Crossroads International Church Singapore Dr. Rick Griffith

18 Sep 2016 Messages 4 of 12

NLT 40 Minutes

**Gideon: Warrior in a Winepress**

Title

***Judges 6:1–8:32***

**Topic:** Deliverance

**Subject:** How does God deliver us in our struggles?

**Complement:** Difficulty leading to obedience leads to deliverance.

**Purpose:** The listeners will trust God for deliverance by obeying his Word.

# Introduction

### Interest: [Not one person can save himself from difficulty.]

#### “You can be whatever you want to be!” is the mantra of our day.

Self

##### We used to have a travel agent, but now we make all our own flight arrangements.

##### Authors used to have others typeset their work, but now a book or article has to be ready-made by the author.

##### The Hollywood refrain is continually, “You can be whatever you want to be!”

##### Now you can attend “Destination: Higher Self” weekend workshop to ““Become Spiritually Self-empowered and Break Free from the Limits of Belief Systems.”

Higher Self
1

###### The presenters claim they will help you prepare for death, writing on their website: We are all headed to the life-changing transition of consciousness that we call death.  Are you and your loved ones prepared for your spiritual journey?”

Higher Self
2

###### “In many cultures and religions the process of death and dying is considered a powerful opportunity for spiritual liberation.  What can you do today to enhance your spiritual journey of consciousness?  In this program you will develop your own Spiritual Advanced Directive, learn the practices of an end-of-life coach, and experience techniques that will clear the way for you to achieve escape velocity from the dimensions of density and form.”

###### Join William Buhlman, acclaimed author and America’s leading expert on out-of-body experience, and his wife Susan, a certified end-of-life doula and Reiki Master, for a 3-day/3-night journey of exploration and end-of-life preparation.  Over the course of your time with us you can, instead of being a curious observer, become an active participant exploring unseen areas of Universe that are available to us.

#### But is the “self-made man” really true? Are we really in control as much as we think we are?

Self Made Man

##### Our day prides itself on being a “do-it-yourself” age: self-esteem, self-gratification, living on retirement savings rather than government or company pensions, you name it.

##### Now we’re toying even with self-driving cars! I was listening to BBC yesterday where they interviewed “experts” on self-driving cars and they said this is a misnomer. There are no self-driving cars but only “driver-assisted cars.” The man killed last year that had his car on “auto-pilot” was too confident in his technology.

##### Can we really be whatever we want and do whatever we want? Such people who take this to the extreme either end up in the grave or the prison!

### Need: Do you need deliverance?

#### Or do you find that everything in your life is under your control?

#### Do you need help? Or can you handle your family, your work, your schedule, and your relationships all by yourself?

#### I dare say that each of us could handle things better by letting God handle more and us handle less. We need God’s deliverance, don’t we? But…

### Subject: How does God deliver us in our struggles?

#### Does He just take over everything without any effort on our part?

#### Some have popularized the saying, “Let go and let God”!

### Background: By this point in our study of Judges, Israel has already gone through three cycles of sin up to today’s text.

Judges

Deborah & Barak

Chart

#### Four judges have already led the people by chapter 6 in the book. They started well, but the people’s wound was like a gunshot wound—and the judges simply were like Band-Aids. These leaders couldn’t stop the hemorrhaging, mainly because they themselves came from among these needy people.

Band-Aids

Subject

Need?

#### The previous judges were the team of Deborah and Barak. Together they had a mighty victory. They saw 10,000 of their countrymen join in the battle, but the cycle of sin once again would soon be repeated in 8:1a.

Battle

D & B Warriors

#### This pattern of sin-servitude-supplication-salvation-silence has already gone three times.

Cycles

#### Each passage in Judges must be read in light of the key verse which is also the final verse, Judges 21:25. The point of having a king is that he was supposed to lead the people righteously—to follow the Lord.

Downward Spiral

Key Verse

#### Unfortunately, we will see that the downward spiral of the cycles continues, despite God using Gideon in an amazing way.

### Preview: Today we’ll see this same 5-point cycle once again.

### Text: Judges 6:1–8:32 is nearly three chapters but one unit—beginning in Judges 6.

Judges 6

(How does the sin cycle begin?)

