

## Introduction

In the early 2010s a new word entered our vocabulary: humblebrag. It is, quite obviously, a combination of “humble” and “brag”. You’ve seen the person who posts about a work presentation by saying, “Ugh...I’m so tired of all the compliments about my presentation today. Guys, I still have to work! Stop coming by to compliment me!” It is rather transparent bragging, isn’t it?

Probably the worst example of humblebragging was by Kylie Jenner. Her real claim to fame was being born into a media-crazed family but, to her credit, she funneled that fame into starting a cosmetics business. This business really took off and has made her quite wealthy. She thought it was appropriate to share on television how her family had begun to “tease” her for becoming a billionaire. Yes, you poor thing. It must be so hard, Kylie.

Maybe you’ve seen the picture of the nurse whose massive diamond ring inconveniently keeps poking through her sterile gloves. Her social media post asks who else can relate. You feel it, right? It’s really just a way to show off that thing, right? It’s interesting how the tear is exactly like a flap pulled back to reveal something.

Humblebrags are always very obvious, and the end result is opposite what the person was seeking. The bragging part always overrides the humble part. We see humblebragging in ministry, too. Maybe you’ve seen a post on social media like, “Someone came up to me today after my sermon and told me how much God has used my preaching in his life to really transform him. *I’m so humbled that God would use someone like me.*” Wait. Is the post about you or about what God has done in a person’s life? Why not post, “Someone shared with me today how God has been at work in his life, transforming him.” You could even add the words, “What an honor to be part of it”. The moment we insert ourselves into a declaration of God’s glory, we rob him of it.

This is the lesson of the humblebrag. The brag undoes any hint of humility. In a similar way inserting ourselves into God’s story as a *necessary* component is to try to take some of his glory. We will see this in this next episode of Gideon’s story. We’re in Judges 7.

Jdgs 7:9 That same night the LORD said to him, “Arise, go down against the camp, for I have given it into your hand. <sup>10</sup> But if you are afraid to go down, go down to the camp with Purah your servant. <sup>11</sup> And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp.” Then he went down with Purah his servant to the outposts of the armed men who were in the camp. <sup>12</sup> And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance. <sup>13</sup> When Gideon came, behold, a man was telling a dream to his comrade. And he said, “Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned

it upside down, so that the tent lay flat.”<sup>14</sup> And his comrade answered, “This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp.”

<sup>15</sup> As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, “Arise, for the LORD has given the host of Midian into your hand.”<sup>16</sup> And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars.<sup>17</sup> And he said to them, “Look at me, and do likewise. When I come to the outskirts of the camp, do as I do.”<sup>18</sup> When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, ‘For the LORD and for Gideon.’”

<sup>19</sup> So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands.<sup>20</sup> Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, “A sword for the LORD and for Gideon!”<sup>21</sup> Every man stood in his place around the camp, and all the army ran. They cried out and fled.<sup>22</sup> When they blew the 300 trumpets, the LORD set every man’s sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath.<sup>23</sup> And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.

<sup>24</sup> Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan.” So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan.<sup>25</sup> And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judges 7:9–25

## **The Lord Speaks**

In verse 9 the Lord speaks to Gideon. God has spent considerable time preparing Gideon for the task of delivering Israel. God could simply snap his fingers and cause the Midianites and the Amalekites and the people of the East to just disappear or perhaps choose to just leave. He does not do this. God can act directly. We’ve seen this over and over. God can part the Red Sea. He can send plagues. He can open up the earth and swallow people. He can send fire from heaven. Most of the time God chooses to use means. That is, most of the time when God works in the world he uses people to accomplish his purposes.

In order for Gideon to be used by the Lord for the task the Lord has given him, he must be prepared. When God first appeared to him as the angel of the Lord Gideon was angry and fearful. He claimed the Lord had forsaken his people, completely oblivious, it seems, to

the reason for the Midianites' oppression of Israel. It was Israel's sin that brought suffering, not the Lord "forsaking" his people. Nevertheless God is ready to rescue them and he raises up Gideon and prepares him.

