

Deborah: Mother of Israel

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Preacher: Pastor Andrew

[0:00] Well, we are back in the book of Judges, and I would encourage you, if you would please, to open up your Bibles to Judges chapter 4 and 5. We're actually going to begin just briefly in chapter 5. If you're using the Pew Bible, you'll find us on page 200, or at least close by. We've seen this cycle of individuals who know the Word of God. They're familiar with and have seen and experienced God's work in their life, God's faithfulness to them.

They know what He's done. He's drawn them into relationship with Him, and yet we find this repeated word that they forget. They forget the Lord. And forgetting is never neutral.

Forgetting the Lord is never neutral. It always leads to spiritual disaster. Well, in our time this morning, we're going to see that God is going to raise someone up to deal again with the spiritual disaster that finds its way in this nation one more time. We find this in Judges chapter 5, verses 6 and 7. It says, In the days of Shamgar, son of Anath, and we saw him last week. He was the third judge that we saw. Actually, he's not actually a judge, but he was a deliverer of God's people. In the days of jail, the highways were abandoned. The travelers kept to the byways. The villagers ceased in Israel.

They ceased to be until I arose. I, Deborah, arose as a mother in Israel. We'll see from our passage today that life was hard in Israel. God allowed it to be hard because the people again fell away. The people forgot the Lord. They forgot not who he was, but they forgot to follow his commands.

So they cry out to the Lord because he brings disaster. He brings opposition. He brings crisis. And the people cry out, and God answers. And who does God bring this time?

[2:07] This has become one of the bright spots, I think, in all of the book of Judges. God does not bring a deliverer. God does not bring a savior like he did Othniel and Ehud.

He does not bring a conqueror. Who does he bring? He brings a mother. A mother. And not just any mother.

He brings a mother who loves the Bible. And we're going to see the significance today of Deborah's love for the scripture. She's called a prophetess. We're going to see that as we work our way through.

That God works instrumentally through his people who know the word and put it to work. We've seen that repeatedly over the last several weeks. Know the word. Love the word. Read the word. Obey the word.

Teach the word. And when you do that, you'll enjoy the benefits of the presence of God in your life and all the joys and all the blessings that come with a life of obedience. Being successful in the things, the objectives that God has put in front of us. And God will use Deborah to bring stability to this nation. And we find in her as an example, this mother of Israel. Not just locally, but God uses her nationally over this nation of Israel to mother them in a way that leads them to God.

[3:31] We know through history the benefits of mothers. So many moms throughout history that God has used instrumentally to lead key individuals to the Savior and to use them as a catalyst for ministry.

My wife and I just watched a special on Benjamin Franklin and, let's see, George Whitefield yesterday. And a part of that, George Whitefield was good friends with the Wesley brothers. John and Charles Wesley. Well, the mother of John and Charles Wesley was Susanna Wesley. What a lady. I mean, just studying the history of this lady and the way that she mothered her children is exceptional.

Well, she was a mother of how many kids, do you think? What's that? 22. That's very close. It seems ridiculous, but that's actually very close. I would say, well, hey, she had lots of kids. Maybe 10. No, 19 children. 19 children. And she was the mother of John and Charles Wesley who would

eventually become kind of the leaders of the Methodist church movement. Charles Wesley would come to build, I think, 5,000 hymns. It's crazy how many hymns he was able to put together for the church related to the Word of God and the ministry that he had of the Word of God because of his mom. Susanna was devout in her faith.

She was zealous in her knowledge of the Word of God. Even as a young girl, it says that she devoted herself to the Puritan authors. John Bunyan, which should be familiar. Richard Baxter is another one.

Thomas Akempis. Thomas Akempis. She was no slack in theology. She understood the Word of God and wanted to know it richly. It says her letters in journals quote from Henry Moore, John Norris, and Pascal.

[5:37] So she was learned and versed in all of the philosophies that were present in the day and the theology that was there. Later, Susanna would pray. And here's a sample of her prayer. You get the essence of her heart. It says, help me, Lord, to remember that religion is not confined to the church or the closet nor exercised only in prayer and meditation, but that everywhere I am in thy presence.

