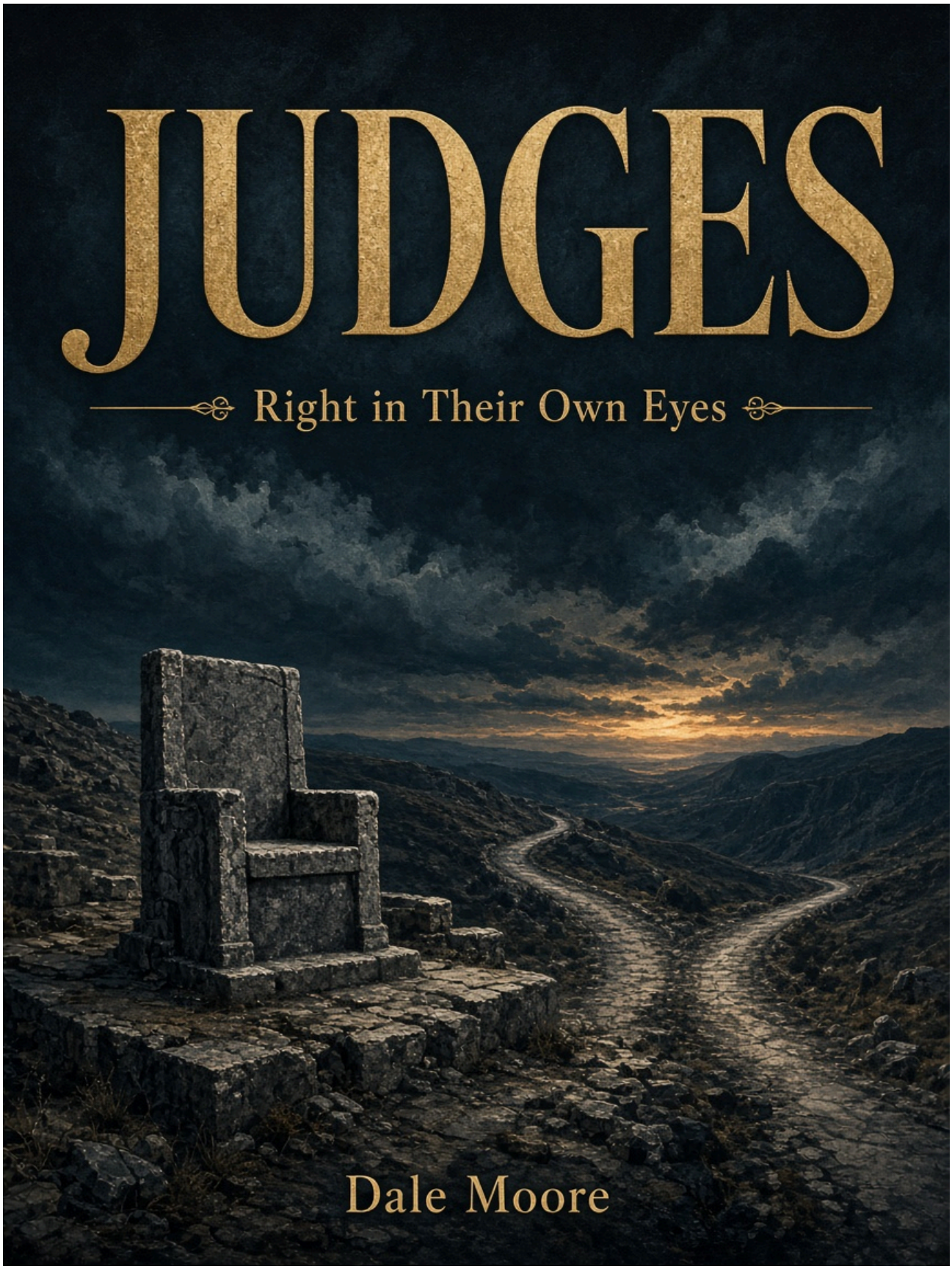

JUDGES
Right in Their Own Eyes
Dale Moore

JUDGES

Right in Their Own Eyes

Dale Moore

Complete Text Edition · Episodes 3289–3358

Teachings from *The Word* podcast with Dale Moore

About this book

This book collects Dale Moore’s 2025 Judges series from *The Word* podcast. Each episode has a synopsis, links to the episode audio, the companion daily Communique Dale wrote on the same passage, and a lightly edited transcript of the teaching.

Transcripts keep Dale’s own wording and the Scripture he reads aloud. No Bible text has been added that Dale did not read. The Communique posts quote the ESV, as they credit.

Source gaps: Episode 3292 is not in the Podcast/Judges folder. Episodes 3291, 3310, 3312, 3319, 3321, 3325, 3331–3333, 3335, 3337, 3339 and 3346 have no PDF Communique for their date (the May 23 and June 13, 17 and 26 posts exist only as Apple Pages files). Episode 3321 has no date in the feed.

The audio edition is split into numbered volumes by episode range; a Linked Audio Complete edition (one book, audio by link) is also available.

Episode 3289

The Word: Episode 3289, Judges, Heb 11:1-6, 32-34
Thursday, May 1, 2025
Companion title: “Judges: By Faith”

Synopsis. Dale opens the Judges series in Hebrews 11, where the people of God are commended “by faith.” Several judges appear in that gallery. He sets up Judges as the story of leaders and deliverers the LORD raised up, not a list of moral heroes, and asks listeners to keep faith, not perfection, in view as the book goes on.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — May 1, 2025

> May 1, 2025
>
> “Judges: By Faith”
>
> Blessings folk!
>
> I do a couple of things most every day.
>
> I write this Blog.
>
> I record an audio podcast.
>
> Usually that are on different portions of the Word.
>
> For the next few weeks both will be examining the book of Judges.
>
> We are teaching through Judges locally…corporately on Sunday mornings and in Bible studies.
>
> All of this can be found at my website - http://www.dalemoore.tv
>
> The Blog and Podcast can be found at the top of the page.
>
> Scroll down to nd the Judges studies…current and a old one from long ago. :)
>
> Join us…in Bible study, in the Podcast, in Union Point messages.
>
> Now for today we will begin Judges…in Hebrews.
>
> Of course. LOL
>
> Heb 11:1-6, 32-34
>
> Now faith is the assurance of things hoped for, the conviction of things not seen.
>
> For by it the people of old received their commendation.
>
> By faith we understand that the universe was created by the word of God,

so that what is seen was not made out of things that are visible.
By faith Abel offered to God a more acceptable sacrifice than Cain,
through which he was commended as righteous, God commending him by accepting his gifts.
And through his faith, though he died, he still speaks.
By faith Enoch was taken up so that he should not see death, and he was not found, because
God had taken him. Now before he was taken he was commended as having pleased God.
And without faith it is impossible to please him, for whoever would draw near to God must
believe that he exists and that he rewards those who seek him.
…
And what more shall I say?
For time would fail me to tell of Gideon, Barak, Samson, Jephthah,
of David and Samuel and the prophets—
who through faith conquered kingdoms, enforced justice, obtained promises,
stopped the mouths of lions,
quenched the power of re, escaped the edge of the sword, were made strong out of
weakness, became mighty in war, put foreign armies to ight.
ESV
By faith the men of old were commended/approved.
By faith we understand the truth of creation.
By faith Abel…
By faith Enoch…
Without faith it is impossible to please God.
One must believe God exists.
One must seek God.
Then this…
“What more can I say?”
The author was running short of time. :)
He could have given many examples.
He mentions some.
Gideon. Barak. Samson. Jephthah.
We are likely familiar with a couple of these.
These are some of the judges that we will see in Judges.

> These are not “judges” in the judicial sense that we use the word.
>
> These are individuals that were raise up by God to lead and deliver.
>
> We will see.
>
> Immerse yourself in Judges.
>
> Read it.
>
> Study it.
>
> Allow the Spirit to reveal truth.
>
> Allow the Spirit to discard lies/mistruths/misteachings you believe…there will be some.

From Dale’s daily Communique (Dropbox: Communique/2025/May 1 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're going to go in a little different direction right here as a matter a real different direction for a period of time. We're at the middle of going through the proverbs right now, just finished 15th chapter of Proverbs, which means we're halfway through Proverbs. And so we will resume that at some point in time and in future, I got an idea but I'm not sure when. What I wanna pick up right now is the book of Judges.

And there's several reasons for this. One of the reasons is we are gonna be preaching through Judges starting this Sunday as a matter of fact at the time of my recording this May the 1st. So this Sunday, May the 4th, we're actually gonna start going. I think we're spending maybe seven or eight weeks on judges and something like that. And obviously it's gonna be sort of a hard thing to do in seven or eight week. But I really want to make sort of a concerted effort to do something right here which normally I don't do.

Normally this podcast has one subject matter we're working through shall we say? One book The Bible whatever. I have a written blog that I do every day and I'm doing something with that too, and usually it's different. But I want them to all be judges right now. And so the audible part right here will have a lot more words no doubt. The written part I try to keep to one or two pages long at the most. And so it may wind up being a synopsis of some things or I might emphasize one thing in the written and one thing in this spoken I'm just not sure yet how that's gonna come about.

But then also we're gonna be doing a Bible study book of Judges. So if you're listening to this and it's anywhere around the 1st of May, 2025, you can join us in that Bible study. If there's some time later, you'll be able to find it online. And so we're actually doing sessions on Monday evening online and Thursday mornings locally and online both with that. So and you can find out more about that if you go to my website, It's just Dale Moore, dalemoore.tv. So where do you go to begin the book of Judges? Well we're actually gonna spend a little time in a couple other places before we get there, the judges.

We're gonna go to Hebrews 11 today and immediately most of us go oh I know what that is, that's the great gallery of faith it is. I want us to see one major point today so I'm gonna read through this rather quickly where I get to that point. It is by faith, folks, by faith. Look what it says in verse one. Now, faith is the assurance of things hoped for. What is faith? It's the assurance of the substance of things, realization of things that are hoped for. Okay, the conviction of things not seen. So you have assurance, you have conviction, what for?

Things hoped for, things not seen, verse two. For by it, that is by faith the people of old received their commendation, received their good report, received their approval. It is by faith that the men of old were approved before God. Now listen to this, verse three. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. It is by faith, folks. As a matter of fact, I want to be doing a local Bible study the last Sunday of June here, one time thing related to cosmology, related to the true nature of things.

How do we understand these things? By faith. By faith, we understand that the universe what are all the worlds were created by the word of God. And he actually tells us how it was done. So that what is seen was not made out of things that are visible. Verse four, by faith, Abel offered to God a more acceptable sacrifice than Cain through which he was commended as righteous. God commended him by accepting his gifts. And through his faith, though he died, he still speaks. See, Abel's offering was by faith to God. He did what God told him to do by faith and it was acceptable and God received it.

He wound up being killed by because of it. See what it says? And through his faith, though he died, he still speak. Verse five, another example. Faith Enoch was taken up so that he should not see death and he was not found because God had taken him. Now, before he was taken, he was commended as having pleased God verse six. And without faith it is impossible to please Him, to please God for whoever would draw near to God, must believe that he exists and that he rewards those who seek him. Think about that without faith it is impossible to please God.

So how do you draw near to God? You must believe what must you believe? You must believe that God exists. That's the starting point and then out of that you believe that God exist and then you start to seek Him with an understanding that the Lord rewards those who seek Him. Now I want to jump down to verse 32 in between it's going through the great gallery of faith at the patriarchs but then verse 32 says

this after going through all these people that had lived and done things by faith. Verse 32 says this, And what more shall I say?

For time would fail me the tale of Gideon, Barak, Samson, Jephthah, of David, and Samuel, and the prophets who through faith conquered kingdoms, who through who through faith enforced justice? Who through faith obtained promises? Who through faith stopped the mouths of the lions? Who through faith quenched the power of fire? Who through faith escaped the edge of the sword? Who through faith made strong out of weakness? Who through faith became mighty in war, who through faith put mighty armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release so that they might rise again to a better life.

So let me just stop right there because my time's running short. You notice how I added the through faith, through faith. Because that was what was saying in verse 33, who through faith they did these things. But did you notice the list of names? The time will fail me to tell of Gideon, Barak, Samson and Jephthah. Those are four of the judges that we see in the book of Judges. You're probably familiar with Gideon, with the name at least. Maybe even the story. Maybe you're familiar with Samson, probably are. You're probably not familiar with Barak and you're definitely probably not familiar with Jephthah.

When you see these stories, when you see these accounts, when you see what these men did, you're going to go, Lord, how could you use such people? Could this come about? How can this be? Lord, you're the ones who raised up these judges and by judges it simply means leaders. It's not judges in the judicial sense that we understand today. It means someone who leads particularly within the arena of delivering the people of the Lord. But guess what? Gideon, Barak, Samson and Jephthah are included in the gallery of faith And not to the exclusion of others that we're going to see I mean what did the writer say right here?

What more can I say? Time would fail me. He didn't have time, he just starts firing off some of these things that come to his mind. We're gonna learn so much in the book of Judges but keep this in mind as we're going along. Keep in mind these four that are listed right here and even the the ones that we will see, that it is by faith. Not by perfection, no doubt. Not by perfection or performance, but by faith. Well again, I'm Dale. Thank you for your time. I'll see you in the next episode. Goodbye.

Editor's uncertainty notes: Seps→Samson (Heb 11:32 list; confirm vs audio if near Jephthah)

Episode 3290

The Word: Episode 3290, Judges 1:1, Joshua 24:1-15
Friday, May 2, 2025
Companion title: “Choose Whom You Will Serve”

Synopsis. Before Judges 1:1 (“After the death of Joshua…”) Dale goes back to Joshua 24:1–15. There the LORD, speaking through Joshua, recounts what He did for Israel from Abraham to the conquest and then commands, “Put away the gods… and serve the LORD.” The episode ends on Joshua’s challenge: choose this day whom you will serve.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — May 2, 2025

> May 2, 2025
>
> “Choose Whom You Will Serve”
>
> Blessings folk!
>
> We have begun an examination of the Bible book Judges.
>
> Yesterday we saw that it is “by faith” - Hebrews 11.
>
> Several of the judges we will encounter are listed in the great gallery of faith in Hebrews 11.
>
> For today.
>
> What was the immediate context of the people of the Lord?
>
> The Lord blesses us in several place of His Word with succinct synopsis of what has happened.
>
> We have one here.
>
> Judges begins…
>
> Judges 1:1a
>
> After the death of Joshua…
>
> Joshua has died.
>
> Before he died, Joshua spoke to the people.
>
> We will look at the first part of what he said today.
>
> Read carefully.
>
> Note that Joshua is speaking the Word of the Lord.

It is the Lord speaking!

Jos 24:1-15

Joshua gathered all the tribes of Israel to Shechem and summoned the elders, the heads, the judges, and the officers of Israel. And they presented themselves before God.

And Joshua said to all the people,

“Thus says the LORD, the God of Israel, ‘Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods.

Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his o spring many. I gave him Isaac.

And to Isaac I gave Jacob and Esau.

And I gave Esau the hill country of Seir to possess,

but Jacob and his children went down to Egypt.

And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it,

and afterward I brought you out.

“‘Then I brought your fathers out of Egypt, and you came to the sea.

And the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.

And when they cried to the LORD, he put darkness between you and the Egyptians and made the sea come upon them and cover them; and your eyes saw what I did in Egypt.

And you lived in the wilderness a long time.

Then I brought you to the land of the Amorites, who lived on the other side of the Jordan.

They fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you.

Then Balak the son of Zippor, king of Moab, arose and fought against Israel.

And he sent and invited Balaam the son of Beor to curse you,

but I would not listen to Balaam. Indeed, he blessed you. So I delivered you out of his hand.

And you went over the Jordan and came to Jericho, and the leaders of Jericho fought against you, and also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. And I gave them into your hand.

And I sent the hornet before you, which drove them out before you,

the two kings of the Amorites; it was not by your sword or by your bow.

I gave you a land on which you had not labored and cities that you had not built, and you dwell in them. You eat the fruit of vineyards and olive orchards that you did not plant.’

> “Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD.
> And if it is evil in your eyes to serve the LORD, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD.”
> ESV
> The Lord gave His people a succinct recounting of their history.
> The Lord reminded them of what He did and how He did it.
> The Lord tells them what to do.
> Put away other gods.
> Serve Him
> Then this profound statement…”if it is evil in your eyes to serve the Lord”
> If they did not want to serve the Lord.
> If they thought serving the Lord was evil.
> Then, they had to choose.
> They must serve the gods of their fathers beyond the River…
> Or, they must serve the gods of Amorites in whose land they dwelt.
> Joshua declared that he and his house would serve the Lord.
> Who do you serve?

From Dale’s daily Communique (Dropbox: Communique/2025/May 2 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining me today on The Word podcast. We'll be getting the new little endeavor here and dive into the book of judges and in the previous episode. We went to Hebrews 11 where we saw three or four of the judges that were going to encounter. We saw them listed in the gallery of faith. Now I think that's gonna be very significant because Hebrews 11. Everything is what by faith by faith by faith by faith And as we see we'll see as we go along. These guys that are leaders, guys and gals, as a matter of fact there was one woman.

These who were leaders were not perfect. You know so often we think that you're a leader or something like that, that you're perfect in rolling and in functioning. No. Well what was the whole situation here with the book of Judges? You know what was the status to people with what we're about to read? But at the very beginning of the Judges, first chapter, first verse it says this, After the death of Joshua, the people of Israel inquired of the Lord. I don't want to stop right there. That's just first half of the verse. Joshua died after Joshua died, the people inquired of Lord.

Well what's going on here? And you know at first you think have I got to go all the way through Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua to see what the context of this is. Well, to start with it would do you no harm to do that. Okay? But understand that it could be a time consuming thing. Okay? And so God has been very, very gracious to us cause in many places in the scripture he brings forth little synopsis of history and we have one of these cases here. If we back up one chapter just one chapter in the Bible it takes us to the previous book Joshua And in the 24th chapter of Joshua, listen to this.

Verse one, Joshua gathered all the tribes of Israel to shake them and summoned the elders, the heads, the judges and the officers of Israel and they presented themselves before God. So did you catch what's going on here? Did you see what's happening? Joshua gathered the tribes together in one place And he summoned the leadership, the elders, the heads, the judges. The judges. Now, the reason I sort of make a big deal about this is a lot of times when you're doing a study in judges and you read them commentaries or listen to teachings or sermons and things like that.

I mean, I've heard it several times in the last few weeks. People will say, okay, well, the first judge that you have in the Bible is Othniel. Well, that's inaccurate at best, okay? It's the first one that is listed in judges, but it's not the first time that you see that there are judges. Now these judges right here likely are more along the line of a judicial type of judge, okay? Along the Levitical Law, but you do see the term judge. You see that God told Moses and Aaron and Joshua to establish judges. And so there's all sorts of things you're gonna encounter like this where people are just, a compassionate way to put it I think is they're just sloppy a lot of times.

They're sloppy in their thinking, they're sloppy in the knowledge of the scripture and their reading of the scripture. Just let the scripture say what it says. Verse one continues, "'And they presented themselves before God.'" Verse two, "'And Joshua said to all the people, "'thus says the Lord, the God of Israel."' So Joshua is speaking but he's speaking the words of the Lord Cause he says what? Thus says the Lord, the God of Israel. And He's about to give us a synopsis of their history that brings them up to where they are. Here's what the God of Israel says.

Long ago your fathers lived beyond you Euphrates. Terra, the father of Abraham and of Nahor and they served other gods. So God is speaking to his people right here and say, Hey, your forefathers long ago

lived on the other side of the Euphrates. That's what it means to cross. They live farther to the east. And he says who it was. It was Tara and terrorist, the father of Abraham and Nahor. And they served other gods. They did not serve Yahweh, the most high guy. They served other guys this tells us a lot. It tells us there are other gods, and they were serving them.

Verse three, then I, as the Lord's speaking, then I took your father Abraham from beyond the river and led him through all the land of Canaan and made his offspring many. I gave him Isaac, and to Isaac I gave Jacob an Esau. And I gave Esau the hill country of Seir to possess but Jacob and his children went down to Egypt. And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it. And afterward, I brought you out. Then I brought your fathers out of Egypt and you came to the sea and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea.

And when they cried to the Lord He put darkness between you and the Egyptians and made the sea come upon them and cover them. And your eyes saw what I did in Egypt and you lived in the wilderness a long time. Notice how the Lord is speaking. He's speaking through Joshua and he's speaking to the generation that is alive at the end of Joshua's life and it's gonna be at the beginning of the judge's time. He's speaking to them. But the way he speaks to them, he says I made you do this. I put darkness between you and the Egyptians as he came upon them.

Your eye saw what I did. He's speaking to this generation who did not physically see these things but they had heard the stories. They had heard the accounts and God is treating them as if they had experienced because in a manner of speaking they had because they were in the loins of their forefathers. That's what the scripture teaches us, per se. Then I brought you to the land of the Amorites who lived on the other side of the Jordan. They fought with you and I gave them into your hand and you took possession of their land and I destroyed them before you.

Notice that God is saying, I'm the one who fought with you. I'm the One who gave this land that you now possess. I'm the one that destroyed your enemy before you. Verse nine, then Balak, the son of Zippor, King of Moab arose and fought against Israel. And he sent and invited Balaam, the son of Beor to curse you, but I would not listen to Balaam. Indeed, he blessed you. So I delivered you out of his hands. So God has reminded him that he is the one that's been delivering them. He's the one that is the source of deliverance.

And we're gonna see that in Judges so much that the people will cry out and the Lord will raise up a deliverer, a judge. And it's the Lord who delivers him. Not quickly verse 11. And you went over to Jordan and came to Jericho and the leaders of Jericho fought against you and also the Amorites and the Perizzites and the Canaanites, the Hittites, the Girgashites, Hivites and Jebusites, and I gave them into your hand. And I sent the hornets before you, which drove them out before you. The two kings of the Amorites, it was not by your sword or by your bow.

So he's telling him, it's not by the power it was me that did this, and I did it with a hornet. Verse 13, I gave you a land of which you had not labored and cities that you had not built and you're dwelling in them. You eat the fruit of the vineyards and olive orchards that you did not plant. So he's saying, do you see? I have blessed you with all this, now the last two verses. Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the guides that your father served beyond the river and in Egypt and serve the Lord, Joshua knew.

They still had these guides. They still had a tendency to worship the ones that Abraham and them had worshiped before they were ripe for a guy, and same way with the Egyptians. He said you need to put them away and serve the Lord. Verse 15, listen to this. And if it is evil in your sight to serve the Lord, in other words, if it's bad to serve the lord, choose this day whom you will serve, whether the gods your father served in the region beyond the river or the gods of the Amorites in the land you were duell.

But as for me and my house, we will serve the Lord At times that folks, who are you serving? Again, I'm Dale. I'll see y'all next episode. Goodbye.

Episode 3291

The Word: Episode 3291, Judges
Date not given in source feed

> **Synopsis.** Dale finishes the context from Joshua 24 by moving from verse 15 into the people's response and the covenant Joshua made at Shechem. If serving the LORD seems wrong in their eyes, Israel has to choose, and Joshua declares that his house will serve the LORD. This choice is the background for the drift that Judges records.

No public episode link found in the podcast feed; audio is in Dropbox Podcast/Judges/Word3291Judges.mp3

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We've got a new little thing here. We're looking at the book of Judges. Which we haven't got into yet because first of all, we looked at Hebrews 11 where we saw the judges were going to encounter or actually in that gallery of faith of Hebrews 11. And then the previous episode, we went back to the last chapter of Joshua to see the context for everything and Joshua had gathered all the leaders together and they were before the Most High God and the Lord spoke through Joshua and we saw that in a previous episode and we ended with verse 15.

Remember verse 15 of Joshua 24 says this, and if it is evil in your eyes to serve the Lord, choose this day whom you will serve. Whether the gods your fathers served in the region beyond the river or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord. So we see right here what they've been the transition really began in verse 14 where it says, now fear of the Lord that it was Joshua speaking now that the most high God had said everything he wanted to say.

You know, I've given me these houses, I'll give you these orchards, I'll give me these vineyards. Joshua now says, fear of the lord. But this little phrase is so intriguing. If it is evil in your eyes to serve the Lord. In other words, if you consider it not right to serve the lord then choose today. Choose this day who you're going to serve. Are you going to serve the guys that your father served beyond the river? In other words, all the way back to Abraham and his father and his family before they believed in the Most High God.

Are you gonna serve those guys? Or are you gonna serve the guys of the Amorites on the land where we are right now? So you got a choice. But then Joshua says, But as for me and my house, we're gonna serve the Lord. Now verse 16, the people respond. Then the people answered far be from us that we should forsake the Lord to serve other gods. For it is the Lord our God who brought us and our fathers up from the land of Egypt out of the house of slavery and who did those great signs in our sight and preserved us in all the way that we went and among all the peoples through whom we pass.

And the Lord drove out before us the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord for he is our God. So if you remember the Lord speaking through Joshua had given them a various async synopsis of their history and how God was with him. God gave them over to victory. God gave them all sorts of things over and over kept saying that. Now they come back and they say, hey, you know, yes, we will serve God. Okay? We're gonna serve God. Why don't we serve anybody else? Because he's the one that did all this for us.

And then they actually acknowledge everything that the Lord had just said, which tells us that they knew these things. Okay? They knew these things, even the phrase that we looked at before, they said that the Lord drove out the peoples before us, before us. And so it's really very much a far Eastern mindset. Even the day in the Middle East you have this kind of thing. If something happens in our history and it's two years ago we've forgotten about it. In the Far East and the Middle East if that happened 2000 years ago it was just like it happened yesterday.

And it's just like it happen to me if it happens to my people 2000 years ago. And we see that right here. So they say okay we're gonna serve God. We're going to serve the Lord ourselves, verse 19. But Joshua said to people, you're not able to serve the lord for he is a holy God. He is a jealous guy. He will not forgive your transgressions or your sins. What? Well that's a bummer. Joshua would have been encouraged him to choose who they're gonna serve then he says, you can't serve. He knew their heart. He knew what they were saying.

They're saying well he's our God because he dealt these great and wonderful things for us. So yeah, we're going to serve him. Now you're not gonna be able to do it. You're not gonna able to serve the Lord in your own flesh. Why? Because He's a holy God. You're not going to be able to serve the Lord in Your own flesh and by Your own dictates because. He's a jealous guy. And you know what? You're going to sin and you're going to transgress that. He's not going to forgive you. Then how in the world are you going to serve Him?

Well, that's the reason we started off with Hebrews 11 because it's by faith. They were determined to do this because of what the Lord had done for them, they were going to do this. And that's not the way it works. What's the deal about him not forgiving their transgressions and their sins? Under the law there was no forgiveness for transgressions or sin. There was forgiveness for an intentional sin, okay? But not

for intentional sin. What did the Lord do? He covered it. He covered it and there's a distinction between that and forgiveness. Now verse 20, just a moment here, Joshua continues to speak, if you forsake the Lord and serve foreign gods then he will turn and do you harm and consume you after having done you good.

And the people said to Joshua, no but we will serve the Lord. Then Joshua said to the people, you are witnesses against yourself that you've chosen the Lord to serve him. And they said yes we're witnesses. They're saying yes we're testifying it. We're going to serve the Lord and he says okay, that declaration is going to be a witness against you if you don't. Verse 23. He said then put away the foreign gods that are among God's that are among you and incline your heart to the Lord, the God of Israel. He'd already said this earlier.

The Lord had said this to him. The people still had foreign gods among them. They still had things that they cling to. They still have things that drew their hearts away from the heart of the Lord. And he's telling them put them away, incline your heart to the Lord. Verse 24, and the people said to Joshua, the Lord our God we will serve in his voice, we will obey. Verse 25, so Joshua made a covenant with the people that day and put in place statues and rules for them at Shechem. And Joshua wrote these words in the book of the law of God, and he took a large stone and set it up there under the terra bent that it was at the sanctuary of the Lord." Now listen to this.

And Joshua said to all the people, behold, this stone shall be a witness against us. Notice how he includes himself now, us for it has heard all the words of the Lord that he spoke to us. Therefore, it shall be a witnessed against you lest you deal falsely with your God. This is one of the wildest things that you see in scripture and it really gives us some insight to the nature of things. The very rocks themselves will cry out, right? We know that. But a stone, a stone that was sitting there, excuse me as a matter of fact all creation that was there heard the word of the Lord as he was speaking through Joshua.

Them. These stones, these trees, the ground absorbs that word. The very vibrations itself. The stone is a witness against you. There's actually been some things done with that where people have sliced rockstones very, very thin sort of like a CD then actually put a laser You're on it like a CD player and play it back. Y'all to hear some of the sounds that come through stone, some of the sound that come through would. It is a witness because it had actually recorded the very word of the Lord. Then verse 28. So Joshua was sent the people away.

Every man in his inheritance. Now listen quickly. After these things, Joshua, the son of nine, servant of the Lord died being 110 years old and they buried him in his own inheritance at Tim the Sarah which is in the hill country to Ephraim north of the mountain of Gage. Israel served the Lord all the days of Joshua and all the days of the elders who outlived Joshua and had known all the work that the Lord did to Israel as for the bones of Joseph was the people of Israel brought up from Egypt, they buried them at

Shechem and the piece of land that Jacob bought from the sons of Hamor, the father of Shechem for a hundred pieces of money.

It became an inheritance or the send us of Jacob. Then a Joseph, I'm sorry. And Eleazar, the son of Aaron died and they buried him in Gibeah, the town of Phinehas, his son, which had been given in the hill country of Ephraim. You will see more about this when we start judges next. Thanks for your time. I'll see you all then, goodbye.

Episode 3293

The Word: Episode 3293, Judges 1:1-11
Sunday, May 4, 2025
Companion title: “Inquired of the Lord”

> **Synopsis.** In Judges 1:1–11, Israel asks the LORD who should go up first against the Canaanites, and the LORD answers, “Judah.” Judah then brings Simeon along. Dale asks whether adding to what the LORD said was wise, even though Simeon’s land lay inside Judah’s. He traces the victories at Bezek over Adoni-bezek, who admits, “As I have done, so God has repaid me.” His point: do what the LORD says, and do not add to it.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — May 4, 2025

> May 4, 2025
> “Inquired of the Lord”
> Blessings folk!
> Let’s jump into Judges.
> Give heed to what is happening.
> Judges 1:1-11
> After the death of Joshua, the people of Israel inquired of the LORD,
> “Who shall go up first for us against the Canaanites, to fight against them?”
> The LORD said, “Judah shall go up; behold, I have given the land into his hand.”
> And Judah said to Simeon his brother,
> “Come up with me into the territory allotted to me, that we may fight against the Canaanites. And I likewise will
> go with you into the territory allotted to you.” So Simeon went with him.
> Then Judah went up and the LORD gave the Canaanites and the Perizzites into their hand,
> and they defeated 10,000 of them at Bezek.
> They found Adoni-bezek at Bezek and fought against him
> and defeated the Canaanites and the Perizzites.
> Adoni-bezek fled, but they pursued him and caught him and cut o his thumbs and his big toes.

And Adoni-bezek said, “Seventy kings with their thumbs and their big toes cut o used to pick up scraps

under my table. As I have done, so God has repaid me.”

And they brought him to Jerusalem, and he died there.

And the men of Judah fought against Jerusalem and captured it

and struck it with the edge of the sword and set the city on re.

And afterward the men of Judah went down to fight against the Canaanites who lived in the hill country,

in the Negeb, and in the lowland.

And Judah went against the Canaanites who lived in Hebron (now the name of Hebron was formerly Kiriath-

arba), and they defeated Sheshai and Ahiman and Talmai.

From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher.

ESV

Joshua and Israel had been taking the land.

Step by step.

Battle by battle.

Joshua dies at 110 years of age.

Now what?

The Lord did not raise up another Joshua/Moses.

Therefore, the people of Israel asked the Lord…”who goes first…?”

The Lord replied. Judah.

The Lord tells them that He has given the land into Judah’s hand.

What does Judah do?

Gets Simeon to join with them.

Is this good?

Bad?

I’m not sure.

It definitely is an addition to what the Lord says.

That is bad.

Think Eve in the garden, etc.

But, the land given Simeon was within the allotment of Judah.

> So, it would make sense.
>
> That is the problem.
>
> Rather than doing exactly what the Lord said, they added to it.
>
> Not good.
>
> The balance of the passage shows the victories they had, especially against Bezek and Adoni-bezek.
>
> Bottom line?
>
> Do not add to the Word of the Lord.
>
> Do what He says.

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Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on into judges now after doing two or three episodes sort of setting it up, seeing what the context is while I actually get into the book itself. So here's Judges chapter one verse one. After the death of Joshua, the people of Israel inquired of the Lord who shall go up first for us against the Canaanites to fight against them. Now, remember the context here. Joshua had been living leading the children of Israel into the Promised Land and they've been having campaigns and battles and battles and you can read all about that in Joshua.

And the last chapter in Joshua which we looked at the previous two episodes, we saw what the Lord gave them victory. The Lord himself had delineated the various people groups in the land as he'd given into their hands. But there were still yet more to be done. Well, now Joshua dies and there's no air apparent to Joshua. Now keep in mind that when Moses came along, the God raised up Moses. God also raised up Joshua to replace Moses when Moses died. So this isn't the kind of thing. As a matter of fact, I guess read somebody while ago that said little off comment like this, that Joshua didn't do what he was supposed to do in providing leadership, something like that.

It doesn't say that at all. I mean not at all. That's just an assumption that we make and so I don't think that's at all what happened right here. I think that the Lord wanted to move them to where there's a tribal leadership, national leadership, really a theocracy where the Lord himself is the one who's leading. And so after Joshua die. You see that the people, they inquired, the people of Israel, the Israelites, if they

inquired to the Lord, they asked the Lord, well that's great. I mean it really is you know, oftentimes they don't do that kind of stuff you know?

They inquired the Lord who shall go first? Well in verse two, the Lord answers. The Lord said Judah shall go up. Behold I have given the land into his hands so not only does he tell them who should go answering their Question he tells them hey, I've given this land into your hands in the Judas hands. It's going to be victorious. So verse three and Judas said to Simeon his brother come up with me Into the territory allotted to me. That we may fight against the Canaanites And likewise and I likewise will go with you into the territory Allotted to you. So Simeon went with him now I'm not quite sure what to make of this because. You know we read certain commentary that they say oh, it's just this and this. But I'm thinking there's maybe even more to this.

It was an interesting situation because Simeon's allotted land By the time it was all said done this took place over a period of time. It's allotted Land and was within the boundary of Judah So, Simeon's allotted land was surrounded by Judah for lack of a better term. And so isn't that Judah is just saying, Hey, since you're allotted lands in the midst of ours, why don't you go up with us and defy the canonize? And then we will go into territory allotted to you. Both our territories are together. Well, perhaps that's what it is. I'm a little suspicious here that Judah was doing what man always does.

We take the command of the Lord and the instruction of the Lord, and say, yeah, yeah, we'll do that. We'll do that. Hang on. I got a better idea. You know, that we modify it a little bit because all God said was to send Judas to go first and that's it. Then Judah goes back, hey, send me and watch you go with us. Was it a logistical thing? So. I don't know, but I'm a little suspicious that Judah was simply doing what man always does. Well, verse four, then Judah went up and the Lord gave the Canaanites and the Perizzites into their hand and they defeated 10,000 of them at Bezek.

So they had a tremendous victory here. Bezek actually means a lightning. They found Adonai Bezek at Bezek. Well, then you would think so right? Adonai Bezek means my Lord is Bezek and he's the king of the Canaanite city of Bezek, so they found Adoni, the Lord of Bezek at Bezek, and fought against him and defeated the Canaanites into Perizzites at an Ibesi fled but they pursued him and caught him and cut off his thumbs and his big toes. Well, you know, I'd mentioned earlier before we actually got into the judges proper that it is a very graphic variety.

And here's our first instance, you know? We when we read the Bible, we don't often think much Oh, they killed 10,000 people. Okay. You know, we it's not so much that we're jaded or we're heart of heart. But when it stated that way, it's just warfare Right when they come along say oh. They caught the king and they lopped off his thumbs in his big toes And you think what in the world is that all about? What were the purpose of that me? Well to start with we know the purpose if you think about your high school

biology anatomy if you cut the thumbs off, you've lost the opposable thumb and it's going to really hinder the way you pick things up and manipulate your hands tremendously.

Same way with the toes. You cut off the big toe, you'll still be able to walk and get around, but your ability to be a powerful soldier and do all the things you want to do. If you've ever hurt your toe, really any of them, take the big toe and little toe. It's amazing how much of our motivation, ability to motivate move around and it's predicated on the proper function of our toes. And you think, well, but why don't they do that to this guy? Well, verse seven tells us an Adonai Bezek, the Lord Bezek said now listen to what he said about himself 70 kings with their thumbs and their big toes cut off.

He used to pick up scraps under my table as I have done. So God has repaid me and they brought him to Jerusalem and he died there. Oh, so this is what this dude used to do and he did it to 70 kings. So that would get around as far as information. So when they captured him, they did the same thing in him. They took Jerusalem and he dyed there. Now did he die of the cutting off the parts or just natural death? We're not told. Verse 8, And the men of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire.

And afterward, the men of Juda went down to fight the Canaanites who lived in the hill country and then the Gev and in the lowland. Then the Gev means the south. King James actually translates as south. American standard legs and call it in the give with a V instead of a B. But anytime you see that word in the give, it just simply means the South country down south. Verse 10. And Judah went against the Canaanites who lived in Hebron. Now the name of Hebron was formerly Kiriath Arba And they defeated Sheshai and Ahiman and Tamah Those dudes. Okay, those guys Kiriath Arba means the city of Arba.

That's helpful, right? They were of the Anak Sheshai means noble son of Anak. Anak was one of the giants in Cana these are giants I have mine means my brother is a gift. That's interesting. And Talmai means furrowed. Okay? All three of these were offspring of Anak. Let me read one verse, verse 11. From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath sepher or the city of the book. That's interesting, isn't it? So we're getting a bit of a history here of how they went about conquering and the various people that they did from time to time.

My time's up. We will continue this next episode. Again, I'm Dale. I'll see you then. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Ibesi

Episode 3294

The Word: Episode 3294; Judges 1:13-19
Monday, May 5, 2025
Companion title: “Achsah”

> **Synopsis.** In Judges 1:12–19, Caleb promises his daughter Achsah to the man who takes Kiriath-sepher, and his nephew Othniel wins her. Dale enjoys Achsah’s boldness as she asks her father for land and then for springs of water. He then notes the turn at verse 19: Judah took the hill country but could not drive out the people of the plain, who had chariots of iron.

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Companion Communique — May 5, 2025

> May 5, 2025
>
> “Achsah”
>
> Blessings folk!
>
> Judges 1 gives us details about the tribes continuing to take the land the Lord gave.
>
> Judges 1:12-19
>
> And Caleb said, “He who attacks Kiriath-sepher and captures it,
> I will give him Achsah my daughter for a wife.”
> And Othniel the son of Kenaz, Caleb’s younger brother, captured it.
> And he gave him Achsah his daughter for a wife.
> When she came to him, she urged him to ask her father for a field.
> And she dismounted from her donkey, and Caleb said to her, “What do you want?”
> She said to him, “Give me a blessing. Since you have set me in the land of the Negeb, give me also springs of water.” And Caleb gave her the upper springs and the lower springs.
> And the descendants of the Kenite, Moses’ father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad, and they went and settled with the people.
> And Judah went with Simeon his brother, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called Hormah.
> Judah also captured Gaza with its territory,

> and Ashkelon with its territory, and Ekron with its territory.
>
> And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron.
>
> ESV
>
> Othniel, Caleb's nephew, captured Kiriath-sepher.
>
> Caleb honored his word and granted Achsah to Othniel as wife.
>
> Achsah was a pistol!
>
> She urged her new husband Othniel to ask Caleb, his uncle/father-in-law for a field…some land.
>
> Caleb granted the request.
>
> Then she then went to daddy.
>
> She said "since you gave us land in the south, may we have some springs of water"?
>
> Caleb granted two springs.
>
> She did say "springs". :)
>
> You have not because you ask not!
>
> The descendants of Moses' father-in-law, the Kenites, joined with Judah and lived with them.
>
> Judah captured Gaza, Ashkelon and Ekron…Philistine towns.
>
> The Lord was with Judah.
>
> Judah was victorious and took possession of the hill country.
>
> But, Judah could not drive out the inhabitants of the plain because they had chariots of iron.
>
> Superior weaponry.
>
> But, was the Lord not with them?
>
> He was.
>
> Then why not victory?
>
> We are not told.
>
> We are simply told they had better chariots.
>
> Perhaps the Lord had another plan?
>
> Perhaps they needed to inquire of the Lord?

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Blessings, everybody. This is Dale. Thank you so much for joining me today on the Word podcast. We've just started a little examination of the book of Judges. This is going to be a lot of fun folks and we've looked at the first what was 11 verses I think of the first chapter so we're gonna pick up verse 12 right now and what we're going to see here is that the people of the Lord are continuing conquering the land that the Lord has given them taking the land verse 12 says this. And Caleb said, so this is Caleb speaking, he who attacks Kiriath sepher and captures it I will give him Achsah my daughter for a wife." Well that's sort of interesting little motivation right here somebody will go and conquer that city right there they'll take that right there I will give him my daughter.

Well, that's, that's some motivation right there. Verse 13 and Othniel the son of Canis, Caleb's younger brother captured it and he gave him Achsah his daughter for a wife so someone stepped up to it guys name is Othniel first time we've seen him we're gonna turn we'll see him later turns that he's very important. But he's actually Caleb's nephew. Okay, as it calls this says Caleb's younger brother captured it. Now if you read the academic circles and things like that they'll come back and they'll say things what probably wasn't really his brother was probably a distant relative some other relative but it probably wasn't this.

You know I'm just gonna go with what it says right here. Caleb's younger Brother okay and so Othniel captured it. And so he gave him Achsah, his daughter for a wife. Now this gal, this daughter, she's a handful. She's a hoot. You gotta like her. And this is actually the first of what we're gonna see a couple of instances in the book of Judges where women really, really rise up, okay? And they deal with issues. They take charge of some things. Look what she does, verse 14. When she came to him, she urged him to ask her father for a field.

Okay? So that means when she came to Him, who's to Him? Well this is her new husband. Okay? And she says, hey, ask my daddy for a field. Ask Caleb, you know, for an inheritance right here. And so apparently he did. Verse 14 continues, and she dismantled from her donkey and Caleb said to her, what do you want? And so she'd urged her husband to do this. And now she's coming in. She's before daddy and daddy says, what do you want? And you know how daddies are with their little girls. I know about this. I've got four of them, right?

And And he says, what do you want? Verse 15. She said to him, give me a blessing. Since you have set me in the land of the Negev, or the Negeb, the land of Southland, give me also springs of water. And so she goes to daddy and says, hey since you have given us this land down here, will you not also give us springs of water? And when you read the various commentariat about this, some folks will say, well

obviously she was greatly dissatisfied and she was upset and this kind of stuff. Now I wouldn't go to that extent.

I wouldn't goes far as like that but guess what? They had received land and the land was in the south and she's sitting there thinking okay this is great this is wonderful but we need something else. So I'm gonna go to my dad and say. Well, you give us the springs of water also verse 15 continues. And Caleb gave her the upper springs and the lower springs. Not only did he to give her a spring of water, he gave her two springs. You see this principle spoken directly later on in the scripture, but you see it all the way through the scripture.

You have not because you asked not. She went to father Caleb and asked and he says, well sure baby doll, you can have the upper springs and the lower springs. I just love that picture it's just a great thing verse 16 and the descendants of the king knight Moses' father-in-law went up with the people of Judah from the city of Palms, that's Jericho, into the wilderness of Judah which lies in the Negev in the south near Arid and they went and settled with the people. So we're getting all this historical information. We're getting all these logistical information of where these various people grew from long ago and far away in our mindset but these are very real things that are going on so. These are the Kena and they are the people of Moses' father-in-law.

They went with the people of Judah, and when they went from Jericho, they traveled with them and went to the Negev near Arid, and they settled there with the people in Judah, verse 17. And Judah went with Simeon his brother, remember we've already seen them, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called Hormah. That devoted it to destruction phrase is extremely, extremely, extremely important. It's the Hebrew word harem. So I see H that you're about to throw up some harem and it means to ban.

It means to devote. Yeah, to devote something, to be devout, devote something. It means to exterminate. And what you see in the scripture, when they're going into the land of Canaan, that there's certain people groups in that land that the Lord devoted to utter destruction. It wasn't all the people. They were at the feet of all the people and they drive them out. Okay? Drive them out and take the land. But there were some people groups that the Lord wanted utterly destroyed, utterly exterminated, utterly annihilated. You wouldn't believe the various words that are translated. He wanted them dealt with because of what they had done previously and because of the influence that he knew that they had before upon his people and the influence that they would have upon his people.

That he wanted them utterly destroyed. Pay attention to that phrase when we encountered it. Verse 18, Judah also captured Gaza with this territory and Ashkelon with this territory, and Ekron with this territory. Excuse me. These are three of the five cities that we'll see through the scripture that are our Philistines land. The Philistines had five major city. Here's three of them and Judah captured them. This

is the same territory that Israel is dealing with today that we call Gaza, the Gaza Strip verse 19. And the Lord was with Judah and he took possession of the hill country but he could not drive out the inhabitants of the plane because they had chariots.

I find that an interesting little phrase and you'll see this kind of phrase several times in these battles, the Lord was with Judah, wonderful. He had promised to be with him, he was with him. They took possession of the hill country. They were victorious over the hill country but they could not drive out the inhabitants of the planes, the flat land because they had cherries of iron. I find it interesting that the Lord was with them and yet there was something they couldn't do. It wasn't if they would not do it, but they couldn't do it because the inhabitants of the plane had superior weaponry.

They had cherries of iron. They were victorious in taking a position in the hill country, but they couldn't drive out the inhabitants of the plain because it had cherished fire even though the Lord was with them. What do you do in this situation? Is it because the Lord's unable to be victorious? No, no, we see this all the way through that he is victorious. Well maybe we need to go and inquire the Lord and see what. He says to do about this. Just keep this in mind as we start going through some more more of these verses.

Well, my time's up again. I'm Dale. Thank you for your time and I'll see you in the next episode. Goodbye.

Episode 3295

The Word: Episode 3295, Judges 1:20-33
Tuesday, May 6, 2025
Companion title: “They Did Not Drive Them Out”

Synopsis. Judges 1:20–36 is a list of partial obedience. Tribe after tribe did not drive out the Canaanites. Instead they put them to forced labor and lived among them. Dale presses the obvious question: if they were strong enough to force them into labor, why not drive them out? Leaving the nations in the land was a choice, and it would cost them.

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Companion Communique — May 6, 2025

> May 6, 2025
>
> “They Did Not Drive Them Out”
>
> Blessings folk!
>
> The balance of Judges 1 is basically an account of how the tribes of Israel failed to do what the Lord had commanded…drive out the inhabitants.
>
> Caleb was victorious over the three sons of Anak…giants.
>
> But, watch for the phrase “did not drive out”…
>
> Judges 1:20-36
>
> And Hebron was given to Caleb, as Moses had said.
>
> And he drove out from it the three sons of Anak.
>
> But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem,
>
> so the Jebusites have lived with the people of Benjamin in Jerusalem to this day.
>
> The house of Joseph also went up against Bethel, and the LORD was with them.
>
> And the house of Joseph scouted out Bethel. (Now the name of the city was formerly Luz.)
>
> And the spies saw a man coming out of the city, and they said to him,
>
> “Please show us the way into the city, and we will deal kindly with you.”
>
> And he showed them the way into the city.
>
> And they struck the city with the edge of the sword, but they let the man and all his family go.
>
> And the man went to the land of the Hittites and built a city and called its name Luz.

That is its name to this day.

Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land.

When Israel grew strong, they put the Canaanites to forced labor,

but did not drive them out completely.

And Ephraim did not drive out the Canaanites who lived in Gezer,

so the Canaanites lived in Gezer among them.

Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol,

so the Canaanites lived among them, but became subject to forced labor.

Asher did not drive out the inhabitants of Acco,

or the inhabitants of Sidon or of Ahlab or of Achzib or of Helbah or of Aphik or of Rehob,

so the Asherites lived among the Canaanites, the inhabitants of the land,

for they did not drive them out.

Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath,

so they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them.

The Amorites pressed the people of Dan back into the hill country,

for they did not allow them to come down to the plain.

The Amorites persisted in dwelling in Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor.

And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.

ESV

The house of Joseph was victorious.

The man that helped left and went far away to start again. Good move.

The rest?

They did not drive them out.

Rather, they forced them into labor.

They had enough power to force them into labor, but not to drive them out?

Yeah.

They decided to leave them and live among them.

Big mistake.

> You can not decide to do what you want to do and ignore God.
>
> You can not decide to live with that which the Lord wanted removed.
>
> Bad fruit is coming…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges chapter one. I want to see if we can finish this chapter today versus 20 through whatever it is 33 or 35 something like that. What we have here is an account Basically of how the tribes of Israel did not complete what God had told them to do which was to drive out The enemies of the land a couple of them did but just listen what's said here we'll pick it up verse 20 and Hebron was given to Caleb as Moses had said and he drove out from it the three sons of Anak so Caleb was successful and these three sons of Anak were giants so these were three giants right here verse 21 but the people of Benjamin did not drive out the Jebusites who lived in Jerusalem.

So the Jebusite have lived with the people of Benjamin in Jerusalem to this day, to the day of this writing okay? And we're going to see this a lot here they did not drive out the people. Here they lived with them other places they enslaved them we're about to see that and which makes it even more interesting because if you have the power to enslave somebody? Do you not have the power to drive them out?" So they just weren't being completely obedient to the Lord. Verse 22, The house of Joseph also went up against Bethel and the Lord was with them so this is good the Lord's with him and the house of Joseph scattered out Bethel.

Now the name of the city was formerly Luz and the spies saw a man coming out of the city and and they said to him, please show us the way into the city and we will deal kindly with you. And he showed them the way into this city and they struck this city with the edge of the sword, but they let the man and all his family go. And the man went to the land of the Hittites and built a city and called his name Luz. That is his name to this day. So it actually shows us the strategy that they used here to be victorious.

They saw one man, they said okay, Okay, here's the deal. You show us how to get in here. We won't kill you and your family. Now this guy was smart because when it was all said and done his family was spared. He went to the land of Hittites which is a long, long, long way off. He went as far as he could go to get away from there to where he would not be a threat. He built a city and named it by the same name,

Luz. Now verse 27. Manasseh did not drive out the inhabitants of Beth-shean and its villages or Tanakh and its villages or the inhabitants adore in its villages, or the inhabitants of Ibleam and its villages, or the inhabitants in Megiddo and its villages for the Canaanites persisted in dwelling in that land.

Verse 28, when Israel grew strong, they put the Canaanite to forced labor but did not drive them out completely. So you see it's a process. You see if something occurred over a period of time, they were to drive them out of the land. And there were some, now hear me carefully here, not all, but there was some that they were supposed to execute the Hebrew words harem upon them, complete and utter destruction, a type of destruction that was a sacrificial type of thing. And these were people groups that had been rebellious against God And the Lord wanted them completely and utterly destroyed.

Yes, the men, the women, the children, they're livestock. Again, not all the people groups, but there were some and the Lord defines them as you go through the Old Testament you see them. But what did Israel do? As Israel grew stronger and stronger they forced the Canaanites in the labor and they did not drive them out. Verse 29, and Ephraim did not drive out the Canaanites who lived in Gezer. So the Canaanite's lived in Gezer among them. Zebulun did not drive out the inhabitants of Kitron or the inhabitants in the Hollow. So the Canaanites lived among them but became subject to forced labor.

Verse 31, Asher did not drive the inhabitants of Coe, or the inhabitants of Sidon, or Aleb, or Achzib, or of Helba, or of Aphik, or of Rehob. So the Asharis lived among the Canaanites, the inhabitants of the land, for they did not drive them out. Verse 33, Naphtali did not drive out the inhabitants of Beth Shemesh, or the inhabitants of Beth-anath. So they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants Beth-anath and Beth-anath became subject to forced labor for them. The Amorites pressed the people of Dan back into the hill country for they did not allow them to come down to the plane.

The Amorites persisted in dwelling in Mount Heres, in Aijalon and in Shaalbim. But the house, the hands of the house of Joseph rested heavily on them and they became subject to forced labor. Even the house of Joseph, the northern kingdoms there, did the forced labor thing. And the board of the Amorites ran from the ascent of Akrabbim from Selah and upward. So the first chapter gives us insight into the areas they were supposed to conquer, the people they were dealing with, how they were victorious sometimes other times they weren't, and what was the driving force that you saw all the way through here is that they did not do it.

They did not. One of them out there said that they could not because they had iron chariots. I think that's a little different right there, but the rest of them was did not, did not, did not and you say so what's the big deal? They subjected them to forced labor. They made them slaves. So there were no threat. The threat lied in what would occur and what did occur. They started intermarrying with them and the Lord said do not do that and they started having community with them And the Lord said, do not do that.

Out of that, they started worshiping their gods. Do you see where the compromise led them? Do you see where the compromise leads us? What did Joshua say? We saw this two or three episodes ago. What did he say in Joshua 24? Put away the foreign gods. The foreign gods were the other side river that your forefathers had. In other words, the foreign guys that are in your family line. Some people say well I don't have any foreign guys in your family line. I bet you do. You don't know it but you do. The Lord will reveal it to you if you ask him.

But he also said put away the foreign gods that are up on the land right here where you're living right now. You're worshiping these these foreign gods. Remember what Joshua said to him, you gotta make a decision thing. If it is evil in your eyes to worship the Lord God then you got two other choices. You can worship the God of these lands right here and that's not gonna end well for you or you can worship the God of your forefathers and that's going to end well for either one. Here they did not do completely and totally what God told them to do which was drive out the inhabitants of the land Out of that compromise right there, it led them ultimately to the synchronism of worshiping the most high God and the other gods.

We're gonna see it all the way through judges. You see it all away through the Old Testament. Well again I'm Dale, thank you for your time. I'll see you in the next episode. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Aleb, Asharis, Helba

Episode 3296

The Word: Episode 3296, Judges 2:1-5
Wednesday, May 7, 2025
Companion title: “What Is This You Have Done?”

Synopsis. In Judges 2:1–5, the angel of the LORD comes up from Gilgal to Bochim. Dale argues from what the angel says (“I brought you up from Egypt… I said, I will never break my covenant”) that in this passage the angel is the LORD Himself. God asks, “What is this you have done?” Because Israel made covenants with the people of the land, those nations will become thorns, and their gods a snare. The people weep, but Dale asks what their weeping actually changed.

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Companion Communique — May 7, 2025

> May 7, 2025
>
> “What Is This You Have Done?”
>
> Blessings folk!
>
> We saw in Judges 1 the repeated phrase “they did not drive them out”.
>
> The tribes of Israel did not do what the Lord had commanded…drive out the inhabitants of the land.
>
> Read what happens next…
>
> Judges 2:1-5
>
> Now the angel of the LORD went up from Gilgal to Bochim.
>
> And he said, “I brought you up from Egypt and brought you into the land that I swore to give to your
>
> fathers. I said, ‘I will never break my covenant with you,
>
> and you shall make no covenant with the inhabitants of this land;
>
> you shall break down their altars.’
>
> But you have not obeyed my voice.
>
> What is this you have done?
>
> So now I say, I will not drive them out before you, but they shall become thorns in your sides,
>
> and their gods shall be a snare to you.”
>
> As soon as the angel of the LORD spoke these words to all the people of Israel,
>
> the people lifted up their voices and wept.

> And they called the name of that place Bochim.
>
> And they sacrificed there to the LORD.
>
> ESV
>
> The Angel of the Lord appears.
>
> There is always debate among man as to “who” the angel of the Lord is.
>
> The context of what you just read makes it clear that in this instance the Angel of the Lord is God.
>
> How do I know?
>
> Look at what He says He had done.
>
> - Brought them out of Egypt
>
> - Brought them into the land that He promised to their fathers
>
> - Promised to never break His covenant with them
>
> But, this is not Father God Who is spirit.
>
> This is someone else.
>
> This is a “christophany”…a “theophany”.
>
> A pre-incarnate (before He took on the form of flesh and was born human) appearance of Jesus.
>
> He had told them to make no covenant with the people of the land.
>
> He had told them to break down the altars of the people of the land.
>
> They had not obeyed.
>
> He then asked them, “what have you done?”
>
> He now tells them what will happen.
>
> He will not longer drive them out before them…as He had.
>
> They, the people that they subjugated rather than drove out, would now be thorns in their side.
>
> Their gods would be a snare to them.
>
> All the people heard these words of the Angel of the Lord.
>
> It is not explained how.
>
> They wept loudly.
>
> They offered sacrifice.
>
> True repentance?
>
> Only God knows.

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Teaching — lightly edited transcript

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're pressing on in the book of Judges. And remember, we're doing like all thing Judges right now. We're actually teaching and preaching through Judges on Sunday mornings. We got a Judges Bible study on Monday night this online. We got one on Thursdays online. And my blog that I do, the written blog, it actually sort of parallels what I'm doing right now with this podcast. So just sort of keeping all things Judges here for a couple of months where we can learn some some things together.

So, we've just seen in the first chapter of Judges to where the tribes for the most part did not drive out the inhabitants of the land in the way that God had told them to. So now we move into the second chapter. Chapter 2 verse 1 says this, Now the angel of the Lord went up from Gilgal to Bacchum and you go what in the world? The angel of the lord? Yes, if you encounter the angel of the Lord in the Old Testament at several places. I don't remember how many times I got a number in mind but I don't want to say something like sure, but I do remember this that 30% of the time that the angel of Lord is mentioned in the Old Testaments and the Book of Judges.

That's interesting isn't it? And so you always have these things that pop up. What's the angel of The Lord? Who's the angel Lord? Angel means messengers, messenger of the Lord. It speaks of the Lord, okay? Most high God. And so is it this or is it that? And I'm amazed at how people will not just let the scripture speak. I mean, just let it speak folks. Just read it and just pay attention. And a lot of these Yeba and what about questions that we have will be answered. And this is a great example right here.

So I'll show it to you in a second. The Angel Lord goes up from Gilgal. Well, that's the last place that they in the scripture that you've seen the angel of the Lord I think it's one of the fourth chapter of Joshua and that's where Israel is stacked up 12 stones when they had crossed over in the Canaan in remembrance of that and the that's I actually circumcised that generation of males at that time too and the angel of little Lord was there well now the angel of Lord comes this place called Bochim but what does Bochim mean?

What actually means weeping and And you're about to find out why he named it Bochim. So now the angel of the Lord speaks, verse one, he says, I brought you up from Egypt and brought you into the land that I swore to give to your fathers. That one sentence right there answers all the questions, well is this an angel of the Lord? Is this an angel? Is it this? Is it that? What did he just say? He said, I brought you from Egypt. I brought you into the land that I swore to give to your fathers.

Well, who did this swearing to get the land of the fathers? Who brought them out of the land of Egypt? Well, it was the most high God. So this is literally God right here. But but, but, but hear me carefully.

God, the father, the most high spirit. You never see anywhere in scripture where God, the father of the most high takes own the form of flesh. You do see guy doing that in the form of the Lord Jesus Christ. So personally I think these are Christophonies right here. A theophany, which is an appearance of God specifically the appearance of Jesus a Christophony that this is the, the Lord Jesus appeared right here saying this.

I could be wrong on that. There's all sorts of interpretations of it, but it is God. Okay? He continues speaking. He says, I said, I will never break my covenant with you. So there you go. Who made a covenant with the people? Well, the most high and he says, I told you, I would never break the covenant with you. Verse two, and you shall make no covenant with the inhabitants of this land, you shall break down their altars." So actually going all through chapter one right there it says they did not drive them out. They did not drive him out that didn't do it and he says don't you remember what I told you?

That you're to make no covenant with the inhabitants in this land and one of the primary covenants that they were moving into was a covenant marriage and if they were to break down their alters. They didn't break down their alters, they allowed the people to live with them. The inference being later on you find that it's more than inference, that they continued with their own individual gods to people to but listen what the angel of the Lord says verse two excuse me but you have not obeyed my voice. What is this? You have done. It's never good when God says, you have not obeyed my voice.

And then he asked your question. What is this that you've done? Well they knew what they have done. He knew what they had done. Verse three, he continues. So now I say, I will not drive them out before you but they shall become thorns in your sides and their gods shall be a snare there unto you. So he's saying what? He had already been driving them out before, remember all the stuff we read in Joshua and the things that we saw right here in Judges. He had been doing it if they would just step forth but he says I'm not going to do it now.

And they're going to be a thorn in your side and their gods will be a snare to you. And that's exactly what happened, their guides was a snare to them. Verse four, as soon as the angel of the Lord spoke these words to all the people of Israel, the people lifted up their voices and wept. We're not told how this occurred. We're not told if the people were summoned to that place, Bochim. And they all heard in the natural like that. We're not towed if the angel of the Lord was there and when he spoke that all the people over all the land of Israel heard where he's not towed, but we are towed that all the people of Israel heard and they lifted up their voices and well, verse five.

And they call the name of the place, Bochim. Well now we know why they called it that because Bochim literally means weeping and they sacrificed there to the Lord. So the angel of the Lord appears and says what is this that you have done? I told you that I would not break the covenant but you have broken the covenant and you have not done what I told you to do. What was the response of the people? Well, they

wept. Okay, that's good. Okay. At least some feigned the form of repentance. They wept. They knew that they had not done what's right.

The Lexham says that they actually wept bitterly. They wept bitter. And then they sacrificed to the Lord. Okay, that fine. That's wonderful. But in another portion of scripture, Lord tells us, you know, I much rather have obedience than sacrifice. God didn't tell him to come and sacrifice there. He didn't tell them to do that. That's fine. They realized that they were wrong and they sacrificed. They realized that it was going to cost them though. So what was he going to cost him? The Lord is not going to drive out the enemy before them like he had done.

Remember how we saw you done it with the hornet and that kind of thing. He wasn't going to do that And not only that but these people that they had not driven out. These people that they hadn't made their personal little slaves remember that that they slave. They're not gonna be just there slaves anymore they're gonna be the thorn in Their side and. They their gods would be a snare to them And basically you see it through the balance of the Old Testament and there I say even to today. This is real stuff folks, real stuff.

Well again I'm Dill thank you for your time I'll see you next episode. Goodbye.

Episode 3297

The Word: Episode 3297, Judges 2:6-12
Thursday, May 8, 2025
Companion title: “There Arose Another Generation”

> **Synopsis.** Judges 2:6–10 looks back to Joshua’s death and a turning point: “there arose another generation… who did not know the LORD or the work that he had done.” The people abandoned the LORD and served the Baals, gods of the very nations they had failed to drive out. Dale stresses that one generation can lose what the last one saw, and that each generation has to know the LORD for itself.

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Companion Communique — May 8, 2025

> May 8, 2025
> “There Arose Another Generation”
> Blessings folk!
> We saw yesterday where the Angel of the Lord came and spoke to the people.
> Because of the disobedience of the people, the Lord said He would not drive out the inhabitants before them.
> They were crushed.
> They wept.
> They offered sacrifice.
> Read the next verses.
> Judges 2:6-10
> When Joshua dismissed the people,
> the people of Israel went each to his inheritance to take possession of the land.
> And the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work that the LORD had done for Israel.
> And Joshua the son of Nun, the servant of the LORD, died at the age of 110 years.
> And they buried him within the boundaries of his inheritance in Timnath-heres,
> in the hill country of Ephraim, north of the mountain of Gaash.

> And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.
> ESV
> The writer of Judges gives a bit of a historical flashback.
> He had started the book by saying that Joshua had died.
> Now he is alive?
> No.
> The writer is going back to a time when Joshua was alive…we saw this in Joshua 24.
> The people went to the inheritance assigned to them…land.
> They were to take possession.
> We saw in Judges 1 that they did not do this completely.
> The people served the Lord…
> - all the days of Joshua
> - all the days of the elders who outlived Joshua
> - all who had seen all the great work the Lord did for Israel
> Joshua died.
> They buried him.
> All that generation died.
> Then arose another generation…
> - who did not know the Lord
> - who did not know the work the Lord had done for Israel
> Judges 2:11-12
> And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger.
> ESV
> They abandoned the Lord.
> That tells me that they knew something of the Lord.
> Yet, now they choose to abandon Him and go another way.
> They did evil in the sight of the Lord.
> They served the Baals

> They went after other gods.
>
> Gods from among the people around them.
>
> The people that they were suppose to drive out…and did not.
>
> Not only did they “go after” these gods, they bowed before them.
>
> They provoked the Lord to anger.
>
> Think not that this does not occur today.
>
> Many are those who bow before gods and provoke the Lord to anger.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're pressing on through the book of Judges in the previous episode. We He looked at the first, I think about five verses of judges. Remember what happened? The angel, the Lord came to the people and he said this, let me just recap this. I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, I will never break my covenant with you and you shall make no covenant with the inhabitants of this land.

You shall break down their altars but you have not obeyed my voice. What is this you have done? So now I say, I will not drive them out before you but they shall become thorns in your size and their gods shall be a snare to you. Then verse four, as soon as the angel of the Lord spoke these words to all the people of Israel the people lifted up their voices and wept and they called the name of that place a bokem which means weeping and they sacrificed there to the Lord. So, the angel of the Lord appeared to them and said, you didn't do what I told you to do so now I'm not gonna drive out the enemy before you.

Verse six, when Joshua dismissed the people, the people of Israel went each to his inheritance to take possession of the land. Now wait a minute, you go wait a minute. What is this about? When Joshua dismissed as the people, Judges 1-1 starts off with Joshua dying and Joshua died, but now it's talking about Joshua dismissing the people. So what's going on here? What's really very simple. It is a little flashback right here, okay? It's just recounting what happened obviously before Joshua died. And as we'll see in the next couple of verses, this is really, really clear because basically two or three of these verses straight out of Joshua 24.

Remember we looked at Joshua 24 when we were first started in our little journey here through judges so it's going back to that time the writer and judges is reminding the people of what the end of Joshua says, so Joshua when he dismissed the people the people of Israel went each to his inheritance to take possession of the land so they. They went to where their land was and it had been divided out and laid out. The Lord had told them where to go and what to do. They went there to his inheritance, but now they have to take possession of the land.

And we saw in the first chapter that they did not do that completely and totally. Verse seven, still recounting the history and this is the part that comes right out of Joshua 24. And the people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who had seen all the great work that the Lord had done for Israel. So it's very forthright. The people they served the Lord as all the days in Joshua, as long as Joshua was alive and even after Joshua died. The elders that outlived Joshua, that were alive and it served with him.

The ones that had seen all the great work that the Lord had done for Israel. As long as they were alive, the people serve the Lord. Verse eight. And Joshua, the Son of Nun, the servant of the Lord, died at the age of 110 years and they buried him within the boundaries of his inheritance in Timnus Heres, in the hill country of Ephraim north of the mountain of Gaius. And all that generation also were gathered to their fathers. So verse 10 says that everybody died. What have I said so many times in our gathering time here?

If you live long enough you're going to die. It is the way of man, the pattern of man. And all that generation also were gathered to their fathers and there arose another generation after them who did not know the Lord or the work that he had done for Israel. So think on that, all the generations of the Moses and Joshua they were all gathered together those generations and the ones that that were alive, that lived longer than they did. Eventually, they all died. After that, there arose another generation. Well again, that's the pattern of life, death and life, death and life.

But this generation did not know the Lord or the work that he had done for Israel. Well, that draws in the question and begs the question why? How, why did they not know the Lord? Why did they not know the work that he had done for Israel? Well, they had not lived through it in the way that the previous generations had. The previous generations had actually experienced that, right? So what's the best way to know something? Well, experience it no doubt, okay? So they had experienced it and this new generation had not experienced so they didn't know the Lord from that perspective, nor the work that he had done for Israel.

But why else? Giving you a moment to think. Yeah, exactly. They had not been towed. They had not been told the work that the Lord had done for Israel. They had not been told of the Lord and his ways. There arose another generation after them who did not know the Lord. They had not be led to know the

Lord." Why is that? Well, apparently their forefathers, their fathers, their grandfathers, our great-grandfathers, etc., etc., and grandmothers had not taught them, had not led them to know the Lord, had not told them the story of what the Lord had done in his work for Israel.

So now you got a generation who doesn't know the Lord or the work that he's done so what's gonna come out of that? We don't have to wait long. Verse 11, And the people of Israel did what was evil in the sight of the Lord and served the Baals. What do they do? They didn't know the Lord, they didn't know the work that he had done for Israel. They did what was evil in the side of the Lord. They started serving other gods. Quite often you'll hear people pronounce this as Baals which I've done most of my life I've called them bail and bails.

The proper pronunciation, I believe is b-a-l's, B-A-A-L, b-a'l's. And I'm trying hard to change your pronunciation. Just where I can say it correctly, you know? The people of Israel did what was evil on the side of the Lord because they served these b'a'ls. And then the next verses that we're gonna be going through is just a litany of what they have done. I'm going to read one more is a longer verse, verse 12. And they abandoned the Lord, the God of their fathers who had brought them out of the land of Egypt. They went after other guides from among the guides of the peoples who were around them and bowed down to them and they provoked the Lord to anger.

So what did they do? They abandoned the Lord. Now that tells me something right there. They abandon him. You can only abandon something that you've been in, that you've around, that you've experienced some. So I don't think it's like that they had no knowledge whatsoever of the Lord or the work of the Lord but they were not led into belief about that. They'd heard the story, they heard the account and they abandoned it. It. They abandoned the Lord and they went after other gods, and then other gods came from the people who were around them.

Remember what they were supposed to do with those people when they came into the land? They were supposed to drive them out. What did we see all the way through Judges chapter one? They did not drive him out. Well my time's up. We'll pick up this verse right here to talk some more about it next episode. I'll see y'all then. Goodbye.

Episode 3298

The Word: Episode 3298, Judges 2:10-17
Friday, May 9, 2025
Companion title: “They Provoked the Lord to Anger”

Synopsis. Judges 2:10–17 sets out the pattern that runs through the whole book. Israel did evil, served the Baals and Ashtaroth, and provoked the LORD to anger, so He handed them over to plunderers. They were in terrible distress. Dale walks through the cycle and the hard detail that even when judges were raised up, the people would not listen and quickly turned aside.

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Companion Communique — May 9, 2025

> May 9, 2025
> “They Provoked the Lord to Anger”
> Blessings folk!
> Read.
> Give heed to what the people did.
> Give heed to what the Lord did.
> Be forewarned.
> Judges 2:10-17
> And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.
> And the people of Israel did what was evil in the sight of the LORD and served the Baals.
> And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger.
> They abandoned the LORD and served the Baals and the Ashtaroth.
> So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies,
> so that they could no longer withstand their enemies.
> Whenever they marched out, the hand of the LORD was against them for harm, as the LORD

> had warned, and as the LORD had sworn to them. And they were in terrible distress.
> Then the LORD raised up judges,
> who saved them out of the hand of those who plundered them.
> Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked,
> who had obeyed the commandments of the LORD, and they did not do so.
> ESV
> What did the people do?
> They provoked the Lord to anger.
> How?
> Doing evil in the Lord's sight.
> Serving the Baal's and Ashtaroth.
> Going after other gods.
> Abandoning the Lord.
> What was the Lord's response?
> Anger kindled against them.
> Gave them over to plunderers.
> Sold them into the hands of their surrounding enemies.
> They could no longer withstand enemies.
> The hand of the Lord was against them.
> Then, the Lord raised up judges, vindicators, because of their terrible distress and cries.
> The judges saved them from the plunderers.
> The people's response?
> Did not listen to the judges.
> Whored after other gods.
> Bowed before other gods.
> Turned aside from the Lord and His commandments.
> They did not obey the Lord.
> Selah!

