

The Book of Judges, Teacher's Guide

Lesson 5: Gideon Called to Deliver

Judges 6:1–40

Teaching Aim (Teacher Orientation)

What is doctrinally at stake in Judges 6 is the very nature of God's call and the ground of a servant's adequacy. Israel's suffering is traced honestly to covenant unfaithfulness (6:1), and God's first response to their cry is not relief but a prophet who names their sin (6:7–10). This guards us against a shallow view of salvation that treats God as a vending machine for rescue while leaving the heart's idolatry untouched. The lesson must hold together God's justice in the chastening (Israel reaps what it sowed, consistent with Ezekiel 18:20, each bearing his own guilt rather than some inherited fate) and God's mercy in raising a deliverer. It must also handle the fleece with care: God's gracious condescension to weak faith is real, but it is not a pattern for repeatedly testing God. Under the new covenant we walk by His revealed word (2 Corinthians 5:7; 2 Timothy 3:16–17), not by demanding fresh signs.

Just as important is the doctrine of God's strength perfected in human weakness. Gideon is the least of the weakest clan, hiding in a pit, and God qualifies him with a single sentence: "I will be with you" (6:16). This refutes any notion that God's choosing rests on human merit or strength, and it sets up the gospel pattern in which God chooses the weak to shame the strong (1 Corinthians 1:26–29) so that no flesh may boast. The call to tear down Baal's altar first (6:25–32) teaches that reform begins at home, that idolatry must be confronted before service can be fruitful, and that obedience is required even while fear remains.

The lesson aims at the student's spiritual formation. Every hearer has a winepress, a hidden place where fear keeps them from living out what God has already said is true of them in Christ. Every hearer has an altar in the household, some rival loyalty that must come down before God can use them fully. The capstone question presses each student to name one specific altar to tear down or one fear that Christ's "I am with you always" is meeting, and to take a concrete first step. The goal is not admiration of Gideon but transformation into people who obey the God who is with us, the Lord Jesus who is Immanuel, God with us, to the end of the age.

Question 1

Student Question:

According to Judges 6:1–6, why did Midian's oppression come upon Israel, and what does it reveal about the relationship between Israel's sin and their suffering?

Commentary and Teaching Notes

The chapter opens with the now-familiar refrain of the book: “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” (6:1). This is the downward spiral of Judges in miniature: sin, servitude, supplication, salvation, and then sin again. The text does not present Midian’s cruelty as random misfortune. It is the covenant consequence of Israel forsaking the LORD, the very thing Moses had warned about (Deuteronomy 28:33, where a nation you do not know eats up the fruit of your land).

The oppression is described vividly. Midian and Amalek and the people of the East came up like locusts, with camels beyond number, and devoured the produce of the land, leaving no sustenance, no sheep, ox, or donkey (6:3–5). Israel was driven to make dens and caves in the mountains. The introduction of the camel here is striking; these raiders had a mobility that made them a terror. The point is the totality of the devastation. Sin, when it ripens, leaves the soul stripped and hungry, hiding in caves.

We must be careful here doctrinally. Israel’s suffering flowed from Israel’s own choices, not from some inherited doom passed down apart from their own sin. Each generation bore the fruit of its own turning away (compare Ezekiel 18:20, the soul who sins shall die, and the son shall not bear the guilt of the father). God’s discipline was just, measured, and aimed at bringing His people back, not at destroying them.

Notice the mercy hidden in the misery: “the people of Israel cried out for help to the LORD” (6:6). The very pain God permitted became the means of turning their faces back to Him. This is the severe mercy of God. He will let the consequences of our sin grow heavy enough that we finally cry out, not because He delights in our pain, but because He will not let us be comfortable in our rebellion.

Doctrinal / Christian Living Issues

- Israel’s suffering is the just consequence of covenant unfaithfulness, not arbitrary cruelty or blind fate (6:1; Deuteronomy 28).
- Guilt is borne by those who actually sin; the passage gives no support to a doctrine of inherited guilt or original sin (Ezekiel 18:20).
- God’s discipline is corrective and restorative, aimed at repentance, not merely punitive (Hebrews 12:5–11).
- The cycle of Judges warns that forgetting God’s deliverance leads us straight back into bondage (Romans 15:4).
- Crying out to God in our distress is itself a gift of grace that the affliction was meant to produce.

