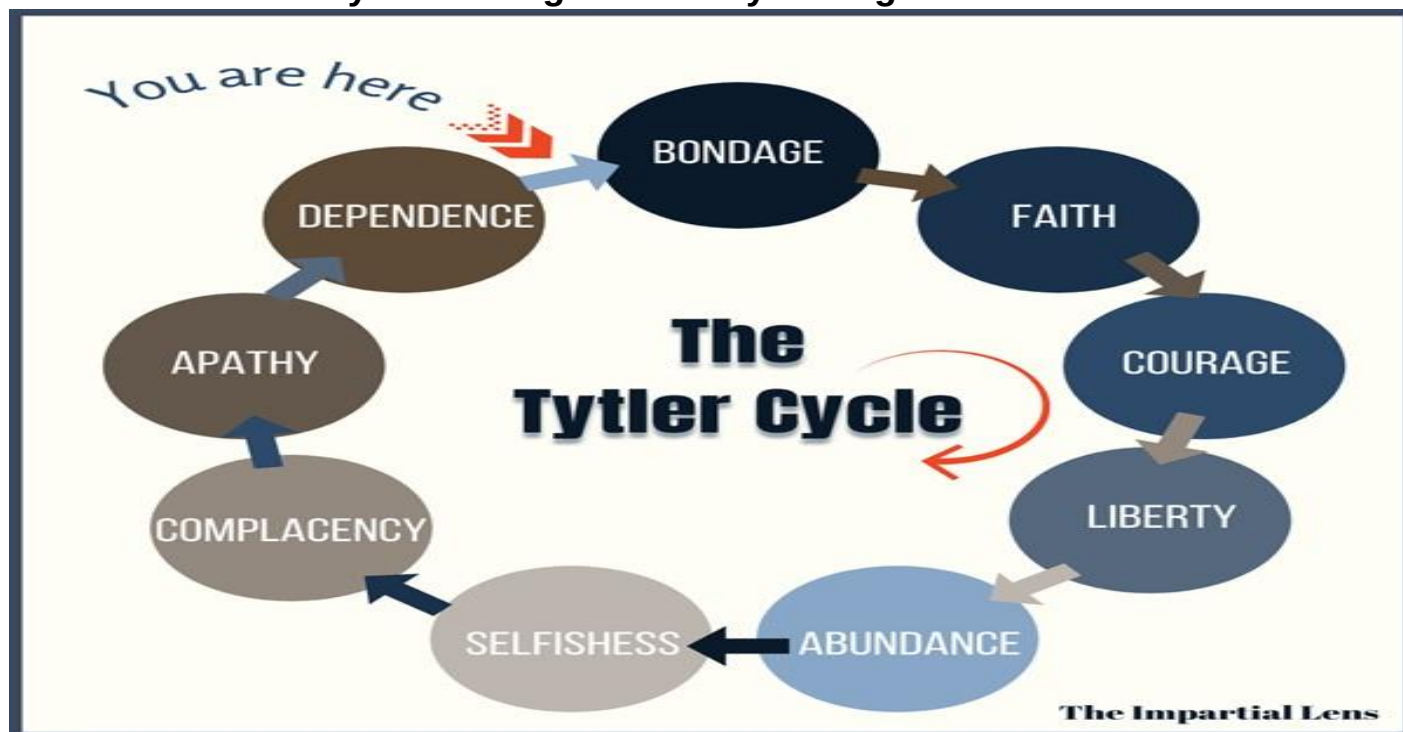


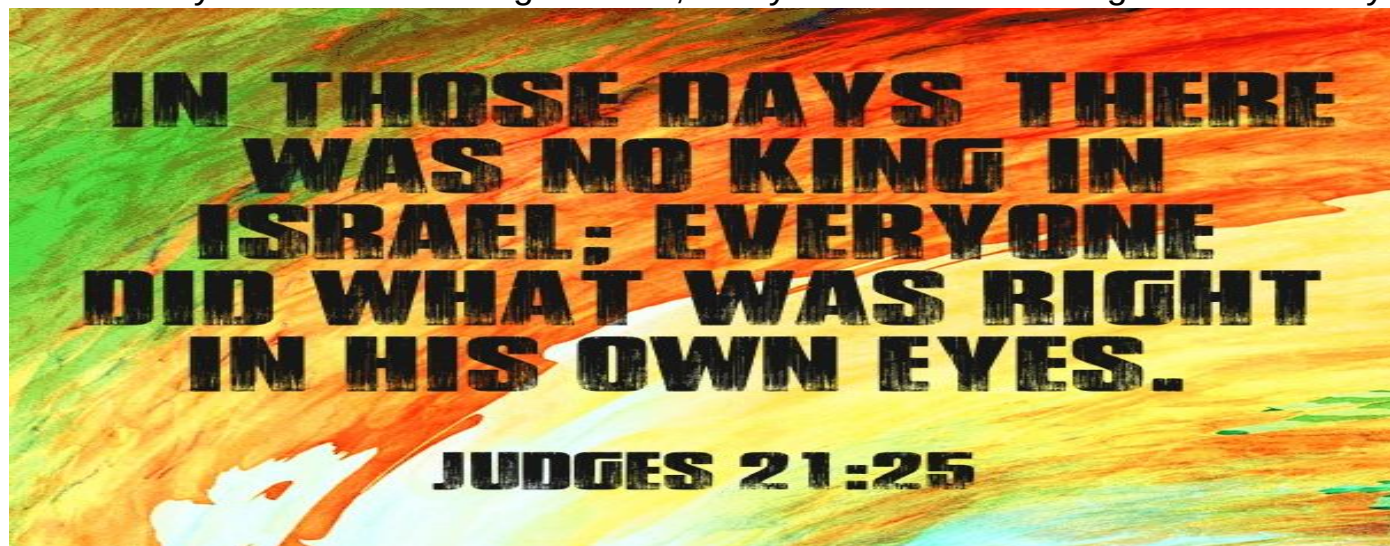
Gideon: Mighty man of Valor? Judges 6:11-24 FBC Canton Sunday am July 12, 2026