That preparation was first seen in God consuming Gideon's offering of a meal, turning that meal into a sacrifice. Gideon was then given the task of tearing down his father's altar to Baal and his father's Asherah pole—both of which provided an extensive worship site for the region, causing great anger from the people at its destruction. God provided another sign for Gideon, a sign that was intended to strengthen his faith in the Lord. As Gideon requested the fleece was dry while the threshing floor was wet. Then we come to verse 9.

God tells Gideon he is to attack the Midianite camp that very night. He assures him yet again that he has given this vast army into Gideon's hands. Remember that Gideon's "army" has been reduced by more than 100 fold, from 32,000 men to just 300. This was to show Israel that God is their Rescuer, even if he uses a mere human like Gideon. Israel must never assume it was their own power that rescued them.

After instructing Gideon to attack, God offers him yet another sign. This time God initiates the sign! What an act of kindness! Gideon has received more assurance than any other judge, yet here God offers him still more. Gideon is to sneak into the enemy camp with Purah his servant. It would be fairly simple for two men to get inside as the guards would be looking for large numbers of men. God tells him that he will hear something that will strengthen his faith in the Lord.

The author reminds us how vast the army is. In verse 12 they fill the valley "like locusts in abundance, and their camels were without number, as the sand that is on the seashore". Gideon has 300. Gideon finds himself within ear shot of a man speaking to his comrade—his buddy. He tells him in verse 13 he had a dream and in that dream a cake of barley bread tumbled into the camp and hit a tent, causing it to flip upside down.

It's interesting that it was barley bread. This loaf would have been small—a little bigger than a dinner roll. This is the sort of bread the little boy had in the gospels. He had five of these small loaves, along with two fish, and Jesus used this meager—and cheap—food to feed 5,000 men, plus women and children.

Barley bread is poor-people food. It was cheap bread. It was not great bread. It's very interesting that the dream was of barley bread rather than a nice baguette or a ciabatta or even a really good sourdough. Barley bread was far less desirable, making it far less expensive than wheat bread. It was like real pumpernickel bread, which is made from rye rather than wheat. Real pumpernickel bread, not the stuff available today that almost always has wheat flour added to make it chewable, real pumpernickel bread is tough and most often used to sop up soup so as to make it edible. You've almost certainly never had *real* pumpernickel bread—or real barley bread. Why would you want it?

The point is the tent is knocked over by an insignificant dinner roll that no one, when given a choice, would *choose*. Barley bread is what you were left with when you had no other options. Easy to overlook. Notice also that the bread "tumbles" into the camp and hits the tent. It's not shot out of a cannon. It tumbles, yet is able to knock a tent completely upside down. These tents, mind you, are not backpacking tents that are weighed in ounces. These are heavy tents. The imagery of a tumbling dinner roll knocking it over is absurd—which is the point!

After the Midianite tells his buddy about his dream, his buddy *interprets the dream*.

He says the insignificant barley loaf is Gideon, and not just any Gideon, Gideon the son of Joash, the one from Israel! These men have heard of Gideon. They have heard of his exploits, indicating the altar to Baal and the Asherah pole were far more significant than some backyard worship spot. He further interprets the dream: Gideon is going to flip the Midianite camp upside down.

## Attack

When Gideon hears this dream and its interpretation, the author says he responds by *worshipping*. He almost certainly prostrated himself on the ground in the shadows before the Lord, acknowledging him and his greatness. He is filled with gratitude at the Lord's kindness in sending him to hear this dream.

Think of what is happening here. We've been seeing that God is always doing 10,000 things in your life, and you may be aware of three of them. The point is that God is working out his plans and his purposes in so many ways yet we are privy to an extremely tiny fraction of them. We see glimpses from time to time but only God can see the entire picture, so we walk by faith.

