

# The Power of Weakness

Judges 6:1-8:3

21 March 2021 | Grace Bible Church Corinda | Ben Shannon

**Big Question:** Can God use people who are fearful and weak?

**Big Idea:** God is with us to give peace to the fearful and strength to the weak to carry out his mission.

## Introduction

How are you feeling this morning?

Perhaps you'd say that you're good.

Having picked up an annoying habit an older man at church I grew up, I'd be wanting to ask, "Yes, but are you well?"

Being good is different to being well.

As Lady Bracknell observed, behaving very well and feeling very well aren't quite the same thing.

"In fact the two things rarely go together."

Perhaps it'd be safer just to say that you're "fine".

That's a pretty normal kind of answer, isn't it?

We tell people that we're fine all the time, but often it's just a way of deflecting from the fact that really we're F.I.N.E.

Fearful, insecure, neurotic and emotional or freaked out, insecure, nervous and emotional.

We put on a good front, but underneath there might well be turmoil going on.

If you met Gideon on the street and asked him how he was feeling, I reckon he'd tell you that he was F.I.N.E.

This morning, we're starting what's probably one of the best-known sections in the book of the Bible we call Judges.

Out of all the judges, Gideon and Samson are the ones that people remember.

We've finally come to the account of Gideon, the man who was F.I.N.E.

Gideon was called to be a judge in Israel, even though he's not the type of guy that you'd usually pick to lead the team.

He might look fine on the outside, but when you open up the bonnet, you find that Gideon's not running as smoothly as he might seem.

Far from being full of strength and courage, he's afraid and weak.

But none of this stopped him from being used mightily by the Lord.

## Outline

As we've been working our way through the book of Judges, the thing we've seen time and time again is that God's people have been faithless.

Each new generation fails to keep their commitment to the one true and living God and instead they turn to worship other gods.

Yet God remains immovable, faithful to his end of their agreement.

Time after time, he sends judges whose job it is to deliver his people from their oppressive enemies.

Last week, we saw that God is the real deliverer of Israel.

He used Debbie, Barak and Jael to rescue his people and each one had some of the features of a judge.

But none of them could do it on their own.

God is the true hero, the ultimate deliverer in this book.

This week, we're going to see that Gideon the judge can't deliver God's people alone.

He's a frail leader, but a frail leader isn't a failed leader.

In fact, spiritual weakness is required for spiritual usefulness because knowing our weakness causes us to depend on God.

The big Idea we'll see is that **God is with us to give peace to the fearful and strength to the weak to carry out his mission.**

There are more verses given to Gideon than any other judge, so we're going to cover this cycle over two weeks.

Even still, we've got our work cut out for us this morning.

There are two sections that parallel each other, which you can see in the way that I've outlined it.

- The Power of Fear (6:1-32)
  - Israel's Fear (6:1-10)
  - God's Reassurance (6:11-24)
  - Israel's Response (6:25-32)
- The Power of Weakness (6:33-8:3)
  - Israel's Weakness (6:33-7:8a)
  - God's Reassurance (7:8b-21)
  - Israel's Response (7:22-8:3)

## The Power of Fear (6:1-32)

### Israel's Fear (6:1-10)

Before we even get to Gideon, we find out that the whole nation of Israel is in a bad way.

The Israelites are afraid, very afraid of the Midianites.

Things ended on a high at the end of chapter five with the land experiencing peace for forty years.

What happens every time they're at the top?

They start careering down the other side!

A, B, C, D, E...

The forty years peace – forty years of ease – is followed by... apostasy.

The Israelites did evil in the sight of the Lord – and the cycle we're familiar with begins all over again.

God loves his people too much to let them get away with their sins.

Like a good parent, he sets boundaries for his children.

This time, God hits them where it really hurts – in the hip pocket.

After Jael drove home the point that Jabin's days were numbered, they should've been free to live in peace.

With the chariots that they'd never been able to defeat finally gone, they were able to take the lowlands of Israel.

This was the most fertile part of the country where there was plenty of rainfall and they could grow good crops.

They should've been having the time of their lives but instead they're suffering economic bondage.

The Israelites are living in caves in the mountains and in fortified cities.

They're basically prisoners in their own homes.

This's hardly the kind of life that you'd expect at the end of chapter five, far less what their ancestors were imagining life in the land would be like.

This should've been a new age of prosperity, except that now we find that they're living in fear.

