

Praise Him for This Great Love!

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- [0 : 0 0] The book of Judges, chapter 5. If you're visiting with us, you need a Bible, a Bible and a chair in front of you, a black Bible, start at Genesis, and then go to page 183.
- You'll find Judges, chapter 5. Judges, chapter 5. We're gonna do all of chapter 5 this morning. Judges, chapter 5.
- We're gonna read it, and then we'll jump into our study. By the way, you notice in the prayer time, pastoral prayer, I'm praying for different institutes or academies from the Masters Academy International, which we support as a church, TMAI.
- So I'm gonna be doing that over the next few months, excuse me, a few weeks, probably take us to, maybe to the end of June, because there's supposed to be like a major prayer time come July that we're gonna pray for all of them.
- So kind of working our way towards that. So if you're in your prayer time this week, you can think about the different TMAI training centers that are throughout the world.
- [1 : 0 7] So today we prayed for Czech Republic. Last week we prayed for, I think it was Croatia. So we prayed for Albania earlier in the year. So you can go to the TMAI.org website.
- You'll find all the training centers. We're praying for them in our prayer time for our pastoral prayer. So Judges chapter five, let's jump in. The song of Deborah and Barak.
- Then Deborah and Barak, the son of Abinuam, sang on that day saying, that the leaders led in Israel, that the people volunteer, bless Yahweh. Hear, O kings, give ear, O rulers.
- I, to Yahweh, I will sing. I will sing praise to Yahweh, the God of Israel. Yahweh, when you made yourself go from Seir, when you marched from the field of Edom, the earth quaked, the heavens dripped.
- Even the clouds dripped water. The mountains quaked at the presence of the Lord. This Sinai at the presence of the Lord, the God of Israel. In the days of Shamgar, the son of Anath, in the days of Jael, the highways were deserted, and travelers went by roundabout ways.
- [2 : 1 4] The peasantry ceased. They ceased in Israel until I, Deborah, rose. Till I rose, a mother in Israel. You gods were chosen. Then war was in the gates.
- Not a shield or a spear was seen among 40,000 in Israel. My heart is to the commanders of Israel, the volunteers among the people. Bless the Lord. You who ride on white donkeys, you who sit on carpets, and who travel on the road, sing at the sound of those who divide among the watering places.
- There they shall recount the righteous deeds of Yahweh. The righteous deeds for his peasantry in Israel. Then the people of the Lord went down to the gates. Verse 12. Awake, awake, Deborah.
- Awake, awake, sing a song. Arise, Beric, and take away your captives, O son of Abinoam. Then survivors came down to the nobles. The people of the Lord came down to me as warriors.
- From Ephraim, those whose root is in Amalek, following you, Benjamin, with your peoples from Macer, commanders came down from Zebulun, those who wield the staff of office.

[3 : 19] And the princes of Issachar with Deborah as Issachar, so Barak. Into the valley they rushed at his heels. Among the divisions of Reuben, great resolves of heart. Why did you sit among the sheepfolds to hear the piping for the flocks?

Among the divisions of Reuben, great searchings of heart. Gilead remained across the Jordan. And why did Dan stay in ships? Asher sat at the seashore and remained by its landings.

Zebulun, a people who despised their lives to death, and Naphtali also on the high places of the field. The kings came, fought, then fought the kings of Canaan at Tanakh near the waters of Megiddo.

They took no plunder in silver. The stars fought from heaven. From their courses they fought against Sisera. The torrent of Kishon swept them away. The ancient torrent, the torrent of Kishon.

Oh, my soul, march on with strength. And the horses, hoofs beat from the dashing, the dashing of his valiant steeds. Curse Moroz, said the angel of Yahweh.

[4 : 21] Utterly curse its inhabitants because they did not come to the help of the Lord, to the help of the Lord against the warriors. Verse 24. Most blessed of women is Jael, the wife of Heber, the Kenite.

Most blessed is she of women in the tent. He asked for water. She gave him milk. In a magnificent bowl, she brought him curds. She reached out her hand for the tent peg and her right hand for the workman's hammer.

