

# Judges 10

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[ 0 : 00 ] We'll be in Judges chapter 10, we'll spend some time in the Word of God together and then we'll get into the church business with one another. Let's open up with prayer and then we'll get started, we'll go from there.

Lord, thank you so much just for allowing us this opportunity of gathering together. We thank you for this place you've provided, we thank you for the time you've given us.

Lord, I do pray as these storms move through our area and our land, we pray, Lord, for those who may be affected by it. God, we pray that you'd guide us tonight as we look at your Word and we discuss your business.

Lord, that we would draw close to you through it all and you would be glorified and honored through all that we see and all that we hear, Lord, and all that we discuss. We pray for the children and the youth and the workers in the back.

Lord, we're asking that you would lead and guide each one of them and that your message would ring out true through each and every group and we ask it all in Christ's name. Amen.

[ 1 : 05 ] Judges chapter 10, it's not a very long chapter, but it's a transitional chapter, so we'll look at it in its entirety. It won't take very long to dive into this chapter because it's just a transition.

If you remember, we've just finished one of the grand accounts of the book of Judges and we say grand in the amount of space attributed to it, and that is the account of Gideon and how the Lord uses Gideon and his most unlikely of armies.

Very small in number, but he delivers the people. Gideon had a clear call, had a clear purpose. God told him to go in the strength of yours and deliver my people from the hand of Midian.

And God did it through him. You know, there's no doubt that what was accomplished must be attributed to the work of the Lord. It's not attributed to the work or the efforts of man.

But Gideon did not finish as well as he began. Actually, he finished just like he began. He was scared hiding in a wine vat threshing wheat, which is a very unlikely place to be doing it. It's really a place of cowardice and a place of hiding.

[ 2 : 08 ] He ends in comfort and luxury and being very wealthy from his conquest, but yet we still can say he's in a place of hiding and cowardice because his faith diminishes at the end.

He begins to worship an effort which was made with the spoils from the war, which leads to degenerate worship in the nation. He did not take on the role of king, but he named one of his sons, My Father is King.

Remember Abimelech? His name means My Father is King. And then in the ninth chapter, we see Abimelech killing his brothers, 69 of his 70 brothers, going to people who relate to him, pronouncing himself king amongst the men of Shechem.

And then there's this grand battle. Those that we find to cooperate with us that go contrary to the leading of the Lord end up, we end up destroying them and they end up destroying us. And we see the men of Shechem paying for their sins in enriching Abimelech and funding his conquest.

And then we also see Abimelech utterly being destroyed, dying a very disgraceful death, with an upper millstone being thrown off a tower and crushing his head. And now we're at a transitional time because we will begin to be introduced to further judges, the greater judges in the 11th and in the ensuing chapters.

[ 3 : 37 ] We'll see how God uses them. We'll see Jephthah and then we'll meet Samson and then we'll finish our listing of judges. We have these kind of two what we call minor judges which are just spoken here in the 10th chapter when we see this transition.

Judges 10 says this, Now after Abimelech died, Tola the son of Pua, the son of Dodo, a man of Issachar, arose to save Israel and he lived in Shemir in the hill country of Ephraim.

He judged Israel 23 years, then he died and was buried in Shemir. After him Jair the Galadite arose and judged Israel 22 years. He had 30 sons who rode on 30 donkeys and they had 30 cities in the

land of Galid that are called Havoth Jair to this day.

And Jair died and was buried in Caman. Then the sons of Israel again did evil in the sight of the Lord, served the Baals and the Asheroth and the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines.

And they forsook the Lord and did not serve him. The anger of the Lord burned against Israel and he sold them into the hands of the Philistines and into the hands of the sons of Ammon.

[ 4 : 45 ] They afflicted and crushed the sons of Israel that year. For 18 years they afflicted all the sons of Israel who were beyond the Jordan of Galid in the land of the Amorites.

The sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim so that Israel was greatly distressed. Verse 10. Then the sons of Israel cried out to the Lord saying, We have sinned against you for indeed we have forsaken our God and served the Baals.

The Lord said to the sons of Israel, Did I not deliver you from the Egyptians, from the Amorites, from the sons of Ammon, from the Philistines? Also when the Sidonians and the Amalekites and the Moabites, the Maonites oppressed you, you cried out to me and I delivered you from their hands. Yet you have forsaken me and served other gods. Therefore I will no longer deliver you. Go and cry out to the gods which you have chosen. Let them deliver you in the time of your distress. The sons of Israel said to the Lord, We have sinned.

