

Finally, the holy grail Mysteries are all Solved!!

*** Literally, the most valuable discoveries of all time ***



Painting by Dante Gabriel Rossetti

- H** = Hidden
- O** = Outstanding
- L** = Legendary
- Y** = Yonder

- G** = Goblet (*Greal*)
- R** = Royal (*Real*)
- A** = Ancient
- I** = Important
- L** = Lifeblood (*Sang*)
- S** = Sacred (*San*)

PART 0: Introduction to the Seven *Literal* Grail Truths

PART 1: Christ's *Literal* Wedding, in Song of Songs

▶ PART 2: Christ's *Literal* Virgin Queen, in Biblical Records

PART 3: Christ's *Literal* Ark, in Old Covenant Scriptures

PART 4: Christ's *Literal* San-gReal, in New Covenant Prophecy

PART 5: Christ's *Literal* Son, in New Testament Writings

PART 6: Christ's *Literal* Daughter, in Books by Paul

PART 7: Christ's *Literal* Wife, in Revelation by John

PART 2: Christ's *Literal* Virgin Queen, in Biblical Records

IMPORTANT: This PDF is detailed, scholarly, and fully documented. [Click here](#), for a shorter ePub version (reflowable, for mobile). Also, it is highly recommended that you read [Part 1 first](#) (listed above).

A. Introduction to Part 2

Song of Songs 6:4,5 ♦ “Thou art **beautiful**, O my love, as **Tirzah**, comely as Jerusalem, terrible as an **army** with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a **flock of goats** that appear **from Gilead**.” (see 4:1; Revelation 2:8-11; 3:7-13).



As with all parts, in the *literal* grail series: it's best to read them in order—because each part builds on information, from the previous parts. For example, Jesus married a converted harlot (Part 1); this fact could easily lead to the false conclusion, that He approves of sexual sins. Therefore, to counteract that possibility, He had a wise plan to honor His “Virgin Queen”—even more highly than Mary Magdalene, His own *literal* wife. Jesus said that Magdalene is “greater than Solomon”; yet she was a former harlot, not a virgin. So the “Virgin Queen” would not only be greater than Solomon, but she would also be even *greater* than Mary Magdalene: thereby showing that—although God forgives and accepts truly repentant sinners, purity is far better.

Did Paul believe and teach that celibacy is more pure, more holy, than marriage? Did Jesus, by teaching and/or example, encourage lifelong celibacy? Was Marian (or Mary), the mother of Jesus, immaculately conceived—and/or did she live her entire life, without ever sinning? Was she a perpetual virgin? Does the Bible teach that she became the symbolic ark, of the new covenant? Was she bodily assumed into heaven? Is she now the “Virgin Queen” of heaven? What about Jephthah's daughter, what was her name? Was she killed, as a *literal* child sacrifice—the result of an impulsive and tragic vow? Or did she live until her natural death, as a perpetual virgin (to be a type or example of Marian)?

These are not new questions. However, Part 2 and beyond will provide some new and advanced answers, to these age-old questions; and the answers are embedded in the hidden grail truths, which have never been understood before. God foresaw that these issues would exist—and that they would need to be fully clarified, *before* the return of Jesus; so He hid the clearest possible answers, to these questions, in the grail subjects (in the 7 *literal*, as well as in the 7 *symbolic*).

God also foresaw all of the misogyny complaints, of the feminists and atheists, etc; and Jephthah's daughter is one of their top complaints. But God had a plan; and the truth will pull the rug right out from under EVERY SINGLE ONE of these complaints, much like "Donkey-Gate" (<https://7GRAILS.world/7-literal/0-intro/>). As always, with the hidden grail truths: they are found in the official Bible itself—not apocryphal gospels, fictional accounts, or early church fathers, etc.

A-1. Outline of Part 2

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APPENDIX: Darkness About Child Sacrifice

A-2. Tale, Nun, Fail, or None?

The story of Jephthah's daughter is one of the most bizarre accounts, in the entire Bible. Perhaps it is equaled, only by the gang-raped concubine: who was cut into 12 pieces, and each piece was sent out to one of the 12 tribes—and then the whole fiasco ended, with the entire tribe of Benjamin being almost completely exterminated. Perhaps not by coincidence, both of these accounts are found in the very same book of the Bible (see Judges chapters 10-12, and 19-21).

But are these two accounts comparable, in the sense that they are both exceedingly wicked? Or are they comparable, by contrast—the opposite ends of the spectrum: one is exceedingly righteous, and the other exceedingly wicked? Perhaps the answer to that question, depends upon which of the two popular interpretations you take—regarding Tirzah, which is the real name of Jephthah’s daughter (see B-1 & F). One popular interpretation says that Tirzah was a *literal human sacrifice*, so it was wicked; the other interpretation says that she was a perpetual virgin, at the Tabernacle, so it was righteous.

As is often the case, though, both of the most common interpretations have serious and unresolved problems. If you take all of the biblical statements at face value: it is about the *literal death* of Tirzah; so that is a major problem, for the perpetual tabernacle virgin idea—which has to be unnaturally forced into the text. On the other hand, if you take all of the biblical statements at face value: both Jephthah and Tirzah were very godly, and held in high esteem by the Bible writers; so that is a major problem, for the diabolical rash vow and satanic cult idea—which has to be unnaturally forced into the text. Then what gives? There is a third option, although it’s not very popular: it is the idea that Judges 11 is a fictional account, to teach some kind of lesson (rather than historical fact).

B. Tale Refuted by Chronology

Even if Judges 11 never actually happened: what is the lesson, that is supposedly being taught? Some may say that the lesson is: do not make impulsive, rash vows. It is true, that rash vows should be avoided; but even if Judges 11 is fiction, not history, the very same problems still exist (mentioned in A2, above). In other words, lessons from stories are basically the same—*regardless* of whether or not the events actually happened. And if indeed the lesson is: don’t make rash vows—then why does the Bible honor Jephthah and Tirzah, rather than condemn them (even if it’s just a fictional lesson)?

Furthermore, the New Testament parables were *true* stories (see Parts 0 & 1)—they were NOT merely fictional accounts, designed to make a point. This means that we should also accept Old Testament “parables” as historical truth, not merely fiction. In fact, this *entire book*—the book of Judges—is all historical facts, not fairy tales and fantasies. Some might point to Judges 9, and trees talking; but that was also historical reality, with the trees used to represent people. Interestingly, modern science has evidence that trees actually do communicate, with each other; they are called mycorrhizal networks, with the cute nickname: the wood wide web (https://en.wikipedia.org/wiki/Mycorrhizal_network). As is shown repeatedly, in the **7GRAILS** series: nearly everything, in the Bible, has both literal and symbolic meanings.

In Greek mythology, a virgin daughter was sacrificed (Iphigenia), for the purpose of winning a war (<https://en.wikipedia.org/wiki/Iphigenia>). This has some distinct similarities, to Judges 11; and these similarities have led some to the conclusion, that maybe both accounts are fiction. However, the earliest source for Iphigenia, is hundreds of years after Jephthah and his daughter; so if there is any connection between these two accounts, they were NOT two variations of the same myth—instead, the true story of Tirzah, was *inspiration* for the myth of Iphigenia (and other such myths). Finally, the chronology in Judges 11 lines up way too perfectly, with real calendars, for it to be a made-up imaginary account (see B-1, B-2, B-3).

B-1. Divine Alignments: Sabbath, 2 Months, Age 18, 4 Days, Pentecost

With many biblical chronology alignments: it proves far more, than merely proving that the event recorded is real history; it also proves that the Bible was *supernaturally inspired*—because the alignments are way too perfect, to be the fabrications of ignorant cavemen. And this is also the case, with the Tirzah chronology; in fact, this chronology fits very nicely, with all seven of the YES FAWN alignments (see B-2).

Battles are often fought in the spring, when the weather is much better for fighting than in the winter; in this case, it was probably a warmer winter than usual: because the war was already finished, about 10 days prior to the official spring (vernal equinox). The year was 1105 BC, and Jephthah returned

home on March 21 (all dates are proleptic Julian, unless stated otherwise). One of the seven alignment methods is “weekdays”; and in this case, it was a Saturday (Sabbath). Therefore, the timing here fulfilled his own statement: “... when I **return** in **peace** [*shalom*] from the children of Ammon ...” (Judges 11:31). The word translated “peace” is #7965 (*shalom*)—which is the very same word commonly used, in the Jewish greeting: Shabbat Shalom, which in English means Sabbath peace! Yes, he traveled on Sabbath.

The very next day was Sunday, March 22; and on the Hebrew calendar, it was New Year’s Day—which is another one of the seven YES FAWN alignments (Years). This day was also the start of Tirzah’s “two months” in the mountains (see 11:37-39); therefore, these months were not approximations—no, she was in the mountains, for exactly two full Hebrew months (3-22 to 5-19).

During those two months, Tirzah had her 18th Julian calendar birthday (4-25, <https://7GRAILS.world/7-literal/2-virgin/b1/>); this means that—even by our modern standards—she was no longer a minor. Therefore, as an adult, she was old enough to take responsibility for agreeing to be sacrificed (see E-1); so this was NOT a child sacrifice (except of course everyone is a child of their parents, regardless of age). The same is true of Isaac; he was 22 years old, when he agreed to be sacrificed (<https://7GRAILS.world/7-symbolic/chr/abcd/>).

But how can we know her age, at this point, and also her birth date? As always: God put all of the necessary chronological alignments, in the Bible. First of all: the word “Tirzah” is found in the Bible, exactly 18 times (KJV)! This helps to verify her age, and it also verifies her real name. Additionally, Judges 10, which sets the historical background for Judges 11, is defined as “eighteen years” (10:8; see 10:5-18). Curiously also, that chapter has exactly 18 verses. And chapter 11 has 40 verses, which is the age of Jephthah when he died (see 12:7). To skeptics, these may seem like funny coincidences; but there are way too many alignments, to all be koinkidink—we are just getting a good start, on all the Tirzah chronology alignments (not to mention countless other alignments, with other biblical events). It is true that chapter and verse breaks are not necessarily inspired, by God; nevertheless, in some cases, the hand of God’s providence did indeed guide the chapter and verse numbers (this story is one of those cases).

At the end of the two months, Tirzah returned to her home in Gilead. Then she and her father had three days, to get ready and travel to Jerusalem (5-20,21,22): where she would be sacrificed on Saturday, 5-23 (5-12 Rg)—at the same place, and the same day of the week, as Isaac. These four days, no doubt, were the most intense days of all—for Jephthah and his daughter; this explains why: “... the daughters of Israel went yearly [Hebrew: *yom*, normally meaning day—so it refers to one special day, in the year, which is Pentecost] to lament the daughter of Jephthah the Gileadite four days in a year.” (Judges 11:40).

The next day—Sunday, May 24—Jephthah had plenty of time to make the 20-mile trip, to Shiloh, before Pentecost (starting that evening). In the original Hebrew calendar: Wave Sheaf (Omer), and Pentecost (Shavuot), did NOT always occur on a Sunday (<https://7GRAILS.world/7-symbolic/chr/bcd/>). In ancient Israel: the men were required to attend the three main festivals, every year (see Exodus 23:17; Deuteronomy 16:16). According to the above verse: the women voluntarily started coming to Pentecost, a few days early, to remember Tirzah. This means that the “four days” were consecutive; it was NOT a single day, on four different dates during the year (which is one of the countless false ideas, about this story). The prophet Samuel was born, just one decade after Tirzah was sacrificed; so Hannah is no doubt one of those women, who came to Pentecost and remembered Tirzah (see 1 Samuel 1:1-28).

The best Jewish festival, to be connected with the sacrifice of Jephthah’s daughter, is Pentecost (see Part 7). Jesus was sacrificed on Passover; but His sacrifice paid for the sins of the world—not so with Isaac or Tirzah, so they weren’t sacrificed on Passover. Yet all three human sacrifices, were associated with a spring festival (Omer, Pentecost, and Passover). And in the New Testament, the Holy Spirit came on Pentecost (see Acts 2); this is yet another important alignment, with Jephthah and Tirzah (again, see Part 7).

B-2. Leo, Virgo, and Eclipse Alignments

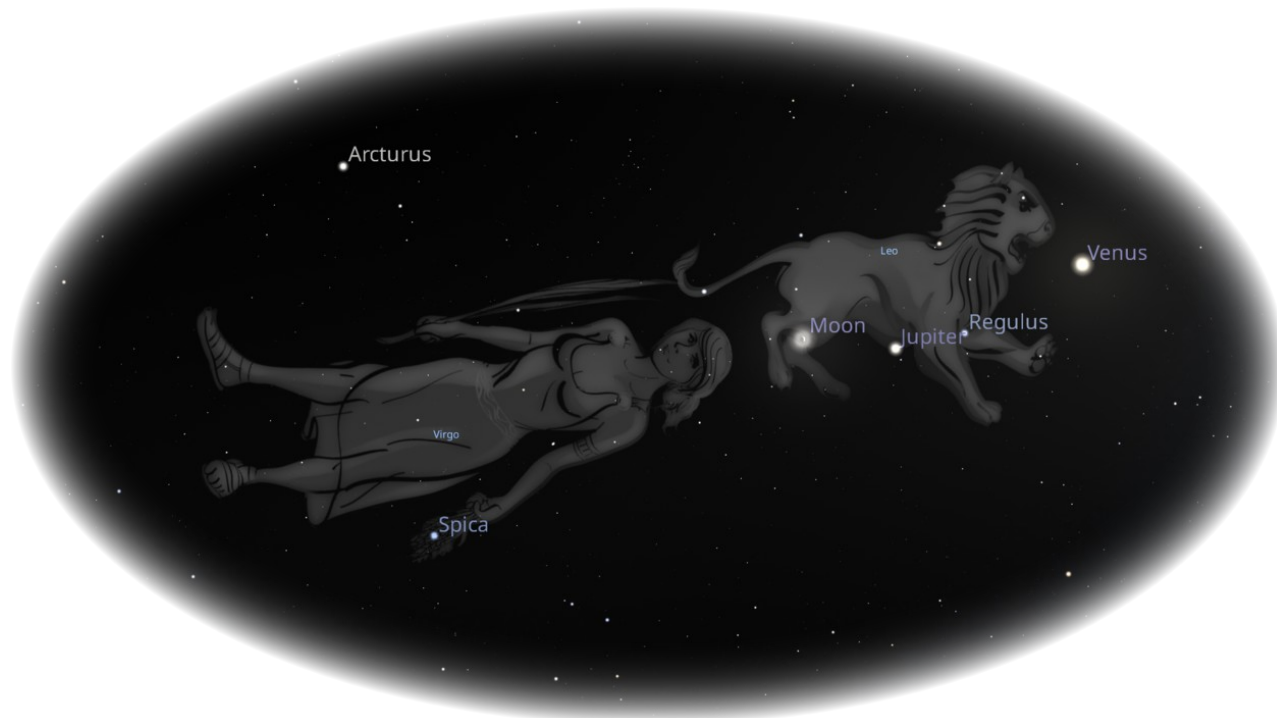
The letter “A”—in the YES FAWN acronym—stands for “Astronomy”; and in this case, there is a very good constellation alignment: for May 23, 1105 BC (the sacrifice of Tirzah). On that date: the moon,

and two planets (Jupiter, and Venus), were in or very near Leo the lion (see the screenshot, below). The resurrection of Christ also has a triple alignment, in one constellation; but that one is far more amazing—because the bodies align with very precise spots, in the constellation (<https://7GRAILS.world/7-symbolic/chr/abcd/>).

Nevertheless, the Leo and Virgo alignments—for the Tirzah sacrifice—are too good for random chance. First of all, the strong lion represents the divinity of Jesus, while the weak lamb represents His humanity (see 2 Corinthians 12:9,10; Revelation 5:5-12; etc). In the days of Tirzah, it was more than one thousand years before Jesus became human; so Leo the lion is the perfect constellation, for 1105 BC. Furthermore, Virgo the virgin is the very next constellation, right beside Leo—and this is the only female constellation, in the 12 main ones (Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus). These facts, alone, are a bit much for coincidence; but the three alignments, with Leo, make it far better.

Yet why are these alignments in Leo, not Virgo, for the sacrifice of Tirzah? Because she was not the Saviour of the world—Jesus is! The focus is not Jephthah, or his daughter; and the focus is not Abraham, or his son. In all three of these human sacrifices (Isaac, Tirzah, and Jesus): the focus is Jesus Christ!! In fact, the main purpose—of Isaac and Tirzah being sacrificed—is to teach important truth, about the mission of the true Messiah (to die, as a human sacrifice). To this very day: Orthodox Jews (and many others) do not understand, or believe, that the Messiah had to be a literal human sacrifice; yet it is taught, several times, in their own Hebrew scriptures (death of the Passover lamb, sacrifice of Isaac, sacrifice of Tirzah, Isaiah 53; Daniel 7-9; SOS; etc).

Virgo and Leo on May 23, 1105 BC



Screenshot from Stellarium; artwork by Johan Mueris: <https://artlibre.org/licence/lal/en/>

The three heavenly bodies (that were aligned with Leo) are the moon, Jupiter, and Venus—all three of which are in the Bible. The moon is generally associated with the feminine (see Genesis 37:9,10); and out of these three, the moon is closest to Virgo (the one female constellation, representing the virgin Tirzah). The planet Venus is also called the “morning star”; and this is indeed a title for Jesus (see Revelation 22:16). These three heavenly bodies also represent the Father (Jupiter), the Son (Venus), and the Holy Spirit (moon). Why does the moon represent the Spirit of God? For a very detailed answer: see Part 6 and Part 7. Why does Jupiter represent the Father? See the next paragraph, below.