# 1. Sin: Israel again did evil before the LORD (6:1a).

MP

[The people once again forgot God and replaced him with idols.]

## The type of evil isn’t noted in verse 1.

## But we’ll see in our chapters today that the “evil” was idolatry.

False Gods

# 2. Servitude: God punished the nation's disobedience with the Midianites, Amalekites, and other eastern peoples who ravaged the land for seven years (6:1b-6a).

MP

[God, true to his promises, allowed life to get difficult by raising up enemies.]

Deut 28

## God said in Deuteronomy 28 that sin would lead to being pursued by their enemies.

## So these eastern peoples swarmed the land and stole all the food!

Midian

### Midianites lived in the far southeast.

### But the Amalekites joined them. Both of these peoples invaded the land from what we would call the south. Imagine enemies raiding our city and taking all the food for themselves so we don't even have anything to eat! That would be hitting us at the very basic level, and we would have to drastically change our lives.

Which people?

6:1 Map

### The Bible refers to Egypt as "the south" in Daniel 11:5. The people in present day Iraq may look east to us, but they always invaded from the north since no armies tried to cross the modern-day Saudi desert, so Daniel 11:6 refers to them as people of "the north." People from the "western coastlands" in Daniel 11:30 comprise what we call Europe. That leaves the Desert Peoples with the designation "peoples of the east" in Judges 6:3. This may also mean that the "wise men from the East" in Matthew 1 were actually Arabs.

• West

• East

• South

• North

### Midianites and Amalekites were actually distant relatives of Israel as they descended from Abraham’s various wives, including Hagar and Keturah. Midianites defeated by Gideon are said to have been Ishmaelites because of their use of gold ear or nose-rings (8:24).

Swarms

Descend of Abraham

### Anyway, the combined forces were HUGE—actually 135,000 as we see in 8:10.

Food Prohibited

### The effect was that they took all the food!

# 3. Supplication: The nation cried out to the LORD for deliverance from its enemies (6:6b-10).

MP

MP

Jesus Intervenes

[Discipline worked to get Israel to pray for a solution to their problems.]

# 4. Salvation: Gideon delivered north central Israel from the Midianites as God's merciful provision for the nation (6:11–8:27).

[God raised up an unlikely deliverer from Manasseh to push back the enemies.]

## The pre-incarnate Christ called, tested, empowered, and encouraged Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples (6:11-40).

The Call

### God called Gideon to lead Israel (6:11-24).

#### Jesus himself called him in his weakness (6:11-24).

##### He was called his weakness as a warrior at a winepress (6:11).

Some Distinctions

###### We need to see these distinctions.

Winepress

###### A winepress was at lower elevations and more hidden.

Dialogue

I Need to Hide

Wheat, Not Grapes

Threshing Floor

###### A threshing floor was higher and more open to catch the wind

###### So Gideon combined the two.

##### Gideon said, "I need to hide." God said otherwise.

##### Yet God still calls the weak (6:12-24).

#### God often chooses the weak to shame the strong (1 Cor. 1:27-29).

6:11-24

### God tested Gideon to obey the LORD by destroying Baal's altar (6:25-32).

1 Cor 1:27

6:25-32
(5 slides)

#### Gideon obeyed to combat Baal and Asherah (6:25-32).

#### We continue our testing and mentoring process at church.

Elders
(2 slides)

### God empowered Gideon to approach the enemy camp (6:33-35).

6:33-35

### God encouraged Gideon by confirming his call through a wet and dry fleece (6:36-40).

Fleece
(2 slides)

#### This records only what Gideon did.

Should We Fleece?

#### Should we fleece? This is not a pattern for us!

Judges 7

## Gideon delivered north central Israel from the Midianites according to His promise to protect His people when they were obedient (7:1–8:21).