Introduction: The cycle of Judges is the cycle of grace.



The theme of those days and our days is the same: Judges 21:25

In those days there was no king in Israel; everyone did what was right in his own eyes.



God's people returning to God's word is the only hope for their nation, and ours.

God sent 'judges' to call God's people. Gideon had to be called before he could call the people.

We are about to read the account of the transformation of Gideon, and we will be called to the same transformation!

- I. Mighty men don't belong in wine presses. V. 11-12**
 - a. Oppression bothers God more than it bothers people. V. 6, John 3:16**
- II. God appears to send us to free others. V. 12**
 - a. God's word is empowering character, not revealing character. Daniel 8:15-19**
- III. When God calls us, we will try to get out of it. V. 13, Exodus 3**
 - a. God's miracle is that he uses us to set others free. I Corinthians 15:9-10**

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

- b. God didn't forsake Israel, he is disciplining his children. Hebrews 12**
- c. Questions have already been answered! V. 1-10**
 - i. Why? God had sent the oppression because of idolatry.**

13 Idols we need to stop worshipping now...Mark Driscoll

I'm just going to roll through a whole bunch of idols. I'm just going to put them in the wood chipper one at a time.

And if you're offended, you are welcome to repent. You ready to go? Here we go.

Number one, we worship the creator, not creation or any created thing. That's the heart of the second commandment. God saying, "I created you. Worship me.

Don't create something and then worship them. Created things can be ideas and philosophies.

Number two, we cannot worship systems of thought that are opposed to our God, such as atheism, deism, pantheism, Marxism, feminism, or transgenderism.

Those are mental strongholds created by the minds of fallen people, empowered by demonic forces, which make them powerful despite being lies. We cannot worship our god by using the names of other gods. Names like Allah, mother earth, the great spirit, the universal consciousness, and brahman all represent demons and not our god.

Number three, we cannot embrace religious principles that directly oppose our god and his word, including the false teaching that people are good with the spark of the divine within them. Polytheism, which believes in many gods. Reincarnation, which is an enemy of the resurrection, universalism that teaches everyone goes to heaven. Or any form of works that seeks to pretend there is a way to become righteous through our own works, which is blasphemous to the finished work of our God Jesus Christ on the cross.

Number four, we cannot syncretize the worship of our God with pagan forms of worship including crystals found in the new age, astrology, horoscopes, mediums, spirit guides, consulting with the dead, which is necromancy, witchcraft, including white magic, and the tick- tock witches, spells, Ouija boards, tarot cards, or the concept of manifestation in the demonic law of attraction.

Number five, we cannot decorate our homes with pagan symbols such as Buddhist statues, Athena statues, feng shui design style seeking to balance the chi of the life force of energy, Native American dreamcatchers, the yin-yang symbol blaspheming by saying that good and evil are one force or the stacking of rocks in a vortex to capture the sacred energy and creation like in Sedona.

Number six. We cannot worship creation as is common in radical environmental rights activism, save the planet, radical green pantheism, treat our pets as fur babies, pretending they are equal to human life with a soul, or worship angels because they are not our creator and are also created like us.

NUMBER SEVEN, WE CANNOT PARTICIPATE in interfaith prayer or worship with any other religions including Muslims, Buddhists, Hindus, Unitarians, or anyone else worshipping another demon god.

Number eight, we cannot pretend THAT THE CHRIST OF CHRISTIANITY is the same person as is spoken of in the cults of the Jehovah's Witnesses and the Mormons who HAVE WHAT THE APOSTLE PAUL CALLS another Jesus.

NUMBER NINE, WE CANNOT PRESENT GOD THE FATHER AS A MAN in any form, including an art form, as is the case with Michelangelo's depiction of God the Father as a mere man on the ceiling of the Sistine Chapel.

