

JUDGES & ROMANS: RUINED TO RIGHTEOUS

Lesson 13: Ruin of Disobedience

Key Verse: "Yet you have forsaken me and served other gods; therefore I will save you no more. Go and cry out to the gods whom you have chosen; let them save you in the time of your distress." ~Judges 10.13-14

The song written by Ella Fitzgerald, "You say Tomato, I say "Toma[h]to" comically proves diversity within the same language. For instance, the American word, "advertisement", is pronounced, "ad-ver-tiz-ment" in European countries. Regardless of whether we pronounce our words emphasizing the first vowel (American speech patterns) or the second vowel (European speech patterns), our words carry weight before God. **Vows** prove that when we speak promises to God, what we say to Him matters exponentially more than how we say it to Him! Not only must we be true to our vows made before God, we must also speak as those who understand God as **jealous** for our praise, honor, and adoration. In a world full of words in every conceivable format, the speech patterns of God's people must reflect their singular, whole-hearted devotion to God.

Incomprehensible God and Savior! Keep us humble in this lesson. Respond to our cries for help in understanding who You are in the midst of situations that seem to reveal only our depravity and challenge Your Sovereignty. Help us know You more as we come before Your Throne begging to know You better. Increase our faith so that we believe the vow You made to us just before You returned to sit on Your Throne.

Judges 10.6-12.15 The people of Israel again did what was evil in the sight of the LORD and served the Baals and the Ashtaroth, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. And they forsook the LORD and did not serve him.

7 So the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines and into the hand of the Ammonites, **8** and they crushed and oppressed the people of Israel that year. For eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead. **9** And the Ammonites crossed the Jordan to fight also against Judah and against Benjamin and against the house of Ephraim, so that Israel was severely distressed. **10** And the people of Israel cried out to the LORD, saying, "We have sinned against you, because we have forsaken our God and have served the Baals."

11 And the LORD said to the people of Israel, "Did I not save you from the Egyptians and from the Amorites, from the Ammonites and from the Philistines? **12** The Sidonians also, and the Amalekites and the Maonites oppressed you, and you cried out to me, and I saved you out of their hand. **13** Yet you have forsaken me and served other gods; therefore I will save you no more. **14** Go and cry out to the gods whom you have chosen; let them save you in the time of your distress."

15 And the people of Israel said to the LORD, "We have sinned; do to us whatever seems good to you. Only please deliver us this day." **16** So they put away the foreign gods from among them and served the LORD, and he became impatient over the misery of Israel.

17 Then the Ammonites were called to arms, and they encamped in Gilead. And the people of Israel came together, and they encamped at Mizpah. **18** And the people, the leaders of Gilead, said one to another, "Who is the man who will begin to fight against the Ammonites? He shall be head over all the inhabitants of Gilead."

CH 11 Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute. Gilead was the father of Jephthah. **2** And Gilead's wife also bore him sons. And when his wife's sons grew up, they drove Jephthah out and said to him, "You shall not have an inheritance in our father's house, for you are the son of another woman." **3** Then Jephthah fled from his brothers and lived in the land of Tob, and worthless fellows collected around Jephthah and went out with him.

4 After a time the Ammonites made war against Israel. **5** And when the Ammonites made war against Israel, the elders of Gilead went to bring Jephthah from the land of Tob. **6** And they said to Jephthah, "Come and be our leader, that we may fight against the Ammonites." **7** But Jephthah said to the elders of Gilead, "Did you not hate me and drive me out of my father's house? Why have you come to me now when you are in distress?" **8** And the elders of Gilead said to Jephthah, "That is why we have turned to you now, that you may go with us and fight against the Ammonites and be our head over all the inhabitants of Gilead." **9** Jephthah said to the elders of Gilead, "If you bring me home again to fight against the Ammonites, and the LORD gives them over to me, I will be your head." **10** And the elders of Gilead said to Jephthah, "The LORD will be witness between us, if we do not do as you say." **11** So Jephthah went with the elders of Gilead, and the people made him head and leader over them. And Jephthah spoke all his words before the LORD at Mizpah.

