also, and the Amalekites, and the Maonites,
(in the north) (both of whom are in
Canaan's southern locale)
did oppress you;

Ex 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

In the south of Judah's portion.

Jos 15:55 Maon, Carmel, and Ziph, and Juttah ...

and ye cried to me, and I delivered you out of their hand.
called out together

and ye cried, of the verb קָצַח, tzah-[g]ak tss. to cry (v.12), to cry out, to gather, to gather together (10.17), to call together.

delivered, Hiphil (causative) of the verb יָשַׁע, yah-sha[g], tss. to be safe, to save, to help, to defend (v.1), to deliver (vss. 12-14), to avenge, to preserve, to bring salvation.

13 Yet ye have forsaken me, and served other gods: wherefore
refused therefore

I will deliver you no more.

I will not add to deliver you.

I will not cause you to be delivered more.

again, יָשַׁע, yah-saph, tss. again (v.6), will ... more (v.13), to put, to increase, to exceed, to proceed, henceforth, etc.

14 Go and cry unto the gods which ye have chosen;

cry, of the verb **זָעַק**, zah-[g]aq, tss. *to cry, to cry out*, and so a distressful cry.

ye have chosen, of the verb **בָּחַר**, bah-char, tss. *to choose, to choose out, the excellence (choice), the acceptable*.

let them deliver you in the time of your tribulation.
anguish, trouble

tribulation, of the verb **צָרָה**, a fem. noun tss. *to distress, to be in anguish, trouble, adversary, affliction*.

15 And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee;
is good before your eyes

deliver us only, we pray thee, this day.
recover

deliver, Hiphil (causative) of the verb **נָצַל**, nah-tzal, tss. *to deliver, to escape, to recover, to rescue, to save, to spoil, to pluck*.

It is as if they prayed that the LORD would do anything but don't let us fall into the hands of men.

*2Sa.24.12 Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee.
13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.*

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies [are] great: and let me not fall into the hand of man.

15 So the LORD sent a (3-day) pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

16 And they **put away the strange gods from among them,**
removed foreign their midst

*strange, masc. noun tss. strange, stranger, foreigner, alien.
and they put away, of the verb סוּר, soor, tss. to turn aside, to go, to be past, to take away, to put away, to put, to removed.,*

and served the LORD: and his **נֶפֶשׁ** **soul** **was grieved**
(the LORD's) neh-phesh

was grieved, Qal fut. of the verb קָצַר, qah-tzar, tss. to reap, to be short, to be strait, to discourage, to cut down, to vex, to trouble, the mower, to be the harvestman, to be a reaper, to loathe.

for the misery of Israel.
sorrow, travail, grievance, labor

for the misery of, עָמַל, [g]ah-mahl, a masc. noun tss. toil, perverseness, labour, misery, sorrow, trouble, mischief, travail, grievousness, grievance, iniquity.

17 Then the children of Ammon were gathered together,

and ye cried, of the verb צָעַק, tzah-[g]ak tss. to cry (v.12), to cry out, to gather, to gather together (10.17), to call together.

and **encamped in Gilead.**
pitched [their tents]

encamped, of the verb חָנַךְ, *chah-nah*, tss. *to pitch the tent, to pitch, to encamp, to dwell, to camp, to grow, to abide, to rest in tents, to abide in tents.*

And the children of Israel assembled themselves together,

assembled themselves together, Niphal (simple pass.) fut. verb of אָסַף, ah-saph, tss. to withdraw, to gather, to assemble, to bring in, to get, to receive, to take away, to lose, to recover, received in, took up.

and encamped in

Mizpeh.

(The place of the Watch)

In v.9 the children of Ammon had gone beyond Gilead and into Canaan, the tribes of Reuben, Gad and the half tribe of Manasseh not being able to resist them, beyond to fight against the tribes of Judah, Benjamin and Ephraim. Israel being so distressed finally calls out together to God in repentance, turning from their wicked ways. Now they are assembling in Gilead, and at this the Ammonites are leaving Canaanland to come back into Gilead to fight.

