

Studies
1-4
(546)
8

Mailing List
Kalec

P. 246

Golf in Heaven

Good News Yes

Bad "a T" time

At 2:00 tomorrow

Cross A Gorilla + A

Computer - A Harry Reason

STUDIES IN THE LIVES OF GIDEON & SAMSON

STUDY NUMBER ONE - Judges 6:11-24

- VERSE ELEVEN: "Then the angel of the Lord came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the winepress, in order to save it from the Midianites.
- VERSE TWELVE: "And the angel of the Lord appeared to him and said to him, "The Lord is with you, O valiant warrior."
- VERSE THIRTEEN: "Then Gideon said to him, 'Oh 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 abandoned us and given us into the hand of Midian.'"
- VERSE FOURTEEN: "And the Lord looked at him and said, 'Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?'
- VERSE FIFTEEN: "And he said to him, 'Oh Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house.'
- VERSE SIXTEEN: "But the Lord said to him, 'Surely I will be with you and you shall defeat Midian as one man.'
- VERSE SEVENTEEN: "So Gideon said to him, 'If now I have found favor in thy sight, then show me a sign that it is thou who speakest with me.'
- VERSE EIGHTEEN: "Please do not depart from here until I come back to thee and bring out my offering and lay it before thee.' And He said, 'I will remain until you return.'
- VERSE NINETEEN: "Then Gideon went in and prepared a kid and unleavened bread from anephah of flour. He put the meat in a basket and a broth in a pot, and brought them out to him under the oak, and presented them.
- VERSE TWENTY: "And 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.
- VERSE 21: "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 sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the Lord vanished from his sight.

- VERSE 22: "When Gideon saw that he was the angel of the Lord he said, 'Alas, O Lord God! for now I have seen the angel of the Lord face to face.'
- VERSE 23: "And the Lord said to him, 'Peace to you; do not fear, you shall not die.'
- VERSE 24: "Then Gideon built an altar there to the Lord, and named it 'The Lord is peace.' To this day it is still in Ophrah of the Abiezrites."

INTRODUCTORY AND BACKGROUND MATERIAL:

It was the late General Douglas MacArthur who said, "In this day of gathering storms, as moral deterioration of political power spreads its growing infection, it is essential that every spiritual force be mobilized to defend and preserve the religious base upon which this nation is founded. For it has been that base which has been the motivating impulse to our moral and national growth. History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual re-awakening to overcome the moral lapse, or a progressive deterioration, leading to ultimate national disaster."

When a person begins to study the book of Judges, you realize how quickly a nation filled with such great potential can deteriorate into that which is a complete failure. The theme of the book of Judges is "apostasy." The key verse to the whole book is 21:25 -

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

- ① Cause 1-2
② Conditions 3-16
③ Consequences 17-21
Idolatry
Immorality
Anarchy
- ① The book begins with disobedience and ends in disgrace. You have first the cause of apostasy in chapters 1 & 2. ② Secondly you have the conditions that result in chapters 3 - 16. The children of Israel go through 7 cycles of sin, slavery, supplication, salvation and silence. And then ③ finally you have the consequences of this apostasy in chapters 17-21, which are idolatry, immorality, and anarchy.

HISTORICAL CONTEXT:

The children of Israel, after wandering some 40 years in the wilderness as a result of their unwillingness to enter the land under Moses' leadership, have now, once again, come to the Jordan River. They are facing the challenge of going into the land.

Moses has gone to be with the Lord, and the responsibility for taking the people into the land is placed on the shoulders of the young general by the name of Joshua. Joshua is very successful in getting the people into the land. The book of Joshua records the victories of these people.

I can identify

It is now time for Joshua to pass off the scene. In Joshua chapter 24 he gives his final address to the people.