Discussion Prompts

- Trace the cycle in 6:1–6. At what point does Israel finally turn back to God, and why so late?
- How does the totality of Midian’s devastation picture what unchecked sin does to a life?
- How do we hold together God’s justice in the chastening and His mercy in hearing their cry?

Question 2

Student Question:

Israel “did what was evil in the sight of the LORD” again (6:1), repeating the cycle. What pattern of returning to the same sin do you see in your own life, and what would genuine repentance, not just regret over consequences, look like?

Commentary and Teaching Notes

The word “again” hangs over this chapter. Israel did evil “again” (6:1), repeating the very pattern that had brought disaster before. There is something deeply humbling about a people who keep returning to the same sin even after being rescued from its consequences. We read it and shake our heads, until we remember our own well-worn ruts.

True repentance must be distinguished from mere regret over consequences. Israel cried out under Midian, but the crying out was provoked by pain, not yet by a hatred of the idolatry itself. That is why God sends a prophet next (6:7–10), to move them past wishing the pain away toward facing the sin that caused it. Regret says, “I wish this hurt would stop.” Repentance says, “I turn from the thing that dishonored my God.”

Each of us has a pattern, a sin we confess and abandon and then circle back to when the heat of consequence cools. The honest believer learns to ask not only “how do I escape this trouble?” but “what root in me keeps producing this fruit?” Godly sorrow produces a repentance that leads to salvation without regret, but worldly sorrow merely produces death (2 Corinthians 7:10).

Genuine repentance under the new covenant is not a one-time emotion but a turning of the whole life, expressed in concrete change (Acts 26:20, that they should repent and turn to God, performing deeds in keeping with their repentance). The question presses the student to name the pattern honestly and to picture what real turning, not just relief, would look like.

Doctrinal / Christian Living Issues

- Repentance is a deliberate turning from sin, not merely sorrow that the consequences hurt (2 Corinthians 7:10).
- Recurring sin signals an unaddressed root, not just isolated failures (Hebrews 12:1, the sin which clings so closely).
- Genuine repentance produces visible change in conduct (Acts 26:20).
- We can confess a sin sincerely and still return to it if the heart’s affection has not been transferred to Christ.
- Naming the specific pattern honestly is the first step toward breaking it.

Discussion Prompts

- What is the difference between being sorry for consequences and being sorry for the sin itself?
- What recurring pattern do you keep circling back to, and what root might be feeding it?
- What would genuine, fruit-bearing repentance look like this week, concretely?

Question 3

Student Question:

Before sending a deliverer, God sent a prophet to confront Israel's disobedience (6:7–10). What does this teach us about how God deals with His people's cries for help?

Commentary and Teaching Notes

Here is one of the most easily overlooked verses in the chapter: “When the people of Israel cried out to the LORD on account of the Midianites, the LORD sent a prophet to the people of Israel” (6:7–8). They cried for a rescuer; God sent a preacher first. Before He would lift the burden, He would name the cause. This is one of the great patterns of how God deals with His people.

The prophet's message is essentially a covenant lawsuit. He rehearses God's saving acts (I brought you up from Egypt, I delivered you from all who oppressed you, I drove them out, I gave you their land) and then states the charge plainly: “But you have not obeyed My voice” (6:8–10). God's grace is the backdrop against which Israel's disobedience shows up as black ingratitude.

Why send a prophet before a deliverer? Because a deliverance that leaves the heart unchanged is no true deliverance at all. If God had simply driven off Midian, Israel would have gone right back to Baal, and the next oppressor would have been waiting. God is after more than relief; He is after repentance. He treats the disease, not just the symptom.

This guards us against a transactional view of God, as if He existed to fix our problems on demand while leaving our idolatry untouched. The gospel itself follows this order: the good news of grace comes wrapped in a call to repent (Acts 2:38, repent and be baptized). God's mercy never bypasses the truth about our sin; it confronts it and then covers it.

Doctrinal / Christian Living Issues

- God often confronts sin before He grants relief, because He is after repentance, not mere rescue (6:7–10).
- The prophet's message is grounded in God's past faithfulness, exposing Israel's ingratitude (6:8–9).
- A deliverance that leaves the heart's idolatry untouched is no true deliverance (compare 2 Peter 2:20–22).
- God is not a vending machine; He will not be used while He is being disobeyed.
- The gospel call to grace comes wrapped in a call to repent and obey (Acts 2:38; Luke 13:3).

