



אֲשׁוּרְלֵי אֲדָמָה, לִבְרִיתָהּ אֲשֶׁר אֵלֶיךָ יְיָ אֱלֹהֵינוּ
"Hear, O Kings! Give ear, O princes!
I, even I, will sing to the LORD:
I will sing praise to the LORD:

God of Israel.

Judges 5:3

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HALLERSON

Artwork by Douglas Kallerson

Judges 5:1-5 (The Song of Deborah, Part I)

The Song of Deborah holds a special place in Scripture. Though Miriam picked up her short refrain at the time of the giving of the Song of Moses in Exodus 15, her words were merely a repeat of what Moses had already said –

“Then Moses and the children of Israel sang this song to the Lord, and spoke, saying:
‘I will sing to the Lord,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!’ Exodus 15:1

“Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances. ²¹ And Miriam answered them:
‘Sing to the Lord,
For He has triumphed gloriously!
The horse and its rider
He has thrown into the sea!’” Exodus 15:20, 21

As such, this is really the first song given through a woman in the Bible. Two other similar enunciations are made by women, Hannah in 1 Samuel 2 and Mary in Luke 1. However, what Hannah says is specifically noted as a prayer, not a song. The words of Mary follow the same style as Hannah’s.

Therefore, though often called the Song of Hannah or the Song of Mary, they are not really comparable to what is recorded here in Judges 5. This makes the Song of Deborah unique in Scripture. It is the only true song coming from a woman.

Many of the Psalms are specifically called songs, but they are penned by men. As for the contents of this song, it really is a masterpiece of literature. Noted scholars give detailed thoughts on its structure, wording, etc. But the words are, at times, extremely complicated. They take care and thought to be properly rendered.

For example, Adam Clarke says the following concerning them –

“There are many difficulties in this very sublime song; and learned men have toiled much to remove them. That there are several gross mistakes in our version [meaning the KJV] will be instantly acknowledged by all who can critically examine the original.” Adam Clarke

I have examined the original and compared it word for word with the KJV. The word “several” is a gracious note from Clarke. They did a rather sloppy job in their rendering of what is so beautifully recorded in the original.

Text Verse: *“The Lord is my strength and my shield;
My heart trusted in Him, and I am helped;
Therefore my heart greatly rejoices,
And with my song I will praise Him.” Psalm 28:7*

The words of this verse from Psalm 28 almost mirror what has taken place in Judges 4. Deborah was confident in the Lord. She spoke her words to Barak who was a tad reticent to accept what she said. He challenged her to accompany him as a condition of his acceptance. She agreed because she was confident in the Lord. And in the Lord, she was helped.

Because of this, the words of the Song of Deborah came forth from her with rejoicing, as she praised the Lord. Of course, this has all been done under inspiration from the Lord. Therefore, the Lord has provided us not merely with a past story to commemorate, but hints of future events to anticipate. This will be seen as we wind through the song.

Concerning the structural contents of the song, though long, the John Lange Commentary gives a fair and well-presented sense of what we will be looking at in the coming verses –

“The form of the Song, as of the old Hebrew poetry generally, is that of free rhythm. The Song is a poetical stream: everywhere poetical, and yet untrammelled by any artistic division into strophes. Such a division, it is true, is not altogether wanting; but it is never made a rule. Consequently, efforts to force it systematically on the poem, while only traces of it show themselves, are all in vain. There is no want of finish; introduction and conclusion are well defined; but the pauses subordinate themselves to the thoughts, and these unfold themselves free as the waves. The peculiar character of the Song consists in the boldness of its imagery and the force of its unusual language. It appropriates, in a natural manner, all those forms which genuine poetry does not seek but produce; but it appropriates them all with a freedom which endures none as a rule, yet without, like the natural stream, violating harmony. The Song, then, has strophes, but they are not of equal measure; it moves along in parallelisms, but with variations corresponding to the movement of the thought. The most interesting feature to be noticed, is the alliteration, which appears in the highest development and delicacy, as elsewhere only in the old Norse poems, but also with considerable freedom from restraint. It is important to notice this, because it testifies, more than any division into strophes that may exist, to the nature of the popular song and its lyrical use. The divisions which the poem certainly shows, are determined only by its own course of thought. They are: the praise of God, as introduction (Judges 5:2-5); the delineation of the emergency (Judges 5:6-8); the call to praise that the evil no longer exists (Judges 5:9-11); delineation of the victory and the victors (Judges 5:12-23); the fate of the enemy (Judges 5:24-31).” John Lange Commentary

It is hoped that the next few sermons will be a blessing to you. The content, in its own way, excited me unlike anything since the Song of Moses in Deuteronomy 32. Searching out the mind of God as it is displayed in poetry is a particular and unparalleled delight.