Do to us whatever seems good to you. Only please deliver us this day. So they put away the foreign gods from among them and served the Lord and he could bear the misery of Israel no longer.

[ 5 : 54 ] Then the sons of Ammon were summoned and they camped in Galid. And the sons of Israel gathered together and camped in Mizpah. The people, the leaders of Galid, said to one another, who is the man who will begin to fight against the sons of Ammon.

He shall become head over all the inhabitants of Galid. We'll meet that man in the 11th chapter. Another most unlikely of men and really one that probably should not have been chosen.

But we don't want to get ahead of ourselves. So we see here in the 10th chapter the shortcomings of man's best effort. The shortcomings of man's best effort. We won't spend a lot of time on it because I know we have a busy schedule for tonight.

But the text is rich and hopefully what we take away from it will transition for us where we're at. If you remember when we were together Sunday evening, for those of you that were with me, in the 9th chapter we looked at man's pursuit of a purpose or a position.

Abimelech is pursuing a position. He sought what God did not call him to. Gideon fulfilled what God called him to. His son Abimelech sought what was not his calling.

[ 7 : 02 ] He wanted to be king. He wanted to hold that position of power and authority. And he schemed and finagled his way to it. And when man seeks a position on his own, it ends up in distress.

But here in this chapter, before we get to the remainder of the judges, we are introduced to two minor judges. But it also shows us, really, the shortcoming of man's best efforts. Because Abimelech dies along with all of the conspiracies and all of the scheming and the plotting and everything that was going on.

The great enemy during the time of Abimelech was not one of the inhabitants of the land of Canaan. It was not the Moabites, the Ammonites, the Amalekites, any of the ites, as we call them. The great enemy amongst the nation of Israel during the time of Abimelech was themselves. It was as they sought a position God had not called them to, so the enemy literally was within.

And God was not having to deliver them from someone. God was needing to deliver them from themselves and really to rid the evil from within them. This happens when Abimelech dies.

[ 8 : 09 ] And the curse that the remaining son of Gideon pronounces over them is fulfilled. And the men of Shechem die, and Abimelech dies. So that sin is purged.

And we enter into this time of peace, this time of tranquility. Now, we understand the book of Judges covers about 400 years, right?

We open it up and we read it as if it's a successive boom, boom, boom, boom, boom, boom. Some things we have connected with the accounts before them, much like this chapter, is directly connected to the death of Abimelech.

But we're looking at a span of 400 years. We're looking at a span of what happens when man just decides what he wants to do and how he wants to do it. So not everything was just terrible at that

time, but man in his best efforts has woefully fallen short.

And this is one of those periods we see. We see the temporary state of deliverance that is a shortcoming of man. Now, we're introduced to two deliverers here, or two judges.

[ 9 : 14 ] Minor, because we're not giving anything about them. We don't know their calling. We don't know what they did. But we know they rule. There is Tola, the son of Pua, the son of Dodo. And he rose up to save Israel.

And his deliverance, or his freedom, that he gave them the peace for 23 years. And then when Tola dies, there's Jair, the Galitite, who is a very wealthy individual. We know he's wealthy because he has 30 sons, and he has 30 donkeys for his 30 sons.

That means everybody had their own car, right? Everybody had a way to get around. That was very uncommon. He had a bunch of kids, but then he was able to buy transportation for all these kids.

And then they had 30 cities that they ruled over as well.

He was a man of wealth. He was really kind of the upper escalon, if you will, of society. And if you're looking for a king, this is one that you need. And his reign was 22 years. So you have 45 successive years of tranquility.

45 years of peace, right? 45 years of non-occurrence, which in the book of Judges is a big deal.

Because it seems like as soon as one deliverer dies, something else happens.

[ 10 : 16 ] It seems like as soon as they are freed from the Moabites, then all of a sudden the Midianites come. And as soon as the Midianites are there, then the Amalekites come. And as soon as the Amalekites are there, that's how we read it, right?

But here we just kind of have this deep breath, this pause of 45 years of non-occurrence. Of just knowing that God had somebody in place that would reign at least in some righteousness or rightness, if you will.

To the point that the people weren't suppressed or oppressed. And the only thing we can say is that they reigned and they died. This was the best that man can do, right?

The best that man can offer. Yet, the reality is, is the best that man can offer is temporary. Because both of these accounts end with this.

And he died and was buried. And he died and was buried. See, deliverance of man, no matter how good it is or how seemingly long it appears to last, at its best, is a temporary deliverance.