Then she struck Sisera. She smashed his head and she shattered and pierced his temple. Between her feet, he bowed, he fell, he lay. Between her feet, he bowed, he fell.

Where he bowed, there he fell dead. Out of the window, she looked and lamented. The mother of Sisera threw the lattice. Why does his chair delay in coming? Why do the hoofbeats of his chariot's tarry?

Her wise princesses would answer her. Indeed, she repeats her words to herself. Are they not finding? Are they not dividing the spoil? A womb, two wombs for every warrior.

[5 : 23] To Sisera, a spoil of died work. A spoil of died work embroidered. Died work of double embroidery. On the neck of the spoiler. Thus, let all your enemies perish, O Lord.

But let those who love him be like the rising of the sun and its might. And the lamb was undisturbed for 40 years. You know, there's nothing like winning a big game.

I remember we won a big football game. Big football game when I played football my senior year. It was a homecoming game. It was a big game. We won.

It was homecoming, so people were screaming and shouting, yeah, yeah. Everyone was all excited. Yeah, yeah. It was great. Yeah. You know, and oh, they're relishing in the big win themselves.

You ever watch college football when there's a big game? Riley, you know what I'm talking about. And then everybody runs onto the field. You see all the people, ah, and they're like, oh yeah, everyone's all excited. You know, the players are excited, but even the people who are watching, they're excited.

[6 : 25] Everyone's excited. Everyone's into it. Everyone's a part of it. What a great feeling, not just for the players, but for the spectators as well.

What a great feeling and excitement to experience God's love. And as we're coming to this part in Judges, remember Judges is about God's never-ending, overwhelming, relentless love for His people.

That's the theme of Judges. And as we come to this part in chapter five, it's this subtitle, praise Him for this great love. Praise Him for this great love.

If you miss anything, there's so much here we can go through. If you miss anything, don't miss this. We're praising God for His great, amazing, relentless, never-ending, overwhelming love.

I'll put in a statement for you. Here's the main point of this song, the song of Deborah. The main point of this song is to praise Yahweh for graciously saving His people, which is a foretaste and preview of what He'll do in the future and an urging and prompting to solely love Him.

[7 : 51] So don't miss that. In the midst of the Ephraim, and all the temples smashed, and blah, and blah, and it's an urging to love Him.

Don't miss that. It's the main point, praising or blessing the Lord, Yahweh, for His gracious salvation. And then, the main impact, Yahweh's future victory will come over all His enemies and our continual love for Him.

That's the main point of this song. God was so gracious in His love to save Israel, we didn't have to do it. They did not deserve His deliverance, just like we don't deserve His salvation in Christ.

I mean, remember, they were the ones that followed after other gods. They were the ones that played the harlot. They were the ones that did evil in the sight of the Lord. And He brought the disciplining hand, right?

The Canaanites came and they were enslaved, what does it say, for 20 years, severely enslaved for 20 years. But they cried out to the Lord and God was gracious, merciful, because He likes to show His love for His people.

[9 : 28] They didn't deserve it, just like you and I don't deserve salvation in Christ. You did nothing to gain that love. You did nothing for God to save you.

He decided to save you. I should promote praise. I should just drive you to praising Him for this great salvation. Israel, through Deborah and Barak's song, they celebrated this victorious salvation deliverance from Sisera and the Canaanites.

It's a heartfelt praise song to God for leading His people into such a great victory, great triumph. It's a hymn of thanks, a song of victory.

That's what this is. It's a great display of God's grace to Israel. They didn't deserve His help.

They didn't deserve this victory because they sinned. But He fought for His people and He saves His people in spite of them, doesn't He?

[10 : 34] He saves us in spite of us. So, may this song prompt you to praise God for His salvation, to hope in His future deliverance, and to love Him with all your heart.

Don't miss that either. May this song prompt you to praise God. May it prompt you to hope in His future deliverance over all our enemies.

And may it just drive you to love Him with your whole heart. If you miss anything, don't miss that. Let's walk through the text. So first notice, verses 1-3 begins with praise Yahweh.

Deborah and Barak, they sang, they sang the song, they wrote down the lyrics for all to hear, for all to be a part of this, especially the later generations, to see the faithfulness of God and the great things He's done.

