

THE AUTHORS SHOW – Philosophy/Religion/Spirituality

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Gideon: The Sound and The Glory

Meanwhile, the Ark had been released by the Philistines. A plague of mice had burst open in the multitude of locust and flooded the borders of Philistia. The grain stores and threshing floors were either consumed or spoiled in a sea of mouse droppings. There was no grain for bread or porridge the needed bulk for proper digestion was now lacking. Philistia was obstructed with a widespread cramp from constipation, and so, try as they might with all possible stress and strain nothing was gained but a rising tide of painfully swollen and ruthlessly itchy (emrods). With no relief in sight the Philistine princes counseled, standing up, and to a man agreed to send the God box back to the Hebrews, and immediately. It was hurriedly sent back to Israel with a gift of golden emrods (hemorrhoids) and golden mice, a peace offering to pacify the wrath of the mighty Hebrew God in the images of the two plagues that had ravaged all the Philistine people, men, women, and children. They hoped that these treasures would satisfy the God of the Hebrews for their forceful capture of His Ark. The Ark of the Testimony was first carted back by kine or cows who had never known a yoke or plow. The lowing kine flushed heavy with milk were set at the crossroads of decision. Turning to the left, it would lead them straight into the heart of Philistia, turning to the right and back to Israel leaving no doubt as to the Hebrew's God omnipotence. The cows stood dumb and unmoved until a sudden clap of thunder in a troubled sky put them into motion, they flinched as if struck with a whip. The unpiloted cart wandered aimlessly to the unfortunate town of Beth-shemesh. Breaking the seal of the lid for a quick peek inside they kindled the wrath of God and suffered many to die. The wandering Ark later found a home of twenty-years in Kiryath-ye'arim. The Ark was not coming back to Shiloh, or to the Tabernacle of Habitation pitched in Nob. The Tent of God was finally dismantled and stored away, fittings and all in a free hold built mainly for its safekeeping.

The Canaanite age of iron finds a simple woodsman lost in the forest of fear and doubt; challenging Ba'al, the Amorite god, to rescue his one true love, and grows into a mighty man of valor conquering the Midian Empire.

Gideon is a physically imposing, but a reluctant and modest farmer, doubting his talents. He is painfully shy and incredibly humble, lacking in self-confidence,

Part One, The battle of Mount Tabor. The one word 'Tabor' gave me the first seven Chapters of the novel. These two chapters, four and five, spotlighted the nine hundred chariots of Iron. General Barak the determined and passionate Israeli captain. Debra, the prophetess that lives under the palms - she was willing to be the only women to lead the army of Israel on a desperate gamble. Sisera the mercenary general of Canaan, dedicated, fierce, and ruthless. Jael, cunning, and subtle, unless she is arguing with her husband Heber - the head kowtowing Smithy at the foundries in Harosheth. Jael now celebrated as a savior in Israel for killing general Sisera with a nail and a hammer. There are Floods, melting mountains - and hundreds of horses and death-wagons stuck in the mud. The Jabin of Canaan, and his mighty fortress Hazor, and the first Trojan horse scenario found outside of Bible understanding.

Part Two. It is the Beginning of a desperate love story. Gideon falls madly in love with Drumah, a sixteen-year-old vestal virgin that becomes his secret concubine. Gideon rescues her from the sacrificial chopping block. Joash stern and overbearing, the patriarch, and his father saves his son from a religious lynch mob. Baal, or Baal-zebul, or (The lord of the flies.) is Gideon's first adversary. General Zev, ferocious, intelligent and unyielding Israeli general of the hidden yet major Midian battle. Gideon's last battle is where three hundred starving men, high and dry, in a desolate wilderness - attack an enemy force of fifteen thousand. The adversary is secure on a high fortress plateau. All that is known is that "It concluded before the sun came up." Gideon's 'Ephod of Gold' and it's mysterious and undiscovered likeness.

Part Three. Abimelech, a vicious sociopath and Gideon's illegitimate love child takes possession of the Ephod of Gold and kills his seventy brothers. The brothers represent a congress of judges. Abimelech accomplishes his objective and becomes the first king of Israel. He turns the Ephod into an Idol of veneration. Abimelech, the despot, comes to a biblical end when his head is crushed and splintered by an errant stone - cast by the dainty hands of women.

Part Four. Eli that means elevation, longs to be the high priest and judge for all of Israel. He is soon to rise to his coveted position as head priest at the Tabernacle of the congregation in

Shiloh. Phinehas, which means the bronze colored one, or the colored one. Phinehas once a fierce and menacing warrior gets religion and is now the reigning high priest in Shiloh. Phinehas trains Eli in all the spiritual elements found in the tabernacle, including the robes, vestments, and the sacred contents enclosed in the Ark of the Covenant. The capturing of the Ark of the Covenant, or the ""God box,"" and it's devastating and deadly consequences.

Part Five. Eli's family tree bridges the gap to Judges nine. Ahitub, faithful and dogged in the building of the house of God in Nob. The Ark of the testimony discovered, after it had gone missing for thirty years. Ahitub's son Ahimelech, gullible, soft-spoken and vulnerable.

Ahimelech gives the show-bread and the sword of Goliath to the renegade David. David is without fear and loved by everyone except Saul, the anointed king of Israel. David becomes the future anointed a king, upsetting Saul's dream of dynasty. David's battle with the giant Goliath - a cocky braggart and bully. Saul is a fear and paranoid driven monarch, and his maddening and murderous pursuit of the shepherd boy David. Ahimelech's son Abiathar, friendly, warm and courteous becomes David's best friend. Abiathar presents Gideon's ephod of Gold to David, after the massacre of the eighty-five priests that wore the linen ephod. The battle of Keilah where the need for a cattle stampede turns the tide of battle. The near capture of David in the wilderness of Mason and the final burning destiny of Gideon's accursed Ephod of Gold.