

## NICKNAMED JERUBBAAL

We will study our lesson text by the following four homiletical points.

- Command test (25-26)
- Cover of night (27)
- Condemned by city (28-30)
- Contender of Baal (31-32)

Our lesson text opens with the phrase “now the same night” reminds us how a believer’s life can dramatically change as a result of an encounter with the Lord (6:25)

Gideon’s life would never be the same after the Angel of the Lord addressed him as “O Valiant Warrior.”

The title “O Valiant Warrior” immediately brought out Gideon’s old man insecurities and doubts (6:13-17).

Gideon’s old man insecurity requested a sign from the Angel of the Lord that was given by a peace offering (6:17, 21-22).

On the same day that the Lord gave Gideon the title, O Valiant Warrior, the Lord gave him his first assignment. Gideon completed his first assignment but not without some fear (6:27) (yare / kal pf).

Gideon’s first assignment brings us to our lesson.

<b>This lesson will study SIX aspects of Gideon being given the NICKNAME of JERUBBAAL.</b>
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- 1. Gideon’s first assignment was directed against his father. He was commanded to tear down his father’s altars of idolatry and to build a new altar and offer a proper sacrifice (6:25-26).**

*“For it time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?” (1 Pet.4:17)*

This reminds us that sometimes other people’s lives can also dramatically change because of association with a believer who is engaged in doing God’s will.

Gideon’s father, Joash, must have been a tribal leader of the town since the men of the town went to him and demanded the death of his son for destroying the altars of baal (6:28-30).

- 2. Joash told the men of the city to let baal fight his own battles. “If he is a god, let him contend (rib/ kal impf) for himself because someone has torn down his altar.” (6:31)**

Since baal didn’t show-up to contend against Gideon, Gideon was declared winner by default. As the winner, Joash nicknamed Gideon, Jerubbaal - “Let baal contend (rib / kal impf) against him, because he has torn down his altar.” (6:32)

Jerubbaal was a name given to remind him and others that Gideon’s faith in Yahweh had won the first battle against the devil.

**3. This first battle against the baal was very important to Gideon's leadership as the 5<sup>th</sup> judge of Israel.**

Israel was under a divine mandate to destroy all idolatrous altars in the Promise Land (Ex.23:22-33; 34:13-17).

It was part of the God side of the 10 Commandments (Deut.5:6-10).

It was also part of the divine mandate of the Conquest of the Land – “You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them, and break their sacred pillars in pieces.” (Ex.23:24)

The period of the Judges shows Israel's failure of faith over idolatrous reversionism (Judges 2:2, 11-13).

**4. Individual idolatrous reversionism brought the death penalty and national idolatrous reversionism brought 5 cycles of divine discipline to Israelites (Lev.26 and Deut.28).**

Read Deut.13:6-11 because it explains the death penalty for individuals and it is important to our lesson.

“Some worthless (belial) (2 Cor.6:15) men have gone out from among you and have seduced the inhabitants of their city, saying, ‘Let us go and serve other gods’ (whom you have not known).” (Deut.13:13)

“Belial was used as a name for Satan (2 Cor.6:15), who is the personification of wickedness and lawlessness.” (NIV, Deut.13:13)

“What harmony is there between Christ and Belial?” (2 Cor.6:15)

**5. When you compare Deut. 13:9-11 to Judges 6:28-30, you have an example of reverse process reversionism (RPR).**

**Reversionism** means to move in an opposite spiritual direction. It is a reversal of direction like reverse gear in a car. It is spiritual retrogression from any stage of spiritual growth because of negative volition to some category of bible doctrine revealed to you as the will of God.

**RPR** means to become indifferent even resentful towards the bona fide object of love (worship of God) while becoming affectionate towards an object that had been abhorred (baal and idolatry) (1 Tim.1:18-20).

“Nevertheless, with most of them God was not well-pleased; for they were *laid low in the wilderness*. Now these things happened as *examples for us, that we should not crave evil things*, as they also craved. And *do not be idolaters*, as some of them were; as it is written, ‘The people sat down to eat and drink, and stood up to play.’” (1 Cor.10:5-7; Ex.32)

“No, but I say that the things which the Gentiles sacrifice, *they sacrifice to demons*, and not to God; and I do not want you to become sharers in demons.” (1 Cor.10:20)