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges, the second chapter. I want to back up a couple of verses from where we left off in the previous episodes, start with verse 10 again says this all that generation also were gathered to their fathers and there arose another generation after them who did not know the Lord or the work that he had done for Israel. So speaking of the generation of Moses and Joshua and all the elders that lived after Joshua died when that entire generation died off.

Then there arose another generation and here in verse 10 is described as they did not know the Lord or the work that he had done for Israel, which makes you think that they had absolutely no information, no knowledge whatsoever. Well, let's not what's being said here and we'll see it in the next few verses right here now as we go along because Because they knew of God, but they did not know the Lord. They may not have known the work that he had done. Maybe the generation before them had not told them. I highly doubt that.

I think they did tell him, but they didn't lead them into that personal knowledge of what God had done. Let's just watch what happens here in verse 11. And the people of Israel did what was evil in the sight of the Lord and served the Baal's verse 12. And they abandoned the Lord, the God of their fathers who had brought them out of the land of Egypt. And that word abandon is what sort of gets me thinking along these lines. That word literally means that they forsook or if they just they lose or they lost or they leave.

They desert like deserted in other words, they knew about God, but they chose to forsake him and they chose to abandon him as a little bit different than having absolutely no knowledge of God and who he was and hearing nothing about him. Now verse 12 continues, they went after other gods from among the gods or the people who were around them and bowed down to them and they provoked the Lord to anger so they pursued other gods again this shows us that there are other gods. That is the word he Elohim, okay? And so which we talked about many times before here they pursued other gods and they pursue pursued the guides of the peoples who were around them.

These were the guys that they that the people worship these people were supposed to been driven out. Remember that? And we saw in Judges one, where they did not follow through all the time would drive them out. This provoked the Lord to anger because they're bowing down before these guys. Now verse 13. They abandoned the Lord and served the Baals and the Ashtaroth. Well there we go again. The second time they abandoned the Lord. They turned away from. They forsook, they left the Lord and they serve. Not only did they worship, not only did they bow down, but they served the Baals.

And then we have another specific God, the Asherah that is brought up right here. We'll see it all the way through the scripture on an Eastern goddess, as they say, verse 14. So the anger of the Lord was kindled against Israel, so you see that the Lord is angry with his people and he's angry because they've been disobedient. He's angry because they have forsaken him, that he's angry because they have started worshiping other gods Baals and Asteroth and they're worshiping them and bow down for them. So what the Lord do? Verse 14 he gave them over to plunderers who plundered them and he sold them into the hand of their surrounding enemies so they could no longer withstand their enemies remember he'd already told him because you have done this Angel Lord said I'm not going to go before you and so he didn't he didn't go before them and help them be victorious and if we get to it today today, you want to see what he did and see even worse than that.

But here he gave them over very much echoes of what you see in a Romans one. In other words, you want go this way? I'll give you over to it. You can do what you want to. He gave them over to plunders on what a plunderers do. They plundered him. He sold them. Notice how God is active in this. He sold them into the hand of their surrounding enemies, so they could no longer withstand their enemies. They couldn't stand before the enemies. They had no victory in this. God just gave them over to it. To what degree?

Verse 15, whenever they marched out, the hand of the Lord was against them for harm. As the Lord had warned and as the Lord has sworn to them and they were in terrible distress. He has sworn this. I, Joshua had spoken about it. Okay? We saw it earlier in this chapter right here when the angel of the Lord spoke and God told him he warned him. This is what I'm gonna do. Not only am I not gonna go and be with you and I'm not going to go and defeat these folks for you but his hand was against them for harm.

The Lord resisted his own people. He gave the enemies victory. So the people were in terrible distress or 16, then, then the Lord raised up judges who saved them out of the hand of those who plundered them. So now we're two thirds of the way through the second chapter and we're finding out what this whole book of judges is about. The Lord is the one who raises up the judges and we're going to find that they're very different. Very distinct. They have a calling. The basic calling was to judge, to leave, to govern. But I love this.

To punish is what the word means and to vindicate. So the definition of it is to judge, to govern, to vindicate, to punish. And I sort of like this idea that crossed my mind earlier today. Rather than the book of judges, what if we called it the vindicators? I sort of like that because that's what the word means. To vindicate the Lord raised up these vindicators to save them, the safest people from those who were plundering them, verse 17. Yet they did not listen to their judges for they whored after other gods and bowed down to them.

They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the Lord and so they did not do so. This is very much the pattern of the Book of Judges. It's being laid out in a very succinct way here in the last half of this second chapter. Do you see what they did? The The Lord raised up these vindicators who saved them out of the hands of those who plundered him. But guess what? They wouldn't listen to the vindicators, they wouldn't listen to the judges, they wouldn' listen to the ones that were being raised up by God himself.

Rather they played the harlot as the New American Standard says, okay? Or they hoarded after. The Lexham says they lusted and well that sounds so good but really. They played the harlot and they hoarded after other guys and they bowed down before those other guys. And soon what they do, they turned aside from the God of their fathers, turn aside from the way their fathers had walked, turned aside from obeying the Lord. And they did not do what God wanted them to do. Yeah. I'm thinking the same exact thing you were thinking just then sounds like today.

Very much so very much so well, We'll continue next time. Again, I'm Dale. Thank you all. See you then. Goodbye.

Episode 3299

The Word: Episode 3299, Judges 2:16-23
Saturday, May 10, 2025
Companion title: “To Test Israel”

> **Synopsis.** In Judges 2:16–23, the LORD was moved to pity by His people’s groaning and raised up judges. Dale stresses that God raised them up; men did not choose them. The LORD was with each judge and saved the people. But when a judge died, the people turned back and became worse than their fathers. So the LORD left the nations in the land to test Israel.

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Companion Communique — May 10, 2025

> May 10, 2025
>
> “To Test Israel”
>
> Blessings folk!
>
> The people of the Lord were is great distress due to their disobedience.
>
> They cried out to the Lord.
>
> Judges 2:16-23
>
> Then the LORD raised up judges,
>
> who saved them out of the hand of those who plundered them.
>
> Yet they did not listen to their judges,
>
> for they whored after other gods and bowed down to them.
>
> They soon turned aside from the way in which their fathers had walked,
>
> who had obeyed the commandments of the LORD, and they did not do so.
>
> Whenever the LORD raised up judges for them,
>
> the LORD was with the judge,
>
> and he saved them from the hand of their enemies all the days of the judge.
>
> For the LORD was moved to pity by their groaning
>
> because of those who afflicted and oppressed them.
>
> But whenever the judge died,
>
> they turned back and were more corrupt than their fathers,

> going after other gods, serving them and bowing down to them.
> They did not drop any of their practices or their stubborn ways.
> So the anger of the LORD was kindled against Israel, and he said, “Because this people have transgressed my covenant that I commanded their fathers and have not obeyed my voice,
> I will no longer drive out before them any of the nations that Joshua left when he died,
> in order to test Israel by them,
> whether they will take care to walk in the way of the LORD as their fathers did, or not.”
> So the LORD left those nations, not driving them out quickly,
> and he did not give them into the hand of Joshua.
> ESV
> The Lord was moved to pity by the groaning of His people.
> They were afflicted and oppressed.
> What did the Lord do?
> He raised up judges for them.
> Note: the Lord raised up the judge.
> They were not “chosen by man”.
> When the Lord raised up a judge, the Lord was with them.
> The Lord saved the people from the hands of the enemies.
> Note the time frame: All the days of the judge.
> But, when the judge died, the people turned back.
> Back to corruption…worse than their fathers.
> Back to going after other gods.
> Back to serving other gods.
> Back to bowing down before other gods.
> They did not drop their practices.
> They did not drop their stubborn ways.
> God’s response?
> He would no longer drive out the nations before them.
> He would allow the presence of the nations to test Israel.
> Testing to see if Israel would take care to walk in the way of the Lord.
> Selah!

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're pressing on to Judges. We're in the second chapter of Judges and And we left off with the children of Israel in terrible distress and calling out to the Lord because they had sinned and done evil, and oppressors had come against them. So what did the Lord do? Well, verse 16 tells us, then the Lord raised up judges who saved them out of the hand of those who plundered them. And remember that word, judges means someone, yeah, to judge, someone to govern, someone to punish.

It means a leader. I love the definition that vindicate the vindicators. I don't know something about that, but the Lord raised them up noticed. The Lord raised him up who saved them out of the hand of those who plundered them. That's what these enemies were doing. Verse 17. Yet they did not listen to their judges for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the Lord and they did not do so. So that's what we left off previously, verse 18.

Whenever the Lord raised up judges for them. Now when was it? It was when the Lord raised up judges for them. The Lord was with the judge and he saved them from the hand their enemies all the days of the judge. And that's really important to pay attention to as we go through the book of Judges. It's when the Lord raised up the judge, that the Lord was with him and that it wasn't just for that moment when they were set free but all the days of that judge. Sort of pay attention there. There's one particular character that has somebody asked this week.

They said hey I see this guy right here but. But it never says that he was a judge. Everybody thinks that he was the judge, but it doesn't say that he was a judge. As a matter of fact, he was a usurper. I would dare say that he's like this right here. He was one that the Lord did not raise up. So why did God do this? The balance of verse 18, for the Lord was moved to pity by their groaning because of those who afflicted and oppressed them. They were crying out, they were in great distress and it moved the Lord.

Okay? It moved him to pity because of their moaning. King James says this, for it repented the Lord. Repented the Lord? When we hear the word repent, we think you know the turn away and go from sin. So does this mean that the Lord sins? No no on. The word literally means to be sorry, to repent, to regret, comfort, to be comforted. Okay? He was moved by their distress and by their groaning and they're

crying out. And so he did something. Okay? That's what it's talking about. Verse 19. But whenever the judge died, they turned back and were more or corrupt than their fathers going after other gods, serving them and bowing down to them.

They did not drop any of their practices or their stubborn ways. Oh my, does this not sound familiar to us today? Yeah, just about everywhere. So when this leader died, whoever it was And a period of time they would turn back, but not only would they turn back and be corrupt. They'd be more corrupt than their fathers who are more corrupt than their fathers who were more corrupt than their fathers and they went after the other gods. Same thing we saw earlier serving these other gods and bowing down to these other gods. And then we see this, they did not drop any of their practices or their stubborn ways.

Who were they being stubborn before? Before the most high God and that's a really strong word it does mean stubborn but it means like obstinate hard cruel severe so it just isn't the kind of thing you know I like the blue curtains and you like the brown. No, this was a serious thing. And they adhered to their evil practices and they did this. So what we what do you think the response would be first 20? So the anger of the Lord was kindled against Israel. And he said because these people had transgressed my covenant that I commanded their fathers and have not obeyed my voice, I will no longer drive out before them any of the nations that Joshua left when he died in order to test Israel by them, whether they will take care to walk in the way of the Lord as their fathers did or not.

So he's already said this in a couple different ways. So here is sort of a synopsis of what does God say because they have done this because they have transgressed the covenant that I made with their fathers and because they have not obeyed my voice. I'm not going to drive out in the nations that Joshua left when he died. Joshua and the people were still in the midst of driving out the nations. Well, Joshua's time on earth ended so they still needed to go about taking the land. The Lord would have been with them If they would have sought him and if they have done what he told them to do, which is to drive out the people from the land. What are we seeing chapter one?

They did not drive him out. They didn't drive him out. So he says you know what I'm not gonna do it. We saw remember how he drove out? One tribe and one group of people by the Hornet That's the kind of thing we're talking about God says am I gonna do that but I'm gonna do this in order to test Israel By these that they're now going to have to drive out well, how would it test him? Well, he tells us point blank whether they will take care to walk in the way of the Lord as their fathers did or not.

And I think the idea is that if they walked in the way of their fathers and walked in the way of commandments of the Lord, God would honor it. He would be with them. But if they didn't, he wouldn't be verse 23. So the Lord left those nations, not driving them out quickly. And he did not give them into the hand of Joshua. And so that's interesting because when you say, wait a minute, Joshua was already

dead and yes, he was, but it sort of gives you an idea of the, sequencing of events, the timing, why this was?

Did God know all this was going to happen? Yes, yes, yes, he did. So this is part of the reason that that guy did not give them into the hands of Joshua. In other words, let Joshua live long enough to take all the land, get all the tribes set up where they're supposed to be because he knew how the people were going to be acting and he knew how they would be reacting. And so the Lord said I'm not gonna do it. I'm not going to be with you. Go on your own way. So the Lord left the nations and not driving them out quickly or not driving them out hastily or all at once he was going to use them to challenge and test his people literally where they can prove themselves well again I'm Thank you for your time.

I'll see the next episode.

Episode 3300

The Word: Episode 3300, Judges 3:1-7
Sunday, May 11, 2025
Companion title: “Test Israel”

> **Synopsis.** In Judges 3:1–6, the LORD left the nations in Canaan to test Israel and to teach war to a generation that had not known it. The test was whether they would obey His commandments. Israel failed: they intermarried with the peoples of the land and served their gods, which the LORD had forbidden.

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Companion Communique — May 11, 2025

> May 11, 2025
>
> “Test Israel”
>
> Blessings folk!
>
> The people of the Lord had been disobedient.
>
> Repeatedly.
>
> The Lord told them that He would not go before them in taking the land.
>
> He would leave the nations.
>
> Why?
>
> Read.
>
> Judges 3:1-6
>
> Now these are the nations that the LORD left,
>
> to test Israel by them,
>
> that is, all in Israel who had not experienced all the wars in Canaan.
>
> It was only in order that the generations of the people of Israel might know war,
>
> to teach war to those who had not known it before.
>
> These are the nations: the five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites
>
> who lived on Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath.
>
> They were for the testing of Israel, to know whether Israel would obey the commandments of the LORD, which

> he commanded their fathers by the hand of Moses.
>
> So the people of Israel lived among
>
> the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.
>
> And their daughters they took to themselves for wives,
>
> and their own daughters they gave to their sons, and they served their gods.
>
> ESV
>
> The Lord left the nations to test Israel, especially that portion that had not experienced war in Canaan.
>
> They would learn war.
>
> They would learn to obey the Lord’s commandments, or not.
>
> Were the people obedient?
>
> They had “repented”.
>
> What did they do?
>
> They intermarried with the people of the land.
>
> The Lord had told them not to do this.
>
> But that was not all.
>
> They served the gods of the land.
>
> The ultimate rebellion and rejection of God.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on. The Book of Judges. We're up to the third chapter. Well, let's jump in verse one says this. I'm reading from the ESV here initially. It says this, Now these are the nations that the Lord left to test Israel by them. That is, all in Israel who had not experienced all the wars in Canaan than a period. Verse two, It was only in order that the generations of the people of Israel might know war to teach war to those who had not known it before.

Now when you read this, you think, wait a minute I know a little bit about what's going on right here but that's sort of confusing and it actually is that translation. But let's think this through here just for a

moment we'd seen in the previous chapter where the Lord says I'm not gonna go before you as a matter of fact I'm gonna leave these nations here to be a thorn in your flesh, to where you will learn to test and to rest in the Lord. And that's what he says here, to test Israel by that.

That is all Israel. But the King James, the numeric and standard and the Lexham all put the rest of verse one and two as a parenthetical statement. Let me read the Lexham to you says this. These are the nations that Yahweh left to test Israel by them, then it has a parenthesis. That is, to test all those who had not experienced any of the wars of Canaan in order that the generations of Israel would know war to teach those who had NOT experienced it before. And then it has a closes the parenthesis and a colon so that's not even the end of the sentence it carries on and then it starts to delineate who these ones are that the Lord left to test Israel.

So the idea behind this I believe is that the Lord was leaving these behind just like he said they're gonna be a thorn in their flesh but it was to test Israel but particularly those who had not had experience in war. We saw on the previous two chapters where certain tribes were listed and they were named, and it said that they were either victorious or two or three of them that did what they were supposed to do, or they did it to a point and they did not finish driving out the Canaanite from the land.

But it wasn't, chapters one and two didn't mention all of the tribes. So that's what's being referenced here, that there were some that had not yet experienced war in Canaan and God says okay you're gonna be walking disobedience to me then I'll do this I will leave these here these nations here and they will teach you about war because they're going to fight you so the ESV picking up verse three says is these are the nations Let me start for a second. The Lexham says the five rulers, okay? It just starts naming who they are.

It doesn't say these are the nations. The new American standard has these or the nations, but it's in italics, which means that it's not in the original, but that phrase helps us understand what's being said. Then the King James just does it in one word in italics. It says this, namely, and then they start firing off who it is. Okay, back to the ESV. The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who live on Mount Lebanon from Mount Baal-Hermon as far as Limo-Hemath. They They were for the testing of Israel to know whether Israel would obey the commandments of the Lord, which he commanded their fathers by the hand of Moses.

Now we know that they have already disobeyed several times in multiple ways, right? We know that. We have seen that, okay? So what's happening here? God is saying this. Say you've repented, which they had. That's great. He says, but I'm not going to go before you like I did before. But you know, you, you still go take the land, still go take the land, but it's going to be a time of testing and the testing is this, are you going to obey the commandments of the Lord? Are you gonna obey? And I think the very strong

difference is that if you will obey the commandments of the Lord, if you will do as the Lord instructs, it will go well for you, okay?

If you don't, then it won't. Now verse five, judges three. So the people of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. So here they are, they're living among these people. They'd been told originally to drive them out. They did not do it. Okay? Two or three of the tribes were victorious and did some things that basically, they did okay. The rest of them didn't. And at best, they did a partial fulfillment of this, but that does not work. You have to be completely and totally obedient. Why?

Because you wind up having the enemy living in the land with you, which is exactly what would occur. Now, I'll listen to verse six and their daughters, they took to themselves for wives and their own daughters, they gave to their sons and they served their gods. Well, there you go. We've already seen several times in just in judges, but definitely prior to this in Joshua and at times of Moses Joshua that the Lord said, do not do this. Do not enter Mary with him. Do not take their daughters. Do not take their sons. Why? Because it will lead to the last part of that verse six.

They served their gods. That was actually the strategy that Balaam gave Balaam in conquering Israel. He says, Hey, do this. He said, eat with him, party with him, live life with them, take their daughters, take their sons and they did now verse seven and the people of Israel did what was evil in the sight of the Lord. Now we will see this phrase throughout judges. The people of Israel, they did what was evil in the Son of the Lord. What do they do? They forgot the Lord their God and served the Baals and the Asherahs.

We've seen this before already in just the first two chapters. We see it again we're going to see it over and over and over. They forgot the Lord. As we saw earlier, they abandoned the Lord. So it's not just sort of the kind of thing that well, we forgot about God. You know, yeah, I remember Grandpa talking about him. No, no, no, this had intentionality behind it. They abandoned again. The idea with abandon is that they have some knowledge about. Okay? They knew who God was. They left him here it says they forgot the Lord.

The word Hebrew can mean forget. It also can mean this to ignore or maybe my favorite right here to cease to care, to cease to care. They forgot Yahweh. They just didn't care anymore and they served the Baal's and the Ashrith. We'll stop right there for today, but you want to guess what the next verse says? Just the first part of verse eight. Therefore, oh, in light of all this, the anger of the Lord was kindled against Israel. Yeah, you see the pattern over and over and over again. Are we seeing? Are we hearing? Are we allowing the spirit to speak to each one of us individually through his word right here to reveal what he wants to say to us?

He will if we seek and if we allow. Again, I'm Dale, thank you for your time and I'll see you in the next episode. Goodbye. You

Episode 3301

The Word: Episode 3301, Judges 3:7-12
Monday, May 12, 2025
Companion title: “Othniel”

> **Synopsis.** In Judges 3:7–11, Israel forgot the LORD their God and served the Baals and Asheroth, so the LORD “sold” them to Cushan-rishathaim for eight years. When they cried out, He raised up Othniel, Caleb’s nephew. The Spirit of the LORD came upon him, he judged Israel and prevailed, and the land had rest forty years. Dale points out that this is the cycle in its cleanest form.

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Companion Communique — May 12, 2025

> May 12, 2025
>
> “Othniel”
>
> Blessings folk!
>
> The people did what was evil in the sight of the Lord.
>
> A repeated phrase in Judges.
>
> A repeated pattern of life with the people.
>
> Nothing has changed in the world.
>
> What does God do?
>
> Judges 3:7-11
>
> And the people of Israel did what was evil in the sight of the LORD.
>
> They forgot the LORD their God and served the Baals and the Asheroth.
>
> Therefore the anger of the LORD was kindled against Israel,
>
> and he sold them into the hand of Cushan-rishathaim [C.R.] king of Mesopotamia.
>
> And the people of Israel served Cushan-rishathaim eight years.
>
> But when the people of Israel cried out to the LORD,
>
> the LORD raised up a deliverer for the people of Israel, who saved them,
>
> Othniel the son of Kenaz, Caleb’s younger brother.
>
> The Spirit of the LORD was upon him, and he judged Israel.
>
> He went out to war, and the LORD gave Cushan-rishathaim king of Mesopotamia into his hand.

> And his hand prevailed over Cushan-rishathaim.
>
> So the land had rest forty years.
>
> Then Othniel the son of Kenaz died.
>
> ESV
>
> The people of Israel did what was evil in the sight of the Lord.
>
> They forgot the Lord their God…He was still their God! They set Him aside.
>
> They served the Baals and Asheroth…other gods.
>
> Therefore…because of this…the anger of the Lord was kindled against Israel.
>
> God sold them…interesting expression…into the hand of the king of Mesopotamia.
>
> The people served him eight years.
>
> The people then cried out to the Lord.
>
> The Lord raises up Othniel, the nephew of Caleb…we read of him earlier.
>
> He was Caleb's son-in-law.
>
> The Spirit of the Lord was upon Othniel.
>
> He led Israel in war against C.R..
>
> They prevailed in victory.
>
> The land, interesting, was at rest for forty years…until Othniel died.
>
> Forty years…give heed to the time elements given us.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. So we are in Judges Chapter 3 and so have you been reading Judges, reading it, reflecting upon him, seeking the Lord asking him to speak to each one of us individually and say what do you want to show me God? What do you want to reveal to me? There is so much here. The story to start with is amazing the accounts are amazing. Troublesome a lot of times. Yeah, troubling a lot of time but the Lord placed him here for some reason I think especially in our lives for such a time as this now we left off in the previous episode with just the first part of verse eight Judges three verse eight says this therefore the anger of the Lord was kindled against Israel.

Let me stop there. Well, that word therefore means what? And a lot of everything has been said. So why was the anger of the Lord kindled against Israel? Well, the verse before is a good synopsis of it. Verse seven and the people of Israel did what was evil in the sight of the Lord. They forgot the Lord their God and served the Baals and the Asherah. What had the people done? They did things that were evil in the side of the Lord, and then the Lord tells us the two major things they did. They forgot the Lord their God.

He's still there, God, but they forgot him. And they serve the Baals in the Azure. They serve the gods of the land. Same thing happens today folks. Same thing is happening today, even within the professing church. The same thing happens. So Versailles, therefore, the anger of the Lord was kindled against Israel and he, that's the Lord, sewed them into the hand of Cushan and rishathaim, king of Mesopotamia and the people of Israel served Cushan, Rishithi, eight years to presidential terms, right? That's what crossed my mind. Excuse me there. Yeah, we are given these time frames all the way through the Book of Judges and we would do well to pay attention to them, okay?

To pay attention to the length of time. We want to get a couple more right here. So the Lord gave them into the hands of the king of Mesopotamia and the people served him eight years, verse nine. But when When the people of Israel cried out to the Lord, the Lord raised up a deliverer for the people of Israel who saved them, Othniel, the son of Caniz, Caleb's younger brother. So we've already seen Othniel in the first chapter he was introduced to us and he was it be in the first deliverer, the first judge, the first one that God raised up to save folks?

Okay. To save the people of Israel. No, he's Artiniel, the son of Kenez, Caleb's younger brother. This would be Caleb's nephew. Okay. And Caleb's nephew, not his brother, but his nephew. And remember what happened? He was the one that was given a Caleb's daughter in marriage because he went out and conquered this particular place first in the spirit of the Lord was upon him and he judged Israel. The spirit of the lord was upon him, and he judges Israel. We will see that with some of the judges at the spirit of Lord was upon not all of them.

Okay? But here with Othniel was. So the Spirit of the Lord was upon him and he judged, he led Israel. He went out to war and the Lord gave Cushan rishathaim king of Mesopotamia into his hand and his hand prevailed over Kushanrishithaime. So he was victorious. The Spirit of the the Lord was upon him. He led Israel, he went out to war. That doesn't mean that he went out by himself. That means that he led Israel against the king of Mesopotamia and they were victorious. So what was the outcome of that? So the land had rest 40 years.

Then Othniel, the son of Canez died. And remember what we've seen already. I believe we've seen this already. That in the days of the judges when they were victorious and did this that they would have peace while they lived. Okay, and you notice they had to rest 40 years. And another case we're going to

see where they have rest 80 years that type of thing but then. But then when they died what do you think the people did? Yeah, first 12 against the first part for a day and the people of Israel Again, did what was evil in the sign of the Lord.

They did again what was evil and the sign of the Lord. So what do you think the Lord did? Well, the balance of verse 12 tells us and the Lord strengthened Eglon, the king of Moab against Israel because they had done what was evil in the sight of the Lord. The Lord strengthened, okay? Strengthened another king this time the King of Moab, a traditional enemy and resister of Israel. And to strengthen means to strengthen to be made strong be made courageous to be firm, to be resolute. The Lord did this in the king of Israel and he did it against Israel, against his own people.

Why did God do that? Because they did evil in the sight of the Lord. Notice verse 12 starts with a phrase and it ends with a phrase. And And the people of Israel again did what was evil in the sight of the Lord. And the Lord strengthened Eglon, the king of Moab against Israel. Why? Because they had done what was evil and the site of the Lord and so pay real close attention to what's going on as we're reading through this, as we're thinking through it really, I encourage you. I always had to encourage myself in this to slow down, to pace yourself, to read the scripture, to listen to it.

Just don't fly through it. You know, that's one of the hardest things to do, particularly on a Sunday morning, if you're teaching or preaching, I mean, I had to get really, think about this and say, Lord help me with this. It is so easy to read through the scripture and read it really, really fast. And it's a really communicates idea. I want to read through this to where you see the context and then I want to tell you what I think about it. No, no, no, if I'm going to air, I want to on the side of reading the scripture too slow of reading too much of the scripture rather than what I do because I don't think there ever is too much of scripture to get the totality or something right but really ask God to help you pace yourself and you'll see little things like with me, this whole thing of what was evil in the sight of the Lord.

You know, normally we would just sort of slide over this thing of the Lord's strength and egg line. The Lord was the one who strengthened and made courageous and made resolute the enemy of Israel and brought them against Israel. We've already seen it. What happened here without Neo? We're going to see it again with egg line right here and the judge that God raises up here, but just pay attention to what the people do when we know what they're going to do. They're going to even the side of Lord. They're gonna cry out to the Lord say, save us, save us.

And then the Lord in His grace and His mercy and never ending forbearance will raise up somebody to rescue his people. It's an amazing, amazing thing that we see here. Well, again I'm Dale. Thank you for your time. I'll see you in the next episode. Goodbye.

Episode 3302

The Word: Episode 3302, Judges 3:12-30
Tuesday, May 13, 2025
Companion title: “Ehud”

Synopsis. Dale introduces Ehud in Judges 3:12–30. Eglon king of Moab, whom the LORD strengthened against Israel, oppressed them for eighteen years until they cried out and God raised up a left-handed Benjamite. The episode reads the whole account and invites listeners to notice what catches their attention and what questions it raises.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — May 13, 2025

> May 13, 2025
>
> “Ehud”
>
> Blessings folk!
>
> For today, let’s read the entire account of the next “judge”…Ehud.
>
> We will discuss later…
>
> Judges 3:12-30
> And the people of Israel again did what was evil in the sight of the LORD,
> and the LORD strengthened Eglon the king of Moab against Israel,
> because they had done what was evil in the sight of the LORD.
> He gathered to himself the Ammonites and the Amalekites, and went and defeated Israel.
> And they took possession of the city of palms.
> And the people of Israel served Eglon the king of Moab eighteen years.
> Then the people of Israel cried out to the LORD,
> and the LORD raised up for them a deliverer, Ehud, the son of Gera, the Benjaminite, a left-handed man. The people of Israel sent tribute by him to Eglon the king of Moab.
> And Ehud made for himself a sword with two edges, a cubit in length,
> and he bound it on his right thigh under his clothes.
> And he presented the tribute to Eglon king of Moab.
> Now Eglon was a very fat man.

And when Ehud had finished presenting the tribute,
he sent away the people who carried the tribute.
But he himself turned back at the idols near Gilgal and said,
“I have a secret message for you, O king.”
And he commanded, “Silence.” And all his attendants went out from his presence.
And Ehud came to him as he was sitting alone in his cool roof chamber.
And Ehud said, “I have a message from God for you.” And he arose from his seat.
And Ehud reached with his left hand, took the sword from his right thigh,
and thrust it into his belly.
And the hilt also went in after the blade, and the fat closed over the blade,
for he did not pull the sword out of his belly; and the dung came out.
Then Ehud went out into the porch
and closed the doors of the roof chamber behind him and locked them.
When he had gone, the servants came, and when they saw that the doors of the roof chamber
were locked, they thought, “Surely he is relieving himself in the closet of the cool chamber.”
And they waited till they were embarrassed.
But when he still did not open the doors of the roof chamber,
they took the key and opened them, and there lay their lord dead on the floor.
Ehud escaped while they delayed,
and he passed beyond the idols and escaped to Seirah.
When he arrived, he sounded the trumpet in the hill country of Ephraim.
Then the people of Israel went down with him from the hill country, and he was their leader.
And he said to them, “Follow after me, for the LORD has given your enemies the Moabites into
your hand.” So they went down after him and seized the fords of the Jordan against the
Moabites and did not allow anyone to pass over.
And they killed at that time about 10,000 of the Moabites, all strong, able-bodied men;
not a man escaped.
ESV
What arrested your attention?
Were you surprised by anything?
Do you have questions?

From Dale's daily Communique (Dropbox: Communique/2025/May 13 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're continuing on in the book of Judges, the third chapter and in the previous episode we stopped at verse 10 at chapter 3 I mean not verse 10 verse 12 and so I want to start there today and actually I want to read the entire account of this next little vignette this next little story we have and I'll read the entire account then we'll probably come back tomorrow tomorrow and look at some of the really interesting details.

And here's what has happened verse 12, and the people of Israel again did what was evil in the sight of the Lord and the Lord strengthened Eglon, the king of Moab against Israel because they had done what was evil in this site of the Lord. So the Lord himself strengthened the King of Moab, Eglon. It's got a G, E-G-L-O-N. That sort of helps me because we're about to see someone who is going to be raised up to deliver the people and his name is Ehud, E-H-U-D. And sometimes you get confused with these names. I look at Eglon E-G because this king is going to be described in a moment as being extremely fat.

And when I say that G it looks like a fat guy. I know, I use whatever I can to remind me, right? So, God's the one who raised up this king. Now verse 13, he, the king, gathered to himself the Ammonites and the Amalekites and went and defeated Israel, and they took possession of the city of Palms. The city of palms is Jericho. And the people of Israel served Eglon, the king of Moab, 18 years. So they were under his thumb, they served him. Then the people of Israel cried out to the Lord and the Lord raised up for them a deliverer, Ehud, the son of Gara, the Benjamin Knight.

A left-handed man. The people of Israel sent tribute by him to Eglon, the king of Moab. This left-handed man is really, really interesting. In the Hebrew, the words, there's two or three words that I'll put together as a phrase and the words mean bound, shut up, impeded. You say what does that have to do with left hand? Well, that's what one word means the other word means hand particularly the right hand he had a bound up impeded right hand okay and that's the reason he was left-handed because his right hand was either withered up or bound or something was wrong with it I find it interesting if the Israelites sent the tribute the tribute was the money that the king was demanding every year.

They sent the money by one that was apparently affirmed. Usually I don't think you would do that with a king, but it was sort of a little jab at the king. So the people send egg long, the King tribute by Ehud

verse 16 and Ehud made for himself a sword with two edges, cubic in length. So this would have been a short cubic about 16 inches long and he bound it on his right thigh under his clothes, and he presented the tribute to Eglon king of Moab. Now Eglon was a very fat man. How do you like that description?

Just forthright. I find it interesting that Ahu bound this on his right thigh. Apparently, I mean we want to see that he's able to go before the king they would have searched anybody that would have gone before the king but when they saw him and saw the status of his bound right hand they didn't even check him out. They didn't check him. Verse 18 And when Ahu had finished presenting the tribute he sent away the people who carried a tribute. So he had people with him that brought all this tribute, that brought whatever it may have been, gold, silver, grain supplies, whatever it was, verse 19.

But he himself turned back at the idols near Gilgal. I think there's something important about that we'll talk about later and said, I have a secret message for you, oh king. So he went out some degree, some point and he saw these idols and he turned around and came back to the king and said king I got a message for you, a secret message. And the king commanded silence and all his attendance went out from his presence so he sends everybody out. The king Eglund does not view Ehud as a danger or threat at all.

Ehud came to him as he was sitting alone in his cool roof chamber. So he's up on the second third or fourth floor however tall it was and it was a cool place because breeze would have gone back and forth through there and he's sitting there. And Ahu says, I have a message from God for you. And he arose from his seat. So who arose from the seat? Well apparently the king because the king is the one in this context right here that was sitting. You would not have been sitting before the king. You'd have been standing before the king, right?

King arises from his seat and Ehud reached with his left hand, took the sword from his right thigh and thrust it into his belly. So the scene is this Ehud says I have a message. The king arises to where Ehud could come up and whisper it to him in his ear and when he does that Ehud grabs his sword out from under his right thigh and thrust it into his belly. The hilt of the sword also went in after the blade, and the fat closed over the blade for he did not pull out the sword out of his belly and the dung came out lovely.

Yes we're going to see many episodes and things like this As a matter of fact, the progression in the book of Judges is that things get worse and worse and worse And worse and when people do evil they do more evil than their forefathers had ever done. That's what it says well here he's pierced all the way through and leaves the Sort of minute and the fat closed over the blade of the sword verse 23 then Aidehood went out into the porch and closed the doors of the roof chamber behind him and locked them. When he had gone, the servants came and when they saw that the doors of the roof chamber were locked, they thought surely he is relieving himself in the closet of the cool room.

So they thought that he was taking care of bodily functions in the closet of a cool room. They thought he was sitting upon the throne, right? And they waited, verse 25, till they were embarrassed. That's what the ESV and the Lexham say. New American standards says that they waited until they became anxious. King James says they tarried till they were ashamed. What would it be embarrassed about and ashamed about? Well, I think it has to do with the fact that they were smelling something. They were smelling something and the king was taking a long time and it's like well what's going on?

What's going on but when he's verse 25, but when he still did not open the doors of the roof chamber they took the key and opened them and there laid their Lord dead on the floor. Ehud escaped while they delayed and he passed beyond the idols and escaped to Sisera. When he arrived he sounded the trumpet in the hill country to Ephraim then the people of Israel but went down with him from the hill country, and he was their leader. And he said to them, follow me for the Lord has given your enemies Moabites into your hands.

So they went down after him and seized the forwards of the Jordan against the Moabites and did not allow anyone to pass over. And they killed at that time about 10,000 of the Moabite's all strong able bodied men, not a man escaped. So Moab was subdued that day under the hand of Israel and the land had rest for 80 years. 80 years, at least two generations depending on how you count a generation but usually in this context it's 40 years. 80 years they had rest because God raised up a man and here's what's really interesting maybe we'll talk about this more if I can remember it.

Raised up an assassin. This dude was an assassin. Yeah, that's sort of a wild thought in him. Well again I'm Dale and we'll look more at it next time. I'll see y'all then. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Knight

Episode 3303

The Word: Episode 3303, Judges 3:12-16
Wednesday, May 14, 2025
Companion title: “Left-Handed Man”

> **Synopsis.** In Judges 3:12–15, Israel did evil again, and each time it was worse than before. The LORD strengthened Eglon, who allied with Ammon and Amalek and took the City of Palms. After eighteen years the people cried out, and the LORD raised up Ehud, “a left-handed man,” as deliverer. Dale considers what the phrase may mean, possibly a man unable to use his right hand.

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Companion Communique — May 14, 2025

> May 14, 2025
>
> “Left-Handed Man”
>
> Blessings folk!
>
> Yesterday we read the full account of Eglon and Ehud.
>
> Let’s reread by section and focus on a couple of things.
>
> “The land”, an interesting phrase, had peace for 80 years during the time of Othniel.
>
> Wanna guess what happened when he died?
>
> No need to…
>
> Judges 3:12-30
>
> And the people of Israel again did what was evil in the sight of the LORD,
>
> and the LORD strengthened Eglon the king of Moab against Israel,
>
> because they had done what was evil in the sight of the LORD.
>
> He gathered to himself the Ammonites and the Amalekites, and went and defeated Israel.
>
> And they took possession of the city of palms.
>
> And the people of Israel served Eglon the king of Moab eighteen years.
>
> Then the people of Israel cried out to the LORD,
>
> and the LORD raised up for them a deliverer, Ehud, the son of Gera, the Benjaminite, a left-handed man. The people of Israel sent tribute by him to Eglon the king of Moab.
>
> And Ehud made for himself a sword with two edges, a cubit in length,

and he bound it on his right thigh under his clothes.

ESV

Israel did what was evil in the sight of the Lord.

We will read/see this repeatedly.

Each time of evil was worse than the previous.

What was God's response?

He strengthened an enemy against Israel - Eglon the king of Moab.

Eglon gathered together the Ammonites and Amalekites and they defeated Israel.

They took the "city of palms" - Jericho.

The site of Israel's greatest victory was now the site of a tremendous defeat.

They served Eglon 18 years.

They paid tribute under servitude.

Then, the people of Israel cried out to the Lord.

The Lord raised up a deliverer for them, Ehud the Benjaminite.

He was left-handed.

The English translation does not communicate all that is there.

In Hebrew there are three words used that we translate "left-handed man".

The first words means "bound, impeded, shut" and is especially in reference to the right hand.

Interesting.

The second and third word mean "right" and "man".

The idea is that Ehud had some form of impediment related to his right-hand.

Some in rmity/deformity.

This comes into play in the balance of the account as we will see.

I nd it interesting that a man with a weakened arm was sent with tribute.

Normally such a person would not come before the "powers-that-be".

Ehud had a plan.

He prepared

He "made for himself" a sword that he could hide beneath his clothing…under the right thigh.

A cross-draw!

What was he expecting/planning?

We shall see…

From Dale's daily Communique (Dropbox: Communique/2025/May 14 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on the podcast. We are in Judges 3 and in the previous episode we actually read from verse 12 through the rest of the chapter, I believe, and our most of it. I'll put it that way. And we were looking at the account of the Moabite King Eglon and the man that God raised up as a judge, as a deliverer for his people, Ehud. They who and it was an interesting account, right? I want to go back now and read through it and just point out some things here and there. Verse 12 said this and the people of Israel again did what was evil in the side of the Lord and The Lord strengthened a gline the king of Moab Against Israel because they had done what was evil and the side of The Lord So the previous verse of this was that Othniel had been the judge.

He'd been leading them and the land had rest 40 years. I find it interesting that the Lord uses the word land, you know we always sort of expect to hear whether people were at rest. The nation was at rest. The land was at rest for 40 years. Othniel dies and then the people do what? Again they did what was evil in the sight of the Lord. We're going to see this phrase over and over, and what we're going to say is that each time they do this as we go through the book of Judges it is worse than the time before.

The idea being they did more evil than their forefathers did. That type of thing. And that's what happened here. They did evil in the side of the Lord and the Lord strengthened Eglon, the king of Moab against Israel. It was the Lord who strengthened him against the Lord's own people. In other words he uses them to judge his people. You see that all through scripture. Why? Just in case you didn't get it the first part of the verse, he says it again in the last part because they had done what was evil in the sight of the Lord.

So verse 13, he and that's the king, Eglon, gathered to himself the Ammonites in the Amalek Heights and went and defeated Israel. And they took possession of the city of palms. They took possession of Jericho. That's the city of palm. And Jericho was the first place they had a great victory. You know, Joshua fit the battle Jericho, right? But now we see the people of the Lord have been a great defeat. They lose the city. So verse 14, the people of Israel served egg-line the king of Moab 18 years. So they served him 18 years.

We're not given a lot of details a lot of time as to what it means to serve but if you just pay a little attention we'll see some of it. We saw it yesterday when we read the complete account that Ehud was

actually bringing tribute to the king from the people, bringing tribute, forced contributions and we experienced that as a culture in society in multitudes of ways. As a matter of fact somewhere around two-thirds of what we would call quote income on quote two-thirds of our resources, two-thirds of our wealth is submitted to forced to forced tribute.

A lot of it hidden okay for instance I don't even know what the latest number is but I know that a loaf of bread, a loaf of bread is taxed more than 100 times by the time we buy it and you go how can that be? Well I'm not gonna get into that right now but it's the truth. Forced tribute. So what happened verse 15 the people of Israel cried out to the Lord and the Lord raised up for them a deliverer, Ehud, the son of Gerah, the Benjamin night, a left-handed man. The people of Israel sent tribute by him to Eglon, the king of Moab.

So the people had reached a point where they didn't know what to do. So they cried out to the Lord, which should be our initial thing to do, right? And so the Lord heard and it is the Lord who raises up causes to stand up causes to arise a deliverer and is a who and he's described as a left handed man. Let me tell you this is an example and you run into this in Scripture but this is a great example of how our language fails us in the translation. Okay? Our language fails it. So left-handed man, that's a hyphenated two words followed by man three words in English.

It's three words in the Hebrew too but when you go to it the first word means this, bound, impeded, shut up to be shut. And in parenthesis, it says this on the right and it was a euphemism for left handed, left handed because his right hand was bound, was impeded, was shut up. And I'm inclined to believe that he had something wrong with his right hand. We're not told that forthrightly in our language, but in the Hebrew it makes us definitely think that. The next word means right or right-handed or right side and then the next word means hand in the Hebrew, these three.

So he's literally referring, describing being left-handed by the status of the right hand. And his right hand was bound in some form or fashion. It was shut up, it was impeded, it had limitations of some kind and this is really a major detail within the account but then the people of Israel sent tribute by him the Eglon the King of Moab. And what struck me about this is if he did have a bound up right hand, if he had an affirmed right hand in some form or fashion which I think he did, now a lot of times people come on and say well most of the Benjaminites were right-handed, well most people in the world are right-handed.

What is the percentage? I think maybe 10%, 15% maybe ten or less. People in the world are left-handed okay or left-handed and so you can't come back say well the Benjaminites were right-handed so this was a big deal for them. No, because later on in Judges we're going to see where there were 700 left-handed Benjaminites that did battle. What I think is going on here is that the people of Israel sent tribute by him to Eglon. They sent somebody with an infirmity. They sent somebody that was not a perfect physical specimen to go before the king.

And you usually didn't do that, right? You don't do that and send that before the king and you're sending your tribute by him. Now he has an entourage as we saw there were people that apparently it was a bunch of stuff they brought him but they sent someone who is less than perfect, someone who had an infirmity to bring this before the king so verse 16 very quickly. An Ehud made for himself a sword with two edges, a cubic and a length. So a cubic is 16 to 20 inches this is probably the 16 inch shorter version and he bounded on his right thigh under his clothes.

Why did he do that? Well we've already seen what happens in the account but he bound it on his right thigh where he can use his left hand to reach across and cross draw this thing if he had need for it and he was planning on having a need for it. Also, anybody that would go before a king like that would have been vetted. They would have been checked for weapons. You know they would have padded them down right? But apparently they didn't do it with a who. Why? Cause they look at him. He's got some kind of infirmity with his right hand.

They might have checked the left hand but they didn't think to check the thigh or anything because this guy has. He's only got one function, arm or one hand, whatever it may have been. So they did not view him as a threat. Little do they know that they were dealing with an assassin. It's really a great account to say that. Well, my time is up. We'll continue looking at this in the next episode. I'll see y'all then. Goodbye.

Episode 3304

The Word: Episode 3304, Judges 3:16-23
Thursday, May 15, 2025
Companion title: “Secret Message”

> **Synopsis.** In Judges 3:16–23, Ehud makes a short double-edged sword, straps it to his right thigh, presents Israel’s forced tribute to the very fat Eglon, and returns alone with “a secret message.” Dale handles the graphic details plainly. They are there for a reason, and he notes the irony of a maimed man sent before the king and the LORD’s judgment carried out on him.

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Companion Communique — May 15, 2025

> May 15, 2025
>
> “Secret Message”
>
> Blessings folk!
>
> We continue to read of Eglon and Ehud.
>
> Pay close attention to details…
>
> Judges 3:16-23
>
> And Ehud made for himself a sword with two edges, a cubit in length,
>
> and he bound it on his right thigh under his clothes.
>
> And he presented the tribute to Eglon king of Moab.
>
> Now Eglon was a very fat man.
>
> And when Ehud had finished presenting the tribute,
>
> he sent away the people who carried the tribute.
>
> But he himself turned back at the idols near Gilgal and said,
>
> “I have a secret message for you, O king.”
>
> And he commanded, “Silence.”
>
> And all his attendants went out from his presence.
>
> And Ehud came to him as he was sitting alone in his cool roof chamber.
>
> And Ehud said, “I have a message from God for you.” And he arose from his seat.
>
> And Ehud reached with his left hand,

took the sword from his right thigh,

and thrust it into his belly.

And the hilt also went in after the blade,

and the fat closed over the blade,

for he did not pull the sword out of his belly;

and the dung came out.

Then Ehud went out into the porch and closed the doors of the roof chamber behind him

and locked them.

ESV

Graphic detail.

Not superfluous.

Needed for balance of account.

Ehud, who was likely lame/maimed in the right hand, presented the tribute.

A lame man sent to bear tribute for a people before the King.

The people were presenting a jab against the king.

They sent tribute.

We know this was not voluntary.

It would have been greatly resented.

A very fat man.

How would you like this as a descriptor?

Accurate.

Had Ehud departed and then turned back and returned to the king?

Looks like.

Had something spoke to him when he saw the idols near Gilgal?.

Yes.

Did he see the evil spirits associated with the idols?

Perhaps.

Had he heard from the Lord?

Yes.

I believe him when he said he had a message from the Lord.

The message?

Your days are over oh king…

From Dale's daily Communique (Dropbox: Communique/2025/May 15 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges chapter three and we've looked at the first 16 verses looking at King Eglon Who was oppressing the people of the Lord and the Lord raised up and deliver a hood and A hood we left off with the 16th verse that says this an eight who made for himself a sword with two edges a Cubic and length and he bound it on his right thigh under his clothes And remember how he was described in the previous verse as a left-handed man and that left-handed means that his right hand was bound.

There was some form of impediment to his right hand, okay? It was shut up. That's literally what the word means somehow. And so he did everything with his left hand. So we put this sword on this right thigh and you think why is that? If he has to draw it, he can do a cross draw and pull it out real quick. But he had something planned. Verse 17 we continue now. And he presented the tribute to Eglon King of Moab. So here Ehud comes in and he presents the tribute to the king. And this was what the king demanded.

And that word tribute is translated as a gift to offer in our sacrifice or ablation or a present. This was the demand of the king from the people and this is what they had to give him every year, whatever it may have been. Again I mentioned this previously that I find it interesting that someone who has some form of infirmity, whatever it may have been, the way he couldn't use his right hand was sent to bring the tribute. Usually you would not send somebody like that. It'd be the strapping excellent example of humanity, right? But watch this.

So he presented the tribute to Eglon King of Moab, verse 17. Now, Eglon was a very fat man. And that word very means like exceedingly, okay, exceedingly fat and the word is translated as fat or he's fed or firm or plenteous. He was he was extremely plenty of flesh. Why is that important? Well, we find out and we've already heard it, right? Verse 18. And when Ehud had finished presenting the tribute, he sent away the people who carried the tribute. So notice he had to have assistants that carried this tribute, they brought all this so he sends them out.

Okay. But he himself turned back at the idols near Gilgal and said, I have a secret message for you. Okay. And he commanded in silence and all his attendance went out from his presence. That is curious right there. Is it not? What is going on with this? So he turned back at the idols near Gilgal. So he sends

the people away, but now he himself turned back and you know I didn't dive in research this it was going through my mind the last couple of days I guess at that time and I'm thinking okay where's Gilgal in relationship to where they are right now you know what is going on here something's happening and so did he leave with the rest of his attendance and then he saw these idols we've already seen where he'd seen the idols, okay?

But he saw these idols near Gilgown and he was stirred within. These idols, whatever they may have been, they were graven images and things like that. But a lot of times we actually see this in New Testament too. What Paul says is it's not the idol, it's the demonic entity, it's spirit associated with it. And I've actually seen this before. I've actually seen a wall full of idols, okay? A wall full of idols and yet one of them looks like it's staring at you. Well there's a reason for that because there is a spirit associated and probably in that idol.

Okay, that's actually looking back at you. So anyway, something happens when he sees these idols near Gilgal, and he turns back. He goes back and he goes to the king. I have a secret message for you, okay? And the King's all excited about this. These are commanded silence, silence, and all his attendance went out from his presence. So now it's just the king and it's just a hood. Well, why would attendance leave a king along with somebody like this? Well, the king told him to lead to start with, and that's primary thing. The king felt no threat whatsoever.

Ahu would have come, he'd gone, he'd come back apparently. He has some form of infirmity in the right hand. The vast majority of people are right-handed so there's, he's no military threat in any way, thought the king. So Ahu came to him as he was sitting alone in his cool roof chamber. Now you're in the cool place of the house, right? And Ahu said, I have a message from God for you. And he arose from his seat. So this is Aglon that arises from his seat usually Ahu particularly somebody under subservience like this would not have been sitting before the king right?

And so the king stands up which was no small feat apparently because remember he was very fat. He arose from his seat and Ehud reached with his left hand, took the sword from his right thigh and thrust it into his belly, into the king's stomach. So the king stands up apparently to draw near the Ehud to hear this mystery, this secret from God. Verse 22, And the hilt also went in after the blade and the fat closed over the blade for he did not pull out the sword out of his belly and the dung came out.

Oh the Lexham! This is interesting because this is what it means okay let me read this and the handle also went in after the blade and the fat closed over the blade because he did not draw back the sword from his stomach and it went protruding out the back Lexham doesn't mean doesn't mention Dung okay which is sort of strange because that the word is actually there in the language. Okay, King James says, and the dirt came out. It means the excrement, the feces came out but the Lexham doesn't mention that, but it mentions that the sword came out the back which the other three translations don't mention that but

that's what's meant when you go in through the stomach so apparently he's going into the stomach, it came down then it goes through all the intestinal tract and it comes out the back and the dung comes out the back, which means the sword protruded all the way through.

Rather graphic verse 23. Then Ehud went out into the porch and closed the doors of the roof chamber behind him and locked them. He's cool as a cucumber. Why? Because he had left and he sees these idols. It's and something happens. I think the Lord speaks to him I think Lord empowered him I think the lord had spoken to my ready because he was prepared for this type of thing Is it that he was supposed to do it earlier? And it just wasn't the opportunity but now you had the opportunity anyway. He went back upon seeing the idols that I need to deal with this. You know, I called him an assassin which he is. But he was a Not a hesitant assassin, but he didn't particularly want to do this.

I don't think. So he comes back and he says, I got a message from God. He realized something. This isn't something I'm wanting to do out of my own volition and out of my desire out of my fleshly desire this is a message from guide and the message was not a verbal message The message is that today is the day of accountability Today is the day a freedom for our people and we will no longer be be under your authority. So he literally takes him out, a who goes out the porch, he closed the doors behind in the roof chamber and he locks them.

And then he would proceed to leave and just walk right out of there. Well we'll look at the balance of this and I count the next time. Okay? I'll see y'all then. Goodbye.

Episode 3305

The Word: Episode 3305, Judges 3:23-31
Friday, May 16, 2025
Companion title: “Follow After Me!”

> **Synopsis.** In Judges 3:23–30, Ehud locks the doors and walks out calmly. Eglon’s servants wait, embarrassed, assuming the king is relieving himself, until they open the doors and find him dead. Ehud blows the trumpet in Ephraim: “Follow after me, for the LORD has given your enemies the Moabites into your hand.” Moab is subdued and the land has rest eighty years. Dale also mentions Shamgar, who struck down 600 Philistines with an oxgoad (3:31).

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Companion Communique — May 16, 2025

> May 16, 2025
>
> “Follow After Me!”
>
> Blessings folk!
>
> Ehud had just told King Eglon the secret message from the Lord…his life had reach an end.
>
> Ehud killed him.
>
> The Word gives graphic detail.
>
> We pick up the story…
>
> Judges 3:23-30
>
> Then Ehud went out into the porch
>
> and closed the doors of the roof chamber behind him and locked them.
>
> When he had gone, the servants came, and when they saw that the doors of the roof chamber
>
> were locked, they thought, “Surely he is relieving himself in the closet of the cool chamber.”
>
> And they waited till they were embarrassed.
>
> But when he still did not open the doors of the roof chamber,
>
> they took the key and opened them, and there lay their lord dead on the floor.
>
> Ehud escaped while they delayed, and he passed beyond the idols and escaped to Seirah.
>
> When he arrived, he sounded the trumpet in the hill country of Ephraim.
>
> Then the people of Israel went down with him from the hill country, and he was their leader.

And he said to them,

“Follow after me, for the LORD has given your enemies the Moabites into your hand.”

So they went down after him and seized the fords of the Jordan against the Moabites and did not allow anyone to pass over.

And they killed at that time about 10,000 of the Moabites,

all strong, able-bodied men; not a man escaped.

So Moab was subdued that day under the hand of Israel.

And the land had rest for eighty years.

ESV

Ehud executed the plan.

Literally.

The king was dead.

Ehud walked out…chilled as a cucumber.

The servants returned.

They awaited the king to “ finish his business”…they thought he was addressing bodily fluids.

He was…in a manner.

They were embarrassed.

They were smelling something.

Open bowels are like that.

They would have called to the king.

Then they had to enter…to nd him dead.

Ehud is long gone.

He rallies the people of Israel.

He leads them.

They go forth in the Lord to victory, killing 10,000 Moabites…all strong, all able-bodied.

Non escaped.

The land had rest for 80 years.

Then, the last verse of Judges 3…

Judges 3:31

After him was Shamgar the son of Anath,

who killed 600 of the Philistines with an oxgoad, and he also saved Israel.

After the time of peace under Ehud another judge arose - Shamgar

> His name means “sword”.
>
> Yet he was not victorious with a sword.
>
> He used an “oxgoad”…a stick used to goad/guide/direct oxen.
>
> A picture of using whatever is available.
>
> We are not told that all 600 were killed at the same time, just that they were killed.
>
> Shamgar thereby saved Israel.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges chapter 3 and we're looking through the account of Eglon, King of Moab and Ehud. And we left off in the middle right after Ehud had executed the king, Eglon. Remember he came to him said I got a secret for you and the king stood up as if to come to where Ehud could whisper in his ear and instead he took a dagger sword that he had made and killed the king. So we. We pick it up verse 23, then Ehud went out into the porch and closed the door of the roof chamber behind him and locked him.

So he leaves the king dead and you remember the state of the king? His bowels had come out of him. And Ehud's just as chilled as a cucumber. He goes out, closes the door of his roof chamber, he locks the door and he departs. Verse 24. When he had gone, the servants came and when they saw that the doors of the roof chamber were locked, they thought well surely he is relieving himself in the closet of the cool chamber. And so you say what is that about? Well it's relieving himself exactly what we use today.

He's taking care of bodily fluids, okay? I love the way the King James expresses this and you actually see this phrase in a couple other places particularly with an account of King Saul and David later on but it says this let me just read the whole verse 24 when he was gone out his servants came and when they saw that behold the doors of the parlor were locked, they said surely he covered his feet in his summer chamber. He covered his feet? Yeah and as a matter of fact when you look at that and when you look particularly at the Hebrew word you find out exactly what type of bodily function he's taken care of okay because the Hebrew word means to block to shut in, to cover, to cover oneself.

Another definition and that to cover is use euphemistically as defecation. In other words he dropped his drawers. He dropped his robe, he covered his feet. Yeah you'll see the same exact thing with King Saul

in a cave later on okay? And so his servants thought well he's were leaving himself. And so they waited, verse 25, and they waited until they were embarrassed or as the King James says, until they were ashamed in a New Americans translates that is anxious. It means to be put shame, to be disconcerted. They were a little concerned. They're embarrassed right here.

You know like the king is taking quite a while and they had other points of input also. They were smelling something, okay? They were smelling something because of the state of the King who was dead at that time with his bowels laid out in the middle of the floor. So when he, verse 25, when he still did not open the doors of the roof chamber. They took the key and opened them, and there lay their Lord dead on the floor. Now don't you know, and we're not told this, but don't you know that they called out to the king?

They would have inquired the king. Everything all right in there? You know, y'all right? They wouldn't inquire, but they get no response, and they're getting anxious, and they are a little ashamed at first. They're embarrassed, and they wonder, finally they say okay, get the key, and they open up, they find him dead on the floor. Verse 26. Ehud escaped while they delayed and he passed beyond the idols, the idols that he'd gone to and then turn around and go back, remember? And escaped the Sisera. When he arrived, he sounded the trumpet in the hill country of Ephraim.

Okay, in the Hill Country of Ephraim. He sounds forth the cry and he calls for the people. Then the people of Israel went down with him from the hill country and he was their leader. So when he sounded for the people, and it would have been a war cry blow of the trumpet, it would have been that, and that's what they use trumpets for as communication. So a trumpet would be blown in a particular kind of way, a trumpet and or a shofar like a ram's horn, and it would be blown and the way that it was sounded will let you know what's going on.

So it might have been da-da, da-da which might have been a war cry. There was a bunch of these particular patterns that they used. So they come down and in sounding the trumpet, they come down, and he tells to people what he had done. Okay? We're not told this but I'm making an assumption right here. I think it's pretty solid. So the people rally around and he was their leader which is what the judge means if they led verse 28. And he said to them follow after me, for the Lord has given your enemies the Moabites into your hands." See the declaration of faith.

Remember how we saw in the Great Gallery of Faith in Hebrews 11 that four of the judges were mentioned by faith by faith? Right here he has received the word of the Lord. He said the Lord is giving you, giving you the enemies. He's placed them into your hands. Let's go." So they went down after him, they followed him and seized the Fords of the Jordan against the Moabites and did not allow anyone to pass over and they killed at that time about 10,000 of the Moabite. All strong able-bodied men, not a man escaped. So Moab was subdued that day under the hand of Israel and the land had rest for 80 years,

80 years of rest two generations right here of rest because of this action because of what Ehud did I believe at the behest of the Lord and following the Lord in rescue and raising up and delivering his people.

Now quickly, there's one more verse in this chapter, verse 31. After him. So this is after Ehud was after this 80 year period. After him, Shamgar, the summit anath, who killed 600 of the Philistines with an ox goat, he also saved Israel. This is all this said about Shamgar. His name actually means, this is sort of interesting, his name means sword. His name means sword and he's a judge. Now a lot of times people say always a minor judge what minor just means that there's less written about him okay but his His name was Shamgar, meaning sword.

And yet he killed 600 Philistines with an ox goad, okay? An ox goad. What is that? Well, that's a stick that you would use in herding an ox to goad the ox along and say get over there, get over here, be about maybe five or six feet tall. And you would just jab the ox until it'd go this way, that way. He killed 600 Philistsines. He doesn't say that he killed 600 at one time. A lot of times, that's the inference, okay? But here's the important thing. He saved Israel. He delivered Israel. He was one of the judges.

Well, again I'm Dale. Thank you for your time. We'll press on next episode. See y'all then. Goodbye. Thank you for watching.

Episode 3306

The Word: Episode 3306, Judges 4:1-6
Saturday, May 17, 2025
Companion title: “Jabin. Sisera. Deborah. Barak.”

> **Synopsis.** In Judges 4:1–6, after Ehud’s death Israel did evil again, and the LORD sold them into the hand of Jabin king of Canaan, whose commander Sisera had 900 chariots of iron. They were cruelly oppressed for twenty years. Dale introduces Deborah, a prophetess judging Israel under the palm of Deborah, who sends for Barak with a word from the LORD.

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Companion Communique — May 17, 2025

> May 17, 2025
>
> “Jabin. Sisera. Deborah. Barak.”
>
> Blessings folk!
>
> We press on in Judges.
>
> Judges 4-5 tell of the judge Deborah.
>
> Yes. A woman.
>
> Chapter 4 tells the story via narrative prose.
>
> Chapter 5 tells the story via song/poetry.
>
> This is only done a couple of other times in the Word…i.e. Ex. 14-15.
>
> Read carefully…
>
> Judges 4:1-6
>
> And the people of Israel again did what was evil in the sight of the LORD after Ehud died.
>
> And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor.
>
> The commander of his army was Sisera, who lived in Harosheth-hagoyim.
>
> Then the people of Israel cried out to the LORD for help,
>
> for he had 900 chariots of iron and he oppressed the people of Israel cruelly for twenty years.
>
> Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.
>
> She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim,

and the people of Israel came up to her for judgment.

She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him, “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor, taking 10,000

from the people of Naphtali and the people of Zebulun.

ESV

The people did was was evil in the sight of the Lord.

Again.

What did God do?

He sold them into the hand of Jabin king of Canaan.

Jabin’s army commander was Sisera.

They oppressed the people cruelly for twenty years.

They were powerful…900 chariots of iron!

Israel did not have such weaponry.

The people of Israel cried out to the Lord for help.

“Now”…meanwhile…Deborah, a prophetess (yes, there are such), was judging Israel at the time.

The people would come to her for judgment…decision.

Much like was seen with Moses.

A judicial type of judgment.

She sent for Barak, a military commander.

She then said something interesting…I think speaking as a prophetess…having the Word of the Lord.

“Has not the Lord, the God of Israel, commanded you…”

Is this her way of saying “this is what the Lord says to you”?

Likely.

Is she saying “God has told you something…why are you not doing it”?

Perhaps.

What was the command of the Lord to Barak?

Go!

Gather! - your men at Mount Tabor.

Take! - 10,000 people from Naphtali and Zebulun…(Tabor stood on the border between them)

There is more…to be continued… :)

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We press on, Book of Judges, we're up to the fourth chapter right now. And the fourth chapter is the recount of Deborah, okay? The judge at Deborah and actually chapter four and chapter five give accounts of it but in two different ways. Chapter four is just like a narrative prose gives an account. Chapter five is actually poetic. It's a song. It's a song that Deborah sang and you say, well, okay, one is just recounting the other. Not really.

You need both of them to get the fullness of the revelation that the Lord wants us to have about this account. And I would really encourage you to read these passages, okay? Read them on your own. Pull up your Bible app. Everybody has got a computer or a tablet or a phone, you can get an app on that. Up your written Bible, okay, whatever. But read along these things because it's really important to pay attention to what's being said. I had a friend that said this a few weeks back and it's actually great. I mean it's just a great example of the reason I'm using it right now.

And they had a question and he said hey where is the verse in the Bible that says that Deborah was made a judge because no man would stand up and do it? And And I sort of chuckled a little bit because that's what I'd heard my whole life. I'd heard that preached maybe not overtly, but probably overtly. I don't remember 50 years ago or up, but at least by inference that that was said, you know, that she was a judge because the men would not do what they're supposed to do. Well there is no versus says that okay?

It doesn't say that and you say, well why don't people teach that? Why don't people preach that? Well, we're not going to go into that right now, but I think you can probably figure that out. You know? And so just look at what the scripture says. I cannot emphasize enough to go all Sergeant Joe Friday on this. I know it's a reference to a TV show in the 60s where Joe Friday, the sergeant would say this, Justifax [?uncertain], ma'am. Justifax [?uncertain]. In other words, don't elaborate, don't tell me what you think about this, Justifax [?uncertain].

And we do well when we observe the scripture to read it over and over again and just see what's said, and then move from there to interpretation and application. So verse one of chapter four begins like this, you want take a wild guess? Yeah, you're correct. And the people of Israel again did what was evil in the sight of the Lord after Ehud died. Now that I'm reading from the ESV right now in the standard version,

but you know me. I've got three other versions up here. King James says when a hood was dead? So when he was dead they did evil on the side of God okay and that's what the King James numeric and standard ESV says.

The Lexham says this and again Israelized did evil in the eyes of Yahweh and a hood died. So there's those little kind of things right there and a who died leaves you with an idea that they were doing evil in the side of the Lord and then he died. The other one to say that after he died, and the pattern that you see in judges is that generally speaking, it was after that judge died, they started doing evil again though I understand what the Lexham saying and why they're saying it. And that very well may be what the case is there at the end of his life, they were already starting to do what?

Evil in the side of God, and then he dies. So what did the Lord do? Verse two. And the Lord sold them into the hand of Jabin, king of Canaan who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth Hagium. And so the Lord sold him. Think about that. The Lord sold them. He literally sold them some form of fashion into the hands of his King, King Jabin. Now Joshua, the first part of Joshua, we see that he battled a King Jabin of the same Canaan length and so it means a couple things.

Could be the same guy? Maybe probably not. Jabin may be a title like we say president without defining which president was okay. So maybe something like that. So you have this King Jabin that the Lord sells his people at his hands. And this guy has a commander of his army, Sisera. That's important to keep in mind who's on first and who's on second here as the story goes along. So verse three, then the people of Israel cried out to the Lord for help. For he had 900 chariots of iron, and he oppressed the people of Israel cruelly for 20 years.

So the king, Javon the king had 900 chariots of iron which apparently it was a tremendous source of weaponry. The Israelites didn't have these chariots they didn't have things like this and he had 900. He oppressed the people in Israel. How long? 20 years. I think so far we've seen him oppressed for 8 years wasn't it? Within 18 years, now 20 years, verse 4. Now Deborah, a prophetess, the wife of Lebedoth was judging Israel at that time. Now this gets really interesting, okay? So Deborah is a woman and everybody's going shock, shock! Can a woman be a judge?

Well apparently so. Okay. But not only was she that, she was a prophetess, a prophetess. Do you know what a prophetess is? Yes, it's a female prophet and she wasn't the only one that was given this gift in this scripture. Miriam subscribed that way. Holda was described that way. And what a prophet or a prophetess did was they spoke the word of the Lord. They spoke the word of the Lord. Now, she was judged in Israel at that time. Look at verse five. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim and the people of Israel came to her for judgment.

And so this seems very much like what you see with Moses and even Joshua particularly Moses to where people would come to him for for judicial interpretation. In other words, you got argument between this guy and this guy. We need somebody to settle this. And so that they used to come to her, which tells us that she has wisdom, that she has insight. So she's a prophetess and she's judging very much in the same way that you see with Moses. Now Deborah is a little different game than her role in what she does here. She's different from the other judges that you see in the book of Judges because she's not directly and specifically described as being raised up by God, you know how Yahweh will raise up a deliverer doesn't say that to her or having the spirit upon her doesn't say it to her either or that she saved Israel doesn't say that, but all of these things are inferred in the actions and what she does.

So here she is. She used to sit under the palm of Deborah. It might have been called the palm of Deborah at the time that she was alive. Might have been after she died that they call it that regardless. She had a place where she set up camp verse six. I'm going to read this and then we'll stop here because of time, but it will set us up for where we're going. She sent and summoned Barak, the son of Abinorim from Kaddish, Naphtali, and said to him, Has not the Lord the God of Israel commanded you?

Go gather your men at Mount Tabor taking 10,000 from the people of Naphtali and the people of Zebulun. Now this is interesting because she sends for this military commander, so this is her military commander, Barak. And she says to him, has not the Lord the God of Israel commanded you? So that might be a phrase like New American standards says, behold, the Lord the God of Israel has commanded you. It's in the leximax expresses it has not Yahweh the God of Israel commanded you as a question. So this might have been the way that she is presenting this before him saying, hey, God is commanding you to do this and as a prophet, that she's bringing forth the word of the Lord.

It also may be if the Lord had actually spoken to him about it and he hadn't done it yet, and God reveals it to Deborah the prophetess and she looks at him says hey hasn't God told you to do this? Then she tells him exactly what to do. When my time is past we'll look at it next time okay I'll see you then. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Justifax

Episode 3307

The Word: Episode 3307, Judges 4:1-9
Sunday, May 18, 2025
Companion title: “Go With Me”

> **Synopsis.** In Judges 4:6–9, Deborah tells Barak what the LORD commands: gather 10,000 at Mount Tabor, and “I will draw out Sisera.” Barak answers, “If you will go with me, I will go.” Dale weighs whether this was weakness or wisdom, notes that the honor will go to a woman, and connects it to Barak’s place in the Hebrews 11 gallery of faith.

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Companion Communique — May 18, 2025

> May 18, 2025
> “Go With Me”
> Blessings folk!
> Yesterday was were introduced to Deborah…a prophetess with insight and wisdom.
> She is also a judged.
> Though not described as “raised up” or “ filled with the Spirit”, she was a judge/leader.
> Note what she does…
> Judges 4:6-9
> She sent and summoned Barak the son of Abinoam from Kedesh-naphtali and said to him,
> “Has not the LORD, the God of Israel, commanded you, ‘Go, gather your men at Mount Tabor,
> taking 10,000 from the people of Naphtali and the people of Zebulun.
> And I will draw out Sisera, the general of Jabin’s army, to meet you by the river Kishon with his
> chariots and his troops, and I will give him into your hand’?”
> Barak said to her, “If you will go with me, I will go, but if you will not go with me, I will not go.”
> And she said, “I will surely go with you. Nevertheless, the road on which you are going will not
> lead to your glory, for the LORD will sell Sisera into the hand of a woman.”
> Then Deborah arose and went with Barak to Kedesh.
> ESV
> Deborah summons Barak…the leader of the army.

> She has a Word from the Lord.
>
> “Has not the Lord, the God of Israel, commanded you…”
>
> Does this mean that the Lord had already spoke to Barak?
>
> Perhaps.
>
> Is it a way used by Deborah to express that this is the Word of the Lord.
>
> Yes.
>
> Verse 7 has the phrase “and I will draw out…”
>
> This is definitely the Lord speaking through Deborah, the prophetess.
>
> What did God say?
>
> Go!
>
> Gather!
>
> I will draw out Sisera.
>
> The Lord will orchestrate the event.
>
> I will give Sisera into your hands.
>
> Barak then said to Deborah “If you will go with me, I will go…”
>
> I don’t think this from “lack of faith”…he is listed in Hebrews 11.
>
> I believe he is saying the same thing that Moses said elsewhere.
>
> “I want the Presence of the Lord.”
>
> “If the Lord is not with us, we will not go.”
>
> Deborah tells him that someone else will receive glory from this.
>
> Which do you want?
>
> The Presence of God?
>
> The glory of man?
>
> Barak knew there is no glory outside the Presence of God.
>
> Do we?

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're in Judges 4 and in the previous episode we looked at first few verses of this. I want to go back and point out a couple things then we'll press on. The first verse says, And the people of Israel again did what was evil in the sight of the Lord after Ehud died. So Ehud's died. And we saw it at the end of Judges 3. Remember that? That Ehud died, and I'm scrolling down here to get it through.