The planet Jupiter is mentioned in the Bible (see Acts 14:12,13; 19:35, KJV). This name *literally means*: “sky daddy” (<https://en.wikipedia.org/wiki/Jupiter>); and God knew, thousands of years ago, that atheists would mock Him using this *exact title*. He also knew that they would ridicule Jephthah’s vow, and the sacrifice of his daughter—as one of their supposedly greatest complaints against God, and the Bible. However, as *always*: God outsmarted the skeptics, not the other way around! As the full story unfolds: it will be seen that both Jephthah and his daughter are two of the greatest success stories, in the history of the world—past, present, and future! Perhaps only surpassed by Christ’s own sinless life, and sacrificial death.

Just one part, of the great success story, happened during the “two months” on the mountains (see F); and this also has “Astronomy” alignments—specifically one total lunar eclipse, and one nearly total solar eclipse. The total lunar eclipse was on Sabbath, May 2 (1105 BC); and it was forty-two days, into the two months: which is also verified by the forty-two thousand, at the same time (see C-3), or “**forty-two** chiefs” (as translated in LSV, YLT, etc). The solar eclipse marked Tirzah’s last day, on the mountains (May 18); then followed by one day travel, to return home (arriving on the evening of May 19, which was also the last day of the second Hebrew month). Not all biblical events have one of everything, in the YES FAWN chronology alignments (<https://7GRAILS.world/7-symbolic/chr/abcd/>); but in this case, there is at least one alignment, for all seven words of the acronym (see the list below).

- Y = Years (the 2 months started, on the Hebrew calendar’s New Years Day; also several anniversaries)
- E = Evenings (42 days, inclusive: from the start of the 2 months, until a lunar eclipse and grand success)
- S = Statements (300 years, 18 years, 2 months, 4 days)
- F = Festivals (Tirzah born on Wave Sheaf, 4-25-1123 BC; also, Tirzah sacrifice was linked to Pentecost)
- A = Astronomy (total lunar eclipse, and partial solar eclipse; plus Leo & Virgo, constellation alignments)
- W = Weekdays (Sabbath: Jephthah return in peace, 3-21; Tirzah’s birthday, 4-25; palace, 5-2; death, 5-23)
- N = Numbers (“Tirzah” 18 times; Judges 10 is 18 verses, Judges 11 is 40 verses; 42,000, or 42 chiefs)

B-3. Was the 300 Years a Mistake?

Some of Jephthah’s critics—especially promoters of the unbiblical late exodus (13th century BC)—have accused him, among other things, of being wrong about the “three hundred years” (Judges 11:26). However, none of these critics found the most amazing astronomy alignment ever—at the resurrection of Christ (<https://7GRAILS.world/7-symbolic/chr/abcd/>); and none of them discovered the correct official new moon method, that was used in New Testament times (<https://7GRAILS.world/7-symbolic/chr/bcd/>). This means that *they* have the wrong crucifixion year (AD 30, or 33, are very popular crucifixion years: both of which are wrong); and the crucifixion is the anchor, for ALL of the other dates in the Bible (although they don’t understand why)—therefore, they don’t have any chance of getting the exodus date correct.

Late exodus advocates admit that the 480 years, until Solomon, fits the early exodus date—but it does NOT fit the late date (see 1 Kings 6:1); however, to fix this problem, they imagine that the 480 years is merely a symbolical meaning. If we opened the door to this devious trick, however, we could easily bulldoze and devastate every single chronological statement—in the entire Bible! It is a fact, that 480 could indeed have a symbolic meaning; but just like almost everything else, in the Bible: it is symbolic, AND ALSO LITERAL!! Furthermore, the Jubilee cycle is an excellent way to refute the late exodus—because *you* can be CERTAIN: the 70th Jubilee is 2025-2026 (<https://7GRAILS.world/7-symbolic/chr/70jubilee/>).

The widely accepted date, for the early exodus, is 1446 BC; if correct, then the events mentioned by Jephthah, forty years later (after the wilderness wandering), would be about 1406 BC. The statement of “three hundred years” is very round, and according to modern rounding methods—this could include a range from 250 to 349 years; yet September 1406 BC (Israel conquered Sihon), to February 1105 BC (Jephthah was writing): is *exactly* 300 years, plus about five months. Ooooops: Jephthah was NOT wrong, about the 300 years (or anything else). Furthermore, God not only hid the year of the exodus, He

also **hid** the exodus day and date—all **hidden** *in plain sight*, in the Decalogue; and this date proves, once again, that Jephthah was indeed correct (when he said 300 years). For details, see the 7GRAILS article titled: Decalogue Exodus Alignment Dates (<https://7GRAILS.world/7-symbolic/chr/dead/>).

NOTE: The rest of this subsection (B3) is a rather technical response, to a few other supposed mistakes of Jephthah; it is included, for those interested (others may want to skim it, or just skip to section C). Also, there are two very different nations, with a spelling that is almost the same (Amorites and Ammonites); so colored highlighting is used, to help distinguish between them.

Color Key

Amorites = red highlight (heathens)

Ammonites = light blue / cyan highlight (descendants of Lot)

Moabites = light blue highlight, brown text (descendants of Lot)

Israelites = blue highlight, white text (descendants of Abraham, who was the uncle of Lot)

In the time of Jephthah (without modern research methods): understanding chronology would've been much more difficult, than understanding various historical events; therefore, since he was correct on chronology, he was most likely correct on everything else. The critics claim that Jephthah made a few other mistakes (not just the 300 years), in his letter to the **Ammonite** king: #1 that “Chemosh” was their god, rather than Molech or Milcom (Judges 11:24; see Numbers 21:29; 1 Kings 11:5,7,33; 2 Kings 23:13; Jeremiah 48:4,7,13, 46); #2 that Chemosh gave them their territory, rather than Jehovah (see Judges 11:24; Deuteronomy 32:8); #3 that **Israel** did not take away any Ammonite land (see Judges 11:15; Joshua 13:25); #4 that Balak did not fight against Israel (see Judges 11:25; Joshua 24:9). Unfortunately, these critics never even bothered to read a few Bible commentaries, on these supposed errors of Jephthah; they have already all been answered, *long ago!*

Additionally, you *shouldn't* need even one single commentary, to realize that Jephthah understood Ammonite gods—just as good, or *better*, than anyone else alive (at the time). He had already spent about two decades, as the LEADER of traveling warriors; and they almost certainly had been in direct contact, with the **Ammonites**, on multiple occasions. “And the **children of Israel** did evil again ... **and served** Baalim, and Ashtaroth, and the godS [plural] of Syria, and the godS [plural] of Zidon, and the godS [plural] of Moab, **and the godS of the children of Ammon** [this is the background, for Jephthah, when he had a band of warriors] ...” (see Judges 10:6-18). It is therefore essentially *impossible*—that Jephthah had no clue, about the godS of the **Ammonites**. So even though they worshiped Molech / Milcom: this *doesn't* prevent them from also having Chemosh, as one of the “godS” (plural) in their pantheon.

Based upon Jephthah's context, however, and rhetoric: it's more likely that he was using “Chemosh” in irony, or sarcasm, to represent a false god (from *their* perspective). When Israel worshiped any strange god (other than Jehovah, the true God): they were guilty of idolatry; so by parallel, if Chemosh was a strange god—*to the Ammonites*—then Jephthah was condemning them, of *false god worship* (a god who didn't have the power to save them, or redeem the land). “**Wilt not thou possess** that which **Chemosh** thy [false] god **giveth thee** to possess [the true God will give them *nothing*, at least not in the land which Jehovah gave to Israel]? So whomsoever the **LORD our God** [Jehovah, the true God] **shall drive out** from before us, **them will we possess.**” (Judges 11:24). This also answers alleged error #2; because Jephthah was actually saying the same thing, as Deuteronomy 32:8 (that Jehovah is indeed the one in control, of **Israelite** territory, NOT the false **Ammonite** god or gods).

Regarding alleged error #3—Jephthah was correct, not wrong, when he said: “... **Israel** **took not away** the land of **Moab**, nor the **land of the children of Ammon** ...” (Judges 11:15). It was taken FROM the **Ammonites**, BY the **Amorites**; then later, **Israelites** took that **Amorite** territory (but it was NOT **Ammonite** territory, at the time when **Israel** took it). And multiple Bible commentaries have already explained this, such as the following one: “... that [territory] which was anciently theirs [anciently owned

by the Ammonites], but taken from them by the Amorites [but NOT taken from the Ammonites, by the Israelites], Numbers 21:26, from whom [from the Amorites] the Israelites took it, Judges 11:15.” (Matthew Poole’s, <https://biblehub.com/commentaries/joshua/13-25.htm>). Likewise, multiple commentaries have already answered alleged error #4, which is a related topic (see Gill’s, below, for one commentary on this).

Gill’s Exposition: “did he [Balak] ever strive against Israel? for the land they took away from Sihon formerly in the possession of the Moabites? did he ever lay any claim to it, or enter into any dispute, or litigate with Israel about it? NOT AT ALL: [P] or did he ever fight against Israel? that is, on that account; NO, he [Balak] sent for Balaam to curse Israel, and sought to defend and secure his own country he was in possession of, which he thought was in danger by the Israelites being so near him; but he never made war with them under any such pretence, that they had done him any injury by inheriting the land they had taken from Sihon and Og, kings of the Amorites.” (<https://biblehub.com/commentaries/judges/11-25.htm>).

C. Nun Refuted by Children

Ellicott: “The attempt, first started by Rabbi Kimchi [12th century], to make this mean ‘kept her unmarried until death’—*i.e.*, shut her up in a sacred celibacy—is a mere sophistication of plain Scripture. That he did actually slay her in accordance with his *cherem* [vow] is clear, not only from the plain words, but also for the following reasons:—(1) The customs of that day knew nothing about treating women as ‘nuns.’ If there had been any institution of vestals among the Jews we should without fail have heard of it, nor would the fate of Jephthah’s daughter been here regarded and represented as exceptionally tragic. (2) There are decisive Scriptural analogies to Jephthah’s vow, taken in its most literal sense—Abraham (Genesis 23:3), Saul (1 Samuel 14:44) ... (3) There are decisive Pagan analogies, both Oriental (2 Kings 3:27; Amos 2:1) and classical. Thus Idomeneus actually sacrificed his eldest son (Serv. *ad Aen.* iii. 331) in an exactly similar vow, and Agamemnon [sacrificed] his daughter Iphigenia. (4) The ancient Jews, who were far better acquainted than we can be with the thoughts and customs of their race and the meaning of their own language, have always understood that Jephthah did literally offer his daughter as ‘a burnt offering.’ ... The opinion was undisputed till a thousand years after Christ, when Rabbi Kimchi invented the plausible hypothesis which has pleased so many commentators who carry their own notions to the Bible ready made, and then find them there.” (<https://biblehub.com/commentaries/judges/11-39.htm>).

Cambridge: “The language is marked by a fine reserve, but the plain sense of it is that Jephthah offered the tragic [literal] sacrifice. Early Jewish interpretation took it to mean this; Talm. *Ta’anith* 4 a (where the sacrifice is compared with that of Isaac and of Mesha’s son); Midrash *Bereshith Rab.* § 60; Jos., *Ant.* Jdg 11:7; Jdg 11:10. The same view was adopted by the Christian Fathers and Church writers (e.g. St Augustine, *Opera*, t. iii. 812 ‘procul dubio nihil aliud quam hominem cogitabit’; St Ambrose, *Op.* t. ii. 177, 178 and 281, 282; St Chrysostom, *Op.* t. ii. 147). In the Middle Ages, however, the natural meaning of the words was explained away, first by the Jewish commentators (e.g. by Kimchi *in loc.* ‘he made a house for her and brought her into it, and she was there separated from mankind and from the ways of the world’), and following them by Christian interpreters. More recently it has been suggested that Jephthah dedicated the maiden to Jehovah as a virgin priestess or vestal in the local sanctuary [Shiloh]; cf. Code of Hammurabi, § 181, which alleges the case of a father dedicating a votary to a god; Benzinger, *Hebr. Arch.* 2 (1907), 360.” (<https://biblehub.com/commentaries/judges/11-39.htm>; see Josephus, *Antiquities*, 5.7.7-12).

C-1. Samuel Was Not a Celibate Monk

It is very interesting that many, who promote the symbolic sacrifice of Tirzah, do not hesitate to cite Hannah’s vow—as supposedly parallel, with Jephthah’s vow (see 1 Samuel 1:11-28). It’s true that the son of

Hannah, Samuel, was NOT a *literal* burnt sacrifice; however, it's also true he was NOT a celibate monk. Instead, he had two sons; and the context is clearly referring to natural children, not adopted: "... the **firstborn** Vashni, and Abiah." (1 Chronicles 6:28; see 1 Samuel 8:1-5). Celibacy, and service at the tabernacle, are two very different things—not to be confused (see 1 Samuel 2:22).

Shall we claim that men, serving at the tabernacle, could have children—but *not women*? Wouldn't that be gender inequality, even misogynistic? Plus, there is no such command, in scripture, that tabernacle women remain celibate. So if indeed Jephthah dedicated his daughter to lifelong tabernacle service, why would she need to remain a virgin? His vow said nothing about celibacy, or virginity; so why would he later impose that upon her, if it wasn't part of his original vow?? Quite obviously, he was not enthusiastic about fulfilling his vow (see Judges 11:35); so it's absurd that he would impose additional requirements, that were not in the actual vow.

Furthermore, Samuel did NOT live his entire life at the tabernacle, in Shiloh (see 1 Samuel 8:4; 25:1; etc). So if the two vows are parallel: what exactly is the same, or even *similar*, between Tirzah and Samuel? Hannah did *not* rend her clothes (like Jephthah), *nor* did Samuel ask for two months—to mourn over his virginity, or his tabernacle service, or anything whatsoever (see Judges 11:35-40). Clearly, something was very different, between these two vows (Jephthah and Hannah); this only makes sense—if Tirzah was *literally* sacrificed, as a burnt offering, and Samuel was not.

C-2. Virginity Bewailed for Decades, or Months?

If indeed Jephthah's vow was about perpetual virginity, then it was *already being fulfilled* (at the beginning of those two months, because she was *already a virgin*). However, the Bible says that the vow was fulfilled, at the END of the two months: "... let me alone **two months**, that I may go up and down upon the **mountains**, and **bewail my virginity**, I and my **fellows**. And he said, Go. And he sent her away for **two months**: and she went with her **companions**, and **bewailed her virginity** upon the **mountains**. And it came to pass **at the END of two months**, that she returned unto her father, who **did with her according to his vow** which he had vowed: and **she knew no man**." (Judges 11:37-39).

Once again, then, it's obvious that the vow had nothing to do with perpetual virginity. Then *why* does it say: "she knew no man"? Some say this makes no sense, if she was dead. But it is emphasizing her virtuous character; she did NOT spend the last two months, of her life, in wild parties and orgies: let us eat, drink, have sex, and be merry—for in two months I die (see Isaiah 22:13; Luke 12:19; 1 Corinthians 15:32). Also, her name is mentioned, in Song of Songs (SOS); and this phrase (she knew no man) is an important detail, about the reason why Tirzah is in SOS (see F).

But *why* did she bewail her virginity, *not* her death (if indeed she knew, that she would die soon)? There are several reasons: #1 this phrase tells us that she was a virgin; *without* it, the other phrase might merely mean that "she knew no man" DURING those two months (a time of celibacy, but not necessarily a condition of virginity); #2 her virginity needs to be clear, for the rest of the story (see F); #3 if you *don't* force unnatural nonsense into the text, then it's obvious that she would die soon; so she was bewailing the fact that she would DIE, as a virgin (with no children, etc); #4 based upon these things, it's clear that perpetual virginity was considered BAD—and undesirable—by Tirzah, who was very godly (see F); #5 this truth is in direct opposition, to the *false* idea of lifelong tabernacle service—which has been cited as supposed biblical support, for perpetual virginity; #6 this phrase, "bewail my virginity" (rather than "bewail my death") was part of God's wisdom, and plan, to hide the truth (from careless readers).

There were hills, and potential friends, near Shiloh; so if indeed the vow was actually about lifelong tabernacle service (with or without celibacy): then she could've gone to Shiloh, for those two months. Additionally, there would've been no reason for stating any specific duration (two months, or any amount of time at all)—because she would've had decades to bewail, with her friends, at Shiloh.

The statement that Jephthah—"did with her according to his vow"—is a tactful way to say that he slit her throat, and then burned her. There would be no need for any tact, if he merely dropped her off at

Shiloh (for tabernacle service); in that case we would read: he took her to Shiloh, where she served the Lord faithfully, etc (just like we read about Samuel). Some object that the book of Judges is very graphic, so it would not use any tact; however, Judges is only graphic when needed (to clearly communicate what happened)—in this case, it is abundantly clear what happened, even without being explicit.

C-3. 42,000 Celibate Nuns, or 42,000 Killed?

Judges 12:1,6 ♦ “And the **men of Ephraim** gathered themselves together, and went northward, and said unto **Jephthah**, Wherefore passedst thou over to **fight against the children of Ammon**, and didst not call us to go with thee? we will **burn thine house upon thee with fire**. ... Then they took him [Ephraimites], and **slew** him at the passages of Jordan: and there **fell** at that time of the Ephraimites **forty and two thousand**.” (see 12:1-6; Luke 14:28-35).

This tribe was very impulsive, and rash (unlike Jephthah)—so they certainly did not wait a few months, before threatening to burn Jephthah (and his house). Therefore, the above situation occurred during the two months, that Tirzah was in the mountains. This is a very important piece, in the bigger picture—why? Because some say: if Jephthah was really preparing to kill his daughter, then the Israelites would’ve stopped him (see Leviticus 20:1-5; 1 Samuel 14:24-45). But he had just killed 42,000 Israelites; so it’s not likely, that anyone even attempted to stop the sacrifice. Also, some cite Deuteronomy 21:18-23 (bring the case to the elders); but that context is capital punishment, not vows and sacrifices.

It’s interesting to notice that the tabernacle, at Shiloh, was in this very *same tribe*: Ephraim; but Jephthah went to Jerusalem, for the sacrifice, not Shiloh. The fact that these Ephraim and Tirzah stories are linked—by context, timing, and death—is further evidence that Tirzah was killed; the 42,000 were dead men, NOT living nuns (so Tirzah, also, wasn’t a nun).