7:1–8:21

### God says that less is more is He trimmed the troops to His glory (7:1-8a).

Ratio 13:1

### God encouraged the fearful Gideon by overhearing the enemy (7:8b-14).

Troops
(2 slides)

### Gideon attacked and won the victory (7:15-25).

Ratio 450:1
(2 slides)

#### Gideon led (15-21)

Torch Map (4 slides)

#### Torches and trumpets brought confusion.

Judges 8
(3 slides)

### Gideon shrewdly finished the battle (8:1-21).

Isa 9:4

### His battle became legendary (Isa. 9:4b).

Ephod

## God judged Gideon for foolishly making an ephod that the people worshipped (8:22-27).

# 5. Silence: The nation experienced peace for forty years (8:28-32).

MP

Subject

 [Israel was ushered into an entire generation without war.]

(How does God deliver us in our struggles?)

# Conclusion

### Difficulty leading to obedience leads to deliverance (MI).

MI

### God uses difficulty to motivate us to obey him—then he grants victory (MI restated).

### The way God delivered north central Israel from the Midianites was by Gideon leading the nation after it turned from idols to the LORD (6:1–8:32).

Gideon’s 300

Praying

### Main Points: The five-point sin cycle makes sense as God’s plan to bring us back to him.

### Exhortation: What part do *you* need to play in God’s deliverance?

Cycle

#### Maybe you feel the “swarms” in your life now—work, family, or whatever.

Gideons
(4 slides)

Gideon Girls

#### The Gideons now place millions of Bibles in Gideon’s name.

#### This message not only applies to men—we need some “Gideon Girls” too.

#### What does God want you to do? Are you holding back from even trying? Will you *trust* God’s Word that he will deliver you? It’s not in *trying!* It’s in *trusting!*

Climber

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Four judges have already led the people by chapter 6 in the book. They started well, but the people’s wound was like a gunshot wound—and the judges simply were like Band-Aids. These leaders couldn’t stop the hemorrhaging, mainly because they themselves came from among these needy people.

### The previous judges were the team of Deborah and Barak. Together they had a mighty victory, but the cycle of sin once again would soon be repeated in 8:1a.

# Purpose: Why is this passage in the Bible?

### Each passage in Judges must be read in light of the key verse which is also the final verse, Judges 21:25. The point of having a king is that he was supposed to lead the people righteously—to follow the Lord.

### The three chapters on Gideon show us that God uses flawed leaders, but we should still look to God ultimately as our leader—and to the righteous king, our Lord Jesus Christ.

### In the meantime until Jesus rules, God wants us to recognize his sovereign leadership even as like us lead and we follow equally flawed leaders.

# Background: What historical context helps us understand this passage?

### Israel conquered the Amorites east of the Jordan before they got into the land.

### However, they never conquered the Midianites in this way, who lived to the south.

# Questions

### Who were the Midianites (6:2)?

**MIDIANITES**. They consisted of five families, linked to Abraham through Midian, son of the concubine Keturah. Abraham sent them away, with all his other sons by concubines, into the [[1]](#footnote-1)E (Gn. 25:1–6). Thus the Midianites are found inhabiting desert borders in Transjordan from Moab down past Edom.

They were desert-dwellers associated with Ishmaelites and Medanites (Gn. 37:28, 36) when \*Joseph was sold into Egypt; for the partial overlap of these three terms, *cf*. Jdg. 8:24, where the Midianites defeated by Gideon are said to have been Ishmaelites because of their use of gold ear or nose-rings.

Moses had a Midianite wife, Zipporah, father-in-law, Jethro/Reuel (Ex. 2:21; 3:1, *etc*.), and brother-in-law, Hobab (Nu. 10:29; Jdg. 4:11). As a man of the desert, Hobab was asked by Moses to guide Israel in travelling through the steppe (or ‘wilderness’) (Nu. 10:29–32).