Discussion Prompts

- Why would God send a prophet before a deliverer? What does that order reveal about Him?
- How does rehearsing God's past faithfulness make present disobedience more serious?
- Where have you wanted God to fix a problem without confronting the sin behind it?

Question 4

Student Question:

The prophet reminded Israel of all God had done and then said simply, "you have not obeyed My voice" (6:10). When God reviews His faithfulness to you against your obedience to Him, what does that honest accounting reveal?

Commentary and Teaching Notes

The prophet's whole indictment lands on one sentence: "you have not obeyed My voice" (6:10). It is worth sitting in the weight of that. God had piled up acts of faithfulness, deliverance from Egypt, victory over enemies, the gift of the land, and Israel answered His kindness with disobedience. When the ledger is laid open, His faithfulness on one side and our obedience on the other, the imbalance is exposed.

This is a searching exercise for every believer. We are quick to keep an account of God's apparent failures (Gideon does this very thing in 6:13, "why has all this happened to us?"). We are slow to keep an honest account of our own. Yet when we set the two side by side, the long record of His mercy against the thin record of our faithfulness, the question of who has been unfaithful to whom answers itself.

The point is not to crush the believer with guilt but to produce honesty. God's people cannot grow while they are nursing a grievance against Him and excusing themselves. The first step toward restoration is an honest accounting that stops blaming God and owns the truth: "You have been faithful; I have not obeyed."

We should also note that God does not abandon the people who have failed Him here. Right after the prophet's stinging word, God moves to raise up a deliverer. The honest accounting is meant to lead not to despair but to the gracious God who keeps working with unfaithful people. That is precisely the grace we know fully in Christ (Romans 5:8, while we were still sinners, Christ died for us).

Doctrinal / Christian Living Issues

- Honest self-examination begins by weighing God's faithfulness against our obedience (6:10).
- We tend to keep records of God's apparent failures while excusing our own (6:13).
- The aim of the accounting is honesty and repentance, not crushing despair.
- God keeps working with unfaithful people; the indictment is followed by a deliverer.

- Our hope rests not in our record but in God's mercy, fully revealed in Christ (Romans 5:8).

Discussion Prompts

- If you laid God's faithfulness and your obedience side by side, what would the ledger show?
- Why are we so quick to question God and so slow to question ourselves?
- How does God's grace move you toward honesty rather than away from it?

Question 5

Student Question:

The angel of the LORD greeted Gideon as a "mighty man of valor" and promised, "I will be with you" (6:12, 6:16). On what basis does God qualify those He calls, and how does His presence, rather than our strength, become the real qualification?

Commentary and Teaching Notes

"The angel of the LORD appeared to him and said to him, The LORD is with you, you mighty man of valor" (6:12). The title is almost comic given the setting; a mighty man of valor hiding in a winepress. But God does not address Gideon according to what he is in his fear; He addresses him according to what he will become under God's presence. God calls things that are not as though they were (Romans 4:17).

When Gideon protests that his clan is the weakest and he is the least (6:15), God does not argue the point or pump up Gideon's self-esteem. He simply says, "But I will be with you, and you shall strike the Midianites as one man" (6:16). That is the whole answer. The qualification for the task is not Gideon's strength but God's presence. Gideon's weakness is no obstacle, because the work was never going to depend on Gideon's strength.

This is one of the great recurring promises of Scripture. God said the same words to Moses at the burning bush (Exodus 3:12), to Joshua (Joshua 1:9), and finally Christ Himself says them to His church: "I am with you always, to the end of the age" (Matthew 28:20). The thread runs from the winepress to the Great Commission. The presence of God is what turns the least into a deliverer.

There is real comfort and real demand here. The comfort: you do not have to be adequate; you have to be available, because God supplies His own presence as your qualification. The demand: this leaves you no excuse. "I am too weak" is not a reason to refuse God, because He never asked you to do it in your strength. The boast is removed (1 Corinthians 1:29, so that no flesh might boast in His presence).

Doctrinal / Christian Living Issues

- God qualifies His servants by His presence, not by their strength or status (6:16).

- God addresses people according to what He will make them, not only what they are (6:12; Romans 4:17).
- “I will be with you” is the consistent promise to Moses, Joshua, Gideon, and the church (Exodus 3:12; Matthew 28:20).
- Weakness is no barrier when the work was never meant to rest on human strength.
- Because the qualification is His presence, no servant may boast and no servant may excuse himself (1 Corinthians 1:29).