[ 11 : 28 ] Because the best that they could do for themselves. Was provide a time of peace. But they could not provide eternal peace.

This is the reality of the book of Judges. Not only does when man does what is right in his own eyes that it goes down. Even when man does what is right in the Lord's eyes, the best he can do is only temporary.

Paul would say it this way. My righteousness is like filthy rags. The best that I can do falls short. The best that I can offer the great education, the great learning, the great preparation, the great position in birth.

All of these things. The best that I can do is provide a temporary state of existence that's going to end when my days run out.

See, what we see is man's greatest shortcoming is that man in his own strength has nothing eternal to offer. Man in his own goodness and in his own power.

[ 12 : 35 ] And even when he attains to the great levels of wealth in the world. Ruling over cities and sons and everybody's equipped. The best that man can do falls woefully short because it's temporary.

It's temporary. And the reality is, is that temporary deliverances only highlight the second thing and that is the tragic reality of sin.

A temporary deliverance or a season of calm and peace really just highlights this tragic reality. That sin still exists. Because you would think after 45 years the nation of Israel will kind of have everything all together.

45 years of not being suppressed. 45 years of not having anyone rule over them. 45 years of peace. And 45 years of God's favor that he provided at least two individuals who would rule rightly. 45 years of moving ahead in the right direction. And yet it tells us then. It says in verse 6. Then. As soon as the 45 years were over.

[ 13 : 40 ] The sons of Israel again did evil in the sight of the Lord. The tragic reality is. That no matter how temporary the deliverance is.

No matter how peaceful it can be. Sin still remains. Because the best that man can do is make himself good for a little while.

But even when he cleans himself up. The reality of sin always shows back up. It always comes back to the top. And I notice how it says here.

It says he did what was evil not in the eyes of the world. Not in the eyes of his partners or his friends. Not in the eyes of his countrymen. But he did what was evil in the eyes of the Lord.

Because anything that man does in his own strength. Is going to fall so short. Of what is right in the eyes of the Lord. And this is a standard that is just constantly being upheld.

[ 14 : 43 ] And rightfully so. Because what the book of Judges shows us. And we need to pay attention to this. I know this is more teaching. But it's okay. What the book of Judges shows us. Is not that only when man does what is right in his own eyes.

He goes down. But that when man does anything on his own. He never reaches the standard. Man desperately needs a savior. And see the word for judges here is savior or redeemer.

And it's the same word we have repeated over and over and over again. Every time man gets himself in a problem. His need is not to pull himself up by his bootstraps. And to do better.

Because here we see them doing better. The reality is even when they do better. All of a sudden this thing called sin creeps back up. And they don't need to do better. They need a savior.

And this is why the book of Judges is so rich. Because it shows us we need a savior. But we don't need these saviors. We need a savior. Who is perfect.

[ 15 : 45 ] And who is able. And who does not have his own issues. Because each of these saviors have their own issues. Right? Who does not have his own problems. Who can run boldly into the presence of God.

As the book of Hebrews tells us. And intercede for us. We need that savior. Because the tragic reality of sin. Continues to show back up.

Even though God had given them 45 years of peace. Still after this time of peace. They begin to do what is evil. In the sight of the Lord their God. And they begin to worship all of these foreign gods. Some Bible commentators very rightly say. They worship seven foreign gods. And God reminds them that he has delivered them. From seven foreign peoples. So when God delivered them from a nation.

Those who sought to rule over them. The people were put out. But the gods were left to stay. So what happened is the nation of Israel. In their wickedness. And in their sin. Is they not only began to take on the traits.

[ 16 : 44 ] And the character of the people. That God pushed out before them. They also began to take on their religious practices. They began to look like them. And to behave like them. And to worship them. And I've never understood this.

Why they would worship a defeated God. Right? Why they would worship a God. God of a people that were defeated. Before the Lord their God. But yet. We do that in our own lives.

And we see that reality. Sin. Likes to make things that are pleasurable. Or lowercase g. Gods. And too often we succumb to those things.

Which God has already delivered us from. And we see this reality. That continues to boil up there. And that reality. Brings us a little bit further into the text.

To a truth that leads to repentance. Because. Inevitably. They get to this place. Where things finally get so bad. Now this is worth pausing.

[ 17 : 43 ] The people of Israel. Again did what was evil. In the sight of the Lord their God. Right? And then it says. And the anger of God burned against them. And he sold them into the hands.

Remember this principle through the book of Judges. Every problem that comes upon the nation of Israel. God's people. Is directly attributed to the reality that God brought it upon them.