Later, in the plains of Moab, the chiefs of Midian and Moab combined in hiring Balaam to curse Israel (Nu. 22ff.) and their people led Israel into idolatry and immorality (Nu. 25), and so had to be vanquished (Nu. 25:16–18; 31). The five princes of Midian were confederates of the Amorite king Sihon (Jos. 13:21). In the time of the judges, through Gideon and his puny band (Jdg. 6–8; 9:17), God delivered Israel from the scourge of camel-riding Midianites, Amalekites and other ‘children of the east’, an event remembered by psalmist and prophet (Ps. 83:9; Is. 9:4; 10:26). This is at present the earliest-known reference to full-scale use of camels in warfare (W. F. Albright, *Archaeology and the Religion of Israel*, 1953, pp. 132–133), but by no means the first occurrence of domesticated camels (\*Animals, Camel; and W. G. Lambert, *BASO[[2]](#footnote-2)R* 160, 1960, pp. 42–43, for indirect Old Babylonian evidence). The dromedaries of Midian recur in Is. 60:6. In Hab. 3:7 Midian is put in parallel with Cushan, an ancient term that probably goes back to *Kushu* mentioned in Egyp. texts of *[[3]](#footnote-3)c*. 1800 bc (see W. F. Albright, *BASO[[4]](#footnote-4)R* 83, 1941, p. 34, n. 8; *cf*. G. Posener, *Princes et Pays d’Asie et de Nubie*, 1940, p. 88, and B. Maisler, *Revue d’Histoire Juive en Egypte* 1, 1947, pp. 37–38; \*Ethiopian Woman.

K. A. Kitchen[[5]](#footnote-5).

*The territory of the Midianites*.[[6]](#footnote-6)

### Why were the Midianites and Amalekites called “eastern peoples” when they mostly lived to the south (6:3)?

# Tentative Subject/Complement Statements

God is greater than our efforts.

God uses silly plans to make sure we don’t get credit for his work.

 Replace your self-confidence with God-confidence.

# Possible Illustrations

### Text

# Possible Applications

### What would you do if God told you to go defend Syria against ISIS?

# OT Survey Judges Class Notes

**Introduction**

**I. Title** The name Judges (~yjip.vo *sopetim*) refers to those who "act as law-giver, judge, governor" (BDB 1047b 1b). However, the book itself demonstrates that the term applies not only to those who *maintain* justice and settle disputes, but also liberate or *deliver* the people first before ruling and administering justice (2:16, 18).

**II. Authorship**

A. External Evidence: The Talmud (Tractate *Baba Bathra* 14b) ascribes to Samuel the books of Judges, Ruth, and Samuel.

B. Internal Evidence: The author is anonymous, but the Jewish tradition regarding Samuel's authorship makes good sense for several reasons:

1. The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) places the writing between the beginning of Saul's reign and the divided monarchy, which makes the earliest possible date at 1043 BC when Saul became king.

2. The fact that the Jebusites still inhabited Jerusalem when the book was penned (1:21) places the latest possible date of writing before 1004 BC when David conquered the city (2 Sam. 5:5-9).

 While other evidence can be cited, these two factors alone place the writing during the time of Samuel when Israel had a king (#1 above) and that king was either Saul or David (#2 above). Although a contemporary of Samuel could have reported this history, the Jewish tradition and fact that Samuel was a writer (1 Sam. 10:25) provide strong evidence that he wrote the book.

**III. Circumstances**

A. Date: The above information cites proof that Judges was written after the coronation of Saul (1043 BC) and before David's conquest of Jerusalem (1004 BC). Some critics feel this date is too early since a summation of the rules of each judge yields 410 years (too many years to fit between Joshua and Saul's times). However, due to overlapping judgeships, the events covered in the book span approximately 341 years (from about 1390 BC-1049 BC; cf. p. 96) and therefore end just before the time of the book's composition.

B. Recipients: The early monarchy date reveals that the original readers of this historical account constitute the Jews who recently experienced the change from a theocracy to a monarchy.

C. Occasion: Judges records life in Israel during the final days of the theocracy when the nation officially operated under the rule of God. However, in reality Israel did not submit to His authority since "everyone did as he saw fit," or more literally, "every man did what was right in his own eyes" (17:6; 21:25; NASB). The oft-mentioned motto "Israel had no king" coupled with this anarchy statement in these two references indicates that the book may have been composed as a defense for the monarchy—that Israel needed to be united under the rule of a righteous king.

**IV. Characteristics**

A. In contrast to the *national* leadership of Moses and/or Joshua in the Pentateuch and Book of Joshua, Judges is the first book in the Old Testament to record leadership by judges who ruled on a *local* level.

B. Judges is similar to Numbers in that it also contrasts the faithful, patient love of God with the faithless, impatient ingratitude of Israel in cycles.

