



וַיֹּאמֶר לוֹ יְהוָה שְׁלוֹם
לָךְ, אֵל-תִּירָא: לֹא, תָמוּת.

Then the LORD said to him,
"Peace be with you; do not
fear, you shall not die."

Judges 6:23

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Judges 6:17-24 (Gideon, Judge of Israel, Part II)

In the previous sermon, we saw the narrative carefully advance to allow for Gideon's understanding of who he was talking to. The words were purposefully vague for our learning as well. A Messenger appeared to Gideon with a proclamation concerning Gideon's abilities. There was no definite article to indicate who this Messenger was.

Gideon's respectful response indicated that he thought he was talking to some unknown person. Later, it clearly identified the One talking to him as Yehovah. Gideon responded with the word, Adonai, honorably indicating he understood the Messenger to be the Lord.

It is clear to the reader that the text identifies this One as Yehovah. With that understood, and knowing that the Lord incarnate is none other than Jesus, we must then ask, "How did this come about?" How could Jesus appear in His own history to direct events concerning Himself?

It is a conundrum that Hollywood movies work with all the time. One great movie about such an event is *Somewhere in Time* starring Christopher Reeve. He was living his life when an old lady came up to him, handed him his timepiece and asked him to come back to her. He eventually found out who she was and determined to travel into the past to be with her.

This is known as a temporal paradox. If it was his timepiece, but she handed it to him, then when did the timepiece come into existence? There are various temporal paradoxes: the bootstrap paradox, the grandfather paradox, the Hitler paradox, etc.

The Bible actually presents some of these paradoxes because Jesus appears in His own history causing events to come about. But how could these things be if He didn't yet exist when He directed things to lead to Himself or to events that allowed the right conditions for His incarnation?

Text Verse: *Your father Abraham rejoiced to see My day, and he saw it and was glad."*
⁵⁷ Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" ⁵⁸ Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." John 8:56-58

There are obvious problems with the paradoxes I mentioned, one being that we cannot time travel. So attempting to answer them becomes nothing more than a mental

exercise. But suppose we discovered how to go back in time, people have proposed various ways of explaining how these things could still work out.

Some answers are the Self-Healing Hypothesis, the Multiverse, the Erased Time Hypothesis, etc. Take time to read up on them. You'll see that none of them explain what happens in Scripture. So how could Jesus have appeared in His own history if He didn't yet exist? Or how could He have come to exist at His birth if He already existed in His own history?

The theories that have been submitted to answer the time travel conundrum cannot explain this because they fail to recognize who Jesus is. When we understand who He is, then we find that such things are certainly possible. Jesus is God. He is not limited by time, space, or matter. He created those things.

For Him to appear in His own past in order to direct events that will lead to His own appearing is no longer contradictory. Rather, though quite astonishing, it is certainly possible. Jesus appeared in this meeting with Gideon. That account continues in our verses today.

Great things, such as the time-traveling Messiah, are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. I Will Wait (verses 17-20)

¹⁷ **Then he said to Him, "If now I have found favor in Your sight,**

The words form a humble appeal: *vayomer elav im na matsati khen b'enekha* – "And says unto Him, 'If, I pray, I found grace in your eyes.'" Gideon has addressed the Messenger as Adonai, my Lord (verse 15). The Lord has confirmed that He will be with Gideon and that he shall defeat the Midianites as one man (verse 16).

Gideon was confident enough to address this Man as the Lord, but not confident enough to either 1) take Him at His word, or 2) believe his own senses. The latter is likely. Just as Peter wasn't sure if what he saw on the Sea of Galilee was actually Jesus, so Gideon is probably questioning the reality of the encounter. Hence...

¹⁷ (con't) **then show me a sign that it is You who talk with me.**

Inserting the words “it is,” as many translators do, makes it sound as if Gideon is doubting the Source. Rather: *v’asita li oth sa’atah m’daber imi* – “And make to me sign that You speaking with me.”