The problem was the Midianites.

They were people who lived in the desert to the east of Canaan.

Every time the Israelites planted a crop, they'd just move in and eat it.

There was so many Midianites that they'd leave a path of destruction in their wake and there was nothing left for the Israelites.

**Judges 6:5** NIV11 <sup>5</sup> They came up with their livestock and their tents like swarms of locusts. It was impossible to count them or their camels; they invaded the land to ravage it.

The oppression was so great that the Israelites had very little left.

It must've been like a kick in the guts when season after season, their enemies invaded and stole all of their stuff.

And so they finally cried out to God, verse seven.

That's the 'C' in the Judges cycle.

We're expecting that they're going to get a deliverer, but instead they get a prophet.

History kind of feels like it's repeating because he's a prophet man just like Deborah was a prophetess woman.

Except, instead of starting the launch sequence that'll unleash fury against their enemies, this prophet delivers a reminder.

This's punishment on Israel for not listening to God.

This nameless prophet reminds them that God rescued them from slavery under their oppressors in Egypt.

And he gave them a land to live in.

The one thing they had to do was worship Yahweh as God and not chase after other gods, but they blew it because they didn't listen.

**Judges 6:10** NIV11 <sup>10</sup> I said to you, 'I am the LORD your God; do not worship the gods of the Amorites, in whose land you live.' But you have not listened to me."

The reason that they're living in fear is that they didn't fear God.

God's not a vending machine – put your money in the slot and he'll spit out what you want.

It's not his job to be waiting in the wings to come to your aid when you're ready for him.

Yahweh and the Israelites had a covenant relationship that had obligations which they've failed to fulfil.

The result of their failure is that instead of having life and happiness, their existence is dominated by fear.

## God's Reassurance (6:11-24)

It turns out that Gideon's really no different from the rest of the Israelites.

He's a fraidy cat who needs God's reassurance as much as the next person, perhaps more.

It was just like any other day for Gideon.

We meet him threshing out wheat in a winepress.

At first, that doesn't seem like a great thing to do since to thresh wheat you really want to be in the open.

When you throw the wheat in the air, the chaff will be blown away and the wheat will fall to the ground.

A winepress was used for exactly what you'd think – getting the juice out of grapes.

Put the grapes in and then stand on them with your bare feet.

Since it's a hole in the ground, it's not a great place for threshing wheat.

There's method in Gideon's madness though, because he's hiding from the Midianites so that they don't come and steal his gain.

An angel of the Lord enters the scene.

We've seen him before in chapter two and there he delivered some rough news.

There was no spectacular entrance at first, and he seems too just sit under an oak like Debbie sat under her palm.

But then he seems to sneak up on Gideon and says:

**Judges 6:12** NIV11 <sup>12</sup> When the angel of the LORD appeared to Gideon, he said, "The LORD is with you, mighty warrior."

Mighty warrior? Really? Are you taking the Mickey?

Gideon's hiding out from Midianties – smart, but not exactly brave.

It's as absurd as walking into Maccas and saying to the pimply teenager at the grill, "Hello renowned, Michelin-starred chef."

Gideon's no valiant warrior and he knows it.

So, Deon's got two problems with what this bloke's got to say.

The first one is that he's deadset convinced that God's not with them.

How can they be suffering like this if God's with them?

He knows the stories about how God acted in the past to save their ancestors from Egypt and the fact that God isn't acting now is proof that God's not with them.

What's really curious is that the angel's described as "the Lord" in verse fourteen.

This seems to be some kind of pre-incarnate manifestation of God himself, or at the very least an angel that's so closely linked to God that they're pretty much one and the same.

Now God really is with him.

He's actually standing right there with him so Gideon doesn't need to be afraid.

That leads into his second objection.

Gideon's from the weakest clan in Manasseh and he's the least in his family.

How can he be the one to carry out the job?

He's weak, but you've got to wonder if that was really true though, especially given that he had ten servants to go with him.

It really sounds like Moses at the burning bush coming up with excuses for why God should send someone else.

God tells Gideon to go on in the strength that he already has.

Gideon wants a sign to know that this's really happening.

He's not willing to just pinch himself to make sure he's awake, he wants reassurance.

So he makes an offering, a MASSIVE offering – a whole young goat and sixteen kilos of flour.

I don't know about you, but that sounds to me like commercial quantities and not just personal use.

Besides, it's not a minor thing for someone to sacrifice at a time when resources are scarce.