To give Gideon this further assurance God had to first give this Midianite a dream—a very specific dream. Then he had to orchestrate this conversation between him and his buddy and then God had to give his buddy an interpretation to that dream, an interpretation that is extremely precise and accurate. The 10,000 things go even deeper, however, for God had to ensure that these two men, out of those who “lay along the valley like locusts” had heard the story of Gideon destroying the altar of Baal. There is no doubt that many others were aware of Gideon and his earlier exploits.

God has orchestrated all this in order to offer even more assurance to Gideon. God is active in your life in ways you cannot even fathom. How many conversations had each of these men had with others in the camp that led to this conversation? How is it that these two, the one who had the dream and the one who had the interpretation, had come to be assigned to the middle watch at the same post? How is it that they were assigned to the post that Gideon and Purah would sneak up to in order to overhear? God is doing far more here than is evident on the surface! Church, be assured this is not an anomaly. This is not a one-time strategy for how God works. This is the very thing he is doing in your life and in my life.

Gideon hears them say how they fear Gideon. Notice he says the barley loaf is “the *sword* of Gideon”. Gideon isn't a particularly capable warrior! He is not known for his exploits in battle, but for tearing down an altar in the middle of the night. It is because God is with him that Gideon is to be feared.

After worshipping the Lord Gideon immediately returns to his camp with a battle plan, and I say “battle plan” quite loosely, as it is similar to the plan given to Joshua to “conquer Jericho” by walking in circles. Before giving the details, Gideon gives them the assurance God has repeatedly given him. In verse 15 he tells them, “Arise, for the LORD has given the host of Midian into your hand.”

Gideon, the one whom the Midianites fear, gives God all the credit for the victory they are about to experience. He knows the battle belongs to the Lord. Only the Lord could turn his gift of a meal into a sacrifice. Only the Lord could cause the fleece to be dry when the

threshing floor was wet. Only the Lord could orchestrate the numerous things necessary for a man to have a dream and for another man to interpret the dream and for Gideon to be in the right place and just precisely the right time to overhear the telling and interpretation of that dream. If God can orchestrate all that, then surely he will do as he has said he will do and he will deliver Israel by Gideon's hand.

It is telling that Gideon now believes the Lord, though the Midianite said exactly what God himself had been saying. God said repeatedly, "I will give the Midianites into your hand" but it wasn't until a *Midianite* said, "God will give the Midianites into Gideon's hand" that Gideon finally believes it. Still, Gideon is now ready to act as Israel's deliverer, the one through whom God will save his people.

Gideon tells his 300 men the plan. He divides the 300 into three groups and gives each man a jar with a smoldering torch inside and a trumpet. The type of torches these were would smolder for some time inside the jar. They wouldn't burn, and therefore wouldn't be bright inside the jars, for they need oxygen to burn brightly. Gideon instructs them to follow his lead.

The three groups spread out around the valley where the Midianites and the Amalekites and the people of the East were camped—like locusts in number. They waited for the change between the first watch and the middle watch, when there would already be a bit of confusion happening. This is likely around midnight. At Gideon's signal, the men broke all three-hundred jars, exposing the smoldering torches to fresh oxygen, causing them all to burst suddenly into flame. They held the blazing torches in their left hands and held their trumpets in their right hands.

It's interesting the author points out in which hands these were held. The right hand was seen as the hand of power. To be at someone's right hand meant to have power and influence. In Exodus 15 God was said to have stretched out his right hand in power. In Deuteronomy 33 God rescued Israel from Egypt with his right hand. When Jael struck down Sisera, the mallet was in her right hand. The symbol of the power wielded by these 300 men was in their right hands, and their power was not a sword but a trumpet.

Trumpets were used in battle to signal troops. By sounding various calls commanders could give instructions to their men over long distances. Suddenly 300 trumpets are sounding along with the suddenly blazing torches and the men in the valley would have seen and heard them. Trumpets are also connected to true worship. The Feast of Trumpets was called with the sound of trumpets. After ten days was the Day of Atonement—Israel's most holy day of the year.

In Numbers 10 whenever the camp of Israel was to move the priests would blow silver trumpets. Whenever they offered sacrifices to the Lord they were to blow trumpets. Just as importantly, God gave them this instruction:

Num 10:9 And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and you shall be saved from your enemies.

