

DEBORAH – JUDGES 4, 5

--- JUDGES WERE LIBERATORS.

--- SIX OPPRESSIONS. The third: Canaanites, Jabin the king, Sisera his general.

--- By being faithful to the Lord, the children of Israel prospered in the land of Canaan, a land flowing "milk and honey." 3:29 Under Ehud's reign they had many years of peace and prosperity which should have produced much faith in God and submission to His will, but it was not. During times of prosperity there is great danger of turning away from God. Deuteronomy 6:10-12. When Israel abandoned God, He abandoned His people, handing them over to their enemies.

--- By falling into apostasy imitating the Canaanites in their idolatry, etc. "the Lord sold them" into the hands of the pagans.

--- After a certain period of time they cried out to God and sent them a deliverer (3:15) (judge). Judges 4 says that "he sold them into the hands of Jabin, king of Canaan. Its commander was Sisera.

--- Deborah was chosen by God to be a prophetess and "judged Israel at that time." Deuteronomy 17:8, the final or supreme judgment because such a judge was chosen by God.

--- 4:6, 7, Deborah explains to Barak, her general, the Lord's command regarding Sisera. I will "attract" Sisera to you, I will deliver it. It sounds like a single battle instead of months of war.

--- 4:8 Barak answers, "If you go with me, I will go; But if you don't go with me, I won't go." Barak understood that Deborah had been chosen by God to judge and deliver the people of Israel. Therefore, he wanted her to accompany him to give him various instructions. For example, Barak who Deborah being a prophetess could tell him exactly how and when to take certain actions. Barak knew that if Deborah were with him, God would be with him. Not only Barak but also all his men needed Deborah's presence because they knew God was with her.

--- 4:9 Deborah explains to Barak that a woman was to receive the honor of defeating Sisera. She did not speak of herself but of Jael (verse 21).

--- 4:10 10,000 men without "iron chariots" (verse 3). He "gathered his 900 chariots" to be destroyed by Barak. Isaiah 8:9; Micah 4:11-13.

--- 4:14 Deborah says, "This is the day when God has delivered Sisera into your hands." It was done, "he has delivered".

--- Deborah was led by God and Barak was ruled by Deborah.

--- "Has not Jehovah gone out before you?" Shouldn't we always follow God when He goes before us?

--- Don't you dare to follow when you have God Himself as your leader?" Note, (1.) In every enterprise it is good to be satisfied that God is ahead of us, that we are in the way of our duty and under His direction. (2.) If we have reason to expect God to go before us, we must go forward with courage and joy. Do not be discouraged by the difficulties you encounter in resisting Satan, serving God, or suffering for him; for has not the Lord gone out before you? Follow Him completely then.

--- 4:15 God confused Sisera. [Exodus 14:24](#); [2 Samuel 22:15](#); Psalms [18:15](#), and [Psalms 144:6](#). The consequence was that he and his army could not fight normally because everything became confused. The iron chariots collided with each other and Barak's soldiers took full advantage of this confusion to destroy them.

--- Compare iron carts with standing. The chariots had a great advantage. So why did he get out of his chariot?

--- 4:18 A woman's tent would be the best place to hide because according to the customs of those people the men did not enter women's tents or apartments.

--- 4:19 Milk instead of water, give him even more than he asks, to increase his confidence and sense of security.

--- 4:20 Like Rahab, "necessary" lie. Such is war, everything is justified to win victory. V. 24, Blessed Jael among women.

--- 4:22 A woman, Jael, won the final victory over Sisera, killing him, but the entire campaign was under Deborah's direction. Being a prophetess she was led by God.

--- 4:21-22 No one has the right to question God's right to dispose of the life of wicked man. Surely the rate of iniquity of Sisera was full and he was condemned by the justice of God and of course God could carry out that sentence according to his own will.

Chapter 5

---This chapter contains the triumphal song that was composed and sung on the occasion of that glorious victory that Israel won over the forces of Jabin, king of Canaan, and the happy consequences of that victory.

--- It begins with praise of God (v. 2:3). The substance of this song conveys the memory of this great achievement.

--- Comparing God's appearances for them on this occasion with His appearances to them at Mount Sinai (v. 4:5).

--- Magnifying their deliverance from consideration of the calamitous condition they had been in (v. 6-8).

--- Call those to join in praise who shared the benefits of success (v. 9-13).
--- Reflect honor on those tribes that were ahead and active in that war, and disgrace on those who refused service (v. 14-19, 23).
--- Noting how God Himself fought for them (v. 20-22).
--- Particularly celebrating the honor of Jael, who killed Sisera (v. 24-30).
--- It concludes with a prayer to God (v. 31).

--- V. 3, Listen, O kings! Listen, O princes!

--- (1.) She would let them know how big and tall God is. He assures them that there was One above them with whom it is folly to contend, and who were interested in submitting, that horses and chariots are vain things for safety.

--- (2.) She wanted them to join her in praising the God of Israel, and no longer praising their false deities, as Belshazzar did. Dan. 5:4, He praised the gods of gold and silver. She speaks to them like the psalmist (Ps. 2:10, 11): Be wise now, O kings! serve the Lord with fear!

--- (3.) She wants them to take warning of Sisera's fate, and dare not offer any offense to God's people, whose cause, sooner or later, God will serve with jealousy.

--- V. 7 Deborah rose as "mother in Israel," but she praises the rulers ("chiefs") of Israel who cooperated with her in caring for the people (v. 9).

