



JUDGES 11:30

וַיִּדַר יִפְתָּח
וָדַר לַיהוָה,
וַיֹּאמֶר: אִם-נָתַן
תִּתֵּן אֶת-בְּנֵי
עַמּוֹן, בְּיָדֵי:

And Jephthah
and made a vow
to the LORD
and said, "If You
will indeed deliver the
people of Ammon
into my hands,

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Artwork by Douglas Kallerson

Judges 11:29-33 **(Jephthah, Judge of Israel, Part III)**

As with all of Judges so far, we will see how the Lord is again using typology in Chapter 11 to reveal to us what is going on in the world.

So far, we have gone through all of redemptive history from the coming of Christ and then to and through the tribulation period. But there are still nuances that remain unresolved in doctrinal matters. Therefore, this passage has been given to help alleviate possible misperceptions that may arise concerning those things.

This occurred in the Joshua sermons as well. Certain things were foreshadowed, but then more passages were used to clarify matters.

It helps resolve the “Yes, but what about that?” scenarios that inevitably arise. The Lord is crossing every i and dotting every t... wait, reverse that, in order to ensure that no gaps in our theology remain. Today’s passage refutes something taught by preacher John Hagee from Texas.

Here are excerpts from an article, “San Antonio fundamentalist battles Anti-Semitism,” which explains his doctrine as detailed in the [Houston Chronicle] from April 30th, 1988 –

“Simple: The man has a mission. He’s out to attack anti-Semitism. He also believes that Jews can come to God without going through Jesus Christ.

“‘I’m not trying to convert the Jewish people to the Christian faith,’ he said. ‘There is nothing in the ‘night to honor Israel’ that does that.

“‘In fact, trying to convert Jews is a ‘waste of time,’ he said. ‘The Jewish person who has his roots in Judaism is not going to convert to Christianity. There is no form of Christian evangelism that has failed so miserably as evangelizing the Jewish people. They (already) have a faith structure.’

“‘The Jewish people have a relationship to God through the law of God as given through Moses,’ Hagee said. ‘I believe that every Gentile person can only come to God through the cross of Christ. I believe that every Jewish person who lives in the light of the Torah, which is the word of God, has a relationship with God and will come to redemption.’”

“‘The law of Moses is sufficient enough to bring a person into the knowledge of God until God gives him a greater revelation. And God has not,’ said Hagee, giving his interpretation of Romans 11:25. ‘Paul abandoned the idea (of Jews knowing Christ). In

the book of Romans, he said, "I am now going to go to the Gentiles from this time forward." Judaism doesn't need Christianity to explain its existence. But Christianity has to have Judaism to explain its existence."

Text Verse: *"For though I am free from all men, I have made myself a servant to all, that I might win the more; ²⁰ and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; ²¹ to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; ²² to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some." 1 Corinthians 9:19-22*

So much for "Paul abandoned the idea (of Jews knowing Christ)." Be sure to read your Bible in context and watch out for the workers of iniquity who fill pulpits throughout the world. You cannot do that unless you know the word.

Such great things as actually knowing what God is doing in the world through redemptive history are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. When I Return In Peace (verses 29-33)

In the previous passage, the king of Ammon rejects Jephthah's appeal for him to desist from coming against Israel because of his response. It next says...

²⁹ **Then the Spirit of the Lord came upon Jephthah,**

vathi al yiptakh ruakh Yehovah – "And was upon Jephthah, Spirit Yehovah." In Judges 3:10, the Spirit of Yehovah came upon Othniel. In Judges 6:34, the Spirit of Yehovah clothed Gideon. In Judges 15:13, the Spirit will move, or impel, Samson. After that, it will be sent mightily upon him two more times.

In this case, the wording is the same as when the Spirit came upon Othniel and endowed him with the ability to accomplish the challenge before him. The Lord accepted the people's choice of Judge. Albert Barnes nicely sums things up –

"This was the sanctification of Jephthah for his office of Judge and savior of God's people Israel. ... The declaration is one of the distinctive marks which stamp this history as a divine history."