God seems to indulge Gideon's request and goes along with it, telling Gideon to put his offering down on the rock.

Then the angel touches them with this staff and it's instantly turned into a spit roast and toast.

And bang, the angel was gone.

If he wanted a sign, that was it.

It's only now that Gideon realises exactly who he's been dealing with and he's scared witless because it's God!

Is he going to be turned into toast too?

He's gone from being afraid because God wasn't with him to being afraid that he was!

But the Lord reassures him that he doesn't need to be afraid but to be at peace.

He's not going to die.

There's no need to fear.

God replaces Gideon's fear with peace.

Peace between us and God can only come at God's initiative.

And it takes a sacrifice to happen.

That's why Jesus died on the cross, to bridge the gulf between God and man.

Jesus's sacrifice ended the hostility between God and man, bringing peace.

If we trust in his death and resurrection, we can be reassured that we have peace with God and we don't need to fear either.

As Paul says in Romans:

**Romans 8:1** NIV11 <sup>1</sup> Therefore, there is now no condemnation for those who are in Christ Jesus,

God reassures Gideon that he doesn't need to fear.

### Israel's Response (6:25-32)

Gideon has to put this new found peace that he's got with Yahweh into action by going to war against the non-gods he's surrounded by.

God commissions him to go and cut down his father's altar to Baal and build a new altar to the Lord on top.

And the Asherah pole next to it? It needs to go as well.

In fact, it's going to be the firewood to make a burnt offering of a bull to Yahweh.

Gideon knows he needs to do it, but he's still worried about how his family and the townspeople will respond, verse 27.

He needs to overcome his fear, but he still takes ten servants to go along with him to hold his hand.

And he's only willing to do it at night, so he sneaks out in the middle of the night and does what he's been asked.

They demolish the altar, cut down the pole and sacrifice the bull.

You'd kind of think that the smell of barbeque in the middle of the night might've drawn a few people out of bed.

But no, it's not until the next morning that people find out exactly what'd happened.

They were livid because of what'd happened.

The people of Israel's response was anger.

Just like the rest of us, they didn't like their preferred idols being cut down and they want action.

Apparently, it didn't take long to work out that Gideon did it, so they go and demand that Joash brings out his son to face their reckoning.

The crowd wanted Deon to be put to death for what he'd done.

Perhaps his fear of them wasn't so unfounded after all!

Remember that Gideon's father's the man who owned the altar and the pole in the first place.

His name means 'given by the Lord' and yet to this point, it doesn't really seem like he's done that at all.

Finally, he seems to stand up for his son by making the argument that Baal – if he's really a god – should be big enough and ugly enough to fend for himself.

Verse 31:

**Judges 6:31** NIV11 <sup>31</sup> But Joash replied to the hostile crowd around him, "Are you going to plead Baal's cause? Are you trying to save him? Whoever fights for him shall be put to death by morning! If Baal really is a god, he can defend himself when someone breaks down his altar."

Gideon was reborn that day and given a new name.

He's given the name Jerub-Baal, a name that means "let Baal contend with him".

So that sets things up for a showdown between Baal and Gideon going forward.

Will Baal be able to take this man down, will his fear get the better of him?

Or will he overcome his fear by trusting in the Lord?

Fear is a strange beast.

There are some common fears that seem relatively reasonable – being afraid of spiders or snakes or heights or other things that can kill you.

But we hear about other fears, like Xanthophobia (the fear of the colour yellow), Omphalophobia (the fear of bullybuttons), or even Pogonophobia (fear of beards) and we think, "How could you be afraid of that???"

Fear can seem silly to people who aren't experiencing it.

But it's very, very real for anyone who's experiencing it.

Our fears seem very real and they can be debilitating.

An agrophobic experiences such great fear of going out in public that it stops them from walking out the front door.

Fear has a profound effect on the way we live our lives.

Most of us would like to think that we're all strong, and that we're not people who give into fear.

But fear is something that we all face in one way or another, even those who don't look like it.

It mightn't be the fear of walking alone down a dark alley at night, but it can look like the fear of people not liking us, the fear of failure or the fear of not living up to others people's expectations.

These fears can be just as debilitating as the fear of balloons or clowns or whatever.

Fear can stop us from coming to God.

I'm not talking about the kind of reverent fear that shows God respect, but a fear that he won't like us very much.

