

JUDGES 10:1 – 12:15 DON'T TRUST IN LET-DOWNS ESV

INTRODUCTION

- Numbers 30:2 *If a man vows a vow to the LORD, ... he shall not break his word. He shall do according to all that proceeds out of his mouth.* [See also 1 Sam 12:11 & Heb 11:32.]

I. MINOR JUDGES ARE A LET-DOWN 10:1-6; 12:8-15

- Hebrews 6:20 ... *Jesus has ... become a high priest for ever after the order of Melchizedek.*

II. MINOR (INANIMATE) GODS ARE A LET-DOWN 10:6-16; 11:23-33

III. SOMETIMES, EVEN GOD'S PEOPLE ARE A LET-DOWN 12:1-7

IV. MAJOR JUDGES ARE A LET-DOWN: JEPHTHA 11:30-31; 34-35

'My God, why have u forsaken me?'- Jesus' 'cry of dereliction'.

V. ONLY THE LORD IS NOT A LET-DOWN: THE LORD JESUS 11:34-40

- Genesis 3:15 *"I will put enmity between you [serpent] and the woman, and between your offspring and her offspring; she shall bruise your head, and you shall bruise his heel."*

CONCLUSION

- 10:16 ... *And he [the LORD] could bear Israel's misery no longer.*
- Luke 4:14 *Jesus returned to Galilee in the power of the Spirit, ...*
- 1 John 1:7 ... *the blood of Jesus ... purifies us from all sin.*

Appendix Ralph Davis *Such a Great Salvation*: Wasn't it assumed that if such a vow involved a human life it was to be fulfilled by some sort of lifelong dedication to Yahweh? Some argue for this in the present case. They note that Jephthah's daughter and her companions weep over her virginity (vv. 37, 38) rather than her impending death.

Moreover, after Jephthah carries out his vow, verse 39 states that she had never had sexual relations with a man. That, so it is held, is a strange thing to say if her father sacrificed her but makes perfect sense if she was locked in to a celibate life of devotion to Yahweh, perhaps at the worship sanctuary. ...

There are problems, however, with such a reconstruction. The vowing of persons in Leviticus 27:1-8 has nothing to do with serving at the sanctuary. Each person had a value assigned him/her, which the person who made the vow paid to the priest, thus no doubt redeeming that person. Moreover, the idea of virginity or celibacy fits nowhere. There are no grounds for assuming that the women of Exodus 38:8 and 1 Samuel 2:22 were virgins. If Jephthah's daughter had to serve the rest of her life at the sanctuary, why would she have to remain unmarried? Is that a clause of Jephthah's vow the writer omitted? So I agree with Matthew Henry: 'Besides, had she only been confined to a single life, she needed not to have desired these two months to bewail it in: she had her whole life before her to do that, if she saw cause. Nor needed she to take such a sad leave of her companions ...'

Someone will say that the view I advocate makes the episode very sad indeed. It does. I think that is what the writer wants us to see.



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