29 (con't) **and he passed through Gilead and Manasseh,**

vayaavor eth ha'gilad v'eth m'nasheh – “and passed through the Gilead and Manasseh.” This is not referring to movement to battle but to preparation for battle. In other words, Jephthah needed to raise a suitable army, gather provisions, etc. Therefore, he passed through Gilead and Manasseh to accomplish this. Gilead would be the tribes of Reuben and Gad, between the Arnon and Jabbok.

Manasseh is the land of northern Gilead and Bashan. It is of note that Gilead is mentioned 12 times in this chapter, but this is the only time it is prefixed by the article – the Gilead.

The Gilead means The Perpetual Fountain. Manasseh means To Forget and From a Debt.

29 (con't) **and passed through Mizpah of Gilead;**

vayaavor eth mitspeh gilad – “and passed through Mizpeh Gilead.” In this verse, it twice says Mizpeh. In 10:17 and again in 11:34 the Hebrew says “the Mizpah,” with the article. The spelling of the word is the same, but the vowel pointing indicates a different location. Further, it signifies different typology is being conveyed.

Mizpeh Gilead means Watchtower, Perpetual Fountain.

29 (con't) **and from Mizpah of Gilead he advanced *toward* the people of Ammon.**

u-mi'mitspeh gilad avar b'ne amon – “and from Mizpeh Gilead and passed over sons Ammon.” It is the same word, *avar*, translated as “passed through” in the previous two clauses. However, the intent must be determined from the structure of the Hebrew. Keil says, “עבר (to pass over) with an accusative signifies to come over a person in a hostile sense.”

Jephthah, He Opens, has passed through the lands of Israel's possession to obtain a suitable army. Now, he has passed over the Ammonites to wage the battle. Ammon means A People.

With the words carefully chosen for each step of the narrative, the next words lead to both victory and personal tragedy...

30 **And Jephthah made a vow to the Lord,**

vayidar yiphtakh neder l'Yehovah – “And vowed, Jephthah, vow to Yehovah.” These words, and what later is tied to them, are disdainfully treated and almost universally

condemned by commentators. It is the exception for a commentator to stand upon Jephthah's words and subsequent actions as being wholly appropriate.

Of this vow, the Jamieson-Fausset-Brown Commentary gives this internally contradictory thought –

“...he made his celebrated vow, in accordance with an ancient custom for generals at the outbreak of a war, or on the eve of a battle, to promise the god of their worship a costly oblation, or dedication of some valuable booty, in the event of victory. Vows were in common practice also among the Israelites. They were encouraged by the divine approval as emanating from a spirit of piety and gratitude; and rules were laid down in the law for regulating the performance. But it is difficult to bring Jephthah's vow within the legitimate range.”

The Spirit of the Lord came upon Jephthah. He went through the lands east of the Jordan and gathered his army. What seems apparent is that the battle ahead will be most arduous. If he had an overwhelming force with him, Jephthah would surely have not needed to make a vow.

Instead, he would have simply thanked the Lord for the obvious victory ahead and gone into the battle with confidence. But what lies ahead is a great challenge that he knows only the Lord can handle. Therefore, he makes this vow. It is not one rashly rendered, but carefully contemplated...

³⁰ (con't) **and said, “If You will indeed deliver the people of Ammon into my hands,**

The words bear emphasis: *vayomar im nathon titen eth b'ne amon b'yadi* – “And says, ‘If giving, gives sons Ammon in my hand.’” The people of Israel have obtained their rightful inheritance. It has been given to them as a possession, and yet, a challenge is made to that inheritance. If Jephthah fails, the possession, and thus the inheritance, will be lost. Therefore...

³¹ **then it will be that whatever comes out of the doors of my house to meet me,**

The words reveal Jephthah's understanding of the omniscience and sovereignty of the Lord: *v'hayah ha'yotse asher yetse midalthe veiti liqrathi* – “And is, the coming which comes from door my house to meet me.” A relative pronoun is used, which.

Thus, saying “whatever” is technically correct. And yet, if a dog came out, that would be an unacceptable offering to the Lord according to the law. Therefore, one would assume that Jephthah is thinking of a human.