Farewell to the Troops

Joshua 24:14 "Now therefore fear the Lord and serve Him in sincerity and truth. And put away the gods which your fathers served beyond the river and in Egypt, and serve the Lord. And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve, whether the gods which your fathers served, which were beyond the river, or the gods of the Amorites, in whose land you are living. But as for me and my house, we will serve the Lord." And the people answered and said, "Far be it from us that we should forsake the Lord to serve other gods. The Lord our God is He who brought us and our fathers up out of the land of Egypt from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went, and among all the people through whose midst we passed."

And Joshua in verse 22 said to the people:

"You are witnesses against yourselves, that you have chosen for yourselves the Lord to serve Him." And they said, "We are witnesses." "Now therefore, put away the foreign gods which are in your midst, and incline your hearts to the Lord, the God of Israel." The people said to Joshua, "We will serve the Lord our God, and we will obey His voice." So Joshua made a covenant with the people that day and made for them a statute and an ordinance in Shechem.

When the book of Judges opens, we read in Verse 1:

"Now it came about after the death of Joshua, that the sons of Israel inquired of the Lord, saying, 'Who shall go up first for us against the Canaanites, to fight against them?' And the Lord said, 'Judah shall go up. Behold, I have given the land into his hand.'"

After initial victories by Judah, we read in verse 19 of chapter 1:

"Now the Lord was with Judah and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had iron chariots."

Verse 21 "But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day."

Verse 27 "But Manasseh did not take possession of Bethshean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, so the Canaanites persisted in living in that land.

Reuben
Simeon
Levi
Gad
Issachar

"They put the Canaanites to forced labor but they did not drive them out completely. Neither did Ephraim drive out the Canaanites who were living in Gezer, so the Canaanites lived in Gezer among them." 5 Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; so the Canaanites lived among them, and became subject to forced labor. 6 Asher did not drive out the inhabitants of Acco or the inhabitants of Zidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob. 7 Naphtali did not drive out the inhabitants of Beth-shemesh."

Verse 34 "Then the Amorites forced the sons of Dan into the hill country."

Because of this disobedience, the angel of the Lord comes to Gilgal and says the following: "I have brought you up out of Egypt and lead you into the land which I have sworn to your fathers, and I said I will never break my covenant with you. And as for you, ye shall make no covenant with the inhabitants of this land. You shall tear down their altars; but you have not obeyed me. What is this you have done? Therefore, I also said I will not drive them out before you, but they shall become as thorns in your sides, and their gods shall be a snare to you."

As a result of this there is momentary repentance, and the record tells us that there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel,

Then you have the tragic statement in chapter 2:11 -

Fertility
Good Crops
Do your thing

The "New" Generation
Sex
Silver
Satan

"Then the sons of Israel did evil in the sight of the Lord, and served the Baals. And they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them. Thus, they provoked the Lord to anger. So they forsook the Lord and served Baal and the Astartes."

It says as a result of this that wherever they went, the hand of the Lord was against them for evil. As the Lord had spoken and as the Lord had sworn to them, so that they were severely distressed. Then the Lord raised up judges who delivered them from the hands of those who plundered them. And yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in which their fathers had walked in obeying the commandments of the Lord. They did not do as their fathers.

As a result of this disobedience, the nation is put into a very unstable condition. There is a key phrase that occurs in chapter 3:7; 3:12; 4:1; 6:1; 8:33; 10:6; and 13:1 and this phrase is:

"And the sons of Israel did what was evil in the sight of the Lord."

This was their sin, and then usually they were taken into servitude or slavery by some other country:

First, by Mesopotamia in the south 8

Secondly, by Moab in the central region 18

by the Canaanites in the north 20

by Midian in the central region 7

by Abimelech in the central region 3

by the Amorites from the east 18

and finally by the Philistines in the central and south 40

Their periods of slavery were first 8 years, then 18 years, then 20 years, 7 years, 3 years, 18 years and 40 years.

And then you have a critical time in the cycle when they cried to the Lord for deliverance.

It is with this cry that the Lord answers by sending a judge or a deliverer. And we have the deliverance take place under the leadership of Othniel, Ehud, Deborah and Barak, Gideon, Judah and Jaair, Jephthah, and Samson.