C-4. He Gave His Only-Begotten Daughter

Judges 11:30,31 ♦ “And **Jephthah** vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that **whatsoever** cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, **shall surely be the LORD’S, and** [see *Ellicott*, quoted below] I will **offer it up** for a **burnt offering** [#5930, *olah*].”

Those who take the symbolic sacrifice view, have bent over backwards—and have made desperate attempts—to avoid the simple and obvious conclusion, that Jephthah vowed a *literal burnt offering*. Therefore, we shall now examine and refute these attempts.

Obviously, if an animal came out—Jephthah *wasn’t* planning on dedicating it to lifelong celibacy! No, the animal would’ve been a *literal burnt offering*: that should be a no-brainer. There is no problem understanding the meaning of burnt offerings, when it comes to animals. Then why is it any different, if a human came out? To get around this obvious dilemma, some have proposed an “either ... or” translation: shall EITHER be the Lord’s, in celibacy, if a human—OR be a burnt offering, if an animal. However, very few Bible versions translate it with an “or” (see the *Ellicott* quote on this, next).

Ellicott: “It is true that vau, ‘and,’ [as translated above, see highlight] is sometimes *practically* disjunctive (or, rather, is used where a disjunctive might be used), but to take it so here is to make nonsense of the clause, for if any person or thing was made ‘a burnt offering’ it was necessarily ‘the Lord’s’ (Exodus 13:2, &c.), so that there can be no alternative here.” (<https://biblehub.com/commentaries/judges/11-31.htm>).

A similar, but very fanciful rendering, goes like this: “The one who comes forth to meet me I will consecrate to the LORD, or [if no one comes out] I will offer Him [i.e., the LORD] a burnt offering.” This

rendering requires significant additions, to the actual text (as shown in the brackets); and it fails to allow the option of nothing sacrificed, if nothing came out (see F-1).

Unfortunately, all too many get caught up in nitty-gritty nuances, of Hebrew or Greek (grammar, morphology, gender, etc); and in the process, they entirely miss the big picture (can't see the forest, for the trees). There are times, when the finer details are worth noting; but *God designed* the Bible, so that it can be understood by everyone—not merely by scholars of Hebrew and/or Greek: in fact, sadly, all too often the scholars do NOT understand the Bible correctly (<https://7GRAILS.world/babel/>). So we should be looking—not only at the exact Hebrew wording, of Jephthah's vow; but more importantly, the wording that is NOT in his vow! He could very easily have said: if any animals come out, I will slay and burn them; but if any persons, I will dedicate them to lifelong temple service. However, Jephthah *said* no such thing, because he *meant* no such thing. If he really did mean this, then he *wouldn't* have sacrificed his daughter; yet he DID sacrifice her, that fact is unquestionably clear (shown repeatedly, in this whole article). Perhaps Jephthah could've gotten out of his great difficulty, by doing what the *misinterpreters* have done: redefine the wording, to mean something other than the original and obvious intent.

Ecclesiastes 5:4-6 ♦ “When thou **vowest a vow** unto God, defer not to pay it; for he hath no pleasure in **fools**: pay that which thou hast vowed. **Better is it that thou shouldst not vow**, than that thou shouldst **vow and not pay**. Suffer not thy mouth to cause thy flesh to sin; **neither say thou before the angel, that it was an error**: wherefore should **God be angry at thy voice**, and destroy the work of thine hands?”

A similar idea, that has been put forth by many, is the claim that “burnt offering” (#5930, *olah*) can mean a symbolic sacrifice; and the verses cited for this, are usually Ezekiel 40:26 and/or 1 Kings 10:5 (see 10:5,19,20 in literal versions: YLT, SLT, etc). But these are two, out of about three hundred usages; and the other cases, taken in context, refer to literal burnt offerings (see Leviticus 1; etc). Also, when Hannah made her vow about Samuel, serving in the tabernacle: she did NOT use this Hebrew word (*olah*). Furthermore, the above two cases, in context, have to do with going up (like stairs)—*not* any supposed symbolic sacrifice. Shall we conclude, that Jephthah vowed to send Tirzah upstairs? Perhaps, he wanted her out of his hair, so he sent her to bed early one night; or maybe he locked up Tirzah, in her own private room (if such a thing existed), for the rest of her life: a perpetual bed-ridden virgin! As long as unrestrained imagination is the only criteria, for interpreting the Bible: then pretty much anything is fine and dandy.

What these fanciful *misinterpreters* have totally missed, is the fact that Jephthah was intentionally echoing the wording found in Genesis 22—the sacrifice of Isaac. Three of the most important Hebrew words, are exactly the same, in both stories: “only” (son / child), “offer” and “burnt offering” (*olah*). In fact, six of the seven times that *olah* is used—in the first book of the Bible (Genesis)—it's the story of Abraham sacrificing Isaac. And the word translated “only” is used in Genesis, only three times—ALL THREE, again, are about the sacrifice of Isaac (see Genesis 22:2,12,16). Jephthah knew the books of Moses, very well (see Judges 11:14-27; B-3); #1 so surely, he knew about Abraham offering Isaac (in Genesis 22); #2 he knew Hebrew, his *own language*; #3 he picked his words, to match the wording in Genesis 22; and #4, surely Jephthah knew that Isaac was NOT a perpetual virgin, in tabernacle service—in fact, the tabernacle and temple didn't even exist, in the time of Isaac (see Genesis 24:67; 25:20-24; Exodus 25:8; 40:2; Hebrews 11:17-19; etc).

C-5. Jephthah Died, Six Years Later, of a Broken Heart

Did God stop Jephthah, just like He did with Abraham? And if not, why not? As long as wild imagination is the primary factor, it wouldn't be hard to imagine this outcome (the sacrifice was aborted, at the very last); certainly, it would fit the text better, than some lifelong temple virginity idea. However, there is no mention in Judges, of God stopping the sacrifice (like He did with Isaac). And the evidence points to a completed human sacrifice, with Tirzah, not an interrupted one: “... [Jephthah] **did with her according to his vow** which he had vowed ...” (Judges 11:39).

Judges 11:40 ♦ “from time to time the **daughters** of Israel go to TALK to the daughter of Jephthah the Gileadite, four days in a year.” (YLT; see LSV).

If people could “talk” to Jephthah’s daughter, then she was still alive! However, very few Bible versions translate it this way (KJV says “lament”). *Why* did Jephthah die of a broken heart (see below), if his daughter was still alive? Jephthah could’ve visited her, at the tabernacle, like Hannah visited Samuel. And why does it say that the “daughters” would go talk? Surely, he would’ve gone to see Tirzah, if she was still alive; but Jephthah was NOT one of the “daughters” (obviously: he was male, not female). Are we to believe that he never once bothered to go visit his *own daughter*, at Shiloh: even though he was so devastated—by the thought of sending her away (if indeed this is really what he meant, in his vow)? He was so utterly devastated: that he tore his clothes, and was very troubled (see Judges 11:35). Or are we to believe that her own father actually DID visit her, at least once, but the author *forgot to mention* this most important visit (while the less important visits, of Israelite women, were not forgotten)? And we are *specifically told*, that Hannah visited Samuel (see 1 Samuel 2:19).

One theory claims that she stayed at home, as a perpetual virgin (rather than in tabernacle service); some even accuse her of being lazy: she wanted to live at home, for her whole life, and do nothing (which is supposedly why she decided to come out and greet her father, when he returned home, so that he would have to support her for life). But these theories do not fit the plain biblical wording (burnt sacrifice, *olah*, etc). Also, they do not explain why Jephthah died, only six years later—was she so obnoxious, living at home, that it killed him? And why is there no mention of her existence, after he died? And how was he supposed to ensure that she retained her virginity, after he was dead? And why doesn’t the Bible state the number of years, until Tirzah died (like it does with her father, see below)? The answer to all of these questions is *very simple*: Tirzah was already dead, six years before Jephthah died.

Judges 12:7 ♦ “And Jephthah judged Israel **six years**. Then **died Jephthah** the Gileadite, and was **buried** in *one of* the cities of **Gilead**.”

Jephthah was a strong warrior (see Judges 11:1); and he was only forty, when he died. Then why did he die so young (see Judges 3:9-31; 4:1; Psalm 90:10; etc)? It *doesn’t* say that he was killed in battle, as with many other biblical warriors. It *does* say that he was “**buried in ... Gilead**”; and there is no mention of anyone retrieving his body, from the enemy, like it was with Saul and his sons (see 1 Samuel 31:6-13). Therefore, the natural understanding is that Jephthah both died—and was buried—in his own hometown of Mizpeh, in Gilead (see Judges 11:11,29,34). He did *not die* in battle; no, he died young from sorrow, and a broken heart!

The KJV says that Jephthah: “... was **buried in one of** [in *italics*, supplied] the cities of **Gilead**.” (Judges 12:7). The phrase “one of” is *supplied* by the translators, it’s not in the Hebrew text. Because of this: the Jews invented a tradition, that Jephthah was buried in multiple cities (rest in *pieces*); supposedly, his limbs fell off—as a judgment from God, for killing his daughter (see Leviticus 20:1-5).

Cambridge: “The rabbis are driven to explain ‘limb after limb fell off his body and was buried each in a different place,’ Midrash Rabba *Levit.* § 37, *Bereshith* § 60.” (<https://biblehub.com/commentaries/judges/12-7.htm>).

But this tradition is *silly*. The Bible says Jephthah died, and THEN was buried; so he was NOT buried, in *pieces*, at various times and locations—BEFORE he died! The Bible doesn’t say which (one of) the cities of Gilead, because the reader is expected to figure out which city! Compared to many other hidden truths, this one is actually very easy to figure out: he was buried in his own city, Mizpeh of Gilead (see Judges 10:17; 11:11,29,34). He was buried by the river Jabbok (the location of the burial is shown, in the picture below); and it was at this same spot, where he himself had buried the ashes of his daughter (six years earlier). Therefore, once again, when Jephthah died: Tirzah was *not* still alive. For details on how to distinguish true biblical sites, such as this one, from fake sites: <https://7GRAILS.world/7-symbolic/arch/>



Jephthah, the Gileadite
Born: May 22, 1139 BC
Died: May 22, 1099 BC

Tirzah, his Daughter
Born: April 25, 1123 BC
Died: May 23, 1105 BC

D. Fail Refuted by Crucifixion

The problem with all of these wild theories, mentioned above, is that they are attempting to avoid the obvious conclusion: that Jephthah really did kill his daughter. Even this conclusion might not be too hard to accept: if the Bible had just condemned Jephthah, for committing such a grievous abomination; but alas, quite the opposite, he's highly honored in the Bible—*without* a whisper of condemnation (see E-2).

But the root of the whole paradox, which all sides of this controversy have missed, is the fact that human sacrifices are *not always wicked*; two other biblical cases, are unquestionably righteous human sacrifices: Isaac, and Jesus (plus Tirzah). *Overlooking* this truth, is exactly where everyone gets off track (with Jephthah, and his daughter). So in this section (D), we will carefully examine these three cases: Jesus, Isaac, and Tirzah.

D-1. Jesus Saved Us from Sin, by Endorsing the Worst Sin!?!

If human sacrifice is ALWAYS wicked—a satanic *abomination*—then did Jesus save us from sin, by endorsing the worst sin (human sacrifice)?? Perhaps, would it have been better if Jesus had saved us from sin, by endorsing a lesser evil: maybe incestuous pedophile rape, or mass murder? Or maybe these are the greater evils, and human sacrifice is the lesser evil (comparatively); so this explains why Jesus endorsed the lesser evil. Or maybe Jesus *should've* endorsed blasphemy, idolatry, etc.

But wait a minute: *why* would He endorse ANY evil, at all? Some claim that Jesus was the one exception: the only case, when literal human sacrifice was *not evil*. But would this reasoning go over well, if indeed Jesus had raped someone? Could we swallow this same excuse: that Jesus was the one exceptional case, when rape was not actually evil??? And how could the sinless life of Jesus truly be sinless: if He was allowed to skate by, with any or all sin—by simply dismissing it as the one exceptional case, when sinful behavior was not actually sinful (even though it would be sinful, if it were *anyone else*)?

Yet another problem, with this idea, is the fact that Jesus is NOT the only biblical example, of righteous human sacrifice. About two thousand years, before Christ's sacrifice, Isaac was a righteous literal human sacrifice; and that case was even recorded in the Bible—so that nobody would need to be

deceived, about this subject (see D-2). And more than one thousand years before Christ died, Tirzah was also a righteous human sacrifice. Both of these cases were recorded, in the word of God, to help Jesus Himself know: that *His own* human sacrifice was not evil (and to help us understand it, as well). As a human, Jesus had to make His decisions BY FAITH (just like the rest of us).

Furthermore, most Christians *don't* realize that God's "plan A" was for Jesus—the Passover "Lamb of God" (John 1:29,36)—to be sacrificed in the temple, on the altar, by the high priest; and this is exactly what would've happened, if the Jewish leaders had accepted Jesus (as the true Messiah). But because they rejected Him, God's "plan B" was crucifixion. If indeed crucifixion was *actually* "plan A": then ALL who cooperated, in the crucifixion, were fulfilling God's perfect plan! And they should all be highly praised, for their wonderful and sinless part—in helping to accomplish God's great plan (to save man).

However, the Holy Bible does NOT praise *any* of them; instead, they are the worst criminals, of all time (see Matthew 26:14-25; 27:17-25; Luke 23:47,48; Acts 2:23; 1 Thessalonians 2:14-16; etc). Why? Because the crucifixion was far more difficult, for Christ, than being lovingly offered up (by the priest, on the temple altar). Satan knew this, and this is why he inspired the leaders to reject Jesus; Satan's goal was to make it so difficult for Jesus, that He would actually fail—and then the whole human race would've been lost. *This is why* the crucifixion, of Jesus, was the worst crime of all time.

Yet crucifixion was *not* according to the divine plan (not plan "A"); therefore, God was NOT THE LEAST bit responsible, for these events that happened. On the other hand, if Jesus had been sacrificed on the altar: then He WOULD have been responsible, for that event (which WAS the divine plan "A"). And in that case: it would've unquestionably qualified as a literal human sacrifice; it would've been exactly like the normal Passover lamb sacrifice—*except* with a human, rather than an animal.

But why did the Messiah need to die, at all (regardless of the method)? Skeptics claim the Bible teaches that God sacrificed Himself to Himself, in order to save humans from Himself; however, this terminology is very misleading. God the Father did NOT sacrifice Himself; instead, He planned for the Son to be sacrificed—IF indeed the Son voluntarily consented (just like with Isaac and Tirzah, they were *not forced*). For a much deeper study of this topic, and the Godhead in general, see the symbolic grail category titled "Love" (<https://7GRAILS.world/7-symbolic/love/>).

Again, though, why did ANYONE need to die, in order to save human sinners? The Bible *doesn't* have the word "investment" (at least not in the KJV); but it does have the word "sacrifice" (hundreds of times). These two words are similar, in meaning: you give up something of value, with the goal of a greater gain in value (with the risk of failure, and loss of total value). The biggest difference is: the value gained is for yourself (investment), versus for others (sacrifice). Jesus agreed to give up something of value (His own peace, security, and honor in heaven)—in order to come to this wicked world, and become a literal human sacrifice, for the benefit of others.

Yet the Orthodox Jews say that there is no such teaching, of substitutionary atonement, in the Old Testament (Hebrew Bible, or Tanakh); instead, it's actually forbidden: "The soul that sinneth, it shall die. **The son shall NOT bear the iniquity of the father, NEITHER shall the father bear the iniquity of the son**: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezekiel 18:20). However, the context here is *not* about God versus man; it's *only* about humans: no mere human can die, and thereby atone for another man's sins—but Jesus was NOT a mere human!

Even with the horribly cruel crucifixion, of Christ: humans have continued to sin, for two thousand more years; how much more so, then, if God just forgave everyone—with the snap of His finger (but no substitutionary atonement)? Those who make it to heaven will never sin again, for all eternity (see Nahum 1:9; Revelation 21:4; etc). But *without* the sacrifice of Christ being required, in order to forgive humans: sin would seem like a minor problem—which would leave the door wide open, for sin to rise up again and again in heaven (and then it *wouldn't be heaven* anymore, it would be no better than this wicked world).

You really *shouldn't* need even one single Bible verse, to understand this concept. Nevertheless, the sacrifice of the Messiah is prophesied several times, in the Old Testament. For example: the Passover lamb (Exodus 12), the suffering "lamb" (Isaiah 53), the Messiah "cut off, but not for himself" (Daniel 9), the

human sacrifices of Isaac (Genesis 22), and Tirzah (Judges 11); plus the clearest prophecy of all—the death and resurrection of the Messiah, in Song of Songs (<https://7GRAILS.world/7-literal/1-wedding/>).

D-2. Did God Command Abraham to Rape a Tween Virgin!?

Genesis 22:1,2 ♦ “... **God** did tempt [test] **Abraham**, and said ... **Take now thy son**, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and **offer him there for a burnt offering** ...”

A “tween” (short for tweenager, meaning between childhood and teenager) is a pre-teen, or a young teenager; usually about the same age as puberty (~8-14). So is this what God commanded Abraham to do, go and rape a tween virgin? Next, God waited, and watched Abraham proceed with the rape—until the last moments, when God suddenly said: “STOP! STOP! I was just kidding, I didn’t mean it!” Do we read that story, anywhere in the Holy Bible?? NO! Why not? Because it would be *cruel*, for God to command such a thing; and it would be *wicked*, for Abraham to go along with it (even if God did stop him, at the last second). Yet if human sacrifice is always a satanic abomination: then *both God and Abraham* did something just as bad, as the above hypothetical rape case, if not worse.