--- V. 8 She shows in one word what it was that brought all this misery upon them: They chose new gods, v. 8. It was their idolatry that caused God to deliver them into the hands of their enemies. The Lord their God was a Lord, but this would not please them: they must have more, many more, even more. Their God was the Ancient of days, still the same, and therefore they grew tired of him, and they must have new gods, whom they were as fond of as the children in new clothes, newly invented names, newly canonized heroes. His parents, when they were put to their choice, chose the Lord for their God (Josh. 24:21), but they would not abide by that choice, they must have gods of their own choice.

--- V. 10 The noblest men rode on white donkeys.

--- Ver. 6-11, the desolate land.

Verses 6-11

... Here Deborah describes the afflicted state of Israel under the tyranny of Jabin, so that the greatness of its troubles might make its salvation appear the more illustrious and merciful (v. 6): days *of Shamgar*, who did something for the

deliverance of Israel from the Philistines, until the days of Jael, today, in which Jael has thus she herself pointed out, the country has been in a desolate way.

--- 1. There is no trade. For lack of soldiers to protect businessmen in their businesses from enemy raids, and for lack of magistrates to contain and punish thieves and thieves among them (men of broken fortunes and desperate spirits, who, having no employment, took to steal on the road), all commerce ceased, and the roads were unoccupied; There are no caravans of merchants, as before.

--- 2. Not itinerant. While in times when there was some order and government, travelers could be safe on open roads, and thieves were forced to lurk on the roads, not, on the contrary, thieves insulted on uncontrolled open roads, and honest travelers were forced to walk through continuous scares.

--- 3. No tillage. The fields must be wasted and vacated when the villagers, the farmers of the countryside, ceased their employment, abandoned their homes which were continually alarmed and plundered by the bandits, and forced to take refuge for themselves and their families in walled and fenced cities.

--- 4. No administration of justice. There was war at the gates where his courts were kept, v. 8. So it wasn't until this salvation took place that the *Lord's people came down to the gates*, v. 11. The continuous incursions of the enemy deprived the magistrates of the dignity, and the people of the benefit, of their government.

--- 5. Neither peace for the one who went out, nor for the one who entered. The gates through which they passed and passed again were infested by the enemy. The places to draw water were alarmed by the archers, a great achievement to terrorize the water boxes.

--- 6. Neither arms nor spirit to help themselves with, nor shield, *nor spear sight among forty thousand*, v. 8. Either they were disarmed by their oppressors, or they themselves neglected the art of war; So, although they had spears and shields, they were not to be seen, but were thrown and suffered until they rust, they had neither ability nor will to use them.

V, 8 She shows in one word what it was that brought all this misery upon them: *They chose new gods*, v. 8. It was their idolatry that caused God to deliver them into the hands of their enemies. The Lord their God was one Lord, but this would not please them: they must have more, many more, even more. Their God was the Ancient of days, still the same, and therefore, they grew tired of him, and they must have new gods, who were like amateurs like sons of new clothes, newly invented names, newly canonized heroes. His parents, when they were put to his

choice, chose the Lord for their God. (Josh. 24:21), but they would not abide by that choice, they must have gods of their own choosing.

. She realizes God's great kindness to Israel by explaining to them how He was going to repair these wrongs. She herself first (v. 7): *Until I Deborah arose, to restrain and punish those who disturbed the public peacefully, and to protect men in their business, and then the face of things was changed for the better quickly; Those beasts of prey withdrew as they broke from this joyful light, and man went forth again to his work and work, Ps. 104:22, 23.* Thus she became a mother in Israel, a nursing mother, such was the affection she felt for her people, and the care and pains she took for the public welfare. Under her were other governors of Israel (v. 9), who, like her, had done their part as governors to reform the people, and then, like her, volunteered to serve in the war, without insisting on the exemption to which their dignity and office entitled them, when she gave them the opportunity to appear in the cause of their country; And no doubt the example of the governors influenced the people in the same way *willing to offer themselves, v. 2.* Of these governors she says: *My heart is to them,* that is, "I truly love and honor you; they have won my heart forever; I will never forget them." Keep in mind, Those are worthy of double honor than voluntarily backing down from the demands of your honor to serve God and His church.

She appeals to those who had a particular share in the advantages of this great salvation to give particular thanks to God for it, v. 10:11. Let every man speak as he found of God's goodness in this happy change of public affairs stance.

Let those who *walk* meet no one there to frighten them, speak to themselves in pious meditations, and to their fellow travelers in religious speeches, of the goodness of God in delivering the ways of those bandits who had infested them for so long.

--- That they may not have their wells plugged or be in danger of being caught by the enemy when they go out to draw water, there, where they are much safer and easier than they have been, *there they are allowed to rehearse the acts of the Lord, not the acts of Deborah, nor those of Barak, but those of the Lord, taking note of his hand making peace on their borders, and creating a defense over all Glorias. This is the Lord's work.*

--- Notice in these acts of his, (1.) Justice executed on his bold enemies. They are the righteous acts of the Lord. See Him pleading for a just cause, and sitting on

the throne judging rightly, and give Him glory as Judge of all the earth. (2.)
Kindness shown to his trembling people, the *inhabitants of the villages who lay*
most open to the enemy, had suffered more, and was in greater danger, Eze.
38:11.

[Wayne Partain, March 9, 2023, translated from Spanish with Microsoft Word]