The Song of Deborah is an amazing and beautiful part of God's superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. I Will Sing to the Lord (verses 1-3)

¹Then Deborah and Barak the son of Abinoam sang on that day, saying:

vatashar Devorah u-baraq ben avinoam bayom hahu lemor – “And sang Deborah – and Barak, son Abinoam – in the day, the it, saying.” These words introduce the Song of Deborah. It is the fourth recorded song in Scripture. The first was the song of Moses in Exodus 15:1. That was accompanied by the refrain of Miriam in Exodus 15:21.

After that came the Song of the Well introduced in Numbers 21:17. That was followed by the Song of Moses introduced in Deuteronomy 31 but which is recorded in Deuteronomy 32. Now comes this song, which is sung by Deborah and Barak, son of Abinoam. Of it, Albert Barnes says that “for poetic spirit and lyric fire, is not surpassed by any of the sacred songs in the Bible.”

As Deborah was a prophetess (Judges 4:4), and as the words of several verses are in the first-person singular, such as 5:3, it is likely that the song was written solely by Deborah as she was inspired. The verb here, translated as “sang” is also feminine.

Thus, it can be assumed that the words were received and penned by her, but the singing would be as a duet. It could even be that at later times it was sung by groups of females and males as they remembered the time when it was originally sung by these two.

As for the words “on that day,” this does not have to mean a particular day, or the day of the event, it is a time marker that can signify “at that time.” The victory is complete, and at that time, or maybe even on that same day while the events of the battle were still fresh on their minds, the song was penned and it was sung by Deborah and Barak.

With these things considered, we now enter into the substance of the poem, beginning with...

**²“When leaders lead in Israel,
When the people willingly offer themselves,
Bless the Lord!**

biphroa p'raoth b'yisrael b'hitnadev am barakhu Yehovah

Each clause will be explained independently:

In freeing freemen in Israel.

One can see the alliteration in the words, which I have replicated in the translation – *biphroa p'raoth* – “In freeing freedmen.”

The words are difficult. The first is *para'*. It signifies to let go, coming from a primitive root signifying to loosen. The sense is seen here –

“Where *there is* no revelation, the people cast off restraint [*para'*];
But happy *is* he who keeps the law.” Proverbs 29:18

Next, there is a rare word, *pera*, which is the same as *pera* – hair or locks. It is found only here and in Deuteronomy 32:42. It is uncertain what it means. However, Robert Young seems to have accurately defined it as “freemen.” Just as hair is free and becomes unkempt, so are these freed men. Remember what has occurred –

“When Ehud was dead, the children of Israel again did evil in the sight of the Lord. ²So the Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army *was* Sisera, who dwelt in Harosheth Hagoyim. ³And the children of Israel cried out to the Lord; for Jabin had nine hundred chariots of iron, and for twenty years he had harshly oppressed the children of Israel.” Judges 4:1-3

Instead of being bound and oppressed by the enemy, they are now unkempt and free. Literally, then, it reads “In loosening freedmen.” However, to maintain the alliteration, and because of the explanation that accompanies the translation, “In freeing freedmen” sweetly matches the style of the Hebrew.

Finally, these things were done, “in Israel.” The people were bound because the Lord had sold them into the hand of Jabin king of Canaan. But now, the time of punishment is over, and the people of Israel have been freed, moving from being bondsmen to freedmen. Next...

In volunteering – people.

The word is *nadav*. It means to incite or impel. Exodus 35 says –

Then everyone came whose heart was stirred [*nadav*], and everyone whose spirit was willing, *and* they brought the Lord’s offering for the work of the tabernacle of meeting, for all its service, and for the holy garments. /// The children of Israel brought a freewill offering to the Lord, all the men and women whose hearts were willing [*nadav*] to bring *material* for all kinds of work which the Lord, by the hand of Moses, had commanded to be done. Exodus 35:21 & 29

Also, the verb *nadav* is reflexive, meaning the direct object is the same as the subject. The people were impelled from within and so they acted. Therefore, “willingly offering themselves” correctly identifies their condition, but in one word, volunteering is the closest match.