To the leaders in Israel, leaders lead in Israel, the people volunteered, bless the Lord. Hear O kings, give ear O rulers, I to the Lord, I will sing, I will sing praise to the Lord, the God of Israel.

[11 : 52] He's the only God, the one true God. Notice, the covenant relationship that He had with His people, the God of Israel. The end of verse 5, He says, the Lord, the God of Israel.

He had done righteous acts, acting as Israel's champion. And He takes very seriously those who come against His people. Even if it's His disciplining hand, He still takes it seriously.

He was so gracious to save them. So, praise Yahweh. So now, we're going to see five different reasons to praise Yahweh and His saving Israel.

Five different reasons that Deborah and Barak will give. And then we're going to see some different things in between that as well. So, reason number one, because of His explosive action as Israel's champion, explosive action, you see that in verse 4 and 5.

Verse 4, Lord, when He went out from Seir, when He marched from the field of Edom, earthquake, the heavens dripped, the clouds dripped water, the mountains quaked at the presence of the Lord, this Sinai.

[13 : 03] Notice, it's likened to His awesome, majestic appearance on Mount Sinai with Moses. Remember when He came and His clouds, His thunder, His earthquake, there's all that stuff going on.

So, it's just like this. She's saying, this is what happened. She's likening this to Sinai. The God who came to His people in the desert comes again and again to save His people and deliver them from their oppressors or from their trouble in spite of them.

They brought it on themselves. And you bring it upon yourself too, don't you? I do all the time. And yet, God is a God who saves. He loves to save His people.

And we cry out to Him and say, God, I need you. Praise Yahweh. First, it's explosive action here. Second, because He rescued His oppressed people.

Look at how it's described in verses 6 through 8 how oppressed they were. Things were so bad. Verse 6, in the days of Shamgar, the days of Jael, the highways were deserted.

[14 : 18] Travelers went by roundabout ways. The peasantry ceased. They ceased in Israel. They couldn't travel safely. They were even defenseless. They had no warriors, not a shield or a spear was seen.

No army, no weapons. Even their produce was stolen by marauders. Unsafe, little food, was sad.

And notice, verse 8, it was sad because new gods were chosen and because new gods were chosen, thus, God brought war.

They went after other gods so they were going to face God's disciplining hand. They were in a hopeless condition. And you know, it's when we see how hopeless we are, we'll see just how great and mighty God is, isn't it?

That's when we see that. He's the almighty. They cried out to the Lord asking for his help and he rose up for his people. You know, when we are in a desperate situation, we see that God is the one who rescues us.

[15 : 30] We are a desperate people who rely on the all-sufficient God, the God who repeatedly rescues us, his people, in our distress. Even the distress that he brought upon us as part of his discipline.

He rescues his people. He loves to do that. So, the reasons to praise Yahweh, first, his explosive action. He rescued his oppressed people. Then notice verse 9-11, which, it's kind of a hard section to figure out, but I think what he's doing is, she and he is doing, praising Yahweh and everyone to sing to him.

Kind of joining along with them. Verse 9, my heart is to the commanders of Israel, the volunteers, bless the Lord. You ride on white donkeys, sing. It seems to be describing praise Yahweh once again.

God had triumphed. Israel experienced rest from their oppressors. They're called to bless Yahweh. Then the travelers were called to sing too. Come on. You come along with us too and praise Yahweh for what he's done.

And notice as well, look at the verse 11, at the sound of those who divide among the watering places. There they shall recount the righteous deeds of the Lord, how he delivered Israel. The righteous deeds for his peasantry in Israel.

[16 : 44] And then notice this last part of verse 11, then the people of the Lord went down to the gates. Notice, instead of war at the gates, from verse 8, there's now normal activity.

The people went down to the gates. The normal activity resumed because God had brought victory over their enemies. He showed them his grace. So praising him. Everyone come along and sing.

Now, look at, we're rescued. Look at what he's done. The righteous deeds he's done for us. And then interesting here, in verse 12 to 13, and even all the way to verse 18, and you have a little bit of this in verse 23, you have this call from Yahweh to the people.

