Crossroads International Church Singapore Dr. Rick Griffith

9 October 2016 Message 7 of 12

NLT 40 Minutes

**Jephthah: Ungodly Vow & Precious Sacrifice**

Title

***Judges 10:17–12:15***

**Topic:** Stupidity

**Subject:** Where does our relativism lead?

**Complement:** God is faithful to us, but when we reject him, our stupid actions hurt those we love.

**Purpose:** The listeners will stop doing stupid things that hurt the people they love.

# Introduction

### Interest: We live in a relativistic culture that is getting worse. This means when there exist no absolute standards of right and wrong, we are at the whim of public opinion or whoever holds the power.

Moral Relativism

#### For example, this week France outlawed pro-life websites! The penalty for trying to convince a woman *not* to abort her child is two years imprisonment!

Arrow Sign

#### Where do you see relativism? Tell your neighbor.

### Need: How do you respond when things just keep getting worse?

Feet on Scale

#### As an individual, perhaps your just cry out “HELP!”

Cartoon

#### Maybe you just want to hang on until Jesus comes.

#### Are you despairing that the whole world seems to be going down the tubes?

Arrow Down

Title

Relativism

### Subject: Where does our relativism lead? When we don’t have actual right-and-wrong standards, what happens?

### Preview: Today we’ll see that, in response to relativism, what God did to Israel (EI) what we should do (MI in conclusion).

### Background:

Band-Aids

#### Today we continue with lesson 7 in our series on Judges called “Band-Aids on a Gunshot Wound.” The title comes from Israel never really getting to the heart of the problem—which is the heart—but only concerning themselves with comfort, money and outward peace. Sound familiar?

#### The theme verse of Judges shows that not having a king to teach them God’s standards led to relativism.

Key Verse

#### This resulted in repeated cycles of sin—servitude—supplication—salvation—silence. We have seen five cycles in Judges so far, and things have been getting worse.

The Cycle

#### The problem with doing this is that the cycles get worse.

Downward Spiral

### Text: Judges 10:6 begins the new cycle.

• Sin

Jephthah Cycle

(How did God intervene when Israel turned away from their false gods?)

# I. Cycle 6: God rose up Jephthah to deliver the repentant Israel from the Ammonites (10:6–12:7).

## Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

### “The Lord had given Israel victory over seven different nations (Judg. 10:11–12)” (Wiersbe, 111).

10:11-14

Bull

### So they worshipped images from SEVEN nations (10:6)!

10:6

### These included gods of Ammon and Sidon.

Molech & Baal

### As they worshipped bulls, so we do the same today.

## Servitude: The nation's breaking of the covenant in Gilead led to the Philistines and Ammonites oppressing them for eighteen years (10:7-9).

Supplicate  
(3 slides)

Servitude  
(3 slides)

## Supplication: The people cried out to God in repentance and rid themselves of idols (10:10-16).

Salvation

## Salvation: Jephthah delivered eastern Israel from the Ammonites but fulfilled a foolish vow by executing his daughter and 42,000 Ephraimites for their jealousy over his victory (10:17–12:6).

Map

### “**Israel’s lack of adequate leadership (vv. 17–18).** The people were prepared to act, but from all the tribes of Israel, there was nobody to take the lead. Whether in a nation or a local church, the absence of qualified leaders is often a judgment of God and evidence of the low spiritual level of the people. When the Spirit is at work among believers, He will equip and call servants to accomplish His will and bless His people (Acts 13:1–4)” (Wiersbe, 111).”

10:17

Judges 11

11:1-2  
(3 slides)

Red Text  
(11:26-27)

The Vow  
(11:30-31)

Daughter  
(4 slides)

11:32-33  
(2 slides)

### Jephthah was chosen (11:1-11).

### Jephthah was diplomatic (11:12-31).

Complaint (11:12-13)

#### The Ammonites complained (11:12-13).

#### Jephthah responded wisely (11:14-31).

##### He knew his history (11:21b-23)

Blue Text  
(11:14-24)

##### He claimed the land as from the LORD (11:23-24).

##### He argued that Israel had lived there 300 years (11:26-27).

###### Therefore, the Ammonites were actually fighting against God!

###### The 300-year settlement argues for a Conquest about 1400 BC and an Early Exodus around 1440 BC.

1100 + 300 = 1400

###### Hidden: An Early Exodus is also based on 1 Kings 6:1 but some argue against an Early Exodus.

11:29   
Map

Early   
(Hidden)