This is also accompanied by a description of who is acting: people, meaning the freed people of Israel of the previous clause. This was reflected in the words of verse 4:10 that said, “And Barak called Zebulun and Naphtali to Kedesh; he went up with ten thousand men under his command.”

From Deborah’s words, it shows that the people voluntarily came together and willingly followed Barak. In this occurrence, Deborah goes ballistic...

Bless Yehovah!

I say she goes ballistic because you can almost see her throw out her arms like two missiles to the sky in elation concerning what has occurred. All she can do is rejoice with exhilaration.

The Lord was the Source of the inspiration to call for Barak. He had responded according to the word of the Lord, the people were summoned to battle, and they voluntarily went when called. With that, the victory was realized.

The people had trusted Barak who had, in turn, trusted the words of Deborah that had come from the Lord. Therefore, the credit is to the Lord who initiated, led, and brought about the victory: Bless Yehovah! Consider the thought now that the explanation has been provided.

biphroa p’raoth b’yisrael b’hitnadev am barakhu Yehovah –

It is a complementary a/b pattern followed by a note of praise.

(a) In freeing freemen in Israel.

(b) In volunteering – people.

Bless Yehovah!

The Lord, through the Spirit of prophecy freed the now free men. The people responded accordingly. The Lord is to be blessed. With that, Deborah continues her words...

³ **“Hear, O kings! Give ear, O princes!**

I, even I, will sing to the Lord;

I will sing praise to the Lord God of Israel.

shimu melakhim haazinu roznim anokhi l’Yehovah anokhi ashirah azamer l’Yehovah elohe Yisrael

Hear, kings! Give ear, rulers!

There is nothing difficult or unusual about the first two words. Deborah calls for the kings to hear what she will proclaim. It is a proclamation that calls for the utmost attention on their part.

The next word *haazinu* is a verb that comes from a primitive root probably meaning to expand. Thus, it signifies to broaden the ear. One can think of turning the head and stretching the muscles around the ear to open the canal, or maybe to even put one's hand by the ear to enable it to collect more sound. Thus, "Give ear."

She is magnifying the exhortation just given. "Hear and give ear!"

That is followed by a new word to Scripture, *razan*. That comes from a primitive root probably meaning to be weighty. Thus, one can think of that which is judicious or commanding. As such, it refers to a ruler. Being plural, "Give ear, rulers."

Deborah is calling for such important people as kings and rulers to pay careful and attentive heed to what she has to say. With that, she continues with emphatic and carefully chosen words that direct those rulers to the Source of what she will then explain...

I, to Yehovah, I sing – make melody – to Yehovah, God Israel.

In Hebrew, one can make a statement to be first person through how the verb is spoken. For example, in Psalm 9:2, it says *azamrah shimkha Elyon* – "I sing to Your name, Most High." The verb *zamar* itself carries the first-person construct: *azamrah*.

In such a structure, the "I" is implied in the verb. For clarity, translators will often explicitly state I, just as in the example above. However, if it is already understood, it is more often than not ignored lest the translation get bogged down with too many I's.

We can do the same thing in English even though the verbs do not carry such a construct. If the listener gets the context, we can lazily accomplish this, like this marvelous example from my old friend Cornpone –

"Maaaa! Goin' to the store. Gonna get some chitlins. Seein' if'n you wants sumpin' too?"

To add emphasis in Hebrew, one can openly proclaim "I." This is what Deborah does. "I, to Yehovah, I sing (1st person) – I make melody (1st person) – to Yehovah." Thus, the words are exceedingly emphatic.

Some translations even add in an emphatic marker, such as the NKJV, "I, *even* I, will sing." This highlights the thought, but it is unnecessary if the context is understood.

Further, in this clause, the verbs are imperfect. Thus, many translations say, “I will sing.” But what is probably even more the meaning, because it is a song that is being sung at the time, one should think “I am singing.” Young’s says, “I do sing,” something that can be inferred in the simple words, “I sing.”