And actually, I call it this. Yahweh's call to unity. Look at verse 12. Awake, awake. Take action, in other words, Deborah. Take action, sing a song.

Be roused from their complacency. Verse 13, then survivors came down to the nobles. The people of the Lord came down to me as warriors. Yahweh had called for Israel to be roused and had come to judge Canaan.

[17 : 52] The tribes were to unite together as his people and fight together. There's a call to unity. But what's interesting is verse 14 through 18, it would have been verse 23, you have this glaring disunity.

I called it, subtitled, the warriors versus the chickens. Because notice what happens. Verse 14, Ephraim. Ephraim. As in Malach, among you, Benjamin. So Ephraim moved.

Benjamin took action. You see, later on, Zebulun moves. Naphtali, there in verse 18. They're commended. Issachar's commended. But the others are condemned.

Why did you sit among the sheepfolds and hear the piping of the flocks? Why did Dan stay in the ships? Verse 17, Dan, Makir, which is the half-tribe of Manasseh, Reuben, verse 17, Gilead, remain across the Jordan, which is another way of saying the tribe of Gad.

Asher wasn't a part of it. Judah and Simeon were too far south. That's why they're not mentioned. But you see, some tribes risked their lives to be used by God to bring judgment upon the Canaanite people.

[19 : 08] Look again in verse 18. Zebulun, a people who despised their lives to death, Naphtali, also on the high places of the field, they were commended.

They rallied to the call. Other tribes did nothing, not coming to the aid of their brothers. What do you see here?

That the unity within the nation was breaking down. It was a sign of selfishness and sin. And you're going to see the ramifications of that later on in the book of Judges.

How the tribes that used to work together started to dismantle and they started to be on their own. Look at verse 23. Curse Moroz to the angel of Yahweh.

Utterly curse its inhabitants. We're not sure of this location, but it probably was near the battle scene. Some Israelite village that didn't want to fight for the brethren. They were cursed by Jesus himself, the pre-incarnate Christ.

[20 : 09] It's good for us to learn from this. It calls us not to be satisfied with our comfortable, secure lives. Well, we may have brethren within the body that are suffering. They're truly hurting or struggling.

It's a small reminder, a small reminder of the covenant love among us and that we as his people, we should be united together in the gospel. A small little reminder of this for us in this song in the midst of the glaring disunity when Yahweh calls us to unity.

So then it goes back to now the reasons of giving praise to Yahweh because now you have reason number three because of what he did to Canaan that she then verses 19-22.

And notice the colorful words that describe the battle. These would oppress Israel no more. The Canaanites that came but notice Yahweh fought for them.

Verse 20, the stars fought from heaven from their courses. They fought against Sisera. The torrent of Kishon swept them away. The ancient torrent of Kishon. It swept them. So something happened to the river.

[21 : 15] It overflowed the valley. And remember the Canaanites had all these chariots, iron chariots. Well it's kind of hard to use iron chariots if there's mud. They all got stuck in the mud so you couldn't go anywhere.

So the horses were running off. Everything's in disarray. God sovereignly worked and he rescued his people. He came down. Look at what he did to Canaan.

He used the means to bring about his perfect plan and his purpose by judging the Canaanite people. Now we have to stop here and just take a look at this because some people struggle with this. They say, oh how can Israel do this to this people?

The means that God used to bring his judgment upon the Canaanites was Israel. Remember he had commanded Israel to obliterate these evil Canaanite nations. And he didn't do that because Israel was very pure, awesome, cool, righteous, just, moral people.

They weren't. They were very evil. But then the Canaanite people were even more evil. They were not just these nations that are sweet and kind, nice, cuddly, just want to squeeze them.

[22 : 28] The Canaanites were not like that. They did much wickedness. They severely oppressed Israel for 20 years. So keep that in mind as you're working through this text. This is what God wanted to do to bring up this perfect plan.

But praises to him for what he's done. We did the Canaan and notice the fourth reason. Because of how he used Jael, you have that in verses 24 and 27, she is blessed.

