

JUDGES & ROMANS: RUINED TO RIGHTEOUS

Lesson 9: Righteous Through Repentance

Key Verse: And Israel was brought very low because of Midian. And the people of Israel cried out for help to the LORD.~Judges 6.6

People looking for God's voice are finding it using Artificial Intelligence (AI) chatbots¹. AI's training towards affirmation proves that we all desire **Immanuel**, or God's Presence with us. When seeking God, AI chatbots "tell us what we want to hear...It's not spiritual discernment, it is using data and patterns." Thus, while they can tell us about finding comfort in **repentance** or turning away from self-will and sin to God's will and forgiveness through Jesus, they cannot offer the greatest source of comfort found through God's *real voice* with the words: "Peace be to you" (Judges 6.23).

God of Peace, reveal Your mercy and compassion through this week's lesson. We repent of our hard-heartedness and desire to find fault with Your servant, Gideon. Encourage us by clearly showing us your long-suffering nature and steadfast shepherding of Gideon. Remind us that our righteousness is like a filthy rag and our sins carry us away from You (Isaiah 64.6). Help us to embrace the freedom we have to worship You because of Your Son. Through Your Spirit, empower us to repent, worship, and then, "Arise" and serve You! (Judges 7.15)

Judges 6.1-8.35 CH 6 The people of Israel did what was evil in the sight of the LORD, and the LORD gave them into the hand of Midian seven years. **2** And the hand of Midian overpowered Israel, and because of Midian the people of Israel made for themselves the dens that are in the mountains and the caves and the strongholds. **3** For whenever the Israelites planted crops, the Midianites and the Amalekites and the people of the East would come up against them. **4** They would encamp against them and devour the produce of the land, as far as Gaza, and leave no sustenance in Israel and no sheep or ox or donkey. **5** For they would come up with their livestock and their tents; they would come like locusts in number—both they and their camels could not be counted—so that they laid waste the land as they came in.

6 And Israel was brought very low because of Midian. And the people of Israel cried out for help to the LORD. **7** When the people of Israel cried out to the LORD on account of the Midianites, **8** the LORD sent a prophet to the people of Israel. And he said to them, "Thus says the LORD, the God of Israel: I led you up from Egypt and brought you out of the house of slavery. **9** And I delivered you from the hand of the Egyptians and from the hand of all who oppressed you, and drove them out before you and gave you their land. **10** And I said to you, 'I am the LORD your God; you shall not fear the gods of the Amorites in whose land you dwell.' But you have not obeyed my voice."

Gideon (aka Jerubbaal): **11** Now the angel of the LORD came and sat under the terebinth at Ophrah, which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the winepress to hide it from the Midianites. **12** And the angel of the LORD appeared to him and said to him, "The LORD is with you, O mighty man of valor."

13 And Gideon said to him, "Please, my lord, if the LORD is with us, why then has all this happened to us? And where are all his wonderful deeds that our fathers recounted to us, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and given us into the hand of Midian." **14** And the LORD turned to him and said, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?" **15** And he said to him, "Please, Lord, how can I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house." **16** And the LORD said to him, "But I will be with you, and you shall strike the Midianites as one man." **17** And he said to him, "If now I have found favor in your eyes, then show me a sign that it is you who speak with me. **18** Please do not depart from here until I come to you and bring out my present and set it before you." And he said, "I will stay till you return."

19 So Gideon went into his house and prepared a young goat and unleavened cakes from an ephah of flour. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them. **20** And the angel of God said to him, "Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them." And he did so. **21** Then the angel of the LORD reached out the tip of the staff that was in his hand and touched the meat and the unleavened cakes. And fire sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight. **22** Then Gideon perceived that he was the angel of the LORD. And Gideon said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." **23** But the LORD said to him, "Peace be to you. Do not fear; you shall not die." **24** Then Gideon built an altar there to the LORD and called it, The LORD Is Peace. To this day it still stands at Ophrah, which belongs to the Abiezrites.