Number 10, we cannot worship ourselves as encouraged with excessive self-esteem, self-acceptance apart from repentance and self-actualization, which is living to glorify self instead of God and the bedrock of much of secular psychology.

Number 11. WE CANNOT USE GOD'S NAME in an unholy, flippancy, or cavalier WAY WITH JESUS CHRIST being a curse word or using religious sounding empty phrases to trick others into trusting us when we know we are lying to them, setting them up to be taken advantage of, or borrowing God's credibility to do evil and act dishonestly. This includes swearing before God and false host, blaspheming and telling others things about God that are simply untrue.

Number 12, we cannot worship God with AI sermons or worship leaders as is the growing trend because they do not have a soul. They cannot have the Holy Spirit and therefore they cannot worship God, but they can be manipulated by demonic forces for deception.

Number 13. We cannot worship fallen angels or men like gods as often happens with entertainers, politicians, professional sports, business leaders, and musicians who compete to be our American idols.

>> There's one God.

>> That God made you. Yes, >> you are under the authority of that God.

>> Yes, >> you will stand before that God. You will give an account to that God. YOU EXIST TO TURN FROM sin and trust in that God.

Your life is to be devoted to THE WORSHIP OF THAT GOD.

THAT GOD DOES NOT ENABLE, empower or permit you to WORSHIP YOURSELF, TO WORSHIP YOUR JOB, TO WORSHIP your beauty, to worship your success, to worship your pleasure, to worship your addiction, TO WORSHIP THE PERSON THAT YOU FEAR, to worship your family, TO WORSHIP YOUR REPUTATION. YOU AND I EXIST, WE EXIST TO WORSHIP THIS ONE TRUE God in all of life.

question is, who is this God? Well, his name is Jesus Christ.

ii. Where? The same place he was when his son died: on the throne.

d. God's sending empowers the victory. V. 14, Matthew 28:16-20

e. Self-focus distracts from victory. V. 15

i. God uses the weak that He might get all the glory! I Corinthians 1:27

27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty

f. God's presence is the power. V. 16

g. Signs are for the weak, the Word is for the strong. V. 17-21

Conclusion: Perceive who is calling us! V. 22 Have no fear, only peace!

Rename the place prophetically, what will happen after the war=peace!

David Guzik

Study Guide for Judges 6

THE CALL OF GIDEON

A. Apostasy, servitude and supplication.

1. ([Judges 6:1](#)) Israel's apostasy brings them into servitude.

Then the children of Israel did evil in the sight of the LORD. So the LORD delivered them into the hand of Midian for seven years,

a. **Then the children of Israel did evil:** The *forty years of rest* ([Judges 5:31](#)) following the defeat of Sisera eventually came to an end. In their prosperity and complacency, **Israel did evil in the sight of the LORD.**

b. **So the LORD delivered them into the hand of Midian:** *God* brought Israel into bondage through the oppression of the Midianites. This was an example of God's *grace* and *mercy* to Israel because the oppression would make them turn back to God. It would have been worse if God had just left them alone.

2. ([Judges 6:2-6](#)) The details of Israel's bondage to Midian.

And the hand of Midian prevailed against Israel. Because of the Midianites, the children of Israel made for themselves the dens, the caves, and the strongholds which *are* in the mountains. So it was, whenever Israel had sown, Midianites would come up; also Amalekites and the people of the East would come up against them. Then they would encamp against them and destroy the produce of the earth as far as Gaza, and leave no sustenance for Israel, neither sheep nor ox nor donkey. For they would come up with

their livestock and their tents, coming in as numerous as locusts; both they and their camels were without number; and they would enter the land to destroy it. So Israel was greatly impoverished because of the Midianites, and the children of Israel cried out to the LORD.

a. **The children of Israel made for themselves the dens, the caves, and the strongholds:**

The oppression of Midian - coming because of the sin of Israel - brought Israel into humiliation. Before they turned back to God they had to be humbled, living as cave-dwellers instead of properly civilized people.

b. **Whenever Israel had sown, Midianites would come up:** The Midianites did not continually occupy the land, but only came at the time of harvest to steal what the Israelites grew (**leave no sustenance for Israel**).

i. Israel's sin made all their hard work profitless. All their produce and livestock were stolen after they worked hard to bring it to fruition. Sin does this; it robs us of what we work hard to gain. There are many accomplished men who lose everything in life because they won't stop their sin. All is lost in order to gain what, in retrospect, seems like nothing.

ii. **As far as Gaza:** "That is, the whole breadth of the land, from Jordan to the coast of the Mediterranean Sea. Thus the whole land was ravaged and the inhabitants deprived of the necessities of life." (Clarke)

c. **Both they and their camels were without number:** The Midianites were a desert-dwelling people and they dominated Israel because of their effective use of camels. "It is clear that the use of this angular and imposing beast struck terror in the hearts of the Israelites." (Cundall)

d. **And the children of Israel cried out to the LORD:** After the long season of humiliation, fruitless labor, poverty, and domination by an oppressive power, Israel finally **cried out to the LORD**. Prayer was their last resort instead of their first resource.