Our sin can make us fearful of God – "What if he knew what I was really like? Then he mightn't like me very much."

God has every reason not to like Ben because he knows exactly what I'm like... and yet he chooses to forgive and love me anyway.

In fact, the people of Israel weren't chosen in the first place because they were large and strong, but because God CHOSE to love them.

**Deuteronomy 7:7–8** NIV11 <sup>7</sup> The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. <sup>8</sup> But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.

I think I've become increasingly aware over the couple of years just how much I'm deliberated by my fears.

Far too often, fear is what drives me to do things.

When I don't have a reverent fear of God, all the other lesser fears are what dominate.

I get afraid when I forget that God is with me.

I need to remember that he's given me his Spirit who wipes away fear.

When God's with me, I don't need to be afraid.

**2 Timothy 1:7** NIV11 <sup>7</sup> For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

I'm reminded of Peter walking on water in Matthew 14.

In the middle of a raging storm, he asks Jesus to call him out walking on the water.

This's in the middle of a massive storm, mind you.

When he's focused on Jesus, everything's fine, but then he focuses on the wind and waves.

His fear gets the better of him and he begins to sink.

He's okay though because Jesus is with him and reaches out to rescue him.

Fear is powerful, that's true.

But the God we serve is even more powerful.

He's to be feared above all gods.

## The Power of Weakness

The second thing that we're going to see is the power of weakness.

Not only does being fearful not stop God from loving us, it doesn't stop him from using us.

God delights to use us, even in our weakness.

### Israel's Weakness (6:33-40)

The action moves on and we find that the Midianites have camped in the Jezreel Valley.

That should sound familiar because it's the same place that the battle between Sisera and Barak happened.

This time, though, they've been joined by their friends the Amalekites and other 'eastern peoples'.

Together, they've invaded Canaan and are ready for a showdown.

To quote Sherlock Holmes, "The game is afoot."

This seems to spur Gideon into action.

Or is it the Spirit coming down on him that does that?

The result is that he sends out the call for the Abiezrites (the people of his own clan) along with the people of Asher, Zebulun and Naphtali to follow him.

Despite how fearful he might've been, he certainly doesn't mind blowing his own trumpet at this point.

But we don't see him charge straight off into battle though.

There's this moment of hesitation, just like there was with Barak last week.

Gideon wants reassurance that God will save his people through his hand because he's convinced that there's no way he'll win this battle on his own.

Gideon's not a glory thief – he knows that it's going to be God doing it – but he wants to know that if he's going to step out that God's with him.

He wants to know that God'll keep his end of the bargain.

So, he puts down a woollen fleece on the ground.

And he says that if it's soaking wet with dew in the morning, then he'll know that he's good to go.

Well, lo and behold, the thing's absolutely sopping the next morning.

And the ground around it's dry.

But that's not enough for Gideon.

He's so worried about his weakness that he wants another go, just to be absolutely sure.

“God, how about you flip things around the other way,” and the following night, that's exactly what God did for him.

The ground was covered with dew and the fleece was dry.

Now, we need a small word about this because Christians, based on this passage, sometimes talk about 'laying out a fleece'.

What they're talking about is getting guidance from God.

They're going to say that if this happens, then I'll do that.

If Ina sits next to me in maths today, then it'll be a sign that I should go to the formal with her.

It's really no different to casting lots (to use a Biblical phrase) or flipping a coin (to use a modern phrase).

And this's one passage that people use to justify it.

Except that this passage isn't about guidance at all!

It's about confirming what God's already said.

Gideon knew exactly what he needed to do because God had already told him.

He needed to go with Plan A, but what he did need was reassurance.

I certainly don't think that we should copy everything Gideon does.

The judges aren't exceptional models to follow and there's nothing to suggest that this's how we should respond to what God's said.

And many people don't follow the "signs" they get from putting out fleeces anyway.

When we don't get the outcome we want, that's when we say, "Sorry, didn't you know it's best of three?"

Really what we want is confirmation of what we're determined to do anyway, which's essentially putting God to the test.

Gideon was asking from a position of doubt and unbelief, not faith.

He wanted a miraculous sign because of his weakness.

There's no obligation on God to give us these kind of signs, so we need to be careful that we don't rely on it.

Yet on this occasion, God accommodated Gideon in his weakness, but this isn't a model for us to follow.

But God's not done making this point.

While he gives Gideon reassurance that everything will be okay, he also wants the victor to come from a place of weakness.