And then after the deliverance, there is a period of silence again, for some years, varying in lengths.

The consequences of this unstable type of living, and the disobedience is seen in the final chapters of the book of Judges:

1. The first being idolatry in chapter 17 & 18 - It's in a family and then in the whole tribe.
2. The immorality in chapter 19
3. The anarchy when everybody does that which is right in their own eyes in chapters 20 & 21.

The children of Israel have already gone through 3 of these cycles when we come to the opening of chapter 6, where we are going to be introduced to the fourth cycle; and the judge involved in this situation will be Gideon. And then in our study we will skip to the seventh cycle when we study the life of Samson.

You would have certainly expected that the children of Israel would have entered the land of promise with high hopes and exuberant expectation. You would expect these people who were delivered out of Egypt, led through the wilderness for 40 years, and brought into the land with such demonstration of God's power and direction to attain a high level of living in victory in the land and in their lives.

Such was not the case. They failed, and suffered miserable defeat after defeat.

The book of Judges is a picture of human history. It is the writer to the book of Proverbs in Proverbs 14:34 who says:

"Righteousness exalts a nation, but sin is a reproach to any people."

Since the time of the book of Judges, there have been many nations that have come and gone. And through their disobedience, have been led to ultimate disgrace.

It is into the midst of this type of a society that we have the story of the book of Judges taking place.

The children of Israel, as the scene of our story opens, ^{Are} under bondage to the Midianites. Midian was the son of Abraham and Keturah, after the death of Sarah.

Midian = Ishmael
Amelekites = Esau

It is the Midianite traders who take Joseph into the land of Egypt to sell him. They, along with the Amelekites, are very nomadic type of people. They wander from place to place, in total disorganization. They were the gypsy tribes of the people during this time of history for the nation Israel.

The Midianites, with their two groups of helpers, oppressed Israel in a most humiliating manner. It is clear that they did not come and maintain a continuous occupation of the land for the seven years of the oppression, but invaded only once a year at the time of harvest, to appropriate the harvested crop of the Israelites. They may have left a residual force in Israel during the intervening months, but the main group came, along with their families and possessions, only to eat off the land until the harvest supply was exhausted, and then return to their own territory. The Midianites, as noted in chapter 5, were a roving tribe, anyway, and they simply chose to do their roving in Israel at this harvest part of the year. All that the Israelites did about it for 6 years was to keep hiding places for their crops in dens, caves, and strongholds of the mountains. There was no attempt to fight back in protection against this outrageous type of robbery.

- ① Come
- ② Took
- ③ Stayed
- ④ Left

The easterners simply ① came, ② took what they wanted, ③ stayed as long as they wished, and ④ left at their own pleasure.

Surely if any situation in the history of the Judges period demonstrated an abject condition of weakness for Israel this did. The condition was directly in contrast to what God had promised and desired for his people.

7 yrs

After 7 years of this domination, it is now time for Gideon to come upon the scene. He is going to be the next judge.

The judges were people who served as leaders of the people. This leadership involved, not only military, but civil authority.

Sin

I think it is good for us to stop and realize that the reason for this complete and tragic scene in the life of the nation Israel is simply sin. The people did not continue to meet God's one requirement of obedience. God had been explicit on what would happen if they came to act in this manner, and He now has kept His word.

Way back on the other side of the Jordan River, before they ever came into the land, when the spies went out to look at the land, there were ten of them who said that they could not take the land. They had all kinds of personal reasons why. But Joshua and Caleb saw God, knowing that God had promised the land to them, and through obedience He would give it to them. And now in the next generation we see people who are unwilling to trust God, unwilling to be obedient.

The tragedy of the book of Judges is that Israel did not experience the blessings that were available. The potential for them was present, and God was ready to bestow them. He wanted an honored model nation, which other nations would admire and wish to copy. He could not make His people this kind of nation, however, when they did not meet the basic requirement. And He wanted future generations to know exactly why the contrasting conditions now result.