So may every word and action have moral content. May all that happens, happenings of my life prove useful and beneficial to me and others. May all things instruct me and afford me an opportunity of exercising some virtue in daily learning and growing towards thy likeness. Amen. She was a woman of the Word. A woman who invested in her family. A woman who raised up children who also loved Jesus. She was a woman who prayed, it says, two hours a day. And there are stories of trying to find those private moments. And even when she couldn't find those private spaces with 19 children scattered around her, she would pull her apron over her head and pray to the Lord. And the children would know, this is a time that our mother is with the Lord. John and Charles Wesley, as little boys watched their mom, they watched her faithfulness, they watched her diligence, they watched her love for the Word of God in the way that she invested in her family. She was a mom, maybe similar to what we find in our passage today in Judges chapter 4. A woman who loved the Word of God. I'm convinced that this is perhaps the brightest chapter of all the book of Judges. The brightest spot. This is a mother, Deborah, who loved the Word of God. Who read it. Who understood it. Who obeyed it. Who taught it. And who conveyed her love for the Word and for the God of the Word. Deborah is this mother of Israel who loved

God's Word. We're going to see her this morning. So if you're with me in Judges chapter 4, we're going to see first of all that we can trust the Word when we are faithless that God remains faithful. God gives His Word to us and His Word is faithful. It's a faithful Word. And even in moments and times when we are faithless, God's Word will endure. God's Word is faithful. And God will remain faithful to the promises that He has given to us. Judges chapter 4 verses 1 and 3 is a familiar cycle. We've seen this before. It says, And the people of Israel again did what was evil in the sight of the Lord after Ehud died. We saw Ehud last week. He was that second deliverer who was raised up to combat the Moabites. Verse 2, And the Lord sold them into the hand of Jabin king of Canaan who reigned in Hazor. The commander of his army was Sisera who lived in Heresheth, Hagoyim. Then the people of Israel cried out to the Lord for help. For he had 900 chariots of iron and he oppressed the people of Israel cruelly for 20 years.

Israel is caught in the same cycle. They know who God is. They're acquainted with God. God has drawn them into covenant relationship. It's not that they've forgotten who God is or are unacquainted with Him in any way. It's that they have decidedly chosen to forsake the Lord and to turn their hearts away. They did what was evil in the sight of the Lord. And so God had set His people aside. They were to be a treasured possession. They were to be a holy people. And they forgot what God had said. They forgot His commands. They forgot to do what He had commanded them to do. And in their faithlessness, God was going to remain faithful. He had told them on multiple occasions what would happen if they turned their backs on Him. Deuteronomy chapter 31 is an example. Verses 16 to 18 says, And the Lord said to Moses,

[10:28] God had given them a word. He had cautioned them about the danger. He had assured them of the consequences.

And when the people turned, God was faithful in the midst of their faithlessness. The same can be said in the New Testament, not just the Old.

2 Timothy chapter 2 verses 11 and 13 says this, Now in the past, as I've read the last phrase of that, when we are faithless, He remains faithful. He cannot deny Himself.

I took that to mean personally. Ah, that means I can get away with anything. I'm faithless. And hey, it's kind of a free ticket. Because God will remain faithful to me. Well, God will remain faithful. He will not deny Himself.

But in His faithfulness, what God allows to happen is discipline. Because God disciplines those He loves. He does that because He is faithful. Not because of our faithfulness He turns His back on us. [12:07] It's because of our faithfulness He pushes in. He pushes in so that He can redeem us back to Himself. He can restore us back to Himself. It's much what we find in Psalm 18, 25 and 26.

It says, With the merciful, you will show yourself merciful. With the blameless man, you will show yourself blameless. With the purified, you will show yourself pure. And with the crooked, you will make yourself seem torturous.

Why does God do this? He does this because He is faithful. He does this to be true to Himself. He is just. He is pure. He is holy. And He has called us, if we are people of faith, He has called us to be a chosen generation.

He has chose us to be a treasured possession, a holy nation. So He wants to purify His people so that we will be holy as well. So God sells them into the hand of Jabin, king of Canaan, who lived in Hazor.

Now, I have this map because I'm a visual guy. And so many of the stories and so many of the places and so many of the names that we find throughout the book of Judges are unfamiliar.

[13:20] So can we put this slide up here? You may or may not be able to see that. I put this also on the back of your outline so you have it and you can take it home with you. It's meant to be a help to you.