Rather than doubting the Source, he is more likely doubting himself because if he is talking with the Lord, then it would be expected that he would die. As for the word *oth*, or sign, it is something that stands for something else. It is not a sign in and of itself. With this stated, he continues...

¹⁸ Do not depart from here, I pray, until I come to You and bring out my offering and set it before You.”

al na tamush mizeh ad boi elekha v’hotsethi eth minkhati v’hiakhti l’phanekha – “Not, I pray, depart from this until I come unto You and bring out my offering and set to your face.” The respectful language continues and the note of a *minkhah*, or offering, indicates an offering of one to another who is greater (such as the offering of Ehud to Eglon in Judges 3:15), but also as an offering to the Lord (as in Genesis 4:3-5), and as required in the law.

In this case, Gideon is undoubtedly making an offering to the Lord. There would be no reason for him to do so otherwise.

¹⁸ (con’t) **And He said, “I will wait until you come back.”**

vayomar anokhi eshev ad shuvekha – “And says, I remain until you return.” The Lord agrees to the appeal and will remain under the terebinth tree while Gideon prepares his offering. Remembering that it is a time of extreme deprivation, even a small offering would be considered generous. And yet, Gideon goes further...

¹⁹ So Gideon went in and prepared a young goat, and unleavened bread from an ephah of flour.

v’gidon ba vayaas gedi izim v’ephath qemah matzoth – “And Gideon went and makes kid, goats, and ephah flour unleavened bread.” The animal is described as a *gedi*, a kid. That comes from an unused root signifying to cut off.

In the eight times it has been used in Scripture to this point, one can get the sense of finality, or a matter being decided (cut off). As an example –

“Then he turned to her by the way, and said, ‘Please let me come in to you’; for he did not know that she *was* his daughter-in-law.

So she said, 'What will you give me, that you may come in to me?'

¹⁷ And he said, 'I will send a young goat [*gedi*] from the flock.'

So she said, 'Will you give *me* a pledge till you send *it*?'

¹⁸ Then he said, 'What pledge shall I give you?'

So she said, 'Your signet and cord, and your staff that *is* in your hand.' Then he gave *them* to her, and went in to her, and she conceived by him. ¹⁹ So she arose and went away, and laid aside her veil and put on the garments of her widowhood.

²⁰ And Judah sent the young goat [*gedi*] by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand, but he did not find her. ²¹ Then he asked the men of that place, saying, 'Where is the harlot who *was* openly by the roadside?'

And they said, 'There was no harlot in this *place*.'

²² So he returned to Judah and said, 'I cannot find her. Also, the men of the place said there was no harlot in this *place*.'

²³ Then Judah said, 'Let her take *them* for herself, lest we be shamed; for I sent this young goat [*gedi*] and you have not found her.'" Genesis 38:16-23

The goat is what finishes the matter between the two concerning the agreement. As she was not there to receive the kid, the matter was not completed. The next word, *izim*, signifies goats. It is the term used for the sin offering, including that mandated on the Day of Atonement in Leviticus 16:5.

Next is the *ephath qemah matzoth*, or ephah flour unleavened bread. It is finely ground flour of a particular size that is prepared into cakes without leaven. This would make a large amount of bread.

The standard amount for a single person to eat each day was one *omer*, or one-tenth of an ephah (Exodus 16). This one-tenth of an ephah is also what was frequently the required offering to the Lord at the tabernacle. Of this, Matthew Poole misses the point—

"Of an ephah of flour, to wit, out of the choicest part of a whole ephah; as also he brought to him the best part of a kid dressed; for a whole ephah and a whole kid had been very superfluous, and improper to provide for and set before one man."

There is nothing superfluous here, and it wasn't just a portion of the whole that was presented. It is a magnanimous offering in a time of severe deprivation. Gideon is not doubting the Lord. He is confirming that it is the Lord. But he is simply not sure of what is in himself.