3. **(Judges 6:7-10)** In response to Israel's cry to the LORD, God sends a prophet.

And it came to pass, when the children of Israel cried out to the LORD because of the Midianites, that the LORD sent a prophet to the children of Israel, who said to them, "Thus says the LORD God of Israel: 'I brought you up from Egypt and brought you out of the house of bondage; and I delivered you out of the hand of the Egyptians and out of the hand of all who oppressed you, and drove them out before you and gave you their land. Also I said to you, "I am the LORD your God; do not fear the gods of the Amorites, in whose land you dwell." But you have not obeyed My voice.'"

a. **The LORD sent a prophet:** The delivering judge will appear later. Before Israel could receive and respond to the work of the judge, they first had to be prepared by this un-named prophet.

b. **I brought you up from Egypt**: God spoke through the prophet, reminding Israel of all He did for them in the past. To face their current crisis, Israel needed a reminder of what God did before.

i. This reminded them of the **love** of God. The God loving enough to before deliver from Egypt, still loved them enough to now deliver them from the Midianites.

ii. This reminded them of the **power** of God. The God powerful enough to before deliver from Egypt was still powerful enough to now deliver them from the Midianites.

c. **But you have not obeyed My voice**: God sent this messenger to tell them where the real problem was. It wasn't that the Midianites were so strong; it was that Israel was so disobedient.

i. Israel **thought** the problem was the Midianites, but the real problem was **Israel**. It is human nature to blame **others** for problems that we cause.

ii. The message of the prophet also shows that when Israel **cried out to the LORD**, they didn't understand that **they** were the problem. Their cry to God for help did not mean that they recognized or repented of their sin.

B. The deliverer is called.

1. (**Judges 6:11-13**) The Angel of the LORD appears to Gideon.

Now the Angel of the LORD came and sat under the terebinth tree which **was in Ophrah, which **belonged** to Joash the Abiezrite, while his son Gideon threshed wheat in the winepress, in order to hide **it** from the Midianites. And the Angel of the LORD appeared to him, and said to him, "The LORD **is** with you, you mighty man of valor!" Gideon said to Him, "O my lord, if the LORD is with us, why then has all this happened to us? And where **are** all His miracles which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and delivered us into the hands of the Midianites."**

a. **The Angel of the LORD came and sat under the terebinth tree**: When **the Angel of the LORD** appeared to Gideon, we recognize this is as a **theophany** - an Old Testament appearance of Jesus Christ, in human, bodily form, but before His incarnation in Bethlehem.

i. The description of the encounter with the **Angel of the LORD** shows that this is not merely an angel speaking on behalf of God. It shows that God himself, appearing in human form, spoke to Gideon:

- *Then the LORD turned to him and said* (**Judges 6:14**).
- *And the LORD said to him* (**Judges 6:16**).

ii. Since no man has seen God the Father at any time (**John 1:18**, **John 5:27**) and by nature the Holy Spirit is a spirit without bodily form, it is reasonable to see this as an appearance of the **Second Person** of the Trinity, as an appearance of **God the Son**. However, this is not the **incarnation** in the same sense that Jesus was as a baby in Bethlehem. At Bethlehem

Jesus was **truly** and **fully** human (while also being truly and fully God). Here, it is more likely that Jesus took the **mere appearance** of humanity, doing so for a specific purpose.

b. **Gideon threshed wheat in the winepress**: This was both difficult and humiliating. Wheat was **threshed** in open spaces, typically on a hill-top so the breeze could blow away the chaff. Wheat was not normally **threshed** in a sunken place like a **winepress**.

i. "This was a place of privacy; he could not make a threshing-floor in open day as the custom was, and bring either the wheel over the grain, or tread it out with the feet of the oxen, for fear of the Midianites, who were accustomed to come and take it away as soon as threshed." (Clarke)

ii. "So God called Moses and David from following the ewes, Elisha from the plough-tail, the apostles from fishing, washing, and mending their nets. He usually appeared to the busy in visions, like as Satan doth to the idle in manifold temptations." (Trapp)

c. **The LORD is with you, you mighty man of valor**: This was a strange greeting to Gideon. It didn't seem like the LORD was **with** him and it didn't seem that he was a **mighty man of valor**. Gideon might have turned to see if there was another person to whom the angel spoke.

i. "Wherein did that valor consist? Apparently, he was a simple man living a very ordinary life. The Angel found him about his daily duty." (Morgan)

d. **Where are all His miracles which our fathers told us about**: Gideon **heard** about the great works of God in the past, yet he wondered why he did not see the same great works in his day. Gideon thought the problem was with God (**now the LORD has forsaken us**) - not with him and with the nation of Israel as a whole. In truth, Israel forsook God - God did not forsake Israel.

i. Yet to his credit, it **bothered** Gideon that Israel was in this condition. He was far from apathetic or fatalistic. "He is revealed as a man continuing his work with the bitterness of the whole situation burning like a fire in his bones." (Morgan)

2. (**Judges 6:14-16**) Gideon's call to God's service.