He deliberately weakens the force that he's going to use to win.

Jerub-Baal, the artist formerly known as Gideon, is camped out with his men, ready to go into battle.

You'd expect that they'll need all the men who can fight to be able to win the battle against their enemies.

We've seen tens of thousands go into battle earlier in the book.

Gideon's opponents were strong enough on their own, how much more are they going to need the numbers when they're joined by their friends?

But God speaks to Gideon and tells him that he wants him to thin the numbers out.

Step one is to send home anyone who's remotely scared.

On the one hand, it seems like things are going backwards, but on the other it seems fair enough as the best way to go into battle is with good morale.

But I think it's significant that God doesn't want those who are fearful because they're the ones who still don't trust him.

That deals with about 22,000 of the soldiers who cleared out and went home.

However, aren't you also expecting that Gideon's needing to go home at this point?

He's been the most fearful one of the lot.

Why isn't he one of the ones who gets sent home?

Well, I think it's because this's the turning point for Gideon.

He's no longer afraid, but God's not going to let him grow proud in his victory.

The Lord tells him that there's still too many.

God tells him to take them down to the river and play a drinking game.

If a bloke lifted up water in his hands and then lapped it like a dog, then he was in.

If he bent down to drink from the water, then he was out.

And you thought that putting out a fleece was weird.

Now there were just three hundred men left.

That seems like a crazy small number of people to go into battle with.

Just three hundred men.

God wants the numbers to be so small – ridiculously small – so that there can be absolutely no doubt that this is God's strength.

God doesn't want them to be able to boast in their own strength, verse two, so the numbers need to be whittled down to a really small amount.

**Judges 7:2** NIV11 <sup>2</sup>The LORD said to Gideon, "You have too many men. I cannot deliver Midian into their hands, or Israel would boast against me, 'My own strength has saved me.'

Although Gideon was brave because God had reassured him, the danger would be that he'd now boast in his own victory and not God.

We all take God's glory at every opportunity that we can.

But salvation comes by God's gracious actions and not by what we do.

### God's Reassurance (7:8b-21)

God gives Gideon the reassurance that he needs for what he's about to do.

In the middle of the night, he goes walking in his sleep, from the mountains of faith, to the valley so deep.

God told him that he was allowed to take his servant Purah with him – he still needs someone to hold his hand.

The goal was to eavesdrop and get some intel from behind enemy lines.

God did this so Gideon would be encouraged and not trapped by his weakness.

They crawl down to the outposts of the camp.

There are their enemies – the Midianites, the Amalekites and all the other eastern peoples.

Once again, we're told that they're as thick as locusts with too many camels to possibly even count.

Looking at the sheer size of their enemy's meant to be encouraging?

It seems like their 300 men are going to be absolutely annihilated.

But then they stop and hear some blokes talking.

It sounds like they arrived at just the right time.

He just "happened" to come along at the right moment, just the moment that God intended this to happen.

So, what's the news they're going to hear?

Well, just when you thought things really couldn't get any weirder, that's exactly what happens in verse thirteen:

**Judges 7:13** NIV11 <sup>13</sup> Gideon arrived just as a man was telling a friend his dream. "I had a dream," he was saying. "A round loaf of barley bread came tumbling into the Midianite camp. It struck the tent with such force that the tent overturned and collapsed."

According to the Bible, it seems like reading dreams is a pretty specialised thing.

What would YOU take from that?

There's absolutely no way that I'd interpret it the way that old mate does:

**Judges 7:14** NIV11 <sup>14</sup> His friend responded, "This can be nothing other than the sword of Gideon son of Joash, the Israelite. God has given the Midianites and the whole camp into his hands."

Well, of course!

This leaves us with so many questions that we just don't have answers to.

How did they even know about who Gideon was?

Why did they think that Gideon was a large round loaf of barley?

Why did these Midianites think that they were going to be overthrown?

Short answer to these questions is... I dunno!

What I do know is that Gideon took this to be a good sign.

So good that it caused him to worship God and that's got to be a good thing.

### Israel's Response (7:22-8:3)

In fact, it was just the motivation that he needed to gather the troops together and head down to act on what God'd said.

Gideon has the confidence that he needs to go behind enemy lines.

He hasn't been transformed into a SAS commando, but he's got the Lord.

So he knows that his weakness doesn't matter.

It's a fairly sophisticated plan.