The nation has now suffered for 7 years under the hands of the Midianites, who have come in and robbed Israel of the enjoyment of their God-given inheritance, and made their lives a burden and a misery. There is no fruit for God; there is no light for others; and there is no sustenance for themselves.

The Midianites have dealt untold misery to the people of God. As a result of Israel's disobedience, there is a scarceness of food. It reminds us of the prodigal son, who when he finally came to his senses said, "How many of my father's hired servants have more food than they can eat? And I am perishing here with hunger."

One is reminded of Romans 1:28-32 -

"And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper;

Being filled with all unrighteousness, wickedness, greed, malice, full of envy, murder, strife, deceit, malice, they are gossips, Slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful.

And although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them."

David
Ps. 32:
My Body - Physically
My Heart - Emotionally
My Mind - Spiritually
Hand Heavy

0! The tragic results of sin in Missed blessing & prosperity

Da
① Fruit for God
② Light for others
③ Sustenance for themselves

VERSE 11 "Then the angel of the Lord came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite, as his son Gideon was beating out wheat in the winepress, in order to save it from the Midianites."

The scene opens with our hero Gideon beating out wheat in the winepress.

It was the usual custom for the sons of Israel to find the highest possible location to thresh the wheat, so that the wind would blow away the chaff. But because of the hording Midianites, Gideon had to go into secret and find a place where the wheat could be threshed without the Midianites discerning it.

Gideon is a person who ^① began well; he ^② ran well; but he ^③ didn't end well.

One is reminded of Galatians 5:7 in this regard:

"You were running well. Who hindered you from obeying the truth?"

Gideon was probably a melancholy-phlegmatic in temperament. This would mean that, in the area of strengths, he would be sensitive, a perfectionist, analytical, and a faithful friend, self-sacrificing, loyal and idealistic. He would have a good wit about him and be dependable, practical, efficient, good under pressure, enjoy humor; would have a tendency to be calm and easy-going, conservative, and has the potential as a good leader.

The weaknesses of this temperament combination would be seen in pessimism, moody, self-centered, critical, fearful and unmotivated.

If you were this type of a temperament, you would be a good natured humanitarian, who prefers a quiet, solitary environment. You are detail-conscious, accurate. You get discouraged easily, and it's also easy to develop a negative thinking pattern. Quiet, capable of inner anger and hostility, fear, anxiety and vulnerable to a negative self-image, while having some of the greatest talents and capabilities. Having a tendency also to be stubborn and rigid.

VERSE 12: "And the angel of the Lord appeared to him and said to him, 'The Lord is with you, O valiant warrior.'"

You almost feel like the Lord has a sense of humor in this address 'O valiant warrior.' Gideon was far from being a valiant warrior. In fact, he is so fearful that he is beating out his wheat in a winepress in order to avoid scrutiny by the Midianites.

How wonderful it is to know that the Lord does not ever look on us as we are now but as we are going to be. He sees us as a finished product.

Highest
For wheat
Lowest for the
Grapes

began
Ran
didn't end

Flaws + Problems
Victims of Environment

Stills
The Moon-shine
Revenours

Running the marathon of
life He hit the wall + fell

Memo

Gideon
Prob. Fell out

How graphically this lesson is impressed upon our minds as we see the Lord choosing the 12 men who are going to be the closest to Him. It was not what they were but what they were going to become that the Lord saw in each of their lives.

Peter * *
You are
You shall be
Phil. 1:6
Rom. 8:29

It was Hannah Hernard, in her book Hind's Feet on High Places, who depicts PoorMuchAfraid, climbing up the slippery places and finding it extremely difficult, that the great shepherd says, "Poor MuchAfraid, I want you to understand that I do not look on you as you are now, but as you are going to be when you are leaping and skipping with me on the high places."

What a thrill to know that the Lord always sees future potential and not present failure.

Gideon's family had already suffered keenly at the hands of Midian. Some of the members of his family had been slain near Tabor, and the rest had as a cause of war, not only the constant robberies from field and homestead, but also the duty of blood revenge.