12 Then Jephthah sent messengers to the king of the Ammonites and said, "What do you have against me, that you have come to me to fight against my land?" **13** And the king of the Ammonites answered the messengers of Jephthah, "Because

Israel on coming up from Egypt took away my land, from the Arnon to the Jabbok and to the Jordan; now therefore restore it peaceably.” **14** Jephthah again sent messengers to the king of the Ammonites **15** and said to him, “Thus says Jephthah: Israel did not take away the land of Moab or the land of the Ammonites, **16** but when they came up from Egypt, Israel went through the wilderness to the Red Sea and came to Kadesh. **17** Israel then sent messengers to the king of Edom, saying, ‘Please let us pass through your land,’ but the king of Edom would not listen. And they sent also to the king of Moab, but he would not consent. So Israel remained at Kadesh. **18** “Then they journeyed through the wilderness and went around the land of Edom and the land of Moab and arrived on the east side of the land of Moab and camped on the other side of the Arnon. But they did not enter the territory of Moab, for the Arnon was the boundary of Moab. **19** Israel then sent messengers to Sihon king of the Amorites, king of Heshbon, and Israel said to him, ‘Please let us pass through your land to our country,’ **20** but Sihon did not trust Israel to pass through his territory, so Sihon gathered all his people together and encamped at Jahaz and fought with Israel. **21** And the LORD, the God of Israel, gave Sihon and all his people into the hand of Israel, and they defeated them. So Israel took possession of all the land of the Amorites, who inhabited that country. **22** And they took possession of all the territory of the Amorites from the Arnon to the Jabbok and from the wilderness to the Jordan.

23 So then the LORD, the God of Israel, dispossessed the Amorites from before his people Israel; and are you to take possession of them? **24** Will you not possess what Chemosh your god gives you to possess? And all that the LORD our God has dispossessed before us, we will possess. **25** Now are you any better than Balak the son of Zippor, king of Moab? Did he ever contend against Israel, or did he ever go to war with them? **26** While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, 300 years, why did you not deliver them within that time? **27** I therefore have not sinned against you, and you do me wrong by making war on me. The LORD, the Judge, decide this day between the people of Israel and the people of Ammon.”

28 But the king of the Ammonites did not listen to the words of Jephthah that he sent to him. **29** Then the Spirit of the LORD was upon Jephthah, and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead, and from Mizpah of Gilead he passed on to the Ammonites. **30** And Jephthah made a vow to the LORD and said, “If you will give the Ammonites into my hand, **31** then whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the LORD’s, and I will offer it up for a burnt offering.”

32 So Jephthah crossed over to the Ammonites to fight against them, and the LORD gave them into his hand. **33** And he struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.

34 Then Jephthah came to his home at Mizpah. And behold, his daughter came out to meet him with tambourines and with dances. She was his only child; besides her he had neither son nor daughter. **35** And as soon as he saw her, he tore his clothes and said, “Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow.” **36** And she said to him, “My father, you have opened your mouth to the LORD; do to me according to what has gone out of your mouth, now that the LORD has avenged you on your enemies, on the Ammonites.” **37** So she said to her father, “Let this thing be done for me: leave me alone two months, that I may go up and down on the mountains and weep for my virginity, I and my companions.” **38** So he said, “Go.” Then he sent her away for two months, and she departed, she and her companions, and wept for her virginity on the mountains. **39** And at the end of two months, she returned to her father, who did with her according to his vow that he had made. She had never known a man, and it became a custom in Israel **40** that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.

CH 12 The men of Ephraim were called to arms, and they crossed to Zaphon and said to Jephthah, “Why did you cross over to fight against the Ammonites and did not call us to go with you? We will burn your house over you with fire.” **2** And Jephthah said to them, “I and my people had a great dispute with the Ammonites, and when I called you, you did not save me from their hand. **3** And when I saw that you would not save me, I took my life in my hand and crossed over against the Ammonites, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?”