Then the LORD turned to him and said, "Go in this might of yours, and you shall save Israel from the hand of the Midianites. Have I not sent you?" So he said to Him, "O my Lord, how can I save Israel? Indeed my clan **is the weakest in Manasseh, and I **am** the least in my father's house." And the LORD said to him, "Surely I will be with you, and you shall defeat the Midianites as one man."**

a. **Go in this might of yours**: It is hard to see that Gideon had **any** **might** to go in. Yet the Angel of the LORD didn't mock Gideon when he told him, "**Go in this might of yours**." Gideon indeed had **might**, but not as we might normally think.

- Gideon had the **might** of the **humble**, threshing wheat on the winepress floor.
- Gideon had the **might** of the **caring** because he cared about the low place of Israel.

- Gideon had the **might** of *knowledge*, because he knew God did great things in the past.
- Gideon had the **might** of the *spiritually hungry* because he wanted to see God do great works again.
- Gideon had the **might** of the *teachable* because he listened to what the Angel of the LORD said.
- Gideon had the **might** of the *weak*, and God's strength is perfected in weakness ([2 Corinthians 12:9](#)).

b. **O my Lord, how can I save Israel**: Gideon had might to go forth in, but he could not see himself as someone who could do great things for God. He thought of himself as insignificant, from the smallest clan in his tribe, and that he was the least in his own family.

i. At the same time, Gideon was correct: *he* could not **save Israel**. But a great God could use a small and weak Gideon to rescue Israel.

c. **Surely I will be with you, and you shall defeat the Midianites as one man**: God's assurance to Gideon was not to build up his self confidence, but to assure him that God was indeed with him. Gideon did not need more *self*-confidence, he needed more *God*-confidence.

i. It is important to know that God has sent us but it is even greater to know that He is **with** us. This was the same assurance God gave to Moses ([Exodus 3:12](#)) and that Jesus gave all believers ([Matthew 28:20](#)).

3. ([Judges 6:17-21](#)) A sign from the Angel of the LORD.

Then he said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who talk with me. Do not depart from here, I pray, until I come to You and bring out my offering and set it before You." And He said, "I will wait until you come back." So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour. The meat he put in a basket, and he put the broth in a pot; and he brought them out to Him under the terebinth tree and presented them. The Angel of God said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so. Then the Angel of the LORD put out the end of the staff that was in His hand, and touched the meat and the unleavened bread; and fire rose out of the rock and consumed the meat and the unleavened bread. And the Angel of the LORD departed out of his sight.

a. **Then show me a sign that it is You who talk with me**: It was not wrong for Gideon to ask for a confirming sign. It made sense to ask God to confirm some area of direction that was not specifically detailed in His word, and in regard to something as life-or-death as leading Israel into battle against an enemy.

i. For example, we don't need a special sign that God loves us because He forever demonstrated His love at the cross according to [Romans 5:8](#). This is true for many other things specifically detailed in God's Word. Yet when it comes to guidance in things not

specifically detailed in God's Word, it is possible to look for and expect confirmation in various ways.

b. **Fire rose out of the rock and consumed the meat and the unleavened bread**: The miraculous sign alone should not have persuaded Gideon because there are miraculous deceptions. Yet this miracle of fire *together* with the other aspects of this whole experience should have persuaded Gideon that this all was from the LORD.

i. "Here was a sign that the Midianites should be destroyed without man's labour." (Trapp)

4. (**Judges 6:22-24**) Gideon reacts with awe and worship to the miraculous sign.

Now Gideon perceived that He was the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! For I have seen the Angel of the LORD face to face." Then the LORD said to him, "Peace be with you; do not fear, you shall not die." So Gideon built an altar there to the LORD, and called it The-LORD-Is-Peace. To this day it is still in Ophrah of the Abiezrites.

a. **Now Gideon perceived that He was the Angel of the LORD**: This demonstrates that before this, Gideon believed that this person was simply a man. The appearance of **the Angel of the LORD** was completely human in its character.

b. **Peace be with you; do not fear, you shall not die**: Once Gideon realized the identity of the **Angel of the LORD**, he was terrified. The **Angel of the LORD** brought this comforting word to the terrified Gideon.

i. "Why was Gideon afraid? Not because he was a coward-you will scarcely meet with a braver man in all Scripture than this son of Joash-but because even brave men are alarmed at the supernatural. He saw something which he had never seen before, an appearance celestial, mysterious, above what is usually seen of mortal men; therefore, as he feared God, Gideon was afraid." (Spurgeon)

c. **So Gideon built an altar there to the LORD**: Gideon did this as an act of worship and consecration unto the LORD, whom he had just encountered face-to-face. He was no longer terrified of God, as demonstrated by the title given to the altar: **The-LORD-Is-Peace**.