I can read it to you precisely. And the land had rest for 80 years, then he died. Now what's interesting is that there might have been another judge at the same time. Verse 31 says after him was Shamgar, the son of Anas who killed 600 Philistines with an ox goat remember that, and he said it says that he was after him. And I think that's true is after Ehud died at the Lord raised up this one who killed 600. But then the very next verse in Judges 4 picks up Ehud, it doesn't say after Shamgar.

Well, it is true. The people of Israel did what was evil on the side of Lord after who died. And then Shamgar was raised up. But there's evidence in judges that some of these judges might have been alive at the same time because several of them, they weren't judges that the totality of the geography of all the tribes. There would be certain regions even though it said the people of Israel, it would be a region that was actually doing. We've already seen more than a hint of this where it said that Asher and Dan had not fought against system.

You have some tribes that hadn't fought and how God had wanted them to be trained in war because some of them had not fought war, okay? And so we have here the people of Israel do evil on this side after Ehud dies and it's apparently after Shamgar too. One of the, it had to be Josephus, Jewish historians said that Shamgar only led and only judge to people for like a year, a year and a half. That may be true. May not be true. We don't know but it does seem to be a short time. So they do evil again.

The Lord sells them to Jabin King of Canaan. Okay? Now you see Jabin King of Canaan over in Joshua 11 I think. Don't hold me to that. And I think this word is and they defeated Jason and destroyed the whole town of Hazor. Well here they are again so what happened? Well children of Israel probably didn't come in and take the land like they were supposed to, and so they came back and rebuilt it. And Jabin is like a title kind of thing, like governor, like president, that type of thing. Well he had a commander, Sisera.

Well the people cried out to the Lord for help because Sisera had 900 chariots and they oppressed the people of Israel for 900 years. Well at the same time, verse 4 says now Deborah a prophetess was judging Israel at that time we saw this previously. She sat underneath palm tree palm tree of Deborah's named after her because this is what she did and People came for her judgment for her insight verse 6 She sent and summoned Barak son of Abinoam from Kedish Naphtali and said to him Has not the Lord the God of Israel commanded you go?

So, gather your men at Mount Tabor, taking 10,000 from the people of Nathaly and the people of Zebulun. Now, Mount Tabor was on the border between Naphtali and Zebulun, two tribes. This whole thing again where she says, has not the Lord the God of Israel commanded you? It could be that God had told him to do this, and he had yet to do it, is she being a prophetess the Lord spoke through Deborah and told her that or it could also be that the Lord is speaking through Deborah right now telling him what to do.

Go gather your men and that phraseology has not the Lord, the God of Israel commanded you would be heard declaration saying this is the word of the Lord. The Lord is commanding you. This is not me saying it. It's the Lord, the God of visual is commanding to do this either way whether it be through a fourth right proclamation or affirmation of the word. He was receiving the word now verse seven she continues saying what God said, God says this I will draw out Sisera the general of Jabin's army to meet you by the river Kishon with his chariots and his troops and I will give him into your hand.

Now there's a word right here that's a very common word okay and it's translated Let me see. How's it translate over here? Yeah, three of the translations in English used the word that we use all the time and it's the word river. So they're going to go by the river because shine. But the actual Hebrew, uses another word which we use nowadays has become far more common. I never heard this word growing up, but you hear it all the time and the Lexham uses this word to the Wadi, W-A-D-I, Wadi of Qishan. And that really gives us a lot more insight.

It is more accurate that Hebrew word translated Wadi literally means a torrent, a torrent valley. And the idea behind a Wadi is that yes it's a stream as it could be a river size but it's basically dry year-round until the rainy season. And then it will fill up and overflow quite often with oddies. This happens in western part of the United States, particularly the Middle East is that you'll be there in a wadi and all of a sudden you'll hear like this roar and it would be dry, it hadn't rained anywhere near here and all of the sudden you'll see a trickle of water coming.

And you've just got a few moments to grab your stuff and head to a higher area. If you don't, you get washed away because what happened is it may be a thunderstorm 40 miles away that dumps a ton of rain on a couple of mountains. Those mountains just funnel that water straight down this wadi that's totally dry. And here it comes and it moves along 30, 40, 50, 60 miles an hour depending upon the train. It. And so a whitey is a good bit significantly different than a river, and I think it helps us to understand what's going on right here.

God has told him, I'm going to draw Sisera to you the general of Jabin's army, and he's going to meet you by that whitey Kishon, and he's going have his chariots in his troops. So we know his drive because he's going be bringing his chariots. If it was rainy and if it was overflowed or even if it was just a wet

season, then they would not have taken the chariots." So verse eight, Barak says to her, if you will go with me I will go but if you will not go with me, I will not go.

Now you know old Barak right here he has been raked over the coals by a lot of folks because of this and this has been misinterpreted. This actually goes to something I'd said previously where people think that Deborah was a judge only because nobody else would do it, particularly using a J-Bin right here. Well he wouldn't do it so she had to do it. She had to go forth. No, no, no, no, no. I don't think that's what's going on at all. He's the general of the army. He's the leader. He's commander of the army but he knows even like Moses said this over in Exodus that God, I don't want to go anywhere without you and I don't wanna go without your presence.

He knew the presence of the Lord was upon Deborah. It might have been because he just received this directed word from her, okay? Might have been because he'd received the directed word of confirmation or something he already knew. Either way, he knew that he wanted her because she represented the presence of the lord and she had the presence of the Lord. Now if he had not done that would the Lord have been present with him? Absolutely. Because the Lord was the one telling him to go. Okay, verse nine and she said, I will surely go with you.

Nevertheless, the road on which you are going will not lead to your glory for the Lord will sell sister into the hand of a woman if he had gone on the road another road, which would have been doing it without her going. It sounds like that he would have received the glory from but since he went on this road in this way, not going to receive the glory. I don't think he desired the glory. Maybe he did, he was a soldier you know we're motivated like that but here's what the bottom line is and this is for us today.

Do we want the glory or had we really rather have the presence and the power of God with us? Which do you want the presence and the Power of God or personal glory? Last part of verse 9 then Deborah Rose and went with Barak, the Cadish. Yeah, again I'll see you in the next episode guys. Bye bye.

Episode 3308

The Word: Episode 3308, Judges 4:10-16
Monday, May 19, 2025
Companion title: “Up!”

Synopsis. In Judges 4:10–16, Barak calls out Zebulun and Naphtali to Mount Tabor, and Sisera brings his 900 chariots to the Kishon, just as the LORD said. Deborah says, “Up! For this is the day.” The LORD routs Sisera’s army before Barak, and Sisera flees on foot. Dale also points to Heber the Kenite, whose separation from his clan sets up what follows.

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Companion Communique — May 19, 2025

> May 19, 2025
>
> “Up!”
>
> Blessings folk!
>
> Barak had received the Word of the Lord from Deborah.
>
> Judges 4:10-16
>
> And Barak called out Zebulun and Naphtali to Kedesh.
>
> And 10,000 men went up at his heels, and Deborah went up with him.
>
> Now Heber the Kenite had separated from the Kenites,
>
> the descendants of Hobab the father-in-law of Moses,
>
> and had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.
>
> When Sisera was told that Barak the son of Abinoam had gone up to Mount Tabor,
>
> Sisera called out all his chariots, 900 chariots of iron,
>
> and all the men who were with him, from Harosheth-hagoyim to the river Kishon.
>
> And Deborah said to Barak,
>
> “Up! For this is the day in which the LORD has given Sisera into your hand.
>
> Does not the LORD go out before you?”
>
> So Barak went down from Mount Tabor with 10,000 men following him.
>
> And the LORD routed Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot.

> And Barak pursued the chariots and the army to Harosheth-hagoyim,
> and all the army of Sisera fell by the edge of the sword; not a man was left.
> ESV
>
> Barak did as the Lord directed.
>
> Barak called forth men from Zebulun and Nahptali.
>
> Mt. Tabor was on the border of both.
>
> Ten thousand men came forth.
>
> Remember Heber.
>
> We will discuss him later.
>
> Sisera heard that Barak was on Mt. Tabor.
>
> Sisera called his 900 chariots and they went forth to the river Kishon.
>
> Just as the Lord had said He would do!
>
> Deborah exhorts Barak.
>
> Up!
>
> This is the day the Lord has given Sisera into your hand.
>
> The Lord goes before you.
>
> This is one of the reasons Barak wanted Deborah with him.
>
> It is good to have a prophetess/prophet in our midst.
>
> Sadly, too many professing believers reject such - to their detriment.
>
> Barak and men went o the mountain and routed Sisera and his chariots and men.
>
> All the army of Sisera fell “by the edge of the sword”.
>
> No man was left.
>
> The phrase “edge of the sword” is interesting.
>
> The Hebrew word translated “edge” means “mouth”.
>
> Yes. Mouth.
>
> We will see more in the next chapter, but in this case the Lord opened the mouth of the river to battle for His people.
>
> The Lord does the same today.
>
> If we choose to believe.
>
> If we choose to walk in it.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today. We are in Judges, chapter four, we're going to pick it up verse 10 where we left off from the previous episode. Remember Deborah had brought the word of the Lord to Barak saying hey God not calling you to go after this guy as a matter of fact God's going to bring Jabin and Jabin's commander to you. Sisera bring the army to you he's going to deliver them into your hands so verse 10 says this and Barak called out Zebulun and Naphtali to Kadesh.

And 10,000 men went up at his hills and Deborah went up with him. Remember he had told Deborah I'll go if you go with me but if you don't go with me I'm not going. It's not because he was totally locked down by anxiety or fear or anything. I believe it's because he wanted the presence of God to be there and he knew that Deborah had the presence of God. She had the prophetic word that either told him what to do and or confirmed it, okay? You sort of read it either way. More than likely told him the Word of the Lord but he wanted her to go so she did.

Now verse 11. Now Heber the Kenite had separated from the Kenites that ascended to Hobab the father-in-law Moses and his hand and had pissed his tent as far away as the oak in Zanah name it's a great name in Zana name which is near Kadesh. Now this is sort of interesting so you got this guy named Heber or a bear but I think I want to pronounce it Heber he was a Kenite, but he separated from the Kenites though his name, Heber, means comrade. So the comrade separated himself from the other comrades and he was a descendant of the father-in-law of Moses and he was set up in the tent way off near Kadesh.

So what's that all about? What we're about to find out? Verse 12, when Sisera was told that Barak the son of Abinoam had gone to Mount Tabor. Sis recalled out all his chariots, 900 chariots of iron and all the men who were with him from Hedrashith hagoyim to the river Kishon." And so these are all somewhat alien names to us. Okay, they really are but depending upon where you are I could use the local names you have in North Carolina, the local names in Alabama. And it would make more sense. He's just speaking of river names and areas.

The Hatterish shith Haguyun literally means the woodlands. There was an area there of woodlands so it's described in that area and this is where the men went. Verse 14, And Deborah said to Barak, up for this is the day in which the Lord has given Sisera into your hand. Does not the Lord go out before you? And it was a statement of question, but a declarative thing that the Lord is going out before you. This is the reason he wanted Deborah to come along because she comes up and says, hey get up today is the day you make the move.

This is the day that the Lord is delivering Sisera into your hands. Notice she didn't say this is the day you're gonna go out and fight and win a tremendous battle. If this is the day you're victorious. Oh, that's true. Okay? It's true. But it's not him. The Lord has given Sisera into your hands. So Barak went down from Mount Tabor with 10,000 men following him. Notice which way he went. He went down. Okay? Why did he go down because we've already seen a little bit, we'll see more verse 15. And the Lord routed Sisera and all his chariots and all his army before buried by the edge of the sword.

And Sisera got down from his chariot and fled away on foot. Now what's going on here? So the armies of the Lord, army of the Lord came down from the mountain. God had already told Barak that he was going to draw Sisera to meet him, and he was going to meet him at the river Kishon. So they went off the mountain and they come down to the river. The guys got 900 chariots. Okay, 900 cherries and iron. That's the side from all the fighting men that would be with the cherries and things. It was without doubt, the dry season.

It was without doubt as we saw before dry because this as the Lexham is the only one it's clear about this doesn't call it a river. It calls it a wadi, W-A-D-I, the wadi of Kishon. And wadis are seasonal rivers and they're usually dry most of year until the rainy season or until a thunderstorm erupts and dumps water on it then all of a sudden you'll have like a flash flood and you'll hear about it just about every year where some campers are washed away because they're too close to a creek and it was unexpectedly it's that same type of thing except these are totally dry, totally dry and so it's a great place for a battle because it's flat all the way around it particularly for cherries.

So you see what's going on here. The chariots are there, but they're defeated before brought by the edge of the sword, which in our mind where we use the language it sounds like okay they had a great battle and they killed them with the edge of the sword. Well maybe yes or maybe no, but that word edge is the word that's translated all the way through the Old Testament the Hebrew. It means mouth, the mouth. So it means the mouth of man or like in speech or the mouth of animal or the mouth and the opening of a well or a river or a river.

And I think we'll see more about this in chapter five. As a matter of fact, I know we will remember chapter four is this prose narrative account of what happens here with Deborah. Chapter five is where Deborah and Barak sing a song of praise to God, and they describe a lot of details about what happened. And we get the finer details in the song. Sadly those are often skipped over and people don't pay any attention to it, but there's tremendous things that will somewhere I'm going to sort of shock you when we get to it.

But I think there's a lot more here by the edge of the sword. I really think it's a picture of by the edge of how God brought the victory. So Sisera gets down off the chariot and he fled away on the foot. Well why would he leave the chariot? Well, I'm just gonna give you a little clue that we'll see in chapter five

because it rained like crazy. It rained and rained and rained. What happens to chariots and rain? Oh yeah they get stuck in the mud. So he takes off line and Barak verse 16 pursued the chariots in the army that Harosheth hagoyim Woodlands and all the army of Sisera fell by the edge of the sword not a man was left.

Now again you see that edge of the sword here and you You see that all the army of Israel fell by the edge of the sword. Was it the idea that the Lord destroyed all the army and the armies of Barak didn't have to do anything? No, no, no, not necessarily. I think this is a very vivid picture how God calls us to do something. God calls us move and go forth. He is with us and he's working hand in glove with us. There would have been fighting by the sword of the soldiers of Barak.

Out. But then the edge of the sword of the Lord and what we see that he's going to do, there wasn't a man of Sisera's army left. There are times when the Lord totally does things, and he tells us about those times. There's one in Second Chronicles 20 where he told people, Lord all you got to do is stand and watch. Okay? And then there's other times where they actually fight, there was one time I've mentioned before where God said that more were killed by the hell stones than were killed by sword but they were still fighting by the sword but the Lord was fighting for his people and so this is what the Lord was doing we'll get a little more detail about it later well again I'm Dale hey thank you for your time I'll see you in the next episode.

Goodbye.

Episode 3309

The Word: Episode 3309, Judges 4:17-24
Tuesday, May 20, 2025
Companion title: “Pegged”

> **Synopsis.** In Judges 4:17–24, Sisera flees to the tent of Jael, wife of Heber the Kenite, who had made peace with Jabin. Jael covers him, gives him milk, and drives a tent peg through his temple while he sleeps. Dale traces Heber’s compromise and the LORD’s faithfulness: that day God subdued Jabin before Israel.

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Companion Communique — May 20, 2025

> May 20, 2025
>
> “Pegged”
>
> Blessings folk!
>
> We press on in Judges 4…
>
> Judges 4:17-24
>
> But Sisera fled away on foot to the tent of Jael, the wife of Heber the Kenite,
> for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
> And Jael came out to meet Sisera and said to him,
> “Turn aside, my lord; turn aside to me; do not be afraid.”
> So he turned aside to her into the tent, and she covered him with a rug.
> And he said to her, “Please give me a little water to drink, for I am thirsty.”
> So she opened a skin of milk and gave him a drink and covered him.
> And he said to her, “Stand at the opening of the tent, and if any man comes and asks you,
> ‘Is anyone here?’ say, ‘No.’”
> But Jael the wife of Heber took a tent peg, and took a hammer in her hand.
> Then she went softly to him and drove the peg into his temple until it went down into the
> ground while he was lying fast asleep from weariness. So he died.
> And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him,
> “Come, and I will show you the man whom you are seeking.”

So he went in to her tent, and there lay Sisera dead, with the tent peg in his temple.

So on that day God subdued Jabin the king of Canaan before the people of Israel.

And the hand of the people of Israel pressed harder and harder against Jabin the king of Canaan, until they destroyed Jabin king of Canaan.

ESV

Ah, remember Heber from earlier in the chapter?

He had separated himself from his clan.

His clan that had been supportive of the people of the Lord for generations.

Now there “was peace” with him and enemy of Israel.

Remember, Sisera’s army was destroyed.

He had fled on foot.

He goes to the tent of Jael, Heber’s wife.

They would have known each other.

She urged him to turn aside - come in.

I think she had a plan.

As a good hostess she met his needs.

She gave him drink…milk rather than water.

She covered him…he was likely drenched from the battle with the Lord…storms!

She stood guard…as he requested.

He fell asleep.

She pegged him.

She used what she had…the women apparently were in charge of the tents.

She saw Barak and urged him to come in and nd the one he was pursuing.

There he was.

Pegged.

Grounded.

The Lord “subdued” Jabin that day…humbled him.

The people pressed harder and harder against him until they destroyed him.

There is much to be seen in this.

See how the Lord works?

See how we work with Him?

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Blessings, everybody. This is Dale. Thank you for joining with me today on The Word podcast. In the previous episode we left off in Judges chapter 4 with Barak pursuing the chariots of Sisera and all the army of Sisera fell by the edge of the sword. The word tells us not a man was left, that's what verse 16 says. Again that edge of the swords is an interesting little phrase. Carries the idea that there's something supernatural that's going on right here, okay? And we saw that. Well, we'll see even more so in chapter 5 what was going on here. But they were fighting in a traditional sense no doubt now let's press on verse 17 but Sisera now he's the commander of the army just got defeated fled away on foot to the tent of Jael the wife of Heber, the Kenite.

For there was peace between Jabin, the king of Hazor and the house of Heber the Kenite." Remember us being introduced earlier in this chapter that Heber the Kenite? And how it said that he was at the line of the Kenite and the Kenite were tightly associated with the people of Israel because Moses his son a father-in-law that type of thing. Well, Heber had separated himself from his family. But now we see here that there was peace between him and the king of Hazor, Jabin. In other words, they're good buddies. And so Sisera is fleeing and he's on foot and he sees a tent at Jael.

He would have known Jael because he knew Heber, verse 18. And Jael came out to meet Sisera and said to him, turn aside my Lord, turn aside me. Do not be afraid. Which is sort of an interesting thing, now why would she say that? And there's all sorts of things from Jael.'s perspective and a sister's perspective from the man, from the woman, from the king to the woman, also sorts of social protocols that were ignored, okay, things that normally you would not have done simply because it was wartime, there was a battle going on, right?

And she sees him and we're about to see that he's thirsty. He's distraught. He's by himself. Kings would never buy themselves like this. She sees him. I think she immediately sees what's going on, and she sees the opportunity. Turn aside my Lord. She's saying come in here. Come here. You can find help. Turn aside me. Don't be afraid. You don't need to be afraid of me as a woman. And she's inviting him in now traditionally you would never do that okay particularly in a time of war and a time of battle like this because of what we're going to see later on the chapter five, okay.

So he turned aside to her into the tent and she covered him with a rug King James says with a mantle. The idea being that it's a thick cover is a blanket. She covered it with it. Well why would she have need to cover him with a blanket? Apparently he was physically exhausted, which is no doubt because of what he just experienced. And he's fleeing a battle. His army had just been annihilated. Verse 19, he said to her, please give me a little water to drink for I am thirsty. So she opened the skin of milk and gave him a drink and covered him.

So he asked for water, but she gives him a skin. That's what they stored liquids in. She gave him milk, something far superior and this is not milk in the sense that we understand it at best it might be something like buttermilk more than likely a yogurt kind of thing but not with a sweet one as one is fermenting okay they actually still eat that stuff today drink that stuff I think it's called Lebed or something like that in the Middle East and he said to her, stand at the opening of the tent. And if any man comes and ask you is anyone here say no.

So he's asking her to stand guard at the door of her own tent at the opening of her tent and to run interference for him. If a man comes and says if anyone is here just say though. And so he asked her to do that, she doesn't say anything. Okay? She's going to do it because what? He's the king. But the next word is this word, but, but Jael, the wife of Heber took a tent peg and took a hammer in her hand. Then she went softly to him and drove the peg into his temple until it went down into the ground while he was lying fast asleep from weariness.

So, he died. Well, you reckon? So she waits until he falls asleep and then she just walks up to him and she has these long tent pegs. Now why would she have a tent peg in a hammer? It was the woman's responsibility to the striked attempt. Tear it down, put it back up. So she was actually skilled at this okay? She was skilled at driving these pegs and you know she sneaks up which means she's being very careful and stealthy. Must have got the peg right above his temple before she struck and then just laid it there and then struck and probably would have had struck several times but the first one, first strike would have done the business.

And behold, as Barak was pursuing Sisera, Jael went out to meet him and said to him, so she must've been one of these women that kept her tent flap down cause she could see things going about that. I mean, the window. In other words, she knew it was happening. She kept her eyes open. So she sees Barak coming. She goes at him says, Hey, come and I will show you the man whom you are seeking." So he went into her tent and there lay Sisera dead with a tent peg in his temple. So on that day God subdued Jabin, the king of Canaan before the people of Israel.

You see that God did And he subdued him, which he means that he brought him low that he humbled him. Okay? But notice it's Jabin that was seduced subdued Sisera is killed. So what happened to Jabin? Well the very next verse tells us last verse he judges chapter 4 and The hand of the people of Israel

pressed harder and harder King James says that Israel prospered and prevailed against Jabin, the king of Canaan until they destroyed Jabin, king of Canaan. So the Lord subdued him, humbled him, brought him down low. The people of Israel kept, kept pressing in on him harder, harder, heavier as a new American standard says heavier and heavier.

And they prospered and prevail against and they were victorious. Remember what Deborah had told Barak at the beginning when he said, I'll go but you got to go with me if you don't go with me. I'm not gonna go. She said, I'm going to go. But you know the path that you're taking right here that somebody else is going to receive the glory. Another woman will receive the glory Jael is the woman that that receives the glory of defeating Sisera. You know, when you just read the first part if you think that Deborah may be talking about herself, no, no, no.

It's somebody else. This is one of the wilder accounts in the scripture. I actually got my daughters and my wife a Mother Day present. You probably saw it this year because it's all over social media. But it's a coffee cup and it's got like a stained glass window picture thing and it shows a woman driving a tent peg through a king's head. In the upper right-hand corner, it says Proverbs 31 which is the great passage about a God fearing, godly powerful woman. And yeah, sometimes that Proverbs 31 woman will be called to God to drive a tent peg through the temple.

Well again, I'm Dale. Thank you for your time. I'll see you in the next episode. Goodbye.

Episode 3310

The Word: Episode 3310, Judges 5:1-2
Wednesday, May 21, 2025

> **Synopsis.** Dale reviews Judges 4 before moving to the song in chapter 5: Jabin's oppression, Deborah judging under her palm tree, Barak at Tabor, and Sisera drawn to the Kishon. He explains why the chariots were useless: they were down in a wadi, a dry riverbed, when a storm came. Then he begins the song of Deborah and Barak (5:1–2): "that the leaders took the lead… bless the LORD!"

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. And so we've just completed looking at the fourth chapter of Judges, where we have the account of how the children of Israel did wire evil in the sight of the Lord. And so as the Lord sold them into the hand of Jabin, king of Canaan, and he reigned in Hazor, he had a command of his army, Sisera. And so they oppressed the people of the Lord for 20 years. They had 900 chariots, you know, superior weaponry. At the same time we're introduced to Deborah and Deborah was a prophetess.

Remember that? And she judged Israel at that time. She would literally sit under a palm tree which they called the palm of Deborah and the people of Israel come to her for judgment and for decision. And so one day she sent for Barak. Okay. So he was a military commander and she said to him what has not the Lord God of Israel commanded you go gather your men at Mount Tabor taking 10,000 from the people of Naphtali and the people of Zebulun. And so and then she said God says this I will draw out Sisera from the commander of Jabin's army to meet you by the river Kishon with his chariots and his troop and I will give him into your hand.

So we saw where all of this came the fruition now Barak told her say you know I will go if you go with me but I will not go if you don't go with me. I do not think that was motivated by fear and that it was motivated by doubt. Did he have fear? Of course, he did. You're going in the battle where there are doubts is always doubt even when God says you're gonna have victory. The enemy's gonna come against

you with doubt. Well, he wanted to presence of God and she represented them so she went with him and we saw how the battle came about exactly as had been prophesied through the prophetess.

Well, Sisera his entire army is decimated and he winds up fleeing jumping off the chariot and leaving but why did he do that? Well we're about to see in the fifth chapter because what's going on in chapter four we have the narrative that tells us what's going what happened. Chapter five excuse me we have an actual song it's often called The Song of Deborah and it's a song that. She and Barak saying that day, we'll see in just a moment. And it's a poetic account of what occurred. And we will see that God did battle for them with the weather, okay?

With the weather. And so his chariots were of no use because they were down in a wadi, remember that, a dry river basin, dry river bed, but then a storm comes up. And the chariots are in the mud, you might as well get out of here. There of no use at this time. And so a sister of Flees, he winds up going to Jael's tent, the wife of Heber and Heber and Jabin were buddies. They were at peace. And we saw that when he first came in, Jael said, turn inside of me, turn inside me, come on in, come on in.

And she took him and covered him with a blanket. Well why didn't she cover him with a blanking? I've been thinking about it. Hit me yesterday after I recorded this. As a matter of fact, wait a minute, he would have been soaking wet, you know, because what we're about to see in the fifth chapter where the rain and the storm and all that, yeah, he was wet. So he covered her. She gave him some warm milk and promised that she would stay at the tent at the gate. I mean, the door of the tent wouldn't let anybody come in.

He falls asleep cause he's just exalted and she promptly pegs him to ground with a tent peg and kills him. And so the chapter closes saying on that day God subdued Jabin, the king of Canaan. So it subdues him which means he humbled him, didn't kill him. The last verse says the people of Israel pressed harder and harder against Jabin and they pressed to the point where they eventually destroyed him which is what God wanted to do to start with. Now we come to the fifth chapter, verse one says this and I'm reading from the ESV then saying Deborah and Barak the son of Abinoam on that day so it says on that day all four translations English translations I'm looking at says this now this is where it gets sort of interesting when I ran across this I thought what in the world the ESV verse 2, and this is the song.

This is the beginning of the song they were singing it says this that the leaders took the lead in Israel that the people offered themselves willingly blessed the Lord so they're declaring a blessed blessing of the Lord a giving thanks to the Lord blessed the Lord because the leaders led well who are the leaders that led well Deborah, America, et cetera. And that the people offer themselves willingly those of those two tribes. Okay? The 10,000 men they offer themselves willingly. Now listen to the new American standard version. That the leaders led in Israel that the people volunteered bless the lords was quite similar.

You know volunteered offer themselves willingly the same idea. Listen to the authorized version, the King James. Praise ye the Lord for the avenging of Israel when the people willingly offer themselves. So the praise ye the Lord, bless the Lord is at the beginning of the verse rather than at the end as it is in the other three English translations well that's okay but it makes no mention of leaders, okay? Or the commanders. It makes no mention at all of that. And it talks about the avenging of Israel and that word avenge means to lead as a leader.

It also means this to let go to let loose, use. Okay, that there would be no restraint. Okay, you say, well, what's the deal with that? Okay, we're about to see. So praise you to Lord for the avenging. The leaders took the lead in Israel. Listen to the Lexham translation now again, the Lexham Translation is a translation from Lagos Bible software, which is the definitive standard nowadays for digital resources. It is massive, I mean tens of thousands of resources and it is the thing that everybody uses. Their translation is ongoing and what that means is as they have more as they see more and more resources or discover better translations, they may run across a document from 2000 years ago that gives a little insight, a little nuance.

Listen to what they say as the first verse of this song is. Are you ready? When long hair hangs loosely in Israel, when the people willingly offer themselves bless Yahweh. What? When long hair hangs loosely in Israel. Okay, well what does that have to do with leaders in Israel that lead or the avenging of Israel via the leaders and so I knew it had to be something along this line. So I did a little research, right? And so the Hebrew phrasing right here is literally idiomatic. In other words, it's to be understood a certain way and it's an idiomatic thing for leadership.

It is for leadership. And the idea being that when the Hebrew literally means is when locks lengthen, when the hair grows long, And that's sort of an idea of a religious vow like a Nazarene vow or religious vow of letting the hair grow long. That would be the religious vow part of also you would let the hair loose if a sign of mourning The whole idea is a connotation of leadership and being fully dedicated to the cause at hand If you're in battle and you have long hair You're probably going to tie your hair back and tie it up because you don't want your enemy to grab ahold of it. But when the long hair hangs loosely in Israel, when leadership, a lot of times the leaders were not the ones actually out there doing the fighting.

Right? They would send them in and out. Anyway, it's a picture of being prepared for war. So that's the reason that it's very, very useful to read several translations, English translation because you pick up on these really cool things that otherwise you would never see, you know And that you would never understand what God is really communicating here that these leaders were dedicated when leaders took the lead in Israel They were dedicated. They were responding to the call of the Lord and they were a Vengeant Israel well again, I'm Bill. I'll see y'all next episode

Episode 3311

The Word: Episode 3311, Judges 5:1-7
Thursday, May 22, 2025
Companion title: “Mother In Israel”

> **Synopsis.** In Judges 5:1–7, the song calls kings and princes to hear and praise the LORD, who marched out from Seir. The earth trembled, the heavens poured rain, and the mountains quaked. Dale connects the storm to the flooded Kishon and to Sisera arriving soaked at Jael’s tent. In the days of Shamgar and Jael the highways were abandoned, until Deborah arose “as a mother in Israel.”

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Companion Communique — May 22, 2025

> May 22, 2025
> “Mother In Israel”
> Blessings folk!
> We saw yesterday where Deborah and Barak broke forth in song.
> “The leaders took the lead…” (and the lengthened hair thing…)
> Bless the Lord!
> Now…
> Judges 5:1-7
> Then sang Deborah and Barak the son of Abinoam on that day:
> “That the leaders took the lead in Israel,
> that the people offered themselves willingly,
> bless the LORD!
> “Hear, O kings; give ear, O princes;
> to the LORD I will sing;
> I will make melody to the LORD, the God of Israel.
> “LORD, when you went out from Seir,
> when you marched from the region of Edom,
> the earth trembled

> and the heavens dropped,
> yes, the clouds dropped water.
> The mountains quaked before the LORD,
> even Sinai before the LORD, the God of Israel.
> “In the days of Shamgar, son of Anath,
> in the days of Jael, the highways were abandoned,
> and travelers kept to the byways.
> The villagers ceased in Israel;
> they ceased to be until I arose;
> I, Deborah, arose as a mother in Israel.
> ESV
> A cry in song exhorting people to sing to the Lord…to make melody to the Lord.
> Beginning with leadership…Kings, princes.
> The Lord marched forth on behalf of His people
> The earth trembled.
> The heavens dropped…water.
> (This explains why Jael offered a rug for a wrap to Sisera. He was soaked.)
> The Lord sent forth a storm upon the dry wadi bed.
> Chariots do not do well in mud!
> The wadi Kishon was flooded.
> The “villagers”…country folk warriors…ceased to fight in Israel until…
> Until Deborah arose.
> She arose as a mother in Israel.
> Do not mess with Momma Bear…

From Dale’s daily Communique (Dropbox: Communique/2025/May 22 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in the Book of Judges up to the fifth chapter and the previous episode, we covered the first two verses of it. And so what we have in the fifth chapter here is a song. It's often called The Song with Deborah. It begins with then saying Deborah and Barak, the son of Abinoam on that day. That's the first verse. So Deborah and Barak were singing this song. A woman was singing it, a man was singing it.

A warrior man was singing this song. And this is a poetic explanation of what we saw in the fourth chapter. Okay? In the fourth chapter, we saw the account, what happened with Deborah and Barak, Jabin, Sisera, Jael Well now they're singing about it. And you say okay, well this is something I can just read through real quick, sort of skip over. Oh no, no, no, no. Because we learn a lot of details right here. Okay? A lot of details. So let me just start with verse one, we'll press on. Then sing Deborah and Barak the son of Abinoam on that day, verse two.

So here's what they're saying. It's got a quotation. That the leaders took the lead in Israel, that the people offered themselves willingly, bless the Lord. And we spent most of our time yesterday on this one verse because yes, the distinction of it. Yes, bless the Lord, praise the Lord and do so because the leaders lead, the leaders avenged. But that Lexham translation, which is a very accurate translation of the Hebrew, which says, when long hair hangs loosely in Israel and you go what? And it's sort of a hebraic expression that means leadership. And that's something you normally don't catch, right?

So verse 3 we press on in the English standard. Here, O kings, give ear, O princes, to the Lord I will sing. I will make melody to the Lord, the God of Israel." So what were they declaring? They're calling for everybody to come and to praise the Lord and the blessed Lord, but especially the kings, the princess, and to sing to him to make melody to the Lord, the God of Israel. The Lord loves the melody. The Lord love singing. He has made creation that way not just us as humans, but just listen to the birds.

Just listen to all the creation and the sound that they make. Everything makes a sound. And you say, well some things don't make sounds. Oh no, no, no. Everything makes a sound. Everything emits some form of a vibration which is what sound is. Yes we as humans may not be able to detect it but it literally is the thing that that heavens declare the glory of the Lord. Creation praises him and that's reason of the parts of the scripture, it talks about the trees and the rocks crying out to him. Yeah, crying out. And so here they are deterrent seeing praises to the Lord particularly you humans, you kings, you princes make melody to the Lord.

I know a lot of people say well I don't sing, I don't make melody. Well you should. You should. The Lord has made you to do that to make melody and to sing of him, to sing to him. Here it says it, to the Lord I will sing and I will make melody to the Lord. And we are to sing and make melody of him in proclamation of him. Nowhere does the Lord say that it has to be beautiful. Okay? He does say that we are to make melody and we're to do so loudly, enjoyously.

Verse four. Lord, when you went out from Seer, when you marched from the region of Edom, the earth trembled and the heavens dropped. Yes, the clouds dropped water. Verse five, the mountains quake before the Lord, even Sinai before the Lord the guide of Israel. And so there's all sorts of little allusions right here but I think it's more of a declaration of what actually occurred, that the Lord did something. There are echoes of what the Lord did when he brought them out of Egypt because of the mention of Sinai, but I don't think it's limited to just that.

I think what is being said here is what occurred, that the Lord came up from Seer and from Edom that. He marks forth, that the earth trembled and the heavens dropped. Yes, the clouds dropped water. And remember what happened right here was Sisera, he had his 900 chariots and he came down to the river Kishon, wouldn't it? And so it's actually a wadi as the Lexham says, a seasonal river that is dry most of the time. It would be a dry river bed, plain kind of thing most of the times. And so at the time of this battle, it was otherwise he would not have taken the chariots down there.

Otherwise he would not stage the battle there. So he's thinking he's going to be safe, excuse me, from a weather point of view, what happened? The Lord went out from Seir and marched from the region of Edom. I think it's actually given us the directions from which the storms came and the earth trembled. Well, did the earth tremble with earthquake or was like the storm? Well, maybe both because the next verse says the mountains quaked before the Lord even sign eyed before the Lord, the God of Israel In the same way that Sinai quaked, and we know that that was caused the presence of the Lord.

So it's like an earthquake. It was like a storm is like lightning. Could be the quaking due to lightning. And if you've ever been in a mountains in a particularly large thunderstorm there is, that is thunder unlike anything else because that thunder echoes off those mountains and comes from every direction. So the earth trembled and the heavens dropped. Yes, the clouds dropped water. And I think this gives us insight to what we saw in the fourth chapter. Remember it said that the Lord was fighting for them and if they literally a Sisera abandoned his chariot and took off on foot?

Well why would he do that? Well because the chariots are bogging down in the rain and in the mud. You can run faster than the chariote were able to move and they will finally become immobile. You would not be able to move them. And so I think that's this right here is verification of what was happening over there and also has something hit me yesterday, maybe a day before I don't remember but I think it was yesterday. I remember when Sisera came into J L's tent and he, you know, he was seeking a place to sort of hide and he was really thirsty.

The first thing that she did was to put a blanket on him and like, why put blanket on him. Well, you put a blanket on because he's drenched to the skin. He's drenched because he's been caught in what? This sudden unexpected, unseasonable downburst that is really the hand of the Lord doing battle for his people. You see this happens several times and in different ways in the scripture. So the mountains quake

before the Lord even sign up before the Lord the God of Israel. Now listen to this verse 6, in the days of Shamgar son of Anath, in the days of Jael, the highways were abandoned and travelers kept to the byways.

So remember Shamgar? He was the judge that was before Deborah. He was the Judge that was after Othnell. It has the one little verse mentioned. And so this is what the reason I'm thinking that there may be little hints right here that the judging that he did may have been at the same time as Deborah particularly because it says what in the days of Jael Yeah, yeah, yeah. Now last verse real quick and we'll actually build on this in the next episode of verse seven. The villagers ceased in Israel. They ceased to be until I rose, I Deborah arose as a mother in Israel.

That word for villager doesn't mean inhabitants of the village. The people live out in the country. The peasant tree is a numeric and standard says, but the Lexham uses this word. The warriors cease. They fail to appear in Israel until I Deborah arose. I rose as a mother in Israel. That's an interesting phrase which we'll pick up next time, okay? Yen Amdahl, I'll see y'all then. Goodbye.

Episode 3312

The Word: Episode 3312, Judges 5:6-12
Friday, May 23, 2025

> **Synopsis.** Dale continues in the song of Deborah (5:6–11). In the days of Shamgar and Jael the highways were deserted and travelers kept to the byways, a picture of a lawless, frightened society. He explains that “the villagers ceased” refers to the rural people of unwalled villages, who stopped going out to fight until Deborah arose. He stresses God’s provision of leadership and the people offering themselves willingly.

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Well, blessings everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're in Judges 5 and we're going to back up a couple of verses and start verse six today, and it says this. And this is part of the song of Deborah. She and Deborah and Barak were singing. In the days of Shamgar, Son of Anath, in the days of Jael, the highways were abandoned, and travelers kept to the byways. And so the song is speaking of the status of society, what was going on in the culture.

The highways were abandoned. There was such a threat by marauders and by bad people that the caravans were not safe and the travelers kept to the back roads, to the byways, to the things that they knew. Notice it was during the time the days of Jael and the days of Shamgar, one of the previous judges that we saw about in one verse. Last verse of chapter 3, I believe. Verse 7 says the villagers ceased in Israel. They ceased to be until I arose, I, Deborah arose as a mother in Israel. And so that phrase, the villagers ceased in Israel, the word villagers actually means New American standard translates to this peasantry the rural the rural population People of unwalled villages as one definition says are rustic people.

That's that's sort of a cute little phrase. But the Lexham translates it as warriors At the war in other words, the country folks ceased in Israel. Everybody was hiding behind walls falls. Okay? Everybody was in fear until Deborah arose and notice she arose, and as we've seen with the judges, many of these judges so far, and the ones you have to come, that God is one who raises them up. Okay? It's not on their

own volition that they're raised up. The spirit moves upon them. Something happens and they see things and God is the one who raises it.

And she describes herself as a mother in Israel, Israel, not the mother of Israel. Okay? But she chooses to point out the maternal nature of it that God raised her up and to do what she did which was to lead in the guide and to speak wisdom and truth into Israel. Versaic continues, when new gods were chosen then war was in the gates when new gods were chosen. And that is the word Elohim, okay? So what does this mean? Is it a reference to the guides of the land that we've seen already and how the children of Israel were always tempted would always turn to the gods of the land they turned away from God or they would seek to worship the Most High God with the gods of the land.

So King James says when they choose new guys, new American standard, they choose new guys, ESV the same way. The Lexham says God chose new leaders. Then war was at the gates. A small shield or a spear was not seen among 40,000 in Israel. And now this is part of a song. Excuse me, very early in the morning that you can tell. It warms up my voice. They chose new gods who chosen well the Lexham says God chose new leaders then war was at the gates and And this word can be translated that way. Okay, and this phrase can be understood that way.

That these, the Elohim are rulers or judges. Okay? We are in the book of Judges, right? And so I find that interesting that I think either one of these interpretations is correct. Maybe not a one or the other. Okay? God did choose new leaders and that's sort of the context because what? Deborah had just said, I rose. God raised up Deborah. God raised up a Barak through Deborah. Deborah spoke to him. And so when these new leaders, when these new gods were chosen, then war was in the gates. If it means that the people of the Lord chose the gods of the land, well, wars at the gate.

If it means God raised up new leaders, then wars at the gates. But the question at the end of verse eight, Was shield or spear to be seen among 40,000 in Israel? Now some people believe that this is in reference to how there was only 40,000. That when they came inland, there were hundreds of thousands of warriors. Well maybe, okay. But was shield or spear to be seen amongst the 40,000? These are warriors and they came. But small shield or a spear, I think it's probably speaking more in reference to the weaponry they had and how they didn't have chariots. Remember, that's what they were going up against 900 iron chariots. They didn't have the weaponry of the army that they were going against Of small shield even a small ship much less a big one or a spear. So what would they have had?

They would have had knives. It would have had clubs that it had rocks, you know. But they didn't have the big weaponry. Verse 9 continues in the ESV. My heart goes out to the commanders of Israel who offer themselves willingly among the people. Bless the Lord. And so in singing this song there's singing praise of those that were the commanders that did go forth Deborah and Barak and all of their

subordinates that would have been involved with this. And notice, this is the second time we've seen this phrase who offered themselves willingly among the people.

This wasn't something that was mandated. This wasn t kind of thing where they went and forced and impressed the people into action. They offer themselves willingly. Verse 10, tell of it you who ride on white donkeys, you who sit on rich carpets, and you who walk by the way to the sounds of musicians at the water in place. There they repeat the righteous triumphs of the Lord. The righteous triumphs of his villagers in Israel. Then down to the gates march the people of the land. So tell of it, you who ride on white donkeys. What's that about?

You know we often do lose stuff because we don't understand the cultural things right or the language things. In other words they're riding on white donkies which is a sign of peace rather than riding on war horses and the tone of the Hebrew and it's not because I know Hebrew but it's because I've got to get tools later around the desk here. The tone of the Hebrew is sarcastic and say, Hey, you this speak a piece all the time. You who want peace? You who ride on those white donkeys, you who sit on the rich carpas, you who walk by the way, then you tell about it.

Okay. And you come along, you do this. Okay. And do it to the sound of musicians that's water and pace place. You know, tell us what's happened right here. Well, they didn't know because what had happened, Deborah and Mary had arisen and had gone to war. They had gone out to war. So verse 12, we'll close with this one for the day. Awake! Awake, Deborah! Awake! Awake! Break out in song! Arise, Barak! Lead away your captives, O son of Abinuam! And so remember again it's a song, a poem, this recounting what had occurred, the victory they had notice I have captives right here take away your captives oh son Abinom even though the entire army wind up being destroyed the song of Deborah a great declaration of the victory of the Most High God well again I'm Dale thank you for your time and we'll continue in next episode I'll see you then

Episode 3313

The Word: Episode 3313, Judges 5:12-31
Saturday, May 24, 2025
Companion title: “…In His Might”

> **Synopsis.** Judges 5:12–31 completes the song. It honors the tribes that came (Zebulun and Naphtali risked their lives) and rebukes those that stayed home (Reuben, Gilead, Dan, Asher), along with Meroz. The stars fought from heaven, the torrent Kishon swept Sisera’s army away, and Jael is “most blessed of women.” The song ends with Sisera’s mother waiting at the lattice. Dale echoes its close: may the LORD’s enemies perish and His friends be like the rising sun in its might.

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Companion Communique — May 24, 2025

> May 24, 2025
>
> “…In His Might”
>
> Blessings folk!
>
> In keeping in sync with local teaching/preaching pace in Judges we will need to hustle along.
>
> Continue to read the Song of Deborah and Barak as they thank the Lord for victory.
>
> They sung of the tribes.
>
> Some fought.
>
> Some did not.
>
> Pay close attention to the “stars”.
>
> This is the most amazing thing.
>
> There is much more here than we know…beyond this format to get into. The Lord will reveal!
>
> The dry wadi Kishon fought for them.
>
> The Lord opened the waters of heaven in battle.
>
> A blessing for Jael.
>
> Insight to the culture and times in a brief statement about Sisera’s momma…
>
> Judges 5:12-31
>
> “Awake, awake, Deborah!
>
> Awake, awake, break out in a song!

> Arise, Barak, lead away your captives,
> O son of Abinoam.
> Then down marched the remnant of the noble;
> the people of the LORD marched down for me against the mighty.
> From Ephraim their root they marched down into the valley,
> following you, Benjamin, with your kinsmen;
> from Machir marched down the commanders,
> and from Zebulun those who bear the lieutenant’s[fn] sta ;
> the princes of Issachar came with Deborah,
> and Issachar faithful to Barak;
> into the valley they rushed at his heels.
> Among the clans of Reuben
> there were great searchings of heart.
> Why did you sit still among the sheepfolds,
> to hear the whistling for the flocks?
> Among the clans of Reuben
> there were great searchings of heart.
> Gilead stayed beyond the Jordan;
> and Dan, why did he stay with the ships?
> Asher sat still at the coast of the sea,
> staying by his landings.
> Zebulun is a people who risked their lives to the death;
> Naphtali, too, on the heights of the field.
> “The kings came, they fought;
> then fought the kings of Canaan,
> at Taanach, by the waters of Megiddo;
> they got no spoils of silver.
> From heaven the stars fought,
> from their courses they fought against Sisera.
> The torrent Kishon swept them away,
> the ancient torrent, the torrent Kishon.
> March on, my soul, with might!

> “Then loud beat the horses’ hoofs
> with the galloping, galloping of his steeds.
> “Curse Meroz, says the angel of the LORD,
> curse its inhabitants thoroughly,
> because they did not come to the help of the LORD,
> to the help of the LORD against the mighty.
> “Most blessed of women be Jael,
> the wife of Heber the Kenite,
> of tent-dwelling women most blessed.
> He asked for water and she gave him milk;
> she brought him curds in a noble’s bowl.
> She sent her hand to the tent peg
> and her right hand to the workmen’s mallet;
> she struck Sisera;
> she crushed his head;
> she shattered and pierced his temple.
> Between her feet
> he sank, he fell, he lay still;
> between her feet
> he sank, he fell;
> where he sank,
> there he fell—dead.
> “Out of the window she peered,
> the mother of Sisera wailed through the lattice:
> ‘Why is his chariot so long in coming?
> Why tarry the hoofbeats of his chariots?’
> Her wisest princesses answer,
> indeed, she answers herself,
> ‘Have they not found and divided the spoil?—
> A womb or two for every man;
> spoil of dyed materials for Sisera,
> spoil of dyed materials embroidered,

> two pieces of dyed work embroidered for the neck as spoil?’
>
> “So may all your enemies perish, O LORD!
>
> But your friends be like the sun as he rises in his might.” And the land had rest for forty years.
>
> ESV
>
> May the enemies of the Lord perish.
>
> May the friends of the Lord rise as the sun in His might!!

From Dale’s daily Communique (Dropbox: Communique/2025/May 24 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges five and we're going to finish Judges five today. A bit of a word of warning starting today, we're going to have to really speed the pace up some. I'm trying to do these podcasts in conjunction with a local teaching preaching series that we're doing and also with other Bible studies that we're Doing and for instance tomorrow Charlie on our preaching team he's gonna be doing Gideon the next judge well that's chapter six seven and eight.

He's going to cover all of those. And so in keeping a pace, we're going to read huge portion of the scripture and just sort of bullet point things. So as things strike your interest, go back and check them out. Okay? I want to pick up chapter five verse 12 where we left off yesterday says this, remember, this is a song that Deborah and Barak were singing, awake, awake, Deborah, awake, awake breakout and song arise, Barak, lead away your cactus, son of Abinohan. Then down march the remness of the noble, the people of the Lord marks down for me against the mighty." Now he's about to go through the various tribes and describe what they did okay verse 14.

From Ephraim their route they marched down into the valley that's interesting. Ephraim is the root. Following you Benjamin with your kinsmen. From Mechir marks down the commanders from Zebulun, those who bear the lieutenant's staff. The princes of Issachar came with Deborah and Issachar faithful to Barak. Into the valley they rushed at his heels. Among the clans of Reuben there were great searchings of heart. That's interesting. Searchings of heart is translated in the other translations as decisions of heart or resolves a heart or great thoughts of heart, you know it still leads me sort of hanging where they thinking about not going with them or going with them.

They went with them but you know what was happening in their hearts verse 16 why do you sit still among the sheepfolds to hear the whistling of the flocks some of the tribes did not go to battle okay Among the clans of Reuben there are great searchings of heart. Oh it's repeated there notice, why do you sit still among these sheep foes to hear the whistling of the flocks? Why are you sitting there waiting while you're watching your sheep waiting for somebody to whistle for you? So he reiterates it again they're sitting there thinking about it instead of acting verse 17, Gilead stayed beyond the Jordan in other words Gilead stay on the other side of the Jordan come help.

And Dan, why did he stay with the ships? Asher sat still at the coast of the sea staying by his landings. So Gilead, Dan, Asher, likely Reuben, did not come forth to help. Verse 18, Zebulun is a people who risked their lives to the death, Naphtali II on the heist of the field. Remember those were the two that Deborah and Barak called forth when they went to Mount Tabor. That's right on the border lines from these two, there were 10,000 soldiers that came from them. And then they called for everybody to come some did some didn't.

Verse 19, the kings came. They fought, then fought the kings of Canaan at Tanakh by the waters of Megiddo. They got no spoils of silver or plunder. Here is probably the most interesting verse out of this whole chapter, out of this whole song, verse 20. Let me read 20 and 21 together. From heaven the stars fought. From their courses they fought against Sisera. The torrent Kishon swept them away, the ancient torrent, the torrent Kishon, March on my soul with might." Now remember this is a song given an account of what we saw in chapter 4, the battle they had against Sisera and this is a reason I've been saying that I believe that it was during the dry season, they go down to Kishon, the riverbed.

There's no chance of rain because it's the dry season. This is a wadi. It's not a river in the traditional sense that we would understand it but a wadi and it swept him away. That God sent weather, sent thunderstorms, lightning, etc., etc., and swept him away made the chariots of no use. But what is meant by from heaven the stars fault from their courses they fought against Sisera? Notice that the stars have courses, in other words paths, circuits. The stars have this and the Scripture tells us this beginning with Genesis 1. It tells us why they're given what their purpose is but here these stars fault.

The word stars is translated several different ways in different contexts in the Old Testament and it'll mean different things sometimes as kings, sometimes as princes, sometimes as leaders, sometimes as the actual stars that we see etc. It can mean other things too. From heaven the stars fault somehow the stars fault. People usually don't say much about what this might be. I've got some ideas, but it goes beyond the context of our time right now to get into it. I've given hints through the years so maybe we'll talk more about it later. But keep in mind that the Lord uses all of his creation to fight for His people.

Verse 22, we press on. Then loud beat the horses hoops with galloping, galloping of His steeds. Cursed Marais says the angel of the Lord. Curse is inhabitants thoroughly because they did not come to the help

of the Lord, to that help of the Lord against the mighty. It's not that the Lord needed help, okay? But it's the fact that they refuse to come and be a part of this. Verse 24. Most blessed of women be Jael, the wife of Heber, the Kenite, of tent-dwelling women most blessed. He asked for water and she gave him milk.

She brought him curds in a noble's bowl in a magnificent bowl. She sent her hand to the tent peg and a right hand to the workman's mallet. She struck Sisera. She crushed his head. She shattered and pierced his temple. Between her feet he sank, he fell, he lay still. Between her feet he sank. He fell. Where he sank there he fell dead. Verse 27. Now remember this is a poem, this is a song they're singing and you know how you reiterate phrases and songs but then it picks up this other idea verse 28. Out of the window, she peered the mother of Sisera welled through the lattice.

Why is this chariot so long and coming? Why Terry the hoof beats of his chariot? So Deborah and Barak in this song are picking up the idea they know Sisera is dead, but his mama doesn't know yet. And they're just envisioning that mama's looking at the window wondering was taking her son so long to come. And she's worried because the chariot isn't here and she doesn't hear hoof beats of his chariots. Where is he? Verse 29, her wisest princesses answered indeed she answers herself. So her wisest prince, the princess's plural response, but the wisest one says this.

Now imagine this. This gives so much insight to the culture and so much insight into what was normative at that time. Things haven't really changed. Here's what the princess said. Have they not found and divided the spoil? In other words, it had a great victory and it takes a few days to gather all the spoil and to divide the spoil. A womb or two for every man. Spoil of died materials from Sisera, spoil of died materials embroidered. Two pieces of died work embroidered for the neck as spoil. So you got the embroidered stuff but a womb or two for every man.

In other words, every man is going to have it's going to be captured in a couple of women and having his way with the women before they came but when they come back. This is how she's comforting his mom. Oh he's just out there ravishing women. He'll be back soon. Yeah seriously last verse, verse 31. So may all your enemies perish, O Lord, but your friends be like the sun as he rises in his might. Notice the sun rises and the land had rest for 40 years. The story of the judge Deborah, it's worth reading again sometime.

Again I'm Dale. I'll see y'all in next episode. Goodbye.

Episode 3314

The Word: Episode 3314, Judges 6:1-16
Sunday, May 25, 2025
Companion title: “The Lord Is With You”

> **Synopsis.** In Judges 6:1–16, Israel does evil and the LORD gives them to Midian for seven years. The Midianites swarm like locusts, and Israel hides in caves. An unnamed prophet recounts what God had done and says, “you have not obeyed my voice.” Then the angel of the LORD finds Gideon threshing wheat in a winepress: “The LORD is with you, O mighty man of valor.” Despite Gideon’s objection (“I am the least”), God promises, “I will be with you.”

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Companion Communique — May 25, 2025

> May 25, 2025
> “The Lord Is With You”
> Blessings folk!
> We now move on the Judges 6.
> As I mentioned before, we must move through rapidly.
> Give close attention to the Word.
> Ask the Spirit to reveal.
> He will.
> Judges 6:1-16
> The people of Israel did what was evil in the sight of the LORD,
> and the LORD gave them into the hand of Midian seven years.
> And the hand of Midian overpowered Israel, and because of Midian the people of Israel made
> for themselves the dens that are in the mountains and the caves and the strongholds.
> For whenever the Israelites planted crops,
> the Midianites and the Amalekites and the people of the East would come up against them.
> They would encamp against them and devour the produce of the land, as far as Gaza,
> and leave no sustenance in Israel and no sheep or ox or donkey.
> For they would come up with their livestock and their tents;

they would come like locusts in number—both they and their camels could not be counted—
so that they laid waste the land as they came in.
And Israel was brought very low because of Midian.
And the people of Israel cried out for help to the LORD.
When the people of Israel cried out to the LORD on account of the Midianites,
the LORD sent a prophet to the people of Israel.
And he said to them, “Thus says the LORD, the God of Israel:
I led you up from Egypt and brought you out of the house of slavery.
And I delivered you from the hand of the Egyptians and from the hand of all who oppressed
you, and drove them out before you and gave you their land.
And I said to you, ‘I am the LORD your God; you shall not fear the gods of the Amorites in
whose land you dwell.’ But you have not obeyed my voice.”
Now the angel of the LORD came and sat under the terebinth at Ophrah,
which belonged to Joash the Abiezrite, while his son Gideon was beating out wheat in the
winepress to hide it from the Midianites.
And the angel of the LORD appeared to him and said to him,
“The LORD is with you, O mighty man of valor.”
And Gideon said to him,
“Please, my lord, if the LORD is with us, why then has all this happened to us?
And where are all his wonderful deeds that our fathers recounted to us, saying,
‘Did not the LORD bring us up from Egypt?’
But now the LORD has forsaken us and given us into the hand of Midian.”
And the LORD turned to him and said,
“Go in this might of yours and save Israel from the hand of Midian; do not I send you?”
And he said to him, “Please, Lord, how can I save Israel?
Behold, my clan is the weakest in Manasseh, and I am the least in my father’s house.”
And the LORD said to him,
“But I will be with you, and you shall strike the Midianites as one man.”
The people did evil.
The Lord hands them to the Midianites.
The people cry out.
The Lord sends an unnamed prophet to explain.

> Look at what the Lord said He had done for them…
>
> - led up from Egypt
> - brought out of slavery
> - delivered them
> - drove out enemies before them
> - gave them land
>
> Yet, they had not obeyed.
>
> The Angel of the Lord appears to Gideon.
>
> God’s plan to deliver the people.
>
> “Go in this might of yours…”
>
> “Save Israel…”
>
> The Lord is sending him.
>
> The Lord will be with him.
>
> They will strike the Midianites as one man.
>
> Regardless of his excuse (I’m the least…) the Lord was with him.
>
> Selah!!

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Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We are in Judges, starting with chapter six, an account of a new judge. As I mentioned in the previous episode, I'm going to have to go pretty fast through this. We're preaching through judges at our local church. I'm doing this podcast on judges, doing a blog on judges, doing a Bible study on judges and I'm trying to keep them all synced. And so. So this week, in the local preaching time, we did the account of Gideon, Judges 6, 7 and 8.

Three chapters. And so both in the podcast here, and in the blog, I'm basically just going to give you the scripture and point out a few things. There's a lot of things in here to be gleaned, a lot of thing to be understood, a lot of things to wonder about. Do it. Dig it out. So here's Judges 6. One says this, the people of Israel did what was evil in the side of the Lord. Well, duh, how many times have we seen this?

How many more times will we see this? And because of this, the Lord gave them into the hand of million seven years.

Verse two and the hand of Midian overpowered Israel and because of Midian the people of Israel made for themselves the dens that are in the mountains and the caves and The strongholds so something was occurring here. We're about to see what it is. That the medians were so overpowering Israel that they were literally fleeing to the mountain and Hiding in dens in the mountains in caves and strongholds that they would have built verse 3 4 whenever the Israelites planted crops The Midianites and the Amalekites and the people of the East would come against them. So notice it's not just the Midianites, but it's also Amalekite, okay?

Valley dwellers, Amalek will dwell in the valley. And the people of the East, children of the East, the sons of the East. They're not defined who they are, but they're just from further east than these other two people groups. What would they do? Verse 4 they would encamp against them as against the children of Israel and devour the produce of the land as far as Gaza and leave no sustenance in Israel no sheep or ox or donkey so look at what's going on here these folks would come against Israel and we're about to find out if they did it every year okay they did it every year and they would leave nothing behind.

No sheep, no ox, no donkey. Verse five, for they would come up with their livestock and their tents. They would come like locusts in number both they and their camels could not be counted so that they laid waste the land as they came in. So this is not just a military type of thing that's coming they're bringing livestock, they're bringing their tents. Their tents does that mean that they're bringing families? Yeah. Cause these are nomads and so they're bringing their nomadic travel to this land and they're numbered as the locusts. You couldn't even count them.

They in their camps and they laid and wasted land and devastated land and Israel was brought very low because of Midian and the people of Israel cried out for help to the Lord. So we've seen this pattern, have we not? Watch what happens verse seven. When the people of Israel cried out to the Lord on account of the Midianites, the Lord sent a prophet to the people. So the people cried and the Lord responded by sending a prophet to the people. This prophet is unnamed. You actually see several places in scripture where there's unnamed prophets like this.

And here's what the prophet said, what does the prophet speak? The word of the Lord. So this is the word of the lord that says the Lord, the God of Israel. I led you up from Egypt and brought you out of the house of slavery. And I delivered you from the hand of the Egyptian and from the hand that all who oppressed you and drove them out before you and gave you their land. And I said to you, I am the Lord your God. You shall not fear the God, the God's plural of the Amorites in whose land you dwell.

But you have not obeyed my voice." Well, there's what the issue is. Okay? There's what the problem is. They had not obeyed the voice of the Lord. The Lord comes along and reminds them all that he had done

for them. Okay? They led him out of Egypt, brought him out of slavery, delivered them, okay, dealt with those who oppressed them, drove out before them. Those in the land where they were headed and then gave them the land. And he said, I'm the Lord your God. I told you not to fear the MRIs. That's speaking of all the people upon the land, but you have not obeyed my voice.

Verse 11. Now the angel of the Lord came and sat under under the terribent at Oprah, which belonged to Joe as the Abbey's right. While his son Gideon was beating out wheat in the wine press to hide it from the meeting and ice. So he was able to harvest, this is Gideon, to harvest some of the wheat. He's hiding down in the winepress, which would be at best just a vat at ground level if not built into the ground where nobody could see him. And that's not the way you want them to beat wheat. He wanted to be wheat a little elevated where the breeze would catch it and blow away the chaff.

So verse 12, And the angel of the Lord appeared to him and said to him, The Lord is with you, O mighty man of valor. So here's this guy hiding while he's threshing his wheat and the angel of a Lord calls him a mighty man of Valor. Well, is the angel of Lord declaring that he is a mighty man Valor? That he is a valiant warrior. Or is this being sarcastic? Is this tongue in cheek? Well, I think the angel Lord actually meant it was speaking to Gideon that which he is and that which he was but he was not experiencing.

Now, Gideon was very frustrated. How do I know verse 13? And Gideon said to him, please my lord, if the Lord is with us, why then has all this happened and where are all his wonderful deeds that our fathers recounted to us saying, did not the Lord bring us up from Egypt? But now the Lord has forsaken us and given us into the hand of Midian. So it sounds like the Gideon was aware and had heard the word of the prophet when the prophet was describing all this and Gideon is saying, well, that's great. But you know, why has God forsaken us and given us in to the hand here?

He didn't seem to connect that they had been disobedient. And the Lord turned to him and said, that's interesting. Did he have his back to him? You know, I don't know what you're saying. He turned to him. Go in this might of yours and save Israel from the hand of Midian. Do not I send you. Which means go in this your strength. Deliver them, go on your might. Did I not send you? Well, what strength? Well, the minimal strength that Gideon thought he had, we're about to see this. The real operative thing is the angel of the Lord is saying I'm sending you verse 15.

And he said to him, Gideon said to the angel of Lord, please Lord, how can I save Israel? Behold my plan is the weakest in Manasseh and I am the least in my father's house. That's how he viewed himself. That's how. He felt later on in the account. We'll see this. We find out that's not necessarily true. Okay? He might have viewed himself as the weakest in the menace and the least in his father's house, but he was strong. He was a had resources. He has some things we'll see verse 16. And the Lord said to him, but I will be with you and you shall strike the Midian nights as one man.

Wait a minute. Why? He says, yeah, I will be with you folks. This is what we have to keep in mind. The Lord is with us and there's a lot to be gleaned, a lot to learn from getting here pay real close attention to it when my time's up. Get out of Jael. Thank you for your time. I'll see the next episode. Bye bye.

Episode 3315

The Word: Episode 3315, Judges 6:16-40
Monday, May 26, 2025
Companion title: “…As You Have Said”

Synopsis. In Judges 6:16–40, Gideon asks for a sign, and fire from the rock consumes his offering. Afraid, he builds an altar called “The LORD Is Peace.” At night he tears down his father’s Baal altar and Asherah, Joash tells the town to let Baal contend for himself, and Gideon is named Jerubbaal. Dale reads the fleece account not as a method for finding God’s will but as a picture of God’s patience, since God had already said He would save Israel by Gideon’s hand.

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Companion Communique — May 26, 2025

> May 26, 2025
> “…As You Have Said”
> Blessings folk!
> Remember, we are having to move at a somewhat accelerated pace. :)
> Read.
> Spend time with the Lord.
> Ask Him.
> He reveals.
> The Lord has told Gideon that He would use him to deliver Israel.
> Gideon wondered how…
> Judges 6:16-40
> And the LORD said to him,
> “But I will be with you, and you shall strike the Midianites as one man.”
> And he said to him,
> “If now I have found favor in your eyes, then show me a sign that it is you who speak with me. Please do not depart from here until I come to you and bring out my present and set it before you.” And he said, “I will stay till you return.”
> So Gideon went into his house and prepared a young goat and unleavened cakes from an

ephah of our. The meat he put in a basket, and the broth he put in a pot, and brought them to him under the terebinth and presented them.

And the angel of God said to him, “Take the meat and the unleavened cakes, and put them on this rock, and pour the broth over them.” And he did so.

Then the angel of the LORD reached out the tip of the sta that was in his hand and touched the meat and the unleavened cakes. And re sprang up from the rock and consumed the meat and the unleavened cakes. And the angel of the LORD vanished from his sight.

Then Gideon perceived that he was the angel of the LORD.

And Gideon said, “Alas, O Lord GOD! For now I have seen the angel of the LORD face to face.”

But the LORD said to him, “Peace be to you. Do not fear; you shall not die.”

Then Gideon built an altar there to the LORD and called it, The LORD Is Peace.

To this day it still stands at Ophrah, which belongs to the Abiezrites.

That night the LORD said to him, “Take your father’s bull, and the second bull seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it and build an altar to the LORD your God on the top of the stronghold here, with stones laid in due order. Then take the second bull and o er it as a burnt offering with the wood of the Asherah that you shall cut down.”

So Gideon took ten men of his servants and did as the LORD had told him. But because he was too afraid of his family and the men of the town to do it by day, he did it by night.

When the men of the town rose early in the morning, behold, the altar of Baal was broken down, and the Asherah beside it was cut down, and the second bull was offered on the altar that had been built.

And they said to one another, “Who has done this thing?” And after they had searched and inquired, they said, “Gideon the son of Joash has done this thing.”

Then the men of the town said to Joash, “Bring out your son, that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.”

But Joash said to all who stood against him, “Will you contend for Baal? Or will you save him? Whoever contends for him shall be put to death by morning.

If he is a god, let him contend for himself, because his altar has been broken down.”

Therefore on that day Gideon was called Jerubbaal, that is to say,

“Let Baal contend against him,” because he broke down his altar.

Now all the Midianites and the Amalekites and the people of the East came together,

and they crossed the Jordan and encamped in the Valley of Jezreel.

But the Spirit of the LORD clothed Gideon, and he sounded the trumpet,

and the Abiezrites were called out to follow him.

And he sent messengers throughout all Manasseh, and they too were called out to follow him.

And he sent messengers to Asher, Zebulun, and Naphtali, and they went up to meet them.

Then Gideon said to God, “If you will save Israel by my hand, as you have said,

behold, I am laying a fleece of wool on the threshing floor.

If there is dew on the fleece alone, and it is dry on all the ground,

then I shall know that you will save Israel by my hand, as you have said.”

And it was so. When he rose early next morning and squeezed the fleece,

he wrung enough dew from the fleece to ll a bowl with water.

Then Gideon said to God, “Let not your anger burn against me; let me speak just once more.

Please let me test just once more with the fleece.

Please let it be dry on the fleece only, and on all the ground let there be dew.”

And God did so that night;

and it was dry on the fleece only, and on all the ground there was dew.

The Lord tells Gideon that He would be with Him.

Gideon’s response?

Give me a sign.

The Lord did.

He consumed the meal Gideon prepared…by re arising from a rock!

Then the Angel of the Lord vanished!

Gideon then realized it was the Lord.

Gideon then “freaked out”.

The Lord calmed him…he was fine.

Gideon then builds an altar to the Lord…the Lord is Peace.

The Lord gives Gideon an assignment.

Take the second bull of your daddy’s (he would have more than one), the seven year old one,

and tear down your father’s Baal altar and Asherah.

Then sacrifice the bull on a new altar you build upon the stronghold.

Whoa!

The place was a “stronghold”…a place of evil.

> The Lord was reclaiming it!
>
> Gideon did so…by night because he feared his family and the people.
>
> The town folk were furious.
>
> They demanded to kill Gideon.
>
> Joash, Gideon's dad, said that if they "contended for Baal" in killing his son, then they would die by morning.
>
> Let Baal contend for himself…if he be a god…
>
> The chapter concludes with the very familiar " fleece" account.
>
> Gideon desired to confirm the Word/will of the Lord.
>
> This is not an example of process of doing such.
>
> It is actually a picture of the patience and mercy of God.
>
> Gideon said it himself… "If you will save Israel by my hand, as you have said,…"
>
> God said that He would save Israel by Gideon's hand.
>
> There was no need for confirmation, etc.
>
> Do we believe the Word of the Lord?
>
> Or, do we seek constant signs, affirmation and confirmation?

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We are in Judges chapter six and as I've mentioned before we are running an and the celerity pace, so hang on. We saw previously that the Lord had told Gideon that he was gonna use Gideon to deliver his people. And Gideon says, well how can this be? Verse 16, the Lord said this to Gideon, I will be with you and you shall strike them millionaires as one man. And he said to him, so this is Gideon speaking back to the Lord, if now I have found favor in your eyes then show me a sign that it is you who speak with me.

Please do not depart from here until I come to you and bring out my present and set it before you." And he said, I will stay till you return. So Gideon went into his house and prepared a young goat and unleavened cakes from an ifa of flour, the meat he put in a basket and the broth he put in the pot and

brought them to him under the tarabinth and presented him. And the angel of God said to him, take the meat and the unleavened cakes and put them on this rock and pour the broth over them.

And he did so. Then the angel of the Lord reached out the tip of the staff that was in his hand and touched the meat and, the unleavening cakes and fire spring up from the rock and consume the meat and unleavened cake and the angel of The Lord vanished from his sight. Then Gideon perceived that he was the angel of the Lord. I always chuggled over that, you reckon? And Gideon said, alas, oh Lord God, for now I have seen the angel of the Lord face to face. But the Lord said to him, peace be to you, do not fear, you shall not die.

We're not told how he said that if the Lord said that in an audible voice if he just felt it, but Gideon knew exact words here, verse 24. Then Gideon built an altar there to the Lord and called it the Lord's peace. To this day, it still stands at Ophrah, which belongs to the Abai Israel. That night, the Lord said to him, take your father's bull and the second bull, seven years old, and pull down the altar of Baal that your father has, and cut down the Asherah that is beside it. So let me pause right there in verse 25.

So Gideon's dad had an altar of Baal or Baal I'm gonna say Baal as often as I can remember it. That's the proper way of saying it. And he had an Asherah beside it okay but this little thing take your father's bull and the second bull seven years old. The King James says this, take that Father's Bullock, even the second bullock of seven years old. And when you raise cattle y'all often have more than one bull and so this was the second bull there was a bull that was older and this bull was seven years old so God would say and take that seven year old one the second one okay and do this verse 26 and build an altar to the Lord your guide on the top of the stronghold here, with stones laid in due order.

Then take the second bull and offer it as a burnt offering with the wood of the Asherah that you shall cut down." So he's telling him to tear down this altar to Baal. To tear down an Asherah, use that wood from the ashruh to build a fire and offer this wool, and to build it on top of the strong hold here. Year. That was a stronghold, it was a demonic stronghold and he said I want you to build this on top of it. Verse 27. So Gideon took ten of his men and did as the Lord had told him.

Yay! But because he was too afraid of his family and the man in the town to do it by day, he did it by night. Now the greater part of wisdom would have been to do it by night where he would not be bothered. But we find out what the motivation is. The Lord tells us flat out it was because of fear, because he was afraid of his family. He was afraid of the men of town but he was more fearful than most high God and so he did what the Lord said to do. Verse 28 When the men of the town rose early in the morning behold that the author of Baal was broken down and that Asherah beside it was cut down.

