



# WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

## Judges 7

(2020)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect

## Judges 7

---

### GIDEON WITH 300 MEN DEFEAT AN ARMY OF 135,00

---

#### Topics.

- Gideon reduces his army, so Israel cannot boast, "we saved ourselves."
- The LORD reduces Gideons army to 300.
- God tells Gideon, "with 300 men you will conquer 135.000 Midianites.
- 300 men blow trumpets, wave torches and defeat the Midianites.
- Israel pursues the fleeing Midianites.
- Israel beheads Oreb and Zeeb the two princes of Midian.

---

### INTRODUCTION TO THE BOOK OF JUDGES

---

The Israelites forgot the LORD, and worshipped false gods, so the LORD removed His protection and blessings from them, which resulted in them being oppressed by their enemies and crying to the LORD for deliverance. In answer to their prayer the LORD raised up twelve Judges to deliver them, but not Judges as we think of Judges today or preachers of righteousness, but rather military leaders and fighters, that led Israel to triumph over their enemies and delivered them from their wicked behaviour. Most suppose that Samuel (considered by some to be the last Judge) wrote some parts of the book, while other parts were written at a later time by someone of his generation or a later generation. The primary purpose of the Judges is best articulated in the following words, "The LORD raised up Judges, who saved them out of the hand of those who plundered them. (Judges 2:16). For an overview of the entire book see the title:

- Overview of the Book of Judges (at the beginning of the index).

---

### THE PREVIOUS CHAPTER

---

Israel was brought very low, because they did what was evil in the sight of the LORD. The angel of the LORD appears to Gideon, calls him to deliver Israel and consumes, by fire, a meal Gideon had prepared. Gideon broke down the altar of Baal, built an altar to the LORD and sacrificed a bull. Selected tribes gather with Gideon against the Midianites and Amalekites in the Valley of Jezreel. Twice Gideon lays a fleece on the floor asking God for a sign miracle and God answers his prayer.

---

### GIDEON CAMPS AT BY A SPRING

---

#### JUDGES 7:1

---

- **Judges 7:1:** Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was north of them, by the hill of Moreh, in the valley.

**Jerubbaal (that is, Gideon):** in the previous chapter we read, "on the day Gideon was saved from being put to death for breaking down the altar of Baal and the Asherah beside it he was called Jerubbaal," meaning, "Let Baal contend against him," because he broke down his altar. (Judges

6:30-33). This name that his father had recently given him (Judges 6:31-32) had now become the honourable name he was called by. Abraham, Sarah, Jacob, Joseph, Esther, Daniel and the apostle Paul are other instances of Scriptural characters who have two names. Gideon was the youngest son of an obscure family in a small tribe, and a most noble faithful Judge.

**All the people rose early:** (v1) Gideon now being sure that God was with him and the people and encouraged by the miraculous sign miracles which assured success, rose up early with all the people for battle.

**The well of Harod:** (v1) probably the same as the fountain in Jezreel:

- Now the Philistines had gathered all their forces at Aphek. And the Israelites were encamped by the spring (fountain in KJV) that is in Jezreel. (1 Samuel 29:1).

The name "Harod" means "trembling," most suppose it derived this name, because of the twenty-two thousand men amongst Gideon's army that were afraid and returned to their homes. (Judges 7:3). One of the major reasons Gideon would have set up his camp here would have been so that his army would not be short of water. Gideon and his men were on the south side of the valley, while the Midianites were on the northern side by the hill of Moreh one of the mountains on the plain about two or three miles north of Gilboa in the valley of Jezreel seemingly deeper down in the descent towards the Jordan river

---

## 22,000 FEARFUL MEN GO HOME

---

### JUDGES 7:2-3

---

- **Judges 7:2-3:** 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.' <sup>3</sup> Now therefore proclaim in the ears of the people, saying, 'Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.'" Then 22,000 of the people returned, and 10,000 remained.

Many of the Israelites would have looked across plain and seen the long lines of black tents, and think, "We are far too few to conquer such a large army." When it is taken into account, the Midianites had terrorised them for seven years and plundered and pillaged their land their fear is understandable, but to God's eye there were far too many, for the victory was to unmistakably be credited to His hand, and not their own strength, so their numbers needed to be reduced.

According to the law of God, the offer to let those who were fearful return home, was to be made when Israel went out to battle against their enemies.

- And the officers shall speak further to the people, and say, 'Is there any man who is fearful and fainthearted? Let him go back to his house, lest he make the heart of his fellows melt like his own.' (Deut. 20:8).