Many Orthodox Jews—and sadly some Christians—claim that this story, of Abraham sacrificing Isaac, was God’s way of illustrating the horrible *wickedness* of human sacrifice. If this is actually true, then surely God could also illustrate the horrible *wickedness* of rape—by doing the same basic thing: commanding Abraham to commit rape; and then stopping him, at the last minute. There is *no such thing* as righteous rape, but there *is such a thing* as righteous human sacrifice—if, and only if, all the biblical conditions are met (see E-1); and THIS is what God was illustrating, through the sacrifice of Isaac (and Tirzah). The Orthodox Jews invented this *absolutely ridiculous* claim (that God was supposedly teaching Abraham NOT to sacrifice a human)—in order to dodge the very clear truth, that the Messiah would also be a human sacrifice (along with Isaac, and Tirzah).

What if God did *not stop Abraham*: would he have been guilty of sin, once he killed Isaac? This is a tough question, especially for the Jews. If you say NO: then human sacrifice is *not always sinful* (and Isaac represents the sacrifice of the Messiah). But if you say YES: then surely Abraham sinned, by even attempting to sacrifice Isaac (whether or not God stopped him)—sin is not so much a wrong action itself, as it is the intent or choice to do wrong (see Genesis 6:5; Psalm 139:23,24; Jeremiah 4:14; Matthew 5:23; Romans 7:7; etc); and clearly, Abraham chose to slay his son. Some even go so far, as to say that Abraham failed this test (because he should have refused to offer up Isaac). However, Abraham is “the **father** of the **faithful**”—BECAUSE he DID offer up his son; he is NOT the father of the FAITHFUL, because he REFUSED to offer up his son. NOR is he the father of the UNFAITHFUL, because he DID offer up his son.

Genesis 22:10-12,16-18 ♦ “And **Abraham** stretched forth his hand, and **took the knife to slay his son**. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: **for now I know that thou fearest God**, seeing thou hast **not withheld thy son, thine only son from me**. ... By myself have I sworn, saith the LORD, for **because** thou hast done this thing, and hast **NOT withheld thy son, thine only son**: That in **blessing I will bless thee**, and in multiplying I will **multiply thy seed** as the stars of the heaven ... And in thy seed shall **all the nations of the earth be blessed**; **because thou hast obeyed my voice** [Abraham obeyed God’s command, to sacrifice Isaac].”

James 2:20-23 ♦ “But wilt thou know, O vain man, that faith without works is dead? Was not **Abraham** our father **justified by works**, when he had **offered Isaac his son** upon the altar? Seest thou how faith wrought with his works, and **by works was faith made perfect**? And the scripture was fulfilled which saith, **Abraham believed God**, and it was imputed unto him for **righteousness**: and he was called the **Friend of God**.” (see Hebrews 11:17-19).

There are at least two reasons, why God stopped Abraham (but NOT because human sacrifice is always a sin). First, once Isaac was dead, God would need to resurrect him—so that he could still be the progenitor, of the Messiah (see Genesis 21:12; Galatians 4:28; Hebrews 11:17-19). However, at that time in history, nobody had ever been resurrected; and God had other plans, for the very first resurrection. Secondly, and perhaps most important, God usually does things in sets of three (two literal, and one symbolic—or two symbolic, and one literal); so God planned three righteous human sacrifices: two with literal death and resurrection (Tirzah and Jesus), and one with symbolic death and resurrection (Isaac).

Hebrews 11:17,19 ♦ “By faith Abraham ... offered up Isaac ... Accounting that God was able to **raise him up, even from the dead; from whence also he received him in a figure** [symbolic resurrection].”

All three of these cases were at the same city, Jerusalem; and two of them had to be literal deaths. Obviously, Jesus had to actually die, in order to fulfill the Passover lamb—and also to pay the DEATH penalty price, for sin. Additionally, one of the other two cases needed to be a completed literal sacrifice (death); otherwise, if God had stopped both Abraham and Jephthah, then some would use this fact to claim that the Messiah, also, did NOT need to literally die (He could’ve been rescued, the swoon theory).

Furthermore, it was Tirzah who needed to literally die (not Isaac); otherwise, the feminists would’ve complained that God is a male chauvinist, and a woman-hating misogynist: because He only required males to be literally sacrificed, Isaac and Jesus—while ruthlessly and heartlessly neglecting, and NOT killing, any females (gender inequality, because NO daughter slaughter allowed). The point here should be obvious; nevertheless, for those who just can’t understand the obvious: if you WANT to complain about God, and the Bible, you will indeed find something—no matter how ignorant, stupid, and ridiculous your complaint really is. On a more serious note, there were some other reasons—why God selected a female, to be literally sacrificed (see F-2). So these are the reasons, why God stopped Abraham (just before he killed Isaac); NOT because there was anything sinful, with the human sacrifice itself (in this case).

D-3. Does God Care About Animals?

If indeed all human sacrifices were forbidden by God, and wicked: then to be consistent, we should also teach that all animal sacrifices were forbidden by God, and wicked. Yet almost without exception, those who condemn Jephthah—for committing an abominable human sacrifice—have absolutely no problem whatsoever, with countless animal sacrifices (at least in Old Testament times, maybe not in our day). Then why the double-standard, or hypocrisy?

In fact, with the three godly human sacrifices (Isaac, Tirzah, and Jesus): there was free-will choice consent—with both the father, and the son or daughter. With animal sacrifices, however, the victim has no say in the matter; therefore, at least in this sense: “Human sacrifices are better than animal sacrifices!” Does anyone want to place bets, on how many desperate complainers will quote only those seven words—completely out of context?

It’s true, that human beings were made in the image of God; therefore, they are more valuable than animals (see Genesis 1:26,27; 9:6; Matthew 10:31; Luke 12:7; James 3:7-9; etc). Nevertheless, animals still have some value; and God loves the animals, that He Himself created (see Genesis 1:20-25; Numbers 22:27-34; Proverbs 12:10; Matthew 10:29; Luke 12:6; <https://7GRAILS.world/7-symbolic/m0v1n/>). Therefore, IF indeed all human sacrifices are sinful, then all animal sacrifices are also sinful—just not as bad of a sin, because the animals are not as valuable. But wait, someone might object: God COMMANDED the animal sacrifices; therefore, killing animals wasn’t sinful. Great, now you are starting to think! And God also commanded Abraham to sacrifice Isaac (see Genesis 22:1,2,18); and He even commanded Jephthah to sacrifice Tirzah—because God inspired his vow (see D-5), and He commanded vows to be fulfilled (see Ecclesiastes 5:4-6; etc).

Oh, but you still don’t understand (says the objector): human sacrifices are always evil, because God condemned human sacrifices! Yes, true; and God also condemned animal sacrifices!! What??? God both

COMMANDED, and also CONDEMNED: animal sacrifices? Yes, and same for human sacrifices. Does this mean that God is a schizophrenic, and He contradicts Himself? Yes indeed: at least according to careless readers, and skeptics, who are eager to complain—about anything and everything, in the Bible.

However, those who pay a little attention—if and when they study the Bible—need not be so easily deceived. God condemned all of the human sacrifices, that were offered to FALSE gods! And the same is true, of animal sacrifices—or any other sacrifices, such as food or money, etc (see Exodus 22:20; Deuteronomy 32:16-19; 2 Kings 17:35,36; Proverbs 15:8,9; 21:27; E-1). The Bible also forbids worshiping FALSE gods (see Exodus 20:3-5; etc); so does this mean that we are FORBIDDEN to worship—even the true God??

And take, for example, a monetary sacrifice of one million dollars: it would be sinful to give that money, as an offering, to a false god. How about if you gave it to the Church of Satan; or perhaps some group that would spend the money promoting sins of prostitution, pedophilia, slave labor, or infanticide, etc (see Appendix). And if God forbids this kind of financial sacrifice, then does it follow that He also forbids making ANY donations?? Would it be sinful, to give money to a godly Christian group—who would spend it feeding the homeless, preaching the true gospel, debunking diabolical deceptions, etc?

It's so easy to see the contrast—between good and evil sacrifices—when it comes to animals, food, money, volunteer service, donated time, etc. Then WHY is it so difficult to see the contrast—between good and evil sacrifices—when it comes to literal human sacrifices? No doubt, there is more than one reason. For example, if human sacrifices can be righteous: then a parent might kill their child, in our time, thinking that it really is a good and holy thing to do. Sadly, some parents do kill their children (and children kill their parents)—regardless of what the Bible teaches, about murder and/or human sacrifice. For those who are willing to obey the Bible, however: there is no need to fear, that this truth about Tirzah (she was a righteous human sacrifice)—will lead to modern human sacrifice. When the ultimate human sacrifice was offered up, the true Messiah: then God no longer accepted ANY literal death sacrifices; therefore, in our day, all human sacrifices AND animal sacrifices are wicked (see E-1).

D-4. Bad Bargain Bribe, or Good Gratitude Gift?

Those who are quick to imagine sin, in Jephthah's life (and yet somehow miraculously overlook the REAL sin, in their own life, such as false accusations): they exercise no caution in condemning Jephthah's vow as impulsive, rash, tragic, etc; and they say that his vow was influenced by practices of the heathen, who try to bribe or bargain with God, and quid pro quo, etc. However, God is not transactional; and you can't buy His favor (and similar such rhetoric). Yet these very same people—some of whom compare Tirzah's sacrifice with Hannah and Samuel—these very same people have not a word of complaint about Hannah's vow; yet it is nearly identical, in much of the wording (both of which are quoted, below).

Judges 11:30,31 ♦ “And **Jephthah vowed a vow** unto the LORD, and said, **IF thou shalt** without fail deliver the children of Ammon into mine hands, **THEN it shall be**, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall **surely be the LORD's**, and I will offer it up for a burnt offering.”

1 Samuel 1:9,11 ♦ “So **Hannah ... vowed a vow**, and said, O LORD of hosts, **IF thou wilt** indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, **THEN I will give him unto the LORD** all the days of his life, and there shall **no razor come upon his head.**”

Amazingly, the Bible also has not a word of complaint about Hannah's vow; in fact, strangely enough, the Bible doesn't even have anything bad to say about Jephthah's vow! Quite the opposite, it says that his vow was inspired by the Holy Spirit (see D-5). And there are other examples, in the Bible, of righteous vows—including one that is very similar to Jephthah's vow: if God delivered from the enemies,

etc (see Genesis 28:20-22; Numbers 21:1-3; 2 Samuel 15:8; Psalm 132:1-5; etc). Additionally, the Bible encourages peace and thank offerings—including offerings that are associated with vows (see Leviticus 3:1-9; 7:12-16; 22:18-29; Numbers 15:3; 2 Chronicles 29:31; Psalm 50:13-15; 56:12; 66:13-15; 107:22; 116:12-19; Hebrews 13:15; etc). Therefore, if it's *not wrong* to vow an animal, as a thank offering: then WHY would it be *wrong* to vow a human, as a thank offering (good gratitude gift)?

The term “quid pro quo” generally has a bad connotation; *literally*, though, it simply means an exchange (this for that). There is nothing inherently wrong with giving money, in exchange for something good; such as healthy food, or whatever. It IS wrong when someone uses their money, power, and/or influence, in exchange for something bad; for example, if someone bribes a corrupt judge, to let a criminal get away with murder—maybe even *literally* (see Deuteronomy 10:17; 16:19; etc).

Yet these examples are humans, interacting with other humans; and there is some difference, when humans are interacting with God. It is *possible* to obligate other humans, through various ways: such as a contract, payment of money, etc. However, humans *do not have* enough money, or anything else, to obligate God (although some people seem to think that they do). You can NOT obligate God, but you CAN obligate yourself: which is *exactly* what Jephthah did; yet he *didn't* even obligate himself to pay any specific “payment”—instead, by faith, he left that up to God (whatever comes out).

Notice that Jephthah did NOT say: God, I am now offering up my daughter to you (or an animal); therefore, I have paid the payment, so you are required to give me the victory (in battle). If it had been worded this way: then indeed, that would've been a bad bargain, transactional type of exchange. Also, even if it were worded this way: it still would not qualify as a bribe—because Jephthah *wasn't* asking God to commit a corrupt crime.

So Jephthah was *not guilty* of bribing God, or bargaining with God; instead, Jephthah promised (vowed) to give God a good gratitude gift (thank offering): IF indeed God chose to bless him, in the upcoming battle. Notice that the sequence, of a transactional purchase, is usually payment first; THEN you receive the merchandise, AFTER making the payment. With Jephthah, it was the opposite sequence: first, God gave him the merchandise (victory in battle); only then, did Jephthah give to God a thank offering (his daughter). Sure, he made the vow first; but it was made while not even knowing, much less demanding, that God would give him the victory in battle.

Some claim that Jephthah's vow was made on his way home, AFTER the battle; even if that were true, it still wouldn't qualify as a bargain or bribe. However, the context (of Judges 11) indicates that his vow was made, just BEFORE leaving home (to go to battle); and it is quite clear, that Tirzah heard the vow (see F-1)—which would've been impossible, if Jephthah had vowed on his trip home.

D-5. Can Refusing to Sin, Be a Sin?

Those who condemn Jephthah's vow as rash, and sinful, typically say that he should've broken it—and not sacrificed his daughter. Maybe it would've been a sin to break the vow, but it was a greater sin to keep it: so he should've chosen the lesser sin, and broken his vow (by not killing his daughter). However, refusing to sin is NEVER a sin. There is no guilt, or sin, when you make the right choice; and there is ALWAYS a right choice, no matter what the circumstances. Even IF Jephthah's vow was sinful: that was a PAST wrong; and in his CURRENT decision—to keep the vow, or to break it—one option would be wrong (sin), and one option would be right (not sin). The very reason, why someone becomes guilty, is because the opportunity existed to do what's right—and yet they *chose* to go against it, and do wrong.

Therefore, when Jephthah was faced with two options (kill Tirzah, or break his vow): it was *not* a question, of which option was the lesser sin; it was ONLY a question, of which option was sinless. And the answer, to which option was sinless—depends upon whether the vow itself was pure and holy, or rash and unholy. Amazingly, the Bible answers this question, very directly; and yet, like much of this story, it has been totally overlooked. The Bible gives no hint that his vow was rash, tragic, impulsive, foolish, or sinful, etc; quite the opposite, it says that the vow was holy—because it was inspired by the HOLY Spirit!

Judges 11:11,29-32,35,36 ♦ “... and Jephthah **uttered ALL his words before the LORD in Mizpeh**. ... Then the **SPIRIT OF THE LORD came upon Jephthah**, and he passed over Gilead, and Manasseh, and passed over **Mizpeh** of Gilead, and **from Mizpeh** of Gilead he **passed over** [the river] unto the **children of Ammon**. And Jephthah **vowed a vow unto the LORD**, and said, If thou shalt without fail **deliver the children of Ammon into mine hands** ... So [after vowing in **Mizpeh**] Jephthah **passed over** unto the **children of Ammon to fight** against them; **and the LORD delivered them into his hands**. ... I [Jephthah] have **opened my mouth unto the LORD** ... And she said unto him, My father, if thou hast **opened thy mouth unto the LORD**, do to me according to that which hath **proceeded out of thy mouth** ...”

In verses 5-10, the context is while Jephthah was still living in Tob (Hippos / Sussita); while there, he made an agreement with the elders, as a condition and prerequisite of returning home (to Mizpeh). This means that verse 11 is NOT about uttering all his words, with the elders; instead, verse 11 reports his return home, to Mizpeh, which is precisely where he made the vow (he uttered his words, before the Lord, just before passing over the river Jabbok—to fight the Ammonites). Notice it says that his vow was made “before the LORD” (*not* before Satan, in a pagan satanic cult ritual); and his vow was “unto the LORD” (not unto the devil). Also, God honored the vow, by granting his request (deliverance). Most importantly, it says that the Holy Spirit came upon Jephthah; and the VERY NEXT VERSE, is his vow! The *only thing* between the Spirit, and the vow, is verse 29 (about going through Gilead and Manasseh); simply traveling, though, didn't need extraordinary help (from the Spirit)—no, the exact REASON, why the Holy Spirit came upon Jephthah, was to inspire his vow!

So it's clear that there was NOTHING at all wrong with the vow, or the *literal* sacrifice of Tirzah; nevertheless, should Jephthah have broken his vow, *anyway*? This is a very important question, and it deserves a careful answer—because the Jephthah accusers are *claiming* that the Bible had provisions, for making void his vow (but he was supposedly ignorant, of those provisions).

There are several verses, in the Bible, with strong warnings against breaking vows (see Numbers 30:1-16; Deuteronomy 23:21-23; Joshua 9:3-27; Psalm 15:1-5; Proverbs 20:25; Ecclesiastes 5:1-7; etc). Nevertheless, there are also some circumstances, when vows can be annulled. For example: a married woman, or a woman still living with her father (see Numbers 30:1-16); Tirzah was indeed still living at home, but she didn't make the vow—Jephthah did. There are cases where oaths, that are *evil*, should *not* be kept (see Leviticus 5:4-13; 1 Samuel 14:24-45; Proverbs 20:25; Matthew 14:6-12; Mark 6:21-29; Acts 23:12-27; etc); but as we have just seen: Jephthah's vow was inspired by the Holy Spirit, so it was *not evil*.

According to the Jewish commentary, by Rashi: a solution was available for Jephthah's vow (Midrash Tanchuma, Bechukotai, Siman 7; https://www.sefaria.org/Rashi_on_Judges.11.39.1?lang=bi). His vow could've been nullified, by the high priest: Phinehas the son of Eleazar (see Numbers 25:7,11; 31:6; Joshua 22:13,31,32; Judges 20:28; 1 Chronicles 9:20; Ezra 7:5); yet Jephthah, and Phinehas, allowed their pride to get in the way (according to Rashi). And they were both punished, for their actions; Phinehas lost his divine inspiration, and Jephthah was afflicted with boils (again, according to Rashi). But this commentary was written two thousand years after the fact, and has errors. For example, putting Jephthah and Phinehas in the *same generation*; Phinehas was from the time of Moses and Joshua, but Jephthah lived *300 years later*. Also, later rabbinic tradition developed a system, for annulling vows (called *hattarat nedarim*)—which provided a “door of regret”; but this system was developed long after the Old Testament era, and it was *not* explicitly taught in the biblical text.

