

Judges 6:13

Authorized King James Version (KJV)

And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

Analysis

And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

The Angel of the LORD's appearance marks divine intervention initiating deliverance. The phrase 'angel of the LORD' (mal'ak Yahweh, מלאך יהוה) with definite article typically indicates the Angel—not merely an angel but theophany, pre-incarnate appearance of Christ. This Angel speaks as God (v. 14, 16), accepts worship (v. 18-24), and Gideon recognizes seeing God face-to-face (v. 22-23). Similar theophanies appear to Abraham (Genesis 18), Jacob (Genesis 32:24-30), Moses (Exodus 3:2-6), and Joshua (Joshua 5:13-15).

The greeting 'The LORD is with thee' (Yahweh immeka, יהוה עמך) recalls promises to Abraham (Genesis 26:3, 28:15), Isaac (Genesis 26:24), Jacob (Genesis 31:3), Moses (Exodus 3:12), and Joshua (Joshua 1:5). This covenantal assurance guarantees success regardless of circumstances or personal inadequacy. The title 'thou mighty man of valour' (gibbor hechayil, גיבור הרים) seems ironic—Gideon hides in winepress, doubts, protests unworthiness (v. 15). Yet God calls not what Gideon is but what he will become. The title describes destiny, not present reality—faith-vision seeing potential through divine empowerment.

Theologically, God's calling transforms identity. Gideon sees himself as fearful, inadequate farmer. God sees mighty warrior. Similarly, God calls believers saints, children, royal priesthood (1 Peter 2:9) despite present imperfections—not naming what is but what will be through sanctification. This demonstrates both imputed righteousness (God declares us righteous in Christ, Romans 4:5) and progressive sanctification (God transforms us into Christ's likeness, 2 Corinthians 3:18). The Angel's address illustrates how God's word accomplishes what it declares (Isaiah 55:11)—calling Gideon 'mighty warrior' initiates transformation into mighty warrior.

Historical Context

Angels as divine messengers appear throughout Scripture—announcing births (Luke 1:26-38), interpreting visions (Daniel 8:15-19, Zechariah 1:9), executing judgment (2 Samuel 24:16, Acts 12:23), ministering to believers (Hebrews 1:14). However, 'the Angel of the LORD' functions differently—speaking as Yahweh, receiving worship, identified with God yet distinct. This paradox finds resolution in Trinitarian theology—the second person of Trinity appearing before incarnation.

Gideon's initial response—asking where God's miracles went (v. 13)—reflects theological struggle during oppression. Israelites remembered Exodus miracles (crossing Red Sea, manna, water from rock) yet questioned God's present activity. This tension—past deliverance versus present oppression—challenges faith. Gideon's honest questioning mirrors Psalms' laments (Psalm 13, 42, 77) and Job's protests—faithful wrestle with apparent divine silence or inaction.

The designation 'mighty man of valour' (gibbor hechayil) typically described warriors (Boaz uses it for Ruth, Ruth 2:1, though translated 'mighty man of wealth'; David's warriors called gibborim, 2 Samuel 23:8). God's naming Gideon this title prophetically declares what he will become. Similar prophetic naming appears throughout Scripture—Abram becomes Abraham ('father of multitudes' before having children, Genesis 17:5), Jacob becomes Israel ('one who strives with God' after wrestling, Genesis 32:28), Simon becomes Peter ('rock' despite instability, Matthew 16:18). Names declare identity and destiny.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. Where do you see yourself as weak/inadequate while God sees you as mighty/capable through His presence and empowerment?
2. How does honest questioning (like Gideon's 'where are Your miracles?') differ from faithless rebellion?
3. What transformations must occur for you to live into the identity God declares over you in Christ?

Interlinear Text

לְאָמֵר	גְּדוּעָן	בָּ	אָדָן	וְ	הָיָה
said	And Gideon	unto him Oh	my Lord	if	Did not the LORD
H559	H413	H1439	H994	H113	H3068
וְלֹא	מִצְאָת	תָּנוּ	כִּל	זֶה	אֵין
וְלֹא מִהָּעֵד	be with us why then is all this befallen	H4672	H3605	H2063	H346
H5973	H4100				
כָּל	גִּפְלָאָת	וְ	לְ	אֲבוֹת	יָנוּ
H3605	us and where be all his miracles	H6381	H834	told	H0
				H5608	H1
לְאָמֵר	מִמְצָב	וּמְעַל	הָיָה	וְעַתָּה	
said	from Egypt	bring us up	Did not the LORD		
H559	H3808	H4714	H5927	H3068	H6258
וְנִטְשָׁה	וְיָתַן	וְיָמַר	וְיָמַר		
hath forsaken	Did not the LORD	us and delivered	us into the hands		
H5203	H3068	H5414	H3709		
מִדְיָן					
of the Midianites					
H4080					

Additional Cross-References

2 Chronicles 15:2 (References Lord): And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

Psalms 44:1 (Parallel theme): We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

Isaiah 63:15 (Parallel theme): Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

Isaiah 41:17 (References Lord): When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

Psalms 89:49 (References Lord): Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

Genesis 25:22 (References Lord): And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

Deuteronomy 31:17 (Parallel theme): Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

From KJV Study • kjvstudy.org