However, it appears as if Gideon was not intending to make such an offer, if the LORD had not directed him to do so. Perhaps for one of the following reasons:

- His army was so small in comparison of the enemy.
- He may have understood that this law only applied to war made for the enlargement of their country, and not for defending themselves against invaders.
- He reasoned that by the two sign miracles God had assured him victory, so there was no reason to offer such a proclamation since their success was assured.

Like most emotions fear is contagious, once panic begins amongst a mass of people it, spreads swiftly throughout the crowd, and becomes frenzied confusion. Added to this fear is the opposite of faith, and when fear is uppermost in the mind, the door by which God's power can enter to strengthen is closed. This does not mean that faith must always be free of all mixtures of fear, but that faith must subdue it, so that though a certain level of fear may exist, faith is what is seated on the throne of the heart and mind, so that it rules and not fear.

**22,000 the people returned:** (v3) the fact so many returned shines a spotlight upon the terror struck into them by the sight of the Midianite forces. The Midianites were no doubt, well-armed and skilled in warfare, and had for the last seven years dominated Israel, which means they would be fully encouraged, by their previous years of success. In contrast to this Israel's forces would have been unarmed for it was common practice for the dominating force to disarm those under their rule, they had been downcast because of their long oppression, and their own army was 32,000 while the Midianites army was 135,000, (Judges 8:10), with these facts in mind it's understandable that so many took the opportunity to return to their homes.

**Let him return home away from Mount Gilead:** (v3) there is no mountain named of Gilead in this locality, the following reasons have been given to explain these:

- It has been supposed that the right reading is Gilboa.
- It may be a form of proclamation customary in Manasseh.
- It is the same as the hill of Moreh or a hill adjoining it.
- It refers to another Mount Gilead in the tribe of Manasseh; which may have been given this name, because of some resemblance it had with the famous Mount Gilead on the other side of the river Jordan.
- It refers to a mountain given in memory of Gilead, the son of Machir, the son of Manasseh, from who the half tribe sprung.
- Since the tribe of Manasseh was divided by the river Jordan, it was a name given to a similar mountain as a memorial to show that though separated by the Jordan river they were of the same tribe and to show the close bond they had to their brethren.
- Based on the fact Gideon sent messengers throughout all Manasseh, and they too were called out to follow him (Judges 6:35), some suppose Mount Gilead, on the other side Jordan, is meant, for many of the tribe of Manasseh came to Gideon from here. They reason that the words, "hurry away from Mount Gilead," should be translated, "hurry towards Mount Gilead," which would then clearly refer to the famous Mount Gilead beyond the Jordan River, and the offer would be given for the following three reasons:
  1. Many of Gideons soldiers were from the half tribe of Manasseh that dwelt on the other side of the Jordan river.
  2. Going toward Mount Gilead was the safest way to go, to avoid danger.
  3. Gideon wanted to keep them in the area of Mount Gilead, knowing the defeated Midianites would flee in that direction, and the returning Israelites would have the courage to pursue them and put them to death.

**SNAPSHOT:** Gideons numbers had to be reduced so the victory would unmistakably be God's, not theirs, so that, "Israel could not boast, saying, "My own hand has saved me." (Judges 7:2). This same principal runs through all God's dealings, even in our own salvation when we see how

deep in sin our fallen nature is, we clearly perceive that without God's grace and Christ's righteous being imputed to us, all our striving to be righteous by our own strength is a hopeless goal, which means, "no flesh can glory in God's presence," for it is only by his grace that we are saved and not by any virtue in us.

---

## THE PEOPLE KNEEL TO DRINK WATER

---

### JUDGES 7:4-6

---

- **Judges 7:4-6:** And the LORD said to Gideon, "The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, 'This one shall go with you,' shall go with you, and anyone of whom I say to you, 'This one shall not go with you,' shall not go." <sup>5</sup> So he brought the people down to the water. And the LORD said to Gideon, "Everyone who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, everyone who kneels down to drink." <sup>6</sup> And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water.

God dismissed those who lapped water with their tongue, as a dog and accepted the 300 who put their hands to their mouths. The allusion is to dogs whose natural way to drink water is to put their head down and their tongues out to lap the water up which means all the time they are drinking their eyes are focused upon the water. Following is one of the most popular thoughts amongst theologians concerning these two different styles of drinking of water.