And the second bull was offered on the altar that has been built, and they said to one another, who has done this thing? And after they had searched and inquired, they said, get in, the son of Joash has done this thing. Then the men of the town said to Joash, bring out your son that he may die, for he has broken

down the altar of Baal and cut down the Asherah beside it. You can say Asherah okay or you can say Asharah but they said he's done this so bring out your son and you know what we're gonna kill him because of this.

Verse 31, But Joash said to all who stood against him will you contend for by all notice ESV says for a new working standard of King James say against him the idea is that you're going to contend on his behalf or will you save him whoever contends for him shall be put to death by morning if he is a guide let him contend for himself because his altar has been broken down. So, Joe Ash is actually standing up in defense of his son and he says, if you come against my son and kill my son in contending for Baal and coming in defense of him and saving him, then you'll be dead by the morning.

I'll kill you. Verse 32, therefore on that day, Gideon was called a Gerald Baal. That is to say, let Baal contend against him. That's what that word means, that name means Jeroboil because he broke down his altar in verse 33. Now all the Midianites and the Amalekites and the people of the east came together and they crossed the Jordan and encamped in the valley of Jezreel but the spirit of the Lord clothed the Gideon And he sounded their trumpet and the Abbey's rights were called out to follow him And he sent messengers throughout all of Manasseh, and they too were called out to follow him.

And he sent Messengers to Asher, Zebulun, and Naphtali, and they went up to meet him. Then Gideon said to God, if you will save Israel by my hand as you've said, Behold I am laying a fleece of wool on the threshing floor. If there is dew on the fleece alone and it's dry on all the ground then I shall know that you will save Israel by my hand as you have said." And it was so. When he rose early next morning and squeezed the fleece he wrung out enough dew from the the fleece to fill a bowl of water.

Then Gideon said to God, let not your anger burn against me. Let me speak just once more. Please let me test just once more with the fleece. Please let it be dry on the fleece only and on the ground. Let there be due and God did so that night and it was dry on the fleece only. And on all the ground there was due you know, and growing up that last part right there was about the only thing I ever heard of the story of Gideon, heard it preached and taught many times about the fleece.

Even to the point, I don't think this was said forthrightly this way, but by experience and inference, the whole idea, and I hear people say this all the time, well, I put a, I put a fleece out on it. I put a fleas out on it as if this were a good thing. Verse 36, Gideon said to God, If you will save Israel by my hand as you have said, Gideon wanted confirmation. Okay, we understand that but just think about this. He's saying you have told me that Israel will be saved by my hand. The answer to his inquiry is in his statement as you have said if the Lord has said it, there's no need to test the Lord with a fleece.

The Lord though is abundant in forbearance and mercy and not only was the fleece first time wet it was enough to fill a bowl full of water which is physically impossible. God gave forth an abundance of an answer and then he did likewise there was an abundance of dryness. If you will save Israel by my hand

as you have said, if the Lord has said it there's no question to bring into it folks. Rest in the Lord and his word. Again, I'm Dale. Thank you for your time. I'll see you next episode. Goodbye.

Episode 3316

The Word: Episode 3316, Judges 7:1-15
Tuesday, May 27, 2025
Companion title: “Arise!”

Synopsis. In Judges 7:1–15, the LORD says Gideon’s 32,000 are too many, “lest Israel boast… ‘My own hand has saved me.’” The fearful go home, leaving 10,000. At the water, the 300 who lapped from their hands are kept, which Dale reads as alertness and readiness. Strengthened by overhearing a Midianite’s dream of a barley loaf, Gideon worships and calls, “Arise, for the LORD has given the host of Midian into your hand.” Dale asks: are we ready to arise?

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Companion Communique — May 27, 2025

> May 27, 2025
> “Arise!”
> Blessings folk!
> If you have never read the full account of Gideon…what a blessing awaits.
> What a heartbreak awaits.
> Judges 7:1-15
> 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.
> 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.’
> 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.
> 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.”

So he brought the people down to the water.
And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.”
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.
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.”
So the people took provisions 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.
That same night the LORD said to him,
“Arise, go down against the camp, for I have given it into your hand.
But if you are afraid to go down, go down to the camp with Purah your servant.
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.
And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number,
as the sand that is on the seashore in abundance.
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 at.”
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.”
As soon as Gideon heard the telling of the dream and its interpretation, he worshiped.
And he returned to the camp of Israel and said,
“Arise, for the LORD has given the host of Midian into your hand.”
ESV

Wow!

Gideon and the men had rallied together - 32,000 of them.

The Lord said “too many”.

You will glorify yourself in victory rather than Me.

The Lord told all who were fearful and trembling to go home.

No condemnation.

They did - 22, 000.

The Lord then tells Gideon “too many”.

The Lord told Gideon what to do.

Those who knelt down and placed their face in the water to drink would be sent home.

Those who brought the water in their hand and lapped/sipped from the hand would be kept.

This is an issue of readiness, preparedness, alertness.

300 remained.

300 with their head on a swivel.

They gathered against the vastly larger enemy camp.

The Lord tells them He will deliver the enemy into their hands.

That same night! the Lord tells Gideon “Arise…Go against the camp”.

The Lord then tells Gideon “if you are afraid, take your servant Purah and go to the enemy camp and hear what they are saying. You will be strengthened.”

Gideon was afraid.

He went.

He heard a conversation.

One man had a dream.

Another man interpreted the dream.

(The Lord can give dreams and interpretations to unbelievers!)

Gideon heard his own name.

The Lord would bring victory!

Gideon worshipped.

Gideon then went back to the camp.

He called for the 300 to arise…it was the middle of the night as we will see.

They did.

They were ready.

In season.

Out of season.

> Are we?
>
> Will we arise?

From Dale's daily Communique (Dropbox: Communique/2025/May 27 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are rapidly flying through the book of Judges. So I'm I'm hoping it's just wetting your appetite where you can go back and spend even more time with it, okay? So we're in Judges seven right now. Listen to this, verse one, then Jerubbaal that is a Gideon and all the people who were with him rose early and encamped beside the spring of Herod. And the camp of Midian was north of them by the hill of Moreh in the valley.

And you notice Lord gives us a lot of geographic detail and a book of Judges. He's telling us where these things take place. Verse two, 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. Oh listen to that. God tells Gideon this. And again, sometimes I think how did this go down? Did Gideon envision this? Did he dream this? Did the Lord speak to him through an audible voice? It just simply says, the Lord said to Gideon.

And so we're not told exactly how this happened, but Gideon and you'll see it all through the scripture like this, they knew exactly what the Lord said. So the Lord says, you've got too many people for me to give the Midianize into your hand because you're gonna be proudful about it. You're going to take a, you're going to say that you're the one that did this. Okay, verse three. Now, therefore, proclaim in the ears of the people saying. So Gideon was to say this to all the people, the Lord telling him this, 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. So Gideons had 32,000 people, which you think okay, this is an army, we can do something here. Guy says no, tell those that are fearful and those that are trembling if you're afraid to go home. There's no condemnation, nothing wrong like that. You're just afraid go home. Well, two thirds of his army went home and this is the beginning to what we are facingly referred to as a Gideon revival because it doesn't make any sense in the natural but it makes total sense with God where God will receive all the glory in verse four 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 in any one of whom I said to you, this one shall not go with you, shall not go. So God tells getting, Hey, the people, there's still too many. I'll tell you what, I will do the tests getting. You don't even have to do the test. I'll test. I'll make it very apparent. And the ones that I say should go with you they'll go with you the ones that shouldn't go, it shouldn't go with you. So get in.

I'm going to take care of this. Is this not something we need to sort of hang on to right here and realize that God will do this for us? Okay, particularly sometimes we've got big problems. We're not quite sure what to do with. Well the next verse, verse five. So he brought the people down the water and the Lord said to get in everyone who lapsed the water with his tongue as a dog laps you shall sit by himself Likewise, everyone who kneels down to drink. Okay, so this is the standard that God's gonna use the way that they drink water.

And you know, I've heard this talk in two different ways and I think the scripture is very, very clear about it. And we just simply need to read the scripture and pay attention to what it says. Too often when we just sort of gloss over we read it real quick and we think we know what it is we bring our assumptions into it And we don't pay attention to what the word says. So God said, everyone who lapsed the water with his tongue as a dog laps. Okay, so you know how a dog drinks water?

You shall sit by himself. Likewise, everyone who kneels down to drink. Now the next verse, and the number of those who lapped putting their hands to their mouth was 300 men. But all the rest of the people knelt down to drink water. That verse gives us the proper interpretation. A lot of times, people say, well, the ones that are lapping the waters were the ones that bent down and put their tongues to the water like a dog. No, no, no, look what it says. And the number of those who lapped putting their hands to their mouth.

So what they did was they scooped up the water in their hands and brought their hands to their mouth, and lapped or sucked. It means the same thing. The water from their hands, that was 300 men, but the rest of the people knelt down. That interprets the knelt down in the previous verse. The rest of the People knelt down, in other words they got on their hands and knees and put their face in the waters and drank directly from the source of water like that. Well, what is this all about? Well, I think it has to do with awareness and preparation and living with your head on a swivel.

These 300 men did not bury their face in the water. They were alert at all times, okay? So they brought the water to their mouth where they could still have their head look around and see what was going on. They were alert, verse seven. And the Lord said to Gideon, with the 300 men who lapped, I will save you and give them Midianites sent to your hands and let all the others, let every other man go to his home. In other words, they're fine. Send them home. The other 9,000s have 100 men. And boy, don't you know what Gideon's going okay?

But look what God says. I will save you. I will give the Midian eyes into your hand. So the people took provisions in their hands and their trumpets and he sent all the rest of Israel, every man to his tent but retained 300 men and the camp of Midian was below him in the valley. So Gideon's got his men now, look at verse nine that same night. Okay? The night when this occurred, when they whittled it down to 300 men, that great Gideon revival from 32,000 to 10,000 to 300, that same night, the Lord said to Gideon arise, go down against the camp for I have given it into your hand.

So God tells him get up right now, get up in the middle of the night as we're going to find out and do it. Now I have given them to your hand. But then this, verse 10, I love this, but if you are afraid to go down, go down to the camp with Pura and you're a servant, God is going to give him some affirmation getting it all and always ask for this. You know, are you sure? God are you sure. He says go down and take your servant with you. And you shall hear what they say.

And afterwards your hand shall be strengthened to go down against the camp. So he's telling them go go down and hear what they're saying. And when you hear what they were saying, you're gonna be strengthened, you're gonna so excited. So then he went down with pure his servant to the outpost of the Armin who were in the camp. They go to the outer edge of the camp and the Midianites and the Amalekites and all the people of the east lay along the valley like locusts in abundance and their camels were without number as a sand that is on the seashore in abundance.

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 laid flat. 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 in all the camp. Oh there's so much right here folks. We see right here that the Lord gives dreams to those who don't believe in him.

We see that the Lord will give interpretation and this cake of Barley is a picture of Gideon, Barley was the bread of poor people. Okay? And so Gideon soon as Gideon heard his verse 15, heard the telling of the dream and his interpretation he worshiped and he returned to the camp of Israel and said, arise for the Lord has given the host a million into your hands. Folks, this is while he goes back to his men and wakes them up because we're going to see in a couple of verses, we'll see the next episode that it was in the middle of night there were changing watches of guards down in the Midian camp.

He received the word arise now to do this. He goes down to receive strength and confirmation from what he'd heard. That confirms it through a dream and interpretation. He comes back, men get up now, now is the time. Are you ready folks in season and out of season? We must be so. We must be ready when the Lord tells us to move. Well again, I'm Dale, thank you for your time. We'll continue next episode. Goodbye.

Episode 3317

The Word: Episode 3317, Judges 7:15-25
Wednesday, May 28, 2025
Companion title: “A Sword for the Lord and for Gideon”

Synopsis. In Judges 7:15–25, Gideon worships and immediately rouses the 300 in the middle of the night. They carry trumpets and torches hidden in jars, and shout “A sword for the LORD and for Gideon!” The LORD sets the Midianites against each other, and they flee. Ephraim is called out and captures the princes Oreb and Zeeb. Dale stresses that the victory belongs to the LORD.

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Companion Communique — May 28, 2025

> May 28, 2025
> “A Sword for the Lord and for Gideon”
> Blessings folk!
> The Lord had told Gideon to arise and go against the enemy camp.
> It was the same night as the 300 were chosen!
> The Lord then told Gideon that if he was afraid, then sneak to the enemy camp and listen to what they were saying.
> Gideon did.
> He overheard a man recount a dream.
> He overheard another man interpret the dream.
> Gideon was to be victorious over them.
> Gideon was strengthened in this knowledge.
> We continue…
> Judges 7:15-25
> As soon as Gideon heard the telling of the dream and its interpretation, he worshiped.
> And he returned to the camp of Israel and said,
> “Arise, for the LORD has given the host of Midian into your hand.”
> And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars.

And he said to them,
“Look at me, and do likewise. When I come to the outskirts of the camp, do as I do.
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.’”
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.
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!”
Every man stood in his place around the camp, and all the army ran. They cried out and fled.
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.
And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.
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.
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.
ESV

When Gideon heard the dream and interpretation he immediately worshiped.
He gave thanks.
Then Gideon immediately rousted his men from their sleep (we will see it was the middle of the night) to go forth.
They took shophars (ram horns, trumpets).
They took torches hidden in jars.
Gideon told them to do what he did.

> They divided into three groups of one hundred.
>
> They blew the horns.
>
> They broke the jars.
>
> They brought forth the torches.
>
> They shout “a sword for the Lord and for Gideon”.
>
> And they…
>
> What?
>
> They stood.
>
> They did not press forward.
>
> They stood.
>
> They stood in the Word of the Lord.
>
> The enemy army panicked.
>
> They cried out.
>
> They fled.
>
> They feared the Lord.
>
> They feared Gideon…thus the cry of their name.
>
> Had the Lord released dreams about Gideon throughout the enemy camp?
>
> We are not told.
>
> Perhaps.
>
> The enemy was sent fleeing.
>
> Gideon sent messengers to other tribes telling them to join the battle.
>
> They did.
>
> This took a period of time.
>
> Gideon and the 300 initiated the victory.
>
> Will we be obedient to do likewise?
>
> The way of the Lord may look strange, but it is always correct and good.

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on the judges and we're in the seventh chapter of judges. We'll finish it today. And we've already seen in previous episode, that the Lord had spoke to Gideon and apparently a night because it said that same night in verse nine. Well, what same night? Well, it's the night after, the Lord whittled it down to 300 soldiers that get in with half and his endeavors. Remember that? So that night the Lord spoke to him and he said, arise, go down against the camp, for I have given it into your hand." That's a little phrase that you see all through the judges.

I have given them into your hand. The Lord promised them repeatedly that I have done this. I will do this. It does the same for us. The decision is are you going to walk in that? Are you going to believe it? But the Lord knows. He knows because in verse 10 he says if you're afraid to go down then go down to the camp with your servant and listen to what they're saying. We covered that previously. He did. He went down the camp and he heard a guy talking about a dream that he had, then he heard about another guy saying that hey this is Gideon.

The guy interpreted the dream and he's going to come and he's gonna be victorious over this. So in verse 15 we pick it up as soon as Gideon heard the telling of the dream and its interpretation he worshiped you notice this response when he heard the dream and he heard the interpretation. He worshiped, he worshiped at that moment. Now it doesn't mean that he set up a sacrifice on all that because he's at the edge of an enemy camp. He's in their midst but he says this, thank you Lord, thank you God. And it's kind of thing that we should be doing day in and day out with every situation and every circumstance.

Verse 15 continues, and he returned to the camp of Israel and said arise for the Lord has given the host a Midian into your hand. He rousted him that night and I sort of get the idea they were asleep already verse 16, and he divided the 300 men into three companies and put Trumpets into the hands of all of them and empty jars with torches inside the jars. Now these trumpets are not trumpets in the sense we understand the brass instrument today, they were Ram's horn. I actually got one and I just got to blow it the other day in church.

Charlie was preaching and I told him, I said, I've got a I've got a shofar up there right next to my keyboard. So, I just showed it to everybody in first service but the second service he said, can you blow that thing? I said, well, I'll try it and God was good. I actually gotta sound out of it. And so, and they're very, very, very penetrating, very loud and they were the form of communication. They weren't just to sit there and blow. This is how you would tell an army where to go, go to the ride, they go forward to come back.

They would know what to do by the sound and by the, really the notes and the rhythms. So you might go, bah, bah, bah, bah. And that meant something. Okay? They would know what it was. So this is what they had verse 17 and he said to them, Gideon said to them look at me and do likewise when I come to

the outskirts of the camp do as I do. So he's saying, watch me when we get to the outside outskirts of the camp you do what I do. Verse 18, when I blow the trumpet, I and all who are with me then below the trumpets also on every side of all the camp and shout for the Lord and for Gideon.

Okay? That's what he wanted to shout for the lord and forgetting. And You know, I was always bothered by that and for Gideon part. Yeah, yeah, shout for the Lord. Shout to Yahweh in the name of Yahweh, definitely. And for Gideons. And when I was reading through it on these last few days, it sort of hit me about some. I thought, well, I bet this is what it is. Remember we were within the context that the Lord had given a dream to one of the men in the camp. And then the Lord gave the interpretation of him and they knew it was Gideon.

I think the Lord seated a fear of Gideon throughout the enemy camp. Okay? He did that through a dream with this one guy at least. And you know, I can see how the Lord might do that with everybody else there. Even if he didn't do that, when he says for the Lord and for Gideon, they knew who Gideon was. Okay? That's evident from within the interpretation of the dream. They knew who he was. And so this would have struck fear within the enemy's camp, verse 19. 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 is the middle of the night.

The Lord had awakened or aroused Gideon, told them to get up, told him now's the time to go if you're fearful to go, go down there and hear what they're saying. They go down and hear what they're saying, that had a dream it was interpreted. Gideon comes back strengthened in this knowledge as the scripture says, arouses his men up, rouse them up, says let's go, let's do it right now. And we find out it's in the middle of the night, at the beginning of this middle watch. They blew the trumpets and smashed the jars that were in their hands.

Then the three companies blew the trumpeters and broke the jars when they had done this. They held in their left hands the torches, and in their right hand, the trumpets to blow. And they cried out a sword for the Lord and for Gideon. So they did exactly what Gideon did. Gideon, did what the Lord told them to do. They're blowing these trumpets and there are very vivid pictures right here that are worth our reflecting upon. You blow the trumpet with the right hand, the right hand is the seat of strength. You're proclaiming loudly with the right hand, you're breaking the jars with their left hand.

Okay and they broke the jars and they're holding the tortures left hand. Why break the jars? Creates this sound that creates this concoffiny of an army pressing on and pressing through and just going straight through and shattering whatever they got in whatever's in their way. And you have this torch, they would see the torch, they would see light coming at them. Now remember it's the middle watch, The enemy would have been asleep. They would have been confused. They start shouting a sword for the Lord and

forgetting verse 21, every man stood in his place around the camp and all the army ran they cried out and fled notice what the men of God did.

They didn't press in. They got into position. They didn't do this and then run into a battle. They stood in their place. They stood where God had placed them, groups of 103 of them around the camp. It created such confusion among the enemy army that they cried out and they fled when they blew to verse 22, when they blew the 300 Trumpets, the Lord set every man's sword against his comrade and against all the army. The army fled as far as Beth Shetah toward Zerorah, as far as the border of Apel Meholah by Taboth. And if you notice how much geographical detail the Lord has given us in Judges, it's worth pulling up a map.

I've actually seen several maps of all this and it's very useful to see the distances between the cities. The Lord wants us to know what was happening here, what was going on. So verse 23. And the men of Israel were called out from Naphtali and from Asher and from Almanasseh, and they pursued after Midian. 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 Barak and also the Jordan. So all the men of Ephraim were called out and they captured the waters as far as Beth Barak and Also the Jordan.

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 wine press to Zeeb then they pursued Midian and they brought the heads of Oreb in Zeeb to Gideon across the Jordan Gideon and his 300 men set the Midian ice the enemy to fleeing he then sent messengers out throughout the land. This would have taken time folks, okay? It would have taken time to send these messengers out and then to bring forth the armies from each one of these tribes to continue driving the Midianites out which is exactly what they did.

Sometimes we're just called to start the start the battle right? And that's what was going on right here. They wound up being victorious with the heads of Oreb and Zeeb, the two princes of Midian brought to get him. Well we'll continue on with the account in next episode. I'll see you all then. Goodbye.

Episode 3318

The Word: Episode 3318, Judges 8:1-19
Thursday, May 29, 2025
Companion title: “Succoth and Penuel”

> **Synopsis.** In Judges 8:1–19, Ephraim angrily accuses Gideon of leaving them out, and Gideon calms them by honoring their part. Succoth and Penuel refuse bread to his exhausted men, and Gideon returns to punish them after capturing Zebah and Zalmunna. Dale traces how Gideon’s tone and motives begin to shift as the pursuit turns personal.

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Companion Communique — May 29, 2025

> May 29, 2025
> “Succoth and Penuel”
> Blessings folk!
> Gideon and his 300 men had set the enemy to ight.
> They called for others to help pursue them.
> They pursued them.
> Judges 8:1-19
> Then the men of Ephraim said to him,
> “What is this that you have done to us, not to call us when you went to fight against Midian?”
> And they accused him fiercely.
> And he said to them, “What have I done now in comparison with you?
> Is not the gleaning of the grapes of Ephraim better than the grape harvest of Abiezer?
> God has given into your hands the princes of Midian, Oreb and Zeeb.
> What have I been able to do in comparison with you?”
> Then their anger against him subsided when he said this.
> And Gideon came to the Jordan and crossed over,
> he and the 300 men who were with him, exhausted yet pursuing.
> So he said to the men of Succoth, “Please give loaves of bread to the people who follow me,
> for they are exhausted, and I am pursuing after Zebah and Zalmunna, the kings of Midian.”

And the officials of Succoth said,
“Are the hands of Zebah and Zalmunna already in your hand,
that we should give bread to your army?”
So Gideon said, “Well then, when the LORD has given Zebah and Zalmunna into my hand,
I will flail your flesh with the thorns of the wilderness and with briers.”
And from there he went up to Penuel, and spoke to them in the same way,
and the men of Penuel answered him as the men of Succoth had answered.
And he said to the men of Penuel, “When I come again in peace, I will break down this tower.”
Now Zebah and Zalmunna were in Karkor with their army, about 15,000 men, all who were left of all the army of the people of the East, for there had fallen 120,000 men who drew the sword.
And Gideon went up by the way of the tent dwellers east of Nobah and Jogbehah and attacked the army, for the army felt secure.
And Zebah and Zalmunna fled, and he pursued them and captured the two kings of Midian, Zebah and Zalmunna, and he threw all the army into a panic.
Then Gideon the son of Joash returned from the battle by the ascent of Heres.
And he captured a young man of Succoth and questioned him.
And he wrote down for him the officials and elders of Succoth, seventy-seven men.
And he came to the men of Succoth and said,
“Behold Zebah and Zalmunna, about whom you taunted me, saying,
‘Are the hands of Zebah and Zalmunna already in your hand,
that we should give bread to your men who are exhausted?’”
And he took the elders of the city, and he took thorns of the wilderness and briers and with them taught the men of Succoth a lesson.
And he broke down the tower of Penuel and killed the men of the city.
Then he said to Zebah and Zalmunna, “Where are the men whom you killed at Tabor?”
They answered, “As you are, so were they. Every one of them resembled the son of a king.”
And he said, “They were my brothers, the sons of my mother.
As the LORD lives, if you had saved them alive, I would not kill you.”
ESV

Ephraim was furious…accusing Gideon fiercely.
Ephraim had been left out.
They were the preeminent tribe.

> They were the “big dog”
>
> Gideon di used the situation by pointing out that they were still supreme.
>
> That’s all they wanted to hear.
>
> Gideon and his men then asked for bread from two villages - Succoth and Penuel.
>
> They both responded in the same way…you have not been victorious yet…we are staying with the status quo.
>
> This cost them.
>
> Gideon did capture Zebah and Zalmunna.
>
> Upon return to Succoth and Penuel he did as he had declared he would…and more.
>
> He threshed the folk of Succoth (“booths”) with briars.
>
> He tore down the tower of Penuel (“facing God”), then killed all the men of the village.
>
> Whoa!
>
> Did Gideon go too far….?

From Dale’s daily Communique (Dropbox: Communique/2025/May 29 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on the judges in the account of Gideon, and we're up to the eighth chapter now. And so Gideon has set the enemy foot there fleeing, and they're chasing him. Got a little weird thing that happens right here at the beginning which is sort of a chuckle. Verse one says this, the eighth chapter. Then the men of Ephraim said to him, that's to Gideon What is this that you have done to us not to call us when you went to fight against Midian and they accused him fiercely and I mean fiercely it's also translated sharply vigorously severely.

And he said to them what have I done now in comparison with you? Is not the gleaning of the grapes of Ephraim better than the great harvest of Abi Azzar? God has given into your hands the princes of Midian or of Benzia. What have I been able to do in comparison with you?" Then there are anger against him, society, when he said this. Is this not just like how humans are today? They're mad because Gideon had gone forth and and had not called for Ephraim to help him. Well, remember, Gideon's there in the middle of night.

God says, hey now's the time to go. Are you gonna go when God tells you to go? Or are you gonna try to do something else? Yeah. And so Ephraim was the big daddy tribe, okay? Everybody sort of submitted to them and they didn't do it. Well, he comes back. Gideon is really brilliant with this. And he says, what have I done in comparison to you? The gleaning of the grapes of Ephraim. In other words, the grapes that are left over on the ground from Ephraim are far better than the grape harvest of my family line, Abbe Hazer.

He says, we're nothing in comparison to you. Anyway, God gave you the Midnight Princess or a Benzib. So why are you complaining against me? And they went, well yeah, yeah, that's right, that's right he's right and so they calmed down. Verse four, And Gideon came to the Jordan and crossed over he and the 300 men who were with him Exhausted yet pursuing. Notice there's still 300 men. That could be just a reference to them, but it looks like none of them had been killed in battle. Okay, you know, it could be the kind of thing that when they lost 12, but they still called them to 300 No, I think that's probably 300 verse 5.

So he said to the men of Succoth Okay, the men of Succoth. And that word Succoth means booths is actually the name for one of the Feast of Ism, Feast of the Lord that. He gave to Israel, the Feast of Sukkot. So he said to the men of Succoth, Please give loaves of bread to the people who follow me, for they are exhausted and I am pursuing after Zebah and Zalmunna, the kings of Midian. And the officials of Succoth said, are the hands of Szeba and Zalmunna already in your hand that we should give bread to your army?

In other words, have you already captured them that we should get bread to you now? Since there's been a regime change that you defeated them, we have to be under your thumb. Are we going to do this? You think we're just going to give you bread when you're in pursuit? And if you're not victorious, they're going to find out that we supported you, then they'll come back and kill us. Okay? So I understand the dilemma. Okay, I think everybody does. So Gideon said, well then, I love that Gideon saying, Well then when the Lord has given Zebah and Zalmunna into my hand, I will flail your flesh with the thorns of the wilderness and with the briars.

Well, that's a comforting word, right? Tell you what, so what's the principle here? We're about to say a little more about this. Sometimes you just gotta make a decision. You got to choose, you got to choose who you going to serve. Bob Dylan had it right. You got to serve somebody and you must choose were they going to choose to be under these pagan gods or were they going to choose to be under Gideon and the people of the Lord? Well, they choose just to remain under the pagan gods. Verse eight And from there he Gideon went up to Penuel.

Penuel, huh? And spoke to them in the same way, and the men of Penuel answered him as the men of Succoth had answered. Penuel, where have we heard that? Well, that's the place where Jacob wrestled

God at night and he called it Penuel which means facing God or seeing God face-to-face. So they're at that location. They said the same thing as the men of Sukkot verse nine. And he said to the men of Penuel, When I come again in peace, I will break down this tower. So he's coming to peace right now. He just want some bread for his men.

But he says, I'm gonna go off again and I'm gonna come back and I wanna come in peace but I'm gonna tear down this tower, keep that in mind. Now Zebah and Zalmunna were in Carcor with their army about 15,000 men all who were left of all the army of the people of the east for there had fallen 120,000 men who drew the sword. Oh, so we learn a little bit right here. Zebah and Zalmunna are the leaders of the army of the people of the east. You know how we've seen them repeatedly? The people of the East, people of the Eastern.

And we found out how many they had. They had 135,000 men in this army of the People of the East. That is not a small number. 120,000 of them had died, had fallen. Wow. And Gideon, verse 11, and Gideon went by the way of the tent dwellers east of Nova and Jugbaha and attacked the army and the army felt secure. So he comes up to attack this army and this army felt secure the other English translations are a little more helpful. King James says the host, the army was secure. New American standard, the camp which is the army was unsuspecting.

And the Lexham says that he attacked the army when it was off his guard. So that's what it means, that they felt secured, they were unsuspect and they were off-guard. That's when he attacked. And Zebah and Zalmune fled and he pursued them and captured the two kings of Midian. Zebah and Zalmunna and he threw all the army into panic. So, oh, they were kings of Midian. Okay? Not just the kings of the east. The folks of the east were under their authority. They were kings of medians. Sorry about that. Through the entire army into a panic.

Let me press on a little more, verse 13. Then Gideon, the son of Joash, returned from the battle by the ascent of Harris. And he captured a young man of Succoth in questioning. And he wrote down for him, the officials and elders of Succoth, 77 men. And he came to the men of Sukkot and said, behold, Zebah and Zemunim about whom you taunted me saying are the hands of Zebah and Zalmunna already in your hand that we should give bread to your men who are exhausted. He remembered that verse 16. And he took the elders of the city and he took thorns of the wilderness and briars, and with him taught the men a sukkath, a lesson.

So he did what he said he's going to do verse 17, and he broke down the tower of Penuel and killed the men of the city. What? Wow! He says when I come back in peace, I'm gonna tear down that tower which you did but he killed all the men of this city. He is angry. You notice it didn't say the Lord told him to kill the men of all the city, but the Lord had told them to kill all the men that killed the people that were upon the land. Yeah, you wonder what's going on here?

Verse 18 real quick. Then he said to Zebun Zemunah where are the men whom you killed at Tabor they answered as you are so were they every one of them resemble the son of a king and he said they. They were my brothers, the sons of my mother. As a Lord lives, if you had saved them alive, I would not kill you." So he found out that these guys had killed his kin and he said, you know what? If you kept him alive, I would keep you alive. But as we will see in the next episode, they did not keep them alive and they would not live.

Well, again, I'm Dale, thank you for your time. I'll see you in the next episodes. Goodbye. You

Episode 3319

The Word: Episode 3319, Judges
Date not given in source feed

> **Synopsis.** In Judges 8:18–21, Gideon questions Zebah and Zalmunna about the men they killed at Tabor. Dale compares translations (ESV, Lexham, KJV, NASB) on “what kind of men” and shows that the dead were Gideon’s own brothers. The pursuit was revenge as much as deliverance. Gideon tells his young son Jether to kill the kings, the boy is afraid, and Gideon does it himself.

No public episode link found in the podcast feed; audio is in Dropbox Podcast/Judges/Word3319Judges.mp3

Teaching — lightly edited transcript

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Blessings, everyone. This is Dale. Thank you so much for joining with me on The Word podcast today. We're continuing on through Judges. We're in the eighth chapter and we're at the end of the account of Gideon, and if you remember in the previous episode, Gideon had just captured a couple more kings that he was going after, Zebah and Zalmunna. And he asked him this question. I'm reading from the ESV. He says, where are the men whom you killed at Tabor? So he asked him, where are they? They answered, as you are, so were they. Every one of them resembled the son of a king." Well he asked where they were and they responded well as you are they were so were they and they resemble the son of the king.

They're saying that oh yeah those guys that we kill back here they look just like you and so the ESV is not the best English translation. The Lexham is helpful, the Lexham says what type were the men whom you killed at Tabor? King James says what manner of men? New American Standard says what kind of men and they were inquiring what did they look like and so Gideon wanted to know hey who were these guys that you killed a pair well Gideon knew what was happening in verse 19. Gideon said that they were my brothers, the sons of my mother.

As a Lord lives, if you had saved them alive, I would not kill you." -oh. Well they weren't saved alive so he's telling them now I'm killing you and this is why. So he Gideon said to Jethar his firstborn. So this is Gideon's oldest son. He says to him rise and kill them but the young man did not draw his sword for he was afraid because he was still a young man. Well, I think we all can understand that being a young man and being given an order to kill two kings right here in front of your dad in front of everybody, that would be just overwhelming.

Now how old is it? We're not told. He's a young man, he's old enough to have a sword. He did not draw his sword and he was there with him. He probably had not gone out to battle with him. And this is what the dad is doing, he's trying to raise up his son. But the son was afraid and he wouldn't do it. Verse 21, then Zebah and Zalmunna said, rise yourself and fall upon us for as the man is so is his strength. Huh? Lexham says for as a man is so is his power of the two safe strength.

I think that they're being a little sarcastic here. I think they're mouthing off. I think they realize, okay, we're dead. You know, he's gonna kill us. He's already told us we killed his brother. So we're out of here. So now they're saying to him, hey your son won't kill us. Why don't you rise up and follow up on us? For as the man is, so is his strength. His strength is his son. And so they're saying, Hey, your son is fearful to kill us. He won't do it. He's afraid. Why don't you do it? But you probably won't do it because you're just like your son and your son is just like you.

You're fearful in a phrase. The balance of the verse. Gideon arose and killed Zebah and Zalmunna and he took the crescent ornaments that were on the necks of their animals. We've seen these crescent ornaments a couple of times. These must have been very valuable things. Well, two kings found out real quick that the son just had not matured yet and that the dad was more than willing to execute judgment upon them. Some people say that this is that getting is moving into a time of revenge. No, no, I don't think that's what's happening. I'm not saying he didn't feel that way, et cetera, et cetera.

But from the point of the Lord, from the point off the law, from the point that he was allowed to avenge the death of his family members. So he was avenging, not revenging. But you know what? God is the only one who knows the heart of folks. No, I don't. Verse 22, then the men of Israel said to Gideon, rule over us, you and your son and your grandson also where you have saved us from the hand of Midian. Well, it's just a responsive man, right? Hey, come back. Hey, we want you to rule over us.

We want you to be the king. We want you to be of not only you, but we want your son and not only your son, but your grandson also in perpetuity. In perpetuity may your, posterity, may your family reign over us. Verse 23, getting instead of them I will not rule over you and my son will not rule over you. The Lord will rule over you. Well that sounds good. Doesn't that sound so nice? That sounds so pious. That sounds so correct. And it is, the Lord was to rule over them. The Lord had not called Gideon to rule over him but this does not mean that Gideon was moving out of a totally pure heart as we are about to see.

He says, I'm not gonna rule over you. More than likely it was not, I don't wanna rule over you, what are you talking about? Y'all a bunch of heathens, you know, am I gonna do this and no my son won either. Then in verse 24, Gideon saw something. I think he sees the moment. Gideon said to them, let me make a request of you. So they want him to be king. He says no, no, no. No, I can't do that. I can't know not me, not my son, not my grandson. No, no, the Lord is going to be our King.

The Lord's come but you know what? Let me make a requested view. New American Standard says I would request of you King James says this, I would desire a request of you, which is even more helpful. It's like, I really want to make a request of him. So he makes a request. Now think about this. They want to make him king. He's just turned it down. And now he says, but I do have a request. What are the chances that whatever the request is the people are going to do it? Well sure they're gonna do it, yeah.

And here's what he requests. Every one of you, give me the earrings from his spoil. Or they had golden earrings because they were Ishmaelites. So we learned a little bit about their heritage and their lineage. They were children of Abraham, but from the line of Ishmael and they had golden ear rings. Now he's talking about the ones that they had conquered from the spoil. So these are the earrings that came off all these dead soldiers. They, the dead soldiers were the Ishmaelites, the ones that had been victorious over. And they answered and said, we will willingly give them.

And they spread a cloak and every man threw in the earrings of his spoil. Not everything else, not the other stuff they got, just the earrings. Just this, you know, I guess it wouldn't be huge. It wouldn't be gigantic. You couldn't fight real well with it. Just the earrings, verse 26. And the weight of the golden earrings requested was 1,700 shekels of gold. Beside the crescent ornaments and dependence in the purple garments worn by the kings of Midian and besides the collars that were around the necks of their camel so that's the booty that Gideon got out of all this well I had to look it up right how much is that how much is 1,700 shekels ago that's 40 pounds of gold 40 pounds of gold oh I guess to be sort of significant that price of gold today. It's $3,300 an ounce an ounce.

This is worth about 2.2 million dollars Yeah, he instantly became a multi-millionaire. He instantly was very, very wealthy. So what did Gideon do with this goat? Gideon made an ephod of it and put it in his city in Ophrah And all Israel hoarded after it after the ephod there and it became a snare to Gideon and to his family. The ephod was what the high priests wore over their chest and is how they determined the will of God. It had, it was made of really fine linens, expensive linen and gold and had all sorts of stones in it.

And it had a pocket with a Urum and the Thumen was kept in it. And the priest would use that to receive the will of the Lord and determine the will of Lord. Gideon made his own version of an E-fied. He didn't want to be king, but he made himself a priestly garment. It didn't say that he used all 40 pounds. He may have used all 40 lbs of gold on this thing. But what did Israel do? They hoard after it. They played the harlot with it. They prostituted themselves to it. And it became a snare to get in and to his family.

Yep, yep, yep. Well, my time's up. We'll pick it up next episode talking more about this again. I'm Dale. I'll see y'all then

Episode 3320

The Word: Episode 3320, Judges 8:27-35
Saturday, May 31, 2025
Companion title: “Did Not Remember. Did Not Show.”

Synopsis. In Judges 8:22–35, Israel asks Gideon to rule, and he declines. But he collects about forty pounds of gold and makes an ephod that all Israel “whored after,” and it becomes a snare to him and his house. The land rests forty years, but rest is not righteousness. After Gideon dies, Israel turns back to the Baals and does not remember the LORD or show kindness to Gideon’s family.

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Companion Communique — May 31, 2025

> May 31, 2025
>
> “Did Not Remember. Did Not Show.”
>
> Blessings folk!
>
> The last few verses about Gideon…
>
> Judges 8:27-35
>
> And Gideon made an ephod of it and put it in his city, in Ophrah.
>
> And all Israel whored after it there, and it became a snare to Gideon and to his family.
>
> So Midian was subdued before the people of Israel, and they raised their heads no more.
>
> And the land had rest forty years in the days of Gideon.
>
> Jerubbaal the son of Joash went and lived in his own house.
>
> Now Gideon had seventy sons, his own o spring, for he had many wives.
>
> And his concubine who was in Shechem also bore him a son,
>
> and he called his name Abimelech.
>
> And Gideon the son of Joash died in a good old age
>
> and was buried in the tomb of Joash his father, at Ophrah of the Abiezrites.
>
> As soon as Gideon died,
>
> the people of Israel turned again and whored after the Baals and made Baal-berith their god.
>
> And the people of Israel did not remember the LORD their God,
>
> who had delivered them from the hand of all their enemies on every side,

> and they did not show steadfast love to the family of Jerubbaal (that is, Gideon)
>
> in return for all the good that he had done to Israel.
>
> ESV
>
> As we read previously, Gideon took 40 lbs of gold from the booty his men collected.
>
> He made an ephod.
>
> Israel whored after it…they worshipped it.
>
> It became a snare to Gideon and his family.
>
> Midian was subdued.
>
> The land had rest for 40 years.
>
> This does not mean that the people were righteous before God.
>
> Gideon has many children.
>
> Abimelech is introduced to us…the son of Gideon's concubine.
>
> Gideon dies.
>
> What do the people do?
>
> Whored after the Baals.
>
> They made Baal-berith…Lord of the covenant…their god.
>
> They did not remember the Lord their God.
>
> They did not remember what He had done for them.
>
> This was conscious.
>
> This was a decision.
>
> They also did not show steadfast love to the family of Gideon.
>
> They did not remember the good he did for Israel.
>
> Gideon did good.
>
> He was not perfect…none are.
>
> But, Gideon was a man of faith.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're continuing the Book of Judges, the eighth chapter where at the end of it. And at the end of the account, the judge's account of Gideon. Remember in the previous episode we saw this in verse 27 and Gideon made an Ephon, ephod of it and put it in his city in Ophrah and all Israel horded after it and it became a snare to Gideon into his family. Well what's the it? Remember Gideon said hey you know I'm not going to be your king.

I don't want to be a king but I'll take their earrings, earrings from the bounty of the booty that we got from the people that we've defeated and vanquished. And his folks said, yeah, they went up to give me 40 pounds a gold worth about $2.2 million in today's price. And he wound up making an ephod of it and it was just this tying together in perversion of a priesthood and a king. He'd say, no I don't wanna be king, I don't want to be king but he's got this ephod. I wanna be your priest, I wanna rule over you.

I really do want to do this thing, but I don't wanna be the king, probably because of the responsibilities and that kind of stuff. Well regardless, Israel immediately prostituted themselves to it. They immediately played the harlot with it as the new American standard says. And this Ephod became a snare to Gideon and his family. Verse 28. So Midian was subdued before the people of Israel and they raised their heads no more And the land had rest 40 years in the days of Gideon. We've seen that phraseology several times and the land had risked. That simply means that there wasn't conflict with an outside enemy, or even inside enemy because we're gonna see an inside enemy very soon.

There was no battles like that. It does not mean that the perfect, the people were righteous and perfect. No, not by any stretch of imagination. Verse 29, Jerubbaal, the son of Joesh went and lived in his own house. That's Gideon's other name, remember? Verse 30. Now Gideon had 70 sons, his own offspring, for he had many wives. Well that's the good news, not so much that he had many wise but 70 sons, he would have had many daughters in the midst of that too and all likelihood. Good news is it wasn't just one woman that had all these children.

He had many wives, verse 31. And his concubine, who was in Shechem, also bore him a son and he called his name Abimelech. So he had these many wives and he had concubines. So what's the difference between a wife and a concubine? Well, the context sort of helps us. Generally speaking, a wife would have had inheritance rights, okay, inheritance rights. A concubine would not. In some places, a concubine, some places in the scripture is called a wife, considered to be a wife. And they were in a sense, okay? They were a wife in a sense.

They just didn't have the right of inheritance. So he has a son through her, through this concubine and he names his son Abimelech. And Abimelech means Melek is my father or my father is king. So he didn't want to be king and he said no I'm not gonna be king. But he named a son, my father is King. And that

sort of gives you an idea what's going on here. Verse 32, and Gideon the son of Joash died in a good old age and was buried in the tomb with Joash's father at Ophrah at the ABI Zorahs.

So Gideon reaches into his life, he dies, he's buried. But he's got this son and this son abominable from the concubine was born in Shechem. You see Shechem all the way through the scripture. Okay? And I just want to really just sort of read to some highlights right here of what Zodiac says about Shechem because I just want you to make you aware of it. Zodiac is an important biblical and middle Eastern city. It's on the border of Ephraim and Manasseh, two tribes and it lay between Mount Ebal that's on Northwest and Mount Gerizim on the Southeast.

It also served in Israel as a Levitical city a city of refuge. I think there were seven of those. It was the first capital city of the Northern Kingdom. When the Northern and Southern Kingdom split, it lies about 30 miles north of Jerusalem. Abraham had a vision and received promises from God there at Shechem with the train of Moreh. Jacob purchased land in it and committed himself and his family to the Lord there. Israel and Joshua did the same thing years later. There in Shechem, Dinah was raped savagely, savagely advantaged by her two brothers, Simon and Levi.

Shechem continued to be a city intertwined with Israel at different and various times in the history of Israel so that's why you'll see it all the way through the Old Testament. So just pay close attention to what happens in Shechem. So Gideon dies they bury him. What do you think happens next? Oh yeah You already know because you've been going through judges, right? As soon as Gideon died, this is verse 33. It expresses it that way. As soon as Getion died, the people of Israel turned again and whored after the Ba'al's and made Ba'al bereath their God.

So they went and prostituted themselves. They whored after Ba'al. Notice his plurals, there's all sorts of different kinds of them. But they made Baal-Berith. The Baal-berith means covenant. Okay? So this is the Lord of the Covenant as the Philistine God. They made this God their guide. It was a cognitive decision. They made a decision and made this. They rejected the most high God and they made this guide their guide, verse 34. And the people of Israel did not remember the Lord their guide who had delivered them from the hand of all their enemies on every side.

And they did not show steadfast love to the family of Jerubbaal that is Gideon in parenthesis in return for all the good that he had done to Israel. So what did they do? The people, they did not remember the Lord their God. What should they have remembered him yet because he delivered them from the hand of their enemies on every side. So they didn't remember him and didn't remember what he did. And then they did not show steadfast love to the house of Gideon in return for all the good that he had done to Israel.

So the final thing we see in a chapter here by Gideon is that he had been good in the house of Israel. He did good for them, he delivered them, he rescued them, he led them. Was he perfect? Oh, give me a

break. Is anybody perfect? Was he distracted by money? Yes, definitely, definitely. What about all the wise? Well, we can say that's just a cultural thing. It is. Okay, it was a cultural thing. It was a way of raising up a personal dynasty. We've seen it several times. We're gonna see it more times, okay?

With these judges who particularly had 30 sons, okay? Here he had 70 sons. So it was the norm of the day, but he did good. He did good and God actually puts him over what he in that gallery of faith in Hebrews 11 that we read? Yeah, yeah, yeah. So don't let the enemy lie to you. Don't let the enemies condemn you. You very well may have done. I dare say all of us, we know that we have done things that had not been pleasing in the sight of the Lord and the enemy will come along and condemn us and tell us that we are of no use anymore, that we're not doing good for the kingdom.

There's no good that we can do for the kingdom because of what we've done. That is a lie. That is a lot. The most high guy can take us and use us as he desires if we will allow him. Get in, did good for Israel. Tell you what? May we do good for the kingdom. Again, I'm Dale. Thank you for your time. I'll see you in the next episode. Goodbye.

Episode 3321

The Word: Episode 3321, Judges
Date not given in source feed

> **Synopsis.** In Judges 9:1–6, Abimelech, Gideon's son by a concubine in Shechem, persuades his mother's clan that one ruler is better than seventy. Dale explains what a concubine was: a wife without inheritance rights, not simply a prostitute. With silver from the house of Baal-berith, Abimelech hires worthless men, kills his seventy brothers on one stone, and is made king. Only Jotham escapes. God did not raise Abimelech up; men did.

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're pressing on in the book of Judges. We're in the ninth chapter right now. So let's look at it. Verse one says this, Now Abimelech, son of Jerubbaal, went to shechem to his mother's relatives and said to them and to the whole clan of his mother's family. So let me pause right here. That's verse one stopping in the middle of the sentence. Remember who we're talking about here? The son of Jerubbaal, Jerubbaal is Gideon. Remember, that name means contend against Baal.

This is his son that he had by a concubine, okay, a concubine. And you say well what's the deal with that? Well yeah. He had a bunch of wives because we saw in the previous chapter that he had 70 sons by many wives but he had Abimelech by a concubine. Likely had more than one concubine because we get a major hint of it later on in this account. And so again, as I mentioned earlier, a concubine is like a wife but without inheritance rights. And so it's more than a lot of times people describe them just as prostitutes and things like that.

And it may have been, but no, a concubine is a little more actually later on in the account. In some translations, she's described as his slave. Yeah, well that's interesting, isn't it? As a slave. But anyway, Abimelech goes to Shechem. Okay, this is where his mother's relatives are from. We talked a little bit about Shechem. I think I talked about it on the blog. So you see Shechem all the way through the scripture where all sorts of things happen related to the kingdom of God and the patriarchs. Okay, that's all I'll say in this context, okay?

And he goes there and this is what he says to him, verse two. Say in the ears of all the leaders of Shechem which is better for you that all 70 of the sons of Jerubbaal rule over you or that one rule over you. Remember also that I am your bone and your flesh. So he goes to his mother's relatives and he goes to the whole clan of the family, the whole group. And he says this, I want y'all to say this to the leaders of Shechem. In other words, start pronouncing this, start saying this to everybody here, particular leadership and ask them this question.

Is it better for y'all be ruled over by 70 sons or by one person? Which which will be better for you. Is it better to be ruled by the 70 sons of Gideon, Jerubbaal or by one me and keep in mind that I am your bone and your flesh. I'm a part of your family. So verse three and his mother's relatives spoke all these words on his behalf in the ears of all the leaders of Shechem and their hearts inclined to follow Abimelech. In other words, they felt like they maybe they should support him. This is where they should go.

And they said he is our brother or he is our relative. Verse four, and they gave him 70 pieces of silver out of the house above all bereave, with which Abimelech hired worthless and reckless fellows who followed him. Well, I wonder where that came about? Okay, so they apparently made a decision, okay, he's our brother. He's our relative. We're going to support him. Our hearts are inclined toward him. We're gonna support him. Well, this support wasn't just, yeah, we're on your side, there was some financial stuff right here. Okay. So they gave him 70 pieces of silver and this came from the house of Baal berith, from the pagan God.

I believe this was the Philistine God but it's a Canaanite God either way you go. And then it had a treasury we learned something about these gods. They would give money to them. They would save this money up that he collected. Well there was a point in purpose to this so this makes me think that Abimblech had approached them and said okay I need need some money right here because I got a plan. He hired worthless and reckless fellows who followed him. If you can't get a following, do what? Go out and hire one. But this was the following to a particular point.

These were mercenaries verse 5 and he went to his father's house at Ophrah and killed his brothers brothers, the son of Jerubbaal, all 70 men on one stone. But Jotham, the youngest son of Jerubbaal all was left for he hid himself. So this is first part of a hint that we'll see a little more later. He killed his 70 brothers, but it says there was one left. So does that mean there were 69 brothers that were killed? No, not necessarily. He killed the 70. Okay, were of the wives, Jotham was probably from another concubine. He was the youngest son of Jerubbaal and he was left and he hid himself.

Okay? He survived that way or he might have been the 71st. Who knows? It's interesting that 70 men were killed, 70 sons of Jerobal for the price of 70 shekels of silver. Okay? That doesn't mean that he hired 70 men. I I highly suspect that he hired far more than that. Cause what was the logistics? We're not

told. They were simply not told, but how in the world did he kill 70 men on one stone? Did he line them up? Did he tie him up? Did they capture him? You know, or they garden it? What was it?

We don't know. But I feel sure that they did not go voluntarily. So verse six, and all the leaders of Shechem came together And all Beth Millo and they went and made Abimelech king by the oak of the pillar at Shechem Again in Shechem an important place the trees the oak Important place Note that they made a Abimelech Okay, they made a Abimelech King he was not raised up by God Now, it's interesting to remember how Gideon said, I don't want to be king. I'm not gonna be king. My sons aren't gonna be king, my grandsons aren't gonna be king and yet here's one of his sons is now king.

His name, Abimelech, literally means my father is king. So he named a son my father is King and when you look at the end of Gideon's life, he was acting in behaving as a king. He was trying, if nothing else to raise up a dynastic lineage, 70 sons, he would have had likely an equal number of daughters. We don't know we're not told. But here they went and they made Abimelech king by the oak of the pillar at Shechem. This was a move of the people. Abimelech was a usurper that's probably the best way to describe him.

You don't often see it described that way in teachings and preaches and things like that. But that's what he is. He's definitely not a judge. Some people count him to be a judge, but he wasn't. He wasn't raised up by God. He did not set the people of Israel free or any portions thereof. He put them under his thumb. We sort of begs question then, what in the world is he doing here? And judges nine. Well, I'm viewing it as a word of warning. Okay? It's a word of war. He was one of Gideon's offspring, but he came and usurped leadership.

We see that all the time. As a matter of fact, I think this is going to be revealed within our nation that there has been a major, major usurpation of leadership that's occurred. Most people don't want to believe it. They won't believe it. I would tell you what it was. You probably I think I'm crazy, but the good news is I am sort of crazy. So don't worry about it. Okay? But this is nothing new of Abimelech usurped leadership and the only way he could even begin to do this was to eradicate the 70 sons of Gideon.

Yeah. We're talking about a serious depth of evil. Are we not? Well, judges nine, you want to learn a lot about this again. I'm Dale. Thank you for your time. I'll see you later. Goodbye. You

Episode 3322

The Word: Episode 3322, Judges 9:7-22
Monday, June 2, 2025
Companion title: “Jotham”

> **Synopsis.** In Judges 9:7–21, from Mount Gerizim Jotham tells a parable: the trees ask the olive, the fig, and the vine to reign over them, and only the bramble accepts. Dale draws out the point. The leaders of Shechem did not act in good faith or integrity in making Abimelech king, and Jotham calls for fire to come out between them and devour each other.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 2, 2025

> June 2, 2025
>
> “Jotham”
>
> Blessings folk!
>
> The leaders of Shechem had made Abimelech king.
>
> One of Gideon’s son, likely via another concubine?, had hid and was still alive.
>
> He was Jotham.
>
> He speaks forth…bold, brave lad…
>
> Judges 9:7-22
>
> When it was told to Jotham,
>
> he went and stood on top of Mount Gerizim and cried aloud and said to them,
>
> “Listen to me, you leaders of Shechem, that God may listen to you.
>
> The trees once went out to anoint a king over them, and they said to the olive tree,
>
> ‘Reign over us.’
>
> But the olive tree said to them,
>
> ‘Shall I leave my abundance, by which gods and men are honored,
>
> and go hold sway over the trees?’
>
> And the trees said to the g tree, ‘You come and reign over us.’
>
> But the g tree said to them,
>
> ‘Shall I leave my sweetness and my good fruit and go hold sway over the trees?’

> And the trees said to the vine, ‘You come and reign over us.’
> But the vine said to them,
> ‘Shall I leave my wine that cheers God and men and go hold sway over the trees?’
> Then all the trees said to the bramble, ‘You come and reign over us.’
> And the bramble said to the trees,
> ‘If in good faith you are anointing me king over you, then come and take refuge in my shade,
> but if not, let re come out of the bramble and devour the cedars of Lebanon.’
> “Now therefore, if you acted in good faith and integrity when you made Abimelech king, and if
> you have dealt well with Jerubbaal and his house and have done to him as his deeds deserved
> —
> for my father fought for you and risked his life and delivered you from the hand of Midian,
> and you have risen up against my father’s house this day and have killed his sons,
> seventy men on one stone, and have made Abimelech, the son of his female servant,
> king over the leaders of Shechem, because he is your relative—
> if you then have acted in good faith and integrity with Jerubbaal and with his house this day,
> then rejoice in Abimelech, and let him also rejoice in you.
> But if not, let re come out from Abimelech and devour the leaders of Shechem and Beth-millo;
> and let re come out from the leaders of Shechem and from Beth-millo and devour Abimelech.”
> And Jotham ran away and fled and went to Beer and lived there,
> because of Abimelech his brother.
> Abimelech ruled over Israel three years.
> ESV
> Jotham’s story speaks to the foolishness of the leaders of Shechem.
> He knew the motivation of their heart.
> They knew the motivation of their heart.
> God was no where in the decision they had made.
> They made Abimelech king.
> They executed his usurping of leadership.
> They did not act in good faith.
> They did not act in integrity.
> Jotham proclaimed a prophetic Word from the Lord that would come to fruition.
> They would consume each other.

> Fire would come forth…

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Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We're in Judges 9 and we're looking at the account of Abimelech. The leaders of Shechem had come together and they had just made Abimelech king and we saw that in Judges nine verse six. They did it by the oak of the pillar at Shechem, and so they made him king. Verse seven, when it was told to Jotham, now remember Jotham was the one son of Gideon that they were not able to kill. They killed 70 of them like this, killed 70 sons of Gideon but this son got away and so it looks like the way the destruction way that says that Jotham is also a son of another concubine or something like that.

So Jotham hears about this he goes up to the top of Mount Gerazim which you see all through the Old Testament Mount Gerazin and he cried aloud and said to them so he's on top of this mountain and he's crying aloud. He's having to scream to where they hear him. It also means that they're not that far away. So, he cried aloud to them and he said this, listen to me you leaders of Shechem that God may listen to you. That is interesting so he's saying listen to me your leaders of to shake them. So he's going to say something to him and he's saying it that God may listen to them.

What does that mean? That God may harken to you. Well, by the time we get to the end of which I hope we're able to do today, this little statement he makes, I think it's the kind of thing that God is listening to what they say because. He's going to draw them and say, hey, are you doing this because of this? Are you doing this because of that. And when they declare one or the other, God is listening to them, okay? So verse eight, he gives them a little parable kind of story. So memory's on the mountain shouting this to him.

The trees once went out to anoint a king over them and they said to the olive tree, rain over us. But the olive tree said to them, shall I leave my abundance by which gods and men honored and go hold sway over the trees. And the trees said to the fig tree, you come and reign over us. But the fig tree said to them, shall I leave my sweetness and my good fruit and gold go hold sway of the trees? And the trees set to the vine, you come and rain over us. But the vine said to them, shall I leave my wine that cheers God and men and go and hold sway over the trees?

Then all the trees came to the bramble. You come and rain over as and the bramble says to the trees if in good faith you are anointed me king over you, then come and take refuge in my shade. But if not let fire come out of the bramble and devour the citizen or the cedars of Lebanon. So that's the account. That's a story that he is speaking over them, okay? And you think, well what is this all about? Why is Jotham saying this? Because he's saying the trees went out to anoint a king and they went to the olive tree first.

Then they went to fig tree, then they went to a vine which is not a tree at all. Then they went into the bramble which is a thorn bush, thorns. And the bramble was the only one that would say, well you know if your anormy king over you then come and take refuge in my shade but if you're not doing this out of good faith then let fire come out of the bramble and devour the cedars of Lebanon, the biggest, strongest trees of those time. Okay? Verse 16, now Jotham is speaking to them. Now therefore, if you acted in good faith and integrity when you made a Abimelech king and if you've dealt well with Jerubbaal and his house and have done to him as his deeds deserve And then he says this parenthetically like, for my father fought for you and risk his life and delivered you from the hand of Midian.

And you have risen up against my father's house this day and had killed his sons 70 men on one stone and have made Abimelech the son of his female servant king over the leaders of Shechem because he is your relative, verse 19. If then you have acted in good faith and integrity with Jerubbaal and with his house this day then rejoice in Abimelech and let him also rejoice in you. But if not, let fire come out from Abimelech and devour the leaders of Shechem and Beth Millo and let fire come out of the leaders to shake them and bet my low and devour Abimelech, verse 21.

And Jotham ran away and fled and went to Beir and lived there because of Abimelech his brother. Well, I bet he did. Yeah, he says this and then he flees. So what's he doing? He's giving them a picture, okay? He gave him a little story And then he says, now therefore, out of what I'm saying in this story, if you've acted in good faith and integrity when you've made a bimbalic king, then well that's great. If you've dealt well with Jerubbaal and his house and done to him as his deeds deserve, they had not done well.

And he didn't even leave it open for interpretation. He tells them, you killed his 70 sons. And the little parenthetical thing that he states there in verse 17 and 18. He reminds him, my father Gideon Jerubbaal fought for your life. He risked his life and delivered you. But what have you done? You've risen up against his house. You've killed his sons. You've made a Abimelech the son of his female servant. A legend says his slave woman, the other translation say maid servant. It also can be translated as a concubine, which you see in several things.

And so you made him king because he's your relative. And if you've acted in good faith and integrity, then rejoice with him and let him rejoicing you. But if not, they knew that they had not. He knew that they have not. So he's telling them what is going to happen to them. And this will happen to them very soon. We'll see it in the next episode or two, okay? That fire, let fire come out from Abimelech and

devour the leaders of Shechem and Beth Millo. And let fire come from the leaders of Shechem Beth Millo and devour Abimelech.

They are going to devour one another. So Jotham runs away, he flees. Verse 22, last one we'll look at. Abimelech ruled over Israel three years. So he became king. He was the king, as I said in a previous episode, that you serped the position. Notice the people made him this. They've made him this because he cut a deal with them and said, hey, I'm a view. You'd rather be ruled by one or ruled by 70. This boy would rather be ruled by you cause you're one of us. He says, that's what I agree to. He agrees to it.

He goes and kills the seventy brothers. That's tough stuff right there, and he rules for three years. But fear not, God is about to deal with him. We'll see that in the next episode. I'll see you all then. Good bye.

Episode 3323

The Word: Episode 3323, Judges 9:23-30
Tuesday, June 3, 2025
Companion title: “Gaal”

> **Synopsis.** In Judges 9:22–29, God sends an evil spirit between Abimelech and the leaders of Shechem so that the violence done to Gideon’s sons might come back on them. The Shechemites ambush travelers and put their confidence in Gaal son of Ebed, who boasts against Abimelech at a festival in the house of their god. Dale shows Jotham’s curse beginning to come true.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 3, 2025

> June 3, 2025
>
> “Gaal”
>
> Blessings folk!
>
> We saw that Jotham pronounced a prophetic warning over the leaders of Shechem.
>
> Shortly we will see that the Lord calls it a curse.
>
> Why?
>
> Because Jotham had told them this…
>
> Judges 9:19-20
>
> if you then have acted in good faith and integrity with Jerubbaal and with his house this day,
>
> then rejoice in Abimelech, and let him also rejoice in you.
>
> But if not, let re come out from Abimelech and devour the leaders of Shechem and Beth-millo;
>
> and let re come out from the leaders of Shechem and from Beth-millo and devour Abimelech.”
>
> ESV
>
> They had not acted in good faith and integrity.
>
> They would devour each other - Abimelech and the leaders of Shechem/Beth-millo.
>
> Jdg 9:23-30
>
> And God sent an evil spirit between Abimelech and the leaders of Shechem,
>
> and the leaders of Shechem dealt treacherously with Abimelech,
>
> that the violence done to the seventy sons of Jerubbaal might come,

and their blood be laid on Abimelech their brother, who killed them,
and on the men of Shechem, who strengthened his hands to kill his brothers.
And the leaders of Shechem put men in ambush against him on the mountaintops,
and they robbed all who passed by them along that way. And it was told to Abimelech.
And Gaal the son of Ebed moved into Shechem with his relatives,
and the leaders of Shechem put confidence in him.
And they went out into the field and gathered the grapes from their vineyards and trod them
and held a festival;
and they went into the house of their god and ate and drank and reviled Abimelech.
And Gaal the son of Ebed said,
“Who is Abimelech, and who are we of Shechem, that we should serve him?
Is he not the son of Jerubbaal, and is not Zebul his officer?
Serve the men of Hamor the father of Shechem; but why should we serve him?
Would that this people were under my hand!
Then I would remove Abimelech.
I would say to Abimelech, ‘Increase your army, and come out.’”
When Zebul the ruler of the city heard the words of Gaal the son of Ebed,
his anger was kindled.
The Lord sent and evil spirit between Abimelech and the leaders of Shechem.
They both dealt treacherously with each other.
There was purpose to what the Lord was doing.
To avenge the blood of the 70 sons of Jerubaal.
You will note that the leaders of Shechem are included in this due to their strengthening the hand of Abimelech…they made him king.
So, the men of Shechem began some disruptive guerrilla warfare.
Abimelech hears of it.
Then, a new character.
A new person, Gaal appears.
An “out-of-towner”.
He quickly wins the confidence of the leaders of Shechem
They trust him.
After the harvest time a festival was thrown!

> The men go into the house of their god.
>
> Really now?
>
> They imbibe…they get drunk.
>
> They begin to revile…curse…Abimelech.
>
> Gaal seizes the moment.
>
> Was he the voice of the evil spirit?
>
> I suspect so.
>
> He questions Abimelech's leadership.
>
> He states that if the people were under his hand then he would challenge Abimelech.
>
> Drunken foolishness?
>
> No.
>
> Serious.
>
> But…Zebul…the "mayor" of the city overheard..his anger was kindled.
>
> Wonder what he will do?
>
> We will see…

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today. The Word podcast. We're continuing in Judges 9. And we got through the 22nd verse in the previous episode. Let me remind us what happens at the end right here. Jotham, the survivor and son of Gideon had come out and was shouting from the mountaintop and was yelling at the people and the leaders that shake him. And he told them if you're acting in good faith and if you're action with integrity with how you treated Jerubbaal, Gideon, my father and his house this day then go ahead and rejoice in Abimelech because you have made him king and let him rejoice over you.

But if you have not acted in good faith, which we know they had not acted in Good Faith because of Abimelech had killed the 70 sons of Gideon, his half-brothers, and we find out later on in this chapter right here that the city leaders were a part of that so they did not act in good faith. So Jotham says this, if you're not acting in good faith then let Let this happen, let fire come out from Abimelech and devour the

leaders of Shechem and Beth-millo. And let fire come up from the leaders of Chechem and from Beth-millo and devour a Ben Malek.

And then Jotham runs away and flees to be here and lives there because of his, a Ben Malik is brother. He ran away to where he wouldn't kill him. And so when you get to end of this chapter, you find out that God describes what he just said right here as a curse. Yeah. Yeah, a curse. It was a prophetic thing that was of the Lord and he declared it to the people that this is what's gonna happen and the balance of this chapter from the 23rd verse on through it goes at 57th verse I'm gonna take a couple more episodes get through this is a recounting of what happens.

Well how does it start? Verse 23, listen to this And God sent an evil spirit between Abimelech Abimelech and the leaders of Shechem and the leaders is Shechem dealt treacherously with a Abimelech this that's them halfway through a sentence right here verse 23, but look what happened God sent an evil spirit and you actually see this several times in scripture. You know a lot of times we think that the evil spirits are only In league with Satan himself. No But if God tells them to do something, they do it because he is God. And then there's some interesting things about the evil spirit you actually see in Kings where God said, hey, it's time for Ahab to die.

Anybody got any ideas? And he's speaking to the divine counsel and one of them goes, well, we can do this and God says, oh yeah, you can do that. No one says we can do that, yeah, you do that. Then one says I'll tell you what, I'll go and be an evil spirit and speak evil things into his mouth, into his ear. And God says, yeah, that'll work. I'll go deceive him. And that's sort of a wild thing because even in that deception, even with being labeled as an evil spirit, it's at the behest of the Lord and is doing what the Lord wants.

Yeah. So Abimelech, there's an evil spirit between him and leaders that shake him and the leaders that shake them dealt treacherously with Abimelech, verse 25 and 24, that the violence done to the 70 sons of Jerubbaal might come and their blood be laid on Abimelech, their brother who killed them and on the men of Shechem who strengthened his hands to kill his brother. And so there we go, they were a part of it. Why did God send this evil spirit? He sent the evil spirit to where there would be treachery between Abimelech and Shechem and Shechem and Abimelech.

And it was because of the violence that was done to the 70 sons, he killed them. Not only to him but to the men of Shechem who strengthened his hand. How did they strengthen his hand to do this? They made him king. They made him king, so he's feeling his oats. He's feeling his witties right here and he goes and kills his brothers verse 25. And the leaders of Shechem put men in ambush against him on the mountain tops and they robbed all who passed by them along that way and it was towed to a Vimalek.

So the men of Shechem started doing a little guerrilla warfare right here and they were up in the mountain tops and they were ambushing caravans, they were robbing people. They were being

disruptive. And Abimelech hears about it verse 26 and Ga'al is often pronounced ga'al but Ga'al his name means loathing the son of ebid moved into Shechem with his relatives and the leaders of Shechem put confidence in him and they trusted in him. We're not told where he came from, we're not told why he did this, though when you read the balance of the account you can sort of glean and discern.

The leaders put confidence and trust in him. He earned their confidence, he earned their trust. This would have taken a period of time, would it not? So verse 27, and they went out into the field and gathered the greats from the vineyards and tried them and held a festival. And they went into that house of their God and ate and drank and reviled or cursed Abimele. So note what's going on. This guy shows up, he and his family. People start trusting people, start liking him. They go out in the fields. They gather the grace of the vineyards, time the harvest.

They tried them and they held a festival. So they're doing the harvest, they're doing work of the harvest and they have a festival which most cultures do that at harvest time or thereafter, they'll have a harvest festival. Well, they go into the house of their God. Notice this is not the house of the Most High God. They're going to the house of there God and they drink, and they curse or revile Abimelech. They get drunk. Now obviously they don't crush the grapes and do that it takes a period of time, okay? For the wine, the ferment and everything they might have drunk from a previous season.

We don't know. They get drunk and they start reviling, cursing Abimelech well verse 28 got all the son of Ebud said. So here's the all speaking, and he's got a couple of questions. Who is a bimble egg? And who are we of Shechem that we should serve him? Is he not the son of Jerubbaal and it's not Zebul his officer served the men of Hamor, the father of Shechem, but why should we serve him? So his leadership is being drawn into question by a relatively new guy that's come in to Shechem. And then the new guy, God all says this, verse 29.

Would that this people were under my hand? Then I would remove Abimelech. I would say to Abimelech, increase your army and come out. So what's he doing? He's sitting there and he is manipulating these people when he's done it over a period of time and he's won them over. They trusted me like in there at a drunken party. He's sitting here. Why in the world are we under Abimelech's hands? Okay, he's been at least three years because we know that's how long did a Demolec ruled? We saw that earlier. He says, you know what? If these people right here were under my hand, I would remove a Demolecs.

Matter of fact, I would call out to him and say, you better increase your army, you better get your army together and come out. Well, guess what? There was somebody there that heard about this. Verse 30, when Zebul, that's the one he just mentioned, And the ruler of the city, so as it was like the mayor of the city of Abimelech the king heard the words that got all the son of even his anger was kindled and he sent

messengers to a Abimelech secretly. We're going to stop right there halfway through the 31st verse you see what's coming.

There was somebody there that heard this and he sends word to the King and he's going to let him know what's going on. Well, I wonder how this is going to end? We've already been told for the leaders and people to shake them not well. For a Abimelech, not well. Well again, I'm Dale. Thank you for your time. I'll see you in next episode. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Malik

Episode 3324

The Word: Episode 3324, Judges 9:27-49
Wednesday, June 4, 2025
Companion title: “Towering Inferno”

> **Synopsis.** In Judges 9:30–49, Zebul tips off Abimelech, Gaal is driven out, and Abimelech destroys Shechem and sows it with salt. When the people take refuge in the stronghold of the tower of Shechem, he burns it with about a thousand men and women inside. Dale calls it tragic: human pride and arrogance at work, and God’s word being fulfilled as Abimelech and Shechem destroy each other.

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Companion Communique — June 4, 2025

> June 4 2025
> “Towering Inferno”
> Blessings folk!
> A longer portion of the Word today.
> Read the story…more to come… :)
> Judges 9:27-49
> And they went out into the field and gathered the grapes from their vineyards and trod them
> and held a festival;
> and they went into the house of their god and ate and drank and reviled Abimelech.
> And Gaal the son of Ebed said,
> “Who is Abimelech, and who are we of Shechem, that we should serve him?
> Is he not the son of Jerubbaal, and is not Zebul his officer?
> Serve the men of Hamor the father of Shechem; but why should we serve him?
> Would that this people were under my hand!
> Then I would remove Abimelech.
> I would say to Abimelech, ‘Increase your army, and come out.’”
> When Zebul the ruler of the city heard the words of Gaal the son of Ebed,
> his anger was kindled.