4 Then Jephthah gathered all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim, because they said, “You are fugitives of Ephraim, you Gileadites, in the midst of Ephraim and Manasseh.” **5** And the Gileadites captured the fords of the Jordan against the Ephraimites. And when any of the fugitives of Ephraim said, “Let me go over,” the men of Gilead said to him, “Are you an Ephraimite?” When he said, “No,” **6** they said to him, “Then say Shibboleth,” and he said, “Sibboleth,” for he could not pronounce it right. Then they seized him and slaughtered him at the fords of the Jordan. At that time 42,000 of the Ephraimites fell. **7** Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in his city in Gilead.

Ibzan: **8** After him Ibzan of Bethlehem judged Israel. **9** He had thirty sons, and thirty daughters he gave in marriage outside his clan, and thirty daughters he brought in from outside for his sons. And he judged Israel seven years. **10** Then Ibzan died and was buried at Bethlehem.

Elon: 11 After him Elon the Zebulunite judged Israel, and he judged Israel ten years. 12 Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

Abdon: 13 After him Abdon the son of Hillel the Pirathonite judged Israel. 14 He had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years. 15 Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

Diamonds: Jephthah's story is the kind of epic classic worth binge-watching on Netflix. Born of a prostitute and later forced to flee from his self-seeking stepbrothers, Jephthah's childhood was filled with shame and rejection (11.1-2). Even more, when forced to flee, he finds refuge and purpose by becoming the leader of a community best understood as a gang of mercenaries (11.3). Jephthah's early life would keep us pressing, "Next Episode"!

1. How does God likewise set us up for pressing "Next Episode" in His history with His people from Judges 10.6-18? What are some highlights of God's work and decisions that would have made the "official series trailer" in Judges 10.6-18?

Scholars debate the sincerity and validity of the repentance of God's people in Judges 10.15-16. The strongest arguments against the validity and sincerity of their repentance are established in God's response in 10.16 based on His impatience over the misery of His people. "We are not told that He relented and forgave them or raised up a judge to save them, but merely that He 'became impatient' over their 'misery'. In other words, it wasn't their repentance (such as it was) that moved Him, but their misery. He became tired of it and couldn't bear to see it continue."¹

In consideration of Jephthah's childhood and traumatic entry into adulthood, his knowledge of God is exceedingly remarkable. Jephthah knows God's history with Israel in such a way that when enemy kings attempt to recreate history, Jephthah skillfully and accurately corrects their revisionist history (11.12-27). Even more outstanding is Jephthah's theological accuracy that lands these kings in judgment before God's court (11.27)²! However, it seems that Jephthah's theology and historical accuracy have landed God's people in a war (11.28-33). [Jephthah's vow is fully addressed through this lesson's doctrine, "Vows"]

2. What do you find impressive and/or surprising about Jephthah up to this point in the story (intentionally exclude his vow in 11.30-31, 34-40)?

Judges 12 reminds us that infighting among God's own people started long before the Christian church was formed! It's also the plot twist that would keep us on our couch, pressing "Next Episode". Two hot button issues are at play in the final story about Jephthah and his civil war with the tribe of Ephraim: Jephthah's worth (12.1), and the credibility of the men of Ephraim (12.3). The Ephraimites' willingness to so violently threaten Jephthah reveal their personal rejection of Jephthah despite other tribes' use of him to defeat and save them from the Ammonites (11.4-1, 32-33). In addition, the men of Ephraim also wished to revise history to their benefit in their accusation against Jephthah. While it is not documented that Jephthah asked them to join, it is implied that Jephthah was historically accurate based on his savant-like knowledge of Israel's history in Judges 11.12-27.

Izban is one of three minor judges in Judges 12. His hometown of Bethlehem is NOT the same as the Bethlehem of Jesus' birth³. The most controversial issue around Izban's time as a judge is his use of his children for likely reestablishing and replenishing the tribes of Israel with Israelite marriages. Webb notes that "the phrase 'his clan' in ESV is an interpretive addition."⁴ He posits that there were no crises Izban managed, no wars mentioned and thus that his "low profile" may have instead been a time to reestablish relationships within the clans or tribes of Israel.

Elon's identification as a "Zebulunite" twice is considered the bread crumb worth following. "The Zebulunites were men of honor who did not shrink back when duty called, and it's reasonable to assume Elon, as leader of the Zebulun and judge of Israel, embodied these same admirable qualities⁵."