Further, the word *qirah* means “to meet.” If anything, including an animal, was intended, this word would not have been used. It is not a term used concerning animals. Dogs do come excitedly rushing out of the doors to meet people, as is evidenced in my house numerous times each day, but that does not match Jephthah’s intent. The words are pointing to a welcoming home of Jephthah by a person...

31 (con’t) **when I return in peace from the people of Ammon, shall surely be the Lord’s,**

b’shuvi b’shalom mibne amon v’hayah Yehovah – “in my returning in peace from sons Ammon, and is to Yehovah.” The meaning is clear. When Jephthah returns in peace, meaning he has secured the victory over the people of Ammon, the one who comes out of his door to meet him will be the Lord’s.

31 (con’t) **and I will offer it up as a burnt offering.”**

v’haalithihu olah – “and I have ascended him [or it] – burnt offering.” In these words, the YLT says “or” instead of “and.” In other words, it will either be dedicated to the Lord, or it will be a whole burnt offering. This would ease the impact of what is being conveyed, but it cannot mean that.

Again, if a dog or a donkey was on his mind, he could not offer it to the Lord. And more, if something was made to be a burnt offering, it would have been given to the Lord. So using “or” as a disjunctive is an illogical translation that destroys the intent of what is being conveyed.

Having said that, it is argued that this would be a violation of the law, something no different than offering a dog. To justify this, scholars cite various verses. For example –

“And you shall not let any of your descendants pass through *the fire* to Molech, nor shall you profane the name of your God: I *am* the Lord.” Leviticus 18:21

“When the Lord your God cuts off from before you the nations which you go to dispossess, and you displace them and dwell in their land, ³⁰take heed to yourself that you are not ensnared to follow them, after they are destroyed from before you, and that you do not inquire after their gods, saying, ‘How did these nations serve their gods? I also will do likewise.’ ³¹You shall not worship the Lord your God in that way; for every abomination to the Lord which He hates they have done to their gods; for they burn even their sons and daughters in the fire to their gods.” Deuteronomy 12:31

Using these verses to justify such an opinion is incorrect. These and other such verses are not referring to the same thing. The example in Leviticus is an offering of a living child being burnt to a pagan god. The second is referring to a form of worship of the Lord, emulating the worship of a foreign god.

Jephthah is doing neither. He is promising to make an offering to the Lord of that which comes out of his doors. A few points about this must be considered. There is no hint of the certainty of victory that was seen with Gideon. Jephthah is vowing a life for total victory over an enemy in battle. To not obtain victory would mean death for his entire army.

I believe he has the account of Abraham and Isaac in mind. Therefore, he already knew that if the Lord intended for the person to live and have a substitution as Isaac did, that would occur. He is trusting, in faith, that what the Lord will allow or do is in His providence alone. If He intervened, it would still be as if the vow was accomplished. If He didn't, then His will be done.

One final point is that it is argued that the word *olah*, whole burnt offering, is used twice (1 Kings 10:5 and Ezekiel 40:26) when referring to ascending to the temple, i.e., to worship. Therefore, perhaps this is what is on Jephthah's mind. He would dedicate his daughter as a temple virgin.

This is a poor evaluation of those verses. 1 Kings 10 refers to an entranceway to the temple. Ezekiel 40 refers to steps. Neither is used in the context of what Jephthah is now saying. Jephthah's words are clear and unambiguous, "and I have ascended it – burnt offering."

Regardless of the seeming rashness of the words, the propriety of what is said, the event as it takes place, or the outcome of what occurs, the intent cannot be misconstrued. Lastly, if the Lord disapproved of his words, He could just as easily have caused defeat instead of granting victory.

³² **So Jephthah advanced toward the people of Ammon to fight against them,**

vayyaavor yiphtakh el b'ne amon l'hilakhem bam – "And passed through, Jephthah, unto sons Ammon to fight in them." This restates the narrative from verse 29. Jephthah had passed through the areas stated and had then engaged the battle with Ammon. This concisely reiterates that thought in anticipation of the next words...