i. "When Gideon is fully at peace, what does he begin to do for God? If God loves you he will use you either for suffering or service; and if he has given you peace you must now prepare for war. Will you think me odd if I say that our Lord came to give us peace that he might send us out to war?" (Spurgeon)

Matthew Henry

Commentary on Judges 6

Chapter 6

Nothing that occurred in the quiet and peaceable times of Israel is recorded; the forty years' rest after the conquest of Jabin is passed over in silence; and here begins the story of another distress and another deliverance, by Gideon, the fourth of the judges. Here is,

- I. The calamitous condition of Israel, by the inroads of the Midianites ([v. 1-6](#)).
- II. The message God sent them by a prophet, by convincing them of sin, to prepare them for deliverance ([v. 7-10](#)).
- III. The raising up of Gideon to be their deliverer.
 - 1. A commission which God sent him by the hand of an angel, and confirmed by a sign ([v. 11-24](#)).
 - 2. The first-fruits of his government in the reform of his father's house ([v. 25-32](#)).
 - 3. The preparations he made for a war with the Midianites, and the encouragement given him by a sign ([v. 33-40](#)).

Jamieson, Fausset & Brown

Commentary on Judges 6

The Book of Judges
Commentary by ROBERT JAMIESON
CHAPTER 6

[Jdg 6:1-6](#). THE ISRAELITES, FOR THEIR SINS, OPPRESSED BY MIDIAN.

1. and the Lord delivered them into the hand of Midian--Untaught by their former experiences, the Israelites again apostatized, and new sins were followed by fresh judgments. Midian had sustained a severe blow in the time of Moses ([Num 31:1-18](#)); and the memory of that disaster, no doubt, inflamed their resentment against the Israelites. They were wandering herdsmen, called "children of the East," from their occupying the territory east of the Red Sea, contiguous to Moab. The destructive ravages they are described as at this time committing in the land of Israel are similar to those of the Bedouin Arabs, who harass the peaceful cultivators of the soil. Unless composition is made with them, they return annually at a certain season, when they carry off the grain, seize the cattle and other property; and even life itself is in jeopardy from the attacks of those prowling

marauders. The vast horde of Midianites that overran Canaan made them the greatest scourge which had ever afflicted the Israelites.

2. made. . . dens. . . in the mountains and caves--not, of course, excavating them, for they were already, but making them fit for habitation.

[Jdg 6:7-10](#). A PROPHET REBUKES THEM.

8. the Lord sent a prophet unto the children of Israel--The curse of the national calamity is authoritatively traced to their infidelity as the cause.

[Jdg 6:11-16](#). AN ANGEL SENDS GIDEON TO DELIVER THEM.

11. there came an angel of the Lord--He appeared in the character and equipments of a traveller ([Jdg 6:21](#)), who sat down in the shade to enjoy a little refreshment and repose. Entering into conversation on the engrossing topic of the times, the grievous oppression of the Midianites, he began urging Gideon to exert his well-known prowess on behalf of his country. Gideon, in replying, addresses him at first in a style equivalent (in *Hebrew*) to "sir," but afterwards gives to him the name usually applied to God.

an oak--*Hebrew*, "the oak"--as famous in after-times.

Ophrah--a city in the tribe of Manasseh, about sixteen miles north of Jericho, in the district belonging to the family of Abiezer ([Jos 17:2](#)).

his son Gideon threshed wheat by the wine-press--This incident tells emphatically the tale of public distress. The small quantity of grain he was threshing, indicated by his using a flail instead of the customary treading of cattle--the unusual place, near a wine-press, under a tree, and on the bare ground, not a wooden floor, for the prevention of noise--all these circumstances reveal the extreme dread in which the people were living.

13. if the Lord be with us, why then is all this befallen us?--Gideon's language betrays want of reflection, for the very chastisements God had brought on His people showed His presence with, and His interest in, them.

14-16. the Lord looked upon him, and said, Go in this thy might. . . have not I sent thee?--The command and the promise made Gideon aware of the real character of his visitor; and yet like Moses, from a sense of humility, or a shrinking at the magnitude of the undertaking, he excused himself from entering on the enterprise. And even though assured that, with the divine aid, he would overcome the Midianites as easily as if they were but one man, he still hesitates and wishes to be better assured that the mission was really from God. He resembles Moses also in the desire for a sign; and in both cases it was the rarity of revelations in such periods of general corruption that made them so desirous of having the fullest conviction of being addressed by a heavenly messenger. The request was reasonable, and it was graciously granted [[Jdg 6:18](#)].

[Jdg 6:17-32](#). GIDEON'S PRESENT CONSUMED BY FIRE.

18. Depart not hence, I pray thee, until I . . . bring forth my present--*Hebrew*, my *mincha*, or "meat offering"; and his idea probably was to prove, by his visitor's partaking of the entertainment, whether or not he was more than man.