Discussion Prompts

- Why does God answer Gideon’s weakness with His presence rather than with a pep talk?
- Trace “I will be with you” from the winepress to the Great Commission. What is the thread?
- How does God’s presence remove both our boasting and our excuses?

Question 6

Student Question:

Gideon objected, “my clan is the weakest in Manasseh, and I am the least in my father’s house” (6:15). What objection do you keep raising to God about why He could not possibly use you, and is it really humility or is it unbelief?

Commentary and Teaching Notes

“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” (6:15). On the surface this sounds like humility, and there is a humility we must honor. But notice where Gideon’s eyes are fixed: entirely on himself, his clan, his ranking, his inadequacy. God had just said, “The LORD is with you,” and Gideon’s response measures the task against his own resources as though God’s presence changed nothing.

There is a counterfeit humility that is really unbelief in disguise. It sounds modest, but it functions as a refusal. It keeps the focus on the smallness of the servant rather than the greatness of the God who calls. To say “I am too weak” after God has said “I will be with you” is not humility; it is quietly calling God’s promise insufficient.

We all have our standing objection, the reason we keep handing God for why He could not possibly use us. Too young, too old, too damaged, too ordinary, too far back in line. The question for the honest heart is whether that objection is genuine humility or a comfortable excuse that lets us stay safely in the winepress. True humility takes God at His word and steps out; false humility hides behind its own smallness.

The remedy is not to think more highly of ourselves but to think more truly of God. The least in his father’s house plus the presence of God equals a deliverer of Israel. The math only works when God is in the equation, but it always works when He is. Our adequacy is from God (2 Corinthians 3:5, not that we are sufficient in ourselves, but our sufficiency is from God).

Doctrinal / Christian Living Issues

- There is a false humility that is really unbelief dressed up as modesty (6:15).
- Focusing on our smallness after God has promised His presence calls His promise insufficient.
- Our standing objection often functions as a comfortable excuse to avoid obedience.
- True humility takes God at His word and steps out; false humility hides behind weakness.
- Our sufficiency is from God, not from ourselves (2 Corinthians 3:5).

Discussion Prompts

- What is the difference between genuine humility and unbelief that sounds humble?
- What objection do you keep raising to God about why He could not use you?
- How does fixing your eyes on God rather than yourself change that objection?

Question 7

Student Question:

God commanded Gideon to first tear down his father's altar to Baal and cut down the Asherah before he could deliver Israel (6:25–32). Why must the idolatry in our own household be confronted before we are fit to serve God publicly?

Commentary and Teaching Notes

Before Gideon can strike a single Midianite, God gives him a different assignment: “Pull down the altar of Baal that your father has, and cut down the Asherah that is beside it” (6:25). Reform begins not on the battlefield but in the backyard. The idolatry Gideon must confront first is not the enemy's; it is his own family's. There was a Baal altar in his father's house, and the town gathered to worship there.

This order is deliberate and instructive. God will not send Gideon to deliver Israel from oppression while Gideon's own household is still feeding the very idolatry that brought the oppression. You cannot lead people away from a sin you are still sheltering at home. The deliverer must first be a reformer, and the reformation must start where it costs him most, among his own people.

The Asherah pole and the Baal altar represented the fertility religion of Canaan, a worship that promised prosperity and security through ritual rather than through covenant faithfulness to the LORD. To tear it down was to declare publicly that the LORD alone is God and that every rival must come down. This is the first commandment lived out with an axe (Exodus 20:3, you shall have no other gods before Me).

The principle endures. Before we can serve God effectively in the wider world, He often puts His finger on the idol nearest to us, the one in our own house, our own habits, our own heritage.

We would rather go fight distant Midianites than tear down the comfortable altar in the family room. But God's order is fixed: the altar comes down first.

Doctrinal / Christian Living Issues

- Reform begins at home; the idol nearest us must fall before we serve God publicly (6:25).
- Gideon cannot deliver Israel from idolatry's fruit while sheltering idolatry in his own house.
- Tearing down the altar is the first commandment enacted: no rival to the LORD (Exodus 20:3).
- Inherited or familiar idols are often the hardest and the most necessary to confront.
- A deliverer must first be a reformer in his own household.