Numbers 10:9

Blowing these trumpets was an act of worship, not an act of war. The "attack" Gideon and his rag-tag band of 300 men who lap water like dogs came in the form of holding forth

the light in one hand and sounding the call to worship in the other. Remember, the purpose of the conquest was to root out idolatry from the land. In this act Gideon and his men are functioning as priests, calling everyone to worship the God of Israel. If those enemies on the battlefield would throw down their arms and cast down their idols, and would bow down to the one true God, the God of Israel, and worship him alone, they were free to do so. They were invited to do so. They could *join* Israel and become part of God's covenant people.

### **For the Lord...and for Gideon?**

As part of his instructions, in verse 18 Gideon told them when he blows the trumpet, they are to blow their trumpets and shout, "For the LORD...*and for Gideon*". Wait. What? In what sense is this "for Gideon"? Gideon has acknowledged God by worshiping him. Gideon has declared to his men the Lord is giving the Midianites into their hands. In what sense is this for *Gideon*?

Could it be that when he overheard the two men expressing their fear of him that his confidence grew—but it grew in *himself*? The ensuing battle isn't for Gideon. It's for the Lord, with all Israel benefiting. Here we begin to see a problem brewing within Gideon. He went from doubting himself and the Lord to having great confidence in the Lord...and in himself.

I love how the battle actually plays out in verse 21. The three-hundred individually hand-picked men who were "drafted" by the Lord himself on the basis of their odd method of drinking from a river, stand still and toot their horns. The effect is profound: the enemy flees.

When they blew their trumpets the Lord is said to have set each man's sword against his buddy's. Remember that blowing the trumpets is an act of worship. The text uses the same word in verse 22 that it used in verse 13. Just as the man told his dream to his comrade, his buddy, so each man's sword was against *his* comrade. It's not hard to imagine how this played out. Most of the army would have been awakened suddenly by shouts of men fleeing the perimeter of the camp in response to 300 jars smashing, 300 torches suddenly flaring to life, and 300 men shouting and blowing trumpets.

Because there were three different groups of men, the Midianites and the Amalekites and the people from the East, and because all three groups would have looked different from one another and because of the confusion when they were awakened, everyone looked like an enemy. In the confusion the Lord turned friend into foe while his hand-picked 300 stood still and blew trumpets in their right hands. Because the torches were in their left, they couldn't even *hold* swords! There is no way this battle was being decided by them.

Still, notice what they shouted. Gideon told them to shout, "For the LORD and for Gideon" but the men shouted, "A *sword* for the LORD and for Gideon". Not only are they not wielding swords, they're not even fighting! The real power they wield is that of worship, as symbolized by the trumpets. The true worship of YHWH God of Israel is what will drive idolatry out of the land. Here the Lord is making this very clear, yet somehow Gideon and his men begin making the Lord's victory about them rather than about the Lord and his glory.

This massive army that was like locusts in number fights itself, killing many, and flees. Gideon sees the time to strike is now so he takes it upon himself and calls for the men of

Israel—the 31,700 who were not chosen by the Lord!—and calls them to pursue the fleeing army. The original cry of “For the LORD and for Gideon” was supposed to be a call to worship; by inserting the words “the sword” they had turned worship into physical battle. The battle was the Lord’s; he was routing them, causing them to kill each other and to flee. The victory was already at hand yet Gideon decides to take up swords instead of trumpets.

In verse 24 Gideon further takes it upon himself to send messengers to Ephraim, which was in central Israel, to pursue those who had fled south. They captured the fords in the area and secured the Jordan River. Further, they caught and killed two princes of Midian, Oreb and Zeeb. In a grisly act that was not sanctioned by the Lord, they decapitated these men and brought their heads to Gideon. Adoni-Bezek, the one who would cut off the thumbs and big toes of his captured enemies back in chapter 1, would have been proud.