3. Read what we know about the Zebulunites in Judges 1.30; 4.6, 10; 5.18; and 6.35. What do you learn about them, and how is this an encouragement to you?

¹Webb, p. 180

²Webb, p. 182

³Webb, p. 192

⁴Webb, p. 193

⁵Webb, p. 195

Abdon returns Israel to the good ol' days of oligarchy and dynastic plans for leading Israel! Just like Jair (Judges 10.3-4), Abdon seems to judge Israel during an extended time without war and with opportunity for a sense of security that would allow his family to grow in size and likewise in wealth. What is most striking about this "interlude" of stability is that it happens without God explicitly granting the land rest (Judges 3.11, 30; 5.31; 8.28).

4. Review the times that God explicitly granted the land rest in Judges 3.11, 30; 5.31; and 8.28. What are some differences and/or similarities about those times in comparison to the interlude of what is likely peace and stability for Israel during these three minor judges (12.8-13)? Do you see any patterns emerging among God's people? If so, how so? If not, what do you see continuing? (It may be helpful to read a bit before and after the verses where God grants the land rest.)

Deity: Jealous~ (Judges 10.13-14)

5. Read Exodus 20.4-5. What does God expect of His people? How does this shape your definition of "jealous"?

God's jealousy is not like human jealousy. He is not jealous or envious because someone has something He wants or needs. God's divine jealousy is aroused when someone gives to another what rightly belongs to Him. This is the essence of idolatry. God is rightly jealous when worship, praise, honor, or adoration are given to idols.

The apostle Paul describes precisely this kind of jealousy in 2 Corinthians 11.2. Worship and service belong to God alone and are to be given to Him alone.

6. How do you see God's mercy and long-suffering in the midst of His jealousy in Judges 10.6-16? How is this a comfort to you today?

Doctrine: Vows⁶~ (Judges 11.29-30) a vow is a solemn promise. Its synonyms are oath, pledge, bond, covenant, word of honor, and guarantee. The majority of vows in the Bible are found in the Old Testament, most often related to offerings, sacrifices, and legal commitments (Genesis 28.20-22; Leviticus 27.1-13; Numbers 29.39-30.2; Deuteronomy 23.21-23; Psalm 66.13). However, vows were also offered as acts of worship and praise to God (Psalm 50.14; 56.12; 61.8; 116.14-19; Nahum 1.15).

Psalm 15.4 connects a person's blamelessness (ESV), "integrity", "character" and "righteousness" (AMP) to their ability to keep their "word" (AMP), or what they "swear" (ESV). The ability to keep one's vow is one of several attributes found in those who remain secured in God's presence (Psalm 15.1, 5).

7. What do you learn about vows, or keeping one's word before God from both Deuteronomy 23.21-23 and Psalm 15?

Jesus addressed the technical legal loophole created by religious leaders that allowed people to avoid accountability in keeping one's vow (Matthew 5.33-37). "The religious leaders of the day advocated keeping a vow *if* it was a public vow using God's name; however, if the vow was made in the course of everyday conversation, referencing only 'heaven' or

⁶ [What does the Bible say about keeping your vows/oaths? \(gotquestions.org\)](http://gotquestions.org)
[What are some Bible verses about vows? \(gotquestions.org\)](http://gotquestions.org)
[What is a votive offering? \(gotquestions.org\)](http://gotquestions.org)

'earth' or 'Jerusalem', it was not really binding....Jesus countered [the idea that vows made in private and not using God's name could be broken]. Jesus teaches that "if you swear something, it had better be true...all you need to say is 'yes' or 'no'. Your word should be good...Oaths are binding, even when spoken frivolously or privately as part of everyday conversation. A promise is a promise, and there is no loophole in God's eyes to allow a person to renege on an oath."

"Jesus is clear that Christians must be careful when making vows to God or to one another (such as wedding vows, and legal contracts). "Furthermore, the informal vows we make ('I swear by all the angels in heaven!') are completely unnecessary. Our word is our bond."

