

Hebrews 11:32

-[Rom 12:2 ESV] 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

-[2Ti 3:16-17 ESV] 16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

-[Heb 4:12 ESV] 12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

***-Jephthah, the Elephant in the
Room***

-Judges 11:29-40

-Arguments for Interpreting Human Sacrifice

-Jephthah was influenced by a syncretistic culture that would have made human sacrifice an acceptable practice in light of Jephthah's assumed ignorance of God's view of human sacrifice.

**-Because of his environment,
he would not have known
better...**

**-Human sacrifice a necessity
because of a vow?**

-Not so fast!

**-Deuteronomy 23:21-22 (ESV) 21
“If you make a vow to the LORD
your God, you shall not delay
fulfilling it, for the LORD your
God will surely require it of you,
and you will be guilty of sin. 22
But if you refrain from vowing,
you will not be guilty of sin.**

-Numbers 30:2 (ESV) If a man vows a vow to the LORD, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth.

-The argument from silence is used by both sides of the issue.

**-No one could serve at the
tabernacle unless they were a
Levite...?**

-Deuteronomy 23:2-3 (ESV) 2 “No one born of a forbidden union may enter the assembly of the LORD. Even to the tenth generation, none of his descendants may enter the assembly of the LORD. 3 “No Ammonite or Moabite may enter the assembly of the LORD. Even to the tenth generation, none of them may enter the assembly of the LORD forever,”

**-The word Jephthah uses for
“burnt offering” in v. 31 is
always used in the Scriptures
in reference to a blood
sacrifice burned on the altar.**

-A ram was slaughtered and burned “instead of” or “in the place of” Isaac as a substitute that God provided.

-Arguments against Human Sacrifice

**-Was Jephthah ignorant of
God's abhorrence of human
sacrifices?**

-The context of the Scripture itself does not support an ignorance on the part of Jephthah with regard to the God of Israel and His law in light of what we read in Judges 11:14-27.

-Since Jephthah made a vow to sacrifice whoever or whatever came out of his house as a burnt offering, he was bound by God to fulfill the vow.(?)

-“It was only with the passing of the years that Israel realized that true Yahweh utterly repudiated such practices.” -

Edward Dalglish

-“In time, however, a system was developed by which persons or gifts that had been (rashly?) vowed could be redeemed by monetary payments.”

-“When the Israelites learned that Yahweh does not require such actions, they learned to view Jephthah’s actions accordingly. The significant fact is that even though they came to regard child sacrifice as an abomination in Yahweh’s eyes, they did not remove this story from their sacred Scriptures. Lessons can be learned from well-intentioned mistakes.”

-It was not *later* that “the Israelites learned that Yahweh does not require such actions,” it was hundreds of years *earlier* (Lev. 18:21; 20:2-5; Deut. 12:31; 18:10)!

-2 Kings 16:3 “...He even burned his son as an offering, according to the despicable practices of the nations whom the Lord drove out before the people of Israel.”

-Leviticus 27:1-13

-The Scriptures regarding the exclusivity of the Levites serving in the tabernacle refers to the males in connection with the priestly duties and the actual tabernacle itself according to Lev. 8.

-Unspecified women *did* minister at the doors of the tabernacle from Exodus 38:8, and 1 Samuel 2:22.

-The prophetess Anna, of the tribe of Asher, who was devoted to the Lord at the Temple in Luke 2:36-38.

-Tim Chaffey: Due to the illegitimate birth of her father, Jephthah, Jephthah's daughter and her descendants for eight more generations would have been excluded from the congregation at the tabernacle according to Deuteronomy 23:2.

-Deut. 23:3 speaks the same generational exclusion regarding an Ammonite or a Moabite but with the greater force there of “forever.”

**-Ruth, King David's great
grandmother, only four
generations from David, was a
Moabite woman.**

-The bewailing of her virginity

-Alfred Edersheim states, “She bewails not her ‘maiden age,’ but her ‘maidenhood’ ---not that she dies so young, but that she is to be unmarried. The Hebrew expression for the former would have been quite different from that used in the Scripture, which only signifies the latter.”

**-Why would she would spend
her last two months alive with
her friends, on the mountains,
and not with her father?**

Just curious...

-Judges 11:39-40 “...it became a custom in Israel that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite four days in the year.”

**-This “custom” is not mentioned at any other time in Israel’s history.
Only during hr lifetime?**

-He would have had the task of traveling to Shiloh to make the offering of his daughter *and* find a priest who would actually perform the ritual.

-According to Leviticus 1:3, all burnt sacrifices were to be male—not female.

-The particular wording in Judges 11:31 says, “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.”

-Multiple scholars point out that this can just as well be translated as “or.”

-Edersheim: “The great Jewish commentators of the Middle Ages have, in opposition to the Talmud, pointed out that these two clauses are *not* identical. It is never said of an *animal* burnt-offering, that it ‘shall be to Jehovah’---for the simple reason *it is* such. But where human beings are offered to Jehovah, there the expression (“shall be to Jehovah”) is used, as in the case of the first-born among Israel and of Levi (Numb. 3:12, 13).”

-What does “he did with her according to his vow” actually mean?

**-I believe Jephthah made a
vow that stated he would offer
a burnt sacrifice of an animal
or he would dedicate to
Yahweh whatever human met
him at the door of his house.**

**-So that we can be reminded
that we are all undeserving and
unfit for this eternal salvation
EXCEPT for the grace of God.**

-Titus 3:1-7 (ESV) 1 Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, 2 to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. 3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life.