

# Mourning with Yiphtach's Daughter

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NEW TEACHING

Taught At B'nai Yahshua Synagogue of Broward County

Yiphtach-Open, to open, ironic name for sure.

1 Samuel 12 11 And יהוה sent Yeruvaal, and Bedan, and Yiphtach, and Shmuel, and delivered you out of the hand of your enemies on every side, and you dwelt safely.

Ivrim-Hebrews

32 And what more shall I say? For the time would fail me to tell of Gidyon, and of Baraq, and of Shimshon, and of Yiftach; of Dawid also, and Shmuel, and of the neviim:

33 Who through emunah subdued malchutim, worked tzedakah, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, routed the armies of the foreigners.

Shophtim-Judges 11

11 Now Yiftach the Giladi was a mighty man of valor, and he was the son of a harlot: and Gilad begat Yiftach.

Had to earn his Israelite stripes.

2 And Gilad's wife bore him sons; and his wife's sons grew up, and they threw out Yiftach, and said to him, You shall not inherit in our abba's bayit; for you are the son of a strange woman.

Whoredom is forbidden in Israel. Plural marriage and pilegeshut is not.

3 Then Yiftach fled from his brothers, and dwelt in the land of Tov: and there were gathered the am-ha-aretz to Yiftach, who went out with him.

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

5 And it was so, that when the children of Ammon made war against Yisrael, the zechanim of Gilad went to fetch Yiftach out of the land of Tov:

6 And they said to Yiftach, Come, and be our captain, that we may fight with the children of Ammon.

7 And Yiftach said to the zechanim of Gilad, Did you not hate me, and expel me out of my abba's bayit? And why have you come to me now when you are in distress?

8 And the zechanim of Gilad said to Yiftach, Therefore we turn again to you now, that you

**may go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilad.**

**9 And Yiftach said to the zechanim of Gilad, If you bring me home again to fight against the children of Ammon, and יהוה deliver them before me, shall I be your head?**

**10 And the zechanim of Gilad said to Yiftach, יהוה be witness between us, if we do not obey you according to your words.**

**It's how we finish not start in life.**

**11 Then Yiftach went with the zechanim of Gilad, and the people made him head and captain over them: and Yiftach uttered all his words before יהוה at Mitzpah.**

**12 And Yiftach sent messengers to the melech of the children of Ammon, saying, What have you to do with me, that you have come against me to fight in my land?**

**13 And the melech of the children of Ammon answered to the messengers of Yiftach, Because Yisrael took away my land, when they came up out of Mitzrayim, from Arnon even to Yavok, and to the Yarden River: now therefore restore those lands again in shalom.**

**Sound familiar?**

**14 And Yiftach sent messengers again to the melech of the children of Ammon:**

**15 And said to him, This says Yiftach, Yisrael took not away the land of Moav, nor the land of the children of Ammon:**

**16 But when Yisrael came up from Mitzrayim, and walked through the wilderness to the Sea of Reeds, and came to Kadesh;**

**17 Then Yisrael sent messengers to the melech of Edom, saying, Let me, I ask you, pass through your land: but the melech of Edom would not listen. And in like manner they sent to the melech of Moav: but he would not consent: and Yisrael stayed in Kadesh.**

**18 Then they went along through the wilderness, and around the land of Edom, and the land of Moav, and came by the east side of the land of Moav, and camped on the other side of Arnon, but did not go within the border of Moav: for Arnon was the border of Moav.**

**19 And Yisrael sent messengers to Sichon melech of the Amorites, the melech of Cheshbon; and Yisrael said to him, Let us pass, we ask you, through your land into my place.**

**20 But Sichon did not trust Yisrael to pass through his border: but Sichon gathered all his people together, and camped in Yahaz, and fought against Yisrael.**

**21 And יהוה Elohim of Yisrael delivered Sichon and all his people into the hand of Yisrael, and they smote them: so Yisrael possessed all the land of the Amorites, the inhabitants of that country.**

**22 And they possessed all the borders of the Amorites, from Arnon even to Javvok, and from the wilderness even to the Yarden River.**

**23 So now יהוה Elohim of Yisrael has dispossessed the Amorites from before His people Yisrael, and should you possess it?**

**Would to YHWH this was the attitude in Israel's leaders today.**

**24 Will not you possess that which Chemosh your elohim gives you to possess? So anyone יהוה our Elohim shall drive out from before us, them will we possess.**

**25 And now are you any better, or different than Balaq the son of Tzippor, melech of Moav? Did he ever strive against Yisrael, or did he ever fight against them,**

**26 While Yisrael dwelt in Cheshbon and her towns, and in Aroer and her towns, and in all the cities that are along the borders of Arnon, three hundred years? Why therefore did you not recover them within that time?**

**Why are you starting trouble now in light of history?**

**27 So I have not sinned against you, but you do me wrong to war against me: יהוה the Shophet is Shophet this day between the children of Yisrael and the children of Ammon.**

**28 However the melech of the children of Ammon listened not to the words of Yiftach which he sent him**

**29 Then the Ruach of יהוה came upon Yiftach,** and he passed over Gilad, and Menashsheh, and passed over Mitzpah of Gilad, and from Mitzpah of Gilad he passed over to the children of Ammon.