But there's a teaching, which IS in the Bible, that some have cited—to *claim* that Jephthah had an easy way out of his vow; yet he was supposedly ignorant of it (see Leviticus 27:1-8). Unfortunately, these wise advisers were not around, in the days of Isaac and Jesus, to show them the easy way out—because IF indeed Leviticus 27 is instructions, on how to *avoid human sacrifice*: then a mere 100 shekels, could've gotten BOTH Isaac and Jesus off of the hook!! No test for Abraham, and no crucifixion for Jesus.

Furthermore, if indeed Leviticus 27 is *God's approval* of two options—either human sacrifice, or pay your shekels—then either option would be sinless; and this (if true) would close the case, on whether human sacrifice is always *wicked*. But if Leviticus 27 has nothing to do, with *literal* human sacrifice (and

of course, it doesn't): then Leviticus 27 had nothing to do, with *Jephthah's* case! And HE was actually the *wise one*, who didn't try to use Leviticus 27 (or any other passage)—as an excuse, to break his vow.

It's also worth noting: that *neither* Hannah, nor Samuel (nor Samson, nor his parents), ever decided to pay shekels—in order to get out of temple service, and/or Nazarite vows. Some say Leviticus 27 defines the shekels to pay, in order to get OUT OF tabernacle service; while others say that it's the cost, to get INTO tabernacle service. Either way, Jephthah's vow had *nothing* to do with tabernacle service, and he certainly didn't vow to pay any shekels; therefore, he didn't pay shekels, to get Tirzah either into or out of any tabernacle service (see Leviticus 27:10; C-1). Jephthah knew Leviticus quite well, no doubt (see B-3); and he knew the scriptures, far better than all of his ancient and modern critics—yet, *instead of* looking in his wallet, for spare change, he said: "... for I have opened my mouth unto the LORD, and I **CANNOT go back**." (Judges 11:35). Even Tirzah did NOT try to make *excuses*, in order to dodge the vow: "... do to me **according to** that which hath **proceeded out of thy mouth ...**" (11:36).

E. None Refuted by Nothing

At this point, we need to revisit the question (in A-2): "Tale, Nun, Fail, or None?" Was the sacrifice of Tirzah, a fabricated myth (tale)? Was she a perpetual virgin, with lifelong tabernacle service (nun)? Did Jephthah make a rash vow—and sacrifice his daughter, as a *literal* burnt offering, in a wicked pagan cult ritual (fail)? And the answer is—NONE of the above!!! Instead, it was a sacred vow, inspired by the Holy Spirit—and it was one of *only three* cases, when God approved of *literal* human sacrifice (God interrupted in one case, Isaac; but not because He didn't approve of a *literal* death sacrifice, in that case).

Wait a minute: the Bible severely condemns human sacrifice! So how do we know that Jephthah's was righteous, and other cases were wicked? And what actually is the difference, if any, between holy and unholy human sacrifices? Great question; and there are several differences, detailed below (next).

E-1. Human Sacrifices AND Animal Sacrifices Are Wicked

First, and most important: this article is positively NOT condoning even one single case of *literal human sacrifice*, in our time. Once the Messiah was sacrificed, ALL *literal death* sacrifices became wicked—EVEN ANIMAL SACRIFICES! This is because the real, anti-typical Lamb of God has *already* been sacrificed; to continue offering *literal* sacrifices, is to reject the *ultimate sacrifice*: one which is far greater, and far more valuable, than all other sacrifices—combined! And this, the timing, is just one of at least 10 differences—between righteous and wicked human sacrifices (all 10 listed below). In order for a human sacrifice to qualify as *righteous*, ALL 10 of the following criteria must be fulfilled; if EVEN ONE point is missing, then it is *wicked*. Usually, the ungodly human sacrifices fail on MANY, if not all, of these 10 points—not merely one point (for example, see the Greek account of Iphigenia).

#1 It had to occur, prior to when the veil was ripped—symbolizing the end of the earthly temple, and literal sacrifices, etc (see Matthew 27:50,51; Mark 15:37-39; Romans 12:1; Hebrews 1:1 to 13:25; etc). This is exactly WHY God allowed the temple to be destroyed, AD 70, and *never rebuilt* (<https://7GRAILS.world/7-symbolic/arch/dome/>).

#2 It had to be inspired by the true God, of the Bible. Abraham passes, because God commanded him to sacrifice Isaac (see Genesis 22:1,2,10-18). Jephthah passes, because the Holy Spirit inspired his vow (see D-5). Jesus passes, because His sacrifice was planned by God—from before mankind ever sinned (see 1 Corinthians 2:2-8; 1 Peter 1:19,20; Revelation 13:8; etc).

#3 It needs to fit into God's pattern—of doing things in sets of three; two *literal*, and one symbolic (or two symbolic, and one *literal*). Those who read all of the 7GRAILS articles, will see this pattern repeated

countless times. Also, in the human sacrifice category (plus some other categories): it is God's plan to have two male, and one female—in this case, a female “peace” offering (see Leviticus 3:1-6; Judges 11:31; Part 7).

#4 The person had to be offered to Jehovah, the one true God; NOT offered to any pagan god, or false gods. Most of the biblical commands—forbidding human sacrifice—specifically mention false gods, in the immediate context (see Leviticus 18:21,24-30; 20:1-5; Deuteronomy 12:30,31; 2 Kings 3:26,27; 16:1-4; 17:16-18,29-33; 21:1-12; 23:5-10; 2 Chronicles 28:1-5; 33:1-9; Psalm 106:35-40; Isaiah 57:3-11; Jeremiah 19:5,6; 32:35; Ezekiel 16:15-36; 20:25-32; 23:37-39; 1 Corinthians 10:20; etc). We know that Isaac was offered up, to the one true God (see Genesis 22:8,12). Tirzah was offered to Jehovah: “... shall surely **be the LORD's** [Jehovah], and I will **offer it up** for a burnt offering.” (Judges 11:31). And certainly, Jesus was sacrificed to His Heavenly Father (see Mark 15:34; etc)—even though man and Satan tried to execute Him, as a heinous criminal.

#5 The person sacrificed must NOT be burned alive—because that is torture, and absolutely wicked! God did NOT even want animals, to be burned alive (see Leviticus 1:1-17; etc). Please notice that Isaac was going to be a “BURNT offering”—which means that cremation is *not* always sinful; this is why they brought “wood” (see Genesis 22:2,3,6-10,13). Nevertheless, Abraham (whom Jephthah copied) was interrupted with the knife in his hand; he was NOT in the middle of lighting the wood on fire, while Isaac was still alive. This is very different, from many of the pagan child sacrifices—where they burned the victim alive, while the shrieks and screams could be heard (even above the loud music, that was intended to mask the screams).

Leviticus 18:21 ♦ “And thou shalt not let any of thy seed **pass through the fire** [alive] to **MOLECH** [gray and black = false gods], neither shalt thou **profane the name of thy God** [the phrase ‘thy God’ does refer to the true God; yet the *context* here is burning ALIVE, and offering to MOLECH—so if Israel did THIS, it would profane the name of the true God, Jehovah]: I am the **LORD**.” (see Deuteronomy 18:9-12).

Jeremiah 7:31 ♦ “And they have **built the high places** of **Tophet**, which is in **the valley of the son of Hinnom** [this place is used in the NT, to represent hell-fire (see Mark 9:42-50; etc)], to **BURN their sons and their daughters** [alive] in the **fire**; which I **commanded them not, neither came it into my heart**.”

Jeremiah 19:5,6 ♦ “They have **built also the high places** of **BAAL** [false god], to **BURN their sons** with **fire** for **burnt offerings** unto **BAAL** [false god], which I **commanded not, nor spake it, neither came it into my mind** ... behold, the days come, saith the LORD, that **this place** shall no more be called **Tophet**, nor **The valley of the son of Hinnom** [<https://en.wikipedia.org/wiki/Gehenna>], but **The valley of slaughter**.”

Jeremiah 32:35 ♦ “And they **built the high places** of **BAAL** [false god], which are in **the valley of the son of Hinnom**, to cause **their sons and their daughters** to **pass through the fire** [painful, like hell] unto **MOLECH** [false god]; which I **commanded them not, neither came it into my mind**, that they should do **this abomination**, to cause **Judah to sin**.” (for info refuting J.W. errors about hell, 7GRAILS.world/7-literal/5-son/dark/).

#6 The person sacrificed had to be godly, and ready for heaven—NOT an ungodly person, who would die and be eternally lost. We know that Isaac was raised by Abraham, who was certainly a man of God (see Genesis 18:18,19; 26:5; etc). Tirzah was very godly (see F). And without a doubt: Jesus was the most righteous of all (see Hebrews 4:15; 1 Peter 1:19; 2:22; etc).

#7 The person sacrificed had to be an adult; not an infant, or a young child sacrifice. Today, 18 years old is generally considered adulthood; and in the Bible days, people often got married much younger than today (and they were living responsible lives, as adults). So anyone at least 18, was old enough to be an adult: both in ancient biblical times, and also in our time. Isaac was 22 years old ([https://7GRAILS.world/7-symbolic/chr/abcd/](http://7GRAILS.world/7-symbolic/chr/abcd/)); Tirzah was 18 years old (see B-1), and Jesus was more than 30 (see Luke 3:23).

#8 The person sacrificed had to voluntarily agree, or *else* it would be murder (see #10). Isaac was old enough, and strong enough, to carry the wood (see [Genesis 22:6](#)); so in his youthful strength: he could've easily overpowered, and escaped from his 120+ year-old father (if indeed Isaac *didn't* consent). We are told point-blank, that Tirzah consented (see [Judges 11:36-39](#)). Jesus not only consented, but His sacrifice was the most important reason—why He *chose* to come to our world, and take on human nature, etc (see [John 6:38](#); [Hebrews 10:4-12](#); [Revelation 13:8](#); etc).

#9 Not only the person sacrificed, but also the one performing the sacrifice, had to voluntarily consent. We know that Abraham chose to obey God's command, so he lifted the knife to slay Isaac (see [Genesis 22:10](#)). With Jephthah, he didn't want to sacrifice his daughter; but he knew that God inspired his vow, so he ultimately chose to go ahead with it (see [D-5](#)). It should be noted that the Spirit INSPIRED his vow, NOT forced him to speak those words; so the vow itself, was also by Jephthah's own free-will consent. With Jesus, the high priest should've sacrificed him, in the temple (see [D-1](#)); and even with the terrible way that things went, Caiaphas did indeed consent to Christ's death—although in a wicked manner, that was definitely not God's ideal plan (see [John 11:47-53](#)). Also, the heavenly Father certainly consented (see [Matthew 26:36-54](#); [John 6:38-40](#); [1 John 4:14](#); etc). Some complain that Jephthah was *not* a Levite, so he was not qualified to perform any sacrifice. However, Jesus also was *not* a Levite, and the same for Abraham—although he was the great-grandfather of Levi (see [Hebrews 7](#)). Originally, the priesthood went to the firstborn (see [Numbers 3:12](#); [8:14-19](#); etc); with Jesus and Jephthah, they were *special cases*—as well as firstborn—so they were eligible, to offer a sacrifice (see [Judges 11:1-3](#); [Matthew 1:25](#); [Luke 2:7,21-24](#); [Hebrews 7:26,27](#); [9:11-14](#); [10:11,12](#); etc).

#10 The end result, of the human sacrifice, had to be a great benefit—for the good of OTHERS; indeed, that is what we mean, when we say “self-sacrificing love”! Regardless of WHAT is being sacrificed (a human, or an animal, or money, or power, etc)—if it's a godly sacrifice, then it *must* be for the unselfish good of others. In fact, this is exactly what martyrdom is all about; and if you consider them as human sacrifices, then there have been countless righteous cases! Yet these are *not* biblically acceptable cases, because martyrs are murdered—and God NEVER approves of anyone committing murder (see [Matthew 15:19](#); [22:7](#); [1 John 3:15](#); [Revelation 21:8](#); [22:14,15](#); etc). With Jesus: the *benefit*, of His human sacrifice, is the salvation of many lost souls. With Isaac, the benefit was *at least* a chronological example, of the Messiah's human sacrifice (<https://7GRAILS.world/7-symbolic/chr/abcd/>); furthermore, the example from Isaac greatly encouraged Jesus, to go through with His own sacrifice. The same and more could be said of Tirzah, because she actually died (unlike Isaac); however, the ultimate benefit, with Jephthah and Tirzah, is a long story—which is yet to be fully unfolded, in amazing and very unexpected ways.

So God knew EXACTLY what He was doing, when He inspired Jephthah's vow (and led, in the rest of this story). See below, for the first development of that *amazing and awesome* story (see [F-2](#)). Also, God sees the end from the beginning (see [Isaiah 46:10](#); etc); from a human perspective, Tirzah's death looked like a terrible tragedy—but in the end, it will be seen as the GREATEST VICTORY OF ALL ETERNITY (other than the life and death, of Jesus Christ). And the permanent harm, from her death: is *only* in the disastrous way, that this case has been treated—by Christians and skeptics, alike; but that is their own fault, not God's. Had anyone studied the Bible very carefully—and lived a godly life, fully in tune with the Holy Spirit—they could've understood that this was a rare case, of righteous literal human sacrifice.

E-2. Hero in the Hall of Faith

Now that we know Jephthah's vow, and the sacrifice of his daughter, were both *righteous* acts (not wicked)—it's time to look at all of the other details, about his character: does the Bible regard him as an ungodly man, or a hero in the hall of faith? As a general rule: those who make it into man's “hall of fame” list, are ungodly; but those who make it into God's list, are exceptionally godly—and Jephthah is *in God's list*, right along with the case of Abraham sacrificing Isaac (see [Hebrews 11:17-19,32-34](#)).

Judges 11:1-3 ♦ “Now **Jephthah** the Gileadite was a **mighty man of valour**, and he was the **son of an harlot**: and Gilead begat Jephthah. And Gilead’s wife bare him sons; and his wife’s sons grew up, and they **thrust out Jephthah**, and said unto him, Thou shalt not inherit in our father’s house; for thou art the **son of a strange woman**. Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were **gathered vain men to Jephthah**, and went out with him.”

The very first thing, that the Bible has to say about Jephthah, is very positive: he was a MIGHTY MAN OF VALOR! Nevertheless, he was an illegitimate child; but wait a minute, why do we say that a CHILD is illegitimate?? It’s not the child’s fault—the PARENTS are the ones who should be called illegitimate, not the child! Although the child is not at fault, Deuteronomy 23:2 does forbid both Jephthah and Tirzah, from performing tabernacle service (to the tenth generation). This means that Jephthah could NOT offer up his daughter, at Shiloh (so he went to Jerusalem); and it also shows, yet again, that his vow had NOTHING to do with serving at the tabernacle—so much for that *empty theory*! True, Jephthah’s brothers did expel him from home (because of his mother); but that *didn’t* make Jephthah unrighteous: anymore than Joseph was unrighteous, because his brothers rejected him (see Genesis 37 to 46). Also, much like the righteous Joseph: Jephthah did *not* hold a grudge, against his brothers (see Judges 11:7-11). Even Jesus was rejected, by his brothers (see John 7:3-7); but He, also, held no grudge (see Acts 1:14-26; 2:1-4; etc).

After being kicked out, it says that Jephthah “gathered **vain** [#7386] men”; does this mean that he led a band of evil criminals? The Hebrew word (#7386) is also translated “empty” or “worthless”; it refers to people who, like Jephthah, had no possessions (empty)—and/or had been rejected by society (considered worthless). David, also, had a small army (like Jephthah); yet nobody condemns him for that (see 1 Samuel 22:1,2; 25:1-35). “In popular culture, the term ‘Robin Hood’ is often used to describe a heroic outlaw or rebel against tyranny.” (https://en.wikipedia.org/wiki/Robin_Hood).

What about Jephthah’s slaughter, of 42,000 Ephraimites (see C-3)? This tribe had the tabernacle; and apparently, as a result, they became very arrogant. We know that Jephthah is *not guilty* of instigating violence, in this case, for two reasons. First, even with foreigners, Jephthah tried to avoid violence—how much *more* so, then, with his fellow Israelites (see Judges 11:12-28). Secondly, the Ephraimites are the ones who threatened to murder Jephthah: “And the **men of Ephraim** gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and **didst not call us to go with thee? we will burn thine house upon thee with fire**.” (see Judges 12:1-6). Furthermore, this was *not* the first time; previously, this very same tribe had failed to help, in a battle, and then afterward they were jealous—wanting some of the honor, for the victory (see Judges 8:1). Finally, even with the severe consequences, for their terrible wickedness, they still didn’t learn their lesson; therefore, a few hundred years later, we read of them: “**Ephraim is joined to idols**: let him alone.” (Hosea 4:17).

Some say that the book of Judges shows how very corrupt things were, at the time; and Jephthah was merely copying pagan practices—similar to the other dark crimes, described throughout the book of Judges. “In those days there was **no king** in Israel, but **every man did that which was right in his own eyes**.” (Judges 17:6; see 21:25; Deuteronomy 12:8; Proverbs 3:1-8; 12:15; 16:2; 21:2; 30:12; Isaiah 5:20,21; etc). Plus, they say, God was setting the stage: for the kings to rule, instead of the judges. Unfortunately, the kings were not much better; maybe even worse, in some cases. Also, in Jephthah’s time, we read no such statement (like 17:6; 21:25); instead, it was a time of reformation (see Judges 10:1 to 13:1). Just a few verses, before Jephthah is introduced, we find the following: “And the children of Israel said unto the LORD, **We have sinned**: do thou unto us whatsoever seemeth good unto thee; **deliver us** only, we pray thee, this day. And **they put away the strange gods** from among them, and **served the LORD**: and his soul was grieved for the misery of Israel [so ‘the LORD sent ... Jephthah’ (see the next quote, below)].” (Judges 10:15,16). And there is yet another false claim, about Jephthah: he was supposedly bribed by the elders (to fight for them); so God is *not* the one, who made Jephthah a leader of Israel (warrior and judge). However, what saith the Holy Bible? “**And the LORD sent** Jerubbaal [Gideon], and Bedan, **and Jephthah**, and Samuel, and **delivered you** out of the hand of your enemies on every side, and ye dwelled safe.” (1 Samuel 12:11).