25 That night the LORD said to him, "Take your father's bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it **26** and build an altar to the LORD your God on the top

¹ [Finding God in the App Store](#), NYTimes, September 14, 2025

of the stronghold here, with stones laid in due order. Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down." **27** So Gideon took ten men of his servants and did as the LORD had told him. But because he was too afraid of his family and the men of the town to do it by day, he did it by night.

28 When the men of the town rose early in the morning, behold, the altar of Baal was broken down, and the Asherah beside it was cut down, and the second bull was offered on the altar that had been built. **29** And they said to one another, "Who has done this thing?" And after they had searched and inquired, they said, "Gideon the son of Joash has done this thing." **30** Then the men of the town said to Joash, "Bring out your son, that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it." **31** But Joash said to all who stood against him, "Will you contend for Baal? Or will you save him? Whoever contends for him shall be put to death by morning. If he is a god, let him contend for himself, because his altar has been broken down." **32** Therefore on that day Gideon was called Jerubbaal, that is to say, "Let Baal contend against him," because he broke down his altar.

33 Now all the Midianites and the Amalekites and the people of the East came together, and they crossed the Jordan and encamped in the Valley of Jezreel. **34** But the Spirit of the LORD clothed Gideon, and he sounded the trumpet, and the Abiezrites were called out to follow him. **35** And he sent messengers throughout all Manasseh, and they too were called out to follow him. And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet them. **36** Then Gideon said to God, "If you will save Israel by my hand, as you have said, **37** behold, I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone, and it is dry on all the ground, then I shall know that you will save Israel by my hand, as you have said." **38** And it was so. When he rose early next morning and squeezed the fleece, he wrung enough dew from the fleece to fill a bowl with water. **39** Then Gideon said to God, "Let not your anger burn against me; let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only, and on all the ground let there be dew." **40** And God did so that night; and it was dry on the fleece only, and on all the ground there was dew.

CH 7 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was north of them, by the hill of Moreh, in the valley. **2** The LORD said to Gideon, "The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, 'My own hand has saved me.' **3** Now therefore proclaim in the ears of the people, saying, 'Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.'" Then 22,000 of the people returned, and 10,000 remained.

4 And the LORD said to Gideon, "The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, 'This one shall go with you,' shall go with you, and anyone of whom I say to you, 'This one shall not go with you,' shall not go." **5** So he brought the people down to the water. And the LORD said to Gideon, "Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink." **6** And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. **7** And the LORD said to Gideon, "With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home." **8** So the people took provisions in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men.

And the camp of Midian was below him in the valley. **9** That same night the LORD said to him, "Arise, go down against the camp, for I have given it into your hand. **10** But if you are afraid to go down, go down to the camp with Purah your servant. **11** And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp." Then he went down with Purah his servant to the outposts of the armed men who were in the camp.

12 And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance. **13** When Gideon came, behold, a man was telling a dream to his comrade. And he said, "Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat." **14** And his comrade answered, "This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp." **15** As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, "Arise, for the LORD has given the host of Midian into your hand."

16 And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars. **17** And he said to them, "Look at me, and do likewise. When I come to the outskirts of the camp, do as I do. **18** When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, 'For the LORD and for Gideon.'" **19** So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands. **20** Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, "A sword for the LORD and for Gideon!" **21** Every man stood in his place around the camp, and all the army ran. They cried out and fled. **22** When they blew the 300 trumpets, the LORD set every man's sword against his comrade and against all the army. And the army fled as far as Beth-

shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.

23 And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian. **24** Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan." So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan. **25** And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

CH 8 Then the men of Ephraim said to him, "What is this that you have done to us, not to call us when you went to fight against Midian?" And they accused him fiercely. **2** And he said to them, "What have I done now in comparison with you? Is not the gleaning of the grapes of Ephraim better than the grape harvest of Abiezer? **3** God has given into your hands the princes of Midian, Oreb and Zeeb. What have I been able to do in comparison with you?" Then their anger against him subsided when he said this.