Several of the key cities and key places you're going to find there. But we saw last week that Kushan Rishathayim, who was a leader from Mesopotamia, 750 miles north, was the first oppressor.

He came and oppressed the people. And he comes from the north and comes all the way down to the people in Judah. Right there in the middle space, right next to Jerusalem.

You see that there. God instrumentally raises up Othniel. He raises him up. He calls him up. He empowers him by his Holy Spirit.

And then there's some rest. There's 40 years of rest. And the people experience opposition again when they fall away. God raises up Moab. You see them to the eastern side, just next to the Dead Sea.

[14:25] And they come into the space in Jericho. God raises up Ehud. And Ehud is a deliverer. And then the people of Israel have rest again for 80 years.

Now we find this reference to Hazor. Hazor we find in Joshua chapter 10. He's a king over many nations of the time. He's coming from Canaan to the north.

You see them, Hazor is towards the north there. And he comes down and he opposes the people. Why does he do this? Well, because there's a vacancy.

He does this because there has been a lack of follow through. We saw this last time in Judges chapter 1. All those tribes there at the north. You see Manasseh.

You see Issachar. You see Asher. You see Zebulun. And in Judges chapter 1 verse 27, Manasseh did not drive out the Canaanites. You see Ephraim in chapter 1 verse 29 did not drive out the Canaanites.

[15:25] You see Zebulun in chapter 1 verse 30 did not drive out the Canaanites. You see Asher did not drive out the Canaanites. No wonder why there's a power vacuum.

No wonder why there's opposition that takes place in the northern part of Israel. You see each family had the responsibility of seeing that their house knew the word and obeyed the word and extended that word to the next generation.

We saw that last time. Deuteronomy chapter 4 verses 9 and 10. Only take care. Keep your soul diligently. Lest you forget the things that your eyes have seen.

And lest they depart from your heart all the days of your life. Make them known to your children and your children's children. How on the day that you stood before the Lord your God at Horeb.

The Lord said to me gather the people to me that I may let them hear my words. So they may learn to fear me all the days that they live on the earth.

[16:31] And they may teach their children so. The pattern was set. Know the word. Teach the word. Extend that word to children.

Your children and their children. So that the generations will be able to be secure. But as we saw last time. When we forget. It's never neutral.

It leads to spiritual drift. And that's what we find. Spiritual drift takes place. And God allows the people to be handed over. Judges chapter 4 verse 3. Coming back to our text. The people of Israel cried out to the Lord for help.

For he had 900 chariots of iron. He oppressed the people of Israel cruelly for 20 years. Now the opposition that had been in place. Is now extended.

Not just 8 years. Or 18 years. But now 20 years. And they're going to be oppressed. And oppressed cruelly by Jabin. Cruelly.

[17:29] This is a word for intensity. Or harshness. Or severity. You see. When we are faithless. God remains faithful. He does that. Because he wants to demonstrate that he can be trusted.

And so when we disobey. And God allows difficulties to happen in our life. It demonstrates God can be trusted. He's faithful. But then we turn the page to verse 4.

We see God's solution. We see what's happening here. Notice. Now Deborah. A prophetess. The wife of Lapideth. Was judging Israel at the time.

She used to sit under the palm of Deborah. Between Ramah and Bethel. In the hill country of Ephraim. And the people of Israel came to her. For judgment. In the midst of all of the conflict. In the midst of all the adversity. The people cry out. And what does God do? Well when God's people need rest. God gives them his word. That's what we're going to find.

[18:30] Through the rest of this chapter. When there is difficulty. When there is strife. When there is a need. God fills the vacancy. With his word.

And that's what he does. Through Deborah. You see Deborah is this bright spot. On the landscape. Of the judges. She's in this area. And it's there I think on the map.

Between Ramah and Bethel. It's in the central part of Israel. It demonstrates the accessibility. She was right there. Equidistant. From north to south. To the people who were there.

The people who needed the rest from God. The word from God. God raised up Deborah. A prophetess. Who knew the word. Could convey the word.

And could help to provide some encouragement. And comfort. Through the word to the people. You see Deborah is this prophetess. She's simply one who knew the word of God.