Like the
old west
Cattle rustling,
Stealing water,
Melons & Hauling
And the whole
bit.
Dead was 15,000
Idolator
Altar

The deepest sense of injury, the keenest resentment, fell to the share of one Gideon, son of Joash; a young man of nobler temper than most Hebrews of the time. His father was head of a Thousand, and as he was an idolater, the whole clan joined him in sacrificing to the Baal, whose altar stood within the boundaries of his farm. Already Gideon appears to have turned with loathing from this base worship. And he was pondering earnestly the cause of the pitiful state in which Israel had fallen. But the circumstances perplexed him. He was not able to account for facts in accordance with faith.

Gideon Already
Negative toward
Baal.

What a precious statement here in verse 12 that the angel of the Lord speaks: "The Lord is with you."

You can face anything when you can count on the presence of the Lord in those circumstances. It was John Wesley who, when he was dying, said, "The best of all, God is with us."

VERSE 13: "Then Gideon said to him, 'Oh 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 abandoned us and given us into the hand of Midian.'"

In response to the Lord's greeting, "The Lord is with you, O valiant warrior" Gideon has some questions. The first of which is "Oh my Lord, if the Lord is with us, as you have just said, why then has all this happened to us?" ①

Gideon first of all, misinterprets the greeting, because the Lord said He was with Gideon, and he changes that from 'you' to 'us' in verse 13: "Oh my Lord, if the Lord is with us, why then has all this happened to us?"

How easy it would be for us to ask the question why, without really being observant of what the Lord is trying to tell us. It should be obvious to Gideon that the departure to Baal worship has produced these uncomfortable results. Why then has all this happened to us, that is, the constant harassment by the Midianites? The destitution with regard to home and food, and the tremendous poverty that has settled in upon the people of God. The answer is right there on Gideon's farm. There is this worship for Baal. There is this substitute for Jehovah God, but he cannot yet see it.

How quick the Lord is to discipline those who know Him. And the Word tells us that no disciplining is joyous for the present, but eventually yields the peaceable fruit of righteousness.

Gideon needs to realize that this adoption of the Canaanite religion was repulsive to God. The lewd nature of this worship is horrible to consider when you see the immoral deities, with the prostitute goddesses, and the cultic bulls and serpents. Baal was believed to control all forms of reproduction, so that a person's economic prosperity and good crops and large flocks directly depended on pleasing him.

This sin struck at the heart of all that God had planned for His chosen people. God had formed the nation that it might worship Him, now the people were turning from Him to the gods of the heathen. The practices which had called for Israel's formation in the first place were now being followed by the nation so formed. It is this area of sin that the book of Judges mentions most often as accounting for God's withholding of blessings from Israel.

James 1:5 "But if any of you lacks wisdom, let him ask of God, who gives to all men generously, and without reproach, and it will be given to him."

Gideon not only asks the question "why," but now he asks the question "where?" "Where are all His miracles, which our fathers told us about, saying, 'Did not the Lord bring us up from Egypt?'"

"Lord, if you are really with us, why has all this happened? and where are all the miracles which you performed to originally bring us up from Egypt?"

How often in the midst of trial, do we express the very same things that Gideon has expressed? Why did it happen and where are you?

It seems sometimes like heaven is brass, as the trial continues, and we, too, would wonder when the strong hand of the Lord is going to sovereignly intervene and protect His chosen property.

The conclusion of Gideon, the conclusion of bitterness and resentment, when he says, "But now the Lord has abandoned us, and given us into the hand of Midian."

Hold it A Minute

"Israel Abandoned the Lord"

If You And the Lord Are At A distance Guess Who Moved

Isaiah in the storm
Pitch him overboard + things will quiet down
Can't see the forest for the trees

Crete
Knossos

Josh. 1:8
Then you will prosper & then you will have good success.

① why
② where

why did it happen?
where are you?

God is Always
Pictured As wanting
communion & closeness!!
you are as close to the Lord as you
want to be, but not as close as He
wants to be.