#### Jephthah recruited his troops empowered by God’s Spirit (11:29).

#### Jephthah promised to sacrifice the first animal out of his house once God gave him the victory (11:30-31).

#### Jephthah had victory (11:32-33).

#### Jephthah’s triumph ruined his daughter (11:34-40).

##### Either one of two options took place:

###### He dedicated her to tabernacle service.

Really Kill?  
(4 slides)

###### He sacrificed her. Baal worship had child sacrifice—typically babies burned alive on the hot arms of a statue of Baal. Israel followed this practice too.

##### In a day when less was written down, as people were not so literate, verbal vows were considered sacred. One’s word was held in far greater honor than today.

#### Jephthah terrorized the Ephraimites (12:1-6).

12:1, 6  
(2 slides)

## Silence: Jephthah ruled the land for six years (12:7).

Silence

# II. Three other leaders showed God’s mercy to Israel (12:8-15).

## Izban leads southeastern Israel to show God’s mercy (12:8-10).

Izban

Abdon

Elon

## Elon leads northwest Israel to show God’s mercy (12:11-12).

## Abdon leads central Israel to show God’s mercy (12:13-15).

Point?

(What is this passage all about?)

# Conclusion

### The heart of this cycle is the deliverance by Jephthah (10:17–12:4). He experiences military victory but family tragedy as it results in him vowing to kill his only daughter. But what’s the lesson here?

#### Fulfill stupid vows? In other words, don’t make stupid vows because you might have to fulfill them?

Title

Title

##### Athena Gorospe, Associate Professor, Asia Theological Seminary, Manila, Philippines published her commentary in 2016 on the book of Judges for the Asia Bible Commentary. She candidly noted in “My Experience Writing the Commentary on Judges,” *ATA News* (July-Sep 2016), 6: “I think what drew me first to the book were the many stories about women. They range from those who were passive, exploited, and forcibly violated to those who were active agents, who initiated and were empowered to take on cultural and religious roles that were traditionally assigned to men. Apart from the stories of women, there are other puzzles in the book that intrigued me.”

##### “First, what do we make of Jephthah’s vow and the sacrifice of his daughter in Judges 11? Is the point of the story that we should fulfill our vows no matter what it costs—even to the point of sacrificing a loved one?”

#### Don’t prejudice against men from bad backgrounds like Jephthah because they actually can make good leaders?

### Jephthah was a mixed bag!

Honorable?  
(animate)

### I noted earlier that we would see (1) What God did then (=shows faithfulness) and (2) What we should do now (= don’t be stupid). Said in a sentence…

Preview Answered

### *God is faithful to us, but when we reject him, our stupid actions hurt those we love (MI).*

Main Idea

#### For Jephthah:

##### Even though he was a “mixed bag” with some admirable qualities, he is known for his rash vow that hurt his daughter!

##### His vengeance on the Ephraimites slaughtered an additional 42,000 fellow Israelites!

• Sex

Who do you hurt?

#### For us:

##### The prodigal teenager creates havoc for the parents that raised him or her.

• Teen

##### An adulterous man hurts the very wife and children he vowed to protect.

##### The workaholic begins to honorably provide for his family, but in the end neglects the ones he loves.

Stop Stupidity

• Work

### Exhortation: What stupid thing do you need to stop doing?

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Judges 10:1-16 functions somewhat of an interlude, as Andrew preached last week. In that sense, it helps us catch our breath.

### However, on the other hand, it does have some of the elements of the cycles we have become familiar with in our study of Judges. By that I mean that last week we already covered the first three stages:

#### Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

#### Servitude: The nation's breaking of the covenant in Gilead caused them to be oppressed by the Philistines and Ammonites for eighteen years (10:7-9).

#### Supplication: The people cried out to God in repentance and rid themselves of idols (10:10-16).

# Purpose: Why is this passage in the Bible?

### The heart of this cycle is the deliverance by Jephthah (10:17–12:4). He experiences military victory but family tragedy as it results in him vowing to kill his only daughter. But what’s the lesson here?

#### Fulfill stupid vows? In other words, don’t make stupid vows because you might have to fulfill them?

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##### “First, what do we make of Jephthah’s vow and the sacrifice of his daughter in Judges 11? Is the point of the story that we should fulfill our vows no matter what it costs—even to the point of sacrificing a loved one?”