19 (con't) **The meat he put in a basket, and he put the broth in a pot;**

The words are more precise: *ha'basar sam basal v'hamaraq sam baparur* – “The flesh put in the basket and the broth put in the pot.” Here is a word found only in this and the next verse, *maraq*, or broth. It comes from the verb *maraq*, to scour or polish. Thus, it is the juice stewed out of the meat (as if rinsed out).

19 (con't) **and he brought *them* out to Him under the terebinth tree and presented *them*.**

The words are exceedingly precise: *vayotse elav el takhat ha'elah vayagash* – “and brought unto Him, unto under the terebinth, and comes near.” The entire scene is carefully explained as Gideon returns to the Lord. Using the word *nagash*, or draw near, reveals its own sense of allowance on the part of the Lord. In Leviticus, it says of the priests –

“No man of the descendants of Aaron the priest, who has a defect, shall come near [*nagash*] to offer the offerings made by fire to the Lord. He has a defect; he shall not come near [*nagash*] to offer the bread of his God.” Leviticus 21:21

Likewise, there is a sense of expectation on the part of Gideon. That is similar to the account of Jacob and Isaac in Genesis 27 –

“Isaac said to Jacob, ‘Please come near, that I may feel you, my son, whether you *are* really my son Esau or not.’²² So Jacob went near to Isaac his father, and he felt him and said, ‘The voice *is* Jacob’s voice, but the hands *are* the hands of Esau.’²³ And he did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him.” Genesis 27:21-23

The use of the word indicating nearness is given to elicit the bond that is being formed between the two as the account proceeds. Now that Gideon has approached...

²⁰ **The Angel of God said to him,**

Rather: *vayomer elav malakh ha'elohim* – “And says unto him Messenger the God.” The use of the article before God is expressive. It is used when referring to the one true God in relation to man. But more especially, it is in relation to those who are in a right relationship with Him, or it is used to contrast those who are not in a right relationship with Him.

This is the only time in the chapter that the word Messenger is affixed to the word *elohim*, or God. The offering is accepted and Gideon, Cutter Off, stands in a right relationship with God's Messenger. As such, he stands in a right relationship with God.

It is wholly apparent what is being conveyed. The Messenger has been identified as the Lord. He has been acknowledged as such by Gideon. The Messenger has accepted the Lord's offering, meaning He is the Lord, and the Lord is the Messenger of God. This human standing before Him is Jesus, the Lord God incarnate. Therefore...

²⁰ (con't) **"Take the meat and the unleavened bread and lay *them* on this rock, and pour out the broth." And he did so.**

The verbs are imperative: *qakh et ha'basar v'eth ha'matsoth v'hanakh el ha'sela halaz v'eth ha'maraq s'pokh vayaas ken* – "'Take the flesh and the unleavened bread and put upon the rock this, and the broth pour.' And did, thus." There is a new word to specify the rock, *hallaz*. It is a common pronoun specifying this or that.

This is not a fellowship offering where Gideon would partake of it with the Lord. Rather, by designating the rock and having Gideon place the offering on it, the rock has become an altar upon which a burnt offering is made. That is next seen...

*How can I know if the message is true?
Can it really save my people, Israel?
What is it that they need to do?
Is this the message that will make things go well?*

*The Lord of Peace is there for you
If you are willing to trust and accept
This is all that He asks you to do
Unlike the law, there is a single precept*

*Have faith in the word, and you will be saved
And God will again look with favor on you
No matter how you once behaved
You will be forgiven and granted life anew*

II. The Lord of Peace (verses 21-24)

²¹ **Then the Angel of the Lord put out the end of the staff that *was* in His hand, and touched the meat and the unleavened bread;**

vayishlakh malakh Yehovah eth qetseh ha'misheneth asher b'yado vayiga ba'basar u-ba'matsoth – “And sends, Messenger Yehovah, extremity the support staff which in His hand, and touches the flesh and the unleavened bread.”

