

Ain Jabul. Harod means *palpitation* or *trembling*. The trembling people came to do wonders through the Almighty God.

..... "The well is about a mile east of Jezreel, and hence it was called the fountain of Jezreel. The water bursts out from a rude grotto in a wall of conglomerate rock, which here forms the base of Gilboa. It first falls into a large but shallow pond, and then winds away through the rich green vale past the ruins of Bethshean to the Jordan."

HILL OF MOREH—Little Hermon—north of Gilboa and separated from it by the VALLEY of Jezreel, a little over two and half miles wide.

19. THOUSANDS "TOO MANY" IN THE ARMY OF ISRAEL. There were 32,000, ver.

3. (1) Too many to make the victory appear to be a *gift*, ver. 2. (2) Too many to keep them from vaunting themselves against God. (3) Too many to teach Israel the unthinegness of man and the Almightiness of God. See Deut. 8. 12, 17; Isa. 10. 12, 13; Zech. 4. 6; 1 Cor. 29; 2 Cor. 4. 7; Isa. 40. 29; 2 Cor. 12. 10.

20. THE TIMID "TWENTY-TWO THOUSAND." It was indeed a place of trembling. More than two-thirds of the army "fearful and afraid," ver. 3. What a humiliating condition had the people lapsed into! These 22,000 made for their dens and caves when relieved by Gideon. **FROM MOUNT GILEAD**, ver. 3. Possibly a mistake for **GILBOA**. Or "Mount Gil'ad" may have been the military synonym for the armies of Manasseh. It may have been a watch-word or war cry.

21. THE TESTING OF THE TEN THOUSAND, vers. 4-7. (1) Still "too many." (2) Timidity not the only disqualification for service. (3) The victory to be manifestly the Lord's. (4) Tried by "THE WATER" of Harod probably. (5) Gideon did not know the criterion until the people came to the water. (6) The Lord wished to *choose* his own army—**OF WHOM I SAY**, etc., ver. 4. (7) **LAPPETH**. The Hebrew word is *yalok*, and imitates the very act it describes. (8) There was something in the character and spirit of the two classes of people indicated by their mode of drinking. What was it? Those who used the hand indicated haste, personal dignity, carefulness of their personal appearance, etc., but we incline to the opinion that those who involuntarily prostrated themselves to the earth showed by the act a facility which proved them to be worshippers of Baal—"bowing the knee to Baal." Trifling things indicate the character and habits

of a man. Coarseness cannot be concealed by broadcloth. Even in God's army are men who accidentally betray their spirit and tastes as those belonging to the enemy.

22. THE THREE HUNDRED PREPARED.

(1) By God's appointment, ver. 7; (2) By separation, ver. 7; (3) By food provided—(the word *victuals* is better translated *victuam*—"food for the journey.") (4) Trumpets. Each man represented a host; (5) Empty pitchers, ver. 16; (6) Lamps within pitchers, ver. 16.

..... Preaching to the intellect, to the intelligence, is as a lamp—it sheds light over truths, over processes of argument, over means of conviction. Preaching to the conscience is as a trumpet—it calls up the soul from slumber, it makes it restless and unquiet. Preaching to the experience is as a pitcher—it bears refreshment, it cools and it calms the fever of the spirit, and it consoles and comforts the heart.

23. A NIGHT-VISIT BY GIDEON AND PHURAH, vers. 9-12.

24. A SOLDIER'S DREAM AND ITS INTERPRETATION, vers. 13, 14.

25. GIDEON'S STRATAGEM, vers. 15-18.

26. THE GLORIOUS VICTORY, vers. 19-22.

27. TROUBLE FROM EPHRAIM, Judges 7. 24; 8. 3. [B. C. 1249.]—" (1) The summons, 7. 24. (2) The slaughter of the princes, 7. 25. (3) The sharp question, 8. 1. (4) The soft answer, 8. 2, 3. Learn—1. Soft words prevent strife. 2. Modesty and unselfishness."

28. ZEBAH AND ZALMUNNA, Judges 8. 4-21. [B. C. 1248.]—" (1) Unkindness to the pursuers, 8. 4-9. (2) The refuge of the defeated, 8. 10. (3) The conquest and capture, 8. 11, 12. (4) The punishment of unkindness, 8. 13-17. (5) The requital of cruelty, 8. 18-21. [Sooner or later sin finds out men"]

29. THE REST OF GIDEON'S HISTORY, Judges 8. 22-35. [B. C. 1249-1209.]—" (1) The rejection of royalty, 8. 22, 23. (2) The chief's request, 8. 24, 25. (3) The spoils of Midian, 8. 25, 26. (4) The error of Gideon, 8. 27. [The mistake of a great man leads a whole nation astray.] (5) The land at rest, 8. 28. (6) The hero at home, 8. 29-31. (7) Death and burial of Gideon, 8. 32. (8) The forgetful people, 8. 33-35. [The evil wrought by men often outlives their good deeds.]

Additional Lessons about Gideon.

1. What a picture of human nature in its low and lost estate is the condition of Israel just before Gideon's call.

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