As for the verbs, the first is the same word stated in verse 1, *shir*, to sing. The second word, *zamar*, is introduced here. It is most frequently seen in the Psalms, and it is more complicated. It comes from a primitive root and is identified with the noun *zamar* which means to trim or prune, as in a vine. These two words probably meet in the thought of how it is translated by the NKJV in Psalm 33 –

“Praise the Lord with the harp;
Make melody [*zamar*] to Him with an instrument of ten strings.” Psalm 33:2

The idea is that as one strikes at the vine with a sort of clipping motion, so the hand also plays, striking the cords of the instrument as the fingers move. It can be assumed then, that when the psalms speak elsewhere of singing praises to the Lord while using this word, it would normally be inclusive of playing instruments.

Lastly, Deborah is doing these things *l’Yehovah elohe Yisrael* – to Yehovah, God Israel. In other words, her instruction to the kings and rulers is found in what she has sung to God. Therefore, if wise, they should acknowledge Him as well. With the explanation for the words provided, let us now return to the entire verse.

shimu melakhim haazinu roznim anokhi l’Yehovah anokhi ashirah azamer l’Yehovah elohe Yisrael –

It is an a/a/b pattern.

- (a) Hear, kings!
- (a) Give ear, rulers!
- (b) I, to Yehovah, I sing – make melody – to Yehovah, God Israel.

Deborah has received the prophetic words from the Lord. She has seen them realized in the victory of Israel over the foe. As such, she wants the kings and rulers to pay heed. She cannot contain herself, but must vocalize what has transpired, returning her thoughts to Yehovah, the God of Israel. The words carry a similar calling forth as the words in Psalm 2 –

“Now therefore, be wise, O kings;
Be instructed, you judges of the earth.
¹¹ Serve the Lord with fear,
And rejoice with trembling.
¹² Kiss the Son, lest He be angry,

And you perish *in* the way,
When His wrath is kindled but a little.
Blessed *are* all those who put their trust in Him.” Psalm 2:10-12

With that, her singing and making melody to Yehovah next begins...

*The Lord reigns! Let the earth rejoice!
Let the multitude of the isles be glad
Let the nations raise a resounding voice
The Lord reigns! Let none be sad*

*He has triumphed victoriously!
The battle is won by His glorious right hand
Let us sing His praises continuously
The Lord alone! His achievements are grand*

*How great You are O God, our King
You lead the procession for Your redeemed
To You alone our hearts do sing
Victory in battle! Your sword has gleamed*

II. Before the Lord God of Israel (verses 4 & 5)

**⁴“Lord, when You went out from Seir,
When You marched from the field of Edom,
The earth trembled and the heavens poured,
The clouds also poured water;**

Yehovah b'tsetkha mi'seir b'tsad'kha misdeh edom erez raasha gam shamayim nataphu gam avim natphu mayim

Yehovah, in your going out from Seir.

The words hearken back to Moses' words in the Song of Moses from Deuteronomy 33 –

“The Lord came from Sinai,
And dawned on them from Seir;
He shone forth from Mount Paran,
And He came with ten thousands of saints;
From His right hand
Came a fiery law for them.” Deuteronomy 33:2

Deborah is metaphorically considering the spiritual birth of Israel as a people, just as Moses did. Seir is the land where Esau, Jacob's older brother settled. The location is that which

surrounds Mount Seir, a mountain with low bushes on it which gives it a hairy appearance. Hence, it is called Seir, or Hairy.

Hair in the Bible signifies an awareness of things, especially in relation to sin. One can think of Christ, Yehovah incarnate. He came in the likeness of sinful man, even though He bore no sin. This is seen, for example, in Romans 8 –

“For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.” Romans 8:3

Remember that Deborah was an Israelite who lived under the law, but typologically, she anticipates the New Testament. Thus, her words speak metaphorically of the Lord, but they also anticipate the Lord incarnate.

In Your march from field Edom.

The word translated as march is from a primitive root signifying to pace. Thus, it is to step regularly. In a field, it would be a march. The *sadeh*, or field, is typical of the world, as Jesus says in His parable in Matthew 13:38, “The field is the world.”

Edom is synonymous with Seir. That is seen in Genesis 32 –

“And Jacob sendeth messengers before him unto Esau his brother, towards the land of Seir, the field of Edom.” Genesis 32:3 (YLT)

However, Edom is also the name of Esau –

“So Esau dwelt in Mount Seir. Esau *is* Edom.” Genesis 36:8

Esau is the made man, his name coming from *asah*, to make. He was born covered in hair, and thus he was called Esau because of this particular trait. It was as if he was born a fully developed man.