#### Don’t prejudice against men from bad backgrounds like Jephthah because they actually can make good leaders?

#### When we reject God, we do stupid stuff! Or even worse…

#### When we reject God, our stupid actions hurt those we love.

##### For Jephthah:

###### Even though he was a “mixed bag” with some admirable qualities, he is known for his rash vow that hurt his daughter!

###### His vengeance on the Ephraimites slaughtered an additional 42,000 fellow Israelites!

##### For us:

###### The prodigal teenager creates havoc for the parents that raised him or her.

###### An adulterous man hurts the very wife and children he vowed to protect.

###### The workaholic begins to honorably provide for his family, but in the end neglects the ones he loves.

# Background: What historical context helps us understand this passage?

### Baal worship had child sacrifice—typically babies burned alive on the hot arms of a statue of Baal. Israel followed this practice too.

### In a day when less was written down, as people were not so literate, verbal vows were considered sacred. One’s word was held in far greater honor than today.

# Questions

### Was Jephthah worse or better than Abimelech?

#### Both were sons of less-than-honorable mothers (concubine and prostitute, respectively). “Like Abimelech (cf. chap. 9), Jephthah was probably a half-Canaanite (his mother was a prostitute)” (BKC).

#### Both ended up killing thousands of their fellow Israelites.

#### However, I consider Jephthah worse as he made a vow to sacrifice a person as in Baal worship and he even killed his own daughter.

### Where was Mizpeh and Gilead?

### Where was Tob?

### Why did Jephthah attribute the Moabite god Chemosh to the Ammonites when the Ammonite god was actually Milcom/Molech (11:24)? BKC notes three possible ways to explain this:

#### “Jephthah seemed to be referring to the god of that portion of the land which had previously belonged to the Moabites before Sihon had pushed Moab south of the Arnon.”

#### “Another explanation is that the Moabites were in alliance with the Ammonites in this attack on Gilead, so that Jephthah was really addressing the Moabites at this point in his argument.”

#### “A third possibility is that the Ammonites had adopted the worship of Chemosh by this time.”

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

# OT Survey Judges Class Notes

**Introduction**

**I. Title** The name Judges (~yjip.vo *sopetim*) refers to those who "act as law-giver, judge, governor" (BDB 1047b 1b). However, the book itself demonstrates that the term applies not only to those who *maintain* justice and settle disputes, but also liberate or *deliver* the people first before ruling and administering justice (2:16, 18).

**II. Authorship**

A. External Evidence: The Talmud (Tractate *Baba Bathra* 14b) ascribes to Samuel the books of Judges, Ruth, and Samuel.

B. Internal Evidence: The author is anonymous, but the Jewish tradition regarding Samuel's authorship makes good sense for several reasons:

1. The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) places the writing between the beginning of Saul's reign and the divided monarchy, which makes the earliest possible date at 1043 BC when Saul became king.

2. The fact that the Jebusites still inhabited Jerusalem when the book was penned (1:21) places the latest possible date of writing before 1004 BC when David conquered the city (2 Sam. 5:5-9).

While other evidence can be cited, these two factors alone place the writing during the time of Samuel when Israel had a king (#1 above) and that king was either Saul or David (#2 above). Although a contemporary of Samuel could have reported this history, the Jewish tradition and fact that Samuel was a writer (1 Sam. 10:25) provide strong evidence that he wrote the book.

**III. Circumstances**

A. Date: The above information cites proof that Judges was written after the coronation of Saul (1043 BC) and before David's conquest of Jerusalem (1004 BC). Some critics feel this date is too early since a summation of the rules of each judge yields 410 years (too many years to fit between Joshua and Saul's times). However, due to overlapping judgeships, the events covered in the book span approximately 341 years (from about 1390 BC-1049 BC; cf. p. 96) and therefore end just before the time of the book's composition.

B. Recipients: The early monarchy date reveals that the original readers of this historical account constitute the Jews who recently experienced the change from a theocracy to a monarchy.

C. Occasion: Judges records life in Israel during the final days of the theocracy when the nation officially operated under the rule of God. However, in reality Israel did not submit to His authority since "everyone did as he saw fit," or more literally, "every man did what was right in his own eyes" (17:6; 21:25; NASB). The oft-mentioned motto "Israel had no king" coupled with this anarchy statement in these two references indicates that the book may have been composed as a defense for the monarchy—that Israel needed to be united under the rule of a righteous king.