The word translated as support staff, *mish'edah*, is rarer than the words usually used to describe a staff. It is a supporting staff, something one leans on or is assisted with. It is the feminine form of *mish'en* which signifies a support or staff –

“They confronted me in the day of my calamity,
But the Lord was my support [*mish'en*].
²⁰ He also brought me out into a broad place;
He delivered me because He delighted in me.” 2 Samuel 22:19, 20

That is then derived from the word *shaan* which signifies support, lean, rely on, etc. For example –

“Who among you fears the Lord?
Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him trust in the name of the Lord
And rely [*shaan*] upon his God.” Isaiah 50:10

As the Lord doesn't need a staff to support Himself, it is forming a picture for us to consider. The Lord is the support. The Lord is the rock that becomes the altar of sacrifice that sanctifies the offering. The Lord is reflected in the elements of the offering. The Lord is the consuming fire that will rise from the rock. And so on. These things continue to be reflected in the next words...

²¹ (con't) **and fire rose out of the rock and consumed the meat and the unleavened bread.**

vataal ha'esh min ha'tsur va'tokal eth ha'basar v'eth ha'matstosth – “And ascended the fire from the rock and consumed the flesh and the unleavened bread. The fire consuming the offering indicates acceptance of it by the Lord. Each aspect of the scene before Gideon reveals aspects of the coming Christ. These things are all anticipatory of Israel's future.

²¹ (con't) **And the Angel of the Lord departed out of his sight.**

Rather: *u-malakh Yehovah halakh me'enav* – “And Messenger Yehovah departed from His eyes.” Again, there is no article before Messenger. Despite this, He has already been

identified as the Lord (YHVH) and “Messenger the God.” It is hard to understand how commentaries deny the obvious nature of what is being conveyed.

As for how He departed, that is left unstated. It can be assumed that it was immediate and complete. He was there and then He wasn't.

²² **Now Gideon perceived that He *was* the Angel of the Lord.**

It is emphatic: *vayar gidon ki malakh Yehovah hu* – “And sees, Gideon, for Messenger Yehovah, He.” If there were any lingering doubts, either about the identification of the One standing before him, or about the reliability of his own senses, they are now ended. He fully perceives what has transpired...

²² (con't) **So Gideon said, “Alas, O Lord God! For I have seen the Angel of the Lord face to face.”**

vayomer gidon ahah Adonai Yehovah ki al ken raiti malakh Yehovah panim el panim – “And says Gideon, “Alas, Adonai Yehovah! For upon thus, I have seen Messenger Yehovah face unto face.”” The sentence is elliptical. Gideon is suddenly terror stricken at the realization of what has occurred, calling out “Alas!”

The omitted words of the ellipsis are, “For I shall surely die.” It was taken as an axiom that if one were to see the Lord face to face, death would be the result. This is not true, nor can it be inferred from Scripture, that this would be the case with a created angel.

The words clearly indicate that He believes he has seen Yehovah. Further, the words, “For upon thus,” are an explanation of what has occurred. He had asked, “And make to me sign that You speaking with me.” What he beheld (For upon thus) was that sign. There could be no doubt.

Because of this, he feels as if doom is going to immediately descend upon him. He has personally faced the manifestation of the Lord in human flesh. This is especially poignant because the words *panim el panim*, or face unto face when in relation to the Lord, are only found a few times so far in Scripture, such as –

“So the Lord spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.” Exodus 33:11

“But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face.” Deuteronomy 34:10

The only other time the sentiment is close to this is when Moses reminded the people that the Lord spoke to them “face in face” during the giving of the Ten Commandments at Sinai or when he is said to have spoken mouth to mouth with Moses in Numbers 12:8, or even “eye to eye” in Numbers 14:14. Because of the overwhelming incident, Gideon is beside himself with terror. However, words of comfort come to him...

²³ **Then the Lord said to him, “Peace *be* with you; do not fear, you shall not die.”**

vayomer lo Yehovah shalom lekha al tira lo tamuth – “And says to him, Yehovah, ‘Peace to you. Not fear, not dying.’” Though he has departed from sight, the Lord (YHVH) is still present to make the audible pronouncement of peace, reconciliation, and surety of life.