The Nazirite vow, from the word *nazar* which means "set apart", is a vow of consecration. Found in Numbers 6, the purpose of this vow was consecration through sacrifice and strict adherence to God's standards of holiness. Our next judge, Samson, was divinely chosen to take this Nazirite vow prior to his conception (Judges 13.3-5).

8. List God's commands about the Nazirite vow in Numbers 6. Which one(s) stand out to you, and why?

It is clear that when we take a vow before God, we bind ourselves by our words. The most common vow we take today is our wedding vow. However, churches have vows taken at the installation of church lay and professional leadership. In addition, some protestant faiths use responsive vows for both parents and their congregation when an infant is baptized.

Jephthah makes two vows in this text. The first relates to his commitment to fight for the very people who rejected and despised him (Judges 11.10-11) and the second is the one for which he is most famous. Jephthah's second vow is uncomfortable (Judges 11.30-31, 34-40). According to the text, and to scholars' transliteration of the text, the hard truth is that Jephthah sacrificed his only daughter as a burnt offering to God⁷. Jephthah vowed to God to offer as a burnt sacrifice to God whatever came out of his home when he returned from battle, knowing it would be a human⁸ (Judges 11.30-31). Paul has taught us that asking hard questions about God brings us more good than harm. Here, in Jephthah's vow, we are forced to address God's viewpoint on child sacrifice to Him. Before we do, *note that no matter your personal conclusion of this difficult story, Jephthah's faith is commended by name in Hebrews 11.32!* 🙏🙏

First, let's establish what we do know about God's viewpoint of child sacrifice: He hates it (Leviticus 20.2-5; Deuteronomy 12.31, 18.10; 1 Kings 11.4-11; Proverbs 6.17; Jeremiah 32.35). However, God also directly commanded Abraham to offer his only son, Isaac, as a burnt offering to God in Genesis 22.2. Scholars quickly point out that this was a test of Abraham's faith, and God intervened by providing the sacrifice Himself (Genesis 22.8,13-14). As such, the story of God's command to sacrifice Isaac and then providing the sacrifice Himself is neatly tied and resolved by God's illustrative foreshadowing of His willful sacrifice of His only Son for our salvation.

But in the story of Jephthah, we are confronted with not only a man whose insecurities before God led him to make a tragic oath, but also God *not* providing a different sacrifice. Further complicating this story is that Jephthah is indwelt by the Holy Spirit (Judges 11.29). In addition, remember that Jephthah's faith is commended in Hebrews 11.32. (Is anyone else ready to cry, "uncle"?!?!)

[A word of caution: conflating the issue of abortion with child sacrifice is tricky in this story because what Isaac and Jephthah are doing is directly tied to God's command or godly obedience. This is quite different from God's universal value of life.]

Here is how Dale Ralph Davis (p. 145-146) wrestles with this tension: "Some writers regard it as inconceivable that a God-fearing man like Jephthah would ever perform such an act. I think it is conceivable. And I think we must be careful of our conceptions, that is, we should not attribute to Jephthah a certain complex of piety which may reflect the way we prefer to think of him rather than what the text warrants."

"How God-fearing was Jephthah? Certainly, Jephthah was a Yahweh-worshiper, knowledgeable in Yahweh's history with Israel, and – I should think – acquainted with Yahweh's law. But that does not mean Jephthah observed the law he knew. We have already rejected his being a moral ignoramus; yet we must acknowledge that guerrilla life and gross companionship (Judges 11.3) hardly enhance social graces or nourish personal ethics. I have a problem with those who claim Jephthah would never have sacrificed his daughter because that would have been against Yahweh's law; they

⁷ Davis, pp. 143-147; Webb, pp. 183-186, Schneider, pp. 173-183

⁸ Davis, p. 145, Webb, p. 184, Schneider, p. 175

automatically assume that Jephthah was consistent with what he knew. But how do we know that Jephthah was consistently consistent? Is it not just as conceivable that, in spite of what knowledge he had, he convinced himself that such a sacrifice, given the emergency (Judges 11.27-28), might not be only entirely proper but also deeply pious?"