**IV. Characteristics**

A. In contrast to the *national* leadership of Moses and/or Joshua in the Pentateuch and Book of Joshua, Judges is the first book in the Old Testament to record leadership by judges who ruled on a *local* level.

B. Judges is similar to Numbers in that it also contrasts the faithful, patient love of God with the faithless, impatient ingratitude of Israel in cycles.

1. Pattern: This sin of Israel follows a cyclical pattern which occurs in a five stage progression from sin to servitude to supplication to salvation to silence, then back to sin again as the cycles repeat themselves seven times.

2. The Seven Cycles of the Book of Judges (see chronology on p. 96):

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Cycle** | **Oppressor** | **Location**  **in Israel** | **Years of Oppression** | | **Deliverer** | | **Years of Peace** |
| 1  (3:7-11) | Mesopotamians | South | 8 | Othniel | | 40 | |
| 2  (3:12-30) | Moabites | Southeast | 18 | Ehud | | 80 | |
| Parenthesis (3:31) | Philistines | Southwest | – | Shamgar | | – | |
| 3  (chs. 4–5) | Canaanites | North | 20 | Deborah & Barak | | 40 | |
| 4  (6:1–8:32) | Midianites | Northcentral  (Ophrah) | 7 | Gideon | | 40 | |
| 5  (8:33–9:57) | Abimelech | Central | 3 | Unnamed Woman | | – | |
| Parenthesis (10:1-2) | – | Central  (Shamir) | – | Tola | | 23 | |
| Parenthesis (10:3-5) | – | East  (Komon,Gilead) | – | Jair | | 22 | |
| 6  (10:6–12:7) | Ammonites | East  (Zaphon, Gilead) | 18 | Jephthah | | 6 | |
| Parenthesis (12:8-10) | – | Southeast  (Bethlehem) | – | Ibzan | | 7 | |
| Parenthesis (12:11-12) | – | Northwest | – | Elon | | 10 | |
| Parenthesis (12:13-15) | – | Central  (Pirathon) | – | Abdon | | 8 | |
| 7  (chs. 13–16) | Philistines | Southwest  (Zorah) | 40 | Samson | | 20 | |
| Totals |  |  | 114 |  | | 296 | |

**Argument**

The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) provides the key to unlocking the argument of Judges. The book chronicles the failure of the theocracy in the political and religious failure of the nation (1:1–2:5), the successive attempts of twelve judges to provide stability to the theocracy (2:6–16:31), and the complete spiritual and moral collapse of the nation (chs. 17–21). One may note that the four occurrences of the lack of a king (above) appear only in this third section of the book as evidence of the need for a righteous monarchy to replace the failed theocracy explained in the first sixteen chapters. Throughout the account God's merciful care contrasts sharply with the disobedience of His wayward people. The provision of judges is cited as an act of God's compassion (2:16, 18).

**Synthesis**

**Failure of the theocracy**

**1:1–2:5 Incomplete occupation/obedience**

1 Military

2:1-5 Spiritual

**2:6–16:31 Deliverance by Judges**

2:6–3:6 Introduction

3:7–16:31 12 Judges, 7 cycles

3:7-11 Othniel

3:12-31 Ehud

3:31 Shamgar

4–5 Deborah/Barak

6:1–8:28 Gideon

8:29–9:57 Unnamed woman

10:1-2 Tola

10:3-5 Jair

10:6–12:7 Jephthah

12:8-10 Izban

12:11-12 Elon

12:13-15 Abdon

13–16 Samson

**17–21 Need for Monarchy**

17–18 Religious failure

17 Micah's priest

18 Danite migration

19–21 Moral failure

19 Levite concubine disaster

20 Benjamites almost destroyed

21 Wives provided

21:25 Monarchy needed

**Outline**

**Summary Statement for the Book**

***Israel’s failure under the theocracy* due to faithless disobedience is contrasted with God's merciful care in disciplining and delivering Israel through judges to exhort submission *to its new, divinely appointed kings* in a righteous monarchy.**

**I. (1:1–2:5) Israel's political failure of incomplete occupation of Canaan results in a religious failure of incomplete obedience as an introduction to the failure of the theocracy and the need for Israel's deliverance.**

A. (Ch. 1) Israel's political-military failure to complete the conquest indicates that as a whole the tribes did not obey the LORD by exercising faith in God to claim His promise of the entire land.

