

1. The song "Va'amartem Zevach Pesach" (Nirtzah, second seder)

נשמדה מדין בצליל שעורי עומר פסח

Midian was destroyed with a cake of omer-barley on Pesach

2. Shoftim (Judges) 6:12-13

וַיֵּרָא אֱלֹהֵי מִלְכָּא ד' וַיֹּאמֶר אֵלָיו ד' עִמָּךְ גְּבוּר הַחַיִּל: וַיֹּאמֶר אֵלָיו גִּדְעוֹן בִּי אֲדֹנָי וַיֵּשׁ ד' עִמָּנוּ וְלָמָּה מְצַאֲתָנוּ כָּל זֹאת וְאֵיךְ כָּל נַפְלְאוֹתָיו אֲשֶׁר סָפְרוּ לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֵעֲלָנוּ ד' וְעַתָּה נִטְשָׁנוּ ד' וַיִּתְּנֵנוּ בְּכַף מִדְיָן:

And an angel of G-d appeared to [Gidon] and said to him, "G-d is with you, mighty warrior." And Gidon said to him, "Please, my master. Is G-d with us? Why has all of this happened to us, and where are His wonders about which our ancestors spoke to us, saying, 'G-d brought us up from Egypt!' Now G-d has abandoned us, and has given us into the hand of Midian!"

3. Rashi to Shoftim 6:13

פסח היה. אמר לו, "אמש הקרני אבא את ההלל, ושמעתיו שהיה אומר 'בצאת ישראל ממצרים', ועתה נטשנו! אם צדיקים היו אבותינו, יעשה לנו בזכותם. ואם רשעים היו, כשם שעשה להם נפלאותיו חנם, כן יעשה לנו, ואיה כל נפלאותיו?"

It was Pesach. He said, "Last night my father recited Hallel to me, and I heard him say, 'When Israel left Egypt,' and now He has abandoned us! If our ancestors were righteous, let Him act for us in their merit. And if they were wicked, them just as He performed His wonders for them for nothing, so let Him do for us. Where are His wonders?"

4. The Chain of Miracles in Shoftim 6-7

- 6:17-21 Gidon asks for a sign; G-d complies, sending a fire to consume Gidon's offering.
  - 6:25-32 G-d tells Gidon to destroy his father's idols, and Gidon does it.
- 6:36-40 Gidon asks for a sign; G-d makes the threshing floor wet, and the wool in the middle dry.
  - 7:1-8 G-d tells Gidon to reduce the size of his army, and Gidon does it.
- 7:9-14 G-d gives Gidon; he overhears Midianite guards discussing a dream of a cake crushing their camp.
  - 7:15-25 Gidon goes to war against Midian

5. Rabbi Saadia Gaon, Emunot v'Deiot, Maamar 7

הבחינה על שני פנים, אחד מהם יכולת הבורא היכול על הדבר אם לא, וזה הוא האסור... והשני בחינת האדם ענינו אצל הבורא, היש לו אצלו מעלה יתירה אם לא, אחר שהוא מודה שהוא יכול על המעשה ההוא, וזה מותר כאשר אמר בגדעון

There are two types of testing [G-d]. One is regarding the Creator's powers, whether or not He can do something, and this is the prohibited type... The second is a person's test of his position relative to the Creator, [to know] whether he has a certain standing with [the Creator] or not, acknowledging that [the Creator] can perform the particular deed. This is permitted, as is said regarding Gidon.

6. Mishnah Pesachim 10:5

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים שנאמר (שמות יג) "והגדת לבנך ביום ההוא לאמר בעבור זה עשה ד' לי בצאתי ממצרים."

In every generation one must see himself as though he had left Egypt, as in, "And you shall tell your child on that day, saying: For this Gd acted for me, when I left Egypt."