4 And Gideon came to the Jordan and crossed over, he and the 300 men who were with him, exhausted yet pursuing. **5** So he said to the men of Succoth, "Please give loaves of bread to the people who follow me, for they are exhausted, and I am pursuing after Zebah and Zalmunna, the kings of Midian." **6** And the officials of Succoth said, "Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your army?" **7** So Gideon said, "Well then, when the LORD has given Zebah and Zalmunna into my hand, I will flail your flesh with the thorns of the wilderness and with briers." **8** And from there he went up to Penuel, and spoke to them in the same way, and the men of Penuel answered him as the men of Succoth had answered. **9** And he said to the men of Penuel, "When I come again in peace, I will break down this tower."

10 Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left of all the army of the people of the East, for there had fallen 120,000 men who drew the sword. **11** And Gideon went up by the way of the tent dwellers east of Nobah and Jogbehah and attacked the army, for the army felt secure. **12** And Zebah and Zalmunna fled, and he pursued them and captured the two kings of Midian, Zebah and Zalmunna, and he threw all the army into a panic. **13** Then Gideon the son of Joash returned from the battle by the ascent of Heres. **14** And he captured a young man of Succoth and questioned him. And he wrote down for him the officials and elders of Succoth, seventy-seven men. **15** And he came to the men of Succoth and said, "Behold Zebah and Zalmunna, about whom you taunted me, saying, 'Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men who are exhausted?'" **16** And he took the elders of the city, and he took thorns of the wilderness and briers and with them taught the men of Succoth a lesson. **17** And he broke down the tower of Penuel and killed the men of the city.

18 Then he said to Zebah and Zalmunna, "Where are the men whom you killed at Tabor?" They answered, "As you are, so were they. Every one of them resembled the son of a king." **19** And he said, "They were my brothers, the sons of my mother. As the LORD lives, if you had saved them alive, I would not kill you." **20** So he said to Jether his firstborn, "Rise and kill them!" But the young man did not draw his sword, for he was afraid, because he was still a young man. **21** Then Zebah and Zalmunna said, "Rise yourself and fall upon us, for as the man is, so is his strength." And Gideon arose and killed Zebah and Zalmunna, and he took the crescent ornaments that were on the necks of their camels.

22 Then the men of Israel said to Gideon, "Rule over us, you and your son and your grandson also, for you have saved us from the hand of Midian." **23** Gideon said to them, "I will not rule over you, and my son will not rule over you; the LORD will rule over you." **24** And Gideon said to them, "Let me make a request of you: every one of you give me the earrings from his spoil." (For they had golden earrings, because they were Ishmaelites.) **25** And they answered, "We will willingly give them." And they spread a cloak, and every man threw in it the earrings of his spoil. **26** And the weight of the golden earrings that he requested was 1,700 shekels of gold, besides the crescent ornaments and the pendants and the purple garments worn by the kings of Midian, and besides the collars that were around the necks of their camels.

27 And Gideon made an ephod of it and put it in his city, in Ophrah. And all Israel whored after it there, and it became a snare to Gideon and to his family.

28 So Midian was subdued before the people of Israel, and they raised their heads no more. And the land had rest for forty years in the days of Gideon. **29** Jerubbaal the son of Joash went and lived in his own house. **30** Now Gideon had seventy sons, his own offspring, for he had many wives. **31** And his concubine who was in Shechem also bore him a son, and he called his name Abimelech. **32** And Gideon the son of Joash died in a good old age and was buried in the tomb of Joash his father, at Ophrah of the Abiezrites.

33 As soon as Gideon died, the people of Israel turned again and whored after the Baals and made Baal-berith their god. **34** And the people of Israel did not remember the LORD their God, who had delivered them from the hand of all their enemies on every side, **35** and they did not show steadfast love to the family of Jerubbaal (that is, Gideon) in return for all the good that he had done to Israel.