Though there are a number of places in Israel named Mizpeh, The Place of the Watch-tower. Here, it appears to be located somewhere in Gilead. (cf. Jud.11.11) Perhaps it is located just below the River Jabbok and the town of Penuel (The Face of God).

עָר, masc. noun

רֵעַ, reh-ah[g]

18 And the people and princes of Gilead said one to another,
captains, chiefs to his neighbor, fellow,
brother, companion

What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

So the question is, 'What is the man that will fight but head over Gilead?'

Chapter 11

**1 ¶ Now Jephthah the Gileadite was a *mighty man of valour,*
champion of power, strength, virtue**

might man of, of the adj. גִּבּוֹר, g'ib-bohr, tss. mighty, a mighty man, a mighty one, a champion, a giant, a strong man.

valour, חַיִּל, masc. noun tss. wealth, activity, army, host, able, valiant, substance, virtuous, strength, power.

and he was the son of an harlot: and Gilead begat Jephthah.

an harlot, of the Hebrew verb זָנָה, zah-nah, tss. to play the whore, to go whoring, to commit fornication, to commit whoredom, to fall to whoredom, to play the harlot, to be a harlot, to be whorish, to be a whore. (Jud.2.17 (Qal pret.); Jud.8.27, 33; 19.2 (Qal fut.); Jud.11.1; 16.1 (Qal part.)

Again, this is not the Gilead of Nu.26.30, but another of the same name living in the same area.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob:

The city of Tob appears to be along the northernmost border of Ammon and in the extremes of the area that belongs to Manasseh on the east of the Jordan River.

and there were gathered vain men to Jephthah, and went out with him.

Essentially the same kind of men that gathered around Abimelech (Jud.9.4) gathered around Jephthah. These are men that are easily influenced either for good or for evil.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel,

לָקַח

the elders of Gilead went to fetch Jephthah out of the land of Tob:
aged [men] take

Qal imper. יָלֵךְ קָצִין

6 And they said unto Jephthah, Come, and be our captain,
Proceed! guide, prince, ruler

that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me,

hate, of the verb שָׂנֵא, tss. to hate, to be an enemy, to be odious.

and expel me out of my father's house? and why are ye come
cast me out,
divorced, put away

expel, of the verb שָׁרַף, tss. to cast up, to drive out, to put away, to divorce, to trouble.

unto me now when ye are in distress?

The elders very likely the same brethren that thrust Jephthah away from their family.

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me,

ראש
shall I be your head?
captain, chief, ruler, first

שמע
*10 And the elders of Gilead said unto Jephthah, The LORD be witness
between us, if we do not so according to thy words.*
hearer

שום
*11 Then Jephthah went with the elders of Gilead, and the people made
him head and captain over them: and Jephthah uttered all his words before the
LORD in Mizpeh.*
put, ordered, appointed
ordained, marked

spoke

LORD in Mizpeh.

*12 ¶ And Jephthah sent messengers unto the king of the children of Ammon,
saying, What hast thou to do with me, that thou art come against me to fight in
my land?*

*13 And the king of the children of Ammon answered unto the messengers of
Jephthah, Because Israel took away my land, when they came up out of Egypt,
from Arnon even unto Jabbok, and unto Jordan: now therefore restore those
lands again peaceably.*

Now the king of Ammon is referring to the time when Israel was at the end of their 40-yr. sojourn. Then, Israel descended upon the place called the *plains of Moab*, and into this extended valley and defeated the Amorite kings, Sihon and Og. These Amorite kings had earlier taken this land, now called Gilead, from both Moab and Ammon. Israel didn't take this land from Moab or Ammon, but from the Amorites. The king of Ammon is not citing the history of their loss to the Amorites correctly.