Edom comes from *adam*, red, which then comes from *adam*, to be red. It is the same root as the name of Adam, the man who was formed by the Lord –

“And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.” Genesis 2:7

Thus, this parallel clause again points back to Israel’s inception, but also forward to the coming of Christ Jesus, the last Adam –

“And so it is written, ‘The first man Adam became a living being.’ The last Adam *became* a life-giving spirit.” 1 Corinthians 15:45

That is further explained in Hebrews 10 –

“Therefore, when He came into the world, He said:
‘Sacrifice and offering You did not desire,
But a body You have prepared for Me.’” Hebrews 10:5

In the giving of the law, and in the coming of Christ to fulfill the law and usher in a New Covenant, the...

Earth quaked.

It is a new word, *raash*, coming from a primitive root meaning to undulate. Thus, it means to tremble, quake, shake, etc. In this case, I translate it as quake. It is as if the Lord is marching. With each step, the earth quakes: khu khu khu!

It is reminiscent of what occurred at Christ’s death when the New Covenant was ushered in –

“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, ⁵² and the graves were opened; and many bodies of the saints who had fallen asleep were raised; ⁵³ and coming out of the graves after His resurrection, they went into the holy city and appeared to many.” Matthew 27:51-53

The words of Deborah look back in time and also prophetically forward.

Also heavens dropped.

Another new word is uttered, *nataph*. It is from a primitive root meaning to ooze. Thus it signifies to gradually distill, and then by implication, to fall in drops. Figuratively, it is used to indicate prophesying, such as words distilling and dropping forth.

The object of what is dropped is withheld until the next clause, even if it is implied in the thought now. This literary tool, quite common in spoken Hebrew, elicits excitement in the mind, causing it to focus on the next words more closely...

Also scuds dropped water.

The word is *av*. It has only been seen once so far, in Exodus 19:9 –

“And the Lord said to Moses, ‘Behold, I come to you in the thick cloud [*av*], that the people may hear when I speak with you, and believe you forever.’”

It comes from *uv*, to becloud. Thus, it properly means an envelope, i.e. darkness. It isn't merely a cloud, but one which is thick. Here, however, it is plural. For a single word to define the thought, I have provided scuds.

Scud bomb clouds, or scuds, are formed as the warmer, and often moister, updraft of a thunderstorm lifts the relatively warm air near the surface. The moisture condenses as the air ascends. It is then pushed outward from the storm.

Scuds are commonly found on the leading edge of a storm front. They can extend even to the ground, having the appearance of a tornado, but they do not have the rotation associated with a tornado. Thus, they can be considered a beclouding cloud.

It is this thick mass that is then said to "drop water." Thus these words can be equated to the effects of Christ's work upon His people.

Though it was tongues of fire that alighted upon the people in Acts 2, those who received the Spirit were specifically said to have prophesied in Acts 2:17, 18 and Acts 19:6. Water is elsewhere equated to words, such as Proverbs 18:4, Amos 8:11, and Ephesians 5:26.

In the last example, Paul says, "that He might sanctify and cleanse her with the washing of water by the word." The words of Deborah reflect on the past and typologically anticipate events yet future. Understanding this, the verse can be reexamined...

Yehovah b'tsetkha mi'seir b'tsad'kha misdeh edom erez raasha gam shamayim nataphu gam avim natphu mayim –

It is an a/a b c/c pattern.

Yehovah –

- (a) In your going out from Seir,
- (a) In Your march from field Edom,
- (b) Earth quaked,
- (c) Also heavens dropped,
- (c) Also scuds dropped water.

Deborah is looking back to the giving of the law and the establishment of the Mosaic Covenant which gave birth to Israel in bondage to the law (Galatians 4:24). However, her words anticipate the coming of Christ and the freedom of God's grace (Galatians 4:31) at the introduction of the New Covenant.

Continuing, Deborah next says...

**⁵The mountains gushed before the Lord,
This Sinai, before the Lord God of Israel.**

harim nazlu mipne Yehovah zeh sinay mipne Yehovah elohe Yisrael

Mountains streamed from faces [meaning before] Yehovah.

