



“Experiencing Deliverance”
Judges 10:6-16

Idea: Recognition of sin is not the same as repentance of sin.

Intro: In 2010, all eyes were on 33 miners trapped for 69 days more than 2,300 feet below the surface under the stone walls of a Chilean copper mine as the world watched and hoped for their safe rescue. Men and women from all over the world provided aid as the Chilean government sought assistance from other organizations for how to help the trapped miners.

Among them was a team from NASA who provided insight from the agency’s long experience protecting humans in the hostile environment of space. NASA's initial support for “The 33” included recommendations on medical care, nutrition, and psychological support. The support was broadened to include recommendations on the design of a Chilean vehicle used to extract the miners. Consultations continued between members of the NASA team and Chilean government officials until the miners were rescued, October 13, 2010.

NASA engaged a task force of engineering experts from its 10 agency centers and partner organizations. Clinton H. Cragg, a principal engineer for the NASA Engineering and Safety Center located at NASA's Langley Research Center, put together a team to plan through various scenarios based on what little initial information they could get at the time.

NASA assembled a team of doctors and nutritionists to advise the Chilean Minister of Health. They were no strangers to providing medical advice to patients in remote locations after working with astronauts living aboard the space station, 250 miles above the Earth's surface. NASA also worked with a number of engineers from the Chilean Navy and others who were studying how to design a rescue capsule for the miners. Cragg put together a team of engineers from across NASA who offered about 75 suggested features, most of which were put into place, for the design of the capsule that would rescue the miners.

The Chilean government, NASA, and many other organizations worked together to pull off one of the greatest rescue operations in human history. Their cooperation and ingenuity made it possible for those 33 miners to experience deliverance from their rocky cell.

The freedom those miners experienced, though incredible, pales in comparison to the freedom our Lord Jesus desires for each and every person. Sin holds men, women, boys, and girls in bondage. The Bible declares that we are all born into sin. We are dead in our trespasses and sins (Eph 2:1). We are cut off from God. But Jesus, the Son of God, has made a way for us. He has executed the ultimate rescue operation by offering Himself upon the cross as the substitutionary payment for our sin. It has been said, "That the truth about man is that he needs to be loved the most when he deserves it the least. Only God can fulfill this incredible need. Only God can provide a love so deep it saves from the depths."

Who is in need of deliverance today? Are you dead in your trespasses and sins? Do you need to experience the forgiveness and life-giving salvation of Jesus? As a believer and follower of Jesus have you fallen back into sin and need to be delivered from it? Our text this morning reveals how to experience deliverance from the bondage of sin.

Read Judges 10:6-16.

Inquiry: This passage begins the story of Jephthah and marks the half-way point in Judges. He is one of the great characters in this book. He is also one of the most mysterious, and his story will perhaps be the most gripping, most moving, and most confusing of all the stories in Judges. His story reminds us again that Judges describes not a circle but a spiral. We are back where we began in 2:11. *“And the people of Israel did what was evil in the sight of the Lord and served the Baals.” “The people of Israel again did what was evil in the sight of the Lord”* (10:6). But we are now at a considerably lower level than before. There are clear signs of deterioration as the people are *“crushed”* and *“oppressed”* (10:8). What Israel does and what the Lord says both show how much worse things have become. Israel’s offense is rehearsed at length as a sevenfold rebellion. The Lord’s complaint is that they are rebelling in spite of His sevenfold deliverance of them. The point is that a people who can turn their back on a God who has helped them so often is placing themselves almost beyond redemption, and certainly in the gravest of danger.

Israel’s abandonment of God and His Word coupled with their desire to do things their way brought destruction upon their lives. The Lord sold them into the hand of the Philistines to the west and the Ammonites to the east. They became the rod of His anger. The Philistines oppressed the people for 40 years. We will soon see how Samson was raised up to fight against them. Jephthah becomes Israel’s deliverer from Ammon. Prior to these judges though, we find Israel crying out to God and asking for deliverance. The extremity of their plight led to a recognition of their waywardness and an appeal to God.

They began to ask themselves: “Have we brought this destruction upon ourselves?” Their appeal was met with a harsh response, for the cycle of deliverance followed by forgetfulness, ingratitude, and apostasy had occurred too often for a simple overlooking of their sin. God required, and requires still, the steadfast love, loyalty, and obedience of His subjects. He desires to work on our behalf in relationship rather than only being called upon in times of emergency.

Israel’s response to God is different than before. We find in them a repentant heart upon which God acts in deliverance. Today, do you find yourself in the place of Israel? You’re walking at a guilty distance. You have given into sin and its consequences. You want to be free from its evil grip. Israel’s response shows us how we too can experience deliverance.

Experiencing deliverance requires that you agree:

1. Your sin is a rebellious rejection of God. (vs. 6)

In the face of miraculous deliverance and victory, Israel over and over again, rebelliously rejected God to serve the gods of the peoples around them. It started out as a simple syncretistic of religions but quickly morphed into an all-out rejection of God.

Israel didn’t want to completely abandon God. They wanted to keep Him while adding the idols that seemed to help the nations around them. They placed Yahweh and the Law on the wall of their homes encased in glass with a label saying, “Break in case of emergency.” They wanted to keep God as a contingency plan in case things went south. Israel, though, wanted to be like the nations. They wanted to prosper like the nations. The only problem was the fact that God will not share His rightful place with anyone or anything else. And He had warned them through Moses and Joshua to not turn aside or entertain idol worship. They were to eradicate

the land of idols by destroying the people and their worship.

Anytime you choose to put someone or something in the place that only belongs to God in your life, you rebelliously reject Him. God will not be relegated to being worshiped alongside something else.