-11-

You will notice that Gideon does not see anything of his own responsibility in the relationship with the people who have fallen into sin, but he places the entire responsibility upon the Lord, who has abandoned and given into the hands of Midian.

VERSE 14: "And the Lord looked at him and said, 'Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?'"

The Lord is never seen (indulging in self-defense) in the scripture. You never see a picture of him giving explanations. He only gives commands and then covers it with a promise. And once again in this 14th verse, instead of explaining, and also condemning Israel, He just says, "Go in this your strength and deliver Israel from the hand of Midian."

What an impossible task this must have seemed to Gideon. But the Lord says, "Go in this your strength" That is, the strength which is now yours because the Lord is with you.

It was the apostle Paul in Philippians 4:13 who could say,

"I am ready for anything, through the strength of the One who indwells me."

Then the Lord asks His own question. "Have I not sent you?" I am the one responsible for this mission, and I will be with you. And I will never send you anywhere, but I will also provide all that is necessary to complete a successful mission.

VERSE 15: "And he said to Him, 'Oh Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house.'"

Whereas in Gideon's previous response, there were the questions of why and where, now there is the question of how. "Oh Lord, how shall I deliver Israel?"

"Lord, the task seems so overwhelming. This is not something that I can do because my family is the least in Manasseh, and I am the youngest in my father's house."

How often times that we discover in the scripture that the instruments that God uses are weak and are very conscious of it.

1 Cor. 1:27-29 "But God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong. And the base things of the world and the despised, God has chosen. The things that

"The Task Ahead is Never greater than the power behind."

-12-

are not that He might nullify the things that are. That no man should boast before God, but by His doing you are in Christ Jesus: who became to us wisdom from God, and righteousness and sanctification and redemption. That just as it is written, Let him who boasts, boast in the Lord."

2 Cor. 12:9,10 "And he said unto me, My grace is sufficient for you: for power is perfected in weakness. Most gladly therefore I will rather boast about my weaknesses, that the power of Christ may dwell in me. Therefore, I am well content with weakness, with insults, with distresses, with persecutions, with difficulties, for Christ's sake: for when I am weak, then I am strong."

VERSE 16: "But the Lord said to him, 'Surely I will be with you and you shall defeat Midian as one man.'"

The Lord again promises His presence, and as a result of this unconditional promise of His presence, He says also, You shall defeat Midian as one man. It would be just like you fighting against one man and you will be the victor because I am going to be with you.

One is reminded of the Lord's call of Moses and the arguments that take place by Moses in Exodus 3:11 -

"But Moses said to God, 'Who am I that I should go to pharaoh, that I should bring the sons of Israel out of Egypt?'
And he said, 'Certainly I will be with you.'"

And then in chapter 4:1 Moses said,

"What if they will not believe me or listen to what I have to say? For they may say, The Lord has not appeared to you."

In verse 10 then Moses said to the Lord,

"Please Lord I have never been eloquent, neither recently, nor in time past nor since. Thou has spoken to thy servant, for I am slow of speech and slow of tongue."

The Lord responds ultimately to these excuses by saying that He will "teach you what you are to say, and teach you what you are to do."

VERSE 17: "So Gideon said to him, 'If now I have found favor in thy sight, then show me a sign that it is thou who speakest with me.'"

How patient of the Lord to first speak the word, and then to signify the authority of that which is spoken by the presentation of a sign.

Command
Companionship
Commitment

VERSE 18: "Please do not depart from here until I come back to thee and bring out my offering and lay it before thee." And He said, "I will remain until you return."

It is the purpose of Gideon to bring an offering and lay it before the Lord, and then by some sign, discover that this is really the Lord who is speaking, and who is going to fulfill the deliverance of the nation Israel from the Midianites through Gideon's leadership.

VERSE 19: "Then Gideon went in and prepared a kid and unleavened bread from an ephah of flour. He put the meat in a basket and the broth in a pot, and brought them out to him under the oak, and presented them."