The only problem is offering to the Lord something he did not ask for is not really a gift to the Lord. The men actually present the heads to Gideon, for the battle had turned from being for the Lord to being for the Lord *and for Gideon*. By inserting Gideon into the equation they were necessarily taking the glory from the Lord and granting it to Gideon.

In all this Gideon went beyond what the Lord’s instructions were. God said he would give them into Gideon’s hand. As Gideon and his band of men blew their trumpets, sounding the call to worship, God was giving them into their hands. They were taking care of each other as Gideon and his men worshiped. Gideon chose to pursue these men and while kings and military leaders were to be executed, these princes end up executed in a grisly manner that did not honor the Lord. In fact, their heads weren’t presented to the Lord but to Gideon.

While this rout may have been in the name of the Lord, it was certainly “the sword for *Gideon*”. Despite all the assurances Gideon has received, and despite the very obvious truth that it is God who is fighting for Israel, Gideon’s head began to swell. When he heard the Midianite men express fear of Gideon, this went to his head. His confidence grew, but it did not grow in the Lord as much as it grew in himself. This is the very problem God was trying to prevent when he chose just 300 men! Remember what he said earlier in this chapter.

Jdgs 7:2 The LORD said to Gideon, “The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’”

Judges 7:2

In bringing the heads of the princes to *Gideon*, they were confirming what Gideon had begun suspecting: he was, in fact, *somebody*. The one who had once claimed to be least in his father’s house is beginning to think more of himself.

## God’s Glory

What Gideon and Israel have failed to grasp is the glory of God revealed to them over and over again. Think back to their rescue from Egypt. What was God’s motivation in doing so? The truth is God desires to be known! He created humans with whom he could share himself, that he might bless them with himself. The greatest gift God can give is...*God*. He desires to be known and reveals his glory, which is the sum total of his beauty.

When God told Moses what he would do to rescue them, he said he would harden Pharaoh's heart, that the Egyptians would know him. He said through the prophet Ezekiel that he acted on Israel's behalf for his own name's sake. In 2 Samuel 7 God says he rescued Israel that the nations might know his name. Then, even after several centuries of rebellion and idolatry God was unwilling to utterly destroy his people—though he had every right to do so. He told them why he did not through the prophet Isaiah.

Is 48:9 “For my name's sake I defer my anger; for the sake of my praise I restrain it for you, that I may not cut you off. <sup>10</sup> Behold, I have refined you, but not as silver; I have tried you in the furnace of affliction. <sup>11</sup> For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.

Isaiah 48:9–11

Repeatedly here God strikes at the heart of Gideon's developing Gideon-centric world-view. Repeatedly in these verses God strikes right at the heart of *our* man-centered world-view. He defers his anger for *his* sake. He restrains his righteous anger *for the sake of his praise*. For his sake—*his own sake*—he has tested his people, that they might be purified. Why should *his name* be profaned? He will not give *his glory* to any other.

Do you see God's holiness here? Do you see what sets him apart? He seeks to share the full expression of his profound beauty with creatures utterly undeserving, and even in this his beauty, *his glory* is on display. The very fact that you and I can even recognize his glory is the result of his own pursuit of his glory!

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup> even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup> he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup> to the praise of his glorious grace, with which he has blessed us in the Beloved.

Ephesians 1:3–6

Even in this, in the salvation he determined to give to his people, God is showing us his glory. We experience it and are able to acknowledge it through his grace in Christ.

What have we seen throughout the book of Judges in general, and Gideon's story in particular? Gideon does not have to be great in order for God to do great things. God calls Gideon to be *faithful*. That's it, just as God is calling you and me to be faithful. We are called to trust him to do all that he says he will do.

Anything great God will do through Gideon will be *God* doing it through Gideon. Just think of the faith Jesus himself said he would require in order for *him* to move mountains: faith the size of a mustard seed. We can certainly have greater faith, yet the amount of faith required is faith the size of a tiny mustard seed.