In spite of all the false accusations, against Jephthah: there is *not a single negative* statement, found in the Bible, about him (see Exodus 20:16; Revelation 12:9,10; 21:8,27; 22:14,15; etc). This is in stark contrast to many others, who are also listed in the Hebrews hall of faith: Noah got drunk (see Genesis 9:20,21); Abraham told “white” lies, failed to trust God’s promise for a child, and was a polygamist (see Genesis 12:1-3,10-20; 16:1-16; 20:1-18; Romans 14:23); Moses killed a man, and struck the rock out of impatience (see Numbers 20:1-13; 27:12-14; Deuteronomy 32:48-52; Acts 7:22-28); Rahab was a hooker (see Joshua 2:1; 6:17,25; James 2:25); Gideon set up an idol, and practiced polygamy (see Judges 8:24-32); Samson yielded to lust, and also told lies to Delilah (see Judges 16:1-20); finally, David committed polygamy, adultery, and murder (see 2 Samuel 5:13; 11:1-27).

But these people repented, and ended their lives on a good note. *Not so*, with Jephthah (IF indeed sacrificing Tirzah was wicked): he ended on a bad note, and did nothing good at all, except win the battle with the Ammonites; yet WHY would that get him into the hall of faith—when countless others won battles, but are *not* listed in Hebrews 11? The reasonable answer is quite simple, yet hard to accept (for some): Jephthah is in the hall of faith, BECAUSE he refused to violate his sacred vow; without grasping for any excuses, and in spite of his own terrible grief, he went ahead and literally sacrificed his daughter!

And you can be 100% certain, that Satan was whispering in his ear: your vow was *not inspired by God*, and if you go ahead with it—you will be more guilty than the heathens are, for their child sacrifices, because you have more light than they have. It was, no doubt, a severe conflict for Jephthah; humans do NOT have infinite knowledge—so a certain level of FAITH is always required, in difficult circumstances. And you can also be sure that many falsely accused him, after sacrificing his daughter: just as many have severely accused him, down through time, until the present. Furthermore, he only had 5 or 6 books of the Bible (Pentateuch, and Joshua); this is less than 10%, of the light that we have now! Although many Christians don’t realize it: the Pentateuch has NO explicit teaching on resurrection, afterlife, heaven, or immortality; this is precisely *why* the Sadducees did *not* believe in any resurrection, or afterlife (see Mark 12:18-27; Acts 23:8; etc). Sure, many pagans had various superstitions, about the afterlife; but God’s people must go by His word—NOT imaginary fantasies. Therefore, when Jephthah said his last sad goodbye, to Tirzah, he had no certainty that he would ever see her again; and it haunted him ever after—he almost certainly wondered, if he had done the right thing. All these things make it very clear why he died, six years later, of a broken heart (see C-5). And these things also explain, why God chose to include Jephthah: with the other godly heroes, in the hall of FAITH!!!

Some say that the Jews would’ve *never* made a national holiday, celebrating human sacrifice (see Judges 11:39,40); but the holiday already existed (Pentecost), and then it was connected with the Tirzah sacrifice (see B-1). Christians also have a holiday, in honor of Christ’s human sacrifice (see 1 Corinthians 5:7; 10:16; 11:20-26; etc). And Isaac was sacrificed, on a Wave Sheaf date (<https://7GRAILS.world/7-symbolic/chr/abcd/>).

But what does the Bible say, about the holiday for Tirzah? “That the daughters of Israel went yearly to lament [#8567] the daughter of Jephthah ...” (Judges 11:40). Interesting, this Hebrew word is found only one other time, in the Bible—and it’s even in the same book: “... there shall they rehearse [#8567] the **RIGHTEOUS acts** of the LORD, even the **RIGHTEOUS acts** toward the inhabitants of his villages in Israel ...” (5:11). Here is God’s hidden “ace up the sleeve”—to prove that *He inspired Jephthah*, and Tirzah, to do **RIGHTEOUS acts** (see Hebrews 11:32-34). Jephthah had his theology, and even his chronology, spot on (see B-3). The Bible says: “Now **Jephthah** the Gileadite was a **mighty man of valour** ...”; “And the **LORD sent** ... **Jephthah** ...”; “Then the **Spirit of the LORD** came upon **Jephthah** ...”; he did “**RIGHTEOUS acts**”—and last, but definitely not least, he is in the Hebrews 11 superstar hall of faith!!!

F. Why Is “Tirzah” in Song of Songs?

Song of Songs 6:4,5 ♦ “Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners. Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.” (see 4:1).

The mighty warrior, Jephthah, was “from Gilead”; he had “an army” (see Judges 11), and a “flock of goats” (see F-1). By this context, plus several other reasons: we know that “Tirzah” is the name of his daughter (see B-1, F-1, F-2). She did have connections, to the biblical city of Tirzah (see Joshua 12:24; 1 Kings 14:17; 15:21,33; 16:6-23; 2 Kings 15:14,16; Part 1; F-1, F-2); and a FEW versions do translate the above verse: “city of Tirzah” (SOS 6:4, NLT, GNT, etc). Nevertheless, there is NO specific Hebrew word for city, in this verse; the primary meaning is a person: Jephthah’s daughter (not a city).

Skeptics complain that there is no name, for Jephthah’s daughter, in the Bible (but the father is named); therefore, they say, the God of the Bible is supposedly misogynistic (and she was supposedly treated, by the biblical writers, as having little value). However, her name IS INDEED in the Bible: you just have to have faith in God, and His word, and FIND it! The fact that her name is hidden, does not make her less valuable; if anything, those things which are intentionally hidden (such as buried treasures) are MORE VALUABLE!! Various traditional names, for Jephthah’s daughter, include: Seila (or Sila), Tannot (or Tanot, Tanah), Iphis, Adah, etc; and in our day, “Virginia” would be very fitting (for virgin, ending with the feminine “a”). Her real name, though, is Tirzah. But WHY did she have this name? The answers, below, leave no room for doubt—that Tirzah is indeed her actual name.

F-1. Tirzah Heard Jephthah Speak His Vow

In order to clearly understand Jephthah’s vow, and the fact that Tirzah heard it: we need to start with the circumstances, of her birth. The Bible does not specifically say anything negative, about him: yet circumstances point to the conclusion, that Jephthah did make one big mistake. Like father, like son; Jephthah repeated the mistake, of his father, and had a child out of wedlock (Tirzah). The mother lived in the city of Tirzah, and that is where the daughter was born (and she was named after that city); however, the mother died giving birth, like Rachel and Benjamin (see Genesis 35:16-20). This explains why there is NO mention, of Tirzah’s mother (and/or Jephthah’s wife).

There is a second reason, for the Tirzah name. Jephthah realized that he repeated one big mistake, of his father; but he didn’t want to repeat his other big mistake (of having children with a wife, and then the “legitimate” children expelling Tirzah—which is exactly how Jephthah himself had been treated). Therefore, in order to GUARANTEE that he didn’t repeat this mistake: Jephthah made himself a eunuch. Jesus even mentioned this, when He said: “For there are some eunuchs ... which have made themselves eunuchs for the kingdom of heaven’s sake.” (Matthew 19:12; see 5:28-30; 18:8,9; 19:1-12; Mark 9:42-50; 10:1-12; etc). We are specifically told (so that we can make the connection), that this “eunuchs” statement was made: “by the farther side [east] of Jordan ...” (Mark 10:1; see Matthew 19:1)—and it was stated by Jesus, shortly after He walked right by ancient Mizpeh of Gilead, where Jephthah was buried (near modern Deir Alla).

This means that Jephthah’s daughter, was his only close family member—who was still alive, when he made his vow (his own father had died, twenty years earlier, before his half-brothers kicked him out); and of course, Jephthah could never have any other children. Zelophehad was a Gileadite, of Manasseh (like Jephthah); he had five daughters, but no sons (Jephthah also had no sons). Zelophehad’s last child, before he died, was named Tirzah (see Numbers 26:28-34; 27:1-11; 36:1-13). So Jephthah named his own last child, after the last child of Zelophehad—who was a relative of Jephthah (and he also named her, after the city where she was born). Understanding these facts, brings into much sharper focus—the magnitude of Jephthah’s vow, and sacrifice: “And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child [FOREVER]; beside her he had neither son nor daughter [nor wife, nor father, nor mother, nor full siblings].” (Judges 11:34; see C-5).

Almost everyone, who comments on the vow, claims that Jephthah said he would offer the “FIRST” thing to come out; but that word is actually NOT in the Hebrew text (a few Bible versions add this, as a supplied word). So if nothing came out, then Jephthah would offer nothing; and if a dozen creatures came out, then he would offer a dozen. But did he say “whoever” (person), or “whatever” (animal)? Both of these translations are acceptable (<https://biblehub.com/parallel/judges/11-31.htm>); so the vow was not limited to only

animals, or only humans—yet it certainly included the possibility of humans (see Exodus 15:20; “meet” in Judges 4:18,22; 6:33-40; 11:31-40; 19:3; 1 Samuel 18:6; etc).

Many have asked: what was Jephthah thinking of, when he made the vow? Was he trying to find an excuse, to eliminate his wife? What if a dog, pig, or some other unclean animal came out? Actually, the real issue is what the Holy Spirit was thinking, *not* what Jephthah was thinking (see D-5). Also, Jephthah knew what his critics *don't know*: that he didn't have a wife, so he wasn't trying to get rid of her; and he didn't have pigs (or other unclean animals—Jephthah was a Jewish warrior, *not* a Gentile pig farmer). According to SOS, he had: “... a **flock of goats** ... from **Gilead**.” (6:5; see 4:1).

Some have said that merely an animal sacrifice, would be a trivial gift—compared to winning the battle, against the Ammonites. However, at least one or more of the goats, were no doubt family pets; so depending upon what goat or goats came out, it could've been a rather difficult animal sacrifice. The following verse is in the Bible, to help put all the pieces in place (about Jephthah's vow): “But the poor man had nothing, save **one little ewe lamb** ... and it **grew up together with him**, and **with his children**; it did **eat of his own meat**, and drank of his own cup, and **lay in his bosom**, and was unto him **as a daughter** [Tirzah was *also* a daughter; plus, this lamb and Tirzah were *both killed*].” (see 2 Samuel 12:3-9).

As far as humans: Jephthah had no family at home, other than his daughter. Perhaps a neighbor or visitor might be at his house, and come out upon his return; or maybe Jephthah's own servant. In all cases: righteous human sacrifice would require consent, from the servant or individual to be sacrificed—otherwise, it would be murder (see Exodus 20:13; 21:20; E-1). Also, the Bible says nothing about Jephthah having any servants; he did have a band of warriors—but they all went with him to the battle, so none of them would be coming out of his house (to greet him, upon his return).

Clearly, Jephthah spoke his vow—out loud in **Mizpeh**—with his daughter present (see Judges 11:11,29-36; D-5). Obviously, he did NOT want to sacrifice her (based upon his reaction, when she came out); if she was unaware of this vow—then it is *almost certain*, that she would've eagerly come out to honor him! So by speaking the vow *in her hearing*, it would stop her from coming out (he thought). In Jephthah's mind, this was probably intended to prevent her from honoring him (in his humility, he wanted God to get the glory); and if any other humans were at his house, upon his return, he thought surely Tirzah would warn them (not to go out). So Jephthah probably expected animals to be sacrificed, if anything: “The first floor of ancient homes back then contained the family's animals, so Jephthah likely assumed that he would sacrifice a goat or something.” (<https://www.catholic.com/magazine/online-edition/the-two-foolish-mistakes-of-jephthah>).

But the one thing that Jephthah NEVER imagined, or dreamed in his wildest nightmare, was that Tirzah herself would knowingly choose to come out of the house—and honor him anyway, *regardless* of the consequences (thereby *intentionally* making herself the subject of his vow, and a *literal* sacrifice). Yet this is EXACTLY what she did! And it's just as obvious, as a massive train wreck. Tirzah knew about the vow—this is why she NEVER asked anything, regarding what her father had vowed; and she had no resistance, to being sacrificed. In fact, she had already planned *when and where* to go, for those two months; it was on the tip of her tongue, because she had *already thought it all through*. This makes it very clear why Jephthah was so distraught, ripped his clothes, and complained about what SHE had done. Jephthah's critics accuse him of making a foolish vow, and then blaming his daughter (for his own rash vow, and the results); however, his vow was sinless, and his daughter WAS INDEED the one to blame—though responsible is a better word (because she had no blame, at least not in the sense of sin or guilt).

Judges 11:35-37 ♦ “And it came to pass, **when** he [Jephthah] saw her, that he **rent his clothes**, and said, Alas, my daughter! **thou hast brought me very low**, and **thou art one of them that trouble me**: for I have **opened my mouth** unto the LORD, and I **cannot go back**. And **she said** unto him [*without any worry*], My father, if thou hast opened thy mouth unto the LORD, **DO TO ME ACCORDING TO THAT WHICH HATH PROCEEDED OUT OF THY MOUTH** ... And she said unto her father [*without taking time* to think about it—because she had already thought all about it], Let this thing be done for me: **let me alone two months** [until Pentecost; she had even *calculated* that timing, already (see B-1)] ...”

F-2. Why Up *and* Down, on Which Mountains?

As is somewhat common: Tirzah wanted to go back, to her birthplace, *before she died*; and that place was also named Tirzah (see the map, below, at the end of F-2). Please notice that she said nothing, about seeing her mother (one last time); you can be certain, if her mother were still alive, that Tirzah would've visited her. Also, it's likely that the mother would've been hysterical—if she were still alive, and learned about the sacrifice; yet we read no such thing, because the mother was long gone.

But where is the biblical city of Tirzah located? There are several places, that have been proposed: including Et-Tireh, and Tayasir (Teiasir, Tesil, etc); but the most common identification, today, is Tell el-Farah North ([https://en.wikipedia.org/wiki/Tirzah_\(Tell_el-Farah_North\)](https://en.wikipedia.org/wiki/Tirzah_(Tell_el-Farah_North))). As is so often the case, though, popular sites are NOT correct sites; however, Robinson—“the Father of Biblical Geography” and “Founder of Modern Palestinology” ([https://en.wikipedia.org/wiki/Edward_Robinson_\(scholar\)](https://en.wikipedia.org/wiki/Edward_Robinson_(scholar)))—got the true site correct, it is at Talluza (Taluz, Telluza, Thersa, <https://en.wikipedia.org/wiki/Talluza>). He is the same one, who was also correct about the popular Tell Hum site: it is NOT Capernaum (<https://7GRAILS.world/7-symbolic/arch/lakes/>). Tirzah *sounds similar* to Thersa (Latin for Talluza); and in English, Tirzah sounds similar to “tears-a” (tears, ending with the feminine “a”)—which is exactly what happened, *feminine crying* (bewailing) on the two mountains.

Jephthah's daughter asked for “... TWO months, that I may go up and down upon the [TWO mountains ...” (Judges 11:37). Some Bible versions translate the “up and down” as one word (roam, or wander, etc); but there are TWO separate words, in the Hebrew—and “down” (#3381, *yarad*) is clearly the best translation, for that word (so “up and down” is the best translation, for this phrase). Normally, you go “up” to the mountains—but these are TWO very specific mountains, right beside her birthplace: Gerizim (bless), and Ebal (curse); also, she herself went through *emotional ups and downs*, during her whole experience (see Deuteronomy 27:12,13). Please notice that the true Tirzah city, Talluza, is just north of Ebal; this is a very *strong* verification, that Talluza is indeed the correct site (for the city of Tirzah).

During the first forty-two days, of her crying, Tirzah was mostly in the “down” experience; and God was testing her, to see if she would keep her moral purity—and also remain steadfast, in her own promise and conviction (to be sacrificed). Five weeks into this period, she turned 18 years old; it was her Julian birthday, on April 25, and a Sabbath (<https://7GRAILS.world/7-literal/2-virgin/b1/>). Thankfully, she passed her extremely difficult test; so the next Sabbath (May 2)—things took a very unexpected and amazing turn, for the better (the “up” experience). The name “Tirzah” means: delight, pleased, etc; and to her absolute delight—her Groom showed up, and married her! And her female friends, that were with her: served as the bridesmaids, witnesses, and/or wedding guests. How do we know this? And who was the Groom?

The word “Jabbok” is in the Bible, seven times; most cases, are merely about geography (no event). However, the first time is Jacob wrestling, with the pre-incarnate Christ (see Genesis 32:22-30); the last two times are in Judges 11, about Jephthah (see 11:13,22)—furthermore, his home was in Mizpeh, right beside the Jabbok. Christ met Jacob at the Jabbok, where Tirzah was eventually buried—and Christ met Tirzah at Jacob's Well, where Jacob was buried; he's NOT buried in Hebron, at the traditional Cave of the Patriarchs (<https://7GRAILS.world/7-symbolic/arch/wellwell/>). Additionally, Christ met the WOMAN at Jacob's Well, and stayed for “two days” (see John 4:5-44); this represents the fact that Christ met TWO WOMEN (including Tirzah), at that same well—also, the “two days” represent Tirzah's “two months” (in that same area).