The word *nazal*, to stream, was introduced in the Song of Moses in Exodus 15. It is seen in poetic passages when referring to flowing water. It is also used to describe the wafting of incense as it streams through the air in Solomon's Song of Songs. The unstated implication is that what the mountains streamed forth was water.

As always, a mountain (*har*) is a lot of something gathered. It is synonymous with a large but centralized group of people. Here, it is plural, mountains.

The picture being given is described by Jesus in John 7 –

“Whoever believes in Me, as the Scripture has said: ‘Streams of living water will flow from within him.’” John 7:38 (BSB)

Jesus is speaking of individuals there, but people are associated with people groups, none of whom are excluded from what God is doing in Christ. Thus, the mountains streaming can be seen in the idea of the inclusion of every nation.

Saying that this is “from faces Yehovah,” is a clear and unambiguous foreshadowing of the incarnation, and thus, the deity of Jesus. He is Yehovah incarnate. With that, Deborah again uses parallelism to re-express her words...

This Sinai from faces [meaning before] Yehovah God Israel.

Sinai, Bush of the Lord, is where the Lord first called Moses. It is where the Mosaic Law was later given. In Exodus 3:2, it noted that the bush was burning with fire and yet the bush was not consumed. The symbolism of the fire is then seen in the coming of the Holy Spirit.

John the Baptist first spoke of it in Matthew 3:11 concerning the baptism of those who would come to Christ through the New Covenant. That was realized in a visible manifestation when the tongues of fire came upon the believers at Pentecost in Acts 2:3.

The symbolism to be understood is that believers are endowed with the baptism of fire and yet they are not consumed. Instead, waters pour forth from them. The words form a parallel to the previous clause, but they help tie together what is going on between the giving of the Old Covenant and the New.

This can be more clearly seen in revisiting the entire verse...

harim nazlu mipne Yehovah zeh sinay mipne Yehovah elohe Yisrael –

It is an a/a pattern.

(a) Mountains streamed from faces Yehovah,
(a) This Sinai from faces Yehovah God Israel.

The “mountains” here probably speak of the clearly discernible peaks of Mount Sinai. Thus, both clauses refer to the same mountain but in a different style.

With the initiation of the covenant which gave birth to the people group, Deborah will next bring the narrative to the events that have just transpired as recorded in Chapter 4, and led to the song that she is now singing in praise to the Lord.

It is such a marvelous set of verses to consider. Each of the four poetic verses have shown unmistakable hints of the Person and work of Jesus Christ. As Deborah typologically anticipates the New Testament, we should not be surprised by this.

God is telling a story in Scripture. He is using historical events to tell it and then have it retold through more historical events that transpire later. He also uses a plethora of literary tools to do so.

Thus, we can search out what is being said, contemplate it from a literal historical perspective that can be verified through archaeology and other historical writings, and then revel in how what has been said once again unfolds in a way that leaves us with no doubt that the past events were pointing to the future.

As it says in Ecclesiastes 3 –

“That which is hath been already; and that which is to be hath already been: and God seeketh again that which is passed away.” Ecclesiastes 3:15 (ERV)

He does these things so that we will seek Him out: seek out His mind, seek out His heart, seek out His love, seek out what He is conveying within the stream of time as history unfolds, and so much more. And what we will find is that He is telling us the story of Jesus’ coming, His work, and how that pertains to us.

It is the message of salvation that the world so desperately needs to hear. God has done it. Let us hear and give ear to His words.

Closing Verse: *“Hear this, all peoples;*

Give ear, all inhabitants of the world,

²*Both low and high,*

Rich and poor together.

³*My mouth shall speak wisdom,*

And the meditation of my heart shall give understanding.” Psalm 49:1-3

Next Week: Judges 5:6-12 *Oorah! Can't wait to preach it to you...* (The Song of Deborah, Part II) (14th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

The Song of Deborah, Part I

“And sang Deborah – and Barak, son Abinoam – in the day, the it, saying.”

2 “In freeing freemen in Israel.
In volunteering – people.
Bless Yehovah!”

3 “Hear, kings! Give ear, rulers!
I, to Yehovah, I sing – I make melody – to Yehovah, God Israel.”

4 “Yehovah, in your going out from Seir,
In Your march from field Edom:
Earth quaked,
Also heavens dropped,
Also scuds dropped water.”

5 “Mountains streamed from faces Yehovah;
This Sinai from faces Yehovah God Israel.”

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...