She's a blessed woman. Yahweh had a big portion of this song in honor to this woman. So counter-cultural. She's the most blessed, verse 24, the wife of Heber, the Kenite.

Most blessed is she of women in the tent. Wow! Look at this. The primary attention was given to Jael, who was God's means by which Israel's deliverance was complete.

She struck Sisera. And you see, kind of like the slow motion details of her strike. Blow by blow, as one writer puts it. Israel's delighted in Yahweh's salvation.

[23 : 33] He overthrew this tyrant by this woman's hand. Look at verse 26. Look at the different words that are described at the end of verse 26. She struck, she smashed, she shattered, she pierced.

Well, it's pretty graphic, don't you think? Look at verse 27. A way for them to remember. Between her feet he bowed, he fell, he lay.

Between her feet he bowed, he fell. Where he bowed, there he fell, dead. Look at the graphic description. It's structured in a way that this part of the song would be stored to the memory of Israel.

This is what happened and there's great delight. Everyone's a part of rejoicing in what God has done. This is how he used Jael to bring judgment upon Sisera.

The fifth reason, because he mocks Sisera's mother. This is a mockery there in verse 28 to 30. It's a stark contrast with Deborah.

[24 : 34] You see this taking place with Sisera's mom who wasn't such a great happy Mother's Day for her. And this part exudes sarcasm and contrast.

So the picture in verse 28 is the mom looking out the window, looking for her son, asking the reason for his delay.

I don't know what she's looking. She says, why is the tree delay? Why do the hoofbeats, why do they tarry? What's taking so long? Where's my son? And notice verse 29.

These princesses, this, this, this, this, this, this, this, this. They tried to comfort her. Hey mom, you gotta understand. It takes a while to divide the spoil.

Notice the next part of verse 30. It says, a maiden, two maidens for every warrior. You know what that means? Literally it's a womb, two wombs for every warrior. In other words, each man raped one or two girls.

[25 : 36] Come on. You don't understand that. This is what they were doing to Israel. This is how they were treating Israel and her people. So come on mom, you need to understand.

They're dying to spoil. They're raping the women. They took a plethora of garments to add to your wardrobe. Interesting, so Sarah was in a wardrobe lying dead.

And notice she repeats these words to herself from verse 29. She repeats the words to say, oh that's right, yeah, that's right. Oh yeah, that's right. It takes so long to do that. Now to us, this might sound sick, even demented.

From verse 24 to 30, you're like, what's going on? But it's vital for us to understand that Yahweh's salvation was enjoyed, was savored, was cherished. This meant for us to enjoy God's deliverance.

Remember, God takes seriously those who oppress His people. He takes that seriously. He's not flipping about it. We talked about that a couple weeks ago. Something else too, it's hard for us to understand stuff like this because being in our comfy chairs, our nice recliners at home, our study desks, make passages like this hard to appreciate because many of us, if not most of us, have never been so oppressed or crushed by such a tyrant.

[26 : 59] When was the last time you were oppressed like this? You know, it should drive us to appreciate what we have in this country. It should drive us to appreciate what we have as Christians because a lot of Christians in other countries, they don't have what we have and they're facing oppression like this.

So of all these different things that we've looked through of praising Yahweh, all the different reasons that are given, what's interesting is what stands out in verse 31. Look at it.

Thus, let all your enemies perish, O Lord, let those who love and be like the rising of the sun in its might. This is the main impact.

This is the main application. Here, the key application of the whole song and it's split into two different parts. First, a foretaste.

Thus, let all your enemies perish, O Yahweh. So first, there's a foretaste. There's a look into the future. A look into the future or let your kingdom come.

[28 : 13] Matthew chapter 6. This is what we're supposed to pray according to Jesus. Yahweh defeating Sisera and his army is a foretaste or a preview of what God will do in the future to all his enemies.

So may all the enemies of Yahweh perish. May they all be defeated just like this. And if you read the book of Revelation, Jesus will come and defeat his enemies slaying them with the sharp word of his mouth.

Remember that? Was that Revelation chapter 19? When Jesus comes? This tells us that this is what Yahweh's enemies will face in the future.