Barry G. Webb (p. 189) provides additional useful thoughts to guide us as we ponder this story before God: "Jephthah's] great mistake at the climax of the story, though, is to 'open his mouth to Yahweh' (Judges 11.35) *in the same way that he has opened his mouth to men*. That is, he tries to negotiate with God as he has negotiated with human beings, and in so doing overreaches his hand and brings disaster on himself and his daughter. He makes the fundamental error of thinking that God, the divine Judge, can be bribed, that salvation is an arrangement that can be negotiated by offering God incentives instead of casting ourselves utterly on His mercy. He fails to see salvation as a gift...In short, the story of Jephthah shows us two things about negotiation. It has a legitimate place in human affairs in a fallen world but has severe limitations; and in the hands of an insecure man like Jephthah, it can end up doing more harm than good. More importantly, it shows us that negotiation is the antithesis of faith and has no place at all in our relationship with God."

"There is a great difference between the kind of religion that arises from our own insecurity and desire to get God to meet our needs and that which is based on God's own revelation of Himself. The former is a reflection of our own sinful natures; the latter is a gift of the God who made us and has reached out to us in Christ."

9. We have provided you with a lot of thoughts in the explanation of this doctrine worth pondering before your Father. How is God helping you understand this tragic story? What thoughts provided in this doctrine is God using to help guide you into a deeper knowledge of Him? (Remember, you can start with crying out, "Abba! Father! Help me understand this!")

10. What comfort is God providing you through this tragic story? Is there a verse we have studied in Romans that God is using to bring you comfort in such a difficult story?

While the focus of this story is Jephthah's vow, we must not neglect his daughter. We get a sense of her relationship and knowledge of God through her response to her father. In her response we find an obedient daughter to not only her father, but her father's words to her God.

11. What do you learn about Jephthah's daughter from her response to her father's vow (Judges 11.36-39)?

The placement of this tragic story serves as an important setup for a future more deplorable civil war, as well as the further despicable treatment of God's women by God's own people to come⁹. Thus, this story prepares us for the future tragedies committed by God's own people that fall into the unspeakable.

Jesus made a vow to you before He ascended to heaven (Matthew 28.20b)!

12. What is Jesus' vow to you? (Matthew 28.20b) How does His vow inspire your obedience and embolden you to serve Him to His glory?

Your Scripture-Soaked Prayer: This has been a heavy lesson. Please be willing to bravely and boldly share your SSP with your group this week. It will be a great encouragement to hear one another wrestle before God who loves you so much, He used His words to bind Himself in oath to your benefit!

⁹ Schneider (p. 182) suggests that this is likely the festival from which the tribe of Benjamin kidnaps fellow Israelite women to force into marriage ("virgin wives") to perpetuate their tribe's lineage (Judges 21).

Lecture Outline:

Aim: God's promises are perfect and their fulfillment is guaranteed.

- I. Repentant? (Judges 10.6-18) **T1:** God's perfect and guaranteed promises are rooted in His jealous love for His people.
 - a. What are you doing to provoke God's jealousy?
 - b. In what ways are you failing to be faithful or put God first in your life?
- II. Raised Up (Judges 11.1-33) **T2:** God's perfect and guaranteed promises ensure the victory over our enemies.
 - a. What enemies are vexing your soul today?
 - b. What has you feeling defeated, oppressed, or crushed?
 - c. Which of God's perfect and guaranteed promises will you employ to gain the victory over your enemies?
- III. Reprehensible! (Judges 11.34-12.15) **T3:** God's perfect and guaranteed promises should cause us to be careful when making and keeping promises.
 - a. How careful are you to do what you say you will do? Does your "yes" mean "yes" and your "no" mean "no"?
 - b. In which situations might you be foolishly and unnecessarily bargaining with God? Or how might you be manipulating God to do what you want by making promises to Him?

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Van Pelt, Miles V., *Judges: ESV Expository Commentary* (Wheaton, Illinois: Crossway, 2021) pp. 601-617
Webb, Barry G., *Judges and Ruth: God in Chaos* (Wheaton, Illinois: Crossway, 2015) pp. 177-199