There's 300 hundred men and each one's going to have a trumpet and a lantern.

They'll divide into three groups of one hundred and when they surround the enemy camp, they'll all blow their trumpets.

And they'll shout out, "For the LORD and for Gideon."

They get there just on the changing of the guard.

Then they blow their trumpets while holding up their lights.

The sound would've been considerable and quite disorientating for the Midianites.

It must've been quite a sight, coming out of absolutely nowhere.

If you thought that they'd get creamed, you'd be wrong.

It's lights, camera, action. Or smash, bash and clash.

The action doesn't come from the Israelites though.

How did the Midianites respond?

They ran, crying out as they fled.

There was so much fear and confusion that they turned on each other, verse 22:

**Judges 7:22** NIV11 <sup>22</sup> When the three hundred trumpets sounded, the LORD caused the men throughout the camp to turn on each other with their swords. The

army fled to Beth Shittah toward Zererah as far as the border of Abel Meholah near Tabbath.

With the army fleeing, Gideon calls on the people of Ephraim to help out.

He gets them to block the ford across the Jordan River so that the Midianites can't escape.

The men from Ephraim take down two of the Midianite leaders – Oreb and Zeeb.

That battle is won.

But it's not enough for the Ephraimites.

Their response is to get upset at Gideon for defeating their enemies.

They feel duped that Gideon didn't call them down earlier to help out, even though he sent over 30,000 men home.

Gideon responds by telling them that they've got even more glory by taking down these princes than he and his 300 men deserved.

This doesn't more than just show us Gideon's swift and effective diplomacy to defuse the situation.

It shows us that God was exactly right.

If everyone else was included, then they would've taken the credit for the win for themselves and the Lord would've been forgotten.

God used their weakness to show HIS great victory.

They didn't need strength to win, not when they had God on their side.

I don't know about you, but do you often feel weak and inadequate?

I know that I certainly do.

Life can feel overwhelming so often with so many pressures.

And then we need to live with the resolve to live for Jesus in a hostile world.

I want to stand up for Jesus, but I don't always have the answers.

This isn't unique to Gideon or to us.

At the start of 2 Corinthians 4, Paul talks about how he'll press on and preach the gospel because he has confidence in it.

It's not unaware of the difficulty or his own weakness, but his confidence nonetheless.

**2 Corinthians 4:7–11** NIV11 <sup>7</sup> But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. <sup>8</sup> We are hard pressed on

every side, but not crushed; perplexed, but not in despair; <sup>9</sup> persecuted, but not abandoned; struck down, but not destroyed. <sup>10</sup> We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. <sup>11</sup> For we who are alive are always being given over to death for Jesus' sake, so that his life may also be revealed in our mortal body.

I don't know if Paul was reflecting on Judges 7 when he wrote this.

One day, I might get to ask, but wouldn't surprise me though.

Paul describes the gospel as being a treasure in jars of clay.

Just like Gideon's lamps were smashed to reveal God's light, the gospel is presented in weak vessels – us.

We are weak and inadequate, often weighed down by our sin and intimidated by the task we've been given.

But God uses our weakness so that we'll see his glory.

This way, weak people can't be tempted to take the credit for what only God can do.

It is God who must save and others will see the same.

The power of weakness is that it shows God's power working through us.

## Conclusion

Gideon was tempted to fear and weighed down by our weakness.

But God used this and he can use us in the same way.

We don't need to fear because God is with us.

It doesn't matter if we're weak because it shows God's strength.

God is with us to give peace to the fearful and strength to the weak to carry out his mission.

# The Power of Weakness

Judges 6:1-8:3

21 March 2021 | Grace Bible Church Corinda | Ben Shannon

**Big Question:** Can God use people who are fearful and weak?

**Big Idea:** God is with us to give peace to the fearful and strength to the weak to carry out his mission.

## Discussion Questions

1. What are some of the similarities and differences between Deborah/Barak/Jael and Gideon?
2. How was the Midianite oppression compare to what we've seen before?
3. What is the significance of the angel that appeared to Gideon?
4. What's the significance of the incident of Gideon knocking down his father's gods?
5. Why do you think God indulges Gideon's fleeing?
6. What can it look like to be driven by fear? What's the solution?
7. Why does God choose his men in such a strange way?
8. How does weakness play into the way God operates?
9. Some people include 8:1-3 with chapter seven, while others think it goes with chapter eight. Why might these verses belong with chapter seven?