³² (con't) **and the Lord delivered them into his hands.**

vayitnem Yehovah b'yado – “And gave them, Yehovah, in his hand.” The words here are intimately tied into what was said in verses 30 and 31 –

“And vowed, Jephthah vow to Yehovah, and says, ‘If giving, gives **sons Ammon** in my hand.”

“in my returning in peace from **sons Ammon**, and is to Yehovah.”

“And gave them, Yehovah, in his hand.”

The vow was made to Yehovah. The vow’s substance is to be decided by Yehovah. The victory will be attained, and the Lord will give Ammon into Jephthah’s hand. The vow was accepted by the Lord. And so the Lord Himself will determine the acceptable offering.

³³ **And he defeated them from Aroer as far as Minnith—twenty cities—and to Abel Keramim, with a very great slaughter.**

vayakem me'aroer v'ad boakha minith esrim ir v'ad avel keramim makah g'dolah meod – “And strikes them from Aroer and until your going in Minnith, twenty city, and until Abel Keramim. Slaughter whopping, very.” It speaks of a total rout of the enemy. It is not what one would expect if the Lord disapproved of Jephthah’s vow. Rather, He was with Jephthah and ensured the victory would be absolute.

Aroer means Stripped, Bare, or Naked. Minnith means Enumeration or Apportioned. Abel Keramim means Meadow of the Vineyards.

Twenty, according to Bullinger “is the double of ten, and may in some cases signify its concentrated meaning. But its significance seems rather to be connected with the fact that it is one short of twenty-one, $21 - 1 = 20$; that is to say, if 21 is the three-fold 7, and signifies Divine (3) completion as regards spiritual perfection (7), then twenty, being one short of 21, it would signify what Dr. Milo Mahan calls expectancy.”

^{33 (fin)} **Thus the people of Ammon were subdued before the children of Israel.**

vayikanenu b'ne amon mipne b'ne Yisrael – “And humbles sons Ammon from faces sons Israel.” The king of Ammon was the aggressor in this matter. He held no valid right to what Israel possessed, and yet he was determined to take back what had once belonged to his people but which was lost through warfare with the Amorites.

The Lord determined that Israel was to retain its possession, and therefore, He worked through Jephthah to ensure it. The Ammonites were humbled before Israel, and the land remained the inheritance of the eastern tribes.

*I will call them My people, who are not My people
And her beloved, who was not beloved
Multitudes worshiping Me 'neath the steeple
But others from My presence will be shoved*

*Though the number of the children of Israel
Be as the sand of the sea
The remnant will be saved, so I tell
Because long ago, they rejected Me*

*I will finish the work that I have started
And cut it short in righteousness
I, the Lord, will cut off those who departed
But those who repent, them I will bless*

II. Pictures of Christ

Jephthah is being given as a type of Christ in this passage. It deals with the land inheritance for those east of the Jordan, and therefore it refers to those who received their inheritance prior to the advent of Jesus in His incarnation. Remember that when the Bible refers to the actual land inheritances of Israel, each detail is giving insights into spiritual inheritances. That has been consistently seen since Numbers.

In the case of this passage, redemptive history has been carefully followed in the Judges sermons. That continued all the way through the tribulation period with Gideon. But now, the Bible is doing what it often does, and it is going back and explaining detail of the larger story previously presented.

Just as Ruth gives detail that occurred during the time of the Judges, this account is explaining detail that occurred prior to and during the tribulation, explaining pertinent information that was previously left unexplained more fully.

Jephthah is introduced (verse 1) as Jephthah the Gileadite, a mighty man of valor, the son of a woman, a harlot. The words indicate He Will Open, the Perpetual Fountainite, a mighty man of valor, the son of a harlot (*zonah* from *zanah*, to be a harlot).

It speaks of Jesus who opens the Perpetual Fountain (the Spirit giving eternal life). The words *gibor khayil*, or mighty valor, are used of Boaz in Ruth 2 who is also a type of Christ. The idea the word conveys is one who is strong and substantial in power, authority, riches, honor, and/or virtue.