Why is “Tirzah” in Song of Songs? Because that is the name, of Christ's first wife! What?? Jesus had two wives?? Yes, and it's not polygamy—because His first wife died, more than one thousand years before He remarried (see Part 1); Jesus is our example: and He showed us that remarriage is acceptable, after the death of your spouse (see Ruth 1:1-16; 4:9-22; Romans 7:1-3; 1 Corinthians 7:39; etc). Furthermore, Jesus Himself talked about His wives (plural), when He said: “... **YE KNOW NOT WHAT YE ASK**. Are ye able to drink of the [holy grail] **cup** that I shall drink of ... to sit on my **right hand** [one wife], and on **my left** [another wife], is **not mine to give**, but it **shall be given** to them for whom it is prepared **of my Father**.” (Matthew 20:22,23; see Mark 10:1,35-41). This was just one day (Rj), before Jesus revealed that He had a romantic relationship with Magdalene (see Part 1); so James and John had NO CLUE (“ye know not what ye ask”),

that they were asking to be His *LITERAL WIVES*!! And the Son (Jesus) certainly would *not* give away His own bride, *to Himself*; no, it is the “Father” who gives away the bride (just as Jesus said, above).

Not only did Christ’s *heavenly* Father, give Tirzah away (in her wedding); but Jephthah, her *earthly* father, ALSO gave her away (without understanding the significance): “And Jephthah vowed a vow ... whatsoever cometh forth of the doors of my house **shall surely be the LORD’s** [here, Jephthah vowed to give Tirzah away, to the Lord Jesus Christ], and I will **offer it up for a burnt offering.**” (Judges 11:30,31). Christ accepted Jephthah’s gift, his daughter, and married her! Also, Christ wanted His first wife to drink the cup of suffering—including *literal human sacrifice*—that He would also drink, many centuries later; it is a well-known fact, that shared and similar experiences can *greatly increase* the bonds of love.

According to this next quote, Tirzah was indeed a BRIDE: “Gilead would be a recollection of the BRIDE’S native place.” (Pulpit, <https://biblehub.com/commentaries/songs/4-1.htm>). Jephthah was born there; Tirzah wasn’t born in Gilead, but she did live in Mizpeh of Gilead (see Judges 11:11,29). Notice the city of Christ’s *first* wife, Mizpeh, means “tower” (see #4708); Magdala has the SAME MEANING, and it’s the city of Christ’s *second* wife (see Part 1). During His *second* wedding, Jesus *compared* Mary Magdalene—His *second* wife—with the beauty of Tirzah (His *first* wife): “**Thou** [Magdalene] art **beautiful**, O my love, **as Tirzah** ...” (SOS 6:4). So Tirzah’s beauty was the established reference point, and basis for Christ’s compliment (of Magdalene’s beauty); this is because Tirzah was first—and her beauty, both *internal and external*, was beyond all possible description!!! Again, this verse (6:4) is from the wedding ceremony; and that same verse also mentions “Jerusalem”—which represents Christ’s spiritual bride (see Revelation 19:7-9; 21:2,9,10; etc). So that one verse mentions three brides: Mary Magdalene, Tirzah, and Jerusalem (see Part 7).

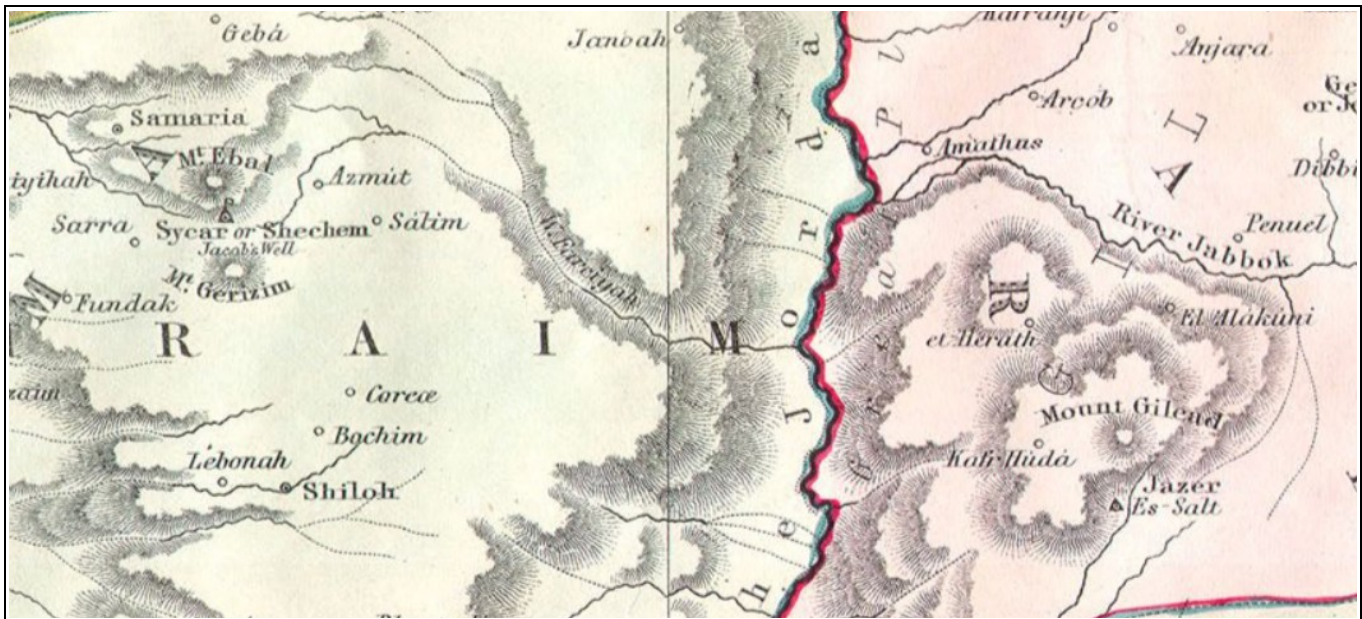
Psalms 45 is a poetic description, of God’s wedding (<https://biblehub.com/commentaries/psalms/45-1.htm>); this includes, but is not limited to, His Tirzah wedding (and His Magdalene wedding, etc). The Hebrew word #7464 (companions) is used in only 2 passages, in the whole Bible: #1 the Lord, marrying His beauty queen (Psalm 45:14,15; see 45:9,11); and #2 Jephthah’s daughter, Tirzah, at the Shechem “sanctuary” or “palace” (Judges 11:37,38; Joshua 24:1,26; Psalm 45:14,15)—this shows that they are the same event! The popular NIV, and a few other versions, incorrectly translated Judges 11:37 with the following: “... and weep with my friends, **because I will never marry.**” This is NOT TRUE, because Tirzah DID indeed get married! However, although married, she remained a virgin—because her Groom, was the preincarnate Christ / Word, Logos, theophany (see Genesis 37:13-17); so He did *not yet* have human flesh, to impregnate her. He *could’ve* done it, supernaturally (like Mary, His mother); but that was not His plan, for Tirzah. Also, God designed this case as a rebuke, to the false idea—that *without consummation*, there is no marriage (so it can supposedly be annulled); marriage is FINALIZED, once the vows are made (in the presence of witnesses).

Some have thought that Tirzah wasn’t literally sacrificed, because she didn’t choose to spend her last two months with Jephthah; but they *don’t understand* the big picture (test, wedding, etc). It is normal for young people to prefer spending time with friends, of their own age (rather than with their parents); and Tirzah did indeed spend her very last four days, with Jephthah (see B-1). But he was not with Tirzah, for the two months; instead, he was fighting the Ephraimites (see C-3). Also, with the two months away from Jephthah: this gave Tirzah time to reconsider, or even flee—if she thought that he might kill her, *without* her consent; but they were very close, and had a very high trust in each other.

This brings us to the final question, about Tirzah: WHY did she want to be sacrificed: what led her to come out dancing, in order to intentionally seal her fate? She had *no knowledge* of the wedding, until the day that she met her spouse—Isaac also, her human sacrifice predecessor, got married immediately, on the day when he met his spouse (see Genesis 24:63-67); so the wedding was *not* what inspired Tirzah, because she didn’t know about it yet. But the Holy Spirit knew of the wedding, and the whole big picture; THIS is what inspired her, just like the Spirit inspired her father’s vow (see D-5). The *more* you sin, the *less* you can discern the Spirit of God; and the opposite is also true (see John 4:6,20-24; Ephesians 4:30; 2 Thessalonians 2:10-13; Hebrews 3:7-13; etc). So Tirzah needed to be fully in tune—with the Holy Spirit—in order to discern God’s will, and make such a momentous and *seemingly horrible* decision (and go through with it); this shows us that she was already a sinless and pure virgin, even *before* Jephthah’s vow was uttered.

If indeed his vow was *wrong*, then it would've been *wrong* for Tirzah to go along with it; yet she is highly *praised*, even by some who say that Jephthah's vow was a terrible mistake. And if she refused, to willingly go along with it, then it would qualify as *murder*. The Midrash, which is NOT inspired by God, claims that Jephthah's daughter tried to *talk him out of* sacrificing her—yet he did it anyway (*). But the Bible, which IS inspired by God, tells us that Tirzah *encouraged* Jephthah to sacrifice her: “**And she said unto him**, My father, if thou hast opened thy mouth unto the LORD, **do to me according to that which hath proceeded out of thy mouth ...**” (Judges 11:36; * [https://www.sefaria.org/Bereshit_Rabbah.60.3?lang=bi](https://www.sefaria.org/Bereshit_Rabbah.60.3?lang=bi;); https://www.sefaria.org/Midrash_Tanchuma_Buber%2C_Bechukotai.7?lang=bi; <https://jwa.org/encyclopedia/article/jephthahs-daughter-midrash-and-aggadah>).

Map of Mt. Gerizim, Mt. Ebal, and Jacob's Well (left); the River Jabbok (right)



See this full map at <https://www.geographicus.com/P/AntiqueMap/Palestine-philip-1852>

F-3. How Dark Is the Darkness?

Tirzah is in SOS, because she was the first literal wife of Christ; there are many ways to know this (detailed above, and reviewed here). #1 Tirzah was born on 4-25 (1123 BC); this is the same date (Rj), that Jesus and Magdalene got married. #2 Both Tirzah and Magdalene were from a city, with a name that means “tower” (Mizpeh, Magdala). #3 Tirzah’s name, mentioned in SOS, is in the immediate context of Christ’s second wedding (and all three brides are mentioned, in that one verse). #4 Psalm 45 is also about the Tirzah wedding, because “companions” (#7464) is used only in Psalm 45 and Judges 11 (the chapter about Tirzah). #5 Tirzah spent 42 days, on the mountains, then she got married—on the very day that she met her spouse (much like Isaac, her human sacrifice predecessor). #6 That day was also a total lunar eclipse, and the moon represents the feminine (the bride is the focus of weddings). #7 The Leo and Virgo constellation alignments, on the day that Tirzah was sacrificed (see B-2). #8 God planned the chronology, so that Tirzah’s sacrifice was on 5-12 proleptic Gregorian (5-23 Julian); and 5-12 is frequently associated with marriage and weddings, in biblical chronology (<https://7GRAILS.world/7-symbolic/chr/articles/>). #9 Shortly after walking past where Jephthah and Tirzah were buried, Jesus made the statement about His brides sitting on His right hand and left. #10 Jesus wanted Tirzah, His first bride, to drink the cup of suffering—somewhat similar to what He Himself would experience, including being a literal human sacrifice.

And there is yet another *reason*, why Tirzah is in SOS. The real truth, about her, is a large part of what awakens the sleeping virgins (see [Matthew 25:1-13](#); [Part 0](#)). Among other things, if the first marriage of Jesus to Tirzah is true (and this is now *very clear*): then it is indisputable, that His second marriage to Magdalene is also true (see [Part 1](#)); this is because SOS only briefly mentions Tirzah, but SOS is *primarily* about Magdalene's marriage (to Christ)—yet for two thousand years, most of Christianity has treated it as mere fiction. And here we can see just *one example*, of how dark the darkness really is (in Christianity, and in the world). The ten virgins parable represents our time, as the “**midnight**” of spiritual darkness; yet because of advanced technology, in our day, many are deceived into thinking that this is an age of great light. Quite the *opposite*, just before Jesus returns: it is the darkest time in ALL ETERNITY (past, present, and future). The good news, though, is that the greatest darkness is going to be rapidly replaced, with the greatest light of all time (especially for those who follow the light).

Isaiah 60:1-3 ♦ “Arise, **shine**; for thy **light is come**, and the **glory of the LORD** is risen upon thee. For, behold, the **darkness shall cover the earth** [the people of the world], and **gross darkness the people** [the people of God]: but the LORD shall arise upon thee, and **his glory shall be seen** upon thee. And the Gentiles shall come to thy **light**, and kings to the **brightness of thy rising**.” (see [Revelation 18:1-8](#); etc).

If you want to be ready, for the very near return of Jesus Christ, you must be willing to *move rapidly* with the advancing light. On the other hand, those who say: “I was born in this religion (or belief), I was raised in this religion, I am still in this religion now, and I will die in this religion ...”—they are making a god out of religion, rather than making a religion out of God! And they will not be ready, when Jesus comes again (unless they heartily repent, of this *terrible* attitude). There is NOT ONE SINGLE religious organization, on earth, that *doesn't* have many errors—some, very serious; just look at this [Judges 11](#) story: how many denominations, before 2026, ever taught the truth on this (that it was a righteous literal sacrifice, that “Tirzah” is the name of Jephthah's daughter, and she was Christ's literal wife, etc)? NONE!

Countless scholars, and Christians, have frankly admitted that there is nothing—anywhere in the Bible—stating that Jesus could not, or did not, get married (*literally*). Nevertheless, they say, the Bible doesn't state that He DID get married; therefore, we know that Jesus was never married. However, this conclusion is based on absence of evidence (for His marriage), NOT evidence of absence. Furthermore, the entire SOS book—plus [Judges 11](#), and many other biblical passages—actually DO teach that Jesus got married, but it is a hidden truth. Most Christians don't know that the Bible is loaded with hidden truths; and in fact these hidden subjects are usually more valuable, than the other subjects in the Bible. Sadly, many people will not accept hidden truths: because it *exposes* their own failure, to study and understand what was hidden by God. For those who want to please God, however, the *only option* is to accept the fact that Christ got married (twice)—because, as almost everyone agrees, there is nothing in the Bible stating that He did *not* get married; and now, there is an abundance of biblical evidence that Jesus DID get married (although it IS hidden truth). It is very easy to merely *reject* a subject (such as this one); but it's not so easy to *refute* a subject—such as this case, because someone would have to show Bible proof that Jesus NEVER got married (which, as everyone agrees, no such Bible quote exists). The warning here is very simple: give NOT the slightest heed to those who *reject* this message, if they can't *refute* it!

Every religion, and every denomination, has *some truth*; but every religion, and every denomination, has *some error*! Therefore, those who base their beliefs on what their own church teaches—and/or *reject* certain teachings, that are taught by some other church—these people will be deceived, and probably lost. There are many errors, unrelated to Tirzah, which are accepted by the *entire Christian world*: such as some archaeological sites, certain theology, and more (<https://7GRAILS.world/7-symbolic/>). The official 66-book canon is infallible, except for some translation errors (<https://7GRAILS.world/babel/66books/>); but tradition, church fathers, ecumenical councils, and dogmas are NOT infallible (although many put them equal, or above, the Bible). This means that those who want to meet Jesus in peace: must be willing to let go, of their own most sacred cow (based on advancing light, from God's word). Those who refuse to do this, will be “left behind” when Jesus comes; but *not* merely for seven years—no, they will be left behind forever and ever!

Speaking of the “left behind” heresy: many are *expecting* a secret rapture, followed by seven years of tribulation (for those who are left behind, and are not raptured out early). And there was even some big hype, about this supposed rapture, in the fall of 2025; but nobody got raptured—although it was the start of the 70th Jubilee (<https://7GRAILS.world/7-symbolic/chr/70jubilee/>). The problem is, they were not only wrong about the date: they were also wrong, about the very *concept* of any secret rapture, EVER! There will be NO pre-trib rapture, at all (secret or not); furthermore, there WILL be tribulation, but it WON'T be seven years! It will probably be *more* than seven days, and *less* than seven months—perhaps, *seven weeks* is more realistic; the similar plagues, on Egypt, lasted 40 days (<https://7GRAILS.world/7-symbolic/chr/dead/>).

Yet the idea of tribulation, for seven years, is a popular error (<https://7GRAILS.world/7-symbolic/chr/abcd/>); and this is just another example, of the great darkness—that must be *exposed and refuted* by the light, before Jesus returns. Those who are looking for an easy way out (supposedly raptured away, prior to the tribulation): they are the very ones, who need to search their own hearts; they need to realize that THIS VERY ATTITUDE will make them unfit for salvation, unless they repent—and develop a faith that can remain firm, through *extreme trials* (see Daniel 12:1; Mark 13:19,20; 1 Peter 2:19-25; 4:12-19; Revelation 3:8-11; 16:15,16; etc).

Isaiah 55:11 ♦ “So shall **my word** be that goeth forth out of my mouth: it **shall not return unto me void**, but it shall **accomplish that which I please**, and it shall **prosper ...**” (see 2 Timothy 3:15-17; etc).

Many question why SOS is in the Bible (see Part 1): even so, many question why the story of Judges 11 is in the Holy Bible—*regardless* of whether Jephthah killed his daughter, or merely sent her away to the tabernacle. Some complain that even if it was only tabernacle service, not death, yet Tirzah was still the victim of her father’s rash vow (she had no say, in the matter)—and the Bible portrays him as a good man; therefore, they say, the Bible is *not* a reliable source for morality (whether tabernacle service, or death). But they are WRONG: because Tirzah heard the vow, and *freely chose* to be sacrificed (see F-1).



The *foolishness* of God, is WISER than the *wisdom* of men (1 Corinthians 1:18-31; 2:1-16; etc). Therefore, as ALWAYS: God outsmarted the atheists, not the other way around. The feminists and skeptics are NOT the heroes (defending and rescuing women, from the alleged misogynistic statements in the Bible); quite the *opposite*, dear women, these people are your WORST ENEMIES!! They are seeking to harm you, with the subtle and deceptive help of Satan, under the pretense of *helping* you—that is exactly how Satan always operates!! But the *evil Devil* is lying to you, for he is the father of lies (see John 8:44). Please see our webpage, that is especially designed to benefit women (<https://7GRAILS.world/7-symbolic/love/wom3n/>).