Diamonds: Are fear and weakness a sin? No! But overconfidence is a sin. The most telling hallmark of overconfidence is using God's name to accomplish our desires (Exodus 20.7). When we obey God and see His victory, we must resist the temptation to believe we have been given His authority. In Gideon, we see awful and catastrophic consequences when overconfidence results from experiencing God's Divinely appointed victories.

Like a thread in a sweater, Gideon's story is woven through the time of Deborah and Barak². Gideon likely was born during the God-given, forty year "rest" period referenced in Deborah's song (Judges 5.31). Therefore, it is speculated that he had an idyllic childhood³. But that was suddenly destroyed when the people "did evil in the sight of the LORD" (6.1). Thus, Gideon's response to the Angel of the LORD (6.13), while not excusable, does require context and understanding of his contrasting life experience.

1. What happened during the seven years that Midian "overpowered Israel" (6.2-6)? What do you think it was like for Gideon to grow up during God's provided "rest" period in contrast to these sudden seven years being "overpowered" by Midian?

Interestingly, God sent a prophet to His people before Gideon's personal encounter with the Angel of the LORD, aka pre-incarnate Jesus (Judges 6.7-10). This prophet has a clear and succinct message: "...you have not obeyed my voice" (Judges 6.10). Implied in this message is that "...they have forfeited all right to deliverance."⁴ As such, God's response to their cries is not clear. Instead, God is clear about their root problem of disobedience that is driving their abominable existence.

2. It is easy to hear Gideon's mocking undertone and scoff in his reply to the Angel of the LORD in Judges 6.13. However, in the 12 verses of this interaction, Gideon's scorn is transformed to awesome fear (Judges 6.12-24). What is God's comforting reply to Gideon in Judges 6.23?

God's character and heart's desire is revealed through this interaction with Gideon (Judges 6.12-14). While there remains some speculation about specific details of Judges 6-8, this lesson and our interpretation of God in this midst of His sinful people will focus on His continued foreshadowing of His plan of merciful and compassionate redemption through His Son, Jesus. Therefore, rather than focus on the qualities of Gideon worthy of indictment, especially from the comfort of our air-conditioned homes, we will focus on God's character and the revelation of His mercies extended to unworthy people in Judges 6-8. We see God's character in His pardon of Gideon in Judges 6.23: "Peace be to you. Do not fear; you shall not die."

3. Gideon begins this interaction blind to the magisterial Presence of the Angel of the LORD and with a heart brimming with scorn, anger, and frustration. What do you observe about God (through His Angel of the LORD) as He shepherds His child's heart from scorn to worship in response to God's pardon of Peace with Him? (Judges 6.12-24)

God immediately begins His work to replace Gideon's well-established fear with confident faith in God's ability to fulfill His promises to defeat His enemies. Scholars, theologians, and pastors interpret Gideon's fear (Judges 6.27) on a spectrum from abject failure (even equating it to sin) to an opposing view of his fear meaning little. Scholars' extrapolation and interpretation quickly runs harsh and judgmental when they add to their critique that Joash, Gideon's father, was the one who took Baal to task (Judges 6.31), thus saving his son from certain death (Judges 6.30). Perhaps they are correct, but even so, the point of this story isn't revealed in human behavior, but in God's revelation of His truth found in Judges 6.31-32.

4. How do you see God teaching Gideon to trust in Him through Judges 6.25-32? How is God addressing Gideon's fear and transforming it into faith?

² Schneider, p. 103, the "terebinth at Ophrah" belonging to Gideon's father, Joash, is speculated to be an intentional contrast between Deborah's use for it as a prophetess of the LORD and Joash's use for it as a priest for Baal. This further highlights Israel's persistent descent towards total depravity.