Being a son of a harlot could be applied to Christ in both a national sense and a perceived sense. In Jeremiah, for example, Israel and Judah are noted as harlots, this is actually the context of what is being seen in typology –

“The Lord said also to me in the days of Josiah the king: “Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot [*zanah*]. ⁷ And I said, after she had done all these *things*, ‘Return to Me.’ But she did not return. And her treacherous sister Judah saw it. ⁸ Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot [*zanah*] also.” Jeremiah 3:6-8

However, the Jews of Jesus’ time said this to Him, implying that He was the son of a harlot –

“‘You do the deeds of your father.’

Then they said to Him, ‘We were not born of fornication; we have one Father—God.’” John 8:41

In this verse, the Sar Shalom Hebrew Bible and the Hebrew New Testament use the word *zenunim*, the plural coming from the same word *zanah*, to be a harlot. The Jews claimed to be legitimate sons but were implying that Jesus, because of His birth (not knowing He was born of God and a virgin) was the son of a harlot.

Still in verse 1, it said, “and Gilead begot Jephthah.” This means “And Perpetual Fountain begot He Opens.” It is a perfect description of Jesus, begotten of the Holy Spirit—

And the angel answered and said to her, “*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.* Luke 1:35

Verse 2 noted that Gilead’s wife bore sons. These would be sons of Israel born under the law, Perpetual Fountain. To understand, one must think of Israel as the means of providing the Fountain, regardless of whether individuals are included in its transmission or not (Ephesians 2:12). The Spirit is the Mode by which one is included.

Right now, Gentiles are brought into the commonwealth of Israel along with Jews. However, not all Jews nor all Gentiles receive it. Israel is Perpetual Fountain, not The

Perpetual Fountain (meaning the Holy Spirit). The use or lack of use of the article tells us this.

However, the verse says that when Jephthah's brothers grew up, they expelled Jephthah. It speaks of the fullness of time when Christ would come –

“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons.” Galatians 4:4, 5

This refers to those of Israel under the law. However, at the time of Jesus' coming, Israel rejected him. Likewise, Jephthah's brothers said that he would have no inheritance with them, thus rejecting him. Jesus even told the Jews in a parable it would occur –

But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ ³⁹So they took him and cast *him* out of the vineyard and killed *him*.” Matthew 21:38, 39

Verse 3 said that Jephthah (He Opens) bolted from his brothers and dwelt in the land of Tob (Good). The words *erets* (land) and *tov* (good) have been used in Numbers, Deuteronomy, and Joshua to describe Canaan, a type of the heavenly inheritance. While Israel remained apart from the New Covenant in Christ, with no opening to the Spirit, Jesus has remained in that good land.

While in Tob, it noted that Jephthah gathered to himself “men empties.” In other words, men of no substance. It is the church described by Paul –

“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. ²⁷But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; ²⁸and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, ²⁹that no flesh should glory in His presence.” 1 Corinthians 1:26-29

Verse 4 said, “And was from days, and warred sons Ammon with Israel.” It refers to Israel, the Jewish people, apart from Christ because they rejected Him. This is seen in Hosea. It is later repeated by Paul in Romans 9 –

“Now when she had weaned Lo-Ruhamah, she conceived and bore a son. ⁹Then *God* said:

'Call his name Lo-Ammi,
For you *are* not My people,
And I will not be your *God.*'” Hosea 1:9

Israel was cast off as being God’s people. If they are not “My people,” then they are simply “a people.” It is they who have come to war against Israel, meaning those who were of Israel prior to Christ’s coming, and those who came to Christ after His coming.

In other words, there is a spiritual battle where these Jews (not My people because of rejecting Christ) war against those who have come to Christ. Jesus speaks of this time, future to us now, where there are the elect and those who are not the elect.

They not only rejected Christ who fulfilled the law, but they were left without the law. Israel’s temple and its associated rights were destroyed. They simply became a people completely disconnected from God.

The elect refers to those who “went to get Jephthah from the land of Tob.” They said to Jephthah (verse 6) to be their ruler. The elect will come to Jesus for salvation. There is a battle between those who want Christ as Head and those who do not. This has already been seen in earlier Judges sermons, such as in the Gideon series.