The purpose of the Lord coming in human form is that Gideon would live. However, the term “preincarnate Christ” is a logical contradiction. For example, Verse By Verse Ministry International says –

“A messenger is one who is sent from someone else to deliver a message, and of course, Jesus fits this perfectly. He says in John 8:18, ‘I am He who testifies about Myself, and the Father who sent Me testifies about Me.’ Just as the Father sent Jesus, so also did He send the Angel of the Lord. Based on all the above, we conclude that the pre-incarnate Lord Jesus was the Angel of the Lord.”

Their thinking is correct, but the terminology is not. If the Lord appeared as a Human, even eating with those He visited, such as in Genesis 18, then He was incarnate. Pre-incarnate, or “prior to the incarnation,” is therefore illogical.

If this is the Messenger of the Lord, it is the Lord incarnate. As this messenger is the Second member of the Godhead, then it is the Lord Jesus. But Jesus’ incarnation occurred at His birth to Mary. Therefore, as difficult as it is to understand, Jesus is appearing in His own history.

It is He alone who can bring about the peace that He now speaks unto Gideon. Because of this...

²⁴ **So Gideon built an altar there to the Lord, and called it The-Lord-Is-Peace.**

vayiven sham gidon mizbeakh l’Yehovah vayiqra lo Yehovah shalom – “And builds there, Gideon, altar to Yehovah, and calls to Him (or to it) ‘Yehovah Shalom.’” The name is based on the previous words –

“And says to him, Yehovah, ‘Peace [Yehovah, Shalom] to you. Not fear, not dying.’”
Gideon now calls out to either the Lord or to the altar (which is a masculine word)
Yehovah Shalom. Either way, it is an acknowledgment that the altar is the witness of
peace between the two.

As for the name, Yehovah Shalom, it means The Lord of Peace, The Lord Is Peace, or The
Peace of the Lord. The thought, regardless of how it is translated, is a reflection of Jesus’
words –

“Peace I leave with you, My peace I give to you; not as the world gives do I give to
you. Let not your heart be troubled, neither let it be afraid.” John 14:27

With that, the words take us back to verse 11 and forward in time as well...

²⁴ (fin) **To this day it is still in Ophrah of the Abiezrites.**

ad hayom hazeh odenu b’apharath avi ha’etsri – “Until the day, the this, it yet in
Ophrah, father the Ezrite.” The altar remains as a testament to the peace established in
Of the Dust, Father the Helper.

*The offering is made and is set forth to God
The body of Christ for the sins of the world
Let us accept the message and applaud
As the redemption of man is there unfurled*

*Great is the Lord and mighty to save
In His word the power is made known
Toward the gospel He instructs us to behave
By simply believing what the words have shown*

*The Lord is Peace, offered to you
And it is offered also to the nation of Israel
Simply do what the gospel says to do
And for all who believe, things will go well*

III. Pictures of Christ

Israel will someday be saved. We can take that as an axiom. Paul says as much in
Romans 11 –

“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;

²⁷ For this *is* My covenant with them,
When I take away their sins.” Romans 11:26, 27

This is not speaking of the church. Paul is writing to the Gentile church in Rome and he makes an absolute distinction between Israel and the Gentile-led church, despite the horrifically poor commentaries of replacement theology that have been written over the years.

How will Israel be saved? The answer is seen in our passage concerning Gideon. Gideon is the Cutter, coming from *gada*, to cut off. Just as Deborah anticipated the New Testament, coming from *diathéké*, a covenant or testament, which is a feminine noun, Gideon now anticipates the *euaggelion*, or Gospel, meaning the Good News.

This is a neuter noun in Greek, but that is not surprising. Hebrew does not have a neuter noun. And more, the Gospel is one of grace, a feminine noun. Thus, to express Gideon’s role, a Greek neuter is brilliantly used to express what is pictured.