Discussion Prompts

- Why does God send Gideon against his father's altar before sending him against Midian?
- What idol is sheltered closest to you, in your home, habits, or heritage?
- Why is the altar nearest to us usually the hardest one to tear down?

Question 8

Student Question:

Gideon tore down the altar by night because he was afraid of his family and the men of the town (6:27). Where is God asking you to obey now, even imperfectly and fearfully, rather than waiting until you are no longer afraid?

Commentary and Teaching Notes

There is an honest and almost tender detail in the text: Gideon obeyed, "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" (6:27). He did the right thing, but he did it scared, under cover of darkness. This is not held up as the ideal, yet it is not condemned either. God accepted the obedience even though the obedience trembled.

This is enormously encouraging for fearful disciples. God did not wait for Gideon to become brave before requiring obedience. He required obedience while Gideon was still afraid, and the courage grew in the doing. We often have it backwards. We think we must first feel bold and then obey. But frequently the boldness comes after the obedient step, not before it. Gideon tears down the altar by night, and by morning the whole town knows, and there is no taking it back.

Imperfect obedience offered in fear is still obedience, and God honors it. The alternative, waiting until we are no longer afraid, usually means never obeying at all. Fear rarely leaves on its own. It leaves as we act in spite of it. "Do not fear" appears throughout Scripture not because God's people felt no fear, but because they were to obey through it.

We must be careful not to baptize cowardice, but we should be equally careful not to despise the trembling first step. Better to tear down the altar at night than to leave it standing in the daylight. God can grow a man who obeys while afraid; He can do nothing with a man who waits for a courage that never comes. And the One who promised “I will be with you” is the steadying presence that makes the fearful step possible.

Doctrinal / Christian Living Issues

- God requires obedience even while fear remains; courage often grows in the doing (6:27).
- Imperfect, trembling obedience is still obedience, and God honors it.
- Waiting to feel brave before obeying usually means never obeying at all.
- We must neither excuse cowardice nor despise the fearful first step.
- God’s promised presence is what makes the frightened step possible (6:16).

Discussion Prompts

- What does it mean that Gideon obeyed at night, scared, and God still honored it?
- Where are you waiting to feel brave before you obey God?
- What obedient step could you take this week even though the fear has not left?

Question 9

Student Question:

Through Gideon’s weakness, his fearfulness, and the tearing down of Baal’s altar, God shows that His power is made perfect in our weakness and that idolatry must be torn down, beginning at home. How does this passage point us to Christ, who is “God with us” always, who confronts every rival to His throne in our hearts, and whose strength is perfected in our weakness (2 Corinthians 12:9; Matthew 28:20)?

Commentary and Teaching Notes

Gather the threads of this chapter and a clear picture emerges. God takes the least man of the weakest clan, hiding in a winepress, paralyzed by fear, and makes him a deliverer. The single explanation God gives is, “I will be with you” (6:16). This is the great pattern that runs straight to the cross and beyond: God’s power is made perfect in weakness, that no flesh might boast (2 Corinthians 12:9; 1 Corinthians 1:27–29). Gideon is not the hero of this chapter; the God who is with Gideon is.

Set alongside that is the seriousness of idolatry. The first command God gives the deliverer is to tear down the altar (6:25). Before there can be victory over the enemy outside, there must be the destruction of the rival worship inside. Idolatry is not a minor failing to be managed; it is a treason to be torn out by the roots. The God who says “I will be with you” also says “you shall have no other gods before Me,” and the two belong together. He gives His presence; He tolerates no rival.

Both threads point us to Christ. The promise that ran through Gideon's life, "I will be with you," finds its fullest voice in Jesus, who is called Immanuel, God with us (Matthew 1:23), and who promises His church, "I am with you always, to the end of the age" (Matthew 28:20). What Gideon had in shadow, we have in fullness. The deliverer who saved Israel from Midian points to the Deliverer who saves us from sin and death, and who never leaves us to fight alone.

Christ also embodies the truth about strength perfected in weakness. He saved the world not by overpowering force but by the apparent weakness of the cross, which was in fact the power of God for salvation (1 Corinthians 1:18). And when Paul pleaded for his thorn to be removed, the answer was, "My grace is sufficient for you, for My power is made perfect in weakness" (2 Corinthians 12:9). The winepress and the cross teach the same lesson: God delights to work through what the world counts as nothing.