B. (2:1-5) Israel's religious-spiritual failure resulting from the incomplete conquest is a breaking of the covenant by alliances and idolatry which the pre-incarnate Christ vows would snare them to teach the need for deliverance and the cost of incomplete obedience.

**II. (2:6–16:31) Israel's deliverance by God through twelve judges who seek to avert its seven cycles of sin demonstrates God's merciful care despite Israel’s failure during the theocracy.**

A. (2:6–3:6) The introduction to the twelve judges previews God's repeated provision of judges to deliver Israel from the remaining nations even though it breaks the covenant after the death of Joshua.

B. (3:7–16:31) Israel's deliverance through twelve judges during its downward moral spiral in seven cycles shows God's merciful provision each time the people turn from idols back to Him to teach the nation that God cannot be blamed for the failure of the theocracy.

1. (3:7-11) Cycle 1: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:7) Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs.

b. (3:8) Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years.

c. (3:9a) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (3:9b-10) Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation.

e. (3:11) Silence: The nation experiences peace for forty years until Othniel dies.

2. (3:12-30) Cycle 2: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:12a) Sin: Israel again does evil before the LORD.

b. (3:12b-14) Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years.

c. (3:15a) Supplication: The nation cries out to the LORD for deliverance from its enemy.

d. (3:15b-29) Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation.

e. (3:30) Silence: The nation experiences peace for eighty years.

(3:31) Shamgar delivers southwestern Israel from the Philistines by killing six hundred men as God's merciful provision for the nation during the lifetime of Ehud.

3. (Chs. 4–5) Cycle 3: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation after it turns from idols to the LORD.

a. (4:1) Sin: Israel again does evil before the LORD.

b. (4:2-3a) Servitude: God punishes the nation's disobedience through the oppression of Jabin, a king of Canaan, for twenty years.

c. (4:3b) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (4:4–5:31a) Salvation: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation.

e. (5:31b) Silence: The nation experiences peace for forty years.

4. (6:1–8:32) Cycle 4: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (6:1a) Sin: Israel again does evil before the LORD.

b. (6:1b-6) Servitude: God punishes the nation's disobedience through the oppression of the Midianites, Amalekites, and other eastern peoples who ravage the land for seven years.

c. (6:7-10) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (6:11–8:27) Salvation: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation.

1) (6:11-40) The pre-incarnate Christ calls, tests, empowers, and encourages Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples.

a) (6:11-24) Gideon is called to the task of leading Israel.

b) (6:25-32) Gideon is tested in his ability to obey the LORD through his destruction of Baal's altar.

c) (6:33-35) Gideon is empowered for service as the Midianites, Amalekites, and other eastern peoples camp opposite Israel for war.

d) (6:36-40) Gideon is encouraged by God in the confirmation of his call through a wet and dry fleece.

2) (7:1–8:21) Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation according to His promise to protect His people when they are obedient.

3) (8:22-27) Gideon judges the people foolishly by making a golden ephod which the people worship.

e. (8:28-32) Silence: The nation experiences peace for forty years.

5. (8:33–9:57) Cycle 5: An unnamed woman delivers central Israel from Abimelech's vicious rule of fellow Israelites as God's merciful provision for the nation even though it never turns from idols to the LORD.

a. (8:33-35) Sin: Israel sins against the LORD by prostituting itself before the Baals.

b. (9:1-49) Servitude: The nation's breaking of the covenant allows oppression by one of its own–Gideon's son Abimelech–who usurps his father's desire for God's rulership by murdering sixty-nine of his half-brothers (all except Jotham).

c. (Absent) Supplication: No mention is made of Israel ever requesting God for deliverance from Abimelech.

d. (9:50-57) Salvation: Though not specifically designated a judge, an unnamed woman of Thebez delivers Israel from Abimelech by killing him with a millstone in Shechem.

e. (Absent) Silence: Since no judge delivers Israel from Abimelech no rulership is recorded and the account continues with Tola.

(10:1-2) Tola delivers central Israel from unrevealed oppressors as God's merciful provision for the nation.

