

I. Gideon's Wise and Soft Answer (vv 1-3).

- A. The Context (Overview of Life of Gideon)
- B. The Anger of Ephraim (v 1, 12:1; Ex 17:1-2)
- C. Gideon's Wise and Soft Answer (vv 2-3)
 - 1) What he did not say:
 - a) He did not assert himself or his authority
 - b) He did not condescend to their folly by showing the absurdity of their
 - 2) What Gideon did say:
 - a) The greatness of their feats in helping capture the army and princes
 - b) The divine blessing upon them by comparison
 - 3) The wisdom of Gideon's response:
 - a) The softness of His answer
 - b) The sense of His answer
 - c) The sweetness of His answer
- D. Uses from the Text
 - 1) Let us return a soft answer (Pr 15:1)
 - 2) Let us seek not to be quick to anger; but, if we are angered, be quick to be assuaged (Pr 25:11-12; Eph 4:26-27)
 - 3) Consider Christ's Word of comfort to His people, in that the triumph of the Gospel and destruction of the Church's enemies (Rev 14:14-20)

II. Gideon's Just Discipline (vv 4-9, 13-17).

- A. The Set-Up of the Story (Gen 33:17, 32:30)
- B. The Sin of Succoth and Peniel
 - 1) They prioritized God's enemies over God's people
 - 2) They operated under the influence of impotent fear rather than the strength of faith
 - 3) Their guiding rule was pragmatism rather than principle
 - 4) Their love (if it can be said so) was half-hearted at best rather than whole-hearted
 - 5) A contrast between the acts of Ephraim, and that of Succoth and Peniel (Dt 23:3-4)
- C. Fatherly discipline from the hand of Gideon
 - 1) A consideration of rightly ordering our affections
 - 2) Its declaration of intention
 - 3) The execution of fatherly discipline
 - a) Waiting until after the battle was over
 - b) Recalling the charge against them

- c) Doing just as he said he would do
- d) Destroying the places of pride
- e) Defending himself against all who would reject discipline
- 4) The equity of Gideon's fatherly discipline - Characteristics of godly discipline, as seen here from Gideon
 - a) *Punitive*, that is a just punishment and suffering being exacted
 - b) *Precise*, both in the charges of sin as well as the punishment exacted
 - c) *Pedagogical*, being for the purpose of instruction rather than destruction
- 5) The timeliness of their chastisement
- D. Uses from the Text
 - 1) Though we may be *exhausted*, yet let us be *pursuing* (v 4).
 - 2) Let us (a) consider, (b) yield to, and (c) imitate the discipline and judgment of the Father, shown here in the life of Gideon.
 - 3) May we see here the mercy of the voluntary, substitutionary atonement of Christ (Isa 53:4-6, 11)

III. Gideon's Final Destruction of the Midianites (10-12, 18-21).

- A. The Pursuit Continued (vv 10-12)
 - 1) The effective campaign waged at the River Jordan
 - 2) No Midianite man shall left standing
 - 3) The kings flee, the army panics
- B. The Kings Captured (vv 18-19)
 - 1) The kings are indicted by Gideon (Jdg 6:2)
 - 2) They confess their crimes
 - 3) The just sentence decreed by Gideon
- C. The Kings Put to Death (vv 20-21)
 - 1) Gideon charges his firstborn, Jether, to execute the sentence
 - a) Jether could have been considered the nearer kin
 - b) So as to add mockery and disgrace to Zebah and Zalmunna, as they would die at the hands of a boy
 - c) Because Gideon desires to share the honour of executing the Midianite kings, as Caleb would desire to share the glory of slaying the Giant-city with his future son-in-law Othniel (Jdg 1:12).
 - 2) Jether does not fulfill his duty for fear
 - 3) Gideon kills the Midianite kings
- D. Uses from the Text
 - 1) Consider the judgment and victory of Christ.
 - 2) Let us grow in maturity, and not fear (1 Jn 4:17-18)
 - 3) The spoils of spiritual war is the glory of God, not the glory of our name (Lk 10:20)