In verse 7, Jephthah notes to the elders of Gilead (Perpetual Fountain, the means of providing the Fountain) that they hated him and expelled him from his father’s house. He questioned why they came to him in their time of distress. This is just what Israel did to Jesus, and what they will do to Him. Those who understand who He is will call out to Him.

That is exactly the purpose of the tribulation period. It is for Israel to understand that they need Jesus. And that is just how the leaders of Gilead respond, making it perfectly clear by their choice of words (verse 8): “Thus, now turned unto you.” It is because of the distress (Thus) that they realize who Jesus is.

They ask Jephthah to go with them and fight against the people of Ammon and to be head over all inhabitants of Gilead (Perpetual Fountain). There is a spiritual battle between the non-believing Jews and the believing Jews.

Remember, this is east of the Jordan. Therefore, this refers to those who have not come to Christ after His coming. And yet, they are claiming that the same inheritance of Israel that belonged to Israel prior to His coming still belongs to them. Think of it like this –

“We don’t need Jesus! Those who received their inheritance before Jesus’ coming are saved, right? So why do we need Jesus now? We have the same covenant that those people had! Therefore, we can be saved without Him.”

In response, those who now know who Jesus is and that only He can save say, “No way, Jose. We are in this pickle because we rejected Jesus! Those people who were of Israel prior to His coming received the inheritance through faith that He would come. Now that He has come, the Old Covenant is annulled through His work. We need JESUS!”

Verse 9 makes it clear that it is a spiritual battle being referred to, not literal wars being waged during the tribulation. Jephthah said, “If taking you, me, to fight in sons Ammon, and has delivered Yehovah, them, to my face, I, I am, to you to head.”

That was not a question as various translations made it. Instead, it was an emphatic assertion, something unnecessary for a real war. Israel, the means of providing the Fountain, is what is being dealt with here.

As such, in verse 10, the elders of Gilead (Perpetual Fountain) say to Jephthah (He Opens) that the Lord would be a witness if they do not do according to his words. Jesus will be the ruler providing the means of the Fountain. It is exactly what Zechariah 13:1 says –

“In that day a fountain shall be opened [*patakh*] for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.”

From there, verse 11 noted that the people made Jephthah their ruler and he went with them. This is exactly what Israel will do for Jesus.

With that, starting in verse 12, the long exchange between Jephthah and the king of Ammon took place, including the proverbial expression, “What to me and to you for come unto me to fight in my land?”

In essence, Jesus says to those who have rejected, and continue to reject, Him, “What do we have in common? I offer grace, but you trust in your own merits. This is My land.” The land, the inheritance, is His, not theirs.

To show that these people are not the Lord’s through either the Old or the New Covenant, verse 13 is given. The king of Ammon (Israel without any inheritance and without God) says that Israel took away his land when they came up out of Egypt “from Arnon, and until the Jabbok and until the Jordan.”

The meaning is that in Israel's ascending from Egypt (Double Trouble – Man born in sin who cannot redeem himself), they were redeemed and given an inheritance under the law from Rejoicing to Pouring Out, up to the time of the coming of Jesus (the Descender). They were in a state of salvation because of the anticipation of Messiah.

At that time, Israel's inheritance came through the Mosaic Covenant which was sufficient to save them. Those who did not have faith only have this life but nothing more. That has been true of Israel for the past two thousand years.

In response, Jephthah told the king that Israel didn't take anything away from them. The inheritance was not theirs to begin with. Instead, they had already lost it in the past. In order to substantiate that, he gave the history lesson of how this land, their inheritance, came into Israel's possession.

The Lord had meticulously laid out the lands so that Israel had to bypass Edom and Moab (verses 17 & 18). In their request to pass through this particular land, the king of the Amorites, Sihon, came out against them. As was seen in Numbers, Sihon pictured the Antichrist in typology.

That was a necessary picture to show how Israel of the past, before Jesus' coming, could receive an inheritance in the future, after Jesus' coming, and even after the tribulation. Take Daniel, for example. He received his inheritance (Daniel 12:13) in the past, but it will actually be received by him in the future.

