

70 Ein Harod

Names (also known as)

Hebrew – עַיִן חָרוֹד - Well of Harod, Ma'ayan Harod, Gideon's Cave, Spring of Harod.

Arabic: جالوت ع. ين, Ayn Jalut, the "Spring of Goliath".

Etymology

Ein (Heb.) = well, spring or fountain.

Harod (Heb.) = trembling or terror (Unger's), having many colours.

Location/Description



The well of Harod is a spring in the Valley of Jezreel that comes out of a cave at the base of Mount Gilboa some 25 kms southeast of Nazareth and 20 kms west of the Jordan River.

A small flow of fresh water (less than 1 metre deep) continually streams out and down into the Valley of Jezreel.



The so-called “Gideon’s cave”

Scriptural references

Old Testament

Judges 7:1

Famous characters

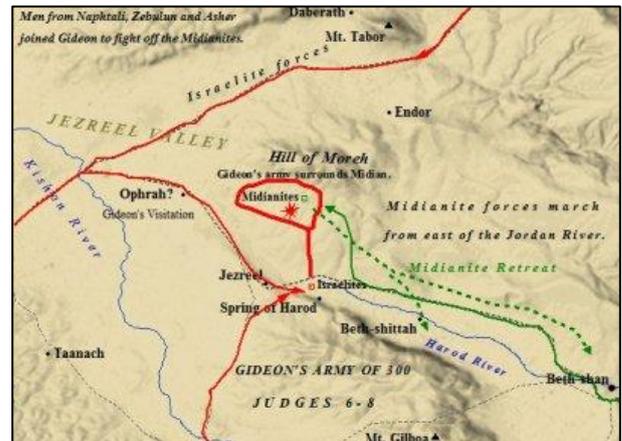
Gideon and his 300 men

Brief history

Throughout history, armies travelling through the Jezreel Valley stopped at this spring to refresh themselves.

It was here, beside Ein Harod (the well of Harod), in Judges 7, that Gideon brought his 32,000 Israelites to be tested, not far from the 135,000 strong Midianite horde camped across the valley near the Hill of Moreh.

The subsequent defeat of the massive force of the Midianites by Gideon and his 300 chosen men is one of the most remarkable victories in history.



This area also marks the spot of the first defeat of the marauding Mongols at the hands of the Egyptian Bahriyya (meaning ‘of the river’) Mamluks in 1260.

The Mamluks were powerful cavalry warriors and eventually forced the Mongols to retreat to the area of modern-day Iraq.



In 1921, during the British Mandate, Kibbutz Ein Harod was established here. It served as a training base for the Special Night Squads

of the Jewish Haganah, who battled with the Arabs terrorising Jewish settlers and damaging oil pipelines during the 1936-1939 Arab Revolt.

Today the site is a nature reserve.

The typical significance of Harod

The work of Gideon is one of the most complete types of Christ, first and second advents, in Scripture.

Judges 6 deals with Gideon as a type of Christ sent to an oppressed nation to deliver them with a particular emphasis on the confirming of the promises made to Abraham.

From Judges 6:33 the scene changes to deal with the work of Christ at his Second Advent, beginning with the resurrection – the subject of the sign of the fleece. Judges 7 begins with the Judgement Seat of Christ and concludes with the victory of Christ at Armageddon.

Judges 8 deals with post-Armageddon events including the redemption of scattered Israel through the work of Elijah and the destruction of Babylon the Great.

The following chart summarises the type.

Gideon as a type of Christ

- ❖ Gideon's triumph over Midian is used as a type of Armageddon – Ps. 83:9,11; Isa. 9:4; 10:26.
- ❖ The work of Gideon can be divided into 3 stages, answering to the work of Christ –
 1. **The first advent** – sacrifice and confirming the covenant made unto the fathers.
 2. **Second advent** – resurrection and judgement of the household.
 3. **Armageddon** - subjugation of the nations and the redemption of Israel.

The reduction of Gideon's army from an initial 32,000 to just 300 is on the principle of “many are called, but few chosen” for we choose our own destiny. It is clear that the events at the Well of Harod are a graphic type of the Judgement Seat of Christ, and in fact provide more detail about the principles of judgement than many other scriptures.

It is important to remember that it was Yahweh who instructed Gideon to reduce the number of his army because they were not all “one man”, i.e. at one with Gideon through whom Yahweh would deliver Israel (Judges 6:16). Similarly, we will have no part in Divine operations in the future if we are found not to be ‘at one’ with our Lord Jesus Christ and

genuinely part of his body. The unfaithful and fearful are obviously excluded, but so are those confident in their own strength, as many in Gideon's army were, being ready to vaunt themselves saying, “Mine own hand hath saved me” (Jud. 7:2).

