**THE EXPOSITION OF HOLY SCRIPTURE BY ALEXANDER MACLAREN**

**JUDGES-008. FIT, THOUGH FEW by ALEXANDER MACLAREN**

*"1.* *Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. 2. And the Lord said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me. 3. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. 4. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee. This shall not go with thee, the same shall not go. 5. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. 6. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. 7. And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place. 8. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley."*

*Judges 7:1-8*

Gideon is the noblest of the judges. Courage, constancy, and caution are strongly marked in his character. The youngest son of an obscure family in a small tribe, he humbly shrinks from the task imposed on him,--not from cowardice or indolence, but from conscious weakness. Men who are worthy to do such work as his are never forward to begin it, nor backward in it when they are sure that it is God's will. He began his war against Midian by warring against Baal, whose worship had brought the oppressor. If any thorough deliverance from the misery which departure from God has wrought is to be effected, we must destroy the idols before we attack the spoilers. Cast out sin, and you cast out sorrow. So he first earns his new name of Jerubbaal (Let Baal plead), and is known as Baal's antagonist, before he blows the trumpet of revolt. The name is an omen of victory. The hand that had smitten the idol, and had not been withered, would smite Midian. Therefore that new name is used in this chapter, which tells of the preparations for the fight and its triumphant issue. From his home among the hills, he had sent the fiery cross to the three northern tribes, who had been the mainstay of Deborah's victory, and who now rallied around Gideon to the number of thirty-two thousand. The narrative shows us the two armies confronting each other on the opposite slopes of the valley of Jezreel, where it begins to dip steeply towards the Jordan. Gideon and his men are on the south side of the valley, above the fountain of Harod, or Trembling, apparently so called from the confessed terror which thinned his army. The word is afraid, in verse 3, comes from the same root. On the other side of the glen, not far from the site of the Philistine camp on the day of Saul's last defeat, lay the far-stretching camp of the invaders, outnumbering Israel by four to one. For seven years these Midianite marauders had paralysed Israel, and year by year had swarmed up this valley from the eastern desert, and thence by the great plain had penetrated into every corner of the land, as far south as Gaza, devouring like locusts. It is the same easy route by which, to this day, the Bedouin find their way into Palestine, whenever the weak Turkish Government is a little weaker or more corrupt than usual. Apparently, the Midianites were on their homeward march, laden with spoil, and very contemptuous of the small force across the valley, who, on their part, had not shaken off their terror of the fierce nomads who had used them as they pleased for seven years.

**I.** Note, as the first lesson taught here, the divinely appointed disproportion between means and end, and its purpose. Many an Israelite would look across to the long lines of black tents, and think, We are too few for our task; but to God's eye they were too many, and the first necessity was to weed them out. The numbers must be so reduced that the victory shall be unmistakably God's, not theirs. The same sort of procedure, and for the same reason, runs through all God's dealings. It is illustrated in a hundred Scripture instances, and is stated most plainly by Paul in his triumphant eloquence. He revels in telling how foolish, weak, base things, that are no things in the world's estimate, have been chosen to cover with shame wise, strong, honoured things, which seem to be somewhat; and he gives the same reason as our lesson does, that no flesh should glory in His presence. Eleven poor men on one side, and all the world on the other, made fearful odds. The more unevenly matched are the respective forces, the more plainly does the victory of the weaker demand for its explanation the intervention of God. The old sneer, that Providence is always on the side of the strongest battalions, is an audacious misreading of history, and is the very opposite of the truth. It is the weak battalions which win in the long run, for the history of every good cause is the same. First, it kindles a fire in the hearts of two or three nobodies, who are burned in earlier times, and laughed at as fools, fanatics, impracticable dreamers, in later ages, but whose convictions grow till, one day, the world wakes up to find that everybody believes them, and then it builds the tombs of the prophets.

Why should God desire that there shall be no mistake as to who wins the battle? The answer may very easily be so given as to make what is really a token of His love become an unlovely and repellent trait in His character. It is not eagerness for praise that moves Him, but longing that men may have the blessedness of recognising His hand fighting for them. It is for Israel's sake that He is so solicitous to deliver them from the delusion of their having won the victory. It is because He loves us and would fain have us made restful, confident, and strong, in the assurance of His fighting for us, that He takes pains so to order the history of His Church in the world, that it is one long attestation of the omnipotence of weakness when His power flows through it. To say Mine own hand hath saved me, is to lose unspeakable peace and blessing; to say Not I, but the grace of God in me, is to be serene and of good cheer in the face of outnumbering foes, and sure of victory in all conflicts. Therefore God is careful to save us from self-gratulation and self-confidence.

One lesson we may learn from this thinning of the ranks; namely, that we need not be anxious to count heads, when we are sure that we are doing His work, nor even be afraid of being in a minority. Minorities are generally right when they are the apostles of new thoughts, though the minorities which cleave to some old fossil are ordinarily wrong. The prophet and his man were alone and ringed around with enemies, when he said, They that be with us are more than they that be with them; and yet he was right, for the mountain was full of horses and chariots of fire. Let us be sure that we are on God's side, and then let us not mind how few are in the ranks with us, nor be afraid, though the far-extended front of the enemy threatens to curl around our flanks and enclose us. The three hundred heroes had God with them, and that was enough.