The connection to his name is found in Romans 11:27, which said, “When I take away their sins.” The word is *aphaireó*, to take away or cut off. For example –

“And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off [*aphaireó*] his ear.” Mathew 26:51

Paul says the sins of Israel will be taken away [cut off] someday. This is what Gideon will do. In Israel, the gospel is almost nonexistent. After the rapture, at least for a time, it will be missing entirely. But that will change.

In verse 11, the Messenger of the Lord (Jesus) sat under the terebinth tree in Ophrah. Sitting is for rendering judgment. The tree signifies strength. Ophrah signifies Of the Dust. It speaks of man, especially in his fallen state –

“In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust [*aphar*] you *are*,
And to dust [*aphar*] you shall return.” Genesis 3:19

This was said to be of Joash, father of the Ezrite, or Yehovah has Bestowed, My Father the Helper. The words speak of Jesus who was bestowed by God the Father, who helps the fallen state of man.

Gideon was hiding away in the winepress, a place of judgment, from Midian, Place of Judgment. The Gospel is hidden in Israel at this time. Gideon was “beating” the wheat there instead of threshing and winnowing. It is a clear reference to the gospel being hidden away resulting in very little fruit from its labors in Israel.

However, in verse 12, the Lord appears to him, calling him a mighty man of valor and noting that the Lord is with him. How can that be in his state? Gideon even fails to see the connection, calling him *adoni*, my lord, as to a human. The gospel is claimed by Israel to simply be of human origin.

In verse 13, Gideon brings in Egypt, or Double Trouble, and the miracles that occurred at the time of the exodus. At least they had the law, and that had brought nothing but grief. There Israel stands, forsaken and delivered into the palm (or sole) of Midian: Place of Judgment.

They are utterly defeated by their state under the law. However, in verse 14, the Lord says to Gideon (the gospel), “Go in your power, this.” As noted then, “The Lord indicates that the power Gideon [the gospel] already possesses is sufficient for the calling he is directed to. It will save Israel from the palm (or sole) of the crushing power of the Place of Judgment.”

Look again at the comments of verse 14 –

He has identified Gideon, He has selected him, and He is sending him. Notice the structure of the words. Gideon has questioned the Lord’s doings. The Lord then turns around and claims He will perform again:

Not [*halo*] from *Egypt ascended us +Yehovah? And now, has forsaken us, Yehovah, and given us in palm [*b’kaph*] Midian. (Gideon)

And shall save Israel from palm [*mi’kaph*] *Midian. Not [*halo*] +I sent you? (Yehovah)

The law that came from the delivery from Egypt only leads to being forsaken. The gospel will save Israel. With that, verse 15 reveals Gideon’s (the gospel’s) hesitancy. But this time, he at least accepts that the Messenger is Yehovah, calling Him Adonai.

He notes that he is from the “dangling in Manasseh” and the “insignificant in his father’s house.” Manasseh, To Forget and From a Debt (a picture of Christ’s work in regard to sin) pictures the state of the gospel in Israel and in the house of Joash (Yehovah Has Bestowed). It is almost completely ineffective.

However, in verse 16, the Lord (YHVH) says that Gideon (the gospel) will defeat the Place of Midian as one man. It will be completely effective in saving Israel from the tribulation period, as our closing verse will reveal.

In order to confirm that this message is true, verse 17 shows Gideon asking for an *oth*, a sign that it is truly from Yehovah. Therefore, in verse 18, he petitions the Lord to wait while he prepares an offering. The Lord agrees. This is where Israel will finally knuckle down and check what they have rejected for the past two thousand years.

In his offering, found in verse 19, he prepares a kid, goats. The symbolism is the cutting off of sin by the goat of atonement, anticipating Jesus who was the fulfillment of the Day of Atonement goat sacrifice. It is what finishes the matter of sin.

The full ephah of the flour of unleavened bread speaks of the entirely sinless nature of Christ, the Bread of Life of John 6.