Gideon does not have very much but he takes that which he has and brings them out to the Lord and presents them to Him.

VERSE 20: "And 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.'"

Now the angel issues some instructions and Gideon is instantly obedient.

VERSE 21: "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 sprang up from the rock and consumed the meat and the unleavened bread. And the angel of the Lord vanished from his sight."

The Lord uses this presentation of an offering to show Gideon the sign that he had requested, that it was "I, even I" the Lord who is speaking these words. And then the angel of the Lord vanished from his sight.

VERSE 22: "When Gideon saw that he was the angel of the Lord he said, 'Alas, O Lord God! for now I have seen the angel of the Lord face to face.'"

Gideon's eyes are finally open, and he recognizes for sure that this is the Lord God, and no one else. He has now seen the angel of the Lord face to face. His fear and concern is that, because of this manifestation, he now might die.

Thus was the experience of many in the Old Testament who had this same fear.

VERSE 23: "And the Lord said to him, 'Peace to you; do not fear, you shall not die.'"

How gracious and good of the Lord to respond in a time of need with three statements:

Kept looking out the window to see if He was still there.
wouldn't of had to go through all this if He had just taken the Lord at His word.

Have patience the Lord is !!

Put up with all our excuses & fears & problems.

- ① First, 'Peace to you' — ISA. 26:3
- ② Secondly, 'Do not fear' — ISA. 41:10
- ③ And third, 'The promise, you shall not die.' — John 10:28

How much Gideon needed peace that comes from looking to the Lord, rather than at one's circumstances; and a sense of rest and trust rather than fear at this particular time.

VERSE 24: "Then Gideon built an altar there to the Lord, and named it 'The Lord is peace.' To this day it is still in Ophrah of the Abiezrites."

Jabo died!!
And Barbara's peace

Peace = eyes on the Lord! (Peter)

Response of Gideon is proper in that he builds an altar to worship, and he calls this altar "The Lord is Peace." And such is the case, is peace to Gideon, who is fearful with regard to the assignment that has just been given him--to deliver his people from the hands of the Midianites. O! what Peace we often forfeit O! what needless pain we bear All because we do not carry everything to God in prayer!!

CONCLUSION:

In this first study, we have learned several things.

LESSON # 1: It is the Lord's desire that we are obedient to His command.

LESSON # 2: When we fail to drive out the enemy, there will be negative results. How often times, as Christians when we have received Christ, we discover small pockets of resistance that still remain. Those little things like a bad temper, a critical spirit, a taste for books and pictures which contaminate, a selfish attitude toward money and possessions or a frivolous attitude toward the other sex--and the list can go on and on. It is the Lord's desire that through obedience to His word, these things be driven out of our lives.

Giants
Fear, Anxiety,
Jealousy,
Bitterness,
Lust, Lack of
discipline

2 Cor. 7:1 "Having, therefore, these promises, Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

LESSON # 3: Like the prodigal son, the results are serious when we respond negatively or incompletely to the commands of the Lord.

LESSON # 4: The Lord always looks upon us as though we were completed, rather than as we are now.

See Future Potential + not present failure

LESSON # 5: Our questions are often 'Why' these things happen, 'Where is the Lord?' and 'How am I going to do it?' When the Lord's response is 'Go, and surely I will be with you.'

LESSON # 6: How patient the Lord is with the process involved in getting us to really believe that He is the Lord God, and he is capable to meet every need or demand that He places upon us.

LESSON # 7: The Lord always meets us with promises of peace when we are the most fearful.

LESSON # 8: The right response by Gideon is our response, too. And that is one of worship and praise of the Lord who is peace.

Have you worshipped today?

#9 The Lord Always has promised His presence He has not Abandoned us.

#10 Peace is the result of relationship + Fellowship.
ISA. 26:3 ; 32:17

ORR How Close Are you to the Lord tonight?

Come on let's
Launch out into the
Deep & catch
Some Fish !!
Wind
waves
s e a r e d