

## Judges Chapter 05 Commentary

**1 "Then sang Deborah and Barak the son of Abinoam on that day, saying, 2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. 3 ¶ Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel."**

In the preceding chapter we have God destroying Jabin and his armies. In this chapter we have the song that Deborah and Barak sang after God gave them victory.

A lesson for us here. We should be singing the song of victory in our lives every day. God is continually delivering us from ourselves, and the temptations of our enemies. Even in the worst of times, if we can remember that we are God's children, we have something to sing about. If not in the present situation, then we always have the eternal perspective to praise the Lord for. Redemption from sins, and eternal life in Christ, are something we should sing about all the time.

**4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. 5 ¶ The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel. 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travelers walked through byways. 7 ¶ *The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 8 ¶ They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel? 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.***

Deborah includes in her song, appearances, deliverances, and victories of the past. She notes, the distress of the land was so bad; the highways were unsafe to travel, and Israel used the byways for safer travel. She notes that Israel was scattered and no longer dwelt safely in villages. She points out; the reason this happened was the sin of idolatry, when God's chosen people chose new gods to serve, and thereby they rejected God.

She acknowledges that no man stepped up and led in Israel, wherefore she arose and began to be a mother to Israel. She acknowledges that the governors of Israel offered freely to help when she stepped up and began to lead. She properly notes that God gets all the glory.

**10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. 11 ¶ *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.***

Her song demands that the rulers in Israel be sure to acknowledge what great things God had done, in delivering Israel from Jabin and the marauders of the land. Wells of water being infrequent through the land, the thieves would camp near them and kill and steal from those who came to drink. Israel is now relieved of this distress. Israel is to give praise to God for this safety that is returned to them. Israel can return to her cities and rejoice and praise God for this blessing.

**12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. 13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.**

Deborah acknowledges that she was called to awake and take action. God called her to call Barak to step up and be the general of Israel in battle with Jabin. Thereby, God gave Barak headship over the heads of Israel, and since Barak was not willing to fulfill his God given position, of being head over Israel, and not trusting in God fully, God gave Deborah headship over Barak.

**14 ¶ Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. 15 ¶ And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart. 16 ¶ Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the seashore, and abode in his breaches. 18 ¶ *Zebulun and Naphtali* were a people *that* jeopardized their lives unto the death in the high places of the field. 19 ¶ The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. 20 They fought from heaven; the stars in their courses fought against Sisera. 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. 22 Then were the horse hoofs broken by the means of the pransings, the pransings of their mighty ones. 23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.**

Deborah notes that some of the tribes of Ephraim and Benjamin came to support, in the battle, the tribes of "***Zebulun and Naphtali***" who were called forth of God for this deliverance of Israel. Deborah points out; several tribes of Israel were in more advantageous situations and showed no concern of the plight of Israel; they were busy serving self.

**"*They fought from heaven;*"** Deborah points out; God fought for Israel against Sisera. **"*the stars in their courses fought against Sisera.*"** The powers of God from heaven fought for Israel in overcoming Jabin and his armies. **"*The river of Kishon swept them away,*"** Deborah declares: God thundered down from heaven in a mighty storm. He caused it to rain so that the river flooded and drowned many of the enemy. Thus, God disabled the chariots of iron, making them to be of no use in the muddy battle ground. This reminds us of God drowning Pharaoh's armies in the Red Sea.

For all those who do not believe there is a God in Heaven; notice how often in scripture that God fought from heaven against the enemies of his people. For those who do believe there is a God in the heavens; It is a reminder to us that all our help and strength is from the Lord.

Meroz is not mentioned in scripture again. We know nothing of it except that here in scripture; the angel of the Lord has placed a curse upon it. Why? Because they failed to come forward and fight against the enemies of Israel, therefore against the enemies of God. They tried to take a neutral position with the expectation of being friends with the winner of the battle. Today, this same curse will apply to those, who refuse to stand up and fight for the Lord's name, and the cause of Christ, and the King James bible. How do we know this? Remember the scripture in: ***Re 3:16 "So then because thou***

***art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."*** We should never try to be politically correct, but rather, with valiance strive to be biblically correct, standing firmly upon "***thus saith the Lord.***"

The lesson for us: When our brethren are in trouble today, we are expected to come to their rescue, if at all possible, as demonstrated in: ***Mt 25:34-46; 34 "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal."***

This New Testament text teaches us the same principle. No matter how helpless the situation may look; we should always be ready, and willing, to stand for right and "***thus saith the Lord.***"

***24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. 25 ¶ He asked water, and she gave him milk; she brought forth butter in a lordly dish. 26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.***

The song gives honor to Jael, who slew Sisera, as God had said the honor would not be Barak's. We see another example of one, who was not afraid to stand for God. Jael receives blessing, above other women, for her courage to fight with the armies of Israel.

Notice how Jael did her work. She put King Jabin to sleep with acts of kindness, then she did her work. This is a principle we find in the New Testament in:

- ***Mt 5:44-48; 44 "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect."***
- ***Lu 6:27-38; 27 ¶ "But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And***

*unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 ¶ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."*

If we do the things set forth here; we are doing the will of the Father, and following the example set by Christ Jesus. We call this, slaying the enemy with kindness.

**28** The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? **29** Her wise ladies answered her, yea, she returned answer to herself, **30** ¶ Have they not sped? have they *not* divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take the spoil*?

Time having been fulfilled when Sisera should have returned home, his mother is asking: where is my son? What is taking him so long to get home? Her wise ladies tell her: he is exalting in victory; they are dividing the spoils of their victory; he is ravaging the women of Israel; Sisera is gathering much cloth for his mother. We know this is not true.

What lesson can we learn from this? Sisera's mother is desiring to know that her son is safe. She is seeking to know of his salvation. The message she receives from her friends is a false message. We learn, from the bible, that this message, which the world reassures one another with, is not true. The message of the world is based upon lies, spread by the devil and his minions. The world declares all there is to possess and enjoy are the things of the world and fulfilling the lusts of the flesh. The world teaches that there is no eternity, or that you must save yourself eternally. The bible declares; there is an eternity, and Christ Jesus must eternally save you; as seen in:

- **Ac 4:12** *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* This text is talking about Christ Jesus.
- **1Th 5:9-10; 9** *"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him."* How is salvation obtained? *"to obtain salvation by our Lord Jesus Christ."*

The finished work of Christ Jesus has already saved you eternally. It is the only way. Thereby, God is glorified, not man.

**31 ¶ So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.**

Deborah's song rightly gives all the glory to God. She expresses; let all, of the enemies of the Lord, be as those that God has just destroyed before Israel. She expresses; may all your people, who you have saved by thy mighty hand, love you with all their heart, living lives wholly devoted to God and God only. Deborah is saying, Let Israel continue in the blessed state, of salvation by the grace, and by the power of God, serve God only.

God gives Israel rest from their enemies for forty years. The lesson, we get here, is that when God has caused us to be born-again, by the Holy Spirit power, we have rest, for the space of time we are allotted to remain upon the earth. Do you mean; we are not going to harassed by temptations and trials any longer? No! It simply means: no matter what the trials and tribulations in your life, you will always have the assurance of salvation and eternal life in Christ. You can live your life knowing that if you are faithful to serve God wholly, you will always have his protection from the temptations of life here on earth as a Christian. Praise our Saviour, and Lord Jesus Christ, for the wonderful gift of the assurance, and the security, of the finished work of Christ Jesus. Hallelujah! Amen!