1. Pattern: This sin of Israel follows a cyclical pattern which occurs in a five stage progression from sin to servitude to supplication to salvation to silence, then back to sin again as the cycles repeat themselves seven times.

2. The Seven Cycles of the Book of Judges (see chronology on p. 96):

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Cycle** | **Oppressor** | **Location** **in Israel** | **Years of Oppression** | **Deliverer** | **Years of Peace** |
| 1 (3:7-11) | Mesopotamians | South | 8 | Othniel | 40 |
| 2 (3:12-30) | Moabites | Southeast | 18 | Ehud | 80 |
| Parenthesis (3:31) | Philistines | Southwest | – | Shamgar | – |
| 3 (chs. 4–5) | Canaanites | North | 20 | Deborah & Barak | 40 |
| 4 (6:1–8:32) | Midianites | Northcentral(Ophrah) | 7 | Gideon | 40 |
| 5 (8:33–9:57) | Abimelech | Central | 3 | Unnamed Woman | – |
| Parenthesis (10:1-2) | – | Central(Shamir) | – | Tola | 23 |
| Parenthesis (10:3-5) | – | East(Komon,Gilead) | – | Jair | 22 |
| 6 (10:6–12:7) | Ammonites | East(Zaphon, Gilead) | 18 | Jephthah | 6 |
| Parenthesis (12:8-10) | – | Southeast(Bethlehem) | – | Ibzan | 7 |
| Parenthesis (12:11-12) | – | Northwest | – | Elon | 10 |
| Parenthesis (12:13-15) | – | Central(Pirathon) | – | Abdon | 8 |
| 7 (chs. 13–16) | Philistines | Southwest(Zorah) | 40 | Samson | 20 |
| Totals |  |  | 114 |  | 296 |

**Argument**

The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) provides the key to unlocking the argument of Judges. The book chronicles the failure of the theocracy in the political and religious failure of the nation (1:1–2:5), the successive attempts of twelve judges to provide stability to the theocracy (2:6–16:31), and the complete spiritual and moral collapse of the nation (chs. 17–21). One may note that the four occurrences of the lack of a king (above) appear only in this third section of the book as evidence of the need for a righteous monarchy to replace the failed theocracy explained in the first sixteen chapters. Throughout the account God's merciful care contrasts sharply with the disobedience of His wayward people. The provision of judges is cited as an act of God's compassion (2:16, 18).

**Synthesis**

**Failure of the theocracy**

**1:1–2:5 Incomplete occupation/obedience**

1 Military

2:1-5 Spiritual

**2:6–16:31 Deliverance by Judges**

2:6–3:6 Introduction

3:7–16:31 12 Judges, 7 cycles

3:7-11 Othniel

3:12-31 Ehud

3:31 Shamgar

4–5 Deborah/Barak

6:1–8:28 Gideon

8:29–9:57 Unnamed woman

10:1-2 Tola

10:3-5 Jair

10:6–12:7 Jephthah

12:8-10 Izban

12:11-12 Elon

12:13-15 Abdon

13–16 Samson

**17–21 Need for Monarchy**

17–18 Religious failure

17 Micah's priest

18 Danite migration

19–21 Moral failure

19 Levite concubine disaster

20 Benjamites almost destroyed

21 Wives provided

21:25 Monarchy needed

**Outline**

**Summary Statement for the Book**

***Israel’s failure under the theocracy* due to faithless disobedience is contrasted with God's merciful care in disciplining and delivering Israel through judges to exhort submission *to its new, divinely appointed kings* in a righteous monarchy.**

**I. (1:1–2:5) Israel's political failure of incomplete occupation of Canaan results in a religious failure of incomplete obedience as an introduction to the failure of the theocracy and the need for Israel's deliverance.**

A. (Ch. 1) Israel's political-military failure to complete the conquest indicates that as a whole the tribes did not obey the LORD by exercising faith in God to claim His promise of the entire land.

B. (2:1-5) Israel's religious-spiritual failure resulting from the incomplete conquest is a breaking of the covenant by alliances and idolatry which the pre-incarnate Christ vows would snare them to teach the need for deliverance and the cost of incomplete obedience.