This is what this passage is speaking of. However, the claim by Ammon (A People – who are not the Lord's people) is that they have the right to the inheritance apart from this process. Wrong-ola. It is why Jephthah said to the king, "And now, Yehovah God Israel, dispossessed the Amorite from faces His people: Israel. And you, you dispossess him?"

Israel (the Fountain) possessed the land. Ammon (A People, not part of the Fountain) is trying to dispossess Israel who possessed it through faith in the coming Messiah. Again, think of Daniel. If the people of Israel today who rejected Christ could obtain the inheritance in some other way, it means that Christ died for nothing.

The faith of those of Israel in the past would have been worthless. This is the strongest typological note we have yet encountered that those of Israel today, who have rejected Jesus, have no inheritance at all. They are completely excluded from God's salvation.

As I said in the previous sermon, "...the matter in question is possession of the land. Possession signifies an inheritance because it is from the Lord. This is the inheritance of Israel. Therefore, Ammon (A People) has no right to the inheritance."

Verse 24 then identified Ammon with Chemosh which I defined as meaning as According to His Saving. The people of Israel who are without the Lord means they are not “of Israel,” just as Paul says in Romans 9:6. Thus, they are following a god just like Chemosh, a god of self. He can’t save a thing. This is reflected in Jephthah’s taunting words of that verse.

Jephthah continued his examples explaining why Ammon had no right to the inheritance. He then asked why no challenge to the land was made during the previous three hundred years. As noted –

“The number three, therefore, must be taken as the number of Divine fulness. It signifies and represents the Holy Spirit as taking of the things of Christ and making them real and solid in our experience. It is only by the Spirit that we realise spiritual things. Without Him and His gracious operation, all is surface work: all is what a plane figure is to a solid.”

Of the number ten, Bullinger says –

“Completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete.”

Also, in the Gideon series, the number three hundred was shown to be a picture of the work of Christ and the cross. In other words, those saved prior to the coming of Christ obtained their inheritance through His coming work, and they still possessed it, even after Christ came and the Jews rejected Him.

It is a way of asking, “If you could have found salvation over the past two thousand years, why haven’t you? You are as dead in your sins today as you were then. Without Me and the cross I endured for you, you are goners. As such, (verse 27), therefore, I have not sinned against you, but you wronged Me by fighting against Me.”

They rejected Jesus and they are still doing wrong by continuing to reject Him. Because of this, Jephthah said that the Lord would judge between the sons of Israel and the sons of Ammon (A People) who are not the Lord’s people.

Verse 29 said, “And was upon Jephthah, Spirit Yehovah.” Isaiah 61 uses the same words concerning this exact event –

“The Spirit of the Lord God is upon Me,
Because the Lord has anointed Me

To preach good tidings to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives,
And the opening of the prison to *those who are bound*;
²To proclaim the acceptable year of the Lord,
And the day of vengeance of our God." Isaiah 61:1, 2

There was the time of the Old Covenant, then the time of Christ's coming, and now is the time of the church age. After that comes the time of the tribulation where all wickedness, including that of those in Israel who have rejected Jesus, will be weeded out.

Jephthah is said to have passed through *ha'gilad*, The Gilead (The Perpetual Fountain), and Manasseh (To Forget/From a Debt). It speaks of the Holy Spirit and the completed work of Christ for His people. Jephthah then passed through Mizpeh Gilead (Watchtower, Perpetual Fountain).

It speaks of the monitoring of the Fountain, which is Israel, the means of providing the Fountain. It is what the people agreed to, making Jesus their Head and giving Him full authority over them as a people. Having gone through those areas, Jephthah then advanced on the people of Ammon.

This battle typologically anticipates the question of whether Jesus is the only way to God, or can A People (Israel of today without Jesus) be saved apart from Him. After that came Jephthah's vow about whatever came out of his doors to meet him would be a burnt offering.

The result of that is coming in the next sermon. However, the Lord accepted Jephthah's proposition, as noted in the words "And gave them, Yehovah, in his hand. And strikes them from Aroer and until your going in Minnith, twenty city, and until Abel Keramim. Slaughter whopping, very."