**YHWH's Ruach always was available for Israel. It's not a new phenomenon.**

**30 And Yiftach made a vow to יהוה, and said, If You shall without fail deliver the children of Ammon into my hands,**

**31 Then it shall be, that whatever comes forth from the doors of my bayit to meet me, when I return in shalom from the children of Ammon, shall surely belong to יהוה, and I will offer it up for a burnt offering.**

**BIBLICALLY KOSHER VOWS WERE MADE IN YHWH'S NAME WITH THE FORMULA "AS YHWH LIVES" ADDED TO THE VOW, MAKING IT BINDING AND UNBREAKABLE.**

**Bamidbar/Numbers 30**

**30 And Moshe spoke to the heads of the tribes concerning the children of Yisrael, saying, This is the thing that יהוה has commanded.**

**2 If a man vows a vow to יהוה, or swears an oath to bind his being with some agreement; he shall not break his word, he shall do according to all that proceeds out of his mouth.**

**Devarim 23**

**21 When you shall vow a vow to יהוה your Elohim, you shall not be slack to pay it: for יהוה your Elohim will surely require it of you; and it would be sin to you.**

**22 But if you shall abstain to vow, there shall be no sin in you.**

23 That which is gone out of your lips you shall shomer and perform; even a terumah offering, according as you have vowed to יהוה your Elohim, which you have promised with your mouth.

Koheleth/Ecclesiastes 5:1-6 Read and explain.

The Brit Chadasha confirms this with Yahshua's own words.

Mattiyahu/Matthew 5: 33 *Again, you have heard that it has been said by them of old time,* <sup>1</sup>  
***You shall not swear falsely, but shall perform to the Master יהוה your oaths:*** <sup>2</sup>

Only the RSTNE has fixed this. Yahshua did not say do not vow, He said do not to vow falsely like the religious hypocrites who played cute games with YHWH, making their vows easily breakable as they were not officially binding' He then goes on to explain examples of false vowing or swearing.

***34 And so I say to you, Swear not falsely at all;*** <sup>3</sup> <sup>4</sup> ***neither by the shamayim; for it is יהוה's kesay:***

***35 Nor by the earth; for it is His footstool: neither by Yahrushalayim; for it is the city of the Awesome Melech.***

***36 Neither shall you swear by your head, because you cannot make one hair white, or black.***

***37 So let your communication be, Ken, ken; Lo, lo: for whatever is more than this comes from deception.*** <sup>5</sup>

**So we see Yiphtach's oath/vow was biblical, serious and sincere, without a clause to make it a terumah-free will offering. He was rash and impulsive, desiring YHWH's victory over**

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<sup>1</sup> Torah sages.

<sup>2</sup> According to Torah in such places as Leviticus 19:12 and Deuteronomy 10:20, Yisraelites must make all their oaths binding in YHWH's Name alone and never in the name of other deities. Yahshua affirms this principle as binding upon His disciples as well. Unlike religion that warns against such swearing, Yahshua renews this command to His people. Obeying this particular command is one of the identifying marks of the people of Yisrael. The correct way to perform binding oaths is with the words "as YHWH lives," as seen in such texts as Jeremiah 16:11-12 and Ruth 3:13.

<sup>3</sup> The Hebrew Shem Tov Matthew reads correctly. The correct rendering is falsely. Yahshua teaches that swearing falsely with, or without YHWH's Name is never allowed. Swearing falsely without YHWH's Name is a double sin, as it is still a lie, while bringing His Name to naught. The leading Jews from that time and even until this day, think that by not mentioning YHWH's Name, they can get away with swearing falsely, by taking false oaths, or by using other things, or objects to make their oaths binding. Yet here Yahshua teaches that all false swearing, and even all truthful swearing on anything other than YHWH's Name, is still a false oath.

<sup>4</sup> We as Nazarene Yisraelites, must unlearn our fear of swearing and begin to swear only according to Torah, lest we neglect one of our Torah based obligations. On the other hand, swearing should not be a habit, but only invoked when absolutely necessary, in order to establish innocence, or trustworthiness in our character and actions! Torah oaths in YHWH's Name must never be invoked by habit, or by compulsion, but must be taken voluntarily, only in the most necessary of circumstances, with great care and discretion.

<sup>5</sup> That is the proper way to perform the command. In YHWH's Name, sealed with the words "as YHWH lives," with a simple yes, or no attached.

Ammon, but the vow had no escape clause, as in the case of a virgin living at home with her father, or her husband who can annul the vow. Yiphtach's vow has no such escape clause!

32 So Yiftach passed over to the children of Ammon to fight against them; and יהוה delivered them into his hands.

33 And he smote them from Aroer, even until Minnith, even twenty cities, and also the plain of the vineyards, with a very great slaughter. So the children of Ammon were subdued before the children of Yisrael.

Remember the binding vow-Shophtim 11-31 Then it shall be, that whatever comes forth from the doors of my bayit to meet me, when I return in shalom from the children of Ammon, shall surely belong to יהוה, and I will offer it up for a burnt offering.