19-23. Gideon went in, and made ready a kid;. . . the flesh he put in a basket, and he put the broth in a pot--(See on JF & B for [Ge 18:7](#)). The flesh seems to have been roasted, which is done by cutting it into kobab, that is, into small pieces, fixed on a skewer, and put before the fire. The broth was for immediate use; the other, brought in a hand-basket was intended to be a future supply to the traveller. The miraculous fire that consumed it and the vanishing of the stranger, not by walking, but as a spirit in the fire, filled Gideon with awe. A consciousness of demerit fills the heart of every fallen man at the thought of God, with fear of His wrath; and this feeling was increased by a belief prevalent in ancient times, that whoever saw an angel would forthwith die. The acceptance of Gideon's sacrifice betokened the acceptance of his person; but it required an express assurance of the divine blessing, given in some unknown manner, to restore his comfort and peace of mind.

24-32. it came to pass the same night, that the Lord said unto him--The transaction in which Gideon is here described as engaged was not entered on till the night after the vision.

25. Take thy father's. . . second bullock--The Midianites had probably reduced the family herd; or, as Gideon's father was addicted to idolatry, the best may have been fattened for the service of Baal; so that the second was the only remaining one fit for sacrifice to God.

throw down the altar of Baal that thy father hath--standing upon his ground, though kept for the common use of the townsmen.

cut down the grove that is by it--dedicated to Ashtaroath. With the aid of ten confidential servants he demolished the one altar and raised on the appointed spot the altar of the Lord; but, for fear of opposition, the work had to be done under cover of night. A violent commotion was excited next day, and vengeance vowed against Gideon as the perpetrator. "Joash, his father, quieted the mob in a manner similar to that of the town clerk of Ephesus. It was not for them to take the matter into their own hands. The one, however, made an appeal to the magistrate; the other to the idolatrous god himself" [CHALMERS].

Chapter 6

So again the rest for forty days but then in chapter six,

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian for seven years. And the hand of Midian prevailed against Israel: because of the Midianites the children of Israel made themselves dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; and they

encamped against them, and destroyed the increase of the earth, till they are come to Gaza, they left no sustenance for Israel, neither sheep, nor ox, nor ass. And they came up with their cattle and their tents, and as multitude, they were like grasshoppers; for both they and their camels were without number: they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD. And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, That the LORD sent a prophet unto the children of Israel, which said to them, Thus saith the LORD God of Israel, I brought you up from Egypt, I brought you forth out of the house of bondage; I delivered you out of the hand of the Egyptians, out of the hand of that oppressed you, I drove them out from before you, I gave you their land; I said unto you, I am JEHOVAH your God; fear not the gods of the Amorites, in whose land you dwell: but ye have not obeyed my voice ([Jdg 6:1-10](#)).

So the situation of this particular apostasy, turning their hearts away from God, God brought now the Midianites against them, tremendous number of people along with the Amalekites. And Gaza is about the southern most point along the Mediterranean. So by the time they got to Gaza they had gone through the entire land. Coming from the east, clear on over to the coast, south to Gaza. Whenever the people would plant their crops, at harvest time here would come all these people and just rip them off. They would, you know, you got your wheat harvested then they'd just come in and just rip them off from all their wheat and barley and all of their harvest, and then next year back again, harvest time.

And so they took away all the sustenance of these people and a tremendous multitude of them. The people finally cried unto the Lord and the Lord answered with a prophet who told them the reason for their dilemma was the fact that they had forsaken God who had given them deliverance out of Egypt and had brought them into the land.

So, there came an angel of the LORD, and sat under an oak tree which is at Ophrah, that pertained to Joash the Abiezrite: [and the son] and his son Gideon threshed wheat by the winepress, to hide it from the Midianites ([Jdg 6:11](#)).

So here was Gideon hiding from the Midianites as he was threshing the wheat because if the Midianites had caught him they'd take the wheat. And so he was out by the winepress threshing wheat and here was an angel sitting under an oak tree.

And the angel of the LORD appeared unto him, and said unto him, The LORD is with you, you very brave man. And Gideon said unto him, Oh my LORD, if the LORD is with us, why is all of this calamity befallen us? Where are all of the miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? Now the LORD has forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy

might, and thou shalt save Israel from the hand of the Midianites: have I not sent thee? And he said, Oh my Lord, how shall I save Israel? behold my family is poor Manasseh, and I am the least in my father's house ([Jdg 6:12-15](#)).

Now as I was mentioning this morning, God often times has trouble getting people to respond to his call. God calls us; that's the beginning of it. As soon as I respond to the call of God then God lays out what He wants me to do and then I resign "Lord, I can't do that. How in the world can I do that, Lord?"