- Those who lapped the water up like a dog showed no concern for what was happening around about them, whereas those who knelt and used their hands to drink were still able to keep their head up and see what was happening around them, which showed that though thirsty they remained on guard, all the time keeping in mind the very near presence of the enemy, so God chose the wisest of soldiers.

---

4

There are many other ideas, but though some may be practical, it must be kept in mind that they are only speculations and the reasoning of man. Nevertheless, what we can be sure of is that the true purpose seems to be that God being fully aware that the majority of thirsty men in the heat of the day would drink the water as a dog does because its far quicker than using your hands, and for this reason used this method to greatly lower the number of men to remain with Gideon.

By appointing only three hundred men to go up against the Midianites assures two things, firstly, that all the praise of victory would be wholly toward God Himself, and secondly, clearly evidence to Israel, that if they remain faithful, God would support and prosper their nation.

**SNAP SHOT:** by appointing only 300 men to go up against the Midianites and the Amalekites and all the people of the East that lay along the valley like locusts in abundance, with camels without number, as the sand that is on the seashore in abundance (v12) God insured that the praise of victory would be wholly to himself and not any other idol or god people believed in.

---

## GIDEON AND 300 MEN

---

### JUDGES 7:7-11

---

- **Judges 7:7-11:** And the LORD said to Gideon, "With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home." <sup>8</sup> So the people took provisions (victuals in KJV) in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men. And the camp of Midian was below him in the valley. <sup>9</sup> 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.

The remaining three hundred men took as much food as was needed. (they only needed enough for one night), and trumpets, no doubt being directed by Gideon, from those that were departing.

**Everyman to his own tent:** not to his tent in the army, but to his own house, in the tribe and city to which they belonged.

**The LORD said to him, “Arise, go down against the camp:** (v9) after Gideon had brought his men down to the water to be tried and reduced in numbers, it appears he and his three hundred men went up the hill again, to wait upon God, to hear when he should attack the vast army of Midian on the plain below him, and that very same night, the LORD told him to go down the hill onto the plain of Jezreel and attack the Midianites.

**But if you are afraid to go down:** (v9) It should be kept in mind that Gideon and his men did not yet know how God would come to their aid, which means at this stage, they would have needed enormous courage to leave the hill and attack the Midianites, for 300 were to go up against, at least of 135,000 men (Judges 8:10). The LORD fully aware of this again offers Gideon another encouragement.

He tells him if he is afraid to go with his little army, to attack the vast and numerous host of Midianites, to secretly go with his servant Phurah (clearly a valiant servant he could trust and confide in) down to the Midianite camp that very night and He will give him another sign. It is a principal of the Bible to do the work of God with two or more, for two reasons, firstly, company and encouragement, and secondly so there are always two witnesses to whatever takes place, which is why Gideon was to take Phurah his trusted servant.

---

## THE MIDIANITES AND AMALEKITES LIKE LOCUST

---

### JUDGES 7:12

---

- **Judges 7:12:** And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts (grasshoppers in KJV) in abundance, and their camels were without number, as the sand that is on the seashore in abundance.

The Amalekites and the children of the east (the Arabians), joined the Midianite army. From Gideon's view as he looked from the hill down on the vast Midian army they appeared as locusts in abundance spread along the valley of Jezreel. Locusts, commonly come in such great swarms that wherever they fly their numbers cover the air and the sun.

To describe the numbers of an army as the sand that is on the seashore in abundance shines a brilliant spotlight upon the courage and patriotism of the men who stood with Gideon, for their army consisted at least of 135,000 men (Judges 8:10), and their tents and camels covered a great part of the Jezreel valley.

**Camels:** their numbers are described as the sand by the seaside, obviously a hyperbolical expression (extreme exaggeration), used to highlight a great number. Midian and Arabia abounded with camels; they were valued as being of great wealth amongst their tribes. It was very practical for them to bring such a vast number of camels with them, for after defeating Gideon, as they believed they would, they would need them to load and carry off the plunder as they had done many times before. (Judges 6:4).



**JUDGES 7:13-14**

---

- **Judges 7:13-14:** 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.”

When Gideon and Purah arrived at the Midianites camp they were able to listen to one of the outer guards or sentinels telling of his dream, saying, “I dreamed a dream, and, saw a cake of barley bread tumble into our armies and it came to a tent, and struck it down and turn it upside down and laid flat. Gideon discovered that his name had filled the Midianites with terror, which he took as a sure sign of success. He immediately worshipped and praised God and being encouraged returned with renewed confidence to his three hundred men.