Nu.21.25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon [was] the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

30 And Jephthah vowed a vow unto the LORD,

It is at this place that many reading this fail to comprehend the significance of a vow. But vows are most serious.

Nu 30:2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Ec.5.4 ¶ When thou vowest a vow unto God, defer not to pay it; for [he hath] no pleasure in fools: pay that which thou hast vowed.

5 Better [is it] that thou shouldest not vow, than that thou shouldest vow and not pay.

and said, If thou shalt without fail deliver the children of Ammon into mine hands,

דלת

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me,

to meet me, of the verb קרא, qah-rah, with the prefixed preposition ל, to, tss. to befall, to come upon, to happen, to meet, to be against.

It is thought that only a person could be meant here by referring to someone coming forth of the doors of his house *to meet* him. But Jud.14.5

is the same and is with reference to a lion. It does appear that this may refer to any living creature that could be offered up as a sacrifice to God.

when I return in peace from the children of Ammon, shall surely be the

עֲלֶה

LORD'S, and I will offer it up for a burnt offering.
sacrifice

32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith,

Aroer being the southernmost city above Moab. The location of the city of Minnith is unknown, but probably is in the furthest reaches of Gilead that Ammon might have possessed before losing it to the Amorites.

even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

was subdued, כָּנַע, kah-na[g], a verb also tss. to humble, to bring under, to bring into subjection, to bring low, to bring down. (Jud.3.30; 4.23; 8.28; 11.33)

34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

קָרַע

35 And it came to pass, when he saw her, that he rent his clothes,
tore

and said, Alas, my daughter! thou hast the verb קָרַע doubled
brought me very low,
in lowering I am lowered
in bowing I am bowed

עָכַר

and thou art one of them that trouble me: for I have opened my mouth

stir

יָכַל

unto the LORD, and I

cannot

go back.

am unable

to turn, to retract it.

(back to prevent my mouth
from uttering the words that I
have spoken.)

Jephthah did not say in v.32 that he will offer that *as* a burnt offering, but literally, 'and I will offer it a burnt offering. וְהִעָלִיתָהּ עֹלָה.' There is no question that to offer a burnt offering is to offer up to the LORD an offering of a living thing upon fire to be completely consumed. The wording is so clear about this offering that to reject it is to reject as literal every other burnt offering recorded in the Scriptures. If it is not literally understood here, then it can't be literally understood anywhere else. The LORD meant quite literally in Ge.22.2 where He commanded Abraham to offer up his only son, Isaac.

Ge 22:2 And he said, Take now thy son, thine only [son] Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

We know that the LORD allowed for a sacrificial substitution, providing Himself a sacrifice in place of Isaac. Also, Jephthah meant quite literally that he would offer a burnt offering of that which first came to meet him from his house. That Jephthah made this vow is in no way to be contrived as though the LORD sanctioned offering human sacrifices. HE DID NOT.

Le 18:21 And thou shalt not let any of thy seed pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I [am] the LORD.

How could such a thing be done in Israel? Keeping this episode in its context is the only way to explain this. First of all, as we stated above and

contrary to what we think, vows are absolutely binding. Jephthah bound himself with a vow, a vow rashly made, not thinking about what he was saying. Clearly, he had no intent of offering human sacrifice. He likely saw in his mind as he came to his house an animal coming out to him and that would be offered up.

And second, it is necessary to be reminded of the moral condition of national Israel at this time. Israel's moral is readily comprehended when reading the events recorded in the Book of Judges in chronological order. Chapters 1-2.10 should be read first. Then chapters 17-21 should be read next. Then return to chapter 2.11 and read through the remainder of the book, to the end of chapter 16. Twice in these chapters it is written that every man did that which was right in his own eyes. And this is the history of the judges for the next 250 years.

Jud 17:6 In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes.

Jud 21:25 In those days [there was] no king in Israel: every man did [that which was] right in his own eyes.