**II. (2:6–16:31) Israel's deliverance by God through twelve judges who seek to avert its seven cycles of sin demonstrates God's merciful care despite Israel’s failure during the theocracy.**

A. (2:6–3:6) The introduction to the twelve judges previews God's repeated provision of judges to deliver Israel from the remaining nations even though it breaks the covenant after the death of Joshua.

B. (3:7–16:31) Israel's deliverance through twelve judges during its downward moral spiral in seven cycles shows God's merciful provision each time the people turn from idols back to Him to teach the nation that God cannot be blamed for the failure of the theocracy.

1. (3:7-11) Cycle 1: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:7) Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs.

b. (3:8) Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years.

c. (3:9a) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (3:9b-10) Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation.

e. (3:11) Silence: The nation experiences peace for forty years until Othniel dies.

2. (3:12-30) Cycle 2: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:12a) Sin: Israel again does evil before the LORD.

b. (3:12b-14) Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years.

c. (3:15a) Supplication: The nation cries out to the LORD for deliverance from its enemy.

d. (3:15b-29) Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation.

e. (3:30) Silence: The nation experiences peace for eighty years.

 (3:31) Shamgar delivers southwestern Israel from the Philistines by killing six hundred men as God's merciful provision for the nation during the lifetime of Ehud.

3. (Chs. 4–5) Cycle 3: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation after it turns from idols to the LORD.

a. (4:1) Sin: Israel again does evil before the LORD.

b. (4:2-3a) Servitude: God punishes the nation's disobedience through the oppression of Jabin, a king of Canaan, for twenty years.

c. (4:3b) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (4:4–5:31a) Salvation: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation.

e. (5:31b) Silence: The nation experiences peace for forty years.

4. (6:1–8:32) Cycle 4: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (6:1a) Sin: Israel again does evil before the LORD.

b. (6:1b-6) Servitude: God punishes the nation's disobedience through the oppression of the Midianites, Amalekites, and other eastern peoples who ravage the land for seven years.

c. (6:7-10) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (6:11–8:27) Salvation: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation.

1) (6:11-40) The pre-incarnate Christ calls, tests, empowers, and encourages Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples.

a) (6:11-24) Gideon is called to the task of leading Israel.

b) (6:25-32) Gideon is tested in his ability to obey the LORD through his destruction of Baal's altar.

c) (6:33-35) Gideon is empowered for service as the Midianites, Amalekites, and other eastern peoples camp opposite Israel for war.

d) (6:36-40) Gideon is encouraged by God in the confirmation of his call through a wet and dry fleece.

2) (7:1–8:21) Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation according to His promise to protect His people when they are obedient.

3) (8:22-27) Gideon judges the people foolishly by making a golden ephod which the people worship.

e. (8:28-32) Silence: The nation experiences peace for forty years.

5. (8:33–9:57) Cycle 5: An unnamed woman delivers central Israel from Abimelech's vicious rule of fellow Israelites as God's merciful provision for the nation even though it never turns from idols to the LORD.

a. (8:33-35) Sin: Israel sins against the LORD by prostituting itself before the Baals.

b. (9:1-49) Servitude: The nation's breaking of the covenant allows oppression by one of its own–Gideon's son Abimelech–who usurps his father's desire for God's rulership by murdering sixty-nine of his half-brothers (all except Jotham).

c. (Absent) Supplication: No mention is made of Israel ever requesting God for deliverance from Abimelech.

d. (9:50-57) Salvation: Though not specifically designated a judge, an unnamed woman of Thebez delivers Israel from Abimelech by killing him with a millstone in Shechem.

e. (Absent) Silence: Since no judge delivers Israel from Abimelech no rulership is recorded and the account continues with Tola.

 (10:1-2) Tola delivers central Israel from unrevealed oppressors as God's merciful provision for the nation.

 (10:3-5) Jair leads eastern Israel as God's merciful provision for the nation.

6. (10:6–12:7) Cycle 6: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (10:6) Sin: Israel sins against the LORD by serving the gods of many nations.

b. (10:7-9) Servitude: The nation's breaking of the covenant in Gilead causes them to be oppressed by the Philistines and Ammonites for eighteen years.

c. (10:10-16) Supplication: The people cry out to God in repentance and rid themselves of idols.

d. (10:17–12:6) Salvation: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for Israel but fulfills a foolish vow by executing his daughter and executes 42,000 Ephraimites for their jealousy over his victory.

