

# Judges 11:34

Authorized King James Version (KJV)

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.

## Analysis

**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.**

This verse contributes to the narrative of Jephthah's deliverance and tragic vow. The Book of Judges documents Israel's cyclical pattern of apostasy and deliverance, revealing both human depravity and divine mercy. Each cycle begins with Israel doing evil (usually Baal worship), followed by God's judgment through foreign oppression, Israel's cry for deliverance, God raising up a judge, temporary peace, then renewed apostasy after the judge dies.

Theologically, this pattern demonstrates several crucial truths:

1. Human inability to maintain covenant faithfulness apart from God's transforming grace
2. God's justice in punishing covenant violation through the curses of Deuteronomy 28
3. God's mercy in responding to repentant cries with deliverance
4. The inadequacy of repeated deliverances to produce lasting transformation, pointing to the need for the New Covenant with God's law written on hearts (Jeremiah 31:31-34).

The judges themselves foreshadow Christ—they are divinely appointed deliverers who save Israel from enemies.

Yet their imperfections and temporary victories point to the need for the perfect Judge who would provide permanent deliverance. Jesus fulfills the judges' typology, being the ultimate "sent one" who conquers spiritual enemies definitively through His death and resurrection, providing eternal salvation rather than temporary political relief.

## Historical Context

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**Historical Setting:** The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

**Cultural Context:** This passage relates to Jephthah's deliverance and tragic vow. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country, with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure

reflected Israel's theocratic ideal—God as king—yet the repeated cycles of apostasy showed this ideal required more than political structures; it demanded heart transformation.

## **Related Passages**

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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## **Study Questions**

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1. How does this passage about Jephthah's deliverance and tragic vow reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

## Interlinear Text

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וַיָּבֹא	וַיָּבֹא	וַיָּבֹא	וַיָּבֹא	וַיָּבֹא	וַיָּבֹא
came	And Jephthah	to Mizpeh	H413	unto his house	H2009
H935	H3316	H4709		H1004	
וַיֵּצֵא	וַיֵּצֵא	וַיֵּצֵא	וַיֵּצֵא	וַיֵּצֵא	וַיֵּצֵא
and behold his daughter	came out	to meet	him with timbrels	and with dances	
H1323	H3318	H7125	H8596	H4246	
וַיְהִי	וַיְהִי	וַיְהִי	וַיְהִי	וַיְהִי	וַיְהִי
and she was his only child					
H7535	H1931	H3173	H369	H0	H4480
וְלֹא	וְלֹא	וְלֹא	וְלֹא	וְלֹא	וְלֹא
beside her he had neither son	nor	and behold his daughter			
H1121	H176	H1323			

## Additional Cross-References

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**Jeremiah 31:4** (Parallel theme): Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

**Exodus 15:20** (Parallel theme): And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

**Judges 11:11** (Parallel theme): 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.

**Judges 10:17** (Parallel theme): Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.

**Psalms 68:25** (Parallel theme): The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