(10:3-5) Jair leads eastern Israel as God's merciful provision for the nation.

6. (10:6–12:7) Cycle 6: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (10:6) Sin: Israel sins against the LORD by serving the gods of many nations.

b. (10:7-9) Servitude: The nation's breaking of the covenant in Gilead causes them to be oppressed by the Philistines and Ammonites for eighteen years.

c. (10:10-16) Supplication: The people cry out to God in repentance and rid themselves of idols.

d. (10:17–12:6) Salvation: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for Israel but fulfills a foolish vow by executing his daughter and executes 42,000 Ephraimites for their jealousy over his victory.

\* For views on the fate of Jephthah’s daughter, see page **Error! Bookmark not defined.**.

e. (12:7) Silence: Jephthah rules the land for six years.

(12:8-10) Izban leads southeastern Israel as God's merciful provision for the nation.

(12:11-12) Elon leads northwest Israel as God's merciful provision for the nation.

(12:13-15) Abdon leads central Israel as God's merciful provision for the nation.

7. (Chs. 13–16) Cycle 7: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation even though it never turns from evil to God.

a. (13:1a) Sin: Israel again does evil before the LORD.

b. (13:1b) Servitude: God punishes the nation's disobedience through the oppression of the Philistines for forty years.

c. (Absent) Supplication: No mention is made of the nation crying out to the LORD for deliverance from its enemy.

d. (13:2–16:31) Salvation: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation.

1) (13:2-25) The miraculous events surrounding Samson's birth indicate him as God's merciful provision for the nation.

2) (Ch. 14) Samson kills thirty Philistines after being deceived at his sinful wedding feast with a Philistine woman as God's agent for vengeance against the Philistines.

3) (Ch. 15) Once again as God's agent for vengeance against the Philistines, Samson burns their fields for giving his wife to his wedding attendant and kills one thousand Philistines after the murder of her and her father.

4) (Ch. 16) In Samson's downfall by succumbing to Delilah's nagging he dies with three thousand Philistines as his final act of vengeance upon Israel's enemy.

e. (Absent) Silence: No mention is made of the nation experiencing peace after Samson's twenty year rule.

**III.(Chs. 17–21) Israel's religious and moral failures portrayed through two Levites demonstrate the need for a righteous monarchy to replace the failed theocracy.**

A. (Chs. 17–18) The religious failure of the people seen in the hiring of a Levite pagan priest who blesses Dan's ungodly migration is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 17) Micah's idolatry and hiring of a Levite as pagan priest exemplifies the personal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

2. (Ch. 18) The Levite's godless blessing upon the selfish and faithless migration plan of the Danites reveals the tribal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

B. (Chs. 19–21) The moral failure of the people in the Benjamite murder of a Levite's concubine and the national retaliation is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 19) Benjamites in Gibeah rape and kill the concubine of a Levite traveling through their area, who then cuts her into twelve pieces and sends one to each tribe in Israel–an illustration of the rampant immorality in the failed theocracy.

2. (Ch. 20) The 400,000 warriors of the other eleven tribes destroy in three days 26,100\* of the 26,700 Benjamite soldiers in addition to all the women and children, thus nearly destroying the entire tribe except 600 men who fled into the desert .

\* The 25,100 killed (20:35) excludes 1000 Benjamites killed on days 1 & 2 of battle.

3. (21:1-24) Israelites preserve the tribe of Benjamin by providing wives for the 600 living Benjamites through killing everyone in Jabesh Gilead except 400 virgins and stealing 200 virgins at a festival at Shiloh–both godless attempts to undo their wrong.

4. (21:25) The closing statement of relativism as the people’s ethical standard reiterates the moral failure of the people to indicate the need for a righteous monarchy to replace the failed theocracy.

**Jephthah: Ungodly Vow & Precious Sacrifice**

***Judges 10:17–12:15***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The response of God to Israel turning from idols was that He mercifully rose up Jephthah and other leaders to deliver them from their enemies (10:6–12:7).

# I. Cycle 6: The response of God to Israel turning from idols was that He mercifully rose up Jephthah to deliver them from their enemies (10:6–12:7).

## Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

## Servitude: The nation's breaking of the covenant in Gilead led to the Philistines and Ammonites oppressing them for eighteen years (10:7-9).