This is the point of the barley loaf. There's nothing special about a loaf of barley bread. In fact, barley bread was known for what it was not: good. Delicious. Desirable. The singular characteristic of a barley loaf is how unremarkable barley bread is. It was what you ate when nothing else was available. *Gideon doesn't have to be great in order for God to do great things*. God's glory will shine through even an insignificant loaf of bread.



## Application

Think of what happened on that first Christmas morning. A young woman who was only engaged to be married gave birth to a baby boy outside a small village of no real significance. His birth wasn't announced to kings and rulers, to the cultural elite. Instead, a group of shepherds who spent the vast majority of their time talking to sheep received the birth announcement. His mother and her fiancé were so poor they couldn't give the required offering for their firstborn. Rather than a lamb, the law of Moses allowed the very poor to offer instead a pair of doves or two pigeons.

Though he himself came to this world as an insignificant baby born to an insignificant woman in an insignificant town in an insignificant territory in the Roman empire, and though his birth was announced to insignificant witnesses, how did it turn out? As the prophet Daniel put it, Jesus is the stone that was cut from a mountain but not by human hands, the very stone that smashes all other kingdoms. This is why those who followed him, though they were least in the Roman empire, have outlasted that same empire in all its glory.

Think of the apostles words to the Corinthians.

<sup>1</sup> Cor 1:26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. <sup>27</sup> But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup> God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, <sup>29</sup> so that no human being might boast in the presence of God. <sup>30</sup> And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, <sup>31</sup> so that, as it is written, "Let the one who boasts, boast in the Lord."

1 Corinthians 1:26–31

What does it mean to "boast" in the Lord? To boast is to take pride in, to brag about. One lexicon says it has the idea of *mentioning something in order to brag about it*, so, social media. That thing is always on the tip of your tongue, seeking opportunity to come out, that you may boast of it. Paul quotes the Scripture that says we should be such people, that is, we should be the sort with something on the tip of our tongues, just waiting to be said, but that thing must be boasting *in the Lord*. We must be eager to proclaim his greatness.

Paul said Christ has become to us wisdom and righteousness and sanctification and redemption. If we are to boast, we must boast in this: it ain't my righteousness. It ain't my holiness. All I have I have in Christ. He is enough. He is glorious. I bask in his goodness and in his kindness! God doesn't need me to be great in order to do great things! God doesn't need you to be great; he is great enough for us all.

God's instructions to Gideon focused on faith and worship, not on military power. Gideon's attention and gaze were to be on God, not on what he himself could or could not do. By focusing on the Lord, by worshiping him, God would do great things.

The incredible truth in all this is the means God has given us to accomplish his mission on earth begins and ends with worship. We must be a people who worship—not merely on Sunday mornings, as if "church" is a thing you do or a place you go. We shouldn't speak of

“attending church”. Rather, we must be people who worship by participating in the life of the church. We must be people who continually present our bodies as living sacrifices, doing the work the Lord has given us to do, while always worshipping him. We worship by *being* the church.

How do we know we’re walking by faith? I received these profound words via text early this morning:

Faith that is God-given always worships God. Always. “Faith” that worships anything else is not true faith.

Jim Wynalda

All of life is to be worship, whether changing diapers and doing yet another load of laundry or filing another TPS report or shoveling your neighbor’s sidewalk. All of life is to be worship, whether singing with the worship team or following Christ in baptism or finishing your homework. All of life is to be worship, whether sharing the gospel while watching a football game with your friend or spending time with your City Group or cooking supper.

In all of it, as Paul puts it in 1 Corinthians 10, whatever you do, whether you eat or drink—whatever God places before you to do—do it all to the glory of God. Whether you’re as new in the faith as Kayleigh and Izzy or you’ve been walking with the Lord for much longer like Mark and Sara or something in the middle like Melanie, you don’t know what the future holds. You don’t know the obstacles that will come your way. You don’t know either the joy or the sorrow in your path. You don’t know the times of uncertainty that will certainly come. Whatever comes, the way to fight through it is worship.

When God’s plans for our lives interrupt our own, the right response is worship. When joy fills our days and life is good, the right response is worship. The way to victory is worship.