[19:28] She didn't derive the word. She didn't invent the word. She was a spokesman of the word. She carried no authority in and of herself. It wasn't an authority that was obtained from her.

It was an authority that she was delegated. She was under delegated authority from the Lord. As a mouthpiece of God himself. This is a statement.

Here we find Deborah a prophetess. It's a statement of posture. Not a statement of position. She's not exercising leadership. She's not a judge in Israel.

This designation here deliberately places Deborah in the succession of Moses. Moses. Israel had needed a prophet. And God had raised up Moses to do that work.

To lead God's people. Now Deborah in succession of that is now a prophetess. In speaking the word of God. It would have been emblematic of what God had already accomplished.

[20:31] Through the word and through the leadership of Moses. She is the wife we find of Lapideth. Which means torch. And I think simply Deborah is this brilliant light in a very dark time.

God brings light through his word and through Deborah. Who is speaking this word. Her heart posture was to know the word. And in these especially dark times in Israel.

Deborah stands as this figure. Who is speaking this word to God's people. It's similar to what we find in Joshua. God's command to him. This book of the law shall not depart from your mouth.

Deborah was that kind of woman. She doesn't bring the authority of herself. She stands as a mouthpiece of the authority of God himself. You see things were rightly intact now.

And the people of Israel come to her for judgment. Because she has the word of God. They need to understand what does God say about this. And Deborah was able to help them.

[21:40] Because she spoke and judged as one who was communicating God's authority. Not exercising her own. And that really by the way is a safety net for us.

That's a safety net regardless of where you stand. Man or woman. Boy or girl. Regardless of your pedigree. Regardless of your background. As we know the word of God.

And declare the word. That's where the authority comes from. It doesn't come from you. It doesn't come from a position. It comes as you speak the word of God. And it's the word that brings the

authority.

Even the Lord Jesus Christ anchored his authority in the word. And not in himself. We find that in John chapter 12 verses 47 to 49. If anyone hears my words.

This is Jesus speaking. And does not keep them. I do not judge him. For I did not come to judge the world. But to save the world. The one who rejects me.

[22 : 38] And does not receive my words. Has a judge. The word that I have spoken. Will judge him on that day. For I have not spoken on my own authority. But the father who has sent me.

Has himself given me a commandment. What to say. And what to speak. Jesus is the preeminent example. This prophet. Who is better than Moses.

Who spoke the word of God. He was a mouthpiece of the father. The very words that carried that authority. And Jesus had authority. Because he spoke God's words.

You see when God's people need rest. Like the people needed in that day. God gave them the word. In verses 6 to 7. We're going to see. When God's people need leadership.

He gives them the. What church? The word. He gives them the word again. Notice verse 6. This is speaking of Deborah. She sent and summoned Barak.

[23 : 35] The son of Abinoam. From Kadesh Naphtali. And said to him. Has not the Lord. The God of Israel. Commanded you. Go gather your men.

At Mount Tabor. Taking 10,000. From the people of Naphtali. And the people of Zebulun. And I will draw out Sisera. The general of Jabin's army. To meet you by the river Kishon.

With his chariots. And his troops. And I will give him into your hand. Remember Deborah is a prophetess. She is not the one who's issuing the command.

She is the one who's the mouthpiece. Of the command. That God has already issued. Through her.

To Barak. This is an authoritative command. God has commanded.

Has not the Lord commanded. This is the word for decree. A word to instruct. Or to tell. Or to state. With force. There's authority.

[24 : 33] Behind this word. It's an authority that comes. From God himself. Has not the Lord commanded you. This day. This is the same.

Construction we find. Throughout all of the New Testament. It's the authority of God. That's applied. To the individual. We go back as early as Genesis chapter 2.

Verses 16 and 17. This first word of God. To Adam and Eve. The Lord commanded the man saying. You may surely eat of every tree. Of the garden.

But of the tree of the knowledge. Of good and evil. You shall not eat. For in the day you eat. Of it. You shall surely die. That authoritative word. Coming from the Lord God himself.

It was a word that carried implications. As Adam and Eve would obey. They would enjoy the benefits of. That obedience. That fellowship. That presence. That blessing of being. In that paradise.

[25 : 30] With God. And with one another. But as soon as they disobeyed that word. It had immediate implications. They were driven away. It's what we find. Throughout the book of Deuteronomy. Deuteronomy chapter 5.