When you choose to sin, you are choosing the sin over God. You are saying, “The benefits of this sinful act are more important to me than the blessing of knowing God.” And like Israel, you are forsaking the Lord. Instead, you ought to find greatest pleasure, fulfillment, and satisfaction in the Person of God. Are you delighting in the Lord and enjoying Him forever? As the Westminster Catechism states, “Man’s chief end is to glorify God and enjoy Him forever.”

2. Your sin angers God. (vs. 7a)

We dare not forget that God is a vengeful and wrathful God. The Bible describes Him as a consuming fire (Deut 4:24). He hates sin. He hates the destruction that sin has reaped upon His creation. He is jealous for His glory that has been misrepresented by sin’s deceitfulness. Therefore, when you sin, it angers Him. We dare not forget this side of God.

“We love to play on the silver trumpet of grace rather than on the ram’s horn of justice.”

– Charles H. Spurgeon

You must acknowledge that God hates your sin. It infuriates Him. When you choose to desire the woman in your office over the wife He gifted to you, it angers Him. When you choose to find rest in a bottle of alcohol rather than rest in Jesus, it angers Him. When you choose to gain your identity from what you own and what you do rather than obtaining it from Jesus, it

angers Him. When you choose to trust in yourself rather than trust in Him, it angers Him. Why? It angers God because you were not created for those things. They cannot and will not meet your needs or satisfy the deep longings of your soul. God understands their perversion. He knows that they will only leave you empty, longing for more, and trapped in the downward spiral of depravity. He is jealous over you because He loves you.

Your sin angers God.

3. Your sin is graciously punished by God. (vs. 7b-9)

The result of Israel's sin and rebellion against God was that He sold them into the hands of the Philistines and Ammonites. They become the rod of God's anger as they crushed and oppressed Israel.

How do we justify the judgment of God with the love of God? Here C.F. Keil and F. Delitzsch bring clarity to this age-old question.

“In order to bend the sinner at all, the love of God must withdraw its helping hand and make men feel the consequences of their sin and rebelliousness, that they may forsake their evil ways and turn to the Lord their God. When this end has been attained, the same divine love manifests itself as pitying and helping grace. Punishments and benefits flow from the love of God, and have for their object the happiness and well-being of men.”

In other words God will often times allow the consequences of your sin to wreck your life in order to break you. He will allow and cause you to run face-first into the wall of your sin; because it is only when you are broken that God can put you back together. He wants to bring you to a place of confession, repentance, and faith.

Today God graciously punishes your sin. He wishes that none would perish (2 Pet 3:9). He desires for you to repent and turn to Him. However, the gracious side of His judgment will not last forever.

4. Your confession must be sincere. (vs. 10-14)

In response to God's punishment, Israel cried out to God. This is the first time in Judges that they had confessed their sin. God, however, was not convinced. Israel had cried for deliverance over and over again only to reject God after He delivered them. He wanted Israel to be sincere in their request.

Today, you may want to be out from under the consequences of your sin, but do you want to be free from sin. You may want Jesus to deliver you...to be your Savior, but do you want Jesus to be your Lord? You for sure do not want to experience hell, but are you willing to surrender to the Lordship of Jesus Christ?

God knows when you are sincere. You can't fool Him with religious motions. You can't deceive with your foxhole prayer: "Lord, if you will get me out of this situation, then I will serve you."

Like Israel here, you must sincerely confess that you have sinned against God. You must acknowledge that you have desired someone and something more than God. You have dethroned Him and placed yourself in His rightful place. You must sincerely own up to your sin.

5. Your confession must be coupled with repentance. (vs. 15-16)

There is some disagreement among scholars as to whether or not Israel genuinely confessed their sin and

turned to God in chapter 10. Those who argue against it cite several reasons. For instance the text does not say that Jephthah was raised up by God as Israel's deliverer. There is little to no mention of God in the Jephthah account. And the nation quickly turned back to idolatry.

I believe that Israel genuinely turned to God in chapter 10 and repented of their sin. Regardless if they did or not, we do see here a blueprint for deliverance. It is symmetrical with the teaching of 2 Chronicles 7:14.

The key to deliverance is repentance. Recognition of sin is not the same as repentance of sin. You can and should confess your sin, but you will never experience forgiveness and deliverance until you repent of it. To repent means that you turn from your sin. In doing so, you are turning from sin and self and turning to Jesus. You're not just turning from the sins you hate; you're turning from all your sin.

“If a man will depart from iniquity, he must depart from his darling sin first; for as long as that is entertained, the others, at least those that are most suiting with that darling, will always be haunting him.” – John Bunyan

You must see sin as Jesus does. You must hate sin like Jesus does.

“Without hatred of sin and remorse for transgressions, no man will taste the grace of God.” – John Calvin

“No man ever enters heaven until he is first convinced that he deserves hell.” – John Everett

“Men who only believe their depravity but do not hate it, are no further than the devil on their way to heaven.”
– Charles H. Spurgeon

Repentance is seeing your sin as Jesus sees your sin.
Repentance is you hating your sin as Jesus hates your
sin. Repentance is you forsaking it in favor of the
righteousness of Jesus.

Conclusion: Those 33 Chilean miners experienced a great deliverance from their deep, dark, and rocky cell. The world watched for 69 days and celebrated as they were brought to the light of day. Their rescue and deliverance is nothing compared to the deliverance Jesus has accomplished in your life if you are in Christ. And their rescue is nothing compared to the rescue He desires to do in your lives today. Friend, is your sin forgiven? Has it been nailed to the cross? Do you need to confess, repent, and turn to Jesus today?