**A cake of barley:** was usually the food of the poor, but the Israelites had been reduced to such poverty by the marauding raiders, the widespread destruction of their crops that the mass of them were most likely subsisting on nothing but common barley bread. By itself a cake, has absolutely no power to overthrow a tent, which makes it a perfect symbol to represent the smallness and weakness of Gideon's army, for without God's hand Gideon and his 300 men had no power on their own to defeat the Midianite hordes.

**God inspired the dream:** it is clear that for Gideons encouragement God not only influenced the mind of the man having the dream, but also influenced the mind of the man giving the interpretation of the dream.

---

6

**This is nothing else save the sword of Gideon:** (v14) this statement shows that the Midianites considered Israel to be a formidable enemy, no doubt because they had heard the stories of the cities that they had defeated and the nations they had struck terror into. Keep in mind, at this time the Midianites do not know that Gideon had sent the majority of his army home and only 300 remained. If they did, they would never have fled at the sound of the trumpets and the broken glass, it was only because they didn't know this, that they thought Gideon must have had thousands of men with him, or at least a lot more than they had when they heard the three-hundred trumpets sound and the glass breaking and saw the flames of the torches. Hearing the interpretation of this dream clearly convince Gideon of the following three things:

1. He was under the guidance of God.
2. He was assured that God would come to his aid.
3. He realised a panic had already fallen upon the mind of the enemy.

It is clear the hand of God was guiding Gideon, to be in the exact spot at the exact time when this man was sharing his dream, for to be there at that exact moment was a miracle in itself, especially since there were at least 135.000 other men and other spots Gideon could have stopped at.

---

**GIDEON INSTILLS FEAR INTO THE MIDINITES**

---

**JUDGES 7:15-22**

---

- **Judges 7:15-22:** As soon as Gideon heard the telling of the dream and its interpretation, he worshipped. 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 (pitchers in KJV), with torches (lamps in KJV) inside the jars. <sup>17</sup> And he said to them, “Look at me, and do likewise (pitchers in KJV). 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>21</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.

It was a common manoeuvre for the attacking army to divide its forces as the following shows.

The Chaldeans divided into three companies.

- While he (a messenger speaking to Job) was yet speaking, there came another and said, “The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you. (Job 1:17).

Saul divided his army into three companies.

- The next day Saul put the people in three companies. And they came into the midst of the camp in the morning watch and struck down the Ammonites until the heat of the day. And those who survived were scattered, so that no two of them were left together. (1 Samuel 11:11).

David divided his army into three companies.

- David sent out the army, one third under the command of Joab, one third under the command of Abishai the son of Zeruiah, Joab’s brother, and one third under the command of Ittai the Gittite. And the king said to the men, “I myself will also go out with you.” (2 Samuel 18:2).

**The Middle watch:** (v19) at the beginning of the middle watch, or second watch, which would be sometime between 10 and 11pm when the Midianite forces were sleeping.

**Empty jars (pitchers in KJV), with torches (lamps in KJV) inside the jars:** (v16), the jars here would have been earthenware jars, not clear glass, so that the fire torches would not be seen by the enemy. The jars were partly to preserve the flame from the wind and weather and partly to conceal the light of the flame.

The torches were wood dipped in turpentine, pitch or made of rosin wax or something similar that is not easily extinguished. Gideon’s battle plan was to divide the 300 men into three companies, with him leading one company and sending the other two companies under their respective captains to different sides of the Midian camp.

The reason for dividing his forces was, that they might seem to be surrounding the Midianite camp. The torches were placed inside empty jars to conceal the light of the flame, until the appointed time. At the sound of the 300 trumpets, the jars would be broken so that the hidden light within them would be seen. The torches served two purposes, firstly, to give them light as they galloped around the camp, and secondly, to spread fear, terror and confusion amongst the Midianite camp as they held up and waved the torches, while all the people were shouting, “For the LORD and for Gideon.” The sudden blaze and flashes of the held-up lights, the sound of the horses’ hoofs galloping around the camp, the loud echo of the trumpets in the dark of night, and the shouts of Israel, spread terror and confusion throughout the Midianite camp. For upon hearing the sound of three hundred rams’ horns, the Midianites would naturally



suppose their camp was surrounded, and that they were being attacked by three hundred companies or at least thousands of warriors. This would be especially so, since the Midianites would have been startled from their sleep and woken to the darkness of the night. They were in such universal panic that they did not know friend from foe, and therefore fought indiscriminately amongst themselves (it's almost certain God in some manner increased their fear, panic, and confusion). Driven by terror they fled toward the Jordan river, by the foot of the mountains, no doubt intending to cross the Jordan river and escape to their own land.