34 And Yiftach came to Mitzpah to his bayit, and, see, his daughter came out to meet him with timbrels and with dancing: and she was his only child; beside her he had neither son nor daughter.

Poor child was dancing for YHWH and yet her father had done her wrong!

35 And it came to pass, when he saw her, that he tore his clothes, and said, Oy oy, my daughter! You have brought me into depression, and you are one of them that cause me trouble: for I have opened my mouth to יהוה, and I cannot go back on my word.

Would to YHWH that believers had this fear. How about all those marriages that have gone through "divorce on demand" breaking lifelong vows, many of them done and sealed in YHWH's kadosh name, by those who know His Name. What will be their reward? They do this abomination because they have no fear of the Almighty! You can ADD additional marriage vows but cannot break them without proper grounds as per Devarim/Deuteronomy 24. These spineless so called believers have invited upon themselves the wrath and the corrective hand of the Almighty! I wouldn't want to be them.

36 And she said to him, My abba, if you have opened your mouth to יהוה, do to me according to that which has proceeded out of your mouth; because יהוה has taken vengeance for you on your enemies, even the children of Ammon.

What a loving submitted Torah daughter; a dancer, worshipper and a woman who took vows, even her father's, seriously. It was better for her to lose her young life than for her father to perish in the Gei- Hinnom-Hell of disobedience.

37 And she said to her abba, Let this thing be done for me: leave me alone for two months, that I may wander upon the mountains, and bewail my virginity, my chaverim and I.  
38 And he said, Go. And he sent her away for two months: and she went with her

**chaverim, and bewailed her virginity upon the mountains.**

**Her virginity and lack of a husband was bad enough, but that she would soon die in that CELIBATE state caused great grief in her heart and among her friends. SO we see the mourning for 2 months was not only for impending demise as a burnt offering, but her ongoing state of celibacy; she would not get her husband before the resurrection of the just. She would go to the grave, as a perpetual celibate and unmarried virgin. All Israel mourned her celibacy as well. Is this what stupid wayward and backward religion teaches. The same religious systems that extol the supposed blessedness of celibacy are the very ones that promote mandated monogamy and forbid plural marriage and pilegish taking, as if they know better than YHWH. But in Yisrael, we see clearly that celibacy is not a desirable state as it violates the first commandant in Torah-namely pru urvu, be fruitful and multiply. As an Israelite is incumbent upon us to wail and mourn and expose the sick world and religious systems that have given us no choices and have left us with an 80% divorce rate and innumerable restraining orders to protect abused women. And women are worried about being abused in plural marriage and pilegishut. You've got to be kidding. There is nothing blessed about a perpetual state of loneliness and celibacy. Period. This is the correct Israelite view. Is that your view or are you one of the deceived thinking it's a virtue to list yourself as celibate. If so rest assured your thinking still comes straight out of the church system, which YHWH specifically called you out of years ago.**

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

**Compare this to those idiots who break marital vows based on whims and not on biblically allowed provisions. They have no fear of YHWH. Their god is their own belly (I do not speak of real reasons for breaking marital vows like spousal abuse).**

**This is not about human sacrifice. This is about keeping vows to YHWH. The point being that YHWH can deliver your enemies without you putting your foot in your mouth. Once the vow was made, eternal binding Torah principles kicked in which were irreversible. Moreover, nowhere does the text state that YHWH required the daughter as a human sacrifice. Rather that YHWH accepted the vow to receive the daughter in some fashion, not necessarily in the fashion, or manner in which Yiphtach offered her to YHWH. Jewish tradition teaches that the vow of this offering was carried out figuratively by the daughter living in seclusion as a perpetual virgin devoted to prayer and to YHWH. Either way this mandated CELIBACY was so shunned by Israelite society that our nation at the time of the Judges, had an annual 4 day time of mourning. Religion celebrates its sexual perversions of YHWH's Torah, yet Israelites are supposed to wail over church and state mandated sexuality! I say let's restore Israel's bedrooms to the keddusha/holiness and freedom of Torah!**

**40 That the daughters of Yisrael went yearly to mourn the daughter of Yiftach the Giladi four days every year.**

**First Close**-They were mourning her binding celibate state, **not necessarily her death**. How different things have become.

**Human sacrifice was, of course, strictly forbidden, and the only way Yiphtach could keep his oath was to have his daughter confined to a life of solitude upon the mountains. Four days a year, the daughters of Israel went to the mountains to bewail her fate to join her, until she died. This asexual state is considered so tragic, that YHWH allows us to see her historically as THE nameless woman, to accentuate her dilemma!**

**WOW-CLOSE**- And why was the nameless daughter consigned to a life of celibacy? Because Yiphtach, like most today, did not know the FULL Torah. Had he known the Torah he could have found mercy for her, and she could have gotten married, as a first, or plural sister wife. See Wayiqra-Leviticus 27:1-8. More than likely her value in shekels was 20 according to Wayiqra/Leviticus 27:5; Yiphtach could have paid his binding vow, had he been as well grounded in Torah, as he was in faith, which still got him eternally listed in the Hall of Fame of emunah/faith.

**SELAH**