Finally, Christ confronts every rival altar in our hearts. He will be Lord of all or He will not be Lord at all. Just as Gideon's deliverance began with an altar torn down, our walk with Christ begins and continues with the pulling down of every idol that competes for His throne (2 Corinthians 10:5, we destroy every lofty opinion raised against the knowledge of God). The same Lord who says "I am with you" also says "tear down the altar." His presence and His lordship are inseparable, and that is gloriously good news for fearful, idol-prone people like us.

Doctrinal / Christian Living Issues

- God's power is made perfect in human weakness, so that no flesh may boast (2 Corinthians 12:9; 1 Corinthians 1:27-29).
- Idolatry is treason against the LORD that must be torn out, not merely managed (6:25; Exodus 20:3).
- "I will be with you" finds its fullness in Christ, Immanuel, God with us always (Matthew 1:23; 28:20).
- The cross is the supreme demonstration that God's strength works through apparent weakness (1 Corinthians 1:18).
- Christ tolerates no rival altar; His presence and His lordship are inseparable (2 Corinthians 10:5).
- Gideon is not the hero of the chapter; the God who is with him is, and that God is fully revealed in Jesus.
- We come to that Lord not by signs on demand but by trusting, obedient faith in His revealed word (2 Corinthians 5:7).

Discussion Prompts

- How does Gideon's call show that God's power is perfected in weakness, and how does the cross deepen that?
- Why must the altar come down first, and what does that teach about Christ's lordship over rivals?

- How does “I am with you always” change the way you face your own winepress and your own altars?

Question 10

Student Question:

Gideon had an “altar” to Baal in his own father’s house, and a fear that kept him in the winepress. Name one specific altar that Jesus is calling you to tear down, or one fear He is meeting with His promise “I am with you,” and what is the first obedient step you will take this week?

Commentary and Teaching Notes

We end with the fleece (6:36–40), and we must handle it with both grace and care. Gideon, already given a sign of fire from the rock (6:21), asks God for two more confirmations: wet fleece on dry ground, then dry fleece on wet ground. “Let not Your anger burn against me,” he says, knowing he is pushing (6:39). And God, astonishingly, gives him both signs without a word of rebuke. This is God’s gracious condescension to a weak and fearful faith.

It is important to read the fleece rightly. It is a record of God’s patience with a trembling servant, not a model for how Christians should make decisions. Gideon already had a clear word from God; the fleece was not him seeking guidance he lacked but seeking reassurance he craved. We should be slow to turn his anxiety into our method. Scripture elsewhere warns, “you shall not put the LORD your God to the test” (Deuteronomy 6:16, quoted by Jesus in Matthew 4:7).

Under the new covenant we are not left to lay out fleeces. We walk by faith in God’s completed, revealed word (2 Corinthians 5:7; 2 Timothy 3:16–17, the Scripture is able to make the man of God complete, equipped for every good work). The danger of needing endless signs is that it keeps us perpetually unsure, always demanding one more proof, never resting in what God has already plainly said. A faith that always needs another fleece is a faith that never quite trusts.

So the lesson here is two-sided. On one side, take comfort: God is gentle with our weak faith. He met Gideon where he was and did not break the bruised reed (Isaiah 42:3). On the other side, take warning: do not make a lifestyle of testing God. The goal of faith is to grow up into resting on His word, like the Lord Jesus who answered every test not with a fleece but with “It is written.” The God who patiently watered the fleece for Gideon now speaks to us fully in His Son and in His Scriptures, and that word is enough.

Doctrinal / Christian Living Issues

- The fleece shows God’s gracious patience with weak faith, not a method Christians should copy (6:36–40).
- Gideon already had God’s clear word; he sought reassurance, not missing guidance.

- Scripture warns against testing God repeatedly (Deuteronomy 6:16; Matthew 4:7).
- Christians walk by faith in God's completed, revealed word, not by demanding fresh signs (2 Corinthians 5:7; 2 Timothy 3:16–17).
- A faith that always needs one more proof never learns to rest in what God has said.
- God is gentle with the bruised reed even as He calls us to grow up into trust (Isaiah 42:3).

Discussion Prompts

- What does God's patience with the fleece reveal about how He treats weak faith?
- Why is the fleece a poor model for Christian decision-making today?
- What specific altar is Christ calling you to tear down, or what fear is He meeting with "I am with you"?