It's a foretaste. It's a preview of what God's going to do to your enemies. Of what God's going to do to his enemies.

So it's important that you're not seen as one of his enemies. Are you here today and not a Christian? Are you here today and not a follower of Jesus? Then you're his enemy.

[29 : 27] You're an enemy of God. He's your enemy. And yet, in the midst of God who should judge you and condemn you because you're a sinner, he showed his compassion and grace by bringing salvation in Jesus who died for sinners and rose from the dead.

And the call is for you to repent and trust Jesus alone. If you're here and you're not a Christian, don't be considered one of his enemies. Be considered one of his friends. Come to Christ and be saved.

He'll save you. He'll deliver you because he loves to save sinners. He's in the business of saving sinners. So here you have this foretaste, this preview of what's going to happen in the future, but then you have something else.

Second, a prompting. Last part of verse 31. Let those who love him be like the rising of the sun in its might and its strength. This is a call to love.

Or as one writer put it, a call to fickle Israel to love Yahweh solely. They faced God's discipline in hand because new gods were chosen, verse 8.

[30 : 41] But at the end of this song, God called them through their judge Deborah and their leader Barak to love him first and foremost. You see that?

Right back to the theme of the book of Judges. This is the theme. God's overwhelming, never-ending love and he wants us to solely want him.

He wants you to want him. And he'll do whatever it takes to make that happen if it means he'll discipline you. What are they like those who love Yahweh?

Like the rising of the sun in its might. At sunrise when the sun comes up and all its strength and might is overpowering, is striking. When it's hot, you can feel if you're outside and the sun comes up you're like, whoa, I can feel that.

Wow, it's already hot. In the winter time, you know, you're in the shade and you're like freezing. When the sun comes up you feel that water. Oh, that feels so good, right? That's the strength.

[31 : 46] That's the power of the sun. That's what you're like if you love Yahweh first and foremost. That's what Deborah says. At the end of the day, what matters most are these two aspects.

God will defeat his enemies. His people should love him because he loves them with overwhelming, never-ending, relentless love. You didn't deserve his salvation.

You didn't deserve him to save you. That's his grace. I didn't deserve it. We didn't deserve it. He's merciful. But he will defeat his enemies and he calls us.

It's a prompting for us to love him. What's the main point of this song? Remember, I told you, don't miss this. This is the point. The main point of this song is to praise the Lord, Yahweh, for graciously saving his people.

And this salvation is a foretaste and a preview of what he will do in the future and it's an urging and a prompting for you to solely love him.

[32 : 56] Right back to the theme of the book of Judges. God's overwhelming, relentless, never-ending love for his people. He wants you to want him.

He'll do whatever it takes to make that happen. He'll even discipline you to do it. So, may this song prompt you to praise God for his salvation, to hope in his future deliverance, and to love him with all your heart.

If you miss anything all in the midst of this, like with a temple shattering, smattering, blah, blah, blah, don't miss this. This is the most important aspect to what God's trying to say from his word.

And so we pray, Father, help us to, by your Spirit, that we would see this great salvation and your amazing deliverance, how you've rescued us.

Give us such thankful hearts hearts of such love and passion for you. Thank you that you will defeat all our enemies.

[34 : 20] You will finally make all these wrongs right. We look forward to that day. You'll take us home. So help us to love you.

Give us your grace, O great Father, by your Spirit, that we would love you. We would want you more and more.

We would want to know you more and more. Help us to learn from Israel. So I'm going to encourage you as we do each week.

Think about a couple minutes. I'll have a couple minutes of silence for you to just think and ponder and to let your mind dwell on the truth of Scripture, what we've seen in God's Word.

So I encourage you to fill your mind with His truth. And we're going to sing a couple songs. We're going to pray. We're going to do that. But let this time be a time where it's just between you and the Lord so you can think, you can ponder, you can meditate on the truth of the Gospel.

[35 : 49] God will defeat His enemies. You're praising Him for His salvation. And it will prompt you to love Him and know Him more.

Would you please take the time to do that now? There's is faith.

There's faith. There's faith. You're praising Him and now can see His insidious and His hands are going to tye so you can't going to take Him but not just