**SNAPSHOT:** if we take the trumpets as the sound of the Gospel going out to the world, and the men holding the torches as ministers of the Gospel, and the flames as shining light upon the glory of God's word in the midst of Christ's enemies and the darkness of the world, we could, view the Midianites utter defeat as symbolising the destruction of the devil's kingdom in the world, by the power of God and the preaching of the everlasting gospel.

- For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.<sup>7</sup> But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. (2 Cor. 4:6-7).

The Bible states, "God chose the foolish things of the world to confound the wise."

- God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong. (1 Cor. 1:27).

For 300 to go up against at least 135,000 (Judges 8:10), probably many more would be counted as utter foolishness in the eyes of every commander and captain of any army, but when that army is in the hand of God, nothing, no matter how numerous the enemies' numbers maybe, can defeat it. Likewise, the Gospel began as a tiny seed, but will eventually encompass the whole world, for it is the sword of the Lord Jesus Christ, not in the hand, but in the mouth that will accomplish this. In the same way that the Midianite army was utterly defeated, by God's small faithful army, enemies of the Lord will be utterly defeated by Christ's faithful church and His return in glory.

---

## ISRAEL PURSUED MIDIAN

---

### JUDGES 7:23-24

---

- **Judges 7:23-24:** 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.

Upon seeing the Midianites fleeing, Gideon sent swift messengers to the Israelites, not all the tribes, but to those that lay nearest, and those mentioned, to immediately pour down and intercept the Midianites in their flight. Many of these would have been the same men who first joined Gideon, but were sent home, since very little time had passed, it is very likely they had not gone very far, when they heard of the defeat of the Midianites, and upon hearing of it were filled with excitement and courage to pursue the fleeing enemy.

**Capture the waters against them, as far as Beth-barah:** (v24) refers to the streams that run from the mountain district of Ephraim into the Jordan forming great pools and marshes. The idea was for the Israelites to take all the fords from the lake of Gennesaret to Beth-barah, that lay in the path of the Midianites flight and guard them, as Gideon directed so

that the fleeing Midianites could not escape, for these fords gave the Midianites access to pass over the Jordan river, which they must cross to return to their own country.

---

## OREB AND ZEEB ARE CAPTURED

---

### JUDGES 7:25

---

- **Judges 7:25:** 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.

**Oreb** means raven. He had probably taken shelter in a rock, which became the place of his slaughter.

**Zeeb:** means wolf. He had probably taken shelter in a wine-press, which became the place of his slaughter

**Raven and wolf:** these names were common names for warriors among nomad tribes. They may have taken them for themselves as nicknames to make themselves appear terrible to others or the people may have given them these names because of their voraciousness and cruelty.

**They brought the heads of Oreb and Zeeb to Gideon across the Jordan:** (v25) some feel this must be said by anticipation because we don't read of Gideon being on the other side of the river Jordan until we get to the following chapter. (Judges 8:4). Others explain this in the following two ways:

1. The expression, "on this side Jordan," can refer to either sides, for the Hebrew word is indifferent to both sides.
2. While Gideon was in pursuit of the Midianites, he passed over the river Jordan the very next morning, which, though it is not mentioned here, but later should not surprise us, because this style of writing is common in biblical stories.

**They killed Oreb upon the rock Oreb:** perhaps they found him in a cave of rock or amongst rocks, and dragging him out slew him, and from this time forward the rock became commonly known as the rock of Oreb, or given this name in memory of the place that Israel's great enemy was put to death.

**They killed Zeeb at the winepress of Zeeb:** it is most likely they found Zeeb hiding out at a winepress, and there slew him and it became commonly known as the winepress of Zeeb, or was given this name to preserve the memory of his defeat and death.

**The heads of Oreb and Zeeb:** after Gideon had passed over the river Jordan the next morning, Israel took the heads of the two princes, Oreb and Zeeb to him. David did the same thing when he defeated Goliath.

- David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent. (1 Sam. 17:54).

To bring the heads of defeated enemies, especially of princes and those in authority and power to kings and conquerors was the common custom during these ancient days.

**SNAPSHOT:** the men of Israel rallied around Gideon and beheaded the two chief commanders Oreb and Zeeb, his greatest enemies. We should all pray that likewise, we would be willing and ready to rally around our brothers and sisters in Christ with support and help to overcome the enemy that comes to plunder and rob them of their faith.

---

*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

---

Bible House of Grace