And he sent messengers to Abimelech secretly, saying,
“Behold, Gaal the son of Ebed and his relatives have come to Shechem,
and they are stirring up the city against you.
Now therefore, go by night, you and the people who are with you,
and set an ambush in the field.
Then in the morning, as soon as the sun is up, rise early and rush upon the city.
And when he and the people who are with him come out against you,
you may do to them as your hand nds to do.”
So Abimelech and all the men who were with him rose up by night
and set an ambush against Shechem in four companies.
And Gaal the son of Ebed went out and stood in the entrance of the gate of the city,
and Abimelech and the people who were with him rose from the ambush.
And when Gaal saw the people, he said to Zebul,
“Look, people are coming down from the mountaintops!”
And Zebul said to him, “You mistake the shadow of the mountains for men.”
Gaal spoke again and said, “Look, people are coming down from the center of the land,
and one company is coming from the direction of the Diviners’ Oak.”
Then Zebul said to him,
“Where is your mouth now, you who said, ‘Who is Abimelech, that we should serve him?’
Are not these the people whom you despised? Go out now and fight with them.”
And Gaal went out at the head of the leaders of Shechem and fought with Abimelech.
And Abimelech chased him, and he fled before him.
And many fell wounded, up to the entrance of the gate.
And Abimelech lived at Arumah, and Zebul drove out Gaal and his relatives,
so that they could not dwell at Shechem.
On the following day, the people went out into the field, and Abimelech was told.
He took his people and divided them into three companies and set an ambush in the fields. And
he looked and saw the people coming out of the city. So he rose against them and killed them.
Abimelech and the company that was with him rushed forward and stood at the entrance of the
gate of the city, while the two companies rushed upon all who were in the field and killed them.
And Abimelech fought against the city all that day.
He captured the city and killed the people who were in it,

> and he razed the city and sowed it with salt.
> When all the leaders of the Tower of Shechem heard of it,
> they entered the stronghold of the house of El-berith.
> Abimelech was told that all the leaders of the Tower of Shechem were gathered together.
> And Abimelech went up to Mount Zalmon, he and all the people who were with him.
> And Abimelech took an axe in his hand and cut down a bundle of brushwood and took it up and laid it on his shoulder. And he said to the men who were with him,
> “What you have seen me do, hurry and do as I have done.”
> So every one of the people cut down his bundle and following Abimelech put it against the stronghold, and they set the stronghold on re over them, so that all the people of the Tower of Shechem also died, about 1,000 men and women.
> ESV
> Tragic!
> Sad!
> The pride, arrogance and hubris of man.
> The Word of the Lord is being fulfilled.
> Abimelech against Shechem.
> Shechem against Abimelech.
> Many die…

From Dale’s daily Communique (Dropbox: Communique/2025/June 4 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

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Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Well, blessings everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on Judges 9 and we're in the middle of an episode. Remember what was going on here? That Abimelech was now the leader of Shechem. And, but a new guy had come into town, Gaal, G-A-A-L. And they had harvested everything. They were having a big festival. They'd started drinking and they started reviling and cursing Abimelech, the one that was king. And Gaal in verse 28 said this. He says, who is Abimeleic and who are we of Shechem that we should serve him?

Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem. But why should we serve him? So he's saying, you know what, we need to serve our family lineage though he was a new kid in town here, okay? But then he mouths off even more. Verse 29, would that this people were under my hand then I would remove Abimelech. I would say to Abimeleach, increase your army and come out. In other words, gather your army together, gather your folks and come out and fight me.

So he's mouthing off about this, but it was a serious thing. Verse 30, when Zebul, the ruler of the city, like the mayor of the city heard the words of Gaal, the son of Eben, his anger was kindled. He was furious. So here's what he did in verse 31. We pick it up. And he sent messengers to Abimelech secretly saying, Behold Ga'al the son of Abed and his relatives had come to Shechem and they are stirring up the city against you. So he's letting the king know what's going on. Now he's gonna tell him what to do verse 32.

Now therefore in other words, in light of that a lot of what I always told you go by night you and the people who are with you and set an ambush in the field. And then in the morning, as soon as the sun is up, rise early and rush upon the city. And when he and the people who are with him come out against you, you may do them as your hand finds to do or whatever opportunity you can grab right there. Verse 34. So Abimelech and all the men who were with him rose up by night and set an ambush against Shechem in four companies.

So the king took the advice, trusted his servant here. Okay, trusted him. And he put together the army verse 35 and Ga'al or Gaal, the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech, and the people who were with him, rose from the ambush. And when Ga'al saw the people, he said to Zebul, look, people are coming down from the mountaintops. As Zebul said to him, all right, you must be mistaken. That's just a shadow of the mountains. You're mistaken, this shadow of the mountain for men.

Now remember this, Zebul is the one who had told the king what's going on. And he told him, he said, you need to get these people together and get them out here and the king put them in a field but now they're coming off of a mountain. So the field must've been the assembly gathering area on the other side of a mountain where they couldn't see. They used the mountains to blind them, right? So now they're comin' off the mountain and you know, Abimelech is sittin' here and he's, I mean, Ga'al is sittin', here and he sees this stuff and he says to Zabou, hey, I'll see these guys comin' off of the mountain.

He said, no, no, it's just shadows. First 37, all spoke again and said, look, people are coming down from the center of the land. And one company is coming up from the direction of the diviners oak. You know, there's a lot of things in scripture related to trees. You know? People sort of laugh. I grew up in the deep south out in the country. And this is how we would find things. We would say, okay, go down there and

turn to the right at that big oak, that road right there, big go, Yeah. Okay. That's how you would find things.

That's very normal, particularly in an agrarian society. This was the diviners oak. You think diviners? What is that all about? Well, this is a place where the divinars, the witchcraft people, the fortune tellers where they gathered together. And so he's seeing people come off of a mountain and And he's seeing people come from the direction of this diviners. Oh, verse 38, you're going to love this. Then Zebul, who he's talking with said to him, where is your mouth now? You said, who is a Abimelech that we should serve him are not these two people whom you despised go out now and fight with them.

So it all didn't know that Zebul had heard this. Okay. So now he's throwing it back in his face. He says, where is your mouth? Now? Okay, your mouth firing off all this kind of stuff. Where's it now? We remember when you said that who is Abimelech that we should serve him. He's saying out. Here's your opportunity. These are the people that you despise that you rejected that you were mouthing off about go out there and find them now. Verse 39 so go all go all went out at the head of the leaders of Shechem and and fought with Abimelech.

So the leaders of Shechem were on his side, he had won them over and they're going out there to fight Abimelech, verse 40. And Abimelech chased him and he fled before him and many fell wounded up to the entrance of the gate. And Abimelech lived at Aruma and Zebul drove out Ga'al and his relatives, so that they could not dwell at Shechem. So he's telling where he lived, but now Zebul drove out Ga'al and his relatives. They went out fighting against a Abimelech and Zebul drove them out from the other side, drove him out of Shechem.

Now last couple verses here, verse 42 on the following day And the people went out into the field and the Abimelech was towed. He took his people and divided them into three companies and set an ambush in the field, and he looked and saw the people coming out of the city. So he rose against them and killed them. Verse 44, a Bemelecs and the company that was with him rushed forward and stood at the entrance of the gate of the city while the two companies rushed upon all who were in the field and killed them.

So they killed the ones that had come out and were in the field, verse 45. And Abimelech fought against the city all that day. He captured the city and killed the people who were in it and he raised the city and sowed it with salt. Well, that's pretty nasty, right there. All the people tearing everything down the city. Why sew it with salt? You can't grow anything. It kills everything, kills the grass, kills everything when you salt the land like that. So when all the leaders of the Tower of Shechem heard of it, they entered the stronghold of the house of El Berreith, their temple El Berreth.

This is the pagan God. Abimelech was told that all the leaders of the tower he's shaking were gathered together. So what did he do? Verse 48. And Abimelech went up to Mount Zaman, he and all the people who are with him. And Abimelech took an axe in his hand and cut down a bundle of brushwood and

took it up and laid it on his shoulder. And he said to the people who were with him, what you have seen me do, hurry and do all this likewise. So he took them, everybody get some brushwood, get some lumber or some timber.

Come on. So everybody did. So every one of the people cut down the bundle and followed the Abimelech, put it up against a stronghold and they set the stronghold on fire over them so that all the people of the tower as Shechem also died about 1,000 men and women. And women. These towns had these lorries towers, these fortresses where everything collapsed if you were able to break through the wall of this city and everything they would hide in these towers. They were rather large it had a thousand men and women in it and he burned the tower down with a thousand men, and a thousand women.

Remember that prophecy that was spoken of by Jonathan? This is the first part of it right here we'll see the balance the next episode. I'll see y'all then, y'all be blessed. Goodbye.

Episode 3325

The Word: Episode 3325, Judges 9:48-57
Thursday, June 5, 2025

> **Synopsis.** In Judges 9:48–57, Abimelech has his men copy him by cutting brushwood and burning the tower of Shechem. He then attacks Thebez, but a woman drops an upper millstone on his head from the tower. He asks his armor-bearer to kill him so it won't be said a woman killed him. Dale notes the closing verdict: God repaid Abimelech's evil and brought Jotham's curse on the men of Shechem.

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We're continuing Judges tonight chapter and we're at the end of the chapter and we are in the midst of a Abimelech on a rampage, a bemelek. We saw this previously so let me back up a couple verses verse 48 says this and Abimelech went up to mount Zalman and he and all the people who were with him and a Abimelech took an axe in his hand and cut down a bundle of brushwood and took it up and laid it on his shoulder and he said to the men who are with him what you've seen me do hurry and do as I have, as I have done.

So he's telling everybody to cut their own bundle okay verse 49. So every one of the people cut down his bundle and following Abimelech put it against a stronghold and they set the stronghold on fire over them so that all the people of the Tower of Shechem also died about a thousand men and women. So they burned these people, they burned them alive in the Tower of Shechem. Then verse 50, Abimelech went to Thebes, it's a place, and encamped against Thebes and captured it but there was a strong tower within the city and all the men and women and all the leaders of the city, fled to it and shut themselves in.

And they went up to the roof of the tower. So the way I envision this, I'm from the deep south is that they had a storm pit. They had a place they could go in case of emergency. Well, it didn't work out too well with the first town but I feel sure they didn't know about that yet. They do the same thing here. They go to the top, up to the roof, of this tower, verse 52. And a Abimelech came to the tower and fought against it and drew nearer to the door of the tower to burn it with fire.

So he was gonna do the same thing again, he's going to burn these folks out. Verse 53. And a certain woman threw an upper millstone on Abimelech's head and crushed his skull. I just love the way that the Lord phrases this. So here a bimlic is, he's sort of feeling his oats here. He's heading victory after victory and it comes to this tower and they're fighting and he draws near to the door of the tower cause he wants to burn it with fire to burn the door with fire and set fire to the tower. But whenever you're fighting against a tower or a castle or tall building anyone who has fought will tell you You need to keep your head on a swivel, particularly looking up.

You don't need to draw near enough to where somebody can drop something on you. Well, guess what happened? Somebody did a certain woman. And so we have seen women in the book of judges. We saw Deborah, right? Yeah. We saw Jael, right? We saw the mother of Sisera. All of them are named in some form of fashion, but here you have a certain woman she's unnamed, but she had an upper millstone. She had a stone, a large stone and she just threw it over the side and it comes down hits a Abimelech on the head and crushes his skull.

It doesn't knock him out. Okay? But he knows that he's mortally wounded. How do I know that? Verse 54, then he called quickly to the young man his armor bearer and said to him so he's able to talk. He's still able to talk and he calls out to this armor bearer who's a young guy and he says as quickly draw your sword and kill me lest they say of me a woman killed me. And his young man thrust him through and he died. Again, you see this type of thing happening in several instances in the scripture where somebody's about to die and they ask somebody to finish them off.

In this case right here is even double down worse. He was really concerned over two things. First of all that a woman would kill kill, that a woman would kill him. And then the fact that other people would know that a woman had killed him. So he says, Hey, draw your sword and kill me. And that way it'll look like that I died in battle. And so the armor bearer honored his request like he had any choice. It was actually an order kind of thing. So verse 55, when the men of Israel saw that a Abimelech was dead, departed to his home.

Once the leader's gone right here, the one that had led everything, he's gone. Well let's go home. Verse 56, Thus God returned the evil of Abimelech which he committed against his father in killing his seventy brothers and this is how the Lord held him accountable in this life, held him accountable for the wickedness that he had done, the evil that he'd done and killing his father's 70 boys. God will hold you accountable. Verse 57. And God also made all the evil of the men of Shechem return on their heads and upon them came the curse of Jotham, the son of Jerubbaal.

So remember what Jotham has said? That they both would have a, he didn't say a curse, but he said that they would come against each other. That's exactly what happened. And so Abimelech, man, he's a handful. Is he not? Judges 10 verse one says this, we're just gonna read the very first part of it. After

Abimelech there arose to save Israel and then it mentions another guy who arises. Abimelech is an interesting character because he is usually not included as one of the judges. There's an extended passage about him, right? But it wasn't a judge.

He was a usurper to the kingship. He taught the people into anointing the king in one place and then he killed all the other people who might rightly have inherited things from Gideon. He killed them all. He was a usurper and God dealt with him. And you say, man, those are wild times. I can't imagine that happening now. You don't have to imagine it happening now. You can simply watch if you have eyes to see, if you have ears to hear, if you have a mind open to the truth rather than a mind that's controlled by multitudes of psychological operations that come against us day in and day out in all forms, primarily nowadays in the form of the media.

But if you have eyes to see ears to hear and a mind to understand, you will see and you will understand that the exact thing of the usurpation of Abimelech has happened in our times. Okay? You've had some things that are just forthright. You've had dictators and we'll point to people on other side of the world and things like that. Well, they've done things like this and go, yeah, yeah. But no, the same thing has happened. The same thing has happen. And if you pay attention, you'll be amazed. And this stuff is starting to be revealed.

This stuff is starting to come out it's becoming more and more obvious and apparent things of which a few of us have known for many, many years, many years. Years. And you say, so what's the point of all that? Well, if nothing else, do we not see, do we not understand that the times and the judges were no different than the times that we live in? We may think, oh, we don't go out. We don't burn people out. We don't do this. Oh really? Oh really? I could take your time in 1993, I think, in Waco, Texas where we did exactly that.

Okay. We do the same exact kind of thing all the time. Evil is evil and God will hold us accountable. And so I really encourage you as believers to know the truth. I saw a couple of that, I know so many believers and they're true believers, I had no doubt but they're so deceived and they think they're being so cool by supporting this and supporting that and they think that they're just doing great things and these are things that are against the word of God. Things that God have said is an abomination and a sin.

It's time to repent, it's time to know the word of the Lord and it's time live it out. Okay folks? Get on down. Thank you for your time and I'll see you in the next episode. Goodbye.

Episode 3326

The Word: Episode 3326, Judges 10
Friday, June 6, 2025
Companion title: “Tola. Jair. Next?”

Synopsis. Judges 10 briefly records Tola (23 years) and Jair (22 years, thirty sons on thirty donkeys and thirty cities, a family power base). Then Israel does evil again, serving many gods. The LORD gives them to the Philistines and Ammonites for eighteen years. When they cry out, the LORD answers, “Go and cry out to the gods whom you have chosen.” They put away their foreign gods, and the LORD “became impatient over the misery of Israel.”

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Companion Communique — June 6, 2025

> June 6, 2025
>
> “Tola. Jair. Next?”
>
> Blessings folk!
>
> Pressing on in Judges.
>
> A rapid succession of long-serving judges.
>
> Watch for them.
>
> Watch what the people do…you should know by now.
>
> Give close heed to what God tells them…whoa!!
>
> Judges 10:1-18
>
> After Abimelech there arose to save Israel Tola the son of Puah, son of Dodo, a man of Issachar, and he lived at Shamir in the hill country of Ephraim.
>
> And he judged Israel twenty-three years. Then he died and was buried at Shamir.
>
> After him arose Jair the Gileadite, who judged Israel twenty-two years.
>
> And he had thirty sons who rode on thirty donkeys, and they had thirty cities,
>
> called Havvoth-jair to this day, which are in the land of Gilead.
>
> And Jair died and was buried in Kamon.
>
> The people of Israel again did what was evil in the sight of the LORD
>
> and served the Baals and the Ashtaroth,

the gods of Syria,
the gods of Sidon,
the gods of Moab,
the gods of the Ammonites,
and the gods of the Philistines.
And they forsook the LORD and did not serve him.
So the anger of the LORD was kindled against Israel,
and he sold them into the hand of the Philistines and into the hand of the Ammonites,
and they crushed and oppressed the people of Israel that year.
For eighteen years they oppressed all the people of Israel who were beyond the Jordan in the land of the Amorites, which is in Gilead.
And the Ammonites crossed the Jordan to fight also against Judah and against Benjamin and against the house of Ephraim, so that Israel was severely distressed.
And the people of Israel cried out to the LORD, saying,
“We have sinned against you, because we have forsaken our God and have served the Baals.”
And the LORD said to the people of Israel,
“Did I not save you from the Egyptians and from the Amorites,
from the Ammonites and from the Philistines?
The Sidonians also, and the Amalekites and the Maonites oppressed you,
and you cried out to me, and I saved you out of their hand.
Yet you have forsaken me and served other gods; therefore I will save you no more.
Go and cry out to the gods whom you have chosen;
let them save you in the time of your distress.”
And the people of Israel said to the LORD,
“We have sinned; do to us whatever seems good to you. Only please deliver us this day.”
So they put away the foreign gods from among them and served the LORD,
and he became impatient over the misery of Israel.
Then the Ammonites were called to arms, and they encamped in Gilead.
And the people of Israel came together, and they encamped at Mizpah.
And the people, the leaders of Gilead, said one to another,
“Who is the man who will begin to fight against the Ammonites?
He shall be head over all the inhabitants of Gilead.”

> ESV
>
> Tola judged 23 years.
>
> Jair judged 22 years. He built a huge family legacy of power.
>
> The people then did evil in the sight of the Lord.
>
> Of course they did.
>
> The anger of the Lord was kindled against His people.
>
> He brings forth opposition.
>
> They were oppressed for 18 year.
>
> Then they cried out to the Lord.
>
> Did you note how the Lord responded?
>
> What He said?
>
> The Lord recounted how He had previously saved them.
>
> Yet, now they had forsaken the Lord and worship a plethora of other gods.
>
> The Lord then says this…"Therefore, I will save you no more."
>
> Whoa!
>
> The people confessed their sin.
>
> The people declared "do to us whatever seems good to you."
>
> The people asked to be delivered.
>
> The Lord began to be impatient with the misery of Israel.
>
> He could not longer bear the misery of Israel.
>
> The enemy gathered again.
>
> The people asked…"who will lead us…"?

From Dale's daily Communique (Dropbox: Communique/2025/June 6 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on to Judges. We're up to the 10th chapter right now and And we're going to encounter several judges in a row right here, sort of rapid succession. Some of what was referred to as the minor judges and they're called minor judges because there's just very little written about them. A major judge

is one that has a lot written about it doesn't mean that they're more important. It doesn't even mean if they led or judged a shorter period of time sometimes they're longer period of time.

It's just that what we are given in this book right here is a smaller amount of information. So here we go. Judges chapter 10 verse 1, after Abimelech who we just looked at, there arose to save Israel, Tola the son of Pua, son of Dodo, a man of Issachar and he lived at Shamir in the hill country of Ephraim and he judged Israel 23 years then he died and was buried at Shamir. Well that's all we learned about him. After him arose Jair, the Gileadite who judged Israel 22 years. So you have 23 years and 22 years.

So what is that? 45 years right here that you have a generation, a judgment by two guys. Jair, verse 4, had 30 sons who rode on 30 donkeys donkeys and they had 30 cities called Havath Jair to this day, which are in the land of Gilead. And so again we see that he is very much establishing a life dynasty type of thing. 30 sons on 30 donkeys having a donkey was a big deal. Okay? A big deal. And then they had their own cities. They were powerful. Verse 5. The Jair died and was buried in Kaman.

Verse 6. The people of Israel again did what was evil in the sight of the Lord and served the Baals and the Ashtaroth, the gods of Syria, the gods of Sidon, the gods Moab, the gods are the Ammonites, and the guides of the Philistines. And they forsook the Lord and did not serve Him. We have an expansion of the guides here. We've seen up to this point in time that they'd and they might mention one or two, but it's getting very defined these guys. There's multitudes of guys by which they forsook the Lord for seven.

So the anger of the Lord was kindled against Israel and he sold them into the hand of the Philistines and into the hands of the Ammonites. They crushed and oppressed the people of Israel that year. For 18 years, they oppressed all the people of israel who were beyond the Jordan in the land of Amorize which is in Gilead. So you're talking more than 60 years now that things have been happening here. Verse 9, And the Ammonites crossed the Jordan to fight against Judah and against Benjamin and against the house of Ephraim so that Israel was severely distressed.

And the people of Israel cried out to the Lord saying, we have sinned against you because we have forsaken our God and have served the Baals. Well, have we not seen this before? Yes, we have. We've seen it several times. This is the pattern. Is what they did. And you go, well, I'm glad we don't do that really now. It is the same exact pattern that we fall into verse 11 and the Lord said to the people of Israel. Now listen to this. We're not told how the Lord said this. Okay? Well, we don't know if it was a gigantic booming voice of the Lord that covered all the land of Israel.

I doubt that. Okay. Or if it was a prophetic word spoken through a humble guy that nobody pays attention to. That's highly more likely, okay? But here is what the Lord said to the people of Israel. Did I not save you from the Egyptians and from the Amorites, from the Ammonites and from the Philistines? The Sidonians also and the Amalekites and the Malanites oppressed you and you cried out to me, and I

saved you out of their hands. Yet you have forsaken me and served other gods. Therefore I will save you no more. Whoa! That right there is serious.

We have seen where the Lord had told him, I will not go before you. You know, when they first entered in the promise land, we're doing battle. The Lord went before them and fought for them. They basically just did mop up exercises, but then they forsook the Lord. And he says, I'm not going to go before you now. When they went forth in battle, he went with them. Okay? But now he says, you forsaken me. You serve these other guys. I'm not gonna save you anymore. Every time they had cried out previously, the Lord saved them or sent a deliver, right?

Now he's saying, I'm not going to save you anymore. And verse 14, go and cry out to the gods whom you have chosen. Let them save you in the time of your distress. Oh, God said you're just gonna come back to me when you're in a time of tremendous distress. And you say we're sorry, we're sorry. We shouldn't serve these balls were sorry that we had forsaken you. No, go to those guys. Let them save you during this time of distress, verse 15. And the people of Israel said to the Lord, we had sinned due to us whatever seems good to you.

Only please deliver us this day. I get a bit of a chuckle out of this because they know there's nothing they can do except we've sinned, we've sinmed. God, do whatever you want to do with us. I would have felt better with that if they'd just stopped right there. But then they pushed it. Pleased to deliver us this day, which we totally understand. Do we not? Verse 16, so they put away the foreign guys from among them and served the Lord and he, that's the Lord, became impatient over the misery of Israel. We learn so much about God in these accounts.

If we just take a moment and just look at it and just think about it, God said, what? I'm not going to rescue you. And they said, forgive us. We're sorry we did this thing. But then they actually did something to show evidence of that forgiveness. They put away their foreign gods. They quit doing it and they served the Lord. And in this phrase in the ESV he became impatient over the misery of Israel. King James says, and his God's soul was grieved for the misery of Israel. New American Standard says, and he could bear the misery of Israel no longer.

And that helps us right there. The lexicon says the same thing. He could no longer bear the misery of israel. God saw the misery of visual. He says, I'm not going to help you out right now. But he also saw them putting aside their foreign guys. He saw them serving him. And he knew that they were experiencing tremendous misery. And he says, you know, know, I can't bear this any longer. That is interesting because we think and it's true that there's no limit to the bearing of God but as phraseology that helps us understand that God he saw the misery and his heart was broken over and he just he didn't want to do it anymore so what did they do then the Ammonites were called to arm and they encountered Gilead and the people of Israel came together and they encamped at Miss Pop.

And the people, the leaders of Gilead said to one another, who is the man who will begin to fight against the Ammonites? He shall be ahead over all the inhabitants of Gileads. So an enemy comes against them. The Lord can no longer bear them Israel and the enemy comes, the enemies to encamp. The people of the Lord see this and the leaders of Gilead said who is I mean who are we going to have to lead us? Who is the man who will begin to fight against the Ammonites? Whoever that is he'll be the head over all the inhabitants of Gilea.

They didn't know they didn't know who the leader's going to be at least they didn't do what they done with Abimelech that they made somebody king they're sitting here waiting for the Lord to raise up the leader, to raise up the deliverer. We'll see that in the next episode. Thank you all so much. I'll see you then. Goodbye.

Episode 3327

The Word: Episode 3327, Judges 11:1-11
Saturday, June 7, 2025
Companion title: “Jephthah: Might Warrior”

Synopsis. In Judges 11:1–11, Jephthah, a mighty warrior and the son of a prostitute, is driven out by his half-brothers and gathers worthless men in Tob. When Ammon attacks, Gilead’s elders come to him. Dale compares translations of Jephthah’s reply (statement or question) and notes the covenant made “before the LORD at Mizpah” as Jephthah becomes head and leader.

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Companion Communique — June 7, 2025

> June 7, 2025
>
> “Jephthah: Might Warrior”
>
> Blessings folk!
>
> Chapter 10 closed with the leaders of Gilead looking for someone to lead them against the Ammonites…
>
> Judges 11:1-11
>
> Now Jephthah the Gileadite was a mighty warrior, but he was the son of a prostitute.
>
> Gilead was the father of Jephthah.
>
> And Gilead’s wife also bore him sons.
>
> And when his wife’s sons grew up, they drove Jephthah out and said to him,
>
> “You shall not have an inheritance in our father’s house, for you are the son of another woman.”
>
> Then Jephthah fled from his brothers and lived in the land of Tob,
>
> and worthless fellows collected around Jephthah and went out with him.
>
> After a time the Ammonites made war against Israel.
>
> And when the Ammonites made war against Israel,
>
> the elders of Gilead went to bring Jephthah from the land of Tob.
>
> And they said to Jephthah,
>
> “Come and be our leader, that we may fight against the Ammonites.”
>
> But Jephthah said to the elders of Gilead,

“Did you not hate me and drive me out of my father’s house?

Why have you come to me now when you are in distress?”

And the elders of Gilead said to Jephthah,

“That is why we have turned to you now, that you may go with us and fight against the Ammonites and be our head over all the inhabitants of Gilead.”

Jephthah said to the elders of Gilead, “If you bring me home again to fight against the Ammonites, and the LORD gives them over to me, I will be your head.” (? KJV, NASB)

And the elders of Gilead said to Jephthah,

“The LORD will be witness between us, if we do not do as you say.”

So Jephthah went with the elders of Gilead,

and the people made him head and leader over them.

And Jephthah spoke all his words before the LORD at Mizpah.

ESV

We meet Jephthah. A Gileadite. A might warrior. Gilead’s son through a prostitute.

Apparently Gilead raised him. Well, as we will see…

When grown, Jephthah was driven out of the house by his brothers.

He fled.

After a time the Ammonites came…what we saw in chapter 10.

The elders of Gilead sought leadership.

They went to fetch Jephthah.

Note the sequence.

Leaders: “Come be our leader that we may fight the Ammonites.”

Jephthah: “Didn’t you hate me and drive me away…why come to me now in time of distress?”

Leaders: “We turn to you because of distress…come fight with us and be our head”.

(Sweetened the pot!)

Jephthah: “If you bring me home…and the Lord gives them to me…I will be your head.(?)”

(The ESV makes a statement. The KJV and Lexham express it in the form of a question!)

Leaders: “The Lord be witness to us that what you just said is true…we will do it.”

Jephthah went with the leaders.

The people made him head and leader over them.

Jephthan and the people made a formal covenant before the Lord…”spoke all his words before the Lord at Mizpah.”

> …to be continued…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today. The Word podcast. We just finished Judges chapter 10, yeah, all in one episode and we saw that the Gileadites were looking for somebody to lead them into war, okay? To lead them into battle against the Ammonites and which is sort of interesting because you think, wait a minute, are there, is there nobody among you that can do this? As a matter of fact, we're going to see a little more detail about that later. And so they're looking for somebody. Now we go to Judges 11 and it says this, now Jephthah the Gileadine was a mighty warrior.

Well they were just looking for somebody you know in the previous chapter. We're looking for somebody if we can find somebody to lead us we'll make him the leader of Gilead yes we'll do this well the next verse in the account says well here's one this 11th chapter actually backs up a little bit time-wise from what we've seen in the 11th chapter it gives us 11 I mean the 10th chapter, the 10th chapter was given as little context, little background. Here's the real account what's happening. Jephthah was a Gileadike and he was a mighty, valiant warrior.

But is that all powerful word? But he was the son of a prostitute. The American standard ESV say but Lexham just says he was the Son of a prostitute. King James says and he was son of a harlot. He was the son of a prostitute. Gilead was the father of Jephthah, and Gilead's wife also bore him sons, and when his wife's sons grew up they drove Jephthah out and said to him, you shall not have an inheritance in our father's house, for you are the son of another woman." So see what's going on here. Jephthah is a Gileadite.

He's a mighty warrior. He was of, his father was Gilead. Okay? There were several Gileads in the scripture and Gilead's wife had given him other sons so everybody grows up and when the wife's sons grew up they drove Jephthah out. I think it's just sort of cool that he was actually there, that Gilead took him in, that apparently he raised him and we'll see more about that as we go along okay? So that is not insignificant I don't think but they drove him out and they said you're not going to have an inheritance. It's like why are they so threatened by this one guy?

Well they say you're the son of another woman. So he leaves verse three. Jephthah fled from his brothers. It must been a sort of a dangerous kind of situation, and he lives in the land of Tobe which is north northeast of where he was. And worthless fellows collected around Jephthah and went out with him. I saw we're told about that. He's a valiant warrior. Well, he had other people that came along and went out with him, and these were worthless kind of guys. Verse for after a time the Ammonites made war against Israel. Well, that's what we saw in chapter 10.

They came against Israel and it's after a time. This is one of these little time markers that you see right here as Jordan mentioned last week a time jump or student pastor mentioned that I thought I like that phrase time skip and verse five. And when the Amonite made war against Israel, the elders of Gilead went to bring Jephthah from the land of Tob. So we saw at the end of the 10th chapter, we're looking for somebody, we're looking for somebody. Apparently they thought, hey, let's go get that guy that we ran off because he's a he's a mighty valiant warrior.

So they go for him. Verse eight, I mean verse six and they said to Jephthah come and be our leader that we may fight against the Ammonites. Well, that's okay. That's sort of encouraging is not? Nah, verse seven. But Jephthah them said to the elders of Gilead, did you not hate me and drive me out of my father's house? Why have you come to me now when you are in distress? Well that's two legitimate questions and it also gives us a little insight because it's the elders of Gilead that are asking him and his response to them is, did you not hate me and drive me out of my father's house?" Well, who drove him out of his father's house?

His brothers, his half-brothers hated him and drove him out. So they're now part of the elders of Gilead. And he says, Now why are you coming to me when you're in distress? Verse eight. And the elders of Gileads said to Jephthah, That is why we've turned to you now that you may go with us and fight against the Ammonites and be our head over all the inhabitants of Gilead. Oh, hang on a second here. Yeah. They don't answer his questions directly. Why have you come to me in times of distress? They say that is why we have turned to you now.

Well, why they turned him down? Well, because we're in the time of distress, but they said we want you to lead us. But then they put a little more sugar in the question right here and be our head over all the inhabitants of Gilead. Not just lead in the fight against the Ammonites, but to be the leader of Gileads. Verse nine, Jephthah said to the elders of Gilead, If you bring me home again to fight against the Ammonites and the Lord gives them over to me, I will be your head. And they say, if you will do this, then I'll do it.

Okay? If you bring my home, there's sort of a heartbreaking little element within that that we're hearing right there. If you'll bring me home, I will fight against the Ammonites and if the Lord gives them to me, I will be your head. Okay? Now that is a statement in the ESV in the Lexham. It's a question. If you

bring me back to fight against the Ammonites, and Yahweh gives them over to me, will I be your head? And also numeric and standard and the King James both put that as a question. I didn't notice that too right now as we're talking.

I think that's sort of significant. New American standard, if you take me back to fight against the sons of Amon and the Lord gives them to me will I become your head? So it's really useful to look at several different English translations where we catch these little nuances. He is asking this apparently as a question to confirm verse 10 And the elders of Gilead said the Lord will be witness between us if we do not do as you say according to your word. In other words, yeah that's exactly what we've said and yes we're confirming it and if we don't do it the Lord will be a witness between us, between me and you.

Verse 11, so Jephthah went with the elders of Gilead and the people made him head and leader over them and Jephthah spoke spoke all his words before the Lord at miss Bob and so they taking the elders do they bring him back and it's that thing that we've seen before we saw with a bimblek that they made him head and leader over them okay they made him here they're acknowledging that I think this is actually part of what God is is wanting to do in this thing. Lexham says, and Jephthah spoke all his words before Yahweh at Mizpah.

So he was before the most high God at Mizpah, which means white's tower. The Lord was watching over the words between him and between these leaders. God is up to something in the midst of all this. Y'all can probably hear some things in the background. They're actually having a motorcycle ride here today. I'm at the church office and I'm looking at the window right now. It looks like there's about 40 bikes out there, so that sounds exciting, doesn't it? Okay, I'm going to pause right here. We'll pick it up next episode. Again, I'm Dale. Thank you for your time.

I'll see you then. Goodbye.

Episode 3328

The Word: Episode 3328, Judges 11:12-28
Sunday, June 8, 2025
Companion title: “Give It Back”

> **Synopsis.** In Judges 11:12–28, Jephthah gives the Ammonite king a history lesson: Israel did not take Ammon’s land, and the LORD dispossessed the Amorites 300 years earlier. Dale’s bottom line: what the LORD gave, His people would keep, and the Ammonites should keep what their god gave them. The king ignores the message.

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Companion Communique — June 8, 2025

> June 8, 2025
> “Give It Back”
> Blessings folk!
> Jephthah is now the leader.
> He moves to bring the conflict with the Ammonites to an end by a diplomatic solution.
> Watch what he does.
> Note the history that Jephthath provides.
> He knows.
> His father Gilead had taken him in…raised him.
> He must have taught him.
> Watch what the king of Ammonites does.
> Judges 11:12-28
> Then Jephthah sent messengers to the king of the Ammonites and said,
> “What do you have against me, that you have come to me to fight against my land?”
> And the king of the Ammonites answered the messengers of Jephthah,
> “Because Israel on coming up from Egypt took away my land,
> from the Arnon to the Jabbok and to the Jordan; now therefore restore it peaceably.”
> Jephthah again sent messengers to the king of the Ammonites
> and said to him,

“Thus says Jephthah: Israel did not take away the land of Moab or the land of the Ammonites,
but when they came up from Egypt,
Israel went through the wilderness to the Red Sea and came to Kadesh.
Israel then sent messengers to the king of Edom, saying,
‘Please let us pass through your land,’ but the king of Edom would not listen.
And they sent also to the king of Moab, but he would not consent.
So Israel remained at Kadesh.
“Then they journeyed through the wilderness and went around the land of Edom and the land
of Moab and arrived on the east side of the land of Moab and camped on the other side of the
Arnon. But they did not enter the territory of Moab, for the Arnon was the boundary of Moab.
Israel then sent messengers to Sihon king of the Amorites, king of Heshbon,
and Israel said to him, ‘Please let us pass through your land to our country,’
but Sihon did not trust Israel to pass through his territory,
so Sihon gathered all his people together and encamped at Jahaz and fought with Israel.
And the LORD, the God of Israel, gave Sihon and all his people into the hand of Israel,
and they defeated them.
So Israel took possession of all the land of the Amorites, who inhabited that country.
And they took possession of all the territory of the Amorites
from the Arnon to the Jabbok and from the wilderness to the Jordan.
So then the LORD, the God of Israel, dispossessed the Amorites from before his people Israel;
and are you to take possession of them?
Will you not possess what Chemosh your god gives you to possess?
And all that the LORD our God has dispossessed before us, we will possess.
Now are you any better than Balak the son of Zippor, king of Moab?
Did he ever contend against Israel, or did he ever go to war with them?
While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities
that are on the banks of the Arnon, 300 years, why did you not deliver them within that time?
I therefore have not sinned against you, and you do me wrong by making war on me.
The LORD, the Judge, decide this day between the people of Israel and the people of Ammon.”
But the king of the Ammonites did not listen to the words of Jephthah that he sent to him.
ESV

The bottom-line is this.

> The Lord had given the land to his people…hundreds of years before.
>
> What the Lord gave, they would keep.
>
> What the Lord dispossessed, they would possess.
>
> The people of the Lord would be satisfied with what He gave.
>
> The Ammonites should possess what their god gave them.
>
> The king ignored the words.
>
> Of course he did…
>
> The people of the Lord had not sinned against the Ammonites.
>
> Jephthah said the Lord, the Judge, would decide the matter…that day.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're pressing on Judges. We're in the 11th chapter. We covered the first 11 verses in the previous episode, and Jephthah was made the leader over Gilead, the elders of Gilead is going to go out to battle. So what's the first thing that he does? Verse 12 tells us that Jephthah sent messengers to the king of the Ammonites. Now remember the Ammonite were the ones that were coming against Israel. He sends messengers to them. That's plural more than one.

And he says this, this was the message. What do you have against me that you've come to me to fight against my land? And it's sort of interesting that Jetha is putting it in a personal tone right here, right? Like me, why do you what do you have against me? Why have you come against me to fight against my land. And not ours or anything like that. Well, verse 13. And the king of the Ammonites answered the messengers of Jeftus. So he sends back a message and here's what the message said because Israel on coming up from Egypt took away my land from the Arnaan to the Jabbaq and to the Jordan.

Now therefore, restore it peaceably or peacefully too. Yeah, yeah, well that's sort of interesting isn't it? But he tells me, so this is why, that y'all have stolen my land. When you came out of Egypt, you took away my land. Now as will be confirmed later on in this passage, this is stuff that happened hundreds of years before. Yes, hundreds of years before as a matter of fact when you get further in the chapter we're

going to see that Jephthah says hey why didn't you do this 300 years ago? Yeah, that's interesting, isn't it? Yeah.

And so that's his response. He says y'all took it. So Jephthah verse 14 again sent messengers to the king of the Ammonites and said to them, thus says Jephthah. Now let me tell you what he's going to say right here then we'll read it. What he's going to do is give him a little history lesson. He's going to tell them how they wound up with this land. Thus Jephthah says, Israel did not take away the land of Moab or the land of the Ammonites but when they came up from From Egypt Israel went through the wilderness to the Red Sea and came to Kadesh So he's given a recounting of The history now.

Let me pause for a moment say this before I forget it. Remember Jephthah Was the offspring of a prostitute? Gilead and prostitute and remember how Jephthah got run out of his house by his brothers when they all got old enough. They ran him out then they come back to him the leaders which included I think some of the brothers and said, come and lead us. Okay? Come have your way with us. And now he's the one that's given a very detailed historical synopsis of what happened. Gilead took him into his house when he found out that he had a son.

He could've easily ignored that son, son of a prostitute. I don't mind. He could've ignored him, but he took him in the house and he raised him up and he taught him cause he knows the history here. So I can assume verse 17, Israel then sent messengers to the king of Edom saying, please let us pass through your land. But the King of Edom would not listen and they sent also to the king of Moab but he would not consent so Israel remained in Kadesh. Then they journeyed through the wilderness and went around the land Edom and the land of Moab, and arrived on the east side of the land of Moab and camped on the other side of the Arnan.

But they did not enter the territory of Moab for Arnan was the boundary of Moab. So he's going into tremendous geographic detail which he knew to explain why this land really belongs to them but also let the king know hey we have dealt righteously with everybody. We didn't cross anybody's land. We asked if they turned us down. We'd seek another route. We'd ask then, they turn us down, we seek another route." So that's what he's recounting here, verse 19. Israel then sent messengers to Sihon and is recounting the history still. The Sihon king of the Amorites, king of Heshban, and Israel said to him, please let us pass through your land to our country but Sihon did not trust Israel to pass through his territory so Sihon gathered all of his people together and encountered Jehaz and fought with Israel.

And the Lord, the God of Israel gave Sihon or Sihon and all his people into the hand of Israel and they defeated them. So Israel took possession of all the land of the Amorites who inhabited that country. And they took possession of all the territory, the Amorites from Ar-Nan to the Jabak and the wilderness of Jordan. That's the land that the Ammonite king was demanding. So then, the Lord God of Israel

dispossessed the Amorite from before his people Israel. And are you to take possession of them? So he's telling me, he just went through the history lesson and he said, the Lord is the one that did this.

He dispossessed, he drove them out. He did this. And are you going to take possession of it when God is the one who did this? Then verse 24, well he throws some zingers in here. Will you not possess what Kimosh your God gives you? So this is one of the guys they worship and this guy was particularly known for child sacrifice. And he said why don't you you can stay in the land that. He gives you. And then all that the Lord our God has dispossessed before us, we will possess. And there's a truth there folks.

If the Lord has granted something to you and if he's dispossessed something, then possess it. Don't turn your back on it. Okay? And then verse 25, now are you better than Baelic, the son of the poor, king of Moab? Did he ever contend against Israel or did he ever go to war with them? Did none. While Israel lived in a hash-bond in his villages and in Aurora, and in his villages, and all the cities that are on the banks of there are none, 300 years, why did you not deliver them within that time? And it's sort of funny because they're talking about it in a personal kind of way.

Well obviously the king wasn't alive then, I don't think. He wasn't alive but he's expressing it in a way, well why didn't you do it then, you know, but the principle is still the same. Why did y'all not take the land back 300 years ago? So he brings forth a conclusion verse 27, I therefore have not sinned against you and you do me wrong by making war on me. The Lord, the judge decided this day between the people of Israel and the people of Amon. Wow. So Jephthah is just leaving it in the hands and saying God is the judge.

And he's going to decide this day between Israel and between them on we are in the land, we own the land because the Lord dispossessed the people for us and brought us into that land. But if you want to come find us, the Lord is going to be on our side. How do you think the King of the Ammonites responded to that? Well, the good news is we don't have to think we just have to read the next verse, but the king of the Ammonite did not listen to the words of Jephthah that he sent to him.

There you go. Sort of saw that coming like a slow curve ball, right? You knew that the king probably was not going to listen to him. But I love these little passages, particularly in the Old Testament where God just gives us, that's verses what 12 through 27, just a short recap synopsis of huge portions of the Old Testament. God gives us the detail, But right here is just a basic cliff-notes version of what happened and he knew it. Jephthah knew the truth. How did he know that truth? I believe Gilead his father taught it to him.

Well, thank you for dying again. I'm Dale. I'll see y'all in the next episode. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Arnan

Episode 3329

The Word: Episode 3329, Judges 11:29-33
Monday, June 9, 2025
Companion title: “Jephthah Vow”

> **Synopsis.** In Judges 11:29–33, the Spirit of the LORD comes on Jephthah, and then he makes a vow the LORD did not ask for: whatever comes out of his house to meet him will be offered as a burnt offering. Dale asks how the vow “feels.” It reads like bargaining with God. He notes that the LORD gives the victory over Ammon anyway, and that a rash vow is about to cost Jephthah dearly.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 9, 2025

> June 9, 2025
>
> “Jephthah Vow”
>
> Blessings folk!
>
> Jephthah sought a diplomatic solution with the Ammonite king.
>
> The king rejected it.
>
> Con ict was now at hand.
>
> Watch what Jephthah does…
>
> Judges 11:29-33
>
> Then the Spirit of the LORD was upon Jephthah,
> and he passed through Gilead and Manasseh and passed on to Mizpah of Gilead,
> and from Mizpah of Gilead he passed on to the Ammonites.
> And Jephthah made a vow to the LORD and said, “If you will give the Ammonites into my hand,
> then whatever comes out from the doors of my house to meet me when I return in peace from
> the Ammonites shall be the LORD’s, and I will o er it up for a burnt offering.”
> So Jephthah crossed over to the Ammonites to fight against them,
> and the LORD gave them into his hand.
> And he struck them from Aroer to the neighborhood of Minnith, twenty cities, and as far as
> Abel-keramim, with a great blow. So the Ammonites were subdued before the people of Israel.
>
> ESV

> The Spirit of the Lord came upon Jephthah.
>
> He was empowered by God for the battle.
>
> What does Jephthah do?
>
> He makes a vow to the Lord.
>
> The Lord did not require such.
>
> But, Jephthah vowed.
>
> How did this vow “feel” to you?
>
> Yeah.
>
> Sort of a deal thing?
>
> “If you give the Ammonites into my hand….then I will o er it up for a burnt offering”.
>
> Again, not required of God
>
> What was Jephthah thinking?
>
> The “it” he would o er would be whatever comes out of the doors of his house to greet him upon his victorious return.
>
> What was he expecting to greet him?
>
> Dog?
>
> Cat?
>
> Goat?
>
> Lamb?
>
> Wife????
>
> They were victorious.
>
> They subdued the Ammonites.
>
> Jephthah went home…

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges, we're in the 11th chapter of Judges and we saw previously that the Ammonites had

come against the Gileadites portion of Israel and that portion of Israel they didn't have a leader and so they call for Jephthah to come and he agreed to come be their leader and lead them into battle against the Ammonite. Well the first thing he did was to try to reach diplomatic solution. You know, he asked the Ammonite King say, okay, what's the deal?

Why aren't you after me like this? And he says, well, you took my land from me. And then Jephthah recounted the history of how the children of Israel wound up with that land. God dispossessed the people there and brought them in. In other words, the Lord gave it to him. And so Jephthah told the king said, said, Hey, why don't you retain what your guide Kamesh has given you and we will possess what our God's given us? In other words, we're not going to give this over to you. Well, you can imagine the response of the Ammonite King.

He did not listen to the words of Jephthah. So verse 29, we pick it up then the spirit of the Lord was upon Jephthah and he passed through Gilead and Manasseh, and passed on to Mizpah of Gilead. And from Mizpah of Gilead he passed on to the Ammonites. And again it's very interesting and noteworthy the geographical detail that the Lord gives us in Judges. I mean you can sit here and sort of trace it and follow along with it where we think these places are. And if no other reason, it just continues to communicate that which sometimes we forget, that these were real people.

These were real places. They're living life as we're living life. So the Spirit of the Lord is born, Jephthah, and he goes and he goes to the to amenize verse 30 and Jephthah them made a vow to the Lord and said now this is sort of a biggie right here he vowed to the Lord later on Jesus speaks about this in the Sermon on the mountain he says hey don't make a vow but if you do make a vow scripture tells us to honor it okay but don't do that simply let your yes be yes and you know be no James Jesus's brother picks up that and says that let your yes be yes and you know be no.

Otherwise, you'll get caught up in stuff. Okay? Well, Jephthah makes a vow to the Lord and he's about to go into battle and you can sort of understand this when he agreed to be the leader of these people they actually had like an official covenant ceremony. That's the inference that we got earlier in the chapter right here when it said that he spoke these words at Ms. Paul with the people he spoke these words as like a vowel a covenant vowel here and so now he's making a vow to the Lord but just watch what he says here's what he says to God if you will give the Ammonites into my hand then whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the lords and I will offer it up for a burnt offering." And, you know, we can chase this around quite a while.

If you're familiar with the account then you know where this is going. If you are not familiar with the account you're not quite sure what's happening yet and that's fine don't worry we'll get there eventually Maybe not today, but eventually. He's saying if you will give the Ammonis into my hand, then I will offer up a burnt offering to you. He's doing a little bit of wheeling and dealing with God and it's

basically maybe not coming out of an ill intent. But it's definitely coming out of a cultural kind of thing that perhaps he was raised in and what the people of the world did at. That time in the same way that so much of what we do as the body of Christ so much of. What we do as The Church Actually comes from Things out of our culture.

I mean, there's a lot of it. I won't get into that right now but it's like he's saying if you will do this if If you will give them my hand, then I will offer a burnt offering up to you. What? I will give you a reward. What I will acknowledge that your God, that you're the one who gave us the victory. Well, perhaps, but you know, it's something going on here. This, this tasteful. Okay. And then what is this thing about whatever comes out from the doors of my house to meet me when I return in peace from the Ammonites shall be the Lord's.

So he's going to offer whatever comes out of the doors of his house when he gets home and my question is what was he expecting to come out of the door of his house? Was he expecting Fido to come out, you know dog? Was he And you know, he would offer that up to the Lord was he expecting a cat? Well, that'd be okay. You know I'm just kidding. I'm just kid Was he expecting a Cat was he expecting the goat a sheep a lamb. What was he expecting to greet him to meet him when he returned in peace Was he expecting his wife was he expecting a human?

Okay. I mean, just exactly what was he expecting to occur? Now quite often when I've heard this talk in preachy and you read commentaries and things on it, they will refer to it as Jephthah thus foolish vow. Well, it turns out no doubt is foolish, but I think sometimes that sort of lightens the moment makes it a little too Flippant. I mean, what is he thinking right here? It really shows in particular when you see what the outcome is of this it shows the impact and the power of our words and our thoughts and so, you know. It says several times.

What was he thinking? I don't think he necessarily was thinking Perhaps he was just reacting in the way that he had reacted many times before And he just expressed a valid God. I'll do this if you'll do this have we not prayed that way? Have we not asked God that way? Lord, Lord if you can get me out of this I'll do this. He knows our heart he knows our intent so anyway next couple verses. So, Jephthah crossed over to the Ammonites to fight against them and the Lord gave them into his hands so they were victorious verse 33 and he struck them from Aurora to the neighborhood of Minoth 20 cities and as far as Abel Karimim with a great blow.

So the Ammonites were subdued before the people of Israel. So they had victory, they subdued the Ammonite. That's sort of an interesting phrase. Haven't we seen that before? Or is it right here? Yeah, we saw it before where one of the kings was subdued and then the people over a period of time wound up killing him and totally drove everything away. We've seen that kind of thing happen before. So they were

victorious. The next part of the next verse, I'm not gonna get into it but just the first part of verse 34. Then Jephthah came to his home at Miss Pah.

He came home. I wonder what happened? Well we'll see in the next episode but something greeted him at the door. He was expecting it, because he'd made a vow. He expected it. He knew what the pattern and behavior of his family was. What in the world was he expecting? Well again, I'm Dale. Thank you for your time. I'll see you next episode. Goodbye.

Episode 3330

The Word: Episode 3330, Judges 11:34-40
Tuesday, June 10, 2025
Companion title: “Daughter!”

Synopsis. In Judges 11:34–40, Jephthah’s only child, his daughter, comes out dancing to meet him. Dale treats the passage with care: Jephthah tears his clothes, the daughter submits, and Israel’s daughters lament her every year. He also points out that Jephthah is still listed in the Hebrews 11 gallery of faith, a reminder that the faith in that list is not perfection.

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Companion Communique — June 10, 2025

> June 10, 2025
>
> “Daughter!”
>
> Blessings folk!
>
> The Lord had given Israel victory over the Ammonites.
>
> They subdued them.
>
> Jephthah led them.
>
> Then Jephthah went home.
>
> Remember the vow he made to the Lord?
>
> Judges 11:34-40
>
> Then Jephthah came to his home at Mizpah.
>
> And behold, his daughter came out to meet him with tambourines and with dances.
>
> She was his only child; besides her he had neither son nor daughter.
>
> And as soon as he saw her, he tore his clothes and said,
>
> “Alas, my daughter! You have brought me very low, and you have become the cause of great trouble to me. For I have opened my mouth to the LORD, and I cannot take back my vow.”
>
> And she said to him, “My father, you have opened your mouth to the LORD;
>
> do to me according to what has gone out of your mouth,
>
> now that the LORD has avenged you on your enemies, on the Ammonites.”
>
> So she said to her father, “Let this thing be done for me: leave me alone two months,

that I may go up and down on the mountains and weep for my virginity, I and my companions.”
So he said, “Go.” Then he sent her away for two months, and she departed,
she and her companions, and wept for her virginity on the mountains.
And at the end of two months, she returned to her father, who did with her according to his vow
that he had made. She had never known a man, and it became a custom in Israel
that the daughters of Israel went year by year to lament the daughter of Jephthah the Gileadite
four days in the year.
ESV
That which greeted him at the door was his only daughter!
Jephthah immediately knew the horror of the vow he had made.
He told his daughter.
Her reply?
“Do to me according to what had gone out of your mouth…”
Very much foreshadowing what Mary would say to the angel…
Could Jephthah have repented of his vow?
I think so.
He could have told God that he would not do such a foolish evil thing.
God hates human sacrifice.
Even if the Lord required his life of him it would be better than sacrificing a child.
Still…
The daughter asked for time to mourn.
Mourn the life she would not have.
Mourn the husband she would not have.
Mourn the children she would not have.
Mourn the legacy that her father abdicated by his vow.
She returned.
Her father “did to her according to his vow…”
Know this.
Words have power.
We speak either blessing or curse.
Learn from Jephthah.
Also remember.

> Do not forget…
>
> Heb 11:32
>
> And what more shall I say?
>
> For time would fail me to tell of Gideon, Barak, Samson, Jephthah,…
>
> ESV
>
> Jephthah is listed in the “gallery of faith” in Hebrews.
>
> Thank you Lord.
>
> We will meet him.
>
> We will meet her…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. So we're continuing on through Judges 11 and we saw in the previous episode so that Israel was victorious, Jephthah was leading them and they were victorious in subduing the Ammonites and subduing them. Okay? Let's pay attention to these little words here and there. So let's pick it up in verse 34. Then Jephthah came to his home at Mizpah And behold, his daughter came out to meet him with tambourines and with dances. Do you remember from yesterday what Jephthah had vowed to the Lord?

Yes, he made a vow to the Lord, often called a foolish vow sometime, called a tragic vow. Both those terms are correct, but there's so much more. It's a vow of working out a deal with God is a vowed where I can say that I did something right here. So God did this. See what I'm saying? Not that God has told us what to do then we work in obedience in what he said and he receives all the glory, but a vowed to where I would have some skin in in the game, I would receive some glory from this.

And he made a vow and he said, God, if you will give me victory, if I come home safe from this, then the first thing that walks out the door to greet me and to meet me, I will offer to you as a burnt offering. And as I said yesterday, what in the world was he thinking was going to come out of that door? And it may very well have been that it might've been a favorite pet, a favorite dog or a cat, or it could have been a goat. You know, they would go in and out.

I mean, who knows? But what was he thinking? It could have been his wife. You know, behold, his daughter came out to meet him and she had tambourines and with dances. The news had already arrived in town that they had been victorious and she was celebrating. Then the balance of verse 34 says this is heartbreaking. She was his only child beside her. He had neither son nor daughter. And so just in case you don't understand what only child is, the writer of judges just drives home the point she was his only child beside her, he had neither son or daughter and as soon verse 35, as soon as he saw her, He tore his clothes as soon as he saw her, he went into mourning and into grief because he knew what he had done.

God had not required this of him. God did not tell them if you will do this, I will give you victory. Okay? He tore his close and said, Alas my daughter, you have brought me very low and you have become the cause of great trouble to me, for I have opened my mouth to the Lord and I cannot take back my vow. It wasn't her fault that he's brought very low. It wasn't HER fault that he now had great trouble. She was the subject of it because he had vowed whoever would come out the door and she came out the door.

And now he is extremely low, brought lower, what's that word mean? Humble, knelt down, bowed down, often used bowed down in reverence to kneel down in reverance. Interesting. And now she's a source of great trouble to him. Disturbed. Okay. He said I made a vow and I can't take it back. And she said to him my father you have opened your mouth to the Lord. Do to me according to what has gone out of your mouth now that the Lord has avenged you on your enemies on the Ammonites." So she knew what had happened. The Lord had avenged him, they given vengeance to him upon the Ammonite, on his enemies.

Even she was interpreting that that had occurred because of the the vow or the vow has something to do with it. And what's her response? You open your mouth to the Lord, you spoke this to the Lord. You vowed this to the lord. So do it to me according to what is going out of your mouth. We see this much, much later when an angel appears to Mary and tells her that she's going to have a child and she said, how's this going to be? I've never known a man. And he explains everything. She says, Be it unto me according to your word.

I mean quite similar phrase, a very similar phrase, but she's not done there. Verse 37. So she said to her father, let this thing be done for me. Leave me alone for two months that I may go up and down on the mountains and weep for my virginity. I am my companions. In other words, she and her friends are fellows. She wanted two months to just go up down the mountains and to weep for the life that she would never have to weep. For the husband she would never had to weep for the children that she would ever have to weeping for the legacy that would have come through her.

The legacy of Jephthah that he would never have because of what he had vowed, verse 38. So he said go. Then he sent her away for two months and she departed. She and her companions and wept for her virginity on the mountains, verse 39. And at the end of two months, she returned to her father who did

with her according to his vow that he had made. She had never known a man and it became a custom in Israel at the daughters of Israel went year by year to lament the daughter of Jephthah, the Gileadite four days in the year.

So she's gone for two months and she comes back. And then this just profound statement. She returned to her father who did with her according to his vow that he had made. Now, when you read a lot of the academic commentary and things like that, a lot of people come along and say, well what he really did was she never married and she never had children because God hates human sacrifice. God does not mandate human sacrifice. That's absolutely true. God does not mandate human sacrifice. Also we know that two wrongs don't make a right. But when you look at how this is worded, when it says he did according to his vow that he had made.

He sacrificed her as a burning sacrifice. I think a lot of times when people say, well, no, she lived and she just remained a virgin. They just don't want to believe that this happened. I mean, I would like to believe that that's what occurred. Would you not? But the scripture thinks pretty clear that he did her according to what he vowed. And then the fact that the daughters of Israel went year by year to lament the daughter of Jephthah four days in a year, that they did that, they would have not have done that if the daughter had just been had a mandated life of celibacy.

They would not have responded in that way. They would respond in that way if she was offered up as a human sacrifice by fire. Was that pleasing to Lord? No. Could Jephthah have come back? He said, I cannot go back on my vow. Could he have come back on that vow? I'm thinking so. I'm thinking he could have gone for God. I said, God, I was an absolute idiot. I was foolish to do that. I am not going to sacrifice my daughter. I spoke rashly. I mean, I just did a horrible thing here. I'm not gonna do it.

And even if the Lord required And his life, even if it cost him his life, his daughter would not have died. But you know where he was? He felt like this is what he was supposed to do. Tell you what the word of warning is for us folks. Every word we speak is a word of blessing or as a word of curse. Scripture's real clear I'm not going to get into it in this situation but we are not to speak forth vows. Jesus talks about this in Matthew 5. Jesus, brother James says this also. Let your yes be yes and your no be no.

Anything beyond that it's gonna be problematic. Well again I'm Dale thank you for your time I'll see you in the next episode. Goodbye.

Episode 3331

The Word: Episode 3331, Judges 12:1-7
Wednesday, June 11, 2025

> **Synopsis.** In Judges 12:1–7, the men of Ephraim threaten to burn Jephthah's house because he did not call them to fight Ammon. Dale compares it to Ephraim's complaint against Gideon. This time it ends in civil war. Gilead holds the Jordan fords, and the "Shibboleth" test exposes Ephraimites by their pronunciation. 42,000 Ephraimites fall. Jephthah judges six years.

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. Well, I tell you that last episode was a tough one right there with Jephthah and his daughter. Right? Hard, hard things, hard truth. So Lord did not hold back anything, did not hide hard things from us. Well, we pressed on, we still got a little bit more to look at in relationship to Jephthah. So he goes through that and in Judges 12, we see this. First one says the men of Ephraim were called to arms and they crossed to Zaphon and said the Jephthah.

Why did you cross over to fight against Ammonites and did not call us to go with you? We will burn your house over you with fire." What? What's going on here? Well, the men of Ephraim, okay so this is fellow members of Israel, fellow tribe of Israel comes to Jephthah and he says and they say why did you do this? Why'd you cross over fight against him. You didn't call us and you say, wait a minute did we see some like this before? They did the same thing to Gideon remember? They did the Same Thing to Gideons.

The Gideon comes back and says what? Are you kidding me? The gleaning of y'all's tribe is more than what we get. Y'all are far superior than we are and they were satisfied with that. They just needed to have their ego stroked. Well here they're threatening to burn Jephthah this house on top of him with fire. Verse 2. And Jephthah says to them, I and my people had a great dispute with the Ammonites and when I called you, you did not save me from their hand." Well apparently he did call them. Apparently he did reach out to them somehow.

He tried to do something we're not told what it was okay but he tried to do something and he says I didn't reach out to you. You didn't respond. Verse three, and when I saw that you would not save me, I took my life in my hand crossed over against the Ammonites and the Lord gave them into my hand. Why then have you come up to me this day to fight against me? So he tells him, Hey, I reached out to y'all and y'all didn't do anything. We were threatened so we took the matter into our own hands and the Lord gave them into my hand.

That right there probably hacked all of the Ephraimites more than anything. I mean seriously they had this attitude, well how dare the Lord do anything other than through us? You know, why would God do anything for somebody else other than us? So now he's you know, Jephthah is saying hey, why are you coming against me this day? Well verse four. Then Jephthah gathered all the men of Gilead and fought with Ephraim. They wound up getting into a fight. This is really a civil war, a war between two parts of Israel. And the men of the Gilead struck Ephraim because they said, You are fugitives of Ephraim, you're Gileadites in the midst of Ephraeum and Manasseh.

And they're really taunting them with this, and you have to know the history that you see in the Old Testament of this. The Gileadite were on the east side of the Jordan River along with part of Manasseh and another tribe or two. They had asked Moses if they could stay on that side rather than going into the land that God had given. The land that God had promised, the promised land was on the west side of the Jordan. And the reason they wanted to stay over there was they were grazing their cattle there and it was a fertile land and they liked it.

Well Moses says okay you can do that but you've got to fight with us. You can't just say hey we like this land right here we're going to stay here so y'all go ahead and take that or conquer that land you got. And they said no we'll do that. And so these I think it's two and a half tribes. They went with the other tribes, crossed over the Jordan, went into the western part of the region, and they fought a long time. And when it was all said and done in one, then they went back home to their land.

So now these folks from Ephraim, which is on the west side, they're accusing the Gileadites of being fugitives of Ephraim. In other words, you're just gonna break away from us and you're in the midst of Ephraim and Manasseh. Half the tribe of Manasseh was on one side of the river, the other half was on the other side, okay? You'll often hear of the half-tribum and ass of that type of thing. And so they were taunting them with this. Well, the Gileadots, verse 5, captured the fords of the Jordan against the Ephraimites. But what's the ford of a Jordan?

When we hear the word ford, we're more than likely thinking in contrast to a Chevrolet, right? We're thinking of an automobile. Well, a ford is where you cross the river. It's a shallow spot where you're able to cross the river. And so they captured this spot where you can cross the river and when any of the fugitives of Ephraim said, let me go over the Menegiliad said to them, are you an Ephraimite? And so

they had captured the gateway to the West side. When somebody came up and wanted to go across the Ford and go over, They would say, are you an Ephraimite?

Well, if they were an Ephraimaite, they're going to say no. Okay. As a matter of fact, that's how the verse continues and it actually starts as a little awkward as a verse break in the middle of the sentence right here. I'm not sure why that was done says this when he said no. In other words, I'm not an Ephraime verse six. They said to him, then say Shibboleth for he and he said Sibboleth. For he could not pronounce it right. That's interesting is it not? But we have the same thing today. I had a little bit of fun with this recently speaking on this group people.

We've got a very dear lady this from Boston in the church and we're located in the deep South. And if somebody from Boston says the word C-A-R, I'm going to pronounce it car. Now how are they gonna pronounce it? Yeah, car. They don't, if it's got an R on the end, they don't pronounce that R and it's just a regional type of dialogue there's a really interesting, it's really interesting to learn how we these things evolved over periods of time. Well the same thing has happened right here. They was what would say, say the word shibboleth which just means like a flood or a stream, flowing stream.

But they would say Sibilith, which is an ear of grain or wheat. And there's debate about this, you know, but the bottom line is they would say it differently. Well, so what? Listen to this verse 6. Then they seized him and slaughtered him at the fords of the Jordan. In other words, if they said no, no, no I'm not an Ephraim nice, but then they said this word and they said it like the Ephraimites did, then they killed them because they knew they were in Ephraim. At that time, 42,000 of the Ephraim fell. 42,000 died in this battle and all started because they came and they were put out because Jephthah had gone and fought the Ammonites and had not invited them.

When the reality was as they had been invited, but they didn't help. Now to last for us today, Jephthah judged Israel six years. Then Jephthah the Gilead died and was buried in his city in Gilead. Whoo! That's quite a tale of one of the judges, one of the leaders of Israel. Don't lose sight of this fact. Remember how we started? Judges first thing we did was we. We went to the 11th chapter of Hebrews, it's a great gallery of faith. And the writer said, what more can I say? Because time fails me when I consider and he fires off the name before judges.

Jephthah was one of those that he mentioned. He mentions Gideon and Jephthah Samson and one more that I can't remember off the top of my head. Sometimes we want to paint them as hell. Okay well they weren't true person of God, they weren't a true person of faith. God considered him to be so. Yeah, you did. Gotta be real careful with that folks. Gotta be real care for that. Exam yourself to see if you'd be right before we start pointing fingers at other folks, right? Well again, I'm Dale, thank you for your time. I'll see you in the next episode.

Goodbye.

Episode 3332

The Word: Episode 3332, Judges 12:8-15
Friday, June 13, 2025

> **Synopsis.** After Jephthah dies (Judges 12:8–15), three minor judges follow. Ibzan of Bethlehem gives his thirty daughters in marriage outside the clan and brings in thirty wives for his sons, which Dale reads as building alliances. Elon judges ten years, and Abdon has forty sons and thirty grandsons on seventy donkeys. Dale observes that these brief notes show influence and family empire more than faith.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We're continuing to Judges 12 and we left off in the previous episode with it being stated that Jephthah judged Israel six years, and then he died and he was buried in his city in Gilead. The pattern that we've seen all the way through this with mankind is you live long enough you die. Well then we pick up a couple of other judges here verse 8 says this in Judges 12 after After him, and that's Jephthah, Ibzan of Bethlehem judged Israel.

He had 30 sons and 30 daughters he gave in marriage outside his clan, and 30 daughters he brought in from outside for his sons. And he judged Israel seven years. So here's what this dude had. He had 30 sons and he had 30 daughters. Obviously, he had more than one wife, okay? The daughters he gave outside of his clan and you really weren't supposed to do that. You were supposed to marry within your tribe or at least another tribe of Israel, okay? And they did not do that for his sons. He brought people in from outside the clan, daughters to marry them.

And you say, well why would he do this? Well, there's any number of reasons. You'll see it later on in the scripture where there were marriages that were political marriages for peace between nations, that kind of thing. That still happens today as a matter of fact. More so than we know. And so you have that kind of element. Also you have a thing to where somebody is trying to build up a dynastic type of thing, a dynasty within their family and they're trying to expand their power and their influence. I suspect this combination of all that.

Verse 10, then Ibzan died and was buried at Bethlehem. And so we have about him verse 11 after him Elon. Now there's a name for you in the Elon E L O N. After him, Elon, the Zebulonite judged Israel and he judged Israel 10 years. Then Elon, the Zebulunite died and it was buried at Ajalon in the land of Zebulun. So as he's just mentioned that he judged for ten years, and then he dies and he's buried a lot of times people will say. You know we call these judges minor judges not because they're inferior or their less importance. There's just not as much written about them the shorter accounts given the major ones are the ones that had the longer accounts verse 13 after him Abduin the son of Hillel to Parathan I judged Israel He had 40 sons and 30 grandsons who rode on 70 donkeys and he judged Israel eight years.

And you know, we're not given a timeframe for how long it took them to get these 40 kids or the 60 kids in the previous one, right? But we are given how long they judge. Again, here's someone who is wealthy. Here's someone who has seeking a family dynasty. Donkeys were not an inexpensive thing. Those were highfalutin forms of transportation right there. All 40 sons and all 30 grandsons had donkeys. Verse 15, then Abdon the son of Hillel, the parathonite died and was buried a parathon in the land of Ephraim in the hill country of the Amalekites.

Again, it's amazing how much geography is given to us. How much geographic detail. And you can just sit down with, and there's all sorts of Bible maps and just sort of follow and see the land and see what's happening in these things. A lot of it is subject to interpretation. We're not quite sure where some of these places are nowadays, but for the most part, we have a general idea. The location of all this, God has given us tremendous detail into these things as to what's going on. But you notice that he sort of zipped through. How many judges do we go through right here?

Yeah, from chapter 10 to chapter 12. There's six judges I believe. Remember Tola, the first one was Tola, yeah. There's six of them. One of them was a major one. Jephthah, there are a lot written about him. The rest it was shorter. Six judges, that's half of the judges that are mentioned in the book of Judges. A lot of other characters that are mentioned the book of judges but that's half them right there. And most of these judges, as I mentioned before, were administrative. That's the word that I've run into a lot in relationship with how they're describing this.

In other words, you did not see them, they led Israel but you didn't see them going forth in battle to set Israel free from the Ammonites or anything like that. But they led Israel and they did these various things. But it looks like it was more of an administrative type of thing. Well, that's fine. That's wonderful. So the last judge dies and just a little pre Cursor to what we're going to see chapter 13 you want to guess what the next verse is chapter 13 verse 1 And the people of israel. Again Did what was evil In the sight Of the lord Yep, and that's just the first half of the verse.

Here's the last half of the first verse. So the Lord gave them into the hand of the Philistines for 40 years, 40 years. Just think back now, 40 years from where we are right now. Most of us can probably think

back to that time. They were in the hands of the Philistine because they were doing evil in the sight of the Lord. Pattern that we've seen time and time and time again. This one right here is setting us up for a, a judge, a deliverer, a leader. Can I say that it's unlike any we've seen before every one of them has been unique.

Okay? But this one man. And sometimes you sit there and go, Is this even, why does God tell us about you? Is this even going to be a godly person? Notice I hadn't told you who it is yet. But he's in that gallery of faith and Hebrews 11. So keep that in mind as we press on again, okay? Well, again, I'm Dale. Thank you for your time. I'll see you next episode. Goodbye.

Episode 3333

The Word: Episode 3333, Judges 13:1-7
Friday, June 13, 2025

> **Synopsis.** In Judges 13:1–7, Israel does evil and the LORD gives them to the Philistines for forty years. Then: “There was a certain man of Zorah… Manoah,” whose wife was barren, a pattern Dale traces through Scripture. The angel of the LORD tells her she will bear a son who must be a Nazirite from the womb and will begin to save Israel from the Philistines.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We continue on in Judges with the thirteenth chapter now. You want to guess how it starts? Well, if you were with us in the previous episode, you already know because I hinted at it and actually read the first part of it. It says this in verse one. And the people of Israel again did what was evil in the sight of the Lord. So the Lord gave them into the hand of the Philistines for 40 years. Just think about that.

For 40 years, the Lord gave them into the hands. We've seen a couple of times where the Lord sold children of Israel into the hands of an enemy. They did evil in the sight of the Lord and there's repercussions to that. So that says the context. Verse 2 picks up a narrative, a new story. There was a certain man. Don't you love the way that starts? There was a certain man and that word certain literally means like one. There was one man. In other words there was this specific man of Zorah, of the family of the Danites whose name was Manoah and his wife was barren and had no children.