**II.** Note the self-applied test of courage which swept away so much chaff. According to Deuteronomy 20:8, the standing enactment was that such a proclamation as that in verse 3 should precede every battle. Much difficulty has been raised about the mention of Mount Gilead here, as the only Mount Gilead otherwise mentioned in Scripture lay to the east of Jordan. But perhaps the simplest solution is the true one,-that there was another hilly region so named on the western side. The map of the Palestine Exploration Fund attaches the name to the northern slopes of the western end of Gilboa, where Gideon was now encamped, and that is probably right. Be that as it may, the effect of the proclamation was startling. Two-thirds of the army melted away. No doubt, many who had flocked to Gideon's standard felt their valour oozing out at their finger ends, when they came close to the enemy, and saw their long array across the valley. It must have required some courage to confess being afraid, but the cowards were numerous enough to keep each other in countenance. Two out of three were panic-struck. I wonder if the proportion would be less in Christ's army to-day, if professing Christians were as frank as Gideon's men?

Why were the fearful dismissed? Because fear is contagious; and, in undisciplined armies like Gideon's, panic, once started, spreads swiftly, and becomes frenzied confusion. The same thing is true in the work of the Church to-day. Who that has had much to do with guiding its operations has not groaned over the dead weight of the timid and sluggish souls, who always see difficulties and never the way to get over them? And who that has had to lead a company of Christian men has not often been ready to wish that he could sound out Gideon's proclamation, and bid the fearful and afraid take away the chilling encumbrance of their presence, and leave him with thinned ranks of trusty men? Cowardice, dressed up as cautious prudence, weakens the efficiency of every regiment in Christ's army.

Another reason for getting rid of the fearful is that fear is the opposite of faith, and that therefore, where it is uppermost, the door by which God's power can enter to strengthen is closed. Not that faith must be free of all admixture of fear, but that it must subdue fear, if a man is to be God's warrior, fighting in His strength. Many a tremor would rock the hearts of the ten thousand who remained, but they so controlled their terror that it did not overcome their faith. We do not need, for our efficiency in Christ's service, complete exemption from fear, but we do need to make the psalmist's resolve ours: I will trust, and not be afraid. Terror shuts the door against the entrance of the grace which makes us conquerors, and so fulfils its own forebodings; faith opens the door, and so fulfils its own confidences.

**III.** Note the final test. God required but few men, but He required that these should be fit. The first test had sifted out the brave and willing. The liquor was none the less, though so much froth had been blown off. As Thomas Fuller says, there were fewer persons, but not fewer men, after the poltroons had disappeared. The second test, a purgatory of water, as the same wise and witty author calls it, was still more stringent. The dwindled ranks were led down from their camp on the slopes to the fountain and brook which lay in the valley near the Midianites camp. Gideon alone seems to have known that a test was to be applied there; but he did not know what it was to be till they reached the spring, and the soldiers did not know that they were determining their fate when they drank. The two ways of drinking clearly indicated a difference in the men. Those who glued their lips to the stream and swilled till they were full, were plainly more self-indulgent, less engrossed with their work, less patient of fatigue and thirst, than those who caught up enough in their curved palms to moisten their lips without stopping in their stride or breaking rank. The former test was self-applied, and consciously so. This is no less self-applied, though unconsciously. God shuts out no man from His army, but men shut themselves out; sometimes knowingly, by avowed disinclination for the warfare, sometimes unknowingly, by self-indulgent habits, which proclaim their unfitness.

The great lesson taught here is that self-restraint in the use of the world's goods is essential to all true Christian warfare. There are two ways of looking at and partaking of these. We may either drink for strength or for drunkenness .Life is to some men first a place for strenuous endeavour, and only secondly a place of refreshment. Such think of duty first and of water afterwards. To them, all the innocent joys and pleasures of the natural life are as brooks by the way, of which Christ's soldier should drink, mainly that he may be re-invigorated for conflict. There are others whose conception of life is a scene of enjoyment, for which work is unfortunately a necessary but disagreeable preliminary. One does not often see such a character in its pure perfection of sensualism; but plenty of approximations to it are visible, and ugly sights they are. The roots of it are in us all; and it cannot be too strongly insisted on that, unless it be subdued, we cannot enlist in Christ's army, and shall never be counted worthy to be His instruments. Such self-restraint is especially needful to be earnestly inculcated on young men and women, to whom life is opening as if it were a garden of delight, whose passions are strong, whose sense is keen, whose experience is slender, and to whom all earth's joys appeal more strongly than they do to those who have drunk of the cup, and know how bitter is its sediment. It is especially needful to be pealed into the ears of a generation like ours, in which senseless luxury, the result of wealth which has increased faster than the power of rightly using it, has attained such enormous proportions, and is threatening, in commercial communities especially, to drown all noble aspirations, and Spartan simplicity, and Christian self-devotion, in its muddy flood. Surely never was Gideon's test more wanted for the army of the Lord of hosts than it is to-day.

Such self-restraint gives double sweetness to enjoyments, which, when partaken of more freely, pall on the jaded palate. The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet. The senses are kept fine-edged, and the rare holidays are sweeter because they are rare. The most refined prudence of the mere sensualist would prescribe the same regimen as the Christian moralist does. But from how different a motive! Christ calls for self-restraint that we may be fit organs for His power, and bids us endure hardness that we may be good soldiers of His. If we know anything of the true sweetness of His fellowship and service, it will not be hard to drink sparingly of earthly fountains, when we have the river of His pleasures to drink from; nor will it be painful sacrifice to cast away imitation jewels, in order to clasp in our hands the true riches of His love and imparted life.