Remember Micah, he finally gets a Levite for his priest, some of the Danites were in search of other land for their tribe and settled far in the north in the shadow of Mount Hermon. But along the way they took Micah's Levite with his gods. (The stealing and the lying there was between Micah and his mother.)

Also, there is the most gruesome episodes in history of Israel; the Levite dismembering his concubine and sending her body parts throughout the tribes of Israel because of what the sodomites had done to her. For this reason, the tribe of Benjamin was almost completely removed from the nation of Israel. This was what it was like in these days, in the days of the judges. Should we be surprised to read that a daughter of Israel could be offered up to the LORD for a burnt offering?

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth;

forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

thine enemies, is a verb!, אַחַיָּב, ah-yav, also tss. *foes*. (Jud.2.14 (twice), 18; 3.28; 5.31; 8.34; 11.36; 16.23, 24)

37 And she said unto her father, Let this thing be done for me:

הֲרִפָּה מִמֶּנִּי

let me alone two months, that I may go up and down upon the
draw back from me

mountains, and bewail my virginity,

I and my fellows.

She would bewail the fact that she'd never grow to the age to be the wife of an husband, bear children and be a mother in Israel. It was a reproach to the women not to bear children. (cf. Ge.30.23; 1Sa.1.6, 7; Is.4.1)

38 And he said, Go. And he sent her away for two months: and she went with
Proceed!

her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament

rehearse (the matter of ...)
to tell again

to lament, a Piel verb of אָנַח, (margin 'to talk with'); the verb is only twice found in the OT (Jud.5.11, *to rehearse*, 11.40, *to lament*).

The translators have quite rightly defined the Hebrew of אָנַח, to lament. The daughters would not be *visiting* and *talking with* Jephthah's daughter about her father committing her to a life of 'motherlessness' as some

suppose. Rather they will be rehearsing her plight which resulted at a rash vow of her father.

the daughter of Jephthah the Gileadite four days in a year.

A brief remark. Instead of the word *vow* I'll use the word *commit*.

Like Jephthah's vow, for many reasons sometimes Christian parents *commit* their children to things that teach them that the church is second to everything else. I don't think it is so much a purposeful act as much as it was for Jephthah, it just happened because we didn't give it enough thought to ask, 'What is the end of all of this?' In just a few short years your children will be young adults, embarking on a life of their own. How important are the things we are committing our children to in the future? If they know Christ as Savior, are we teaching them the importance living for Him. Are we succeeding in teaching them the importance of the Lord's NT church by example? What Jephthah did cut off his only child's entire future. Do you see a future for your child in the service of Christ? If so, what are you doing to promote that in them. By faith do you see them in Christ's service and church? If not, I think as parents we have missed the mark we should set for our children in Christ.

Mesopotamian oppression (v.8)	8 years	(ch.3)
Othniel peace (v.11)	40	
Moab's oppression (v.14)	18	
Ehud's peace (v.30)	80	
Shamgar (unknown)	---	
Canaanite's oppression	20	(ch.4)
Deborah's peace	40	
Midian oppression	7	
Gideon's peace (v.28)	40	(ch.8)
Abimelech's treachery	3	(ch.9)
Puah's peace	23	(ch.10))
Jair's peace	22	
Philistine oppression	18	
Jephthah's peace	6	(ch. 12)
Ibzan's peace	7	
Elon's peace	10	
Abdon's peace	8	
Philistine's oppression	40	(ch.13)

<u>Samson's peace</u>	<u>20</u>	<u>(ch.16)</u>
Total	410 years	

Note: Caleb was 85 when he went to battle against Hebron and took it, killing the three sons of Anak, Ahiman, Sheshai, and Talmai. (cf. Nu.13.22; Jos.14.10; 15.14; Jud.1.10)

At the time of Jephthah, from Israel's conquest of the Amorites on the east of Jordan until Jephthah judges Israel is about 300 yrs. time. (cf. Jud.11.26)