The inclusion of the *maraq*, or broth, indicates the full atonement offered by Christ's death. His blood was shed, meaning He died. Thus, His body was a perfect atonement for sin. The word coming from the verb *maraq*, meaning to scour or polish, points to His flesh being fully purged of life – a fully acceptable offering to God.

The next wording was exceedingly precise – “and brought unto Him, unto under the terebinth, and comes near.” The terebinth comes from the feminine of *ayil*, or ram, and that from *ul*, strength. The strength of the gospel is found in the offering of Christ. It is brought forward to Yehovah as Gideon (the gospel) draws near. The words could not be more perfectly described than this verse –

“For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

-Romans 1:16

In verse 20, the unique phrase “Messenger the God” is used. As noted, the use of the article is expressive. It is used when referring to the One True God in relation to man. But more especially, it is in relation to those who are in a right relationship with Him. Jesus Christ is the ultimate example of Man in a right relationship with God.

Therefore, He directs that the flesh and the unleavened bread (both picturing Him) be placed upon the particular rock (picturing Him) and the broth (picturing Him) poured out on it. It is all to be a whole burnt offering to God, just as Christ was to be fully offered to Him –

“Previously saying, ‘Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*’ (which are offered according to the law), ⁹ then He said, ‘Behold, I have come to do Your will, O God.’ He takes away the first [the law] that He may establish the second [the gospel]. ¹⁰ By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.”
-Hebrews 10: 8-10

With that, the fire rose from the rock and completely consumed the offering. It is finished and it is fully accepted by God. Then the Lord departed out of Gideon’s sight –

“So then faith *comes* by hearing, and hearing by the word of God.” Romans 10:17

Israel is going to have to go to the word. Christ departed and Gideon (the gospel) is left as the witness. From there, verse 22 noted “And sees, Gideon, for Messenger Yehovah He.” The gospel reveals itself as the Messenger of the Lord –

“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” 1 Corinthians 1:18

When Israel finally sees the gospel for what it is (Gideon assumes that role) the terror of having missed it for so long will fill them. In other words, in their acceptance of what the word says, they will be infused with the gospel and will fearfully acknowledge, “Alas, Adonai Yehovah! For upon thus, I have seen Messenger Yehovah face unto face.”

Just as Moses saw the Lord face unto face, and Israel vicariously through him, so Israel, through the gospel, will see Him face to face. The terror will be great. Hence, the ellipsis found in this verse. Their unworthy state before the Lord will make them feel that they will surely die, just as it has done to innumerable souls over the millennia.

However, the words of the Lord, reflecting the words of Jesus are *shalom lekha* – peace to you. Israel is not to fear. They will not die. To complete the active part of the verses, Gideon (the gospel) built an altar, calling it Yehovah Shalom, Peace of the Lord –

“And how shall they preach unless they are sent? As it is written:
‘How beautiful are the feet of those who preach the gospel of peace,
Who bring glad tidings of good things!’” Romans 10:15

The gospel is the peace of the Lord because it is what grants peace to those who come to Him through it. With that, the final note of the passage said, “Until the day, the this, it yet in Ophrah, father of the Ezrite.” The altar remains as a testament to the peace found in Of the Dust (man bearing Adam’s image) in Father the Helper –

“The first man *was* of the earth, *made* of dust; the second Man *is* the Lord from heaven. ⁴⁸ As *was* the *man* of dust, so also *are* those *who are made* of dust; and as *is* the heavenly *Man*, so also *are* those *who are* heavenly. ⁴⁹ And as we have borne the image of the *man* of dust, we shall also bear the image of the heavenly *Man*.” 1 Corinthians 15:47-49

The pictures could not be clearer, nor could they more perfectly anticipate what lies ahead for Israel. The pattern that began with the first judge, Othniel, has steadily unfolded the redemptive scene laid out in world history.

