

Jephthah's Daughter

No Rash Vow

Jephthah made no *rash* vow, if one trusts in the Spirit that came upon him:

"Then the Spirit of the Lord came upon Jephthah ... and he made a vow to the Lord..." (Jdg 11:29-30)

The word *rash* means marked by or proceeding from undue haste or lack of deliberation or caution. This is how Christian theologians view what Jephthah did, since they are not aware of the way the Spirit works in making a deliberate decision in a man whom the Spirit can come upon to make such a vow. Jephthah and the Holy Spirit in concert together made this vow to Yahweh. Jephthah made a vow under inspiration of the Holy Spirit. Therefore, it was no rash vow, unless you want to accuse God of being rash.

There are other examples of those whom the Spirit came upon to act, such as Othniel in Jdg 3:10, and Gideon in Jdg 6:34, and Samson in Jdg 14:6,19, and David in 1 Sam 16:13, and the seventy elders plus Eldad and Medad in Num 11:25-29, just as Jephthah in Jdg 11:29-30. To make a vow was common practice among the Israelites (Gen 28:20-22; 1 Sam 1:11; 2 Sam 15:8). Jdg 11:31 — He made the promise of a burnt offering, and a vow was not to be broken (Num 30:2; Dt 23:21-23; Ecc 5:4-5).

Who is like Jephthah's daughter? Read Jdg 11:29-40 in the NIV. Ponder over verses 35-36. Because of Jdg 11:36-40, we know that she was a willing sacrifice. She did not whimper or bemoan the outcome of her father's vow. She was a virgin. She was trained up in the instruction (*Torah*), the Word of our Father. She knew Yahweh.

Pr 20:25 was not the case with Jephthah (Lev 27:1-25; Dt 23:21-23; Jdg 11:30-35; 1 Sam 1:11; Ecc 5:1-7).

The Burnt Offering

Jdg 11:31,39,40 — A burnt offering is an offering that is given without any reservations. (If there is fear, there will be reservation.) The entire personality was consumed on the altar, as in the example of our Master Yahshua. He was not born just to help us out of trouble. He came to take over our life. He is Sovereign and Ruler and Controller of our lives. We are His purchased possession. He bought and paid for us by dying and going into death on our behalf (2 Cor 5:15,21; Eph 1:4; Ps 139:23-24; 1 Cor 6:19-20; Rom 12:1).

Ishshah (#801, #802) means both *woman* and *burnt offering*. It would all have been in vain had not *Ishshah* (Jephthah's daughter) been a willing, voluntary sacrifice.

God did not *force* us to make this sacrifice when we died with Him (being immersed into His death, Rom 6:3-5), and now each and every morning and evening we present our bodies as a living sacrifice, presenting all our members and faculties to Him as one man. This is our reasonable response to His great love for us, just as we all sing together in the breaking of bread (Ps 116:12-14,17-19). As His precious possession, we willingly offer our bodies corporately (Rom 12:1, with singularity of purpose) to carry out His will, since we have been bought and paid for by His death. In so doing, we prove that which is the good, acceptable, and perfect will of God (Rom 12:2) as we pray every morning and evening (Mt 6:9-15). We submit ourselves one to another, discerning the Body of Messiah (Eph 5:19-21,30). The lack of this is why Christianity has not proven it in 1900 years.

We present ourselves, each and every one of us, of our own free will. If we are not willing to present ourselves it shows that we are not ready to have communion with Him. If we are only pretending to offer our bodies as a living sacrifice like *Ishshah*, then we do not have communion with Yahshua or His Father. If one of us is not dressed and ready, the dissecting of the sacrificed burnt offering will show which part was or is

defective. Only if there is no defect in us is our Body acceptable before Him (Mal 3:3). In the Body of Messiah, in every place, there are many parts or members, but only one sacrifice (Rom 12:1). Only one sacrifice is corporately accepted. All those who are defective parts or members must answer for the cause that the Edah is not the witness in that place (Jn 14:15,21). Jn 12:25-26; Rom 12:2 — We must hate our life in this world and never turn again or look back to what we hated, to love it again.

Nothing can be held in reserve if you want communion with the God of Abraham. So the smoke ascends as a sweet aroma to Him (Jn 10:16-18; Eph 5:1-2; Eze 20:41; Phil 4:18).

So, as the royal priesthood, it will be the same for anyone of us as in Eze 21:26 (Amplified), or as Shakespeare put it, “A clout upon that head where late the diadem stood.” The diadem (#4701) is royal headwear, worn by the priest, where the crown will sit (Ex 28:4,37,39; 29:6; 39:28,31; Lev 16:4; Job 29:14; Isa 28:5; 62:3). Lev 8:9 shows the diadem as a setting for the crown. It is made of fine linen (Ex 28:39; 39:28; 28:2).