

## Judges 5

King James Version (KJV)

(The song of Deborah and Barak – praising God for giving them the victory over the Canaanites - their oppressors)

**5** Then sang Deborah and Barak the son of Abinoam on that day, saying, (A song is a psalm. It was their way of documenting an event for future generations)

EXAMPLE: (Moses sang two songs: Exodus-15 & Deuteronomy-32)

<sup>2</sup>Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. (the people - mostly Naphtali and Zebulun) (Praise ye the LORD = Halleluiah <in the Hebrew>)

<sup>3</sup>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. (Praise is translated a psalm in the Septuagint)

(The kings and princes stated in this verse are of the Gentile tribes. Listen, pay attention and be warned. There is a God in Heaven and He protects Israel)

<sup>4</sup>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. (God did that to make the earth muddy; so as to disable the chariots of Sisera)

<sup>5</sup>The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel. (Mud slides flowed down from the mountains)

<sup>6</sup>In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. (Back in the days of Shamgar, a previous judge, the highways were too dangerous to use, due to crime)

(People had to use back roads <byways> in order to travel with some level of safety. Israel was in disgrace, and occupied by Jabin, the Canaanite)

<sup>7</sup>The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. (The villages were no

longer able to produce crops to feed their own people. Their food was being taken by one oppressor after another)

<sup>8</sup>They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? (No there wasn't. All the men of Israel were weak. Israel's choice to pursue idolatry and perversion made them weak; because God stopped protecting them)

NOTE: (Look at the US today. The younger generations have all but abandoned God. The boys are raised to be weak by political correctness. The girls think that they are stronger due to wokeness and other feminist propaganda)

(When the older generations die out, who will protect the country against a real enemy; if we don't change, and return to God? We must replace political correctness with moral correctness; and wokeness with common sense. We must teach our children to learn God's Word and return to Him while there is still time)

<sup>9</sup>My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. (Zebulon and Naphtali only; the others stayed home)

<sup>10</sup>Speak, ye that ride on white asses <the rich>, ye that sit in judgment, <the middle class> and walk by the way. <the poor> (Speak = meditate – better translation)

NOTES: (The Hebrew word for judgment can also be translated – carpet; i.e. those who sit on a carpet)

(We still use that analogy today – to be called on the carpet is to be questioned for judgment)

<sup>11</sup>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. (It was the women who drew water)

(It was two women who brought down Sisera - Deborah and Jael. God chose them to do that because of their courage and bravery)

<sup>12</sup>Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

<sup>13</sup> Then he made him that remaineth <Barak> have dominion over the nobles among the people: the LORD made me <Deborah> have dominion over the mighty. (This happened during the battle)

<sup>14</sup> 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. (Machir – is a part of Manasseh)

(Pen- should be translated as a rod for numbering or mustering the army. The writer would be the person who is mustering the troops for battle)

<sup>15</sup> 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. (Reuben never went to help; thoughts of heart were all that they did – this is sarcasm)

<sup>16</sup> Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. (Cowards, hiding with the sheep; searching of heart – they thought about helping but they didn't do anything – more sarcasm)

<sup>17</sup> Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.

(Gilead stayed home on the east side of the Jordan)

(Dan didn't go either; the people of Dan lost their land to Amorites and were now going in ships, looking for a new place to live. God had already stopped protecting Dan because of their idol worship)

(Asher stayed cozy and safe in their harbors <the breaches> and coves <on the Mediterranean Sea>)

(Judah and Simeon aren't mentioned. It may be that they were off fighting against the Philistines. They had made a mutual defense pact earlier)

<sup>18</sup> Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. (jeoparded <old English word> – to put themselves in jeopardy. They answered Barak's call to war)

<sup>19</sup> The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.  
(There were no spoils of war for the Canaanites– because they lost)

<sup>20</sup> They fought from heaven; the stars in their courses fought against Sisera. (God delivered Israel with a flood; to incapacitate the chariots of the Canaanites)

(The stars of heaven are often symbolic for the angels – it was divine intervention that gave Israel the victory) Judges-4:15

2Kings-6:17 (The angelic armies of God fought many battles on behalf of Israel)

Also see Revelation-19 (The angels of God will fight for us again in the end days. Jesus will return as King of kings, Lord of lords, with great power and glory)

<sup>21</sup> The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. (Kishon = hard ground; God turned the hard ground to mud. The flood waters swept the Canaanites away)

<sup>22</sup> Then were the horse hoofs broken by the means of the pransings, the pransings of their mighty ones. (pransings = trampling)

<sup>23</sup> 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. (Meroz = a refuge)

(Here it probably refers to those tribes that stayed home and took refuge, while Zebulon and Naphtali fought for their freedom)

<sup>24</sup> Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. (Heber the Kenite – was not a Kenite. He only lived in the land of the Kenites. He was a Medianite priest, of Jethro's family. Jethro was Moses' father in law, called Ruhel, in the Book of Exodus. Heber was Moses brother in law)

(Jael, Heber's wife, killed Sisera, the general of the Canaan army)

<sup>25</sup> He asked water, and she gave him milk; she brought forth butter in a lordly dish. (She put him at ease in order to catch him off guard. She gave him food and drink in her best dishes)

<sup>26</sup> 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. (She nailed his head to the ground with that tent peg)

<sup>27</sup> 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. (dead = destroyed – better translation; an army without a general is no army)

<sup>28</sup> 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? (She was wondering why Sisera wasn't returning home from the battle)

<sup>29</sup> Her wise ladies answered her, yea, she returned answer to herself, (Her servants)

<sup>30</sup> 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? (The Canaanites used to kill the men; rape the women; and take all that they had, as spoils of the battle)

(She was thinking - They must be delayed because there is so much spoil to take, and so many women to rape. That gives you an idea of what Israel was dealing with here; with the depravity of the Canaanites)

<sup>31</sup> 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. (Jabin, Sisera, and their army was destroyed by Almighty God – at the hand of Deborah and Jael - two women)

NOTE: (You would think that this was enough to bring the tribes of Israel back to God and abandon their idol worship. It wasn't. Afterwards, the next generation went right back to worshipping the idol gods of the heathen tribes)