Verses 32 and 33. It says this. You shall be careful therefore. To do as the Lord your God. Has commanded you. You shall turn aside to the right hand.

Or to the left. You shall walk in all the way. That the Lord your God. Has commanded you. That you may live. That you may go well. With you. And that you may live long.

In the land. That you shall possess. God's covenant people. Were simply. To listen. And read. And obey.

The word. They were not to invent. A new strategy. They were not to. Derive or be creative. With the word. They just needed to know. The word. And follow through. And that same.

[26 : 25] Was true of Barak. He didn't need to devise. A master strategy. He didn't need to figure out. The battle plan. The battle plan. Was given. To him. Go to Mount Tabor.

Collect 10,000 men. From these tribes. Wait there. Sister will come. I'm going to bring him to you. And I'm going to. Take him out. At the river Kishon. And as all of these things.

Began to play out. Then it would have settled. In Barak's heart. God is doing exactly. What he promised to do. The promise. Was embedded. In the command. You see there.

At the end of verse 7. I will give him. Into your hands. Follow the word. Trust the word. Obey the word. And when you obey the word.

You enjoy the benefits. Of the promise. I will give him. Into your hand. You can trust me. This is the authoritative. Word of God. So God will secure.

[27:21] This victory. You can trust him. Trust the promise. That he's given to you. You see. When God's people. Need. Leadership. They need to go to the word.

In verses 8 and 10. We see when God's people. Need strength. God gives them the. What church? The word. Okay. You're getting better. You're getting better. We're gonna. I think we have another. One or two of these.

So. You'll all be in unison. By the time we get to the end here. God gives his word. It's the same. It's the same solution. Every time. God gives his word.

We have. God's word. We are. We are God's people. That God has graciously. Gifted and granted. The scriptures to us. It has.

It has the. The solution. Of all of. This world's. The life and godliness. Is embedded. In the scriptures. He's given to us. Everything.

[28:16] We need. To live the kind of life. He's called us to live. It is in the word of God. And so. When God's people need strength. You need hope. You need to. To know what the battle plan is.

You need to know. What the objectives are. What the strategy is. You go to the word. So we find in verse 8. Barak. After receiving this direct command from God.

Is for whatever reason. Little. Hesitant. Barak says to her in verse 8. If you will go with me. I will go. But if you will not go with me.

I will not go. And she said. I will surely go with you. Nevertheless. The road on which you are going. Will not lead to your glory. For the Lord will sell Sisera.

Into the hand of a woman. Then Deborah arose. And went with Barak. To Kadesh. And Barak.

Called out. Zebulun. And Naphtali. To Kadesh. And 10,000 men.

[29:11] Went up. At his heels. And Deborah. Went up. With him. Now we're not given the reason. Why Barak hesitated. We can imagine. That there was some.

Insecurity. We can imagine. That there was some fear. We can appreciate. That this was a very difficult task. Let's be honest. There was real risk involved. Let's be honest.

There was going to be. Real lives. That were taken. This was a real fight. A real struggle. This was not imaginary. This was real combat. Taking place.

And so there was real. There was real danger. At stake. And I'm sure we can understand. To a degree. What Barak is struggling with. He's the one who's going to fight.

He's the one who's going to lead. He's the one that everything hangs on. I hope we understand.

And can appreciate the position that he's in. But I think it goes deeper than this.

[30:09] I think Barak began to understand. The significance again. Of the word of God. He began to understand. The significance. Of when the word is present. Then God's people flourish.

And he recognized. That God had instrumentally given. That word. To Deborah. And as long as Deborah. Was there. As long as the word.

Was present. He imagined. That God was also present. Because God was present. Through. His word. I think we can appreciate this. At a deeper level. This objection.

Reflects. The recognition. Of Deborah's status. That this request. To be accompanied. By the prophet. Is a plea. For God's presence. He wanted. God.

To be. To be present. In this fight. We can understand this. There is security. Is there not? In those.

[31:02] Those voices. That speak for God. They speak boldly. They speak confidently. The number of times. We might say. I wonder what. So and so. Says about this.

I wonder what. So and so. Thinks. About this. Not because. They have established. Themselves.

As a. As a great leader. Per se. But because. They've established. Themselves.