 \* For views on the fate of Jephthah’s daughter, see page **Error! Bookmark not defined.**.

e. (12:7) Silence: Jephthah rules the land for six years.

 (12:8-10) Izban leads southeastern Israel as God's merciful provision for the nation.

 (12:11-12) Elon leads northwest Israel as God's merciful provision for the nation.

 (12:13-15) Abdon leads central Israel as God's merciful provision for the nation.

7. (Chs. 13–16) Cycle 7: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation even though it never turns from evil to God.

a. (13:1a) Sin: Israel again does evil before the LORD.

b. (13:1b) Servitude: God punishes the nation's disobedience through the oppression of the Philistines for forty years.

c. (Absent) Supplication: No mention is made of the nation crying out to the LORD for deliverance from its enemy.

d. (13:2–16:31) Salvation: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation.

1) (13:2-25) The miraculous events surrounding Samson's birth indicate him as God's merciful provision for the nation.

2) (Ch. 14) Samson kills thirty Philistines after being deceived at his sinful wedding feast with a Philistine woman as God's agent for vengeance against the Philistines.

3) (Ch. 15) Once again as God's agent for vengeance against the Philistines, Samson burns their fields for giving his wife to his wedding attendant and kills one thousand Philistines after the murder of her and her father.

4) (Ch. 16) In Samson's downfall by succumbing to Delilah's nagging he dies with three thousand Philistines as his final act of vengeance upon Israel's enemy.

e. (Absent) Silence: No mention is made of the nation experiencing peace after Samson's twenty year rule.

**III.(Chs. 17–21) Israel's religious and moral failures portrayed through two Levites demonstrate the need for a righteous monarchy to replace the failed theocracy.**

A. (Chs. 17–18) The religious failure of the people seen in the hiring of a Levite pagan priest who blesses Dan's ungodly migration is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 17) Micah's idolatry and hiring of a Levite as pagan priest exemplifies the personal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

2. (Ch. 18) The Levite's godless blessing upon the selfish and faithless migration plan of the Danites reveals the tribal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

B. (Chs. 19–21) The moral failure of the people in the Benjamite murder of a Levite's concubine and the national retaliation is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 19) Benjamites in Gibeah rape and kill the concubine of a Levite traveling through their area, who then cuts her into twelve pieces and sends one to each tribe in Israel–an illustration of the rampant immorality in the failed theocracy.

2. (Ch. 20) The 400,000 warriors of the other eleven tribes destroy in three days 26,100\* of the 26,700 Benjamite soldiers in addition to all the women and children, thus nearly destroying the entire tribe except 600 men who fled into the desert .

 \* The 25,100 killed (20:35) excludes 1000 Benjamites killed on days 1 & 2 of battle.

3. (21:1-24) Israelites preserve the tribe of Benjamin by providing wives for the 600 living Benjamites through killing everyone in Jabesh Gilead except 400 virgins and stealing 200 virgins at a festival at Shiloh–both godless attempts to undo their wrong.

4. (21:25) The closing statement of relativism as the people’s ethical standard reiterates the moral failure of the people to indicate the need for a righteous monarchy to replace the failed theocracy.

**Gideon: Warrior in a Winepress**

***Judges 6:1–8:32***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: Cycle 4: The way God delivered north central Israel from the Midianites was by Gideon leading the nation after it turned from idols to the LORD (6:1–8:32).

# 1. Sin: Israel again did evil before the LORD (6:1a).

# 2. Servitude: God punished the nation's disobedience with the Midianites, Amalekites, and other eastern peoples who ravaged the land for seven years (6:1b-6a).

# 3. Supplication: The nation cried out to the LORD for deliverance from its enemies (6:6b-10).

# 4. Salvation: Gideon delivered north central Israel from the Midianites as God's merciful provision for the nation (6:11–8:27).

## The pre-incarnate Christ called, tested, empowered, and encouraged Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples (6:11-40).