Three classes at the Judgement Seat

1. **The fearful and afraid – Faithless** – 22,000
2. **The careless and insensitive to danger – Self-confident** – 9,700
3. **The vigilant and sensitive to danger – Faithful** – 300 (less than 1% of total)

Rev. 21:8 - But the fearful, and unbelieving ..shall have their part in the lake which burneth with fire and brimstone: which is the second death.

After inviting those who were fearful to return, there were still too many because of self-reliance. So now God introduces the crucial final test for acceptance at the Judgement Seat – what is our attitude to the place of the Word of God in our lives?

“So he brought down the people unto the water: and Yahweh said to Gideon, Every one that laps of the water with his tongue, as a dog laps, him will you set by himself; likewise every one that bows down on his knees to drink.”

Refined by water

Judges 7:4 – “try” – *tsaraph* – to fuse (metal); i.e. refine, hence purify. See use Ps. 17:3; 26:2; 66:10.

Separated by attitude to the Word

Division into 2 classes:

1. Those purified by water
2. The “dross” rejected

2 is the number of division and separation.

The phrase “**bow down on knees**” occurs **twice** – Judges 7:4-8. The phrase “**to drink**” also occurs **twice** (note – “to drink” is contrasted with “lapped”).

The issue here is – in what do we trust? Our own strength, ingenuity and ability when facing deadly enemies, or in the faith and sensitivity to the dangers of our times which can only be developed by the Word of God?

Is it reasonable to expect men to drink by raising just one hand to their mouth and then lapping with their tongue like a dog? Few would think so. Why did they do this most unusual thing? So the question must be asked – what is this meant to teach in relation to the Judgement Seat of Christ?

The record is clear – the 300 only used one hand to gather the water they lapped. What were they doing with the other hand? Most likely holding their defensive weapon. And why lapping? Surely to ensure their eyes were never taken from keeping their enemies in sight.

A handful of water

- ❖ Judges 7:6 – Roth. – “lapped with their hand to their mouth”.
- ❖ They did not use two hands – only one!
- ❖ The difference in volume of water of two cupped hands compared to one hand is.....

2 hands



1 hand



The lesson here is that readiness to face danger is produced by regular and prolonged ingestion of the water of the Word. The very action of continuously moving the tongue is like the act of talking. Hence, in the spiritual realm it represents meditation on the Word.

Lapping water with tongue

- ❖ Dew and water are both symbols for the word of God – Deut. 32:2; Eph. 5:26.
- ❖ Lapping is an action of the tongue to ingest water - an action not unlike talking.
- ❖ Meditation is like talking to oneself.
- ❖ Ps. 119:97-98 – “meditation” – *siyach* - reflection, contemplation; to ponder, i.e. to talk, converse with oneself.

Meditation on the Word is the key to life.

So what are the factors that will determine destiny at the Judgement Seat?

The principles of judgement

Lappeth as a dog – with his tongue

1. Slow but steady intake.
2. Demands persistence and consistent application.

Hand to their mouth

1. Single hand – small reservoir. Requires continual dipping into source of water.
2. Hand (works) and mouth (profession of the heart) inseparably linked – way of life thus springs from intake of the word.

Upright stance – No bending knees

1. Probably necessitates wading into the source of water.
2. Permits ease of movement at onset of danger.
3. Bespeaks alertness and sensitivity to presence of the enemy.

Eyes watchful

1. Eyes never cast earthwards.
2. Attentive and alert while lapping (like a dog eating in the presence of challengers).
3. Never took eyes off the enemy.

The basis of rejection

Boweth down upon knees to drink

1. A Canaanite posture – Submission to body of humiliation even while drinking water of word.
2. Reckless and careless in the face of danger – Insensitive to the presence of the enemy.
3. Betrayed self-confidence and pre-occupation with self.

We can all read and think!

- ❖ Daily meditation on the scriptures requires only organisation of our time and our mind, *and* the inclination to do so.
- ❖ The word is the source of motivation to apply divine principles in daily life – thought is the basis of action.

“For it is God which worketh in you both to *will* and to *do* of his good pleasure.” – Phil. 2:13

Such is the importance of the events at Ein Harod in the days of Gideon.

Sources:

Wikipedia
 “The sword of Yahweh and of Gideon” study series.

(Compilers – John Tierney/Jim Cowie)