Every problem. Every problem. Right? Every issue that comes upon God's people in the book of Judges. Is directly connected to the reality that God brought it.

God is the initiator of it. Now they deserved it because of what they did. But God brought it as discipline and chastisement for what they were doing.

Now the wages of sin is death. We understand that. We live in sin. The wages of sin is death. But often. Let's pause and consider this.

[ 18 : 46 ] Sometimes the things that come our direction. Are not caused because we sin. But rather because we sin. God causes them to get our attention.

Now that's a big difference. If our problems are because we sin. Then we feel like that if we stop sinning. The problems will stop. But if the problems.

Are a result of our sin. But God is causing them to discipline us. Then we don't just need to stop sinning. We need to turn. And go towards him.

And we see this in this truth. Because the problem gets so big. For 18 years it says they're mistreated. It started one year. That year they were hard upon them. The sons of Ammon were hard upon them.

And it started on the Transjordan area. Right? Where the two and a half tribes were living. And then it began to trickle across the Jordan. And they went on to the other side of the Jordan. They went to the western side of the Jordan.

[ 19 : 43 ] And started doing problems over there. And 18 years they're suppressed. After 18 years it finally gets so bad. They called out to God. Said God this is too much. We can't do it. And notice how they call. We have sinned against you.

That's admittance. Right? They admitted their sin. We would call that confession. Right? So they come. And the issue gets so bad. That God has finally got them to the place of admittance.

And we say well that's awesome. That's wonderful. Then finally they're acknowledging their sin. Well that's okay. You can acknowledge your sin and still live in it. You can know what you're doing is sinful.

And not change. As a matter of fact. I mean I know it's kind of splitting hairs a little bit. We don't like talking about it. I can't tell you how many times I've sat down eating.

Knowing that I was eating to the point of sin. Knowing it. Yet still do it. Because I like it. It's fun.

[ 20 : 41 ] It's good. And that's a minor thing. Right? What about the other things? We can acknowledge and admit sin. And not change. And we understand that.

They get so uncomfortable here. They acknowledge it. They admit it. God we've sinned against you. Now come deliver us. And we wish it would stop there. I wish that all we had to do was name it and claim it. Right? Lord this is what we've done.

And this is what you're going to do. But God gives them this truth. God says. Wait a minute. Have I not delivered you? And he starts listing them. Right? He reminds them of what he has done.

Not what they have done. God does not highlight what they did. He highlights what he did. When we go to God and we start speaking about our sin. He comes to us and starts talking about his price. Right? He starts talking about redemption and deliverance.

And he doesn't want to focus on our sin. When we say God I'm living in sin. I need you to get me free from this. He goes all the way back. He says. Did I not set you free at the cross? Right? And he begins to highlight those things.

[ 21 : 40 ] Read the letters of Paul. Every issue he's addressing in a church. There's these problems that arise in his church. Where does Paul always go back? Paul always goes back to the death of Christ on the cross. Right? The redemption. The price that was paid.

The penalty paid in full. All those things. He addresses every problem by not talking about what they're doing. But talking about what God has already done. So here they say. We have this problem.

We need to be delivering. And God says. Let me tell you what I've already done. And then God just. We would call it mic drop. He just lays the bombshell out there. You wish that he didn't do. But he does it.

He says. This is what I've done in the past. This is what you're doing now. And then he stops. And he says. I'm not going to deliver you. Why don't you go to all the gods you're trusting in. And let them deliver you.

And he steps back. Because God says. I'm not a crutch. I've already delivered you. Yet you want to take on their gods.

[ 22 : 36 ] And if that's what you want. Remember what I told you. Some of the scariest passages in the Bible. Is not the things that God does. It is when God doesn't do something.

We find it in the book of Romans. Three times. And God gave them over. And God gave them over. And God gave them over. It's when God looks at people. And says. No. This is what you want. Have at it. And now here's this truth. All of a sudden. They're faced with. This reality. Those gods. Which they have served. Are unable. To deliver them. From the problems. Before them. Those gods. Which they've given their life to. Have no power.

And authority. Over that. Which is suppressing them. God says. It's not enough. To admit. That you've done bad. You need to come to the place. Where you can realize.

[ 23 : 32 ] That the thing. Which is God of your life. Does not meet the needs. Of your life. And finally. God has them. Where they want them. Because this is the truth. That leads to repentance.