## Supplication: The people cried out to God in repentance and rid themselves of idols (10:10-16).

## Salvation: Jephthah delivered eastern Israel from the Ammonites but fulfilled a foolish vow by executing his daughter and 42,000 Ephraimites for their jealousy over his victory (10:17–12:6).

## Silence: Jephthah ruled the land for six years (12:7).

# II. The response of God to Israel turning from idols was that He mercifully rose up three other leaders to deliver them from their enemies other leaders showed God’s mercy to Israel (12:8-15).

## Izban leads southeastern Israel to show God’s mercy (12:8-10).

## Elon leads northwest Israel to show God’s mercy (12:11-12).

## Abdon leads central Israel to show God’s mercy (12:13-15).

**Purpose or Desired Listener Response (Step 4)**

The listeners will stop doing stupid things that hurt the people they love.

**Homiletical Outline** (Simple inductive form)

# Introduction

### Interest: We live in a relativistic culture that is getting worse.

### Need: How do you respond when things just keep getting worse?

### Subject: Where does our relativism lead?

### Preview: Today we’ll see that, in response to relativism, what God did to Israel (EI) what we should do (MI in conclusion).

### Background: We have seen five cycles in Judges so far, and things have been getting worse.

### Text: Judges 10:6 begins the new cycle.

(How did God intervene when Israel turned away from their false gods?)

# I. Cycle 6: God rose up Jephthah to deliver the repentant Israel from the Ammonites (10:6–12:7).

## Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

## Servitude: The nation's breaking of the covenant in Gilead led to the Philistines and Ammonites oppressing them for eighteen years (10:7-9).

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## Silence: Jephthah ruled the land for six years (12:7).

# II. Three other leaders showed God’s mercy to Israel (12:8-15).

## Izban leads southeastern Israel to show God’s mercy (12:8-10).

## Elon leads northwest Israel to show God’s mercy (12:11-12).

## Abdon leads central Israel to show God’s mercy (12:13-15).

(Where does our relativism lead?)

# Conclusion

### God is faithful to us, but when we reject him, our stupid actions hurt those we love (MI).

### When we reject God, our stupid actions hurt those we love.

#### For Jephthah:

##### Even though he was a “mixed bag” with some admirable qualities, he is known for his rash vow that hurt his daughter!

##### His vengeance on the Ephraimites slaughtered an additional 42,000 fellow Israelites!

#### For us:

##### The prodigal teenager creates havoc for the parents that raised him or her.

##### An adulterous man hurts the very wife and children he vowed to protect.

##### The workaholic begins to honorably provide for his family, but in the end neglects the ones he loves.

### Exhortation: What stupid thing do you need to stop doing?

### Prayer



**Rick Griffith**

9 October 2016

Message 7 of 12

**Jephthah: Ungodly Vow & Precious Sacrifice**

***Judges 10:17–12:15***

# Introduction

### We live in a relativistic culture that is getting worse.

### How do you respond when things just keep getting worse?

### Where does our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ lead?

(How did God intervene when Israel turned away from their false gods?)

# I. Cycle 6: God rose up Jephthah to deliver the repentant Israel from the Ammonites (10:6–12:7).

## Sin: Israel sinned against the LORD by serving the gods of many nations (10:6).

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## Abdon leads central Israel to show God’s mercy (12:13-15).

(Where does our relativism lead?)

# Conclusion

### God is faithful to us, but when we reject him, our \_\_\_\_\_\_\_\_\_\_\_\_\_ actions hurt those we \_\_\_\_\_\_\_\_\_ (Main Idea).

### For Jephthah:

#### Even though he was a “mixed bag” with some admirable qualities, he is known for his rash vow that hurt his daughter!

#### His vengeance on the Ephraimites slaughtered 42,000 fellow Israelites!

### For us:

#### The prodigal teenager creates havoc for the parents that raised him or her.

#### An adulterous man hurts the very wife and children he vowed to protect.

#### The workaholic begins to honorably provide for his family, but in the end neglects the ones he loves.

### So what stupid thing do you need to stop doing?

**Thought Questions**

1. Read the whole passage. Contrast the good and bad things Jephthah did, as well as their results:

|  |  |  |
| --- | --- | --- |
| **The Good** | **The Bad** | **The Results** |
| Text | Text | Text |
| Text | Text | Text |
| Text | Text | Text |
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1. What change do you need to make so you don’t become a Jephthah?

Text

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