Like everything, in the Bible, God knew EXACTLY what He was doing: when He made certain, that this *Tirzah sacrifice* story was included (in the Holy Bible). It is there for several reasons, including—but not limited to—a desperately needed rebuke, to the Babel Skeptics and atheists (<https://7GRAILS.world/babel/>). They absolutely *love* to attack the Bible, claiming that God is a cruel misogynist; and Jephthah's daughter is their favorite example. But with the real deal, about Jephthah and his daughter (not the typical false explanations, rash vow or perpetual virginity)—it pulls the rug out from under all of the complaints (from the feminists and skeptics); and this will be seen *even more fully*, as the bigger picture unfolds.

Why is “Tirzah” in Song of Songs? Because it's *not* merely Jephthah, who is a hero in the hall of faith; Tirzah also, BY FAITH, chose a very difficult path. So she was very highly rewarded: she is in the *Song of Songs*, hall of faith; and she is one of Christ's literal wives—FEW IF ANY created beings ever have been, or ever will be, *honored more highly* than Tirzah!!! Furthermore, there is much more to this story (detailed in some of the other grail articles). Next up, in the *literal* grail series ...

PART 3: Christ's *Literal* Ark, in Old Covenant Scriptures

APPENDIX: Darkness About Child Sacrifice

This article is primarily about Jephthah, and his daughter; nevertheless, the fact that it deals very directly with human sacrifice, means that it would be incomplete—*without* addressing some additional questions, and Bible verses, about child sacrifice (cases that are not already addressed, in the main article). Although this Appendix is relatively brief: it is included, in order to address these things.

Babel Skeptics Blame God, for Their Own *Mud Pie Mess*

The 7GRAILS website is dedicated to exposing, and refuting, the Babel Skeptics—more thoroughly than any other Christian source (<https://7GRAILS.world/babel/>); and in a matter of a few years, at most, they will *all* be left with no excuses (then Jesus Christ will return). Part 2, here, is primarily about human sacrifice (including this Appendix); nevertheless, before addressing the *mud pie mess*, that they have made (on this specific subject, human sacrifice): we need to begin exposing their corrupt modus operandi, which they use on most or all biblical subjects (not merely the human sacrifice subject).

For example, these so-called scholars all agree that the Bible is unreliable; and they know that they are right, because the “majority” of scholars agree—patting each other on the back, in a group-*stink herd mentality* (that truly does *stink*, to the high heavens). These people claim to know the Bible very well, yet they have *miraculously missed* what the Bible REPEATEDLY teaches: the fact that the MAJORITY are almost ALWAYS WRONG—including, and especially, the highly educated teachers and leaders (*). Therefore, the “majority opinion” (of these Babel Skeptics) is *not* the least evidence, that the Bible is unreliable; quite the opposite, it proves that the Bible hit the nail—*squarely on the head!!* * See Genesis 7:1,7,23; 19:15-26; Numbers 14:2,22-30; Deuteronomy 31:27,29; 1 Samuel 17:24,32; 1 Kings 18:17-22; Ecclesiastes 1:9,10; Daniel 3:7,12; Matthew 2:1-3; 7:13,14; 23:13,15; 24:3,11,24,30-39; 26:31,56; Luke 11:52; 13:23-28; 21:35; John 6:66,67; 7:48; Acts 20:29-31; 1 Corinthians 1:26; Galatians 1:2,6; 3:1; 2 Thessalonians 2:3; 1 Timothy 4:1; 2 Timothy 1:15; 3:1-13; 4:3,4; 1 John 4:1; 5:19; Revelation 1:7; 3:4; 12:9; 13:3,8; 14:8; 16:14; 18:3,23; etc.

Another example is the dates, and authorship—which these highly educated, and very *wise fools*, have assigned to the books of the Bible (and of course, this foolishness is the *direct result* of the previous one: not trusting the reliability of the Bible). They are proud of their ignorance—imagine that: in what other field, would gross ignorance be considered a virtue?? But they just don't know WHO wrote the books of the Bible, or WHEN; but one thing that they DO KNOW, for ABSOLUTE CERTAIN: *none* of the biblical books were written at the time, or by the authors, indicated in the Bible itself.

Well, maybe there are some exceptions: perhaps some of the books commonly attributed to Paul were written by him, and maybe as early as two decades after the crucifixion (such as 1 Thessalonians); but almost all of the New Testament was written, at least four decades after the cross. And this all proves that the Christian faith was invented, gradually, during the decades after the death of Christ. Plus, there are contradictions in the Pauline books; therefore, at least some were *not* actually written by Paul (the skeptics are too *mentally lazy*, to find solutions to their supposed contradictions; but they do NOT WANT solutions, so they don't even bother to try). The *truth* is: Mark is NOT the first gospel (which is what the Babel Skeptics claim); and yet even this *second gospel* was completed, in AD 35 (including the long ending), at least three or four decades before the skeptical dating of it (<https://7GRAILS.world/babel/dated-27/>).

And exactly WHO wrote the four gospels? The skeptics are *certain*: they were written by anyone and everyone in the universe (even animals, or aliens), OTHER THAN: Matthew, Mark, Luke, and John! Actually, it is quite possible that all four gospels had no intelligent author; there was just an ink explosion, near a lot of papyri or parchments, and out came the four gospels—bingo, magico! Of course, there is some needed and intentional exaggeration, here; by why not: if they can accept the *same explanation*—for the entire universe, and everything in it—then they should have *no problem* applying the *same kaboom nonsense*, to the origin of the gospels (and everything else). Plus, the multiverse comes to the rescue; it shows that anything and *everything imaginable*, will happen sooner or later—which removes any need for intelligent design. So any hesitation—to accept this “ink explosion” explanation (for the gospels, etc)—is an unwelcome death-blow, to their worldview and *multiverse madness* (<https://en.wikipedia.org/wiki/Multiverse>).

These wicked Babel Skeptics have taken the Bible: thrown it in a blender, dumped the shreds on the floor, poured muddy soup all over it, trampled upon it, baked it into solid cakes, and then smashed it into crumbs—after which they complain that the Bible is just a *mud pie mess*, so it is not reliable (and God probably doesn't even exist, it's all just a made-up religion). But THEY are the ones who have made a *mess of the Bible*, not God; if they really want to make a valid complaint, about the Bible, then they need to START by accepting the ENTIRE BIBLE—*without* doubting a single verse (and without scrambling who wrote the books, and when). Any treatment of the Bible, other than this, should be seen for exactly what it is: *rejecting the Bible*, based upon rejecting the Bible (aka, circular reasoning).

Sadly, many Christians have been giving the Babel Skeptics a pass; some Christians *don't* refuse, or even question, their teachings. Yet this needs to change, right NOW, shortly before the second coming of Jesus. All *true Christians* need to be on the lookout, for ANY teacher who is casting doubts about the Bible; and they need to be called out, for what they truly are: Babel Skeptics, NOT Bible Scholars (even though they falsely apply this prestigious title, to themselves). They *are wicked*, and will not get any pass from 7GRAILS—or from God's judgment (which is a few years away, at most); they MUST REPENT, NOW, or it will be *eternally too late* for them (and many whom they have deceived). Yet this is NOT hate speech; instead, it is LOVE SPEECH: trying to help save someone, from hopeless eternal damnation, is the *highest form of love*—without a trace of hate (see [Hebrews 11:6,1-40](#); [Revelation 3:19](#); etc). Yet demons, and their human agents, call it hate: because Satan hates the truth (*truth is hate*, for those who *hate truth*).

Babel Skeptics Invented the “Documentary Hypothesis”

Now we are ready to look at the *mud pie mess*, on the specific subject of human sacrifice; it is based entirely upon circular reasoning (and the circle is quite large): #1 supernatural things never happen; #2 the biblical exodus account includes supernatural events; #3 so the exodus never happened (based on #1, #2);

#4 it is impossible that the book of Exodus was written by Moses, at the time of the exodus, because no such event ever happened; #5 create a *mud pie mess*, for the Pentateuch (first five books of the Bible)—and claim that it was written by multiple authors, about 500 to 1,000 years after the biblical timing for the exodus, and call this *mess* the “Documentary Hypothesis” (https://en.wikipedia.org/wiki/Documentary_hypothesis); #6 claim that Exodus 13 (quoted further below), with instructions to redeem the firstborn sons, was written centuries after Exodus 22, with instructions to offer the firstborn sons; #7 so originally, human sacrifice was acceptable, in the Israelite religion (a practice borrowed from the religions of other nations); but later it was modified, to allow for redeeming the firstborn; #8 this explains the numerous biblical accounts of human sacrifice, even in Israel; #9 the Bible is a religion adopted from the other heathen nations, that practiced human sacrifices; #10 the Bible is immoral (since it promotes abominable human sacrifices); #11 the God of the Bible does not exist (and other religions also have fake, made-up gods, that have all been superseded by modern science); #12 since God does not exist, supernatural things never happen (and this is exactly where the circular reasoning started, see #1).

But this is all just circular reasoning, regardless of how large the circle might be. You need to start with the fact that God does exist, and supernatural events do occur, and the exodus is factual history, and the Pentateuch was written by Moses, etc. And if the exodus actually happened: then the instructions, to redeem the firstborn sons, came *first* (about two months before Exodus 22); and then their whole house of human sacrifice cards collapses—*eliminating* the claim, that the Bible originally promoted sacrificing all of the firstborn sons (and modified it, later). Furthermore, the Passover name (and most widely known Jewish festival) comes from the fact that the destroying angel passed-over the Israelite houses, *without* slaying the firstborn son; and this was *exactly* a redemption process (blood on the doorpost), instituted at the beginning of the Israelite nation and history. Last, but certainly not least: these skeptics have utterly failed to understand the *differences*, between righteous and unrighteous human sacrifices (see E-1).

Did God COMMAND the Israelites to Sacrifice Their Firstborn Sons?

Exodus 13:2,12,13 ♦ “Sanctify unto me all the **firstborn**, whatsoever **openeth the womb** among the children of Israel, **both of man and of beast**: it is mine. ... That thou shalt set apart unto the LORD all that **openeth the matrix** [womb], and every **firstling** that cometh of a **beast** which thou hast; the **males** shall be the LORD’S. And every **firstling** of an **ass** thou shalt **redeem** with a **lamb**; and if thou wilt **not redeem** it, then thou shalt **break his neck**: and all the **firstborn of man** among thy children **shalt thou REDEEM.**” (see 22:29,30; 34:19,20; Leviticus 9:1-24; 12:1-3; Luke 1:59; Acts 7:8; Philippians 3:5; etc).

Numbers 18:15-17 ♦ “Every thing that **openeth the matrix** in all flesh, which they bring unto the LORD, **whether it be of men or beasts**, shall be thine: **nevertheless the firstborn of man shalt thou surely REDEEM**, and the **firstling of unclean beasts** shalt thou **redeem**. ... for the money of **five shekels** ... But the **firstling** of a **cow**, or the **firstling** of a **sheep**, or the **firstling** of a **goat**, thou shalt **not redeem**; they are holy: thou shalt **sprinkle their blood** upon the altar, and shalt **burn their fat** for an offering made by fire, for a sweet savour unto the LORD.” (see 3:11-13,40-51; Leviticus 27:1-34; D-5).

Both of these above passages, in context, show that humans (and *unclean* animals) were supposed to be “redeemed”—which means NOT killed (and those animals that were *not redeemed*, WERE killed). Therefore, no, God never commanded the Israelites to literally sacrifice all of their firstborn sons.

Did God CAUSE the Israelites to Sacrifice Their Firstborn Sons?

Ezekiel 20:26 ♦ “And I defile them by their own gifts, **By causing to pass away every opener of a womb** [firstborn], So that I **make them desolate**, So that **they know** that I am **Jehovah.**” (YLT).

Ezekiel 20:26 ♦ “**I made them unclean** because of their offerings, so **THEY made** all their **firstborn** to **pass through the fire** [see the context, verse 31 (Hebrew #5674)], so that I could **make them astonished**. Then **they’ll know** that I am the **LORD**.” (ISV).

Ezekiel 20:26 ♦ “**I let them pollute themselves** with the very gifts I had given them, and **I allowed them** to give their **firstborn** children as **offerings to their gods**—so I might **devastate them** and **remind them** that I alone am the **LORD**.” (NLT).

There is a wide range of translation meanings, with this verse, as can be seen from the above three examples (and others, not quoted); therefore, it is not wise to jump to the conclusion, that God proactively CAUSED these child sacrifices—especially when that conclusion is out of harmony, with the rest of the scriptures. Furthermore, two of these three translations clearly say that it was the Israelites (not God), who were CAUSING their firstborn to be sacrificed.

Additionally, the context—of the entire chapter—is all about the wickedness of the Israelites; so any interpretation of verse 26, must keep this fact at the forefront: these were wicked human sacrifices (not commanded or caused by God). Yet the skeptics claim that God DID command this practice; and He even said so, right there in the preceding verse: “**Therefore** I also gave them up to **statutes** that were **not good**, and **judgments** by which they could **not live**;” (20:25, NKJV). But the very first word (“therefore”)—shows that this verse is commenting on the previous verse(s), about Sabbath rebellion; it is not introducing the next verse (26). God gave penalties, for rebellion, which were not good (for the sinner).

Some people question the morality of the Bible—and/or the existence of the biblical God—because of what the Bible says about divine judgments, on wicked people (and the judgments include infants or children, in some cases). This topic goes outside the subject matter, and scope, of this article; yet it will be addressed, with new advanced information, in another article (<https://7GRAILS.world/7-literal/2-virgin/korahkids/>).

Did God Help a King, BECAUSE He Sacrificed the Firstborn Son?

2 Kings 3:26,27 ♦ “And when the **king of Moab** [Mesha] saw that the **battle was too sore** for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but **they could not**. Then he took his **eldest son** [firstborn] that should have reigned in his stead, and **offered him for a burnt offering upon the wall**. And there was **great indignation against Israel**: and they **departed from him**, and **returned to their own land**.”

First and most important, this human sacrifice did NOT qualify as a righteous one, because it did NOT pass the 10-point test (see E-1). Specifically, it fails on the following points: #2 it was NOT inspired by the true God; #3 IF indeed this actually were a righteous case, then there would be too many (four total, not three); #4 this was an offering, to a false heathen god (not to Jehovah); #6 the victim was the son of an ungodly king—so most likely, the son *didn't* have a pure and godly moral character (when he died). Additionally, some of the other points *may or may not apply*, in this case (see #5, #7, #8). Finally, it does appear that this human sacrifice succeeded, in accomplishing the goal (Israel retreated); yet this does NOT mean that God approved of the sacrifice, and then gave Mesha the victory (see the commentary, below).

Cambridge: “The word [Hebrew #7110] rendered ‘wrath’ or ‘indignation’ is nearly always used of the wrath of God against offenders. But it appears difficult to take it in that sense here. ... it is hard to see how they [Israel] could be held to blame and worthy of God’s wrath. They were in no position to know what the king intended, nor, when they saw him on the wall, to prevent his sacrifice. It seems better therefore to take ‘wrath’ in this place to signify ‘wrath of men’. The word is found in Ecclesiastes 5:17, ‘All his days he eateth in darkness, and is sore vexed and hath sickness and *wrath* [#7110]’ (R.V.). This can be either of what the man feels himself, or of what others feel towards him. Taking the latter sense,

the meaning here would be that in the minds of the men of Judah and Edom there rose indignation that they had been brought to partake in an expedition which led to such a dreadful sacrifice. If we apply the word to the feelings of the Israelites themselves, we get the sense that they were grieved and angry at so terrible a result, and so hastened to leave the dreadful scene.” (https://biblehub.com/commentaries/2_kings/3-27.htm).

Did God Say Sacrificing Your Firstborn, Can PAY for Your Sin?

Micah 6:6-8 ♦ “Wherewith shall I come before the LORD, and bow myself before ... God? **shall I come before him with burnt offerings, with calves of a year old?** Will the LORD be pleased with **thousands of rams**, or with ten thousands of rivers of oil? **shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?** He hath shewed thee, O man, what is **good**; and **what doth the LORD require of thee**, but to **do justly**, and to **love mercy**, and to **walk humbly** with thy God?”

In context, the answer is NO! God will not accept human sacrifices, OR ANIMAL sacrifices, in order to pay for your sin (see [Psalm 51:1-17](#); [Hebrews 10:4,10-12](#))—*not even* the righteous human sacrifices of Isaac, and Tirzah, were sufficient to pay for a single sin (see [Acts 4:10-12](#); [1 John 2:1,2](#); etc). Nevertheless, there actually is someone, who gave her firstborn: to be a human sacrifice, and pay for sin (see [D-1](#)). And this child of Mary, the Lord Jesus Christ, is the one and only sacrifice—that can ever pay the price for *any sin*.

Important Questions About Abortion

The Catholic Church, Orthodox churches, and many Protestant denominations, are against abortion. Nevertheless, even among these churches, some questions still remain—that have not yet been answered, with the clearest and best answers. For example: is contraception the same as abortion, and/or is non-abortive contraception sinful (such as condoms)? When does life begin? What about In Vitro Fertilization (IVF), and fertilized embryo freezing? Does abortion merely stop a biological growth, or does it also abort a soul? What happens to aborted babies: do they go to heaven, eternal hell, temporary purgatory, get reincarnated, or just unconscious oblivion (the same as if they never existed, at all)? What about those who participate, in legal abortion—is it a sin for the mother, but not a sin for lawmakers and providers? Is abortion acceptable, in cases of rape—or when the mother’s life is in grave danger? About one quarter of women get an abortion, during their lifetime; and sooner or later, many regret it. So how should the church relate to those who have participated in abortion, and now regret it? The answers, to all of these questions and more, are way beyond the scope of this present article; however, another article will address them all, with great clarity (<https://7GRAILS.world/7-literal/2-virgin/sick/>).

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