Have you noticed that we've seen this several time in Judges where it'll make a statement and then that little reiteration of that statement, his wife was barren? Well barren means that you have no children but it says his wife was Baron and had no children. The Lexham says his wife was infertile and did not bear children well that gives a little more understanding as to why they may reiterate but it's driving home a point so this man is of Zorah which is the name of a town that names Zorah means Hornet yes Hornet and he's of the tribe of Dan he's a Danite and all the tribes are interesting to pay attention to as you're going through the scripture and we do well to do that, but Dan is one in particular.

You know it's not Ephraim or it's not Judah or Benjamin you know the major tribes that you see a lot about, but pay attention to Dan because there's some really interesting things about Dan and we'll see even more here in Judges and a lot of times it's not real good okay? It's not real so not real good in Judges it's definitely not good in a couple of other places in the scripture. But anyway, his name was Manoah and his wife was barren. They had no children. Verse three. And the angel of the Lord appeared to the woman and said to her, Behold you are barren and have not born children but you shall conceive and bear a son.

Can you imagine? So this angel of the Lord appears to her, we're about to see a little more about the physical appearance of the angel of the Lord but appears to her and then the Claire's behold and you think well it's what angels say always say well behold me to look pay attention. Behold you are barren and have not born children you know in our mind we're thinking, well, yeah, no joke. You know, surely she knows that. Well, she does know that. She knows that she hasn't born children. Okay? She knows that but she might not have known that she was barren.

Okay? See what I'm saying? Same kind of situation you see for instance with Abraham. You know is it husband that's actually barren, infertile or is it the wife? Well when the wife gives a concubine to the husband and then that concubine immediately conceives that's what happened with Abraham. Then it becomes obvious that it's the woman who's barren so he's clarifying some stuff for her. You are barren and you have not born children this is the reason that you haven't born children but you shall conceive, and you will bear a son." The angel of the Lord continues, verse 4, therefore be careful and drink no wine or strong drink and eat nothing unclean.

For behold, you shall conceive and bear a son. Okay well he had told her you're going to conceive and you're going to bear a son so now he's telling her be Be careful not to drink any wine, don't drink strongly drink and don't eat anything unclean for you shall conceive and bear aside. So is this for the sake of the fact that she's having a baby? That she's not supposed to do this or is there something else? Well he told her behold in other words see pay attention to this now verse five for For behold, you shall conceive and bear a son." Two of the English translations put a period there.

Two of them don't they carried on through? That thought all the way through. I'm reading from the ESV right now, I'll read from a couple others in a moment. No razor shall come upon his head for the child shall be a Nazirite to God from the womb And he shall begin to save Israel from the hand of the Philistines. Notice this, that this person, this son will begin to save Israel from the hands of the Philis things. That's really important when you look at the entire biblical account and what's going on here. A relationship with Israel and the Philistines.

The New American standard starts off with a new sentence in verse five and says, for behold you shall conceive and give birth to a son and no razor shall come upon his head. For the boys shall be a Nazirite

to God." Notice that phrase, to God. The lexicon says the Nazirite of God, okay, but he shall be this from the womb and shall begin to deliver Israel from the hand of the Philistines. What is this Nazirite thing? Well Nazirite means he will be consecrated. He will be devoted, okay? He's separated. He set apart, consecrated, devoted, separated to God and the angel Lord is saying this baby will be this way from the womb, from the womb.

So an angel of the Lord appears to this woman who is unnamed. Now she goes to her husband verse six, then the woman came and told her husband a man of God came to me. So she doesn't know that he's an angel of the Lord. The writer of judges many, many years later is letting us know that this is who it is. But she knew he was a man of God because he had told her, Hey, you're bearing, you haven't conceived, but you're going to conceive and you want to have a son. So she tells her husband, a man of God came to me and his appearance was like the appearance of the angel of God.

Very awesome. So she knew that he wasn't just an average man though he appeared in the form of man. She knew he's a man of guy because of what he proclaimed than what he said. But she said his appearance, his countenance, that's what the King Jimmy says, was like an angel of God, very awesome. And that word awesome is Yarei which means fear, okay? It's that all kind of thing and she continues in the verse. I did not ask him where he was from and he did not tell me his name again a couple of English translations put a period right there.

Okay, let me read this last verse real quick, verse seven. But he said to me, Behold you shall conceive and bear a son so then drink no wine or strong drink and eat nothing untrained for the child shall be a Nazirite to God from the womb to the day of his death. Sort of interesting, the woman adds a little bit of something right here. Let me scroll back here so what am I gonna do? Scroll back here to make sure yeah the angel didn't say anything that he would be in Nazirite to God until the day of His death did. He?

I don't think so. That's interesting we may pick up that thought a little bit next episode because time's up right now. Again, I'm Dale. I'll see y'all the next time. Goodbye.

Episode 3334

The Word: Episode 3334, Judges 13:7-18
Saturday, June 14, 2025
Companion title: “Incomprehensible”

> **Synopsis.** In Judges 13:8–18, Manoah prays for the man of God to come back and teach them how to raise the child, which Dale calls a great prayer that shows the couple’s hearts. God answers. Manoah speaks in faith, “when your words come true,” and offers hospitality. Asked his name, the angel replies that it is “wonderful,” which Dale explains also means incomprehensible.

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Companion Communique — June 14, 2025

> June 14, 2025
> “Incomprehensible”
> Blessings folk!
> Manoah’s wife had been visited by “a man of God”.
> She recounts what he said to her husband.
> Note what Manoah’s initial response was.
> Judges 13:8-18
> Then Manoah prayed to the LORD and said,
> “O Lord, please let the man of God whom you sent come again to us
> and teach us what we are to do with the child who will be born.”
> And God listened to the voice of Manoah,
> and the angel of God came again to the woman as she sat in the field.
> But Manoah her husband was not with her.
> So the woman ran quickly and told her husband,
> “Behold, the man who came to me the other day has appeared to me.”
> And Manoah arose and went after his wife and came to the man and said to him,
> “Are you the man who spoke to this woman?” And he said, “I am.”
> And Manoah said,
> “Now when your words come true,

what is to be the child’s manner of life, and what is his mission?”

And the angel of the LORD said to Manoah, “Of all that I said to the woman let her be careful.

She may not eat of anything that comes from the vine, neither let her drink wine or strong drink,

or eat any unclean thing. All that I commanded her let her observe.”

Manoah said to the angel of the LORD,

“Please let us detain you and prepare a young goat for you.”

And the angel of the LORD said to Manoah,

“If you detain me, I will not eat of your food.

But if you prepare a burnt offering, then o er it to the LORD.”

(For Manoah did not know that he was the angel of the LORD.)

And Manoah said to the angel of the LORD,

“What is your name, so that, when your words come true, we may honor you?”

And the angel of the LORD said to him, “Why do you ask my name, seeing it is wonderful?”

ESV

Manoah sought the Lord.

He prayed to the Lord.

He asked the Lord to send the man back to teach them what to do with the child.

Great prayer.

Great request.

Reveals the heart of the couple.

God heard him and answered.

He sent the man.

Manoah made a profound statement of faith: “when your words come true…”

Manoah then had a two-fold question…

- what is to be the child’s manner of life?

- what is his mission?

Great questions for all expecting a child.

Manoah and wife desired to show hospitality via a meal.

The man agreed, but said He would not eat, rather it would be a sacrifice offered to the Lord.

Manoah then asked the man’s name so that they could honor him when his word came true.

They were likely to name the baby after Him.

The Angel of the Lord responded “Why do you ask my name, seeing it is wonderful?”

> Curious response.
>
> “Wonderful” means “incomprehensible”
>
> Ah!
>
> There we go!
>
> Truly the “name of the Lord” and all He is…incomprehensible.

From Dale’s daily Communique (Dropbox: Communique/2025/June 14 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

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Music Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. Cast. We're in Judges the 13th chapter of Judges and we looked at the first seven verses in the previous episode and we saw where Manoah and his wife had an encounter, the wife had an encounter with a man that she called like a man of God. And in verse 7 she's recounting it to her husband and she says this is what he told me, Behold you shall conceive and and bear a son. So drink no wine or strong drink and eat nothing unclean, for the child shall be a Nazirite to God from the womb to the day of his death." So the Nazirite means that he is to be dedicated, he's to be consecrated, he's be separated, he's to be set apart unto God.

Now we continue verse eight. Then Manoah prayed to the Lord and said, Oh Lord, please let the man of God whom you sent come again to us and teach us what we are to do with the child who will be born. Now I want us to keep this in mind as we go through the balance of the account of this child because it's real easy to start pointing fingers and start saying well they should've done this, they should have done this, what are they doing? The attitude of heart here from the get-go. After hearing this, the first thing that Manawa does is he prays to the Lord and he asks for the Lord to send this man to God back to them.

And there was a purpose to where they would be able to know how they are raised his child. He says, God send this man of God to us to teach us what we're to do with the child who will be born. I'll tell you what folks, this is a great principle right here, right? A great principle for all parents when they find out that they're expecting the child. Lord teach us what to do with this child and we're about to see some more maybe today in this episode things that we don't have in our mind sometimes that the Lord shows us that we need to be doing.

So the first thing is to ask him how do we teach his child? What are we to do? Verse 9, and God listened to the voice of Manoah. And the angel of God came again to the woman as she sat in the field. But Manoah her husband was not with her. So here the wife is, here the woman is, and she's in the field, she must be on a break. Okay? And if you've ever worked in the field you know the importance of pacing yourself and taking a break under a shade tree every now and then.

Well our husband wasn't there, husband asked for him to come back. Well, he does, but he's not around. Verse 10. So the woman ran quickly and told her husband, behold, the man who came to me the other day has appeared to me. Verse 11. And Manoah arose and went after his wife and came to the man and said to him so pausing for a moment. The man stayed. She must have checked when they say kind of go fetch my husband. He must have agreed to her. She goes, she tells the husband, the husband comes back with her.

The man is there. Here's what Manoah says to him. Are you the man who spoke to this woman? And he said, I am. And you know, in our culture and our society, sort of the way we are even as believers, we think well that's rather curt, you know, or you're the man who spoke to this woman, not to my wife. This no, he's just identifying. He said, are you the one that spoke to this woman, not any other women. This one right here. And he says, I am verse 12 and Manoah said now when your words come true, what is to be the child's manner of life?

And what is his mission? Wow. Do we think this way? Do we think when we find out that we're going to have a child or a grandchild or a great grandchild. Do we think this way? What is the child's manner of life? What is his mission? Now notice that he predicated those, that question with now when your words come true it was a proclamation of faith. He's saying I believe you. I believe your words are coming true. Now when your words come true what is the boy's mode of life is one translation. It says another one says order of life or his vocation.

What is to be the child's manner of life and what is his mission? The Lexham says, what would be the boy's manner of live and work? You know this is a twofold thing. There's a manner of life, mode of life, order of life, but then also mission. King James says, how shall we do under him. What? What's his vocation, what's his mission, what's his life's work? I think it would really impact the way that we relate to our children if we kept this in the forefront of our mind. If we just observe, particularly when you have more than one child, you learn very, very quickly they are not the same, correct?

And like what is their mode? What is their mission? And we see it and what are their interest. What do we see developing within it? Notice he's asking someone who thinks that he thinks he's a man of God, so he thinks he is going to have insight into this. 13. And the angel of the Lord said to Manoah, Of all that I said to the woman, let her be careful. Now what he does is he answers the question but he doesn't answer

the question. He gives him a response to it, but he doesn't sit there and say, OK, here's what his manner of life is going to be.

And here's what is mission and what is working. Here's what his vocation is going to be. He doesn't tell him that in that way. But he does tell him how to teach me. He does tell him what to do. And basically he's saying this, take what I've already said to your wife and start there. Of all that I said to the woman, let her be careful. Verse 14, he continues. She may not eat of anything that comes from the vine. Well, that's a little addendum to what he had said before. Neither let her drink wine or strong drink, he had said that, or eat anything unclean.

All that I commanded her, let her observe. So now we learn that he'd also commanded her not to eat anything of a vine. Well, why is that? Was that just in case something had fermented on the vine? Well, perhaps. I don't know. But he had told her, the bottom line is this, all that I commanded her, let her observe. Verse 15, Manoah said to the angel of the Lord, please let us detain you and prepare a young goat for you. We've seen this. This is a pattern of hospitality. And And the angel of the Lord said to Manoah, if you detain me, I will not eat your food.

Now we saw that with a couple episodes already, particularly in the scripture with Gideon and things like that. He says, I'm not going to eat it. But then he continues, but if you prepare a burnt offering, then offer it to the Lord and then parenthetically the writer says this, writer or judge, for Manoah did not know that that he was the angel of Yahweh, the angel of the Lord. Well, there we go. And Manoah said to the angel of The Lord, what is your name? So that when your words come true, we may honor you.

And the angel of God said to him, why do you ask my name? Seeing it is wonderful. Wow, that's sort of a curious thing. The layman says, why do you asked my name question? And then it gets a statement, it is too wonderful. The other three English translations I'm looking at, all put in the form of question. New American Standard, why do you ask my name? C and it is wonderful. King James, why ask us thou thus after my name? C and it's secret. What that word means in the Hebrew, it does mean wonderful, but it also means extraordinary And it also means incomprehensible, incomprehensible.

The angel of the Lord, the angel Yahweh says to him, why do you ask my name seeing that it is incomprehensible? It is extraordinary outside and beyond the ordinary. Wonderful is an okay translation but we missed something here. The King James was secret is actually a little better incomprehensible that it's a secret, that something you're not gonna be able to comprehend. Well how are they to understand that? Well we're going to find out shortly but my time has run out. We'll see in the next episode. Again I'm Dale, thank you for joining me and I'll see y'all then.

Goodbye.

Episode 3335

The Word: Episode 3335, Judges 13:18-25
Sunday, June 15, 2025

Synopsis. In Judges 13:18–25, Dale returns to the angel's name, wonderful or incomprehensible, which points to how much of the LORD is beyond our grasp. Manoah offers a goat and grain offering on the rock, and the angel ascends in the flame. Manoah fears they will die, but his wife reasons that the LORD would not have accepted the offering or told them these things if He meant to kill them. Samson is born, the LORD blesses him, and the Spirit begins to stir him.

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Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges 13. Forget my voice a little bit. Just got out of a couple of worship services. I'm saying too high and too low. Actually, this thing too low. I was saying like the base part of the Southern Gospel quartet sounding kind of thing we were doing. And then so anyway, when the 13th chapter of Judges, and we've just seen where Manoah was asking of the angel of the Lord, he said, what is your name? He wanted to know when these things come true, we want to be able to honor you in all likelihood, name the baby after the angel.

So the angel asked him, he says, why do you ask my name? See it is wonderful. Well that word wonderful is wonderful and that is what it means but it also means incomprehensible. And I think that's probably a better translation than the name of the Lord. We have many insights and many names of the name of Lord. Let me just say it that way. But we really can't comprehend all that is the name of the Lord so verse 19. We press on so Manoah took the young goat with the grain offering and offered it on the rock To the Lord to the one who works wonders and Manoah and his wife are watching now. Remember they wanted to fix some vitals Fix them supper for this visiting man. But he said no, if you cook anything I'm not going to eat it. But if you want to prepare an offering to the Lord, let's do that.

I mean, you can do that and that's what they decided to do. And so it was a young goat with a grain offering of meat and the grain offering. They offered on the rock to the Lord into the one who works wonders is what the ESV says in Manoah and his wife were watching. New American standards says

they offered them the rock to the Lord and he performed wonders while Manoah and wife looked on. King James says the angel did wondrously. Well, that helps even more. In other words they offered this upon the rock here but it was the angel of the Lord standing there which precipitated the receiving of this offering and that's usually done with fire from heaven.

That's exactly what happened. But it wasn't so much fire from heaven, verse 20 says this. And when the flame went up toward heaven from the altar, the angel of the Lord went up in the flame of the altar. What? The angel of the lord received the offering, consumed it with fire and the fire, you know how fire is? It has a source right here then it goes up in the air, right? The flames go up. But when the flame and went up toward heaven from the altar. So it was being consumed here on this altar, fire was going up and then the angel of the Lord went in the flame of the altar.

I think there's a light there that we don't understand. New American standard says the angel of Lord ascended in the flame of the altar, this angel of the lord joined in with the flame and ascended, went up in the flame of the altar. When no one's wife watched this, when they see this, they fall on their faces to the ground, which is a proper response I would think. You know, they're terrified. Not sure what this is. This is an amazing thing when you really think about this. An offer has been offered up. Fire is consuming it.

The fire is from the most high guide. The most high God joins with the most high God, the Lord Jesus Christ and it descends up. Now verse 21, the angel of the Lord appeared no more to Manoah and to his wife. Then Manoah knew that he was the angel of Lord. And so when he saw this man, this son of a man of the God, literally join with the fire and go up into glory. He knew it was the angel of the Lord. Well, he thought a second about that verse 22 and Minoa said his wife, we shall surely die for we've seen God.

Well, generally speaking is what would happen if somebody had seen God face to face? Verse 23, but his wife said to him if the Lord had meant to kill us he would not have accepted a burnt offering and a grain offering at our hands or shown us all these things, or now announced to us such things as these. So here she is, she's got a little reason to her. Hey, if God wanted to kill us, he could have done it. And if he wanted to kill this, he wouldn't have accepted the offering from us, okay?

He wouldn't have shown us these things, you know, the offering, the receiving of it. And aside from this, the announcement that he's made to us that we're gonna have a child and he's told us things about the child. He wouldn't have told us all this fee was gonna kill us. Verse 24, and the woman bore a son and called his name Samson and the young man grew and the Lord blessed him. Samson was his name. We're not told where the name came from. Okay, there's nowhere where it says God said this but it literally means like the son S-U-N, like the son.

Son of the son type of thing. Son child, that type of thing which is a curious name for a Jewish family to name somebody probably shows the impact that the culture was having on them because they all

worshiped some God as well as other gods. So they named him Samson. The young man grew and the Lord blessed him. Four shadowings to what you hear of the Lord Jesus Christ, okay? So he grows and the Lord is blessing him. Well, blessing him how? Well, blessing with growth as we will see later on he blesses him with physical prowess in the natural much less when the spirit of the Lord comes upon him but Yahweh blessed him, verse 25 and the Spirit of the Lord began to stir him in Mahane Dan between Zorah and Eskital.

Again, very precise geographic location. So the Lord starts stirring within him. And it's when he's a young man, because that's the context previously right here. The Mahaneh Dan means the camp of Dan, okay? So he was in this camp and the Lord started stirring him And he stirred in between Zoro, which is his homelands where his father from, remember that it means Hornet. And Eschatal is another city in Judah is telling us exactly where he was when the spirit of the Lord started moving upon him. So does that mean that he's gonna do everything perfect now and the rest of his life?

Oh, no, no, you likely know some portion of the story. But we see that the spirit of Lord is there and the Spirit of the Lord is the one who's beginning to stir and that does mean to stir in a sense that we know of. And it means to beat like you're persistently doing something if you're cooking something, but it also means this, to thrust, to impel, to push. Yes, a little more graphic than maybe we think it is. It's the Lord. Well, the King James says is the Spirit of the Lord began to move him at times in the camp of Dan, okay?

Began to stir within him, began to propel him, began to push him at times. That's interesting isn't it? Well again I'm Dale thank you for your time we'll continue on chapter 14 next episode. I'll see y'all then. Goodbye.

Episode 3336

The Word: Episode 3336, Judges 14:1-7
Monday, June 16, 2025
Companion title: “She Looks Good to Me!”

Synopsis. In Judges 14:1–7, Samson sees a Philistine woman in Timnah and demands that his parents “get her for me,” because she looks good to him. Dale considers what this shows about the family and their protest (“Is there not a woman among… our people?”), and the surprising note that this was “from the LORD,” who was seeking an occasion against the Philistines. On the way, the Spirit rushes on Samson and he tears a lion apart barehanded.

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Companion Communique — June 16, 2025

> June 16, 2025
> “She Looks Good to Me!”
> Blessings folk!
> Samson grew.
> The Spirit of the Lord began to prod Samson.
> Judges 14:1-7
> Samson went down to Timnah, and at Timnah he saw one of the daughters of the Philistines.
> Then he came up and told his father and mother,
> “I saw one of the daughters of the Philistines at Timnah. Now get her for me as my wife.”
> But his father and mother said to him,
> “Is there not a woman among the daughters of your relatives, or among all our people,
> that you must go to take a wife from the uncircumcised Philistines?”
> But Samson said to his father, “Get her for me, for she is right in my eyes.”
> His father and mother did not know that it was from the LORD,
> for he was seeking an opportunity against the Philistines.
> At that time the Philistines ruled over Israel.
> Then Samson went down with his father and mother to Timnah,
> and they came to the vineyards of Timnah.

> And behold, a young lion came toward him roaring.
> Then the Spirit of the LORD rushed upon him,
> and although he had nothing in his hand, he tore the lion in pieces as one tears a young goat.
> But he did not tell his father or his mother what he had done.
> Then he went down and talked with the woman, and she was right in Samson's eyes.
> ESV
> Samson saw a daughter of the Philistines in Timnah.
> (Timnah must have been controlled by Philistine.)
> Samson told his mother and father to "get her for me as my wife."
> This reveals some things about their relationship.
> Especially considering how they responded.
> "Is there not a woman from…your relatives…our people?"
> They were not to marry outside of their people.
> A Philistine is way-outside the people.
> But as the NASB says "she looks good to me!"
> Apparently they agreed.
> They did not know that this was from the Lord.
> The Lord sought an opportunity against the Philistines.
> The Lord did not lead Samson to rebel against the Law.
> No.
> The Lord knew what Samson would do.
> The Lord would work within that.
> Samson and parents went to the vineyards of Timnah, apparently to work out the deal for wife?
> Interesting.
> Mom had been told to abstain from vineyard products while carrying the child.
> Samson was to abstain the entirety of his life as a Nazirite vow.
> Yet, they are seeking a wife of the vineyard?
> Maybe?
> Samson has an encounter with a lion.
> The Spirit of the Lord rushes upon him and he tears the lion to pieces with his bare hands.
> He does not tell his parents.
> Why?

> We are not told.
>
> Some think because of the Nazirite vow of not touching the dead.
>
> I think not.
>
> The lion was alive when he touched it.
>
> I suspect he did not want to have to explain what happened…especially the Spirit of the Lord rushing upon him part…
>
> He goes and talks to the woman.
>
> He liked what he saw…
>
> Hummmm…

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on and we're in the book of Judges and we're the 14th chapter now And if you remember, we'd left off the 13th chapter. We met Samson He had been born and he grew and the Lord was beginning to move upon him The spirit of the Lord was impelling him so judges 14 one says this Samson went down to Timnah and at Timnah he saw one of the daughters of the Philistines. Well, here we go.

So if he's at Timnah and he saw daughters of the Philistine that pretty well tells you that the Philistine were in charge of Timnah. So he sees this girl, verse two. Then he came up and told his father and mother, I saw one of their daughters of the philistines at Timnah. Now get her for me as my wife." Well, that shows us a whole lot right here to start with and he's old enough to get married apparently so you know we're talking about a young man here also he's sort of being demanded mom and daddy right here.

He says I saw this daughter of the Philistines and the Hebrew people were not to marry anyone outside of the Hebrew people. They were not to marry anybody that was a Philistine, it was a Canaanite because their hearts would be led away from God and God had told him not to do that so here he comes in and he just says hey I won't saw this girl I want this girl take her for me as as a wife. You notice this is a very business-like kind of transaction and it sort of was. There was something that had to be done with the families here and the families there and he says, this is the one I want.

Well, mama and daddy were not excited about this. Verse 3, but his father and mother said to him, Is there not a woman among the daughters of your relatives or among all our people that you must go take away from the uncircumcised Philistines. But Samson said to his father, get her for me for she is right in my eyes. So father and mother both say this to him. He responds to the father. And what they were saying was they were very cautiously and very lovingly saying, Hey, isn't there a woman among the daughters of your relatives and within our tribe here or among all the people that you've got to go to the uncircumcised Philistines.

Very strong inference, illusion reference to the fact that you're not supposed to marry such but Samson didn't care. He said to his father, I wonder why I just mentioned as a father that he. Well, I think it's probably because of what he said get her for me for she is right in my eyes. But what does that mean? The Lexham says take her for me because she pleases me Apparently he hadn't even met her yet. Apparently he had just seen her King James says get her for Me first. She pleases me well. Well if you hadn't met her. What's pleasing well, I think that's the reason he's talking this way to his daddy because man to man again, he's saying what the new American standard says.

Get her for me for she looks good to me. Well, we sort of nearly assumed that but boy, that's forthright right there. She was good looking. He wanted her. Verse four, his father and mother did not know that it was from the Lord, for he was seeking an opportunity against the Philistines. At that time, the Philistine's ruled over Israel. So we get a bit of a time reference this whole thing. And so they didn't know that what was going on here. The fact that Samson thought this woman was really, really beautiful. I had no doubt that she was okay?

But that God was going to use the lust of Samson, the fleshliness of Samson. That God was gonna use that because he was seeking an opportunity against the Philistines. So does that mean that God led Samson into disobeying the covenant law where God could do something? No. It does mean that the Lord was going to use the decision that Samson made and the desires that Samson had, that he was going to us those to a far greater purpose than anybody could have imagined. Now verse five, then Samson went down with his father and mother to Timnah and they came to the vineyards of Timnah.

Now, why are they going there? Well, I think they're going there to solidify the marriage agreement. You know, they worked this thing out because mom, dad, son are all going out and they come to the vineyards of Timnah. That might have been where the girl lives. We're not really told it is sort of an interesting kind of thing here that remember the angel the Lord had told mom that she was not to eat any fruit of the vine and that she was not to drink anything from it. And yet here, and that her son was going to be a Nazirite and he will not drink anything from it.

And yet here he is about to drink deeply from a vineyard. Apparently a young lady who is from that background. So anyway verse five continues. And behold, that literally means suddenly, quickly, a

young lion came toward him roaring. So he's down in the vineyard of Timnah and it doesn't necessarily mean that he's in a vineyard but it means it's like we would say he's in Napa Valley. Okay, vineyards of California. Then the spirit of the Lord rushed upon him, upon Samson. And although he had nothing in his hand, he tore the line in pieces as one tears a male goat.

In other words, he did it bare handed. But he did not tell his father or his mother what he had done. And so father and mother weren't with him. A lion rushes at him. The spirit of the Lord rushes upon him. He has the strength to be able to tear the line to pieces bare handed. But he doesn't tell his father and mother what he had done. Which begs the question, why? Why doesn't he tell mother and father what he had done? Well, there's all sorts of things about this. Some people say, well it's because the Nazirite you don't touch anything dead.

No, no, they weren't dead when he touched it. It was alive. He killed it. And you'll see that. That's not part of the Nazarites' vow. So some people believe the Nazarene vow was for humans, not to touch a human body. Though it was applied to just about anything dead in the law. But he didn't want his father and mother to know what he had done, maybe to know how he had done it because in the story, it would have come out, you know, or how are you able to do this? How are you so strong that the spirit of the Lord rushed upon him now, Samson wouldn't know, he would have known the story.

They would have told him the story about the angel of the Lord and how the angel of the Lord told that he was going to come. And the angel Lord told that he would be a Nazirite according to mama to the day he died. He would have known all this. And I think that part of what we're seeing in the whole account with Samson is him sort of for lack of a better term, rebelling against that, pushing back against that, that sense of expectation, but here the spirit of the Lord rushes upon him. He's strengthened and empowered and is able to tear a line to pieces.

Now last verse for the day, verse seven, then he went down and talked to with a woman and she was right in Samson's eyes or as a king, James and Lexham says, she pleased Samson or as a new American standard says, and she looked good to Samson. Well, we all understand that doing not. Well, my time's up right now. We'll continue the story in the next episode. I'll see y'all then. Goodbye.

Episode 3337

The Word: Episode 3337, Judges 14:8-20
Tuesday, June 17, 2025

> **Synopsis.** In Judges 14:8–20, Samson goes back to take his Philistine bride and turns aside to see the lion's carcass. He finds bees and honey in it, eats some, and gives some to his parents without telling them where it came from, which Dale notes as a careless handling of his Nazirite calling. At the seven-day wedding feast he sets a riddle for thirty companions. They threaten his bride until she gets the answer from him. The Spirit rushes on Samson, he kills thirty men of Ashkelon to pay the wager, and he goes home angry while his wife is given to his companion.

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Lessons, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We're in judges 14 and we have met Samson and Samson was the promised child. Remember that to Manoah and his wife. And so Samson grows, the Lord is with him. One day Samson gets up and he goes to Timnah and he sees a daughter of the Philistines. It sees a good looking moment comes to his mom and dad says, Hey, go get her for me. I want her because she is right in my eyes, which literally means is the new American standard says she looks good to me.

Well, they tried to dissuade him from that. You know, isn't there somebody that in your own family, you know, that your own relatives that you can marry? He must have been from the South, right? You know, if somebody from our own tribe, they were not supposed to marry outside the nation of Israel. But apparently they acquiesced to it. So father and mother and Samson go down, and they meet the girl, okay? They meet him apparently in the vineyards of Timnah. He has an encounter with a lion, and the Spirit of the Lord moves upon Samson, and Samson tears the lion to pieces.

He kills it but he doesn't tell anybody about it. And then he goes down to talks for the moment, and she was right in Samson's eyes. That's where before we left all verse seven, now verse eight. After some days he returned to take her. So they went down and they worked out the deal, okay? He goes back home and then he comes down after a period of time, some days and he goes to take her's wife and he turned

aside to see the carcass of the lion and behold there was a swarm of bees in the body of the lion and honey.

Now that right there gives us some sense as to how many of the some days were. It was the length of time, the carcass was still there. Obviously they didn't have people coming around picking up dead animals and throwing them away, I guess. And bees had come into it and they had created a hive and they'd made honey. So that there's a timing element involved with this process. Verse nine, he, Samson, scraped it out into his hands and went on eating as he went. And he came to his father and mother and gave some to them and they ate, but he did not tell them that he has scraped the honey from the carcass of the lion.

Why did he not tell him? Well, you know, we're not supposed to touch your dead bodies, particularly with an azerite vow. But he did anyway. It It doesn't mean that God's strength and God's power left him because obviously things that you see are about to happen. But he takes this honey, and we're not exactly told how he does. He scrapes it. He might have just scraped the actual honeycomb and retained the honeycomb with the honey, but he shares some with his parents. Verse 10, his father went down to the woman and Samson prepared a feast there for so the young men used to do.

And so it was the custom of the Philistines, that the bridegroom would put on the feast the other way around with the Jewish people. And so sort of shows how the influence of the worldly culture was impacting the people of the Lord father goes down and finalizes the deal and Samson starts to prepare a feast verse 11 as soon as the people saw him, they brought 30 companions to be with him. Now that is interesting and I don't know exactly what that means. It probably relates to the ceremony as soon as the people saw him.

They brought 30 companions too him. In other words, he didn't have friends. He didn't have that large of family. He was the only one his mom and dad were there. And so he they brought 30 companions to be with him on his side of the aisle, as we would say, you know In the traditional sense in the south you have the groomed side You have the bride side, you know those that are associated with the families. So it's probably something along that line. Anyway, these are our we're not friends of Samson's okay, he didn't know I've never met him. But here they are presenting to him verse 12 and Samson said to them Let me now put a riddle to you if you could tell me what it is within the 10 days of the feast and find it out then I will give you 30 linen garments and 30 changes of clothes but if you cannot tell me what it is then you shall give me 30 linen garments at 30 changes of clothes and they said to him, put your riddle that we may hear it.

And so, you know, it's a party time is a feast time. He's been given 30 new friends right here by a family that's very proud of him, his new in-laws and this kind of thing. You know? And he says, okay, let me put a riddle to you. And he says if you don't tell me what it is, each one of you has to give me a change

of garments. Okay. And we think, well, what's the big deal with that? Well, you just didn't go down to the wallmarks to get clothes back then. A change of clothing was highly, highly valuable, cost a lot of money.

He was going to wind up with 30 outfits if he won. Each one of them would get one each if they solved the riddle. So verse 14, he says this and he said to them, out of the eater came something to eat. Out of the strong came something sweet and in three days they could not solve the riddle. So that's the riddle out of the eater came something to eat out of the strong, came something sweet on the fourth day. They said to Samson's wife, entice your husband to tell us what the riddle is lest we burn you and your father's house with fire.

Have you invited us here to impoverish us? And that gives us some insight into how valuable a change of clothing was they view to this. This they were going to take a serious financial hit each one personally just by giving one. So verse 16 Samson's wife wept over him said you only hate me. You do not love me You put a riddle to my people and you've not told me what it is And he said to her behold, I'm not told my father or my mother and shall I tell you that's sort of interesting 17 she wept before him the seven days that their feast lasted and on the seventh day he told her because she pressed him hard then she told the riddle to her people and the men of the city said to him on the seventh day before the Sun went down this is the last moment right here before it becomes the next day and they say this to him what is sweeter than honey what is stronger than a lion.

In other words, that was the response to the answer to the riddle. And he said to them, if you had not plowed with my heifer, you would not have found out my riddle. Plowed with my Heifer where our minds sort of go certain ways on that. Generally speaking, what that means is what we saw earlier. If you had not intimidated my wife, you would have never found this out. Well, how do they intimidate the wife? When you spend a while ago, They said that they were going to burn her house down on her and her family.

That's pretty intimidating right there. And he's saying, if you hadn't done that, you wouldn't have found out my riddle. Verse 19, and the spirit of the Lord rushed upon him. And he went down the Ascaline about 20 miles away and struck down 30 men of the town and took their spoil and gave the garments to those who had told the riddle in hot anger. He went back to his father's house and Samson's wife was given to his companion who had been his best man. Apparently, he never consummated the marriage and they were going through the marriage of feast that we're going to have, you know, it's all gonna happen right here.

He goes down and just kills 30 random Philistines and think, well, that's rude. Well God wanted them all gone and he comes back and gives it and he's mad and he goes back to his father's house and he leaves her there. Well, his wife was given to his best man. And we don't know if this was a friend of his or

probably just one of the 30 that was assigned the role right there. Interesting story, no doubt. Well again I'm Dale. Thank you for your time. I'll see you in the next episode. Goodbye.

Episode 3338

The Word: Episode 3338, Judges 15:1-8
Wednesday, June 18, 2025
Companion title: “Fire Fox”

> **Synopsis.** In Judges 15:1–8, Samson returns with a young goat to visit his wife and learns her father has given her to his companion. The father offers her younger, prettier sister instead. Samson retaliates by tying torches to the tails of 300 foxes and burning the Philistine grain, vineyards, and olive groves. The Philistines burn the woman and her father, and Samson strikes back “hip and thigh.” Dale traces the spiral of revenge.

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Companion Communique — June 18, 2025

> June 18, 2025
>
> “Fire Fox”
>
> Blessings folk!
>
> Samson had gone home to his father’s house in hot anger.
>
> He never consummated his marriage to his wife.
>
> Nor would he ever, as we will see…
>
> Judges 15:1-8
>
> After some days, at the time of wheat harvest, Samson went to visit his wife with a young goat.
>
> And he said, “I will go in to my wife in the chamber.”
>
> But her father would not allow him to go in.
>
> And her father said, “I really thought that you utterly hated her, so I gave her to your companion.
>
> Is not her younger sister more beautiful than she? Please take her instead.”
>
> And Samson said to them,
>
> “This time I shall be innocent in regard to the Philistines, when I do them harm.”
>
> So Samson went and caught 300 foxes and took torches.
>
> And he turned them tail to tail and put a torch between each pair of tails.
>
> And when he had set re to the torches, he let the foxes go into the standing grain of the
>
> Philistines and set re to the stacked grain and the standing grain, as well as the olive orchards.

> Then the Philistines said, “Who has done this?”
> And they said, “Samson, the son-in-law of the Timnite,
> because he has taken his wife and given her to his companion.”
> And the Philistines came up and burned her and her father with re.
> And Samson said to them,
> “If this is what you do, I swear I will be avenged on you, and after that I will quit.”
> And he struck them hip and thigh with a great blow,
> and he went down and stayed in the cleft of the rock of Etam.
> ESV
> The assumption is that after a period of time Samson calmed down.
> He missed the good-looking woman.
> He decided to take a gift, the goat, and go visit.
> Time to claim some marital rights.
> Upon arriving he learns from the father that she had been given to another!
> The father gave reasoning.
> The father then offered a prettier, younger daughter.
> Samson was not pleased.
> What did he do?
> You read it.
> He set the food supply of the Philistines ablaze using foxes.
> Can you imagine the whirling dervishes those foxes became with re between them?
> Samson considered himself innocent of any harm he did to the Philistines because of what they had done to him.
> The Philistines learned who did this and why?
> Then, they burned the wife and father.
> Whoa!
> The very thing by which the 30 companions had threatened the wife lest she not solve the riddle.
> Samson struck them with a violent slaughter, then hid in the cleft of the rock of Etam…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We continue through the book of Judges. We're up to the 15th chapter now and we're in the middle of the account of Samson, okay, of Samson. And then at the end of the 14th chapter he was mad. His 30 companions that had been assigned to him, comrades that had been assigned to him have figured out his riddle. And they did so by plowing his heifer. They threatened his wife, Samson's wife. And so she wound up getting information out of Samson and the rest is history as they say.

And so Samson goes home, he's furious and is angry. He goes home to his dad's house. He doesn't go home to his wife. Well, his father-in-law thought, well, he's mad at him, you know, thought he didn't want the wife. He winds up giving the girl to one of Samson's companions, one of those 30 apparently gives her as wife. Well Samson doesn't know. Here we go. Judges 15-1, after sun days at the time of the wheat harvest, okay, we're told what time it is. It's a time for the wheat harvest and we're told it's after some days which literally means after a while.

So after a while at the time the wheat harvest Samson went to visit his wife with a young goat so he decided you know I sort of miss her she was a cute thing I really like the way she looked and I'm sorry all that stuff happened so he grabs a goat which I guess. This is a offering, peace offering, a little dining opportunity, a little supper. And he said I will go to my wife in the chamber and what that means, I will go to my wife's private room. If you remember they never consummated the marriage okay?

And he decided hey what am I doing? I think I'm just going to go down to my wife private room in verse one but her father would but not allow him to go in. And so she's living there at the father's house. That was nothing unusual, okay? Verse two, and her father said, he explains why. I really thought that you utterly hated her. So I gave her to your companion. Is not her younger sister more beautiful than she? Please take her instead. Got a better heifer over here. It's a pretty heifer. She's younger too, you know?

But the father says, Hey, I really thought you hate her. You know, you're the one that left. You were mad. You were angry. And so I gave her to this companion, but you know what? She's got a younger sister out here. You can have her verse three and Samson said to them, this time I shall be innocent in regard to the Philistines when I do them harm. Well, this time was he not innocent when he did him harm before? Well, remember he had to pay a debt of 30 changes of clothing. And so he went about 20 miles down the road to another town and killed 30 people and took the spoil, the things that were on them of value and then took their clothes must have killed him in a way that it didn't destroy the clothes and get blood all over the clothes, whatever that may have been, we're not told.

And I think he may actually be acknowledging that he did that out of anger. Okay, because he was very furious and so he likely kept the spoil to himself and paid the debt of the clothing to the 30 Patriots, compatriots of his companions of his. So here's what it did verse four interesting little thing in the scripture here verse four. So Samson went and called 30 foxes and took torches and he turned them tail to tail and put a torch between each pair of tails. Now this is in a while account right here, he went and caught 300 foxes.

The same word is sometimes translated as jackals and you know if you read the little commentariat they say well foxes just weren't that common around there well how do they know that? You know we like to superimpose what we experienced now upon times then, I think there were probably 300 foxes. The word says 300 foxes is 300 foxes, I don't think he did it all at the same time though. He may have caught the foxes and you know, caged them until he got 300 and then expedited and did what he did over a relatively short period of time, but it would take some time to do all this.

He would take the Fox tie them about piece of rope or strain, private piece of rope and put a torch between them. Verse five, and when he set fire to the torches, he let the foxes go into the standing grain of the Philistines and set fire to stack grain and the standing grain as well as the olive orchards. He was striking them literally at their point of sustenance. He was going after their food supply. Can you imagine how those foxes reacted? They're wild foxes to start with, and here he is a caption dealing with him.

I don't know how logistically he did that. How he kept from getting chewed up and clawed up. Even he must have tied them up, must have done whatever. But when he tied their tails together and put a torch there and set fire to the torch, don't you know, those foxes became spinning dervishes And they took all to the field spreading that fire everywhere. I mean, it's quite a scene for the mind to try to comprehend verse six. Then the Philistines said, who has done this? And they said, Samson, the son-in-law of the Timnite because he is taking his wife and giving her to his companion.

So they find out exactly why Samson wasn't trying to hide it. And they said, he's the one that did it. And here's why he did it because the guy gave his wife to another companion. Well, how do the Philistines respond to one of their own doing this? Oh man, here's the end of verse six. And the Philistine came up and burned her and her father with fire. They came and burned them, her and her Father. Remember what they threatened her with the 30 comrades, companions. They threatened her. If you don't find out what this riddle means, we're going to burn your house down on top of you.

That's literally what that plow in the Heifer means is that they intimidated her. They terrorized her. They threatened her and here it comes. They actually did it to her. So verse seven and Samson said to them, if this is what you do, I swear I will be avenged on you. And after that, I will quit. I will cease. He said, if

this was what you're going to do, then this is what's going to happen or say, and he struck them hip and thigh with a great blow. And he went down and stayed in the cleft of the rock of Edom.

So he struck them hip and thigh. That's literally a euphemism for giving them a great beating. I mean, ruthlessly with a great slaughter is how the New American Standard translates it. He beat them physically, hip and thigh, struck them hip and thigh. You think, oh, isn't that sort of the same thing? Well, it's like this. We have phrases that we use in our language. If you get hit real hard, knock something out of you, whatever it may be, may knock to breath out of you. May knock all sorts of things out of you." This is what's being talked about.

He struck them to where he's literally knocking their hips and thighs out of joint. It is a thorough beating. King James, New American Standard, great slaughter, he killed him and he stayed in the cleft of the rock of Edom. He left and you see this quite often with great victory in this kind of stuff that there's a, this just a time of just feeling down and out and wondering what's the purpose, et cetera, et cetera. He goes and he hides in the cleFT of a rock, The Rock of Edom. What does Edom mean? The Lair of Wild Beast.

He probably felt like a wild beast, no? Well again I'm Dale. Thank you for time. We'll continue the story in next episode. I'll see y'all then.

Episode 3339

The Word: Episode 3339, Judges 15:9-20
Thursday, June 19, 2025

> **Synopsis.** Dale recaps Judges 15:1–8 (the bride given away, the 300 foxes, the burning of the woman and her father) and continues into 15:9–17. The Philistines come against Judah at Lehi, and 3,000 men of Judah go down to bind Samson and hand him over rather than stand with him. At Lehi the Spirit of the LORD rushes on him, the ropes melt away, and with a fresh jawbone of a donkey he strikes down a thousand men. Dale draws attention to Judah's willingness to live under Philistine rule.

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

So blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges 15. We looked at the first seven, eight verses in the previous episode. And we saw where Samson decided, I'm going to go back and visit my wife. I haven't seen her and we never really consummated things. So he goes but the wife's father would not let him go to her because then he finds out that he had given her to somebody else. Okay? And he says, I thought you hated her so I gave her to this other guy.

But then the dad says hey take her younger sister right here she's more beautiful than she is anyway take her. Well Samson was not excited about this. And he, he literally declared verse three, this time I shall be innocent in regard to the Philistines when I do them harm. So he goes out and had a little strategy. He caught 300 foxes. He tied their tails together, put torch between them when you tie the tail together, let the torch and let him fly and set them out through all of the standing grain through the stack grain, all the storages, all the olive groves and the vineyards.

I mean, just a major attack of their food supply. Well, the Philistines were furious. They asked who it was that did this? I found out it was Samson and why did he do it? It was because the dad had given the wife away. The Philistines came and burned her and her father with fire. Remember that was the thing they threatened to do to her if she didn't find out what the riddle was all about. It wound up happening anyway. Well, Samson says, you know what? I'm going to avenge this and then I'm going to quit.

And he literally attacked them with what's described as a thorough beating in the Lexham, a great slaughter in the King James and New American standard. So verse nine we continue the story. Then the Philistines came up and encamped in Judah and made a raid on Lehi, lehi, whatever. It made rate against it and other translations said they overran them or they spread themselves out against him. Lehe literally means jaw. You think, well that's interesting I wonder why his name is that? I think we're about to find that. Verse 10 And the men of Judas said, why have you come against us?

And they said, we have come up to bind Samson and to do to him as he did to us. So they were looking for Samson and they wanted to revenge against him. Verse 11, then three thousand men of Judah went down to the cleft of the rock of Edom and said to Samson, see they knew he was there. They knew he was in the cleft or the rock that's where we last saw him. Three thousand men come to take one man and they say this to Samson. Do you not know that that the Philistines are rulers over us.

What then is this that you have done to them? And he said to them, as they did to me, so have I done to them. Okay, now what does this tell us about these 3,000 men of Judah right here? You know, if they say what, hey don't you know the Philistine's are rulers over this? You're causing us trouble. Why have you done all this? And he just basically said, hey it's eye for an eye, tooth for a tooth, for that, right? Verse 12. And they said to him, to Samson, we have come down to bind you that we may give you into the hands of the Philistines.

And Samson said to them, swear to me that you will not attack me yourself. And they say to him, no, we will only bind you and give you into their hands. We will surely not kill you. You. So they bound him with two new ropes and brought him up from the rock. Now, why was Samson concerned about this? Why were they concerned about it? Why did he say, hey swear to me that you yourself will not attack me? He didn't want to kill his own brethren. He didn't wanna kill fellow members of Israel. And he knew that if they came against him, the more than likely he'd already experienced it, the spirit of the Lord would come up on him and many of them would die.

I think they also knew this and we don't want to do this and we just want to bind you and then take you to them. So they did and brought him up from the rock. Verse 14, when he came to Leahy the Philistines came shouting to meet him. They were ecstatic, okay? They're shouting out, they're proclaiming, we've catch that word literally means to raise a sound, great blast, a crying out, a great shout. When that happened, verse 14, then the spirit of the Lord rushed upon him and the ropes that were on his arms became as flags that has caught fire and his bonds melted off of his hands.

His bindings that they tied him with, the ropes they tied with didn't just break they melted off. When did they melt off? When the spirit of the Lord rushed upon him. Why did the Spirit of the Lord rush at that moment and at that time? I think it's because the Philistines were shouting, I think because they were rejoicing in what they thought that they had captured. I think it was because it was belittling to the most

high God and if they were likely worshiping their of God's having victory over the people of the Lord. The binds literally melted off, the ropes melted off of him as they say folks that right there a preach when the spirit of the Lord comes upon you those things that have bound us whether they be self-imposed or imposed by the enemy or others will melt all if we will out but if we just sit there and say Oh, I'm just bound up is nothing I can do.

You know, God can't use me anyway. Then you're going to live in that bondage. Okay? Verse 15 and Samson found a fresh jawbone of a donkey and put his hand and took it. And with it he struck 1,000 men. Now that's interesting. I don't know what is meant by a fresh jaw bone. It means fresh. It means new. It means a jaw bone that was there, okay? That was exposed, but apparently the flesh had been picked off of it and it was just the jaw bone. It wasn't like a whole, whole skull, but it wasn't an old ancient one and antiquated one.

It wasn't wanted to fossilize or fall on the part yet. It still was a fresh bone and he took it and killed 1,000 men verse 16. Samson says this with the jaw bone of a donkey King James with the jaw bone of an ass heaps upon the heaps with the jawbone of a donkey have I struck down a thousand men heaps upon the heaps yeah the word heap means heap in other words the bodies were piled up verse 17 as soon as he'd finished speaking he threw away the jawbone out of his hand and that place was called Ramath Lehi.

Okay, which little means the village of or the city of a height of a jawbone. That's reason it's called that because of what happened there. Verse 18 continues. And he was very thirsty and he called upon the Lord and said you've granted this great salvation by the hand of your servant and shall I now die of thirst and fall into the hands of the uncircumcised and God split open the hollow place that is at Lehi, and water came out from it. And when he drank his spirit returned and he revived therefore the place is called in Haakorah.

It is at Lehi to this day And he judged Israel in the days of the Philistines 20 years. Notice he judged Israel and the days the Philistine's Philistines were still in charge remember. He was the one that would begin to set them free. Okay, then he would begin to sit them free For 20 years this was going on last thought verse 19 and God split open the hollow place that is at lehi there was a place there that was a hollow the word literally means a mortar something in between the rock and water came out of it we know about that happened with Moses but did we know that it happened right here when he drank his spirit returned and he was revived even though his attitude was why well he's Thursday and he says, God, you've granted great salvation.

You had am I going to die now because of thirst? A little bit of a whiny complaining spirit there. Aren't you glad we don't do that? Well, again, I'm Dale will continue the next episode. I'll see y'all then. Goodbye.

Episode 3340

The Word: Episode 3340, Judges 16:1-4
Friday, June 20, 2025
Companion title: “Thirst. Prostitute.”

> **Synopsis.** In Judges 15:18–16:3, after the slaughter at Lehi, Samson is desperately thirsty and calls on the LORD for the first time, and God splits the hollow so water flows. Then in Gaza he goes in to a prostitute. The Gazites plan to ambush him at dawn, but he rises at midnight and carries off the city gates, posts and all, to a hill near Hebron. Dale notes the mix of dependence on God and indulgence in the same man.

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Companion Communique — June 20, 2025

> June 20, 2025
>
> “Thirst. Prostitute.”
>
> Blessings folk!
>
> After Samson killed the 1,000 Philistines he was very thirsty…
>
> Judges 15:18-20
>
> And he was very thirsty, and he called upon the LORD and said,
>
> “You have granted this great salvation by the hand of your servant,
>
> and shall I now die of thirst and fall into the hands of the uncircumcised?”
>
> And God split open the hollow place that is at Lehi, and water came out from it.
>
> And when he drank, his spirit returned, and he revived.
>
> Therefore the name of it was called En-hakkore; it is at Lehi to this day.
>
> And he judged Israel in the days of the Philistines twenty years.
>
> ESV
>
> Samson acknowledged the great salvation of the Lord through him.
>
> Then, Samson nearly goes whinny…”shall I now die of thirst…?”
>
> He asked the Lord for water.
>
> The Lord provided by opening a hollow place.
>
> Hummm…echoes of Moses.

Samson judged Israel 20 years…in the days of the Philistines.

Remember, Samson was the beginning of dealing with the Philistines.

It would be many years later before they had victory…though Philistines still attack Israel today.

Now, read what happened next…

Judges 16:1-4

Samson went to Gaza, and there he saw a prostitute, and he went in to her.

The Gazites were told, “Samson has come here.”

And they surrounded the place and set an ambush for him all night at the gate of the city.

They kept quiet all night, saying, “Let us wait till the light of the morning; then we will kill him.”

But Samson lay till midnight, and at midnight he arose and took hold of the doors of the gate of the city and the two posts, and pulled them up, bar and all, and put them on his shoulders and carried them to the top of the hill that is in front of Hebron.

After this he loved a woman in the Valley of Sorek, whose name was Delilah.

ESV

Samson went to Gaza, one of the five chief Philistine cities.

He saw a prostitute.

He went in to her…you see this descriptive phrase through the Word.

The Gazites (Gazans?) heard he was there.

They set an ambush awaiting his supposed departure in the morning.

Samson gets up at midnight.

The city gates are locked.

The city is locked down.

He simply pulls the gates (note the plural) up by the post on which they hung.

They remained closed via the bar that locked them together.

He then threw them over his shoulder and promptly walked out the town to the top of a hill.

What?

I suspect he was using the gates as defensive cover on the way out?

We are not told.

We do see his strength.

We do see his creativity.

We do see that there is no mention of the “Spirt of the Lord rushing on him”.

After this?

> A woman he loves.
>
> This has not been mentioned before…love.
>
> Delilah.

From Dale's daily Communique (Dropbox: Communique/2025/June 20 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We're continuing on and judges went up to the 16th chapter, and we're in the middle of the account of Samson. Samson has just killed a thousand Philistines that came against him when he got done with that. If you remember, he was really, really thirsty. He was really tired. And he asked the Lord, first of all, he gave the Lord thanks for the victory. He said, Lord, you brought the victory through your servant, but are you going to let me die of thirst now?

And obviously the Lord is not going to let him die of thirst, but it's interesting because if you killed a thousand guys Don't you think one of them might have had a water jug on him? You know and he was wondering about dying and falling into the hands of the uncircumstice. You know they might find his body. So the Lord split open the hollow place as how it's described that lay here and water came out. You know, pictures what happened with Moses, you know, with the rock and the water coming forth. And it was at place was named in Hacore, which means spring of one calling.

In other words, he called out the Lord answer. Then the last statement was that Samson judged Israel for 20 years during the time of the Philistines, which is really sort of intriguing because we see the judges a lot of leading forth in battle and setting the people free from a battle and sending the oppressors away. You don't see that here. You don't say that with all the judges, but you don't see it here particularly. The Philistines were still there. But remember what we saw at the very beginning when Samson was being described, that he would be the one who would begin to break the bondage of the Philistines in the life of Israel.

And so as many, many, many years later for that educated fruition with King David, but even then with current days, where are the Philistines today? What's the homeland of the Philistine's Gaza? Have you ever heard of Gaza and what happened there a couple of years ago and what continues to happen there? So we start with verse one, a judge is 16. Speaking of Gaza, Samson went to Gaza. That's how this first

starts. And there he saw a prostitute and he went in to her. You know, that's a very graphic phrase right there that honestly I did not notice for many, many, many years.

You know, in my mind, you know, I guess the country boy from Alabama, I think, oh, well then, you know, he just went into the house. He just went into the tent. Well, it's more than a euphemism. The Lexham actually translated and he had sex with her, which is what occurs. But I mean, King James, Newark American Standard, ESV, and went into her. This is a very vivid description of exactly what happened and you see it all through the Old Testament. Okay? God didn't withhold anything from us if we'd just pay attention. So verse two, the Gaza ice, this isn't Gaza, were told Samson has come here and they surrounded the place and set an ambush for him all night at the gate of the city.

They kept quiet all night saying, let us wait till the light of the morning then we will kill him. And so they were set in the trap, set in the ambush and this is in Gaza. This is one of the five cities of the Philistines And so they're just sitting there waiting for him. They're keeping quiet seeing what's going to happen. Verse three, but Samson laid till midnight and at midnight he arose and took hold of the doors of the gate of the city and the two posts and pulled them up bar and all and put them on his shoulders and and carried them to the top of the hill that is in front of Hebron.

Again, a lot of geographic detail right here, a lot of explanation of what's going on. So what does Samson do? Well he goes in and has his way. You know you see him with various women throughout the account and he lays around the midnight and at been not, he gets up and he knew what was going on. They had him trapped inside that had him locked inside. So just think about what he does. He took hold of the doors of the gate of the city. I noticed it says doors. So it'd probably been, probably be two swinging doors, right?

The gate of the City, the outside gate with a wall. This would have been big enough to where you could have done what? Yes, ridden wagons through it horses and wagons and chariots and the like through the city. He goes to that gate and he took hold of the doors of the gate and the two posts so you'd have a post on one side and a post on another side and I'm assuming that they're swinging doors okay doors with hinges on doors in the sense that we have doors. Okay? There's two posts, the doors mounted on each post.

He pulls the post up bar and all. Well what's the bar? Well when you have two swinging doors like that how do you latch them together? You'll have a bar or something that meets there in the middle and usually with a door that would have been the size to also function as a city wall it would have been multiple bars, okay? So he grabs the city gates and the two posts and just rips them out of the ground. I mean just rips him out of the ground but then puts them on his shoulders and carries them to the top of the hill.

Why is he doing this? Well, I think he's doing it to escape. Okay, they got him locked in. How are you going to get out? Are you going to sneak under the wall? Are you gonna crawl over the wall? No, he's going to go through the city gates. I don't know if there were any other gates in the wall. I wouldn't be surprised if there weren't. Okay, that there's only one main gate also would not be surprised for there's a couple of smaller gates. He goes out through the front door except he rips the front door out of the ground.

The gates are still in position, they're still mounted on the post. They've still got the bars across, they're still closed. He puts them on his shoulders, put some on his shoulders and then carries them to the top of a hill. So why in the world would he put them on his shoulders? I don't know, but I had thought becomes my way. So this is extra biblical. This is just me. I'm wondering if he didn't use that as a defense mechanism. He's trying to escape there waiting for him because this is actually the end of the account.

It's just the reverses here at the beginning. It talks about this. He grabs these gates, he throws them his shoulder and he goes. Are they sitting there watching him do this? Are they firing arrows at him? And he's using it as a defense, as a shield, as he's making his way up to the mountain. It undoubtedly shows and reflects his tremendous skill, his tremendous strength. We don't see here, as we've seen it other times where it said the Spirit of the Lord rushed upon him and he was able to kill a thousand, or the Spirit of the Lord rushed upon him.

He was able to Kill the lion, but we see tremendous strength here and he escapes. And that's all we have on it now just for the final moment. Listen to the next verse after this, after what? After this escape. After this, he loved a woman in the valley of Sorek whose name was Delilah. Here we go, another woman and you're likely familiar with this account with this story. But he loved her. The other one is he didn't love the prostitute I'm not even sure they say he loves his wife. They had he liked the way she looked.

She was pleased into him look, but never described his love, but he loved Delilah and Delilah lives in the Valley of Sorek. Sorek means choice vines. Here we go with the vineyard again. The one of the Nazirite vow that was never to imbibe of the fruit of the vineyard. You know, we never have an account where he did. Okay? He didn't, he didn't break that as far as we've seen, Much of other things, according to the law he did, that you're not supposed to do, but he didn't do that. But here he is and it starts off with the account of Delilah that he loved her.

Well my time's up. We will press on in that in the next episode. I'll see y'all then. Goodbye.

Episode 3341

The Word: Episode 3341, Judges 16:4-16
Saturday, June 21, 2025
Companion title: “Delilah”

Synopsis. In Judges 16:4–16, the lords of the Philistines, probably the rulers of the five cities, each offer Delilah 1,100 pieces of silver to learn the secret of Samson’s strength. Dale notes that she is not subtle: she asks him directly, using the lords’ own words, three times. Each time Samson lies, and each time the Philistines are waiting. She keeps pressing him until he is “vexed to death.”

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Companion Communique — June 21, 2025

> June 21, 2025
>
> “Delilah”
>
> Blessings folk!
>
> The Samson saga continues.
>
> After the prostitute evening…a very familiar story…
>
> Judges 16:4-16
>
> After this he loved a woman in the Valley of Sorek, whose name was Delilah.
>
> And the lords of the Philistines came up to her and said to her,
>
> “Seduce him, and see where his great strength lies,
>
> and by what means we may overpower him, that we may bind him to humble him.
>
> And we will each give you 1,100 pieces of silver.”
>
> So Delilah said to Samson,
>
> “Please tell me where your great strength lies,
>
> and how you might be bound, that one could subdue you.”
>
> Samson said to her,
>
> “If they bind me with seven fresh bowstrings that have not been dried,
>
> then I shall become weak and be like any other man.”
>
> Then the lords of the Philistines brought up to her seven fresh bowstrings
>
> that had not been dried, and she bound him with them.

Now she had men lying in ambush in an inner chamber.

And she said to him, “The Philistines are upon you, Samson!”

But he snapped the bowstrings, as a thread of ax snaps when it touches the re.

So the secret of his strength was not known.

Then Delilah said to Samson,

“Behold, you have mocked me and told me lies. Please tell me how you might be bound.”

And he said to her,

“If they bind me with new ropes that have not been used,

then I shall become weak and be like any other man.”

So Delilah took new ropes and bound him with them and said to him,

“The Philistines are upon you, Samson!”

And the men lying in ambush were in an inner chamber.

But he snapped the ropes o his arms like a thread.

Then Delilah said to Samson,

“Until now you have mocked me and told me lies. Tell me how you might be bound.”

And he said to her,

“If you weave the seven locks of my head with the web and fasten it tight with the pin,

then I shall become weak and be like any other man.”

So while he slept, Delilah took the seven locks of his head and wove them into the web.

And she made them tight with the pin and said to him, “The Philistines are upon you, Samson!”

But he awoke from his sleep and pulled away the pin, the loom, and the web.

And she said to him, “How can you say, ‘I love you,’ when your heart is not with me?

You have mocked me these three times,

and you have not told me where your great strength lies.”

And when she pressed him hard with her words day after day, and urged him,

his soul was vexed to death.

ESV

The “lords of the Philistines”, probably leaders of the five cities, approached Delilah.

They wanted her to seduce Samson for information.

They would pay her 1,100 pieces of silver each.

A lot.

Apparently she agreed because she did it.

> She was not subtle.
>
> She forthrightly asked Samson…using the same terms and outline of the lords.
>
> Thus began a “cat and mouse” game.
>
> She tried three times.
>
> Each time she failed.
>
> Did Samson not know and suspect?
>
> I think he did.
>
> I think he was extremely confident in his ability to extricate himself from situations.
>
> She moaned.
>
> She cried.
>
> Then she pressed hard…day by day…urging.
>
> So much so that Samson’s soul was vexed to death.
>
> More so than he knew.
>
> It would lead to his death…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are continuing in Judges. We're in the 16th chapter of Judges. And we looked at the first three verses, three or four verses in the previous episode and encountered that Samson had with a prostitute. So he stops there and then he escapes in the middle of the night. Now pick up verse four again after this, after the tearing the gates off the wall and then leaving. After this, he loved a woman in the valley of Sorek, whose name was Delilah.

And Sorek means choice of vines. It's just an interesting thing to observe right here that he who was not to partake of the fruit of the vine always winds up in a vineyard. We've seen it before and we see it here. And so he loved this woman And her name is Delilah. Just the way that this is, express sounds like the beginning of a country song or some novel after this, he loved the woman in the valley historic whose name was Delilah now we likely know the story of Samson and Delilah is one of the most

communicated and told stories out of the scripture, but don't let that familiarity rob you of truths that God might want to reveal to you.

Okay, as we continue to read through it. So here's verse five and the Lord of the Philistines came up to her and said to her seduce him and see where his great strength lies and by what means we may overpower him that we may bind him to humble him and we will each give you 1100 pieces of silver so they wanted to overpower him they want to prevail against him they want to subdue him they want a bind him that's the way they expressed it to her and so Samson loved her they had a relationship of some kind something was going on and the lords of the Philistines knew this.

How many lords, how many rulers? Well it's probably five because there's five chief cities that we see of the Philistines all through the scripture and so there's probably five of them and they said if you will do this if you'll just find out where his great strength lies to where we can subdue him then where we can control him or we can overpower him and bind him where we can humble him then we'll each one give you 1100 pieces of silver. We're not told how big these pieces of silver are, okay? And so let's say there was an ounce which would probably be too big but an ounce of silver today is where somewhere around $35 an ounce just in our culture and our society.

So 1100 of these pieces of Silver are of some value regardless of what culture society it is. Yes. So verse six, so Delilah said to Samson, please tell me where your great strength lies and how you might be bound that one could subdue you. So this is sort of interesting. They tell her to seduce him. Okay? Entice him is what the word means. Well, how was she enticed him? Well, give me a break. It actually means to allure, to seduce him, okay? To prevail over him in that type of way. Which she obviously had the ability to do.

But what does she do? She goes forth rightly asking and she says please at the beginning. Now it may have been done in a seductive type of tone of voice. We're not quite sure but I suspect it was done in a very loving compassionate kind ways, please tell me where your great strength lies and how you might be bound that one could subdue you. That's each one of the points that these guys had said to her. It's not very subtle. She covered all of them. You know, where is your great strength? So what do we learn about Samson?

We learned that he has a great strength. We've already seen it manifested okay and it's manifested when the spirit of the Lord came up on him. But also at other times when it doesn't say the spirit of the Lord came upon him, so he has great strength and how is it that that great strength can be bound? Okay. What makes it so great? How can it be tied up and how can somebody subdue you for seven Samson said to her if they bind me with seven fresh bow strings, seven fresh courts, seven green courts as the King James says that had not been dried.

Then I shall become weak and be like any other man or say then the Lord of the Philistines brought up to her seven fresh bow strings that had not being dried and she bound him with them. So we're not told how this occurred. Is it something that she did while he was asleep? Well, perhaps. Is it something, well, let's see a freedom in verse nine. Now she had men lying and ambushed in her chamber. They're in the same room, same building, they're there. And she said to him, the Philistines are up on you. But he snapped the bow strings as a thread of flax snaps when it touches the fire.

So the secret of his strength was not known. So, did she tie him up while he's asleep? Did she tie him play acting as a game? Was there something else going on here that he allowed himself to be tied up? Well, regardless of what it was when she declared the Philistines are up on you, they snapped like flax snaps when it touched fire. Flax is like dried-up corn stalks, that kind of thing, you know, the leaf of it just collapses under fire. So his secret was still not known. First 10, then the lion said to Samson, behold you have mocked me and told me lies.

Please tell me how you might be bound. Oh now she's becoming wimpy and whiny. And it's like, you have done this to me. You have marked me. You have told me lies you don't really love me. Please tell me. How you might be bound. So he said to her, if they bind me with new rose that had not been used, then I shall become weak and be like any other man's." So these are ropes that have been dried and they're made into ropes. I'll be like anybody else. So Samson, Delilah took new ropes and bound him with them and said to him, the Philistines are upon you, Samson.

And the men lying in the ambush were in an inner chamber, same place. But he snapped the ropes of his arms like a thread. Verse 13, Then the lioness said to Samson, until now you have mocked me and told me lies. Tell me how you might be bound. And he said to her, if you weave the seven locks of my head with the web and fasten it tight with a pen, then I shall become weak and be like any other man. Well there's some truth to this. If you tie it up as a man bun, then I'm weak.

Verse 14, so why he slept? I guess it's a little hint right here. Delilah took the seven locks of his head and wove them into the web. She wove his hair, okay? The seven locks of this head that describes how the hair had grown out. There were seven major portions for the hair and she made them tight with the pin and said to him, the Philistines are up on you Samson, but he awoke from his sleep and pulled away the pen, the loom and the web. And she said to him, how can you say I love you when your heart is not with me?

You have mocked me these three times. And you have not told me where your great strength lies. Now verse 16, maybe the last verse of the day. And when she pressed him hard with her words day after day and urged him, his soul was vexed to death. So she tried to say, do this three times at each time she revealed what she was doing. The Philistines are upon you, that kind of thing. This vexed the death, she

pestered him. His soul grew impatient to the point of death, vexed, annoyed, impatient. She urged him over and over.

She pastored him, pastored him. Pasting won't know what the source is to the point of death. Well our time's up today, but I'm going to let you know that what he does next is the very point that leads to his death. Yeah. Yeah. Yeah well again, I'm Dale will continue the story. I'll see y'all then goodbye.

Episode 3342

The Word: Episode 3342, Judges 16:16-22
Sunday, June 22, 2025
Companion title: “Captured”

> **Synopsis.** In Judges 16:17–22, worn down, Samson tells Delilah all his heart. His uncut hair is tied to his Nazirite calling. She knows he is telling the truth, calls the Philistine lords, and has his head shaved. Samson does not know that the LORD has left him. The Philistines gouge out his eyes and set him grinding in prison in Gaza. Dale highlights the quiet note of hope: his hair began to grow again.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 22, 2025

> June 22, 2025
>
> “Captured”
>
> Blessings folk!
>
> Delilah pressed Samson hard…day by day…urging to know the source of his strength.
>
> There was much money involved.
>
> His soul was vexed to death.
>
> Judges 16:17-22
>
> And he told her all his heart, and said to her,
>
> “A razor has never come upon my head,
>
> for I have been a Nazirite to God from my mother’s womb.
>
> If my head is shaved, then my strength will leave me,
>
> and I shall become weak and be like any other man.”
>
> When Delilah saw that he had told her all his heart,
>
> she sent and called the lords of the Philistines, saying,
>
> “Come up again, for he has told me all his heart.”
>
> Then the lords of the Philistines came up to her and brought the money in their hands.
>
> She made him sleep on her knees.
>
> And she called a man and had him shave o the seven locks of his head.

> Then she began to torment him, and his strength left him.
>
> And she said, “The Philistines are upon you, Samson!”
>
> And he awoke from his sleep and said, “I will go out as at other times and shake myself free.”
>
> But he did not know that the LORD had left him.
>
> And the Philistines seized him and gouged out his eyes and brought him down to Gaza and bound him with bronze shackles. And he ground at the mill in the prison.
>
> But the hair of his head began to grow again after it had been shaved.
>
> ESV

Samson gave in.

He was vexed to death.

He was vexed to the point of sharing his heart with someone who had already proved untrustworthy.

He told her.

It was his hair.

It was related to the Nazirite call of God upon his life.

He had never cut it.

Delilah knew he was telling the truth…his heart.

She called the lords of the Philistines.

She told them Samson had shared his heart.

They came.

They came with money.

She caused Samson to fall asleep upon her knees…good head rub.

Then she called a man…a barber.

She did not cut the hair as is so often stated.

She kept him asleep.

The man did the cutting.

She began to “torment” him.

This is interesting.

The word can mean “torment”, “a ict”, “subdue”, “ravish”.

Maybe it is a summation of what had occurred to this point.

Maybe something else.

Still, he remained asleep.

> Delilah did the tiresome “the Philistines are here…”, but this time they were.
>
> Samson arose from his asleep and simply stated that he would take care of them as before.
>
> But, he did not know.
>
> The Lord had left him.
>
> They captured him.
>
> They gouged out his eyes…the Hebrew means they literally dug them out and removed them.
>
> They shackled him in bronze…no more rope.
>
> Upon recovering they hook him to a mill in the prison…a livestock job.
>
> Then, the last verse of the day, “but the hair of his head began to grow again after it had been shaved.”
>
> Humm…
>
> What is this communicating?

From Dale’s daily Communique (Dropbox: Communique/2025/June 22 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're in the book of Judges, 16th Chapter Judges and we're in the midst of the Samson and Delilah episode. And remember Delilah was trying to get Samson to tell her this secret for his strength, for the way he was. And she was doing this because the lords of the Philistines, probably five of them, the five leaders of the five major cities of that area had come to her and said we'll give you 1,100 pieces of silver each.

Each one of us will give you 1100 pieces of silver if you can find out the source of his strength and how we can subdue it. And so she immediately went after the money. We left off of verse 16 to chapter 16 that said this, and when she pressed him hard with her words day after day and urged him, his soul was vexed to death. Don't you love that word vex? You just thought that was a word that appears on the Beverly Hibbelies, right? No, it's an old English word. It just means that he was annoyed to death.

He was growing impatient and this whole thing to death we use that as a phrase, but it actually was going to be quite the descriptor of what happened to him. So let's press on verse 17. And he told her all his heart and said to her. A razor has never come upon my head, for I have been a Nazirite to guide from

my mother's womb. If my head is shaved, then my strength will leave me and I shall become weak and be like any other man." She broke him. He was vexed to death, vexed the death, and it literally leads to his death.

What happens? He reveals to her all his heart. Probably a word of warning right here to us. Be careful to whom you reveal all your heart. I mean she'd already tried three times to have the Philistines come upon him. Did he not know this? Was he not aware of this? I think he knew it. I think he was aware of it. I I think he thought he could handle it. But now he's reached the point to where he's just tired of this thing and he reveals to his heart, his heart to her. And he says, a razor has never come up on my head.