### God called Gideon to lead Israel (6:11-24).

### God tested Gideon to obey the LORD by destroying Baal's altar (6:25-32).

### God empowered Gideon to approach the enemy camp (6:33-35).

### God encouraged Gideon by confirming his call through a wet and dry fleece (6:36-40).

## Gideon delivered north central Israel from the Midianites according to His promise to protect His people when they were obedient (7:1–8:21).

## God judged Gideon for foolishly making an ephod that the people worshipped (8:22-27).

# 5. Silence: The nation experienced peace for forty years (8:28-32).

**Purpose or Desired Listener Response (Step 4)**

The listeners will trust God for deliverance by obeying his Word.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Not one person can save himself from difficulty.

### Need: Do you need deliverance?

### Subject: How does God deliver us in our struggles?

### Background: Israel has already gone through three cycles of sin up to today’s text.

### Preview: We will see this same 5-point cycle once again.

### Text: Judges 6:1–8:32 is nearly three chapters but one unit.

(How does the sin cycle begin?)

# 1. Sin: Israel again did evil before the LORD (6:1a).

[Restate MP here.]

# 2. Servitude: God punished the nation's disobedience with the Midianites, Amalekites, and other eastern peoples who ravaged the land for seven years (6:1b-6a).

[Restate MP here.]

# 3. Supplication: The nation cried out to the LORD for deliverance from its enemies (6:6b-10).

[Restate MP here.]

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# 5. Silence: The nation experienced peace for forty years (8:28-32).

 [Restate MP here.]

(How does God deliver us in our struggles?)

# Conclusion

### Difficulty leading to obedience leads to deliverance (MI).

### God uses difficulty to motivate us to obey him—then he grants victory (MI restated).

### The way God delivered north central Israel from the Midianites was by Gideon leading the nation after it turned from idols to the LORD (6:1–8:32).

### Main Points: The five-point sin cycle makes sense as God’s plan to bring us back to him.

### Exhortation: What part do *you* need to play in God’s deliverance?

#### Maybe you feel the “swarms” in your life now—work, family, or whatever.

#### The Gideons now place millions of Bibles in Gideon’s name.

#### Will you *trust* God’s Word that he will deliver you?

##### It’s not in *trying!*

##### It’s in *trusting!*

### Prayer



**Rick Griffith**

18 Sep 2016

Message 4 of 12

**Gideon: Warrior in a Winepress**

***Judges 6:1–8:32***

# Introduction

### Not one person can save himself from difficulty.

### Do you need deliverance?

### How does God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ us in our struggles?

### Israel has already gone through three cycles of sin up to today’s text.

# Rick SSD:Users:griffith:Desktop:Screen Shot 2016-09-18 at 1.08.16 PM.png

# 1. Sin: Israel again did evil before the LORD (6:1a).

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# 5. Silence: The nation experienced peace for forty years (8:28-32).

(How does God deliver us in our struggles?)

# Conclusion

### Difficulty leading to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ leads to deliverance (Main Idea).

### What part do *you* need to play in God’s deliverance?

#### Maybe you feel the “swarms” in your life now—work, family, or whatever.

#### The Gideons now place millions of Bibles in Gideon’s name.

#### Will you *trust* God’s Word that he will deliver you?

##### It’s not in *trying!*

##### It’s in *trusting!*

**Thought Questions**

1. Read Judges 6–8. Contrast how Gideon responded with how you think you would:

|  |  |
| --- | --- |
| **Gideon** | **You** |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |
| Text | Text |

1. What one area do you need to *trust* instead of try?

Text

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

1. E East, eastern; Elohist [↑](#footnote-ref-1)
2. *BASOR* *Bulletin of the American Schools of Oriental Research* [↑](#footnote-ref-2)
3. *c* *circa* (Lat.), about, approximately [↑](#footnote-ref-3)
4. *BASOR* *Bulletin of the American Schools of Oriental Research* [↑](#footnote-ref-4)
5. K. A. Kitchen. K. A. Kitchen, B.A., Ph.D., Reader in Egyptian and Coptic, University of Liverpool [↑](#footnote-ref-5)
6. K. A. Kitchen, “Midianites,” ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 764. [↑](#footnote-ref-6)