God called Moses and said, "Go in and stand before Pharaoh, tell him, Let my people go." "Lord, how can I go before Pharaoh? I'm not eloquent in speech." The Lord said to Jeremiah, "I have called thee to stand before kings" "Lord, how can I stand before kings? I'm young, no one's gonna listen to me." God said to Gideon, "Go in this thy might, and deliver Israel out of the hand of the Midianites" "Lord, how can I deliver. I'm-my family's nothing. I'm the least of my father's household. You've got the wrong man. Better check your address papers. Not me."

The LORD said unto him, Surely I will be with thee ([Jdg 6:16](#)),

There's the key of any successful service for God: "I will be with thee." Now, it's an interesting thing that many times we endeavor to do a work for God not directed by God. And this is why we so often get just overwhelmed when God tells us what He wants us to do because we've already tried to do so many things on our own hook and utterly fail. So the Lord comes along and tells us to do just the thing we've been trying to do and failed. We say, "Lord, I can't do that. I've tried to do that." But God gave to Gideon the key of success, "I will be with thee." That's the key of success, the Lord working with us, learning to work together with the Lord.

The disciples had been fishing all night and had caught nothing. And in the morning Jesus stood on the shore and He said, "Children do you have any meat?" And they said no. And he said, "Cast your nets on the other side." And when they did immediately the nets were full of fish. They began to draw them in until the boats began to sink with the multitude of fish.

You see, there's a difference between just serving and serving at the direction of the Lord. When the Lord is in it, He can fill the nets. When the Lord is in it, He can make it prosperous. You can do the same thing in the same way and apart from the Lord. You're gonna pull up empty nets all night. But as soon as the Lord joins with you, it makes the difference between the nets being empty and the nets being full. The key and the secret to all successful Christian service is in this verse, "I will be with thee," to recognize my total need of the Lord being with me. To recognize I can't do it myself and to depend upon that presence of the Lord with me in all that I endeavor to do for Him.

"How can I deliver the children of Israel from the hand of the Midianites? Lord, my dad is nothing and I'm the least of my father's household."

"I will be with thee" the Lord answered.

And thou shalt smite the Midianites as one man. And so Gideon said, Look if I've found grace in your sight, then show me a sign that you've talked with me ([Jdg 6:16-17](#)).

He thought, man, I'm dreaming. This is wild. If you really chose me than give me some kind of a sign, Lord. I need a sign. Now Gideon was the kind of guy who was careful and he wanted to make sure. And I don't think there's anything wrong with that. I think that God respects honest doubt. I think there is a dishonest doubt that no one respects. There are some people who come up with a question and just the way they ask the question you know they don't want an answer, they just want an argument. They're not ready to listen to the answer when they hear it. There are other people who come up and the question is genuinely sincere, they are searching for an answer. Those kinds of questions are worth answering. The other kind I have no time for.

God is concerned with honest doubt. If you really are honest in your doubt, God respects that and God will confirm His word to your heart. "Lord, are you really speaking to me to do this?" And it is wise to make sure it's God speaking. A lot of people have gone off on half-cocked ideas because they had some feeling or some vision or premonition and they've gotten into all kinds of miserable situations because they really didn't search out to see if it was really God speaking. Now if you've got some wild task that you feel God is calling you to make sure God has spoken to you. Don't just go out and put your house up for sale, for sale and take off with-unless you're really sure that God has spoken to you. Make certain of that.

And Gideon wanted to make certain, "Show me a sign that you really have talked to me." He said, "Wait here, wait here. I want to go fix you something. Will you wait here until I get back?" He said, "I'll wait here until you get back."

So Gideon went into the house, and there he made ready a little goat, some unleavened cakes, a bushel of flour: he put the flesh in a basket, put the broth in a pot, and he brought it to the angel under the oak tree, and presented it to him. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them on the rock, and pour out the broth. And so he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up a fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord disappeared out of his sight. And when Gideon perceived that it was an angel of the LORD, Gideon said, Alas, O Lord GOD! Because I've seen an angel of the LORD face to face. And the LORD said unto him, Peace [Shalom]; fear not: thou shalt not die. So Gideon built an altar there unto the LORD, and he called it Jehovahshalom: unto this day it is yet in Ophrah this altar that Gideon built ([Jdg 6:19-24](#)).

Now, it is interesting, he called it Jehovah-shalom. He's about ready to go into one of the biggest battles of his entire life, I mean he is facing warfare and an enemy and conflict, God has called him to deliver the children of Israel from the oppression of Midianites but he calls the altar Jehovah-shalom, "God our peace." For he is looking beyond the battle to the peace that God is going to bring. And so by faith really, the altar is named Jehovah-shalom, "the Lord our peace" because he's looking beyond the conflict to the peace that God has promised to His people. It's really very beautiful. And we too can look beyond the conflict to the peace that God has promised. And maybe you're in conflict and turmoil tonight but He is still to you Jehovah-shalom, "the Lord your peace" and He can give you peace even in the midst of the conflict. Jehovah-shalom. One of the beautiful compound names of Jehovah.