When they realize. That the God of their life. Cannot meet the need. Of their life. Then they cast themselves. Wholeheartedly. Upon the Lord. They say. Do to us. By the way. This is a very bold. And a scary prayer. And if you don't know. The character of God. Don't pray this prayer. Do to us. Whatever you will. Think about the things.

That they know. God has done. God has utterly. Destroyed people. He's wiped them. Off the face of the earth. There's Sodom and Gomorrah. Right? You understand that. And there's all these things. That they know in their past. And yet they cast themselves.

Upon God. God do to us. Whatever you will. And then follow me. Then they get rid of. All their foreign gods. They cast themselves.

[ 24 : 27 ] Holy. And totally. That's repentance. Repentance. Is not acknowledging. And admitting. That we've done wrong. Repentance. Is coming to the place. Where we turn from the wrong.

We cast it aside. And we throw ourselves. Completely. Upon the character of God. God do with me. What you will. But I'm trusting. That what you will. Will be better.

Than what I want. And they put themselves there. And it says. And God was moved. By their suffering. God is not moved.

By a suffering. That's going. Well. You know. I wish he would do something. And I know I've done wrong. God is moved. By the suffering. That says. God. I'm casting my all. And my only. On you. Trusting in the character.

Of God. And we finish. This chapter. Of man's. Shortcomings. The shortcoming. Of man's best efforts. Knowing what this.

[ 25 : 23 ] Temporary state of deliverance. This. Tragic reality of sin. The truth. That leads to repentance. It doesn't end too good. This chapter. We see here. This time. Of desperate need.

This time. Of desperate need. In reality. This time. Hasn't changed. Because now. They're finally. To this place. Where they're cast. Holy. And totally.

Upon the Lord. Their God. God. Do to us. What you will. Now look at. What God does. And then the sons of Ammon. Were summoned. And they camped at Gilead. It says they were summoned. The sons of Ammon. Were summoned. Who do you think.

Summoned them. God called. Their enemies. Out to battle. See when you. Cast yourselves. Totally. Upon the Lord God. He's going to call. Your enemy out. You'll call them out.

They were summoned. Because the Bible. Tells us. That he has the hearts. Of the kings. In the palm of his hands. And he turns. In which way he wants. Right. So when he wanted. The sons of Ammon. To come out. They came out. But they did not come out.

[ 26 : 20 ] Until his people. Would come to the place. Of surrender. Once they came. To the place of surrender. And they're trusting. Totally and wholly. Upon the purposes. And the plans of God. Then God summons. Their enemies. I know that in their heart.

They wish. I wish God would just drive out. Their enemies. God says no. We're going to confront the enemy. Because see. When we realize it. Now we got to fight the enemy. So here's the tragedy. That we find. This time of desperate need. He summons the enemies.

Now here at Gilead. And then here. Are God's people over here. And here is this desperate need. It's in this question. Who is the man? Who is the man?

That will go out. And begin to fight for us? The time was so desperate. Notice who says this. The leaders of Gilead say.

Who is the man. That will begin to go out. And fight. And in saying that. They admitted. That none of them were. None of them were.

[ 27 : 18 ] None were willing. To begin to fight. None were willing. To go out. And face the enemy. None were willing. To take the lead. None were willing. To take the step. Though they had cast themselves. Upon the Lord their God.

None were willing. And it was a time of death. Desperate need. Because no man. Could be found. Who is the man. Do you know. Who the man's going to be. Since they couldn't find.

A man. They settle for. Some man. And some man. Is the man. Who will make this. Rash vow. That says the first thing. Comes out of my house. I will offer it as a sacrifice. When he gets back from the

battle. The first thing.

Runs out of his house. To meet him. Is his daughter. And he sacrifices his daughter. Because when the world. Can't find a man. They settle for some man.

And the time. Of desperate need. Is when God's people. Can't find a man. Sorry ladies. But that's the reality.

[ 28 : 13 ] When God's people. Looks around and says. Who is the man. That will begin. And everybody. Is sitting there going. Well I don't know. But I wish we could find him. That's desperation.

And there will be no vacuum. Because mark my word. My friend. Somebody will fill it. And the one that ends up. Feeling it. Is the one who had been. Rejected by his people.

And it is so desperate. We see the downward spiral. Because every time. God put his people.

Where they should have been. Every time. He got them.

Where he wanted them to be. Still there was no man. That would stand up. And say I'll be the one. I'll be the one. And it's.

The shortcoming. Of man's best efforts. And we see it. In Judges chapter 10. Thank you. Thank you.

[ 29 : 49 ] Thank you. Thank you.