Othniel, who battled Cushan-Rishathaim, pictured the Gentiles carrying the message of Christ until the House of Israel and the House of Judah would accept that message. It was a type of introduction to what lay ahead. It gave a snapshot of what would occur after the work of Christ even before the work was detailed.

Next Ehud really gave it to Eglon. It was a picture of the complete atonement of transgressions of the law. It was also noted that this work was fully sufficient to save both Jews and Gentiles.

Shamgar gave a brief but complementary display of how to appropriate the work of Christ.

After that Deborah, the New Testament, referred to the Dispensation of Grace which is represented by the Gentile-led church.

Judges 5, the Song of Deborah, was a rejoicing over the events of Judges 4. They were placed into a poetic narrative, gloriously revealing the obvious pleasure the Lord takes in the work of Christ and in His church. But, as noted, the church will end at the rapture.

The first ten verses of Chapter 6 revealed the tribulation period after the church age. It is at that time that Israel will finally accept the gospel. Everything has been perfectly ordered to reveal the continuing redemptive narrative as outlined in the dispensational model.

This passage about Gideon provides insight into what is yet ahead, but it does so in perfect accord with what Paul says about Israel in the future as detailed in Romans 9-11. It is the gospel of Jesus Christ alone that can restore Israel to God.

They have completely rejected this as a nation, and hard times have come because of this. Even worse times lie ahead. But at some point in the future, the gospel will become perfectly evident to them.

They will search the Scriptures, realize their error, and turn and call out to God through Him. When they do, they will be restored. This is what the Bible teaches. Israel is not out, the church has not replaced Israel, and full restoration with God will come upon them as a nation.

The book is written, the typology is set, and it clears up the muddy waters of poor theology for both Jew and Gentile. This is not a surprise to God. Rather, this has been known to Him all along.

He has it all under control, and everything His word details will come to pass, exactly as is recorded there. Let us trust that it is so. On the day I typed this sermon, Israel was just at the beginning of their raid into Gaza.

Regardless as to how the world perceives this, it is a part of their unfolding history, leading them inexorably into the end times. Only then, when they are so broken as a people that there is nothing left for them, will they finally realize what they have missed for so long. In receiving the gospel, they will finally have the peace of Yehovah resting upon them in its fullness.

If you do not yet have this peace that passes all understanding, if you have not yet been brought near to God through the offering of His Son, all you have to do is believe the gospel. Christ died for our sins according to the Scriptures, He was buried, and He rose again the third day according to the Scriptures. Believe today!

Closing Verse: *“And so all Israel will be saved.” Romans 11:26*

Next Week: Judges 6:25-32 *It will be fun. Yes, so swell – you will see...* (Gideon, Judge of Israel, Part III) (20th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

Gideon, Judge of Israel, Part II

Then he said to Him, “If now I have found favor in Your sight
Then show me a sign that it is You who talk with me
-----give a token that is true
Do not depart from here, I pray
Until I come to You and bring out my offering and
-----set it before You”

And He said (a response did not lack)
"I will wait until you come back"

So Gideon went in and prepared a young goat
And unleavened bread from an ephah of flour
-----to put in that spot
The meat he put in a basket
And he put the broth in a pot

And he brought them out to Him
Under the terebinth tree and presented them

The Angel of God said to him
"Take the meat and the unleavened bread also
And lay them on this rock, and pour out the broth"
And he did so

Then the Angel of the LORD put out
The end of the staff that was in His hand. This was pretty neat
And touched the meat and the unleavened bread
And fire rose out of the rock and consumed the meat

And the unleavened bread too; yes, that's right
And the Angel of the LORD departed out of his sight

Now Gideon perceived
That He was the Angel of the LORD who appeared in that place
So Gideon said, "Alas, O Lord GOD!
For I have seen the Angel of the LORD face to face"

Then the LORD said to him, "Peace be with you; do not fear
-----you shall not die"
So Gideon built an altar there to the LORD, now one of Israel's
-----famous sites
And called it The-LORD-Is-Peace
To this day it is still in Ophrah of the Abiezrites

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...