It speaks of the state of those who rejected Christ (A People). They were slaughtered from the time they were stripped of their land, and they will be until the time of enumerating the saved and the lost at the end of days. The noting of twenty cities shows that this is the expectancy for that time (the number twenty means expectancy).

Noting the town Abel Keramim, Meadow of Vineyards, speaks of all of the cultures who are included in salvation. Vineyards represent the cultural side of humanity. There are various vineyards which are various cultures. A People, who are not "My People," will not be included among those who are a part of what Christ has done.

Thus, the verses ended with, “And humbles sons Ammon from faces sons Israel.” It is what Paul says of these Jews in Romans 9 and which will be our closing verse today.

The point of this passage is to reveal the state of the Jews of Israel today. They are just A People like any other people group on earth. They are without Christ and have no hope. Those who continue to cling to rejecting Christ are excluded from the good things coming to the people of the world from God because of Jesus.

The inheritance actually lies ahead, but it is appropriated now in Christ. For those of Israel prior to His coming, that was through the system set up for them through the law of Moses. It was not the law itself that saved them. Rather, they were positionally saved through the future work of Christ.

Since Christ has come, no person can be saved apart from Him. This includes those of Israel who think they have the possession secured because of the past grant of an inheritance through Moses. Such is not the case.

But more tragically, there are supposed Christian preachers and denominations like the RCC who teach that people can be saved apart from Christ. Their doctrine says that Jews of today are included in God’s covenant graces through Moses. Because of this, they actually harm any chance of these Jews coming to Christ because they actively do not evangelize them.

Imagine the cost they will pay for this unholy doctrine. John Hagee referred to in the opening is supposedly the great champion of Israel’s cause today, and yet he teaches the heresy of dual-covenantalism. The burden of such a proclamation is beyond imagination, and yet, he will carry it unless he repents.

Typology is important. It clears up many muddy waters that have arisen if it is properly interpreted. In the case of today’s passage, this is not the first time the issue of whether Jews can be saved through the Law of Moses has been covered. It was minutely detailed in the typology of the book of Joshua.

God is being meticulous to restate such things in advance of Christ’s first coming so we can see what He means. When you meet a Jew who doesn’t know Jesus, don’t withhold handing him or her a tract or sharing the gospel just like you would anyone else. Without Jesus, their end will not be a happy one.

As for next week’s sermon. It is a sad story that actually and truly brings contention between various scholarly camps concerning what occurred between Jephthah and his daughter. We will review the details and a conclusion will be provided.

But what I would ask you to do today is to read the passage and ask yourself, “Why did the Lord place it in His word? What is He trying to tell us?” Take time to consider why it is placed immediately after the typology that is seen in today’s explanation. What is the logical result of what occurs because of what was typologically seen here?

If you can think that through, you will realize what is being pictured in those verses. So take time to read that passage and think about what is being conveyed to us by including that story. Next week, you can see if your thoughts match what the words are telling us.

Closing Verse: *“But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, ⁷ nor are they all children because they are the seed of Abraham; but, ‘In Isaac your seed shall be called.’ ⁸ That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.” Romans 9:6-8*

Next Week: Judges 11:34-40 *Wah wah wah! More story to tell, that’s for shor...* (Jephthah, Judge of Israel, Part IV) (36th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

Gideon, Judge of Israel, Part III

Then the Spirit of the LORD came upon Jephthah
And he passed through Gilead and Manasseh, all that zone
And passed through Mizpah of Gilead
And from Mizpah of Gilead he advanced toward
-----the people of Ammon

And Jephthah made a vow to the LORD, and said
“If You will indeed deliver the people of Ammon into my hands
Then it will be that whatever comes out
Of the doors of my house to meet me, wherever that lot lands...

When I return in peace
From the people of Ammon, hear now my proffering
Shall surely be the LORD’s
And I will offer it up as a burnt offering

So Jephthah advanced
Toward the people of Ammon, those armed bands
To fight against them
And the LORD delivered them into his hands

And he defeated them from Aroer as far as Minnith
Twenty cities—and to Abel Keramim, the record does tell
With a very great slaughter
Thus the people of Ammon were subdued before
-----the children of Israel

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our day

Hallelujah and Amen...