³ Webb, p. 138

⁴ Webb, p. 135

The final portion of Gideon's story that lends itself to varying interpretations is Gideon's need for confirming God's promise through the absorbency of his fleece (Judges 6.33-40). Importantly, we see God send His "Spirit of the LORD" upon Gideon in Judges 6.34. Even so, Gideon asks for two confirming signs, and "And it was so" (Judges 6.38), or "God did so" (Judges 6.40)!

5. You, too, have been given a great command by Jesus Himself, "Go...make disciples of all nations...baptizing them...teaching them..." (Matthew 28.19-20)! What is Jesus' promise to each one of us in this command? (Matthew 28.20)?

6. A careful reading of Matthew 28.16-20 reveals some people's doubt, even in the presence of the resurrected Messiah. Consider Jesus' response to the varied degrees of trust in the disciples at this moment. Rather than indict, condemn, or shame His people, He calls them to "Go"! How does Gideon's response to his fear of God's promise of total defeat (while surrounded by four allied tribes ready to fight alongside him, Judges 6.35) foreshadow Jesus' merciful compassion towards our doubts, even our fears? In other words, how does God's compassionate and merciful response to Gideon in Judges 6.36-40 lead us to see Jesus as compassionate and merciful as He commands us to "Go!" in His name (Matthew 28.16-20)?

The formation of Gideon's pathetic army in Judges 7 reveals God as our strength. Scholars debate and tend to re-write to their liking the quality of the 300 men chosen by unusual methods to fight alongside Gideon.⁵ The idea that God would choose the most pathetic and useless fighters to defeat the Midianites seems offensive and out of God's character at first glance. But isn't this instead a source of great comfort for all called by Him to serve?!? (See Isaiah 64.8 and 2 Corinthians 4.5-7.) Even Gideon realizes that his army isn't a collection of God's 300 greatest handmade warriors! Rather than settling into a great night's rest so that he will be at his fullest strength for this impending war, Gideon is losing sleep (7.8-9). And once again, God's compassion and mercy meet the clay jar named Gideon.

7. God recognizes Gideon's doubt, fear, and loneliness before Gideon calls out to Him. God proactively addresses this by supplying a servant named Purah, as well as through His Sovereign timing of the enemies' dream. Recall a time God addressed your deepest, secret need in the midst of your service to Him. How did God meet your need, handling you like a fragile, delicate, destructible clay jar? What did God teach you about Himself through that experience?

-OR-

God is preparing you, His clay jar, to serve Him (see Gideon's confident command end of Judges 7.15). What is God teaching you about Himself to prepare you for the moments when your weaknesses overwhelm your soul, and fear attempts to override your confidence in His will?

In Romans 4, Paul taught us that Abraham's weakness was his inability to fulfill God's promise of a son: "[Abraham] contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah's womb" (Romans 4.19) Paul also taught us that David's weakness was his unrepentant sin: "When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night Your hand was heavy upon me; my vitality was drained away as with the fever heat of summer." (Psalm 32.3-4) Through Gideon, we learn that when fear has us second-guessing and asking for two fleece miracles, it's okay! God is long-suffering. He is compassionate and merciful when we take our fears of His call and our innate weakness to Him. The idea that we have disappointed or failed God by

⁵ Davis, pp. 102-104; Webb, p. 141

experiencing fear and weakness has been abolished by the truth of God's character revealed through Gideon. God responds to our fear with mercy. In fact, when fear is our weakness, by taking our fear and weakness to God we *unleash God's power through His Holy Spirit!* (Judges 6.34-7.15) *Hallelujah!*

Deity: Immanuel⁶~**"God is with us"** (Judges 6.12, 16, 34) This is not a personal name (Matthew 1.21-23). In Isaiah 7.14, it is seen as fulfilled, not in the naming of Jesus, but in the whole account of His origin and naming. It is not that Jesus ever bore the name Immanuel but that it indicates His role of bringing God's presence to man.

Matthew explains to his readers what this phrase means. It is actually a transliteration of the Hebrew into Greek making a new Greek word from the sound of the Hebrew phrase "God is with us." Matthew's use of this term may be understood in one of two ways.