So you know, we hear a lot of things about how he let his hair grow long. Well in a manner of speaking yet, but it never was short. And he allowed it to remain as it was and continue to grow. And he tells why I've been a Nazirite to God from his mother's womb. Mom and dad told him about this. That's how he knows it. They he knew about the angel of the Lord that had told them about him And he said it's never been shaved if you shave my head then my strength will leave me The angel hadn't said that had mom and dad told him that or was that just part of The Nazirite vow part of the deal part of something that he knew Would occur.

I don't know well regardless. He knew what happened. He tells her. So when Delilah saw that he had told her all his heart, she sent and called the lords of the Philistines saying come up again for he has told me all his heart. He's confided in me. Then the Lord of the Philistines came up to her and brought the money in their hands. So you know it'd already been a false alarm the previous three times but now she's saying and come because he has revealed it to me. And notice how they brought the money this time, okay?

They were convinced that this was going to be the time. So verse 19, she made him sleep on her knees. You say, well, how do you do that? Are you kidding me? He laid her head up on her knees and she just started stroking his head, stroking his hair, starting his ribbons head and he falls asleep. Now a lot of times, if not most of the time people say, well, while he's asleep, she cut her that she cut his hair off. That's not true. That's not True. And this is reason folks we really need to take time and read the word carefully.

Read it repeatedly. Look what it says in verse 19. She made him sleep on her knees and she called a man and had him shave of the seven locks of his head. Then she began to torment him and his strength left him. Well, what is that all about? Well, to start with, she's sitting there rubbing his head and he's sleeping. And while she's doing that, she sends out for the barber. The barber comes in and shaves off the seven locks. While she's still doing a little massage thing, his head's still in her lap. Then she begins to subdue him and his strength went away from him.

That word torment means to subdue or afflict. It can mean torment, it also can mean ravish, ravish. So I think there may be some understandings here that go beyond the normal kind of thing, okay? Regardless, his strength left him, verse 20, but he didn't know it yet. She said the Philistines are upon you Samson here. She is against crying out there here. They're here they're here, and he awoke from his sleep notice. He's still asleep. So it wakes him to sleep and says I will go out as at other times and shake myself free. But he did not know. That the Lord had left him or that Yahweh had departed from him. He didn't know she screams this he gets up August go out and deal with it like I had the previous three times. He did not know that the Lord was not with him.

That right there folks is a serious word of warning for us Too many times we're trying to do things and we don't know that the lord has Leftists that were outside the will of the Lord that he's not in the midst of what we're trying to do. So verse 21, And the Philistines seized him and gouged out his eyes and brought him down to Gaza and bound him with bronze shackles. Notice no more ropes, no more fiber of any kind with bronze shackle. And he ground at the mill in the prison. They hooked him up to a grinder at the mill, they gouged out his eyes.

Don't you know that that was horrific? Don't you know that that was painful? That literally means to bore into the dig to pick out his eyes so they did something probably just got a knife or something and just literally cut his eyeballs out. Ouch! There would have been some period of recovery we're not told how long before he could actually be put to work in this way. But now he's put to work. He's shackled with bronze shackles, then the last verse for the day, verse 22. But the hair of his head began to grow again after it had been shaved.

Why that observation? Why that verse? Why saying that the hair of his head began to grow? What had been shaving off and his strength is left. Is it growing back? Is there going to be opportunity for the strength to return? Is there gonna be a need for that? Well, you likely know the account already, you know how it's going to end. You know what's going to happen. But as we read this thing and I'd encourage you to go back and read judges 13, 14, 15, 16, what we've read here by Samson, as you read it, allow the Lord to reveal things to you, pay attention to these little details like this horrific thing gouging out of the eyes.

Now he's in bronze shackles. He's able to move to some degree because he's grinding at the mill in the prison. I'm sort of thinking that he's hooked up to a circular thing like you would an animal, like a cow to go around and around. I don't think he's sitting there working with his hands. I think he's just going around and around because that doesn't require the ability to see and his hair begins to grow back. Yeah, yeah. Well, again, I'm Dale. We'll look at the balance of the episode next time, okay? See you then. Goodbye.

Episode 3343

The Word: Episode 3343, Judges 16:22-31
Monday, June 23, 2025
Companion title: “Remember. Strengthen.”

Synopsis. In Judges 16:23–31, the Philistines celebrate Dagon for capturing Samson and bring him out to “entertain” them. Dale explains that the word means to mock with derision, and that they were mocking his God too. Samson prays, “Remember me… strengthen me only this once,” and pulls down the house, killing more in his death than in his life. Dale connects him to the Hebrews 11 gallery of faith.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 23, 2025

> June 23, 2025
>
> “Remember. Strengthen.”
>
> Blessings folk!
>
> Samson was blinded and enslaved.
>
> But, as we saw earlier…his hair was growing.
>
> Is this a picture and foreshadowing of something.
>
> I suspect so.
>
> As long as we are alive there is always hope…and more…
>
> Judges 16:22-31
>
> But the hair of his head began to grow again after it had been shaved.
>
> Now the lords of the Philistines gathered to o er a great sacrifice to Dagon their god and to rejoice, and they said, “Our god has given Samson our enemy into our hand.”
>
> And when the people saw him, they praised their god.
>
> For they said, “Our god has given our enemy into our hand,
>
> the ravager of our country, who has killed many of us.”
>
> And when their hearts were merry, they said, “Call Samson, that he may entertain us.”
>
> So they called Samson out of the prison, and he entertained them.
>
> They made him stand between the pillars.

> And Samson said to the young man who held him by the hand,
> “Let me feel the pillars on which the house rests, that I may lean against them.”
> Now the house was full of men and women.
> All the lords of the Philistines were there,
> and on the roof there were about 3,000 men and women,
> who looked on while Samson entertained.
> Then Samson called to the LORD and said,
> “O Lord GOD, please remember me and please strengthen me only this once, O God,
> that I may be avenged on the Philistines for my two eyes.”
> And Samson grasped the two middle pillars on which the house rested,
> and he leaned his weight against them, his right hand on the one and his left hand on the other.
> And Samson said,
> “Let me die with the Philistines.”
> Then he bowed with all his strength,
> and the house fell upon the lords and upon all the people who were in it.
> So the dead whom he killed at his death
> were more than those whom he had killed during his life.
> Then his brothers and all his family came down and took him and brought him up and buried
> him between Zorah and Eshtaol in the tomb of Manoah his father.
> He had judged Israel twenty years.
> ESV
> The Philistines threw a great sacrifice for their god Dagon.
> They gave praise to him for the capture of Samson.
> When they were merry…drunk…they fetched Samson to “entertain” them.
> This is not a song-and-dance thing.
> The word “entertain” means “to laugh with derision”, “to mock”.
> They were belittle Samson…and his God.
> Samson asked the young man leading him by the hand (I suspect God rescued this young
> man) to place him between two pillars which held the building.
> Samson then called upon the Lord
> Remember me.
> Strengthen me this once…one more time.

> That I may avenge…my eyes…and God.
>
> The Lord granted it.
>
> Samson died among the Philistines…taking thousands with him…more than the total he had killed in his life.
>
> Samson judged 20 years.
>
> Samson is mentioned in the great gallery of faith in Hebrews 11.
>
> A perfect man?
>
> Give me a break.
>
> A man who performed righteously all the time?
>
> Seriously?
>
> Yet, a man of faith.
>
> We will spend eternity with him.
>
> Rejoice!

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

The Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges 16 at the end of the chapter and we're at the end of the account of Samson. If you remember in the previous episode, we left him tied up to a mill in the prison where he ground the mill and I suspect it was one of those mills where he's hooked to it like an oxen where he's going around in circles just walking around grinding whatever the grain was. Then this last verse, verse 22 right after that, but the hair of his head began to grow again after it had been shaved.

Remember how they saved his head off and that's how he lost his strength? The Nazirite vow was broken because of that, but now his hair begins to grow and you know to me there's just tremendous hope there, there's tremendous grace, there's tremendous mercy, there's opportunity, his hairs beginning to grow. Could it be be that his strength will be restored to him. Could it be that the story isn't quite over yet? Well, of course it's not. Verse 23 continues, Now the Lord of the Philistines gathered to offer a great sacrifice today, God and their God, anchory joists.

And they said, Our God has given Samson our enemy into our hands. So they threw a big party. These Lords of the Philistines, probably the five lords of each city. And they had a great sacrifice and they had a big party over okay? And Dagon was their God, a fish guide. You'll part human, part fish and this type of thing. And they said that he's one that gave victory and gave Samson their enemy into their hands. Verse 24. And when the people saw him, they praised their guide. They loved their God. They had some kind of icon of him, some kind of statue of him for they said, our God has given our enemy into our hand.

Our hand, the ravager of our country who has killed many of us. So you learn some things about Samson right here that are clarified and verified that he killed a bunch of them but they considered him to be an enemy. They considered him to be the one who ravaged their country and it was true okay verse 25. And when their hearts were married, okay? Which generally speaking means when they got drunk. When their hearts were marrying they said call Samson that he may entertain us. So they called Samson out of the prison and he entertained them.

They made him stand between the pillars and that word entertain it can be a amuse him and they ought King James that he may make us sport. He may make a sport. What the word means is to laugh at, to mock, to play at, to laugh usually in derision. They wanted to mock him. It wasn't that they wanted him to come out and tell some jokes or do a dance for them. Okay? Remember, he's in bronze shackles. He would have been gravely beaten by this time. He's had his eyes gouged out. Now they bring him out just to mock him.

They made him stand between the pillars and Samson said to the young man who held him by the hand, let me feel the pillars on which the house rest that I may lean against them. So they had a young man who was holding holding him by the hand that was leading them around. His eyes were gouged out and he says, Hey, can you put me there between the pillars that the house rest on right here? I can just lean on it and rest a little bit. Well, the young man did it verse 27. Now the house was full of men and women.

All the lords of the Philistines were there and on the roof, there were about 3000 men and women who looked on while Samson entertained. These 3000 men and woman are on the roof. This tells us, it gives us a good idea of the size of this structure, of the strength of this structure. Okay? And so there's 3000 on the roof, that's become a big thing where we are. The restaurants will have roof areas where you can die and be entertained. Then Samson called to the Lord and said, Oh Lord, please remember me and please strengthen me only this once so God that I may be avenged on the Philistines for my two eyes.

So he's calling up on the Lord and he asked him, He says twice, please. Oh, please Lord, remember me, please Lord strengthen me and do it only this once guy. In other words, I know this is going to be the last time and I want you to do this to avenge me on the fill of things from my two eyes, what they did to me.

Okay? He's still a little self important, still a little, self centered, still a little but you know what? Why not be honest? He's being very, very forthright and honest. He could have said, oh God, let me bring down your enemies here and do all this kind of stuff.

And there would have been some truth that, but the real motivation of the heart was he wanted to avenge himself for what they'd done to him. And God already knew that. So he's saying like some says, so I can repay with one actor revenge to the Philistines. So he grabs the two middle pillars. You know, my heart is sort of hoping that the young man that was holding his hands was there and saw him pray that, hurting pray that and saw him reach out at that guy shot out the door. Okay? I'm hoping that he did that.

That would be an act of faith. That would be in active belief in the God of Samson. So Samson grabs the two middle pillars on which the house rest and he leaned his weight against them. His right hand on the one and his left hand on on the other. So it's interesting that it says grasp because that means to twist in the turn with a twisting motion, okay? And it's like, okay do these pillars have handles on them? Well apparently there was some way that he could actually place his right hand on one, his left hand on the other and grip them in some way so he grips them and he twists them And Samson said, verse 30, let me die with the Philistines.

Then he bowed down with all his strength and the house fell upon the lords, upon all the people who were in it. So the dead whom he killed at his death were more than those whom he had killed during his life. Verse 31, then his brothers and all his family came down of took him and brought him up and buried him between Zoroa and Estol in the tomb of Manoah, his father. He had judged or he had led Israel 20 years, 20 years. More people died at this incident right here and it's one time God answered his prayer than all the other times together.

How many were there on the roof? There were about 3,000 men and women. There would have been people inside. There had been people all around. We don't know an exact number, but we know that God answered his last cry and then never lose sight of this folks. I know I mentioned it all the time, but never lose sight of this. I think it's so, so important to remember who's in Hebrews 11. Do you remember that? Hebrews 11 30 second verse. What more shall I say for time would fail me the tale of Gideon, Barak, Samson, Jephthah.

Samson is mentioned in his great gallery of faith and I'm going to take it a mention of a good mission, a positive mention. Perfection in life? Oh no, no, Jephthah does the same way. No, no, Gideon is the same way, even Barak the same way then it mentions David and Samuel the same way not perfection but faith and faith that was growing and faith that were increasing to the degree that even at the last moment. Oh Lord, remember me. Remember me one last time. Strengthen me one last time and God did it. It's a great story.

Great account. Again, I'm Dell. Thank you for your time. We'll press on. I'll see you the next time. Goodbye.

Episode 3344

The Word: Episode 3344, Judges 17:1-6
Tuesday, June 24, 2025
Companion title: “Micah”

> **Synopsis.** Judges 17:1–6 begins the book’s closing section with its refrain: “In those days there was no king in Israel. Everyone did what was right in his own eyes.” Micah stole 1,100 pieces of silver from his mother. When she curses the thief, he returns it, and she has part of it made into a carved image. Micah sets up a shrine with an ephod and household gods and ordains his own son as priest. Dale calls it homemade religion.

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Companion Communique — June 24, 2025

> June 24, 2025
> “Micah”
> Blessings folk!
> We press on in Judges.
> Samson is the last “judge” that we see in Judges.
> The balance of the book, chapters 17-21, recount two accounts…the last of which is one of darkest stories in the Word.
> Judges 17:1-6
> There was a man of the hill country of Ephraim, whose name was Micah.
> And he said to his mother,
> “The 1,100 pieces of silver that were taken from you,
> about which you uttered a curse,
> and also spoke it in my ears,
> behold, the silver is with me; I took it.”
> And his mother said, “Blessed be my son by the LORD.”
> And he restored the 1,100 pieces of silver to his mother.
> And his mother said, “I dedicate the silver to the LORD from my hand for my son,
> to make a carved image and a metal image. Now therefore I will restore it to you.”

So when he restored the money to his mother,

his mother took 200 pieces of silver and gave it to the silversmith,

who made it into a carved image and a metal image.

And it was in the house of Micah.

And the man Micah had a shrine, and he made an ephod and household gods,

and ordained one of his sons, who became his priest.

In those days there was no king in Israel.

Everyone did what was right in his own eyes.

ESV

No king.

Do what is right in own eyes.

We will see this expressed four times in the remainder of Judges.

It is important.

What did we see here?

A man…full grown with kids…named Micah.

He had stolen 1,100 pieces of silver from his mother.

Lovely guy.

His mom spoke a curse upon whoever stole the silver.

Micah heard the curse.

He confessed to his mother that he took it.

Mom spoke a blessing of the Lord upon him.

To “reversed the curse”?

Perhaps.

In rejoicing over confession?

Likely.

She then returned the silver to him!

But, did you see what she did??!!

She took 200 pieces and had it made into a carved imaged and a metal image…an idol.

Thus the syncretized corruption of the people of the Lord by the local culture.

God told them to have no other gods.

They did not listen.

God told them “no idols”.

> They did not listen.
>
> Micah made a shrine, an ephod, some household gods and then ordained (consecrated, set apart) one of his sons to be “his” priest.
>
> Micah set up his own little religious system.
>
> How cute.
>
> How quaint.
>
> How convenient.
>
> We do the same today.
>
> There is much man-made religious activity.
>
> There is little true faith.

From Dale’s daily Communique (Dropbox: Communique/2025/June 24 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

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Well, blessings everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. I tell you, that Samson story was a handful. We left him dead. He isn't Laurie. How do I know that? Because he's in the Great Gallery of Faith in Hebrews 11. His faith is belief. It's not perfection of performance and we do want to live righteously. We want to pursue righteousness but it's not by that that we are in right relationship with the Lord. So anywhere we want to press on in the last chapters of Judges, Samson is actually the last judge that you see in Judges.

What you have in these last five chapters 17 through 21 are two separate accounts of two instances and as we have seen in Judges so far things get worse and worse and worse. And the last account, the last episode, the last story is one of the most terrific in all of scripture. And you think, well what is this all about? Well we actually encounter it in the first part of what we're about to read right now because four separate times in these chapters we have a phrase that says basically this and in those days there was no king in Israel and everyone did what was right in their own eyes.

And so this sort of setting out what you see after judges with the book of Ruth which leads into the accounts of the kings, first second kings, first second same, first second chronicles all that. And it is horrible what we see now there are Samuel and Eli are two more judges that you see later on but in the

judges, the book of judges last one you see a Samuel so let's just jump into 17th chapter here we'll see a little bit today verse 1 There was a man of the hill country of Ephraim whose name was Micah.

Okay? So we started a different account, we started something here and this guy is a man apparently he's grown not a child not a youth a man and he's from Ephraim okay he's from the big tribe okay we've already seen that Ephraim is how they got hacked off every time somebody went to battle with Adam particularly if they won so he's from that country, which means he is of the people of the Lord. His name is Micah and Micah actually means who is like Yahweh? A question mark. And what it is, it's very reflective of the faith of his parents, you know, just rejoicing that Yahweh is great because we have this son named Micah now.

I keep that in mind. His mother was a faith, right? Verse two. And he said to his mother, this man might go the 1,100 pieces of silver that were taken from you about which you uttered a curse and also spoke in my ears. Behold, the silver is with me. I took it. Let me pause right there. So this is a wild thing in it. He says to his mother, hey you know that 1100 pieces of silver that somebody stole from you? And you go wait a minute haven't we seen 1100 pieces silver yes we did in previous chapter.

Remember each one of the Lords of the Philistines promised Delilah 1100 pieces a silver each if she was able to trip up Samson. A serious amount of money. And we're not told what size a piece of silver it is, but if it's a shekel that would be like two-fifths of an ounce, 40% of an ounce. And in today's current prices this would be somewhere around $20-$25,000 worth of silver. It's a lot of money. He says you know that silver and you uttered a curse about it? You pronounced a curse upon whoever it was that took it and you pronounce that curse in my hearing.

You know when I was able to hear it and I know about it. He said, I took it. The rest of verse one says this and his mother said, blessed be my son by the Lord. Blessed be the son by my Lord. She had spoken a curse upon whoever took it. So is she negating that curse? Is she reversing that curse? Well, in matters speaking, yeah. And why would she do that? Well, he confessed. He heard what she said. He realized, wait a minute. Oh, okay. And he comes to us and says, you know, I took it.

Now we don't see him saying, I'm sorry here, but you know, he says, I took it and she speaks blessing upon him. Now watch this verse three. And he restored the 1,100 pieces of silver to his mother. Now let me pause for a moment. This tells us something about Micah does it not? Well, it tells us he's a thief. All right. He stole it. And he stole it from his mother. I feel sure he rationalized it in some way, like I said, his inheritance or whatever you know but when he heard his mom speak a curse which likely she probably hardly ever did, was he convicted?

Well at least he did the right thing. He comes back to her and he restores the money. He restores the silver to his mother continuing verse three now and his mother said, I dedicate the silver to the Lord from my hand for my son. Stop there in the middle of a sentence. I dedicate the Silver to the Lord from

my hands for my son. Well that's that's cool I guess she takes the silver that's been given from the Sun. I dedicate the silver to Lord from my head for my son so she's now saying I'm dedicating and it's the Lord, but I'm dedicated for the Lord and for my son here.

The rest of a sentence, listen to this, to make a carved image and a metal image. Now therefore I restore it to you. She winds up restoring it to the son who had stolen it from her, who gave it back to her. And he says, she says, I restore it you, but you know what? I dedicated it to the Lord to make a carved image and a metal image. What has the Lord said about carved images or metal images or any images? Yeah, not to do it. Not to do it! So verse 4, so when he restored the money to his mother, his mother took 200 pieces of silver and gave it to the silversmith who made it into a carved image and a metal image.

She gave it to this silversmith and had it made into an image, a carved image, a metal image, and it was in the house of Micah. So Micah had a house so maybe his His mom was living with him, you know? Verse five. And the man Micah had a shrine and he made an ephod in household gods and ordained one of his sons who became his priest. So we find out he has sons, plural. And he just created his own little religion right here. He had a shrine, he made it ephod, He had household guides noticed a plural and he ordained set aside, consecrated one of his sons to become his priest.

His own personal priests. He's from the line in the tribe of Ephraim, not from the tribe of Levi. Levi is where the priest come from. So what did he do? He just created his own little thing. And folks, Every time I read this, I think about what I grew up in and what I see so much within the body of Christ is basically what we do. We make our own little religion. We ordain to people we want to ordain. We do this, we do that. We have our own shrines. We usually call them church buildings.

We have our little ephods. We have our on little household guides. Listen to this last verse for the day, verse six. In those days there was no king in Israel. Everyone did what was right in his own eyes. The first time we see this, and it's in relationship to what Micah was doing, what was right on his own eyes? He set up a shrine, ordained one of his sons to become his priest, his priest, his intercessor, made an E5 for who? Well, for the priest for the son and had household guys And he had his owner, he was a very religious guy.

He was also a thief. Well you said well that don't go hand in hand, oh yeah it does. I know a lot of really, really religious people. There are nothing more or less than thieves and a lot of them hide behind pulled piss. Oh well my time's up, we'll continue this next episode. I'll see y'all then, goodbye. You

Episode 3345

The Word: Episode 3345, Judges 17:7-13
Wednesday, June 25, 2025
Companion title: “The Lord Will Prosper Me!”

> **Synopsis.** In Judges 17:7–13, a wandering young Levite from Bethlehem arrives, and Dale wonders why he left his post. Micah hires him as his “father and priest” for ten pieces of silver a year, clothes, and food, and concludes, “Now I know that the LORD will prosper me, because I have a Levite as priest.” Dale shows the self-deception of religion done in one’s own way.

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Companion Communique — June 25, 2025

> June 25, 2025
>
> “The Lord Will Prosper Me!”
>
> Blessings folk!
>
> As we saw, Micah “had it made”.
>
> Had a home.
>
> Had children.
>
> Had money.
>
> Had his own self-made religion…ephod, son as priest, household gods, shrine.
>
> What more could one want?
>
> Well, the story continues…
>
> Judges 17:7-13
>
> Now there was a young man of Bethlehem in Judah,
>
> of the family of Judah, who was a Levite, and he sojourned there.
>
> And the man departed from the town of Bethlehem in Judah to sojourn where he could nd a
>
> place. And as he journeyed, he came to the hill country of Ephraim to the house of Micah.
>
> And Micah said to him, “Where do you come from?”
>
> And he said to him, “I am a Levite of Bethlehem in Judah,
>
> and I am going to sojourn where I may nd a place.”
>
> And Micah said to him, “Stay with me, and be to me a father and a priest, and I will give you ten

pieces of silver a year and a suit of clothes and your living.” And the Levite went in.

And the Levite was content to dwell with the man,

and the young man became to him like one of his sons.

And Micah ordained the Levite,

and the young man became his priest,

and was in the house of Micah.

Then Micah said, “Now I know that the LORD will prosper me,

because I have a Levite as priest.”

ESV

Whoa!

So another young man appears on the scene.

A traveling Levite.

I’m sorta suspicious of this…was he fleeing? Was he AWOL?

Anyway…

Micah saw an opportunity to ramp up his religiousity…yeah, I created the word. LOL

He hires the Levite.

Ten pieces of silver a year.

New suit.

Place to stay.

“Living”…food, etc.

Everyone is happy.

Everyone has “moved up”.

Micah really reveals himself…and the Levite.

“Now I know that the Lord will prosper me because I have a Levite as priest.”

(Wonder what happened to his son who had been priest?)

We see the motivation of Micah.

He desired to prosper.

So much so that he stole from his mom.

So much so that he created his own method of seeking the Lord.

So much so that he now thinks that God will have to prosper him…he has a personal priest.

Nothing has changed.

“Churches” do this all the time.

> I have personally experienced it much.
>
> Listen to what the Lord is saying to you…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on the Word podcast. We are in the 17th chapter of Judges and we looked at the first six verses where. We met a guy named Micah. Micah had stolen money from his mother. His mother has spoken a curse upon whoever stole the money. Apparently he heard it because he said he heard it and he came back and told his mom, hey here's the money I'm the one who took it. Probably not as much out of true contrition as the fact he just didn't want a curse from his mother being upon him.

So his mother said, bless be my son by the Lord. As a matter of fact, I'm gonna give you the money back but I'm gonna reserve a couple hundred pieces this silver And I'm going to take it down here to the silver smith and get him the carbon image, a metal image. Yeah. An idol. Yeah. An idle. And it's really interesting because the name of Micah literally means who is like God. This is the Tlative wonderful and God is almighty. God is wonderful. Who is like him? His mom and dad would have named him that the same mom right now that is making an idol taking the money and making an idol restoring it to him.

And so he made Micah made a shrine, he made an ephod, he had a household gods, he ordained one of his sons which tells us that he was an adult enough to have plural children, sons, he ordained 1 of his sons to become his priest and you say well that's rather strange well no not really it's carried on even to this day I know they're over in the old country in Great Britain and that it wasn't the third. I think the third son was to have the role in the function of the priest. I think first time was going to be the soldier, the leader, that kind of thing.

Birth order was very, very, and is still very, very important. So he ordained one of his sons to become priest and then it closed out in verse six. In those days there was no king in Israel and everyone did what was right in his own eyes. Then verse seven picks up another story that can be related to this one, says this. Now there was a young man of Bethlehem in Judah, of the family of Judah who was a Levite and he sojourned there. Sojourn means that he was staying there where be there? Well probably where Micah is right yeah.

He was a sojourner, he would stay as a foreigner in relationship to the tribal association but he was a Levites verse eight, and the man departed from the town of Bethlehem in Judah to Sojourn where he could find a place. And as he journeyed, he came to the hill country of Ephraim to the house of Micah. Well there we go. So he was from Bethlehem, in Judah, and then he started sojourning. He just started traveling. Something a little suspicious about that to me but maybe it's just me being suspicious you know? I don't know. But anyway, he finds himself there in the country, hill country of Ephraim, the house of Micah.

Micah says to him where do you come from? And he said to him I am a Levite of Bethlehem in Judah and I'm going to sojourn where I may find a place. So he says I'm on a journey. I'm a sojourner. I'm just about. I'm going to where I can find a place wherever I'm supposed to be. Well, you know how Micah's mind was working verse 10. And Micah said to him, stay with me and be to me a father and a priest. And I will give you 10 pieces of silver a year and a suit of clothes and your living.

And the Levite went in, went with him such a deal. And you say, well that's so strange. Well no, not really. We actually do this. The religious background I grew up in wasn't too far removed from this right here. Okay? I grew up Southern Baptist in the deep south, in the middle hole of the belt buckle of the deep south in Alabama. And, churches would literally do this kind of thing. They were searching, searching, searching for somebody to be their pastor, somebody to lead them. And you actually grow up thinking this is biblical and this is what it's supposed to be.

And it's not exactly right. And they will find somebody that says, Oh yeah, you are our father now. You are our priest. If you use that word priest, go ballistic on you, but you are our leader and here's what we'll do. We're going to give you some money right here. It's basically a stipend. We're gonna give you a salary and we'll give you a suit of clothes. I mean there was situations I grew up in where they would do that about every quarter or so somebody church would buy the pastor a new suit and will give you your living.

We're gong to give you this personage. We're gonna give you this pastor room and give you this house to live in which is a pretty cool deal until they decide they don't want you and you find yourself out on the street after a Deacons meeting one night. Seriously, I mean it's that kind of thing. So when I was reading this I'm thinking man you know things haven't changed too much but the Levite thought well this is a good deal so let's go ahead and do this verse 11 and the Levite was content to dwell with a man and then young man became to him like one of his sons.

So he's dwelling as him as a priest because he is of the Levitical line now I'm thinking well what happened to his son that he ordained? Well, I guess he got knocked down to be in the youth pastor or something, you know? Because now he's gotten a real Levite here. Not one of his own lineage but one

that is a real Levites, you know, a real priest. But they came close. He became like a son to him. Remember how he said, hey, you will be like a father to me, okay? But now he's more like a son.

Verse 12. And Micah ordained the Levite and the young man became his priest and was in the house of Micah. So he lives there and Micah ordained him, he consecrated him, he appointed him. It's an interesting word, Malay and Hebrew means to be full, the abundance of the consecrate has some little side things right there to consecrate by the hand of man, by the strength and the power of man. Yeah, And I sort of, and this was definitely done by man because he was Levi. He didn't have to be consecrated or ordained by Micah, but he's living in the house of Micah.

Then verse 13, then Micah said, now I know that the Lord will prosper me because I have a Levite as priest. What was Micah's motivation for everything we've seen in this 17th chapter? Now, I know that the Lord will prosper me. He wanted to be prospered. Okay? And we actually see it from the very beginning. He took 1,100 pieces of silver from his mama. He wanted to prosper. So let's just steal it. Okay? He winds up getting it back. Right. Right. And then he says, well, you know, I'm going to be very religious. So he sets up, you. You know, I guess the ephod says to sign his side as a priest says up this whole religious system within his house.

Then why is that meeting the Levi and he's able to go, wait a minute, I can really double down on this thing. So he gets to leave out, come in and he's paid him to do this. He ups his religious system right here cause he's got a Levite as his own private priest in his house. And because of that now I know that the Lord will prosper me. Oh folks, do we not do the same thing? We definitely do the same cuporally as the body of Christ, as churches. I just know if I can get this guy, if we can get this guy, we will prosper and the Lord will bless us.

I just know that if we build this building, the people will come in and that will be the evidence of the Lord that he is prospering us. Whatever it may be, this is one of the biggest stumbling blocks within the body of Christ is this attitude right here that I have to do something right here and then I'd do this right here and that God now must make me prosperous, prosperous. That Yahua will come along and make me prosperous because of what I have done and that is not at all the way it works so as you Just think about this.

How do you think this is gonna turn out? We're actually gonna find out. Well, we're gonna get a lot more detail. But how do you think it's gonna turn out. Yeah, I'm sort of telling by the way I'm saying it, yeah. We'll see. Well, I'll see y'all in the next episode, okay? Goodbye.

Episode 3346

The Word: Episode 3346, Judges
Date not given in source feed

> **Synopsis.** Judges 18:1–10 repeats “In those days there was no king in Israel,” which Dale takes as a hint that the book was written after the monarchy began (he leans toward Samuel as author). The tribe of Dan is seeking territory for itself, and Dale flags Dan as a tribe to watch through Scripture. Five men from Zorah and Eshtaol scout the land, lodge at Micah’s house, recognize the Levite, and ask him to inquire of God. They then find Laish quiet and unsuspecting and urge their tribe to take it.

No public episode link found in the podcast feed; audio is in Dropbox Podcast/Judges/Word3346Judges.mp3

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are pressing on, pressing through. The Book of Judges. We're up to chapter 18. Now it begins with the familiar phrase verse one in those days there was no king in Israel and again that gives us a major hint as to the time that judges was actually written I'm sort of inclined to think that Samuel wrote it and that he wrote at the time when there was a king okay King Saul or King David and so he's given an account of what had happened And the people who would have read this and received it initially, he's reminding them, hey, in these days there wasn't a king in Israel yet.

First one continues. And in those days, the tribe of the people of Dan was seeking for itself and inheritance to dwell in for until then no inheritance among the tribes of Dan or tribes of Israel, I'm sorry, had fallen to them. That's sort of an intriguing thing, and I actually don't have time to chase around. This isn't the venue for it. But pay attention to the tribe of Dan, and the people of Dan through our scripture. You'll find them to be interesting. Dan means a judge, okay, judge? And generally speaking they're viewed as the ones who brought false religion, false worship of God into the people of Israel.

That may be a gross painting, large painting of things but just pay attention to them. The operative phrase for us right now is this, the tribe of the people of Dan was seeking for itself and inheritance. Lexham says was seeking territory for himself to live in because until that day it had not been a lot of territory among the tribes of Israel so it may be that the time of allotment for them had not occurred yet

or it may be that they just didn't like the land that they got because you will see them later when there wasn't a lot but they would be up on that but then they would go somewhere else and do things.

Just pay attention to them. Verse 2 says this, so the people of Dan sent five able men from the whole number of their tribe from Zorah and from Eshtol to spy out the land and to explore it. And they said to them, go and explore the land. And they came to the hill country of Ephraim to the house of Micah and lies there. Okay? So they send these five men from their tribe out and to spy at the land, to explore the land, see for some place that might be worthy of us living. And they go and do it!

And they come to the hill comes your Ephraim and lo and behold, they go to the house of Micah and lodge there. Remember Micah from the previous chapter? He have his own religion, everything that he had created stole from his mama and all that stuff. Yeah. So verse three, when they were by the house of Mica, they recognized the voice of the young Levite and they turned aside and said to him, who brought you here? What are you doing in this place? What is your business here? So they recognize the voice of the young Levite who was now their own personal private priest of Micah.

And the fact that they recognized his voice, they heard him, apparently didn't see him but heard him. And then the questions they ask, who brought you her? Who? What are you doin' in this place and what is your business here? They knew this guy. Was it because of his sojournings? Well, perhaps, okay? But something is up here. They knew him somehow. So verse four he said to them, this is how Micah dealt with me. He has hired me and I have become his priest. So he was a priest for hire here which we sort of knew that already from the way that he'd acted and reacted.

So verse five, and they said to him inquire of God please that we may know whether the journey on which we are setting out will succeed. So he tells them hey I'm a hired priest now I become a priest of this guy right here and they said okay in that case ask God inquire of God we want to know if the journey that we're on if we're going to succeed at it. Verse six and the priest said to them, go in peace. The journey on which you go is under the eye of the Lord." Well that was a quick prayer was it not?

That was a quick inquiry. Now he may have been given time between verse five and verse six but it looks like it's the same conversation but we don't know so he may have gone off and said I'll be back a little while and he comes back and says this go in peace well. That's good. The journey in which you go is under the eye of the Lord or has the approval of the Lord. The Lexham says Yahweh is in front of you on the journey you want to go on in front of view. He's leading you.

Okay? He has the approval. Now whether that, that's what Yahweh said or not as subject to your interpretation because I'm not too sure I trust this dude. You know what I mean? Verse seven. Then the five men departed and came to Laish as a city and saw the people who were there. How they lived in security after the manner of the Sidonians, quiet and unsuspecting lacking nothing that is in the earth and

possessing wealth and how they were far from the Sidonian's and had no dealings with anyone. A lot of detail here that becomes very, very important.

They come and they see these people and these people were living in security. Nobody was attacking them. Nobody was coming against them. And they were living after the manner of the Sidonians. Sidonians means hunter, okay? And so they were quiet. They were unsuspecting. They lacked nothing that is in the earth and possessing wealth. In other words, it's a rich land. It's a great land and they had profit from it. They'd gained wealth. They were far from the Sidonians. So somehow they were associated with the Sidonian's but they were far away from them and they had no dealings with anybody.

So you know we might call them isolationist today. But even that I'm not sure if we want to use that type of phraseology, they just didn't deal with many people. They were just left alone and they liked being left alone. Verse eight. And when they came to the brothers at Zorah and Estal, the brother said to them, so these five returned back, they see this land, they scope it out, they return back and they say, what do you report? Verse nine, and they said arise, let us go up against them for we have seen the land and behold, it is very good.

And will you do nothing? Do not be slow to go, to enter in and possess the land. So you can see echoes right here of the committee report with the children of Israel going into the promised land and say, come on, let's go. Let's go. We can do this. It's very good. Don't be slothful about it. Don't be slow. Let's Go. Let's enter in verse 10. As soon as you go, So, you will come to an unsuspecting people. The land is spacious for God has given it into your hands, a place where there is no lack of anything that is in the earth.

So 600 men of the tribe of Dan, armed with weapons of war, set out from Zorah and Estau and went up and encamped it, Kiriath Gerum in Judah. On this account, that place is called Mahaneh Dan. That actually means the camp of Dan because they camped there. Behold it is west of Kiriath Jerub and Kiriath's Jerub means the city of forest. That's an interesting name, right? So they came back, they gave the report, said this is a great land, let's go get him. So 600 men that are armed to the teeth right here Get up, they go, they encamp.

They're ready to go and take this land. Or they're becoming ready. They're preparing their own way. Tell you what, I better stop right here or we gonna get involved in it and I'll go way over time, okay? Again, I'm Dale, I'll see y'all the next episode. Goodbye.

Episode 3347

The Word: Episode 3347, Judges 18:11-23
Friday, June 27, 2025
Companion title: “What Are You Doing?”

> **Synopsis.** In Judges 18:11–23, 600 armed Danites heading for Laish pass Micah’s house. The five spies tell them it has an ephod, household gods, and a carved image, and say, “Consider what you will do.” They take it all and invite the Levite to be priest to a whole tribe, and he gladly goes. When Micah chases them, the Danites ask, “What are you doing?” Dale points to the irony of a man protesting the theft of a religion he made himself.

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Companion Communique — June 27, 2025

> June 27, 2025
>
> “What Are You Doing?”
>
> Blessings folk!
>
> The Danites were on the way to the city the scouts had found…
>
> Judges 18:11-23
>
> So 600 men of the tribe of Dan, armed with weapons of war, set out from Zorah and Eshtaol,
> and went up and encamped at Kiriath-jearim in Judah.
> On this account that place is called Mahaneh-dan to this day;
> behold, it is west of Kiriath-jearim.
> And they passed on from there to the hill country of Ephraim, and came to the house of Micah.
> Then the five men who had gone to scout out the country of Laish said to their brothers,
> “Do you know that in these houses there are an ephod, household gods, a carved image, and a
> metal image? Now therefore consider what you will do.”
> And they turned aside there and came to the house of the young Levite, at the home of Micah,
> and asked him about his welfare.
> Now the 600 men of the Danites, armed with their weapons of war,
> stood by the entrance of the gate.
> And the five men who had gone to scout out the land went up and entered and took the carved

image, the ephod, the household gods, and the metal image, while the priest stood by the entrance of the gate with the 600 men armed with weapons of war.
And when these went into Micah's house and took the carved image, the ephod, the household gods, and the metal image, the priest said to them, "What are you doing?"
And they said to him, "Keep quiet; put your hand on your mouth and come with us and be to us a father and a priest. Is it better for you to be priest to the house of one man,
or to be priest to a tribe and clan in Israel?"
And the priest's heart was glad. He took the ephod and the household gods and the carved image and went along with the people.
So they turned and departed,
putting the little ones and the livestock and the goods in front of them.
When they had gone a distance from the home of Micah, the men who were in the houses near Micah's house were called out, and they overtook the people of Dan.
And they shouted to the people of Dan, who turned around and said to Micah,
"What is the matter with you, that you come with such a company?"
ESV
The 600 men were headed to Laish.
They passed by Micah's house.
The five men told them "these houses have an ephod, carved images, household goods and a metal image…consider what you will do".
Consider?
What were they talking about?
I think they knew that they were about to go in and take all of Micah's self-made religion.
The artifacts.
The priest.
The 600 men were to consider whether to stay out of the way or not.
They took the stu .
They made the priest and o er he could not refuse.
They departed, putting the little one and the livestock and the goods in front of them.
They took goods.
They took Micah's livestock.
They took…little ones?

> Yes they took children.
>
> What?

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Teaching — lightly edited transcript

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Well, blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges chapter 18 and we saw where the tribe of Dan was searching for land, they were searching for places where they could settle. They'd sent five men out to spy off the land. The men found a place, they came back and reported and they said let's go get it. And so they have. And in verse 11 we saw that 600 men of the tribe of dan set out and they were armed with weapons of war and they set out from Zorah and Aztel two cities verse 12, and they went up and encamped at Kiriath-jearim in Judah.

On this account that place is called Mahanaudan to this day the camp of Dan. Behold it is west of Kiriath Jerim. Now verse 13, and they passed on from there to the hill country of Ephraim and came to the house of Micah. So they're traveling along their own their way to this city that the five guys had found. Verse 14, then the five men who had gone to scout out the country of Laish, that's the place where they're headed, said to their brothers, do you know that in these houses there are an Ephod, household gods, a carved image and a metal image.

Now therefore, consider what you will do. Well that's interesting isn't it? So the five guys tell their brothers and these 600 soldiers, 600 men that these items are in these houses. They didn't really define which house yet. If there's an E5, there's household gods, a carved image, a metal image, all of these are things that the people of Israel were not to have. Yeah, the priests would have an E5 but not household gods or carved images or a metal image and no. And consider what you will do. So what is that all about? Well they're sort of making a preemptive statement right here.

Y'all need to think about what you're going to do. Going to do in relationship to what? Well I think it's what are you gonna do when you see what we're about to do? In other words, whose side are you going to be on? What's going to happen right here? Are you going to turn an eye to what's about to happen? Verse 13. And they turned aside there and came to the house of the young Levite at the home of Micah and asked him about his welfare. So they go to the house of Micah, which is called the home of Micah here.

It's the same word that uses house for the house of the young Levite. They knew where the young Levites lived. They met him, et cetera, et cetera. And they go there and ask them, hey, how you doing man? You know we're back. The five of us you've already met but there was something different. What's different is verse 16, the next verse. Now the 600 men of the Danites armed with their weapons of war stood by the entrance of the gate. So can you imagine, you're at this little house and this would have been a small humble home, you know?

And it's got a gate, got a little front yard or whatever, you know, got a gate entryway, got a wall around it maybe to protect it a little bit. And right outside that gate, you've got 600 men that are armed with weapons of war. And these guys that you'd met before that had really quizzed you about what are you doing here, et cetera, et cetera. Who sent you? Why are you doing this? That now they're back. You thought you'd got rid of them but now they're back verse 17 and the five men who had gone to scout out the land went up and entered and took the carved image, the ephod, the household gods and the metal image while the The priest stood by the entrance of the gate with the 600 men armed with weapons of war.

So they must have called the guy out and said, hey come here man how you doing? Everything all right? Come on here. And so they leave him there with 600 men he's by the gate I mean what is he going to do right? And they go in and take this stuff verse 18. And when these went into Micah's house and took the carved image, the ephod, the household guides and the metal image. The priest said to them, what are you doing? Now, you notice the scripture will do this. It'll quite often list things and then repeat the listing.

How many times have we seen this in this story of the carved image, the ephod, the household gods and metal image? See that a lot in Daniel with some of the writing there. It's driving home the point. Okay, it is done. This Like the Lexham says, when they went to Micah's house, they took the divine carved image, divine carved image. New American Standard says the graven image, which really communicates the idea that they were worshiping this image. And so the priest says, what are you doing? Verse 19, and they said to him, keep quiet, put your hand on your mouth.

Well don't you know at that moment. He's about to freak out because this King Jimmy says, hold your peace. Put your hand over your mouth. But listen to the rest of the comment. Keep quiet. Put your hand on your mouth and come with us and be to us a father and a priest. Is it better for you to be priests to the house of one man or to be priests to a tribe and clan in Israel. Well, here it is. And you've got that phrase tribe and clan, tribe and family. That sort of helps with what we saw previously one of the judges or Samson or the mom and dad said, can't you marry somebody within your clan?

Well, here we find out that clan literally means the tribe, you know, the family in Israel. So they're asking this priest, What you want to do be the priest, the one guy like this? Or do you want to be a priest

to an entire clan? Well, man, you can imagine when we don't have to verse 20. And the priest heart was glad. Yeah, yeah, yeah, I bet it was. He took the ephod and the household gods and the carved image and went along with the people. Oh, there's something that was missing right there. You don't see the metal image.

You see the car damage and they, he went along with the people. So they turned and departed putting the little ones and the livestock and the goods in front of them. And there's something wild right here. And I don't know actually had this, I was teaching on this yesterday. Somebody brought this up and I went, whoa, yeah, yeah. What if they want to go down that road? What this might mean. So they depart these 600 men, they're going and they put the goods that they got the valuables in front of them. They're expecting maybe an attack from behind you know people from the city, they're coming trying to get the stuff but they took something else they took livestock okay.

King James New American Standard ESV said they took little ones the lexima says, and they put the little children, the little children. They took the little children." Why would they take little children? Well I just learned this recently and I wasn't even watching anything or researching or doing anything. I just happened to encounter this little video segment on something and it was said that particularly with the Roman armies and things like that, that they would quite often the generals and the people high up in rank would take young boys along the battle with them. You know you had to be their servants maybe but also to be available at their pleasure for their pleasures if you get what I mean and I think they probably got a degree of that going on right here so they turned they departed they put the little ones in the livestock and the goods in front of them when they had gone on the distance, verse 22 from the home of Micah, the men who are in the houses near Micah's house were called out and they overtook the people.

So the people in town came rushing back and they were trying to take over and they were tried to take this stuff back. They shouted to the people at the end or turn around and said to Micah, what does this matter with you that you come with such a company? They're asking Micah, why in the world, What are you doing? Why can't you get this crew to come after us? Well, you know what? The time's up. We're going to have to wait until the next episode to find out what Micah said and what he did.

Leave me on a cliffhanger, right? Get out of there. I'll see y'all in the next episode. Goodbye.

Editor's uncertainty notes: Unresolved possible mishearings: Jerim

Episode 3348

The Word: Episode 3348, Judges 18:21-31
Saturday, June 28, 2025
Companion title: “For Themselves”

Synopsis. In Judges 18:21–31, Micah confronts the Danites and is told to keep quiet, because angry men might attack. He goes home empty-handed: “You take my gods that I made.” Dan destroys quiet, unsuspecting Laish, renames it Dan, and sets up the carved image with a priestly line from Moses’ grandson Jonathan, all while the house of God was at Shiloh. Dale’s theme: religion “for themselves.”

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Companion Communique — June 28, 2025

> June 28, 2025
>
> “For Themselves”
>
> Blessings folk!
>
> The Danites visited Micah on their way to Laish.
>
> They took all his religious stu including his personal priest.
>
> They took his goods.
>
> They took his livestock.
>
> They took his little ones? Children?
>
> Then…
>
> Judges 18:21-31
>
> So they turned and departed,
>
> putting the little ones and the livestock and the goods in front of them.
>
> When they had gone a distance from the home of Micah,
>
> the men who were in the houses near Micah’s house were called out,
>
> and they overtook the people of Dan.
>
> And they shouted to the people of Dan, who turned around and said to Micah,
>
> “What is the matter with you, that you come with such a company?”
>
> And he said, “You take my gods that I made and the priest, and go away, and what have I left?

How then do you ask me, ‘What is the matter with you?’”
And the people of Dan said to him,
“Do not let your voice be heard among us, lest angry fellows fall upon you,
and you lose your life with the lives of your household.”
Then the people of Dan went their way.
And when Micah saw that they were too strong for him, he turned and went back to his home.
But the people of Dan took what Micah had made, and the priest who belonged to him,
and they came to Laish, to a people quiet and unsuspecting,
and struck them with the edge of the sword and burned the city with re.
And there was no deliverer because it was far from Sidon, and they had no dealings with
anyone. It was in the valley that belongs to Beth-rehob. Then they rebuilt the city and lived in it.
And they named the city Dan, after the name of Dan their ancestor, who was born to Israel;
but the name of the city was Laish at the first.
And the people of Dan set up the carved image for themselves,
and Jonathan the son of Gershom, son of Moses,
and his sons were priests to the tribe of the Danites until the day of the captivity of the land.
So they set up Micah’s carved image that he made, as long as the house of God was at Shiloh.
ESV

The men of Micah’s community rallied to retrieve his goods.
Upon catching up with the Danites, the Danites asked “what are you doing?”
They seemed surprised at the attempt to retrieve that which was taken.
Micah responded…apparently loudly, because he was told to “let not your voice be heard among us”.
There were “angry fellows” who were more than willing to kill Micah and his family.
Were they angry because they were “worthless fellows”?
Or, were they angry because Micah had the pagan gods and pagan worship?
Hummm…
Micah knew there was nothing he could do.
He went home.
The Danites went on their way to Laish.
They struck Laish with the edge of the sword.
They burned Laish.

> They renamed Laish to “Dan”, their patriarchal forefather.
>
> They set up Micah’s carved image “for themselves”.
>
> Yes. “For themselves.”
>
> Still, they had one of Moses’ grandsons as priest.
>
> They had the house of God at Shiloh.
>
> Syncretism.
>
> The tribe of Dan would bear the fruit of their evil.
>
> Pay attention to “Dan” in the Word.

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. I think my signal's a little hot here today. Can you tell I'm in my office on the big fancy Mike. I've been in so many places doing these podcasts lately. Well, we're in Judges 18 and we're going to pick up a little bit before we left off before. We're at verse 21 right now. Listen to this. The Danites were headed to conquer a town that their little teen they had sent out the spy things at it found while on the way they go past the home of Mike again which they had visited the original five and they visited him again well this time they. They took Micah's stuff.

They took his religion, they took his priest, they took his livestock, they took his goods, and apparently they took the little ones, the children, verse 21 says this. So they turned and departed, putting the little ones and the livestock and the goods in front of them. When they had gone a distance from the home of Micah, the men who were in the houses near Micah's house were called out and they overtook the people of Dan. So, they took off Adram, the people in the community, verse 23, and they shouted to the people of Dan who turned around and said to Micah.

So, Micah apparently was leading them in this. What is the matter with you that you come with such a company? So, they said, what is your problem? Why did you get the whole neighborhood come out here chasing after us? Well, maybe because you took my stuff, you took my kids and you took my priest. Verse 24, you said this. You take my gods that I made and the priest and go away and what have I left? How then do you ask me? What is the matter with you? Doesn't even mention the little ones. Real curious about what that's all about.

We don't get a lot of information about that here. But he says, you took my guides that I made. Well, the answer to his inquiry is in the inquiry. A guide that you make is not going to be much of a guy and a guide that can be taken and overtaken from you is no God at all. He says, you've taken my guide, you took my priest, you're gone away and what do I have left? And he says, how dare you ask me this verse 25? And the people of Dan said to him, do not let your voice be heard among us.

Let angry fellows fall upon you and you lose your life with the lives of your household. Well, here's a good cop, bad cop thing they're sitting there. They're really concerned about Dan in his household. And they say, you better not raise your voice too loud because we've got people here among us. They call them angry fellows and these angry fellows will fall upon you And you're going to lose your life. They're gonna kill you and they're gonna kill the lives of your household. Verse 26 then the people of Dan went their way. So they just turn around keep on going and when Micah saw that they were too strong for him. He turned and went back to his home. Well, there you go verse 27 but the people of dan took what Micah had made and the priest who belonged to him, and they came to Laish to a people quiet and unsuspecting and struck them with the edge of the sword and burned the city with fire.

This is one of the tribes of Israel this is Dan and so these people here they're quiet and unsuspected or they part of the people that were to be driven out of the land? Probably. I didn't really investigate that too much, but I think they are. Are they part of the people that were devoted to destruction? I don't think so. There were people that were to be devoted to destruction and get rid of everything they had. The reason I'm thinking that right off the top of my head here is because they're quiet and unsuspecting. Regardless, they were struck down with a sword and the city was burned, verse 28.

And there was no deliverer because it was far from Sidon and they had no dealings with anyone. So apparently, they had some type of alliance where or they were the people of Sidon but they were on the outer perimeter of them and there was no help to be had. No one to come and rescue them. And they had no dealing with anyone else. Verse 28 continues, It was in the valley that belongs to Bethelrohob. Then they rebuilt the city and lived in it. This is the Danites who did this, and they named the city Dan after the name of Dan their ancestor who was born to Israel but the name of the city was Laish at first.

Now Laish this is interesting means lion, lion. Remember Dan means judge, okay? And Dan was the fifth son of Israel, fifth son of Jacob and was born of Bilhah, Rachel's handmaid. Now the last couple verses, verse 30. And the people of Dan set up the carved image for themselves. And Jonathan, the son of Gershwin, son of Moses and his sons were priests in the tribe of the Danites until the day of the captivity of the land. Until this land was hauled off into captivity, and this would have been in 721-722 BC when the Medo Persian Empire came down to capture them in the Northern Kingdom.

But notice what happened. The people of Dan set up this carved image for themselves, okay? The carved image, the graven image as Alexm says, the carved divine image. I like that because it communicates

how they were using it in worship. They considered it to be divine and yet Jonathan, the son of Gershom, son of Moses was the priest. He was the grandson of Moses, and he allowed this. His sons were priests in the tribe of Danites until the day of captivity. So the direct line of Moses carried into that land was hauled on captivity, and yet the people of Dan set up a carved image for themselves.

This is one of the reasons that I think that the Lord treats Dan the way that we see Dan treated hereafter is because the way that I've seen it, the way I read it, is that Dan led the people of Israel. They started to path toward idol worship in what they were doing, probably starting right here. Now verse 31, last verses chapter. So they set up Micah's carved image that he made as long as the house of God was at Shiloh. So we've seen this already, this house of God at Shilah. The house of God who was at Shalah at this time had the Ark of the Coven dinner.

At that time and that whole period of time when God was there they had their own carved image for themselves. This is what man does. Man seeks to approach God in the way that he desires. That's a whole problem you saw with Cain and Abel. Cain wanted to worship God, the way that. He wanted to worship him, not in the way God had told him to approach Him. And you see it within the balance of time that man wants to create their own way of coming before God and thinking that God will be satisfied by the works of man rather than by obedience to what the Lord causes to.

And, you see it even within the sacrificial system. God tells them later on, he says, I don't need your sacrifice. I want your sacrifice. I want your obedience. I want your disobedience. These people were not obedient. They were in a midst of a syncretism. They created of mixing God The true God with false guides and living that way and thinking everything's great and wonderful Do not be deceived and think that the same thing happens does not happen today it does And it happens in places that we think it doesn't have but if we have eyes to see and ears to hear If we ask the most high God to reveal these things he will reveal the things that are idols in our lives and the corporate body, and the body of Christ wherever we are.

There are idols all afoot that we need to set aside. Well again I'm Dale thank you for your time. I'll see you next episode. Goodbye.

Episode 3349

The Word: Episode 3349, Judges 19:1-15
Sunday, June 29, 2025
Companion title: “Eat. Drink. Be Merry.”

> **Synopsis.** In Judges 19:1–15, again with “no king in Israel,” a Levite’s concubine leaves him and returns to her father in Bethlehem. The Levite goes to win her back, and her father keeps delaying their departure with days of eating and drinking. They finally leave late, pass up Jebus, a foreign city, and reach Gibeah of Benjamin, where no one takes them in. Dale asks what the father-in-law was trying to do.

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Companion Communique — June 29, 2025

> June 29, 2025
>
> “Eat. Drink. Be Merry.”
>
> Blessings folk!
>
> We continue on in Judges…
>
> Read the first part of the next story…
>
> Judges 19:1-15
>
> In those days, when there was no king in Israel,
>
> a certain Levite was sojourning in the remote parts of the hill country of Ephraim,
>
> who took to himself a concubine from Bethlehem in Judah.
>
> And his concubine was unfaithful to him,
>
> and she went away from him to her father’s house at Bethlehem in Judah,
>
> and was there some four months.
>
> Then her husband arose and went after her, to speak kindly to her and bring her back.
>
> He had with him his servant and a couple of donkeys.
>
> And she brought him into her father’s house.
>
> And when the girl’s father saw him, he came with joy to meet him.
>
> And his father-in-law, the girl’s father, made him stay, and he remained with him three days.
>
> So they ate and drank and spent the night there.

> And on the fourth day they arose early in the morning, and he prepared to go,
> but the girl's father said to his son-in-law,
> "Strengthen your heart with a morsel of bread, and after that you may go."
> So the two of them sat and ate and drank together.
> And the girl's father said to the man,
> "Be pleased to spend the night, and let your heart be merry."
> And when the man rose up to go, his father-in-law pressed him,
> till he spent the night there again.
> And on the fifth day he arose early in the morning to depart. And the girl's father said,
> "Strengthen your heart and wait until the day declines." So they ate, both of them.
> And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl's father, said to him, "Behold, now the day has waned toward evening. Please, spend the night. Behold, the day draws to its close. Lodge here and let your heart be merry,
> and tomorrow you shall arise early in the morning for your journey, and go home."
> But the man would not spend the night.
> He rose up and departed and arrived opposite Jebus (that is, Jerusalem).
> He had with him a couple of saddled donkeys, and his concubine was with him.
> When they were near Jebus, the day was nearly over, and the servant said to his master,
> "Come now, let us turn aside to this city of the Jebusites and spend the night in it."
> And his master said to him, "We will not turn aside into the city of foreigners,
> who do not belong to the people of Israel, but we will pass on to Gibeah."
> And he said to his young man, "Come and let us draw near to one of these places and spend the night at Gibeah or at Ramah."
> So they passed on and went their way.
> And the sun went down on them near Gibeah, which belongs to Benjamin,
> and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, for no one took them into his house to spend the night.
> ESV
> What was the father-in-law trying to do?

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Well, blessings everybody. This is Dale. Thank you so much for joining with me today. The Word podcast. We're on to Judges 19, verse 1 starts off. In those days, well there we go, we've seen this phrase repeated over and over and over, you know what the next part is. When there was no king in Israel, so in those days when there was no King in Israel a certain Levite was sojourning in the remote parts of the hill country of Ephraim who took to himself, a concubine from Bethlehem in Judah. So we get a lot of stuff right here.

So we got some period of time during the time of the judges here and there was no king at that time as we've seen over and over and a certain Levite okay? A certain Levite not just any Levite so this is telling this gives us understanding but this is an actual story this is not just some parable or something. This certainly was sojourney, he was traveling as a foreigner or dwelling as a foreigner in the land and so he took himself a concubine from Bethlehem in Judah. So we've seen this in a couple of things right?

Well let's press on. Verse two. And his concubine was unfaithful to him and she went away from him to her father's house at Bethlehem in Judah and was there some four months. So the concubine was unfaithful. What does that mean? Well, the King James says the concubine played the whore against him. Oh well, that's not very nice is it? New American standards says the concubine played the harlot ESV. Concubine was unfAithful. The Lexham. The concubine felt repugnance toward him, repugnace. So it's not necessarily the thing that she had fooled around with somebody else or something along that line, but she felt repugness toward him.

Well what does repugnice mean? Yes, the idea that she just didn't like him, didn't care for him, didn't desire him in any way. So she left him. She went away from him to her father's house at Bethlehem in Judah and was there some four months. She went back home and she was there for four months, verse three, then her husband rose and went after her to speak kindly to her and to bring her back. He had with him his servant and a couple of donkeys, and she brought him into her father's house. And when the girl's father saw him, he came with joy to meet him.

So we know that the Levi picked up this girl here in Bethlehem, Judah. We're assuming it would have been in the father's house. She was repulsed by him, so she left, goes back home and spent her four months. Now the husband as he is described, so that gives us some insight into the idea that the concubine was viewed as a wife of sorts, Okay. And as we talked about before, you'll see it in the scripture that the concubine will be a wife without inheritance rights, that type of thing. So now he decides to go speak kindly to her, bring her back, try to talk her into it.

The girl's father is excited to see him. Verse four. And his father-in-law, the girl's father made him stay and he remained with him three days. So they ate a drink and spent the night there. Well, that's interesting. Why the reiteration? His father-in-law, the girl's father. Well by definition, that's what a father-in law is. And again we see this more of a wife type situation. So it made us stay three days. They ate and they drank and you know, spend time there verse five. And on the fourth day, they arose early in the morning and he prepared to go, but the girl's father said to his son-in-law, strengthen your heart with a morsel of bread.

And after that you may go. In other words, let's have a little snack here. Let's eat some more and you can go for six. So the two of them sat and ate and drank together. And the girl's father said to the man, be pleased to spend the night and let your heart be merry. So he's talking him into it again. He's saying, come on, spend the night here with me. You know, let your heart be merry, which means get drunk together, okay? And so verse seven, when the man rose up to go, his father law pressed him till he spent the night there again.

And on the fifth day, he arose early in the morning to depart and the girl's father says, strengthen your heart and wait until the day that clines. So they ate both of them. And when the man in his concubine and his servant rose up to depart, his father-in-law, the girl's Father reiterated again, said to him, Behold, now the day has waned toward evening. Spend the night. Behold, the day draws close to his clothes, draws to his clothes. Lodge here and let your heart be merry. And tomorrow you shall arise early in the morning for your journey and go home.

But the man would not spend the night. He rose up and departed and arrived opposite Jabesh, that is Jerusalem. Jerusalem was called Jabesh before it was called Jerusalem so he's opposite of it in other words in front of him across a valley or a river creek whatever. He had with him a couple of saddle donkeys and his concubine was with him. When they were near Jabesh, the day was nearly over and the servant said to his master come now let us turn aside to this city of the Jebusites and spend the night in it. So the servant wanted to stay there excuse me in the city of the jebusites verse 12 the master said we will not turn aside into the city of foreigners who do not belong to the people of Israel but we will pass on to give you.

So he didn't want to stay in the foreigners hotel. He wanted to go to the people of Israel and he wanted, he knew that give you was coming up first 13 and he said to his young man come and let us draw near to one of these places and spend the night at give you or at Ramah. So they passed on and went their way and the sun went down them near give you which belongs to Benjamin, and they turned aside there to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, and no one took them into his house to spend the night.

Well, now he had rejected staying in a foreigner's city. He wanted to go to his own people. He gets to his own People and nobody's gonna let him in. And that was the pattern of practice and behavior of the day. They didn't have Motel 6 as about you were coming to a town like that, and someone would invite you in to stay, but no one did. And so they're out in the open square of the city, which is not a safe place to be. Well, we'll continue on with the balance of story the next time.

I'll see y'all then. Goodbye.

Episode 3350

The Word: Episode 3350, Judges 19:16-24
Monday, June 30, 2025
Companion title: “Vile”

Synopsis. In Judges 19:16–24, an old man from Ephraim living in Gibeah takes the travelers in, warning that the open square is not safe even among Benjaminites. While they eat, worthless men surround the house and demand the Levite. The old man offers his virgin daughter and the concubine instead. Dale names the scene for what it is: vile, Israel acting like Sodom.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — June 30, 2025

> June 30, 2025
> “Vile”
> Blessings folk!
> We continue the story of a certain Levite, his concubine, his father-in-law and his servant.
> The Levite, concubine and servant had depart from the father-in-law.
> They were trying to nd somewhere to spend the night.
> They awaited in the town square…hoping someone would invite them in…
> Judges 19:16-24
> 16 And behold, an old man was coming from his work in the field at evening.
> The man was from the hill country of Ephraim, and he was sojourning in Gibeah.
> The men of the place were Benjaminites.
> 17 And he lifted up his eyes and saw the traveler in the open square of the city.
> And the old man said, “Where are you going? And where do you come from?”
> 18 And he said to him, “We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah,
> and I am going to the house of the LORD, but no one has taken me into his house.
> 19 We have straw and feed for our donkeys, with bread and wine for me and your female servant and the young man with your servants. There is no lack of anything.”
> 20 And the old man said, “Peace be to you; I will care for all your wants.

Only, do not spend the night in the square."

21 So he brought him into his house and gave the donkeys feed.

And they washed their feet, and ate and drank.

22 As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, "Bring out the man who came into your house, that we may know him."

23 And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly; since this man has come into my house, do not do this vile thing.

24 Behold, here are my virgin daughter and his concubine. Let me bring them out now.

Violate them and do with them what seems good to you,

but against this man do not do this outrageous thing."

ESV

An old man appeared.

He was sojourning in Gibeah…working as a "foreigner".

He was from the same place as the Levite!

He invited them to stay with him.

It was dangerous to spend the night in open…even among Benjaminites.

They ate.

They drank.

They enjoyed themselves.

Until there was a loud beating on the door.

The worthless men of the town wanted the new man to "come out and play".

They wanted sex with him.

The old man, the master of the house, spoke to them.

He urged them to set aside this vile thing.

But, knowing them as he apparently did, he offered them something else.

The women.

Take the women…his concubine and his virgin daughter…and do with them what seems good.

But, he begged, do not do this vile thing with this man.

Think on that.

The concubine…the Levite's wife…

The virgin daughter…she was not necessarily young…he was an old man…but she was

> unmarried.
>
> They would hand them over?
>
> Selah!

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Teaching — lightly edited transcript

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Blessings, everybody. This is Dale. Thank you so much for joining with me in The Word podcast. We're continuing on in Judges 19. We were in the middle of a story when we left off in in the previous episode, we saw a certain Levite who had his concubine and a servant and a couple of donkeys and they were traveling. He winds up going, the traveling from him fetching his concubine who'd run away from him. And so they wind up spending the night in a place called Gibeah or they're trying to, they're in the town square, open square of the little city but nobody will take them in.

And that's sort of a dangerous place to stay just about any city. Right? Well, verse 16, we resume the story and behold, an old man was coming from his work in the field at evening. The man was from the hill country of Ephraim and he was sojourning in Gibeah. The men of the place were binge mice. And so this guy was from the Hill Country of Ephraim, but he was so journeying in Gibeah. He was a stranger or foreigner in Gibeah is not from there originally, but he's working there, got a job there for a while.

And then it tells us that the men of this place were Benjamin, so that's the tribe that they are from, verse 17. And he lifted up his eyes and saw the traveler in the open square of the city. And the old man said, where you going? And where do you come from? And he said to him, we're passing from Bethlehem in Judah to the remote parts of the hill country Ephraim from which I come. I went to Bethlehem in Judah and I'm going to the house of the Lord, but no one has taken me into his house." So he explains what's going on.

He says we're passing from Bethlehem and Judah to the remote parts of the Hill Country of Ephraim. In other words, from where you're from. They're from the same place. And he says, I went to Bethlehem, in Judah and am going to the house of the Lord. So those are little, levitical religion in there. Okay? I'm on my way to do the Lord's work, but no one is taking me into his house and then he explains further verse 19 we have straw and feed for our donkeys with bread and wine for me and your female servant and the young man with your servants.

There's no lack of anything. In other words, you don't have to feed us. You don't have To feed our animals. You don't had to feed us, us do anything. We just want to be inside where we can rest. Verse 20, and the old man said, peace be to you. I will care for all your wounds only. Do not spend the night in the square. Verse 21. So he brought him into his house and gave the donkeys feed and they washed their feet and ate and drank. So, they came in and they met the needs of the donkeys, they met the need of them.

It says that they washed their feed and ate and drink. So was it that the Levite and the concubine and the servants, they washed their own feet? Well perhaps or does it mean that the old man and we're about to find out he's got a daughter there that they wash their feet. That's probably more likely a sign and a point of hospitality. Verse 22, as they were making their hearts merry. You see that a lot, don't you? The judges are making their hearts marry. And what is that? Well, they're eating and they're drinking. And the scripture tells us that wine makes the heart merry.

It kind of makes it merry. It doesn't mean that they're always getting drunk. It doesn't mean that all the time. It just means that they're relaxing, that they're reflecting upon the things, contemplating things of the heart. They're rejoicing and being together. Actually, New American Standard Translate said this while they were celebrating. I don't know about that, you know, because celebrating, there's certain connotations for that. There's something that you are celebrating about, okay? Are you celebrating because you're not staying outside? Well, perhaps I think the Lexham probably has a closer assist while they were enjoying themselves Yeah, okay.

So while they're enjoying themselves making their hearts merry behold the men of the city worthless fellows And there's that worthless fellows thing again and a worthless fellows the word means worthless. They're good for nothing. Okay on the path to ruin and destruction worthless fellows surrounded the house Beating on the door and they said to the old man, the master of the house, bring out the man who came into your house that we may know him. And perhaps you think, wait a minute, I've read this somewhere before, yes you have. This is the same exact kind of thing that happened with Lot in Sodom and Gomorrah.

Oh, I remember that same type of thing. Notice it says that they were beating on the door. So they're being very aggressive for this and they want the man to come out that they may know him not to where they could be introduced to him. Well, in a manner of speaking, the Lexham says it forthright, bring out the man who came to your house so that we may have sex with him. That is exactly what's being said here, verse 23, and the man, the master of the house went out to them and said to them, no, my brothers do not act so wickedly.

Well, that right there makes it sort of tense to start with because he says, No, my brothers. Well, it's my brothers from the point of view that we are in the same community. We live in this community. Community. We live in this little city right here and he's wanting to express camaraderie with them and

say, no, no, don't do this. Don't act so wickedly. Well, what's the wickedness? What they wanted to do? He says, since this man is coming to my house, do not do this vile thing. This disgraceful thing, this act of folly is the King James, New American standards say, don't do this thing.

He's coming to my house. He's under my protection and I'm asking you not to do this thing, but the man of the house knew the old man knew these people. He gives them another option verse 24. Behold here are my virgin daughter and his concubine. Let me bring them out to you, violate them and do with them what seems good to you. But against this man, do not do this outrageous thing." Now we know these last chapters because I've said it over and over, the judge is 19, 2021 some of the most difficult in all the scripture just because of the graphic nature and the evil that is manifested.

We've seen this kind of thing happen before of Sodom and Gomorrah, but just the idea that please don't do this evil and vile thing well what was the evil and vile thing? They wanted to have sex with this man so he gives them another option here let me give you my virgin daughter and his concubine. In other words, the women that we have, let me give you the women that we have and you violate them in any way you want to whatever seems good to you but against this man do not do this outrageous thing.

The violation of the women was an outrageous thing. Now hear me carefully here. Okay? Are you listening? That is an outrageous thing and a tremendously sinful thing, but at least it's within the functioning of creation order. In other words, a man and a woman is not creation order for a man to force himself upon a woman or a woman to force herself upon a man. Either one. It's a violation. It's evil. It's sin. But it was, can I dare say more of an outrageous violation and disgraceful thing for the man to do the same thing to a man?

And he says don't do this. And they're willing, totally willing, here, here are the women you can have the women. The concubine is the concubine. We've talked about that. But here's my virgin daughter. Whenever we hear a virgin daughter, we think, you know, a young one, young person, young teenager or something like that. Maybe maybe not. He was an old man. This might be an adult daughter that was older in age, that was never married. We simply don't know. But he says here take them, violate them and do with them what seems good to you.

All my time is up. You know what? A man who didn't listen to me, they would not listen and it's about to get worse. Well, again I'm Dale, I'll see you all next episode. Goodbye.

Episode 3351

The Word: Episode 3351, Judges 19:25-30
Tuesday, July 1, 2025
Companion title: “Consider It. Take Counsel. Speak.”

Synopsis. In Judges 19:25–30, the Levite forces his concubine out to the men, who abuse her all night. She collapses at the door with her hands on the threshold. In the morning he says, “Get up, let us be going,” then cuts her body into twelve pieces and sends them throughout Israel. Everyone says nothing like this has happened since the Exodus: “Consider it, take counsel, and speak.” Dale does not soften the horror.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — July 1, 2025

> July 1, 2025
> “Consider It. Take Counsel. Speak.”
> Blessings folk!
> The story of the Levite and concubine continues…(read previous posts)…
> The men of the city demanded to have the Levite for their sexual pleasure.
> The old man of the house refused.
> He offered the concubine and a virgin daughter…”do with them as you please.”
> Judges 19:25-30
> But the men would not listen to him.
> So the man seized his concubine and made her go out to them.
> And they knew her and abused her all night until the morning.
> And as the dawn began to break, they let her go.
> And as morning appeared,
> the woman came and fell down at the door of the man’s house where her master was,
> until it was light.
> And her master rose up in the morning,
> and when he opened the doors of the house and went out to go on his way,
> behold, there was his concubine lying at the door of the house,

with her hands on the threshold.

He said to her, “Get up, let us be going.”

But there was no answer.

