

# OW!

## A lesson on faithfulness

### Judges 11

#### Rise above hurts with faithful actions - brings healing (vv. 1-12)

##### A. The situation with Israel (chapter 10)

1. Israel fell back into i\_\_\_\_\_ after the judge, Jair, died.
2. God punished them with the Ammonites and Philistines.
3. After \_\_\_\_\_ years of oppression, Israel cried out to the Lord to deliver them.
  - a. The Lord r\_\_\_\_\_ because they had not repented.
  - b. The people \_\_\_\_\_ their gods and began to worship the Lord only.
  - c. After some time the Lord began to prepare the next judge.

##### B. The situation with Jephthah (11:1-3)

1. He was the f\_\_\_\_\_ of his father Gilead
  - a. His mother was a p\_\_\_\_\_
  - b. His brothers were born from Gilead's w\_\_\_\_\_.
2. When his brothers reached adulthood, they refused to let him have his rightful i\_\_\_\_\_ and drove him away.
3. Jephthah settled in another land and proved himself as a mighty w\_\_\_\_\_.

##### C. Jephthah and his brothers who hurt him

1. His brothers asked Jephthah to lead the fight against the Ammonites who were trying to take away their l\_\_\_\_\_
2. His brothers promised to make him \_\_\_\_\_ over all of them.
3. Jephthah agreed and they had a religious ceremony where Jephthah spoke all his words before the L\_\_\_\_\_.

##### D. Application

1. What is the natural reaction when someone who has hurt you asks you for help? – to h\_\_\_\_\_ them by refusing to help.
  - a. This is a\_\_\_\_\_ just like them.
  - b. This only a\_\_\_\_\_ to the brokenness
2. What is the godly reaction?
  - a. Jesus was hurt more than anyone of us in His journey to the c\_\_\_\_\_ (abandoned by all the apostles, denied by Peter, spat upon by religious leaders, beaten in the face by soldiers, whipped on the back with a Roman scourge, stripped of all His clothing, hung on a cross)
  - b. While on the cross, Jesus prayed, *Father, f\_\_\_\_\_ them...*
3. What might be the result of rising above the hurt?
  - a. Jesus rose above the hurt and brought s\_\_\_\_\_ to us.

- b. Jephthah rose above the hurt and restored his relationship with his brothers.
- c. Rising above the hurt will most likely bring h\_\_\_\_\_.

**Be faithful even though it hurts – brings rewards (vv. 29-40)**

A. Understanding Jephthah's vow to the Lord

*If You will give the Ammonites into my hands, then whatever first comes out of the doors of my house to meet me when I return home, that will belong totally to the Lord and I will offer it up as a burnt offering.*

1. Some scholars call this a t\_\_\_\_\_ vow because Jephthah had to keep his vow by burning his virgin daughter as a sacrifice to the Lord.
  - a. The Lord called Abraham to sacrifice Isaac to Him as a b\_\_\_\_\_ offering but He stopped him (Gen 22)
  - b. 500 years later God wrote a law, forbidding His people from passing their sons or daughters through a fire, calling it an a\_\_\_\_\_ (Deut 18:10)
  - c. Jephthah's action was called an act of f\_\_\_\_\_ (Heb 11:32)
2. Some have proposed that the Hebrew word translated, *and*, can mean *or*.
  - a. One proposal – *If You give me victory, then whatever first comes out of my house to meet me will be the Lord's OR (if no one comes out) I will offer Him a burnt offering.*
    - 1) The problem with this proposal is if OR is being used to contrast two "if" statements then it could only be, *If You give me victory, then... OR if You don't give me victory then...*
    - 2) It would not make sense to offer a burnt offering if the Lord did not give him victory.
  - b. Another proposal – there are two possible actions: either Jephthah will give whatever comes out of his house to the Lord OR Jephthah will offer Him [the Lord] a burnt offering.
    - 1) This understanding is based on the fact that the same Hebrew word is used for *it* and *him* and that there is no *as* in the Hebrew, so  
*I will offer it as a burnt offering* becomes  
*I will offer Him a burnt offering*

- 2) The problem with the above appealing solution is that this c \_\_\_\_\_ the grammar. *Him* becomes an indirect object. (*I will offer TO HIM a burnt offering*).
  - 3) Unlike English, the Hebrew language has direct object markers and indirect object markers. In the above phrase there are NO indirect object markers but \_\_\_\_ direct object markers.
3. What was Jephthah expecting to come out of his house?
    - a. He was not expecting an a \_\_\_\_\_
    - b. He was not expecting his d \_\_\_\_\_ (look at his reaction) or his wife.
    - c. He must have been expecting a s \_\_\_\_\_
  4. How did Jephthah's daughter understand this vow – that she would forever be a v \_\_\_\_\_, not that she would be a burnt offering.
    - a. This meant that Jephthah would have no d \_\_\_\_\_, a huge sacrifice.
    - b. The passage ends that Jephthah's daughter never m \_\_\_\_\_. (If she was burnt on the altar this would be a nonsensical statement)
    - c. Therefore, the burnt offering was meant in a spiritual sense. The daughter was the Lord's c \_\_\_\_\_ – there were no leftovers with a burnt offering (see I Sam 1:11)
  5. Jephthah made the Hall of Faith and will receive eternal r \_\_\_\_\_ (Heb 11:32)
- B. When might God require you to fulfill a vow that would cause you emotional hurt?
1. Going into the pastorate (Donna and I had to give up raising our kids around f \_\_\_\_\_)
  2. Raising your \_\_\_\_\_ in the instruction and admonition of the Lord (it must hurt you more than it hurts them or else you are not disciplining them correctly – Eph 6:4)
  3. Keeping the u \_\_\_\_\_ of the church (if you confront someone who is in sin, it must cause you emotional pain or else you are not confronting correctly – Gal 6:1)
  4. Faithfulness when it hurts brings eternal rewards.

### **Conclusion** – things to consider

1. Are past hurts driving you? Let faithfulness drive you. Rise above those hurts and experience healing.
2. Are you hesitating in being faithful to God because it might cause you emotional pain? God did not call us to be comfortable but faithful, and He will reward us eternally for that faithfulness.