First, the phrase "God is with us" describes the nature of Jesus. He is God who has become a human. Second, Matthew wanted to show that the virgin conception was not something new, but that it had been predicted by the prophet Isaiah. God is now with the people to save them as the prophets have predicted.

Therefore "God is with us" would not so much describe the exact nature of Jesus, but rather that God has been gracious to His people by sending His Messiah.

The graciousness of God to His people is highlighted through Judges 8.27-28. At the end of Judges 8.28 we read that "the land had rest for forty years in the days of Gideon." However, this is the last time God will give his people a period of rest!

8. Retell Gideon's leadership decision from Judges 8.23-27.

9. What was God's response according to Judges 8.28? Why do you think God responded by providing His people protection from the Midianites and securing (this final) forty years of safety, crops, a homestead, and sustenance for His people? (There isn't a correct answer here! Explore and mine the truths you know about God to develop your answer! Pray, think, pray, think, pray, think...)

10. How do you see God's graciousness in this story foreshadowing His future graciousness "by sending His Messiah"? ("Lesson 8: *Righteous Through Reconciliation*" and lecture is full of teaching that can guide your answer.)

Doctrine: Repentance⁷~ (Judges 7.15) "Repentance is a response to God's gracious call to salvation. It includes a genuine sorrow for one's sin (Luke 5.1-11) and turning away from one's sin toward Christ (Acts 26.15-20), and a life that reflects lasting change and transformation (Psalm 119.57-60). It is the human counterpart to God's work of regeneration; in other words, the human side of our conversion."

Repentance is a preparation for "God's kingdom to expand" into God's people on earth. The purpose of repentance is cleansing to allow "God's presence to come down and invade" into the lives of His people.⁸

11. Prayerfully ponder these last two sentences (related to God's kingdom expansion and invasion 😊). How do they impact your attitude about repentance? How do they create an eagerness to repent?

12. What hope is there in repentance? How does repentance lead God's people to rejoicing (a symptom of faith!)?

⁶ <https://www.blueletterbible.org/>

⁷ The Gospel Project, *The 99 Essential Doctrines: #67 Repentance*, Lifeway Christian Resources (2018)

⁸ Gladd, Benjamin, *Help Me Teach the Bible, Benjamin Gladd on Teaching Luke*, The Gospel Coalition (April 1, 2020)

Your Scripture-Soaked Prayer: Gideon likely was at his best in Judges 7.15. His response of worship was the culmination of God's work in addressing well-rooted issues inside Gideon's heart and mind. Perhaps a prayer of repentance is best in this week's SSP. Perhaps a reflective review of God's work on a well-rooted issue in your heart and mind is best in this week's SSP. As you come before the Throne of Grace, clothed in His Righteousness, ponder what Gideon may have said in spontaneous worship to God (7.15). Now, it's your turn!

Lecture Outline:

Aim: God with us transforms fear into faith.

- I. The Coward (Judges 6.1-40) **T1:** Fearlessness is the fruit of being clothed in the Spirit.
 - a. How in tune are you to the very Presence of God living IN you?
 - b. How might you be allowing your fears to quench the Spirit's power?
- II. The Conqueror (Judges 7.1-8.21) **T2:** Fearlessness is the fruit of trusting in God's faithful and powerful presence.
 - a. What victory or blessing is your fear keeping you from experiencing?
 - b. Which fear do you need to trust God to conquer and transform into faith?
- III. The Compromiser (Judges 8.22-35) **T3:** Fearlessness is the fruit of worshipping God alone.
 - a. How does your worship of God nurture your faith?
 - b. What could you do differently to enrich your worship of the One True God?

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Van Pelt, Miles V., *Judges: ESV Expository Commentary* (Wheaton, Illinois: Crossway, 2021) pp. 566-589
Webb, Barry G., *Judges and Ruth: God in Chaos* (Wheaton, Illinois: Crossway, 2015) pp.133-158