Then he put her on the donkey, and the man rose up and went away to his home.

And when he entered his house, he took a knife,

and taking hold of his concubine he divided her, limb by limb, into twelve pieces,

and sent her throughout all the territory of Israel.

And all who saw it said,

“Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day;

consider it, take counsel, and speak.”

ESV

The men would not listen.

They did not want the women.

They wanted the man.

The Levite seized his concubine…with her father there…and made her go out to them.

They viciously abused her all night.

As night faded they released her.

She made it to the door before she collapsed…clinging with both hands to the threshold.

The Levite comes out later in the morning.

He was departing.

He had slept!

It looks like he had “written her o ”.

He tells her to get up.

No response.

What was her status?

We are not told.

She was at a minimum unconscious.

She might have been dead.

The Levite put her on a donkey.

Likely laid her over the animal.

By the time they arrived home she was dead.

> The Levite, expressing a cacophony of emotion, cut her body into twelve pieces.
>
> He then sent a piece to each tribe of Israel.
>
> Their response?
>
> Nothing has ever been done like this before.
>
> Not the rape.
>
> Not the murder.
>
> These had been done many times.
>
> The mutilation sent by messenger!
>
> It arrested their attention.
>
> They stated:
>
> Consider it.
>
> Take counsel.
>
> Speak.
>
> What were they to do?

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are Judges 19 and again this is probably one of the most disturbing portions of all the scripture because of things that were about to see. We've been reading a particular count, taking a couple episodes so far and what we've seen is this certain Levite and he took a concubine and the concubine from Bethlehem in Judea and so his concubine was unfaithful to him's with the English tanner version says I like with the lexma says that she felt repugnance toward him.

She was repulsed by him and so she left him and she goes to her father's house, she goes back home to Bethlehem. Well after a few months after four months he arose and went to her to speak kindly to her in other words try to woo her back and win her back and he went and he had a servant a couple of donkeys with him and he gets there and the girl's father his father-in-law is excited to see him and the father-in-law makes him stay like five days. He's always tempted, come on eat with me drink with me stay one more night please come on let's do this and so finally on the fifth day he says no I gotta leave gotta leave

so the man in his concubine okay she went with him whether she had a choice or not I don't know and the servant they rise up and they depart and so they go along the way and it's starting to get nightfall and they come across this town named Jabesh, which is what would eventually become Jerusalem, be named Jerusalem.

And his servant wanted to stop there but he said, no I'm not going to stay here. I'm not gonna stay in the night in a place, city or foreigners, somebody that are not of the people of the Lord. Let's keep on going and go to Gibeah. So they keep on pressing on, they get to Gibeah and in verse 14 it told us that Gibeah belongs to Benjamin. This point is driven home a couple times so they go in and they're in the open square of the city and no one would take them in their house.

A pattern of culture at that time was if someone's in the open square right there and needed somewhere to stay, you would invite them in but no one invited a man. Well an old man comes in from work in the field and he's described as sojourning in Gibeah. In other words, he's not from there originally. He is actually from the hill country of Ephraim, same place where the Levi's from. Then it says again the men of the place in Gibeah were Benjaminites So it's driving home that point. And so when the old man saw him, he goes up and says, Hey, where are you from?

What are you doing here? And he tells him and everything. And he says, well, you don't need to be staying out here. And Levi says we got plenty of stuff I've got food for my animals, food for us. I got everything we need. Okay. In other words, we just need somewhere with a shelter over our head. And the old man says, come on in. So they come in and all is going well. On verse 22, it said they were making Mary in their heart, which means they were enjoying themselves. There was food involved with this.

Of his wine involved with this doesn't necessarily mean they were getting drunk. They were just enjoying themselves and all of a sudden is beating at the door. There's banging at the door and the men of the city were demanding that the old man send out this new man sent out to them because they wanted to know him, which means they want to have sex with him. The old man says, don't do this. My brothers don't act so wickedly, wickedly. Don't do this violent thing. He says, matter of fact, let me send the women out to you.

We'll send his concubine out to you and I have my virgin daughter here. And he literally says this, let me bring them out now, violate them and do with them what seems good to you. But against this man, do not do this outrageous thing. He was willing to send the women out there for them to do evil things to women, but at least as evil things within the order of creation. Male and female, okay? Male and female. It's evil. It's sinful. It's horrible. But he says don't do this vile thing. So but the men would not listen to him verse 25 they would not listen too so the man seized his concubine and made her go after them and this is the Levite who sees his concubine that he'd come back to get and sent her out.

And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go. So this group of men did what they wanted to do to her. King James says they knew her an abused her. New American standards says they raped her and abused her. The Lexham says, and they had intercourse with her and abused her all night until the morning. I think rape is probably the best way with our understanding of the language today. So the dawn began to break in other words, the night has faded away then they let her go verse 26.

And as morning appeared and the woman came and fell down at the door of the man's house where her master was until it was light. She was able to move after they released her and get to the door, and she collapsed at the door. She fell at the entrance of the house. Verse 27. And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way. Behold, there was this concubine laying at the door of the house with her hands on the threshold, with her hands on the threshold of the door.

So just look at this scene. He gets up in the morning, which means he had been what? Yeah, he'd been sleeping. I mean, he just wrote her off. I guess he just decided, well you know she was a good concubine when she lasted but at least she's got you know bought me my life and spared me off my life from these guys. He's packed up. He's ready to go. He comes out the door and went out to go his way on his journey and there was this concubine laying at the door of the house with hands on the threshold which makes me sort of think that she was right at the door trying to get in when she collapsed, when she fainted, when something happened.

She has her hands on the threshold now I don't know how the threshold is made okay probably some form of what we would call a log or something like that so she's probably leaned up against that threshold as she's laying down with her hands on the thresh hoe. He said to her, get up, let's be going. But there was no answer. So at least initially he thought that she was just asleep. Okay? He says what? Get up. Let's be going, but there was no answers. So she is at least passed out or dead. We're not told which we do know in a moment what the ultimate outcome is.

She is going to be dead. But there was no answer at this time. Then he put her on the donkey and the man rose up and went away to his home. Either way, if she's passed out as she's dead, he literally lays her over on the donkey and he goes to his house. Well by the time he gets to the house, she's dead. How do I know? The next verse 29. And when he entered his house. He took a knife and took hold of his concubine and taken hold of his concubine. He divided her limb by limb into 12 pieces and sent her throughout all the territory of Israel.

He cut her in the 12 pieces, which would have taking a little bit of time, he'd summoned a messenger and or messengers. I suspect multiple ones and set each one of these 112 each piece 12 pieces, a piece of his concubine to the messengers. He sent to the territory of Israel to the other tribes. All 12 tribes

received a piece of the concubine. There would have been a message involved with this. Okay? He would've told the messenger what to tell them what had happened last verse. Chapter 19. And all who saw it said, such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day.

Consider it take counsel and speak. So we've never seen anything like this. Consider what should we do take counsel y'all spit up test bit of speak up what should we do I don't think they're talking about the reaping that happened all the time but this thing is that we've got to cut her into pieces and send it out what should we do well we'll find out in next chapter and I'm Dale I'll see y'all next episode

Episode 3352

The Word: Episode 3352, Judges 20:1-7
Wednesday, July 2, 2025
Companion title: “How Did This Evil Happen?”

> **Synopsis.** In Judges 20:1–7, all Israel gathers at Mizpah, 400,000 swordsmen, and asks the Levite, “How did this evil happen?” Dale points out that the Levite’s account differs from what chapter 19 records. He leaves out his own part in putting her out. The narrator knows the truth even when the witness shades it.

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Companion Communique — July 2, 2025

> July 2, 2025
> “How Did This Evil Happen?”
> Blessings folk!
> We are in the midst of a story…one of the more difficult ones in the Word.
> The depth and depravity of man on full display.
> Evil of the world.
> Evil of religion.
> We last saw that apparently each tribe of Israel received a part of the cut-up body of the Levites concubine.
> There response?
> “Consider. Take counsel. Speak”
> What to do?
> Judges 20:1-7
> Then all the people of Israel came out, from Dan to Beersheba, including the land of Gilead, and the congregation assembled as one man to the LORD at Mizpah.
> And the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot that drew the sword.
> (Now the people of Benjamin heard that the people of Israel had gone up to Mizpah.)
> And the people of Israel said, “Tell us, how did this evil happen?”

> And the Levite, the husband of the woman who was murdered, answered and said,
> “I came to Gibeah that belongs to Benjamin, I and my concubine, to spend the night.
> And the leaders of Gibeah rose against me and surrounded the house against me by night.
> They meant to kill me, and they violated my concubine, and she is dead.
> So I took hold of my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and outrage in Israel.
> Behold, you people of Israel, all of you, give your advice and counsel here.”
> ESV
>
> All the people of Israel came out, from one end to the other.
> 400,000 foot soldiers with swords.
> Whoa!
> The leaders ask the Levite what happened.
> He told them.
> Did you notice something?
> What he said here in chapter 20 is not exactly what we read in chapter 19.
> The writer of Judges knew the truth.
> Obviously, the cutting up of the concubine and sending the parts with a message to each tribe was meant to incite a response.
> He got a response.
> Now he is doubling-down on this incitement by giving a carefully crafted answer.
> The men of Gibeah did not “rise up against” him.
> They did not want to kill him.
> They only wanted him for sex.
> He does not mention the servant that could have veri fled the veracity of his testimony.
> He does not mention that he was the one who forced the concubine out to the men.
> He responds as Israel did…
> All of you…
> Give your advice…
> Give your counsel…
> Where is the seeking of the advice and counsel of the Lord?

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We've just left off at the end of Judges chapter 19 with a certain Levite who had taken his now dead concubine, who had been abused by the certain worthless fellows in Gibeah. And he took her dead body and divided it limb by limb into 12 pieces and sent those 12 pieces throughout the territory of Israel, there's 12 tribes in Israel and the people who received this and the message that undoubtedly went with it said this, such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day.

Consider it. Take counsel and speak. So that's what the people say they were so shocked by what they received that they said nothing like this has ever happened before. And like I said previously, I don't think they're referring necessarily to the horror of the physical abuse that the woman went through or the evil of the men and what they had done, you see that all through the scripture. You see that through all the existence of mankind. But I think they're referring to the fact that what was it that precipitated and initiated the fact that you cut her up into 12 pieces and sent it to it?

And then among themselves, they said this, consider it, take counsel, speak. They wanted to know what each other thought of this, consider, counsel, speak. That's not necessarily evil in and of itself, okay? But anywhere in the middle of stories we haven't seen the whole story yet. But generally speaking when things occur you want to know what the counsel of the most high is. Yes I do want to know because the scripture says there's wisdom in the multitude of counselors. We know that, okay? It tells us that but if we're only seeking a multitude of the counselors, and boy they're seeking the counsel of everybody right here, then it's probably not going to work out well.

You want to seek the counsel of the most high God. So now we go into chapter 20. That's how chapter 19 ended. Chapter 20 verse 1 says this, Then all the people of Israel came out from Dan to Beersheba including the land of Gilead and the congregation assembled as one man to the Lord at Mishpah. And so all the people of Israel came in, all the Israelites came. That doesn't mean that every individual came. It means that all representatives of the tribes, all people from tribes came. They all came from Danubeh Sheba, from one end to the other And they assembled as one man. There's one man as one body is the idea behind that and they assembled at Miss Paw And I've mentioned this many times miss Paul means watchtower, and there's actually several places in the scripture. That go by that name.

Okay of miss paw And this is what the place idea being the place where the Lord watches over us and the Lord will hear us verse 2. And the chiefs of all the people, of all the tribes of Israel, presented

themselves in the assembly of the people of God, 400,000 men on foot that drew the sword. Well, that gives us an idea of who all assembled right here, all the people of Israel coming out. There's 400,000 men on foot that drew the sword. 400,000 swordsmen, 400,000 soldiers and sword-bearing infantry's had a licks and pussy. And it says the chiefs of the people of all the tribes, excuse me, presented themselves with this many men this is not a small number.

Then verse three begins with a little parenthetical statement. All four English translations that I'm reading put this first part of verse three into parenthesis and it says this. Now the people of Benjamin heard that the people of Israel had gone up to Miss Paul. So the sons of Benjamin, the descendants of Benjamin, heard that the people of Israel, had gone to Miss Paul, had gone the White Tower. Now it continues verse 3. And the people of Israel said tell us how did this evil happen? How did this occur?" Well, who are they talking to? Well the next verse tells us, and the Levi, the husband of the woman who was murdered, answered and said.

So they asked the Levi how did this happen? How did this come about? Tell us a story of what occurred here and notice now in verse 4 that the Levi is described as the husband of The Woman Who Was Murdered. Well, the woman is called a concubine. And this is one of these evidences that sometimes the concubine was viewed as a wife vaguely, grossly speaking, big picture speaking, the concubine was a wife without inheritance rights. Okay? But sometimes the concubine is just a concubine. Okay? Sometimes she's a spare wife. Maybe this was a traveling wife who knows you know but he had she had lived with him but found him repugnant.

Remember that? So anyway, they ask him how did this happen? Listen to what he says. Verse 4, I came to Gibeah that belongs to Benjamin. I am my concubine to spend the night and the leaders of Gibeah rose against me and surrounded the house against me by night. They meant to kill me, and they violated my concubine, and she is dead. So I took hold of my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and outrage in Israel. Behold, you people of Israel, all of you, give your advice and counsel here.

So what's going on? Well the Levite I think pretty obviously wanted to incite some type of response. When you take a human being you cut them up into 12 pieces yes they're dead it doesn't bother them anymore right okay when you but when you cut them into 12 pieces And you mail that, you send it to him by messenger with a message. You're trying to do something. You're trying to get a response and that's what he's saying. Okay. And he got a response at them, 400,000 soldiers right here who gathered together and they're calling the evil.

But when they ask him what happened, he says I came to give you that belongs to Benjamin and what he says right here in verse 20 is not exactly what we saw in verse nine. I mean, a chapter 20 is not exactly what we saw in chapter 19. Yeah. He came to give. It belongs to Benjamin. He and his concubine, he left

out the servant and the two donkeys. Okay, that's fine. You don't have to repeat that every time. But the writer of judges had repeated it every time of this point in time. The donkeys, that's find, but he left the servant out.

I wonder why? I don't know you don't argue from silence. Okay. You never do that, but you can observe the silence and pay attention to it. And it's interesting that he was silent about the servant cause the servant could verified everything that he was telling him. But the servant can also come back and not verify everything like what he's about to say right now. And he said, the leaders of Gibeah rose against me. That's interesting. And the ESB says leaders. The Lexham says the lords of Gibeah, King James and New American Standard said the men of Gibeah.

Scripture says they were worthless fellows. Now he's blaming it on the men, on the leaders and he said they rose up and surrounded my house and they tried to kill me. They didn't want to kill him they just wanted to rape him you go well yeah I know that's evil but he says they meant to kill me and they violated my concubine and she is dead yeah they did yeah they did he skipped apart about how we offered the Lord of the house, the old man offered his virgin daughter and offered my concubine. They didn't want that so I grabbed the concubine and I forced her out.

He doesn't mention that. He doesn't mentioned that at all. And he goes through it and describes what he had done and cut her up and sent all this. Now he's saying give your advice and counsel here you people of Israel. He's trying to double down and then citing them to do something. You see what he's doing? He's not exactly telling the whole truth this fine upstanding Levi right here. Yeah, it gets pretty nasty doesn't it? Well my time's up. We'll continue with the story in the next episode. I'll see y'all then.

Episode 3353

The Word: Episode 3353, Judges 20:8-25
Thursday, July 3, 2025
Companion title: “40k”

Synopsis. In Judges 20:8–25, Israel vows not to go home until Gibeah is punished, organizes supplies, and asks Benjamin to hand over the worthless men. Benjamin refuses and musters for war. Israel asks God who should go first, and the LORD says Judah. But Benjamin defeats them on two days, killing 22,000 and then 18,000, about 40,000 in all. Dale asks why inquiring of the LORD still led to defeat.

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — July 3, 2025

> July 3, 2025
> “40k”
> Blessings folk!
> The people of Israel asked the Levite what happened with the men of Gibeah.
> He told them…a carefully crafted version of events.
> He left them with an exhortation to consider what to do…give advice, counsel.
> Judges 20:8-25
> And all the people arose as one man, saying,
> “None of us will go to his tent, and none of us will return to his house.
> But now this is what we will do to Gibeah: we will go up against it by lot,
> and we will take ten men of a hundred throughout all the tribes of Israel,
> and a hundred of a thousand,
> and a thousand of ten thousand, to bring provisions for the people,
> that when they come they may repay Gibeah of Benjamin
> for all the outrage that they have committed in Israel.”
> So all the men of Israel gathered against the city, united as one man.
> And the tribes of Israel sent men through all the tribe of Benjamin, saying,
> “What evil is this that has taken place among you?

Now therefore give up the men, the worthless fellows in Gibeah,
that we may put them to death and purge evil from Israel.”
But the Benjaminites would not listen to the voice of their brothers, the people of Israel.
Then the people of Benjamin came together out of the cities to Gibeah
to go out to battle against the people of Israel.
And the people of Benjamin mustered out of their cities on that day 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men.
Among all these were 700 chosen men who were left-handed;
every one could sling a stone at a hair and not miss.
And the men of Israel, apart from Benjamin, mustered 400,000 men who drew the sword;
all these were men of war.
The people of Israel arose and went up to Bethel and inquired of God,
“Who shall go up first for us to fight against the people of Benjamin?”
And the LORD said, “Judah shall go up first.”
Then the people of Israel rose in the morning and encamped against Gibeah.
And the men of Israel went out to fight against Benjamin,
and the men of Israel drew up the battle line against them at Gibeah.
The people of Benjamin came out of Gibeah
and destroyed on that day 22,000 men of the Israelites.
But the people, the men of Israel, took courage,
and again formed the battle line in the same place where they had formed it on the first day.
And the people of Israel went up and wept before the LORD until the evening.
And they inquired of the LORD, “Shall we again draw near to fight against our brothers,
the people of Benjamin?” And the LORD said, “Go up against them.”
So the people of Israel came near against the people of Benjamin the second day.
And Benjamin went against them out of Gibeah the second day,
and destroyed 18,000 men of the people of Israel. All these were men who drew the sword.
ESV

The people of Israel stated they would not go home.
They would stay and punish Benjamin.
They developed a strategy, especially related to provision for the effort.
They gathered against Gibeah as one man, one body.

> They sent representatives of all the tribes throughout Benjamin asking “what happened?”
>
> They asked that the worthless fellows who had perpetrated the evil be given over for execution.
>
> Benjamin refused.
>
> The stage was set.
>
> Israel had 400,000 men.
>
> Benjamin had 26,700 men.
>
> Israel inquired of the Lord.
>
> Should they go against Benjamin?
>
> The Lord said yes.
>
> They did.
>
> Israel lost 22,000 men the first day.
>
> Israel “took courage”, encouraged themselves, and went out a second day.
>
> They inquired of the Lord again, this time in tears.
>
> Should they go against our brothers…there is a changed…Benjamin.
>
> The Lord said go.
>
> Israel lost 18,000 men that day.
>
> 40,000 in two days.
>
> A tenth of their force.
>
> A tithe thereof…
>
> This is not going well for Israel…

From Dale’s daily Communique (Dropbox: Communique/2025/July 3 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Music Well, blessings, everybody. This is Dale. Thank you so much for joining with me in The Word podcast. We're pressing on to the book of Judges. We're getting close to the end. We're in chapter 20 right now. Only one more chapter after this in the midst of just one of the most horrific stories and all of scripture. And so we saw the first seven verses of the 20th chapter in the previous episode where Israel was responding to what the Levite had done. Remember, the Levite had cut his concubine up the 12 pieces, sent a piece to each one of the tribes with a message telling what had happened.

They came they gathered together a lot of them 400,000 men on foot soldiers with swords. And they came to him and to Levi and said, Hey, what happened? He gave an account of what happened, which left out some key details in the sort of painted himself as the victim. In other words, politics has not changed at all. We as human beings have not changed at All. At the end of the account, he asked him, he says, Hey, y'all give your advice and counsel here. What do you think verse eight we continue. And all the people arose as one man saying, none of us will go to his tent and none of us will return to his house.

But this is what we will do to give you. So let me pause here in the middle of a thought. They said, okay, we're here with you. We're not going to go back to our tent. We're not going to return our house. We're not going home. We're going to do something. And here's Here's what we're going to do to give you. We will go up against it by lot, L-O-T. So they're going to go to battle against Libya, give you verse 10. And we will take ten men of a hundred throughout all the tribes of Israel and a hundred of a thousand and a thousand or ten thousand to bring provisions for the people that when When they come, they may repay Gibeah of Benjamin for all the outrage that they had committed in Israel.

And so they say, okay we're going to go up, we've got 400,000 men right here, we're going to go against Gibeah but we're also going to call upon the tribes to take a tenth of everything. Tenth of the men and tenth of the hundreds, a tenth of the folks have them provide for the effort. Okay, notice that to bring provisions for the people that when they come up we need a supply chain right here so they were establishing what the supply chain was going to be verse 11. So all the men of Israel gathered against the city united as one man or as one body verse 12 and the tribes of Israel sent men through all the tribe of Benjamin saying what evil is this that has taken place among you?

So all the tribes, the 11 tribes sent men among the one tribe of Benjamin and they said what is this that's happened? What does this wickedness that's occurred among you? Well that's a good question right. Now therefore give up the men, the worthless fellows in Gibeah that we may put them to death and purge evil from Israel. So the eleven tribes sent representatives to Benjamin, all through Benjamin, and said what happened? What's going on with this? Here's what we want to do. We want you to turn the ones that committed this grievous crime over to us and we're going to put them to Death and we're going to purge evil from Israel.

Going to put up with this. Listen to the response of the Benjaminites, but the Benjaminites would not listen to the voice of their brothers, the people of Israel. They wouldn't listen to them, they wouldn't do it. Verse 14, then the people of Benjamin came together out of the cities to give you, to go out to battle against the people of Israel so the people of Benjamin and they come together they come out as a tribe to go out of the cities and they go to give you and they're going to the battle against the people of Israel.

So that they were prepared to go against this 400,000 so pay close attention here to the numbers verse 15 and the people of benjamin mustered out of their cities. On that day, 26,000 men who drew the sword,

besides the inhabitants of Gibeah, who mustered 700 choice men. So all the other cities of Benjamin brought forth 26,000 people who were soldiers who drew the swords and that's in addition to the inhabitants. So it's 26,700 men. Remember the other tribes of Israel had 400,000. Well, this is not sound too bad. Verse 16, among all those were 700 chosen men who were left-handed.

Everyone could sling a stone at a hair and not miss. And so this is speaking of the tribe of Benjamin, and this gives a little insight to what we saw with what did Ehud who was left-handed that went and disemboweled the king remember that? And he was left handed apparently because he had a problem with his right hand and Benjamin actually means left-handed and so people thought well it was unusual for somebody to be left handed. Well, not necessarily here you've got 700 men chosen men who were left handed from the same tribe at verse 17 and the men of Israel apart from Benjamin mustered 400,000 men who drew the sword.

All these were men of war. Verse 18, the people of Israel arose and went up to Bethel and inquired of God, Who shall go up first for us to fight against the people of Benjamin? And the Lord said, Judah shall go first. And we've seen Judah going first before have we not? So the people of Israel they arose and they went up to Bethel the house that means the house of God. And they inquired to God well that's good then they asked God who should go up first and the Lord responds Judah should how did that happen?

They would have inquired through the priest. The priest might have used the the Euromanthuman, we're not told, verse 19. Then the people of Israel rose in the morning and encamped against Gibeah, and the men of Israel went out to fight against Benjamin, and the man of Israel drew up the battle line against them at Gibeah. The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. They killed 22,000 men of the Israelites. We're not told how many died at the Benjamin at this particular moment, verse 22. But the people, the men of Israel took courage and again formed the battle line in the same place where they formed it on the first day.

So the first day they lost 22,000 men. Well they come back and they took courage. They encouraged themselves. Sometimes you get a little setback right? Verse 23, And the people of Israel went up and wept before the Lord until evening. Now they wept before the Lord and they inquired to the Lord shall we again draw near to fight against our brothers the people of Benjamin and the Lord said go up against them and so they inquired of the Lord but this time they did it with weeping before the Lord and then they called the people of Benjman their brothers something's going on here Lord says go up against him so the people of Israel came near against the people of Benjamin the second day and Benjamin went against them out of give you the second day and destroyed 18,000 men of the people of Israel.

All these were men who drew the sword. So after two days Israel had lost 40,000 of the 400,000 men they had. A tenth of the men. That sounds somewhat biblical in in many, many ways. There's some things right there maybe to be gleaned, maybe to pay attention to. But the battle is not over yet, folks. It's

not over yet even though they lost 40,000 men. Well, my time is up. We'll continue with the account next episode. I'll see y'all then. Goodbye.

Episode 3354

The Word: Episode 3354, Judges 20:25-36
Friday, July 4, 2025
Companion title: “25,100”

> **Synopsis.** In Judges 20:26–36, Israel comes broken to Bethel. They weep, sit before the LORD, fast, offer burnt and peace offerings, and ask again, “Shall we go out once more against our brother Benjamin… or shall we cease?” Dale hears the hesitation in the question. This time the LORD promises victory. An ambush is set, and the LORD defeats Benjamin before Israel: 25,100 men fall.

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Companion Communique — July 4, 2025

> July 4, 2025
> “25,100”
> Blessings folk!
> The conflict between Israel and Benjamin continues.
> Israel lost 40k men on days one and two.
> Now, what to do?
> Judges 20:26-36
> Then all the people of Israel, the whole army, went up and came to Bethel and wept.
> They sat there before the LORD and fasted that day until evening,
> and offered burnt offerings and peace offerings before the LORD.
> And the people of Israel inquired of the LORD
> (for the ark of the covenant of God was there in those days,
> and Phinehas the son of Eleazar, son of Aaron, ministered before it in those days), saying,
> “Shall we go out once more to battle against our brothers, the people of Benjamin, or shall we cease?” And the LORD said, “Go up, for tomorrow I will give them into your hand.”
> So Israel set men in ambush around Gibeah.
> And the people of Israel went up against the people of Benjamin on the third day and set themselves in array against Gibeah, as at other times.

> And the people of Benjamin went out against the people and were drawn away from the city.
> And as at other times they began to strike and kill some of the people in the highways,
> one of which goes up to Bethel and the other to Gibeah,
> and in the open country, about thirty men of Israel.
> And the people of Benjamin said, “They are routed before us, as at the first.”
> But the people of Israel said, “Let us flee and draw them away from the city to the highways.”
> And all the men of Israel rose up out of their place and set themselves in array at Baal-tamar,
> and the men of Israel who were in ambush rushed out of their place from Maareh-geba.[fn]
> And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was hard,
> but the Benjaminites did not know that disaster was close upon them.
> And the LORD defeated Benjamin before Israel, and the people of Israel destroyed 25,100 men
> of Benjamin that day. All these were men who drew the sword.
> So the people of Benjamin saw that they were defeated. The men of Israel gave ground to
> Benjamin, because they trusted the men in ambush whom they had set against Gibeah.
> ESV
>
> The people of Israel were broken.
> They came before the Lord at Bethel and wept.
> They sat before the Lord.
> They fasted.
> They offered burnt and peace offerings.
> Then they inquired of the Lord.
> They asked “should we go out once more to battle against our brothers, the people of
> Benjamin…?”
> You can hear the hesitation.
> You can feel the despair.
> Then they asked, “shall we cease?”
> I hear some “may we cease?’ here.
> The Lord tells them to go.
> Then the Lord tells them that they would be victorious…on the third day.
> Of course.
> They changed strategy.
> They set a group of men for ambush.

> They came to Gibeah as before.
>
> The Benjaminintes were “feeling their oats” and poured out of the city in pursuit.
>
> A mistake.
>
> They did not know that disaster was close upon them.
>
> Did you see what happened?
>
> The Lord defeated Benjamin before Israel.
>
> It was the Lord’s work.
>
> They destroyed 25,100 men of Benjamin that day.
>
> Remember, Benjamin had 26,700.
>
> There were few remaining.
>
> This will be important for the balance of Judges…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in Judges 20 and we're in the midst of a battle. We see that the tribes of Israel have come against the Benjamins because of the evil that was done, and previous episodes we go into detail about all that. And in the first two days of battle Israel has lost 40,000 people, 40,000 people. We're not told how many Benjamin lost, but by time you get done with the entire account it doesn't look like they lost many if any at all which would be highly unusual I think but who knows so here we are judges 20 verse 26 we're going to pick it up where we left off previously and then all the people of Israel the whole army went up and came to Bethel and wept now this is after they were defeated for two days and they've lost tens of thousands of people.

And it says all the people of Israel, we've seen that phraseology earlier when we were wondering does this include you know children and women and all this? When it said earlier it said all the people of Israel came in there were 40,000 soldiers sort of sort of gave us an idea that it was just the soldiers. Well here but you know what focuses even more is says it was a whole army okay so they come up to Bethel and they're weeping. They sat there, verse 26, before the Lord and fasted that day until evening in offered burnt offerings and peace offerings before the Lord.

So they come before the Lord, they fast. They're offering burnt offerings, they're offering peace offerings, they are of worshiping the Lord. Verse 27, and the people of Israel inquired of the Lord. Let me pause in the middle of the sentence here. We've seen that they did that. The first two days they inquired of the Lord, you know, the first day who should go first and the Lord said, Judah. The second day, should we continue to go against our brother Benjamin? Remember that? I detect a little bit of hesitancy here or a little bit a second guess in little bit of this isn't going the way we thought it would go and the Lord said no, go ahead.

And now they're inquiring of the Lord and you have a little parenthetical statement so and the people of Israel inquired of the Lord parentheses for the Ark of the Covenant of God was there in those days. And Phinehas, the son of Eleazar, son of Aaron, ministered before it in those days. Close parenthesis. We get a little historical information right here which really helps us sort of date of the time of judges and the various things that were going on. For our purposes today we just see that the Ark of the Covenant was there and they're inquiring of the Lord and this gives a hint that they inquired of the Lord and the way you're supposed to inquire of the Lord.

Okay, with the priest, Ark of the Covenant. And here's what they said, shall we go out once more to battle against our brothers? The people of Benjamin or shall we cease? Would you have us cease? And the Lord said go up or tomorrow I will give them into your hand." Previously the Lord had said, get Judah to go first. Second day, yeah y'all go up. Now the third day he's saying go up but he tells him what the outcome is going to be. See the outcome of the first two days is not at all what they thought it would be.

They didn't realize that they were going to give a tithe of their people. 40,000 and 400,000. See what's going on? But now the Lord says tomorrow I will give them into your hand. Verse 29. And so Israel set men in ambush around Gibeah they went up had a different strategy this time verse 30. And the people of Israel went up against the people of Benjamin on the third day. There's that phrase you see all the way through the scripture is not on the third day, on the third day. And they set themselves an array against Gibeah as at other times where they come up but they got a little plan with ambush this time.

Verse 31 and the people of Benjamin went out against the people and were drawn away from the city. So the people of benjamin those that were fighting when they saw them come up this time they run out of the city to go attack them. You know, sort of feeling their oaks right now. They'd been victorious first two days and as at other times they began to strike and kill some of the people in the highways. One of which goes up to Bethel and the other to Gibeah and in the open country about 30 men of Israel.

So they went rushing out to take the fight to the people of Israel. You see God using this strategy with his people all the time, OK? And about 30 men were killed in the open highways, verse 32. And the people of Benjamin said they are routed before us as at first. But the people of israel said, let us flee and

draw them away from the city to the highways. So they started fleeing. The people of Israel started running away. They wanted to get them away from the city and protection of the walls, get them out on the highways in the open area, verse 33.

And all the men of Israel rose up out of their places and set themselves in a raise, an array at Baal Tamar. Baal Tamer, that means Baal means Lord, Lord of the palms. So they set themselves an array around that. And the men of visual who were in ambush rushed out of their place for moderate give a moderate give a moderate means like the naked place the naked hillside right there verse 34 and. There came against Gibeah 10,000 chosen men out of Israel and The battle was hard. But the Benjaminites did not know that disaster was close upon them. That's verse 34.

They'd got 10,000 chosen men out of the water, 360,000 that were remaining. Verse 35. And the Lord defeated Benjamin before Israel and the people of Israel destroyed 25,100 men of Benjamin that day. All these were men who drew the sword. So how many were destroyed of a Benjamin that day? 21,100. It's a rather precise number is it not? Well how many did they have do you remember that from the beginning of this chapter? A couple episodes back. They had 20, wasn't it 26,700? Or was it 25,700? I could scroll back. I'm trying to scroll back to see exactly what it was.

I think it was 26,700 men that they had at that time. So most of their men were completely, totally, absolutely destroyed and were killed. That's another thing that sort of gives me an idea. Yeah, it was 26,000, I guess that was verse 15. 26,700 men is how many they had. Now how many were killed in one day? Yeah, 25,100. That also is the reason I'm thinking in those first two days that they did not suffer a great deal of loss because they didn't have that many to lose. Now verse 36, so the people of Benjamin saw that they were defeated.

The men of Israel gave ground to Benjamin because they trusted the men in ambush whom they had set against Kibbea. They changed their strategy, and they were victorious. Benjamin went from 26,700 men to 20,000.

Episode 3355

The Word: Episode 3355, Judges 20:35-48
Saturday, July 5, 2025
Companion title: “Disaster Was Close”

> **Synopsis.** In Judges 20:35–48, Benjamin is soundly defeated. Israel’s pretended retreat draws them out, the ambush sets Gibeah on fire, and the Benjamites look back to see smoke rising and know disaster has come. Israel then destroys Benjamin’s towns, livestock, and people. Only 600 men escape to the rock of Rimmon. Dale traces how judgment becomes near-annihilation of a brother tribe.

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Companion Communique — July 5, 2025

> July 5, 2025
> “Disaster Was Close”
> Blessings folk!
> Israel had gone against Benjamin in two battles over two days.
> Israel lost…40k men.
> Israel had inquired of God, should they go again?
> God said yes, and you will be victorious.
> Here is how it all went down…
> Judges 20:35-48
> And the LORD defeated Benjamin before Israel, and the people of Israel destroyed 25,100 men of Benjamin that day. All these were men who drew the sword.
> So the people of Benjamin saw that they were defeated.
> The men of Israel gave ground to Benjamin,
> because they trusted the men in ambush whom they had set against Gibeah.
> Then the men in ambush hurried and rushed against Gibeah;
> the men in ambush moved out and struck all the city with the edge of the sword.
> Now the appointed signal between the men of Israel and the men in the main ambush was that
> when they made a great cloud of smoke rise up out of the city

the men of Israel should turn in battle.
Now Benjamin had begun to strike and kill about thirty men of Israel.
They said, “Surely they are defeated before us, as in the first battle.”
But when the signal began to rise out of the city in a column of smoke,
the Benjaminites looked behind them,
and behold, the whole of the city went up in smoke to heaven.
Then the men of Israel turned, and the men of Benjamin were dismayed,
for they saw that disaster was close upon them.
Therefore they turned their backs before the men of Israel in the direction of the wilderness,
but the battle overtook them.
And those who came out of the cities were destroying them in their midst.
Surrounding the Benjaminites,
they pursued them and trod them down from Nohah as far as opposite Gibeah on the east.
Eighteen thousand men of Benjamin fell, all of them men of valor.
And they turned and fled toward the wilderness to the rock of Rimmon.
Five thousand men of them were cut down in the highways.
And they were pursued hard to Gidom, and 2,000 men of them were struck down.
So all who fell that day of Benjamin were 25,000 men who drew the sword,
all of them men of valor.
But 600 men turned and fled toward the wilderness to the rock of Rimmon
and remained at the rock of Rimmon four months.
And the men of Israel turned back against the people of Benjamin and struck them with the edge of the sword, the city, men and beasts and all that they found.
And all the towns that they found they set on re.
ESV
Benjamin was completely, soundly, totally defeated.
The men of Israel destroyed their cities, beasts…all they found…including women as we will see.
Israel had set a trap.
They had men awaiting ambush.
When the Benjaminites came rushing out of the city in pursuit Israel retreated, as planned.
Then the Benjmainites looked behind them.

> Their city was burning.
>
> They realized they were in trouble.
>
> Part of the ambush men had set re.
>
> Now Israel turned and ran toward the Benjaminites.
>
> The Benjaminites fled toward the wilderness, but the ambush men also pursued.
>
> Surrounded, Benjamin lost 25,101 men that day.
>
> The remaining 600 men fled to the rock of Rimmon in the wilderness.
>
> Benjamin as a tribe of Israel was close to annihilation.
>
> Is this what the Lord wanted?
>
> We will see…

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Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale's spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We're in Judges 20. And in the previous episode, we saw in verse 35 it said that the Lord defeated Benjamin before Israel. So the Lord had victory and he used Israel to defeat Benjamin. Remember the two previous days of battle? Israel had taken quite a beating. They'd lost 40,000 men. But now Israel defeated Benjamin. Verse 35 continues and says the people of Israel destroyed it. 25,100 men of Benjamin that day. All these were men who drew the sword.

Verse 36. So the people of Benjamin saw if they were defeated. The men of Israel gave ground to Benjamin because they trusted the men in ambush whom they set against Gibeah. So now we get a little back story. We get the detail of how the battle came about. We've seen that they changed strategies and they sent what, 10,000 of their chosen soldiers out to set an ambush. And so this is how it happens in verse 35. Then the men in the ambush hurried and rushed against Gibeah. The men in ambush moved out and struck all the city with the edge of the sword.

Now, verse 38, the appointed signal between the men of Israel and the men in And the main ambush was that when they made a great cloud of smoke rise up out of the city, the men of Israel should turn and battle. Now Benjamin had begun to strike and kill about 30 men of Israel as verse 39 and we saw this

previously to mention it twice now that they'd come rushing out of the city and they had killed 30 men and they said this verse 39 surely they are defeated before us as in the first battle.

So they're saying, Hey, Israel's doing the same thing they did before. They came against us. We started to resist and we started attacking and they turned and they fled. So they were expecting them to do the same thing and they were doing the same thing verse 40. But when the signal began to rise out of the city in a column of smoke, the Benjamin nights look behind them and behold, the whole of the city went up in smoke to heaven. You actually see this occurring in a couple other places in the scripture, the same type of strategy right here.

And man's been doing this throughout his history. So Israel comes into tax, Benjamin responds like it had done previously and they come out of the city wall and they start pursuing them. Well, son of some of the men in ambush went into the city and they set fire and that was going to be the signal that, Hey, we are in the city. So they set the city on fire. The men of Benjamin, they're pursuing the enemy Israel and their eyes. They turn around and see the whole city going up in smoke. How do you think they felt?

Well we've already been told what was going to happen to them and the same phraseology is used right here again in verse 41. Then the men of Israel turned and the men of Benjamin were dismayed for they saw that disaster was close upon them. Remember what the Lord had told Israel? When they asked him the third time, should we go and attack our brother's Benjamin? Should we do this? And God said, yes, go and you will have victory for disaster is close upon them." That's literally what the Lord has said and now it's expressed the same exact way here, verse 42.

Therefore they turned their back before the men of Israel in the direction of the wilderness, but the battle overtook them. And those who came out of the cities were destroying them in their midst. So Israel is fleeing Benjamin's personal. Benjamin looks back and sees their city on fire and being destroyed. They go, -oh we got a problem. All of a sudden Israel turns around on them and starts pursuing them. The men of Benjamin take off, can't go back to the city, it's on fire. Here comes Israel, they got a lot more men than we do, like a whole lot more men that we do.

And so then they took off toward the wilderness. But those who had been in the city who set them on fire started pursuing them. What do they call that? Is that a pincere move? I think something like that. They had him trapped verse 43. Surrounding the Benjaminites, well there you go, they surrounded him. They pursued them and tried them down from no high N-O-H-A-H as far as the opposite give you on the East. And I thought, what is this? Because that's an English standard version. King James, New American Standard Lakes, none of them say no high.

This is like a proper name, a place. So I looked it up because I thought, I don't know what that means. You find out that it means like a place of rest. Well, it makes sense now because the other three translations say this, the lexicon says they pursued, they surrounded Benjamin, they pursued them

without rest and tried them down opposite Gibeah to the East. So they chased him and chased him without rest from the Ohio means, rest so they didn't have any rest. New American standard. They surrounded Benjamin, pursued them without rest and tried them down.

There it is again, King James. Thus they enclosed Benjamin roundabout chase them and tried them down with ease over against Gibeah toward the sunrise room. The authorized version translates it with ease and you know there's an idea without rest that you're not having to work real hard on this thing you know but if you're reading just that you're thinking oh this is a piece of. Well, it wasn't necessarily a piece of cake. It's battle folks verse 40, 44. 18,000 men of Benjamin fell, all of them in a valor and they turned and fled toward the wilderness to the Rock of Remind. 5000 men of them were cut down in the highways and they were pursued hard to get them and 2000 men of them we're struck down.

You realize that someone after this battle had taken place someone had done an account, someone had written an account. Many would have been those that would have communicated this to the progeny through the years and the survivors, but they actually counted and it had a rough idea how many people died. A rather precise idea in this particular battle, verse 46. So all who fell that day of Benjamin were 25,000 men who drew the sword, all of them men of valor. Remember Benjamin only had 21,000. I mean 26,700 men that were soldiers. Verse 47, but 600 men turned and fled toward the wilderness to the rock of Ramon and remained at the Rock of Ramon for four months.

Okay? So they had 600 of them that fled. Verse 46 said that 25,000 fell that day previously. That 25,100 had died? Does that mean that and probably does that 100 had died in the previous couple of days maybe you know or it may be that the 25,000 is just an approximation that 25,000 100 is precise number. Either way you go you've got 600 men now who have fled to this rock verse 48 last verse of this chapter and the men of Israel turned back against the people of Benjamin and struck them with the edge of the sword.

The city, men and beast and all they found and all the towns that they found they set on fire. After the soldiers fled, the men of Israel went and burned everything. They burned all the towns of Benjamin they found. They put everything in the sword. It says the city, men and beast. Does this mean women and children? As we'll find out in the next chapter, I think it definitely means women. And you go, well what is this all about? Is this the ultimate purging of evil because of what had been done? Well, I think so.

Was this of God in this way? I don't know. I think this is the exuberance of men. God knows it's going to happen absolutely. Is God going to do something? Yes, he is. We'll see in the next chapter. But you see the evil and you see the whole thing with judges how when you do what is right in your own eyes, it will just spiral and spiral and spiral downward into an evil and a deathly depravity we can't even imagine. That's what we're seeing here where brother is killing brother to the point as we will see in the the next episode, that Benjamin as a tribe is nearly almost basically eradicated.

Again I'm Dale thank you for your time we'll talk about that in the next episode. Goodbye.

Episode 3356

The Word: Episode 3356, Judges 21:1-5
Sunday, July 6, 2025
Companion title: “Vows”

Synopsis. Judges 21:1–5 backs up to reveal two vows Israel made at Mizpah: no one will give a daughter to Benjamin, and whoever did not come up to the assembly will be put to death. Dale compares them to Jephthah’s rash vow. These are fleshly vows, and now Israel weeps, “Why has this happened… that one tribe is lacking?”

Listen online: Episode page (Podbean) · Direct MP3

Companion Communique — July 6, 2025

> July 6, 2025
>
> “Vows”
>
> Blessings folk!
>
> Israel was victorious.
>
> Benjamin was defeated.
>
> Israel should be rejoicing.
>
> No?
>
> Judges 21:1-5
>
> Now the men of Israel had sworn at Mizpah,
>
> “No one of us shall give his daughter in marriage to Benjamin.”
>
> And the people came to Bethel and sat there till evening before God,
>
> and they lifted up their voices and wept bitterly.
>
> And they said, “O LORD, the God of Israel, why has this happened in Israel,
>
> that today there should be one tribe lacking in Israel?”
>
> And the next day the people rose early and built there an altar
>
> and offered burnt offerings and peace offerings.
>
> And the people of Israel said,
>
> “Which of all the tribes of Israel did not come up in the assembly to the LORD?”
>
> For they had taken a great oath concerning him who did not come up to the LORD to Mizpah,

> saying, “He shall surely be put to death.”
>
> And the people of Israel had compassion for Benjamin their brother and said,
>
> “One tribe is cut o from Israel this day.
>
> ESV
>
> This chapter begins with a little backtracking.
>
> When Israel met to discuss what to do about Benjamin, they made a couple of vows.
>
> We have seen vows in Judges before - Jephthah.
>
> Jephthah’s was not the only foolish, eshly vows.
>
> They vowed that no tribe would give their daughter to Benjamin in marriage.
>
> They vowed that any portion of a tribe that refused to assemble with them at Mizpah would be put to death.
>
> Why these vows?
>
> I believe they were “dealing with God”
>
> “Give us victory and we will give You…”
>
> You do not do this.
>
> We have no account of God requiring either of these vows.
>
> I think they are purely man-made.
>
> This is not faith.
>
> This is witchcraft.
>
> The people had compassion for Benjamin their brother.
>
> Why?
>
> Because they realized they had basically exterminated them as a tribe.
>
> Some 600 men remained.
>
> We will see that no/few women were left.
>
> Israel did this.
>
> Now they mourn, grieve and worship before the Lord.
>
> A tribe nearly eradicated.
>
> A vow to deny marriage.
>
> A vow to kill.
>
> What could go wrong…?

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. Well here we go folks. We're up to the last chapter of Judges in the last chapter. And I tell you what, I'm gonna share something with you today that really just sorta hit me here in the last day or two, day or two or three or four a week or two, whatever it may be. In doing Judges we're actually preaching through it locally. As a matter of fact, we just closed out the series today. I'm doing this on Sunday afternoon, what day is it today?

July the sixth, 2025. And Charlie spoke on the last three chapters, what a handful to have to cover. And so we've been in judges for several weeks, several months. I've been talking about dialoguing back and forth that back and forth. We've seen things and it's just like everywhere else in the scripture. You see it. You think you pretty well understand what's happening, what's going on. And then all of a sudden you see something else. And that's what's occurring here right now in the first part of chapter 21. There's things that we've seen that we've talked about, but all of a sudden you see something else.

Also, we know that in judges that the evil things just continue to increase and increase and increase, you know, in depth of evil. And you sort of want to think that since this is the last chapter, you know, chapters, last three chapters sort of taken together 19, 20, 21 or 17 through 21 even, that you would think that well, these were things that were done later at the very end of the judge's time not necessarily, because we saw already, didn't we? We were a Phinehas that was the grandson of Moses that he was mentioned. It was during his time, which would have put that particular instance much earlier.

Okay. Now what we're seeing right here, look at verse one, judges 21 says this. Now the men of Israel had sworn at Miss Pah. Wait, wait, wait, what? Yeah. The men of Israel has sworn some things. They had made some vows. They had made oaths at Mizpah. Well, where's Mizpah? Within the context that we've been looking at right here is when Israel had gathered together to come against Benjamin because of what the men of Benjamin had done to the concubine of a certain Levi. Okay, that story, that account that we've been looking at. So they had sworn some vows and some oaths and we're gonna look at two of them right here that are mentioned.

Now, what's intriguing about this is, you know, God tells us not to vow, but if you do make a vow, you know, to honor it. They made vows before God. And here's what sort of arrested my attention with all of this. I think they were the kind of vows that say, God, if you will do this, then we will do this. Which is quite often when we saw that with Gideon, kind of thing. If you will do this, we'll do this or I will know this if you will do this and it's basically manipulation of God.

It is basically witchcraft. That's what they were functioning. They're working within a spirit of witchcraft. Look what they did. Now the men of Israel had sworn at Ms. Paw and they said this, verse 1. No one of us shall give his daughter in marriage to Benjamin." So why would they swear that? They had 400,000 soldiers. Benjamin had 26,700 remember? But now they're saying this is what we're sworn that no one of us should give his daughter and marriage to Benjamin. Do they think that this was going to impress God? Why would you say something like that other than the fact that you're trying to get God to do something?

That's all it can be. You're trying to manipulate God. Now they would have been well intended of heart, they wanted to have victory in their saying oh God if you know we'll do this if you will do this but they made this vow look at verse two and the people came to Bethel and sat there until evening before God, and they lifted up their voices and wept bitterly. Well why are they lifting up their voices, and weeping bitterly? They had just won! They were victorious! Why are you acting this way? Why are you behaving this way?

Well because I think they're beginning to realize some stuff. Verse 3 tells us, and they said, Oh Lord, the God of Israel, why has this happened in Israel that today there should be one tribe lacking in Israel? Remember what they had just done. Yes, they had won the battle over the soldiers. Okay, they had done that but then they went through all the land of Benjamin and destroyed the cities and killed the women and the children. Yeah, this is I mean God had not led in any of this oh yeah they had inquired of the Lord and God said yeah go ahead send Ben I'll send you to first yeah go out the next day and go do it third day yes go and you will be victorious but these were all things that were initiated by man not initiated by God and boy there's some principles there for for us.

Are there not? So they're asking, why has this happened that one tribe is lacking? They have nearly almost but not quite killed off an entire tribe of Israel and they begin to realize the error of the way. They lift with their voices. They wept bitterly before God in verse four. And the next day, the people rose early and built an altar and offered burnt offerings and peace offerings. And so they were spending the guy they're coming before him, they wanted to know what can we do right here. And then they say this curious thing in verse five, which we have an explanation of and the people of Israel said, which of all the tribes of Israel did not come up in the assembly to the Lord?

In other words, when they would call for an assembly of all of Israel to come against Benjamin, was there anybody among all the tribes that did not come? And it's not talking about a particular tribe, but as we will see. But it's a portion of the tribe. Was there anybody who did not come? Well, why do they even care? Verse five continues, for they had taken a great oath concerning him who did not come up to the Lord to miss Paul saying he shall surely be put to death. So they made two vows here, two oaths.

We're not going to give our daughters to anybody in Benjamin, the first one. And then the next one is you're being summoned. There's a great assembly. If you don't come, we're going to put you to death. These are the things of solemn oaths and this was called a great oath. I looked around a little bit and thought it was a distinction with a great oath well that means a great oath is probably great because of the fruit that would come if you didn't do it. You're gonna be put to death. These are the two vows that they had made.

And they are sort of trapped in with these vows right here because of what they're beginning to realize. Let me read verse six and we'll start for the day. And the people of Israel had compassion for Benjamin, their brother, and said one tribe is cut off from Israel this day. Well, why that little thing in verse five about, you know, who didn't come to the assembly Was there anybody like that? Well, we're about to find out. We'll find out in the next episode. But this is set in the context of what is occurring Folks you don't make vows like this before the Lord You don't wheel and deal with God to get him to do what you think he needs to do or even what he even what he wants To do you don't do this. You know, we saw it with Jephthah the and everybody thinks well, that's the great example of a foolish vow I don't know if that's the ultimate example.

These right here were pretty foolish, pretty idiotic and it's going to cost Them greatly well again. I'm Dale. Thank you for your time. I'll see you next episode

Episode 3357

The Word: Episode 3357, Judges 21:6-14
Monday, July 7, 2025
Companion title: “Jabesh-Gilead”

Synopsis. In Judges 21:6–14, Israel grieves for Benjamin, the brother it nearly wiped out, and tries to keep both vows at once. Because Jabesh-gilead did not come to the assembly, they destroy it, except for 400 young virgins, who are given to Benjamin’s survivors. Dale shows one wrong being used to fix another.

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Companion Communique — July 7, 2025

> July 7, 2025
> “Jabesh-Gilead”
> Blessings folk!
> Apparently when Israel gathered together to determine what to do with Benjamin, they made some vows.
> We have two communicated to us.
> - They would refuse to let any of their daughters marry into the tribe of Benjamin.
> - They would kill any portion of Israel that refused to join them.
> We have no evidence that God led in either of these.
> We have much evidence it was of the flesh.
> We continue to see the working out of these vows…
> Judges 21:6-14
> And the people of Israel had compassion for Benjamin their brother and said,
> “One tribe is cut o from Israel this day.
> What shall we do for wives for those who are left,
> since we have sworn by the LORD that we will not give them any of our daughters for wives?”
> And they said,
> “What one is there of the tribes of Israel that did not come up to the LORD to Mizpah?”
> And behold, no one had come to the camp from Jabesh-gilead, to the assembly.

> For when the people were mustered,
> behold, not one of the inhabitants of Jabesh-gilead was there.
> So the congregation sent 12,000 of their bravest men there and commanded them,
> “Go and strike the inhabitants of Jabesh-gilead with the edge of the sword;
> also the women and the little ones.
> This is what you shall do:
> every male and every woman that has lain with a male you shall devote to destruction.”
> And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known
> a man by lying with him, and they brought them to the camp at Shiloh,
> which is in the land of Canaan.
> Then the whole congregation sent word to the people of Benjamin who were at the rock of
> Rimmon and proclaimed peace to them.
> And Benjamin returned at that time.
> And they gave them the women whom they had saved alive of the women of Jabesh-gilead,
> but they were not enough for them.
> ESV
> The people of Israel had compassion for Benjamin their brother.
> Benjamin who they had destroyed militarily.
> Benjamin, who after the military victory, they destroyed their cities and people.
> Now Israel realized what they had done.
> What to do now?
> They decided to honor both vows together.
> They devoted to destruction all the inhabitants of Jabesh-gilead…their brothers… and kept
> 400 virgins they found.
> They summoned the 600 men from the rock of Rimmon.
> They gave them the virgins for wives…except they were 200 short.
> What to do?
> Well of course there is a plan of man for that…

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Blessings, everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in the last chapter of Judges, Judges 21 and in the previous episode we looked at the first five or six verses. I wanna go back and read those again and just remind us of what's going on. We're seeing that there's little recapping what had happened in the times past and verse one it says, now the men of Israel had sworn at Mizpah. Let me pause there. They had made a couple of vows at Mizpoh when they gathered together to determine what they were gonna do with Benjamin and the evil that had taken place there.

One of the vows is stated here in verse one, no one of us shall give his daughter and marriage to Benjamin. Then verse two, and the people came to Bethel and sat there until evening before God, and they lifted up their voices and wept bitterly. Verse three. And they said, Oh Lord, the God of Israel, why has this happened in Israel that today there should be one tribe lacking in Israel? So they're saying, you know, they realize that they had basically killed off Benjamin and their crime before God. Verse four. And the next day people rose early and built there an altar and offered burnt offerings and peace offerings.

Verse five. And the people of Israel said which of all the tribes of Israel did not come up in the assembly to the Lord for they had taken a great oath. Here's the second vow. A great oath. Concerning him who did not come up to the Lord to miss pause saying he shall surely be put to death. So one vow was we're not going to give our daughters to Benjamin as wives. The other vow was if anyone does not gather with us here at Miss pot then they will be put to Death. Verse five verse six and the people of Israel had compassion for Benjamin their brother and said that one tribe is cut all from Israel this day, verse seven.

What shall we do for wives? For those who are left since we have sworn by the Lord that we will not give them any of our daughters for wives. So you see what happens when they make these vows that the Lord had not led them into doing. When they make these vowels in an attempt to get God to do what they wanted God to do or to let God know that if you will do this for us, here's what we're going to do. Lord, this will be your reward. We're making these vows to you. If you just do what we want you to do and now they're saying, what are we going to do for wives?

Because Benjamin doesn't have any women. Why did they not have any women? Well, they had killed them verse eight. And they said, what one is there of the tribes of Israel that did not come up to the Lord to Miss Paul? And behold, no one had come to the camp from Jabesh Gilead to the assembly. So you see them throughout judges and you're seeing particularly right through here coming up with these brilliant ideas of their own volition. They said, wait a minute, who was it that didn't come up? That didn't come and be a part of us here at Miss Paula, that did not fight.

And they said, wait, nobody came from the city of Jabesh Gilead. Nobody came there. Maybe we can solve two problems with one more evil. I mean, that's basically what's going on. Verse nine. For when the people were mustered, behold not one of the inhabitants of Jabesh-Gilead was there. So they realized, wait a minute, nobody from this city, from this little town came. So what are we going to do? Well verse 10 tells us so the congregation sent 12 000 of their bravest men there and commanded them and here's what the commandment was go and strike the inhabitants of Jabir's Gilead with the edge of the sword also the women and the little ones. So, we want you to go and strike down the inhabitants of this city, speaking specifically of the men.

But don't limit it to that. Also the women and the little ones. This is what you shall do, verse 11. Every male and every woman that has lain with a male, you shall devote to destruction. To destruction, harem. And you see that the Lord called for them to devote certain people groups in the promised land to destruction Israel did not do it completely and totally therefore the problems we're still experiencing today okay here the people took that same terminology and just took it upon themselves and they said hey you destroy every man every woman that has lane with a man that has had sex with a man.

Verse 12, and they found among the inhabitants in Jabros Gilead 400 young virgins who had not known a man by line with him and they brought them to the camp at Shiloh which is in the land of Canaan so they spared these four hundred young virgins and they brought them home. Verse 13 then the whole congregation this is a whole congregation of Israel, sent word to the people of Benjamin who were at the rock of Ramon and proclaimed peace to them. Remember those 600 that ran off? They said, Hey, peace to you. Come back home first 14 and Benjamin returned at that time and they gave them the women who they had saved the lives of the women of Jabesh Gilead, but they were not enough for them.

So they brought back these 400 versions and you say, well, how could there not be enough? Well, there were 600 men. We're short 200. So they bring them back and say, okay, 400 of y'all get these 400 women right here. Verse 15. And the people had compassion on Benjamin because the Lord had made a breach in the tribes of Israel. They realized that this was the doing of the Lord. The Lord didn't initiate it, the Lord went with what the people were doing. Verse 16, then the elders of the congregation said, what shall we do for wise for those who are left?

Since the women are destroyed out of Benjamin. And they said there must be an inheritance for the survivors of Benjamin that a tribe not be blotted out from Israel. So they realized the whole tribe was nearly blotted out. There's 600 men left. We've got two thirds of them covered with wives, but we need them to build up an inheritance. They need to build up their tribe. There needs to be a remnant. It's going to take time and it's going to women for each one. Verse 18, yet we cannot give them wives from our daughters. Why?

Or the people of Israel has sworn cursed be he who gives a wife to Benjamin. So do you see the problem that they'd got themselves in? They had made these unwise, dare I say foolish vows to the Lord and dealing with the Lord and try to say God, if you just do this thing, we'll do this. If you'll do this, we'll do. Aren't you glad we never think like that and never do things like. That's so easy to fall into that in it, but now they realized I got a problem. They had nearly annihilated an entire tribe and now they're feeling compassion.

Twice this mission. They're feeling compassion for their brothers. Was this just compassion of the flesh? Well, perhaps or was it compassion coming from the most high guy? Yeah, I'm thinking so also they realized that something was wrong. So they go and they execute one of the vows and killing all the men and all the women and all the children from J.B.I.S.H. Gilead. There were 400 virgins there, they bring them home, get them with 400 of the men but they're still 200 short. What can we do? We got to figure something. They actually come up with a solution.

My time is short so we'll look at that solution in the next episode and probably close our examination of judges. Again I'm Dale thank you for your time and I'll I'll see you in the next episode. Goodbye.

Episode 3358

The Word: Episode 3358, Judges 21:15-25
Tuesday, July 8, 2025
Companion title: “Snatch”

> **Synopsis.** In Judges 21:15–25, there are still not enough wives. Israel tells the remaining Benjamites to hide in the vineyards at Shiloh’s festival and snatch dancing daughters, a scheme that technically keeps the vow. Dale notes that Israel blames the LORD for “making a breach,” and connects it to Romans 1: God hands people over to what they want. The book ends on its verdict: “no king in Israel; everyone did what was right in his own eyes.”

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Companion Communique — July 8, 2025

> July 8, 2025
>
> “Snatch”
>
> Blessings folk!
>
> So, Israel had provided 400 virgins for the 600 remaining men of Benjamin.
>
> Math problem.
>
> They needed more women.
>
> What to do?
>
> Man can always come up with a solution to the previous sin/error.
>
> Often another sin/error.
>
> The amazing thing is that God uses all…
>
> Judges 21:15-25
>
> And the people had compassion on Benjamin
>
> because the LORD had made a breach in the tribes of Israel.
>
> Then the elders of the congregation said,
>
> “What shall we do for wives for those who are left,
>
> since the women are destroyed out of Benjamin?”
>
> And they said,
>
> “There must be an inheritance for the survivors of Benjamin,

that a tribe not be blotted out from Israel.
Yet we cannot give them wives from our daughters.”
For the people of Israel had sworn, “Cursed be he who gives a wife to Benjamin.”
So they said, “Behold, there is the yearly feast of the LORD at Shiloh, which is north of Bethel,
on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah.”
And they commanded the people of Benjamin, saying, “Go and lie in ambush in the vineyards
and watch. If the daughters of Shiloh come out to dance in the dances,
then come out of the vineyards and snatch each man his wife from the daughters of Shiloh,
and go to the land of Benjamin.
And when their fathers or their brothers come to complain to us, we will say to them,
‘Grant them graciously to us, because we did not take for each man of them his wife in battle,
neither did you give them to them, else you would now be guilty.’”
And the people of Benjamin did so and took their wives, according to their number,
from the dancers whom they carried o .
Then they went and returned to their inheritance and rebuilt the towns and lived in them.
And the people of Israel departed from there at that time,
every man to his tribe and family, and they went out from there every man to his inheritance.
In those days there was no king in Israel.
Everyone did what was right in his own eyes.
ESV
The people of Israel had compassion for Benjamin.
We have seen this earlier in the chapter.
Before, their compassion was based upon Benjamin being nearly eradicated.
Now, their compassion is based upon the Lord making a breach in Israel…a division.
So, it is the Lord’s fault?
No.
But, He will hand us over to what we want. (Romans 1)
This is what had occurred.
Israel realizes that Benjamin is near extinction.
There were no women left…due to Israel killing all the Benjaminites.
There were not women to be had…due to Israel’s vow.
What to do?

> They decided to steal women.
>
> They did so with “plausible deniability”.
>
> They would say to the complaining fathers and brothers…
>
> - “we did not take them in battle”, in other words, we did not kill you to procure
>
> - “you did not give them”, thereby breaking the vow
>
> Just grant what we have taken graciously to us.
>
> Thus they did.
>
> Each man had a women.
>
> They went back to their inheritance.
>
> They rebuilt the cities.
>
> They rebuilt the tribe of Benjamin.
>
> And everyone continued to do what was right in their own eyes.
>
> The world is the same today…

From Dale’s daily Communique (Dropbox: Communique/2025/July 8 2025.pdf), reproduced as written; Scripture there is quoted from the ESV, as the post credits. Letters lost in PDF text extraction (fi/fl/ff) were restored.

Teaching — lightly edited transcript

Machine transcription of the audio, then edited: names and mishearings corrected, filler words and repeats removed, punctuation and paragraphs added. Dale’s spoken wording, including the Scripture he reads aloud, is kept. It has not been checked word-for-word against the audio.

Well, blessings everybody. This is Dale. Thank you so much for joining with me today on The Word podcast. We are in the last part of Judges. We may actually finish it right here today. Chapter 21, yeah just really some say difficult passages read chapters 17 through 21. They paint the true nature of man then the true mate nature of man now let us never think that we are not exactly the same okay we're going to pick it up in verse 15 and it says this and the people had compassion on Benjamin and Paul's there we saw that exact phrase earlier in this chapter.

So twice this reiterated that the people had compassion on Benjamin first of all they had compassion on benjamin because they realized wait a minute this tribe has about been annihilated about being killed off because well of what we have done okay they had killed in military conquest and battle the soldiers and then after the soldiers were defeated they went and killed the people in the cities and burned the cities of Benjamin I mean it was just. It's horrible. But now it says the people had compassion on Benjamin because the Lord had made a breach in the tribes of Israel, and that made a breach carries the idea.

I like what the Lexham says, because you always weakened the tribes of israel. There was a breach awakening of the tribes because now Benjamin is nearly not existence. And of course, in our mind we're going, well, Is it the Lord's fault? Are they blaming the Lord for him? Well, they realized that the Lord at least could have stopped it. But I think the real picture is when we saw where they inquired of the Lord and then inquired of The Lord and the Lord did what we see in Romans 1. He'll give you over. He gave them over what they wanted to do.

He said go ahead send Judah Go ahead go up the third time go up. You'll be victorious this time. And so they realized what was going on. Now verse 16, then the elders of the congregation said, What shall we do for wise for those who are left since the women are destroyed out of Benjamin? So they had these 600 Benjaminites that survived and if you remember, they'd gone off and destroyed a city that had not participated with them and it kept the 400 versions. Well, they gave the 400 versions to the 600 men, but you're still lacking some virgins.

You need 200 more and they're saying what are we going to do? But here they say the women are destroyed out of Benjamin. Their destruction of the cities and the people were was to such a degree that they literally considered all the women to be destroyed out of benjamin. And then they say this verse 17 and they said there must be an inheritance for the survivors of Benjamin that a tribe not be blotted out from Israel yet verse 18 we cannot give them wise from our daughters for the people of Israel had sworn cursed be he who gives a wife to Benjamin so we talked about that in the previous episode another one of these foolish vows that you see in and judges that they swore that they would never give their daughters to Benjamin.

If they did, they would die. They also swore that if anybody did not gather together and participate in going against Benjamin, that they would be judged also and they would be killed and that's what they did with Jabesh Gilead. They went and killed them because they did not participate, kept their 400 virgins. Well now they said, What can we do? Well you know man is going to come up with a solution verse 19. So they said, Behold there is the yearly feast of the Lord at Shiloh which is north of Bethel on the east of the highway that goes up from Bethel to Shechem and south of Lebanon again tremendous detail when it comes to the geography you know in case you get confused with whatever Shiloh it is well this is where the Ark of the Covenant was. This is where God was at this time and they said hey you know we have that yearly feast up there, verse 20.

And they commanded the people of Benjamin saying go and lie in ambush in the vineyards and watch. Lie in ambush? It literally means to lie in wait. Yes it's used of ambush when I think of ambush I'm thinking like a military attack you know that kind of thing and that's where where it's often used, but it means to lie in wait. Here's my favorite one to lurk, lurk. The Hebrew word is actually a Rob A R A B what we in Alabama would call Arab to lie and wait to lurk. Well, what are they lurking for?

Well, verse 21 if the daughters of Shiloh come out to dance in the dances then come out of the vineyards and snatch each man, his wife for the daughters of shot from the daughters of shallow and go to the land of Benjamin. In other words wait until the daughters come out to do the dance and people say well which you know which feast which festival is this I'm thinking it's probably the beast of tabernacles because I believe that's the one that you would actually be dancing at okay and rejoice in the harvest rejoice in the fact that the Lord is tabernacling with us and that you would have, and I'm assuming, I believe they are, that these daughters of Shiloh or virgin daughters of Shiloh, that they would be out dancing.

You wouldn't be doing that Passover. Okay? And so they snatch each man. They seize each one his wife and then go to the land of Benjamin. And then they said this verse 22, and when their fathers or their brothers come to complain to us, we will say to them, grant them graciously to us because did not take for each man of them his wife in battle, neither did you give them to us. Else you would now be guilty." He said what? So here's what they're saying. They're saying hey just grant these daughters that we seized from y'all, grant them to us because you know what?

We didn't take them in battle. We didn't come and kill you and take your daughters. Well this is true. Also, you didn't grant them to these men to them or else you would be guilty because we all swore that we would not give our daughters, but you didn't grant him. We took them. Yeah. Yeah. They're parsing the words are they nine verse 23 and the people of Benjamin did so and took their wives according to the number from the dancers whom they carried off. Then they went and returned to their inheritance and rebuilt the towns and lived in them.

So the men, the people of Benjamin, they did exactly that. They went, got the women. So you had 600 men that had 600 women and they started rebuilding the tribe where there'd be more and more descendants. This gets to be very important because you see a Benjamin later on and they returned the inheritance, they rebuilt the towns they lived in them. They're literally in the process of rebuilding a tribe from a tremendous what we would call civil war right here and then the last couple of verses verse 24 and the people of Israel departed from there at that time every man to his tribe and family and they went out from there every man to his inheritance they all went home they all went to the inheritance land that that had been granted to them.

Verse 25, last verse in Judges, in those days there was no king in Israel. Everyone did what was right in his own eyes which is very much the theme of Judges. All the stuff that we've seen is man doing everything that was right in their own eyes, doing it the way they wanted to and basically ignoring the most high God. Again, very much a picture of how the world is today. Probably one of the most graphic and test books in all of scripture, but there's so much to learn, so much to be gleaned. Re-read it, okay?

Re-read over the balance of your life. Don't just think, okay, I've read it once, you know, I've gone through a little podcast on this thing, so I know all there is to know. Trust me, the more you go back, the more you read it, the more even reflect upon it, The more you glean the truths that the Lord has for us, the more he will speak. What's really cool is the very next verse in the scripture is Ruth 1, the Book of Ruth and it says this, now it came about in the days when the judges governed.

The book of Ruth occurred during these times. And if you know anything about the book of Ruth and I did at Kingsman Redeemer, You see that God is laying out tremendously good things, even in the bad times of churches. Well, again, I'm Dale. Thank you so much for your time. I'll see you in this episode. Goodbye.

Appendix — Zoom Class Sessions: “Judges – Delivered”

Dale also taught Judges in a series of recorded Zoom sessions. The recordings (video and audio) are in his Dropbox folder **Judges – Delivered**:

https://www.dropbox.com/scl/fo/h6yzghx29hg3gragdodhf/AHyqWAiiSEjrHcR6ZUx-MYg?rlkey=ptgnixge9std2s7n170r9jmsy&dl=0

Session	Date (file)	Video	Audio-only
Lesson 0	2025-05-06	Lesson 0/Lesson 0.mp4 (291 MB)	audio1235667908.m4a (32 MB)
Lesson 1	2025-05-13	Lesson 1/Lesson 1.mp4 (268 MB)	audio1580969365.m4a (40 MB)
Lesson 2	2025-05-27	Lesson 2/Judges Lesson 2.mp4 (691 MB)	audio1822907242.m4a (45 MB)
Lesson 3	2025-06-03	Lesson 3/Lesson 3.mp4 (359 MB)	audio1551580846.m4a (46 MB)
Lesson 4	2025-06-10	Lesson 4/Lesson 4 Gideon.mp4 (238 MB)	audio1041282412.m4a (35 MB)
Lesson 5	2025-06-17	Lesson 5/Lesson 5.mp4 (441 MB)	audio1626970715.m4a (49 MB)
Lesson 6	2025-06-24	Lesson 6/Lesson 6.mp4 (326 MB)	audio1206866871.m4a (50 MB)
Lesson 7	2025-07-08	Lesson 7/Lesson 7.mp4 (293 MB)	audio1782309349.m4a (38 MB)
Lesson 8	2025-07-15	Lesson 8/Lesson 8.mp4 (290 MB)	audio1006732761.m4a (42 MB)

Open each lesson folder from the link above. The video files are too large to embed and are not copied into this book.

Resources Dale shared in the class chat

- https://www.e-sword.net
- https://thebible.org/gt/index
- http://www.unionpointchurch.com/sermons
- https://soniclight.com/tcon/notes/pdf/judges.pdf

Lesson 0 outline (from Dale’s Lesson 0 notes)

- What do you know or think about Judges?
- Share with others; draw others into dialog
- Walk through the lesson format

- Pray
- Resources to share
- By Faith!

Participants' chat messages and direct messages are left out for privacy. Only the resource links Dale posted are included.