As one. Who loves. The word of God. And who leads. Confidently. Who leads. Boldly. Who leads.

In a way. That is. That is trustworthy. Independable. We enjoy.

Being around. Those kinds of people. There's a measure. Of security there. And Barak.

Recognizes. That Deborah. Is one. Who. Who speaks. For God.

Because God. Has spoken to her. And so. When he goes out. He wants to ensure. That Deborah. Is there. Because he wants. The presence of God. To be there too. But notice.

[31:57] Verse nine. I will go with you. But then at the end. For the Lord. Will sell Sisera. Into the hand of a woman. Now for the second time. God assures victory.

I will give you. Victory. Barak. You can trust me. This is the word. Of God. Next. We see that God.

Is working. Before the conflict. Even begins. We see that in verse 11. And this is one of the strangest verses. Probably in all the narrative. Kind of pops out. Out of nowhere. What in the world. Is going on here. What is taking place. Who cares about Heber. What's his connection. To this story. And we're going to see that connection. Just in. Just in a moment. But notice. Verse 11. Now Heber. The Kenite. Had separated from the Kenites. The descendants of Hobab. The father-in-law. Of Moses. [32:51] And had pitched. Excuse me. Pitched his tent. As far. As the oak in. Zeno. Excuse me. The Z word. That one.

Which is near Kadesh. I thought I practiced that one. But I guess. Not well enough. This seems like. Such a random piece. Of information. What?

Heber? A Kenite? Who are the Kenites? I don't even know what's going on. Why does it even matter? Well. It matters. Because.

Here embedded in this story. God is working. And he's worked. Ahead of the problem. He's worked so far. Ahead. Of the problem. That the solution.

Is already. Present. And it got there. Before the problem. Even existed. Because that's the way. God delights. In doing things. He's working.

[33:46] He's moving. He's. Making things happen. And we don't get to see it. All the time. Until the moment. It arrives. That's what's taking place. In verse 11.

You see. Heber. Is connected. To the Kenites. And the Kenites. What we find from this verse. And we find from chapter 1. Verse 16. The Kenites are relatives. Of Moses.

Because they're the. They're the. He's the. Jethro is the father-in-law. Of Moses. Well we find in. In chapter 1. Verse 16. That the Kenites. Happen to be.

In Judah. And if you have that map. You can flip it over. You can kind of see. Judah is kind of in the. In the central. In southern part. Of Israel. And.

And Heber. Kind of finds his way. For whatever reason. Up closer to the north. Why is he there? Well he's probably there. For security.

[34:40] He's probably there. Because. They're in good relationship. Already. With the people of Israel. And he wants the. He wants the. The confidence. And the stability. That he can kind of.

Play the game. He can kind of. Be Switzerland. Right. He can make a pact. Make an allegiance. With Jabin. Who's up in the north. And he. Already has good relationship. With Israel.

So he's not going to be. In danger. At least. That's probably. What he's thinking. So he moves. He transports his family. He moves from Judah. Up. Into the. Northern parts of Israel.

He's going to be strategic. He's going to be God's answer. At least. His wife. Is going to be. The answer. To God. Bringing victory. You see.

God is working. Before the conflict. Ever comes. What a. What a. What a. What a. What a blessing that is. Whatever danger. Whatever conflict. Whatever adversity.

[35:36] Whatever struggle. You are currently. Experiencing. And you wonder. If God is even there. You can know. And be assured. That God is working. And you may not see it.

You may not see it. Until the solution. Finally arrives. But God is working. Just like. He's working here. In chapter 4. Verse 11. Next.

When God's people. Need reassurance. He gives them the. Oh. All right. Fantastic. It's good. I need to speed this up. Verse 12. Says this. When Sisera.

Was told that Barak. The son of Abinoam. Had gone up to Mount Tabor. Sisera. Called out his chariots. 900 chariots. Of iron. And all the men. Who were with him.

From. Heresheth. Hagoyim. To the river. Kishon. And Deborah said. To Barak. Up. For this. Is the day. In which. The Lord.

[36:30] Has given Sisera. Into your hand. Have we heard that before? We have. Now for the third time. God is going to reassure. He's going to reassure. His leader.

Barak. I've got this. This is covered. Victory is assured. I'm going to take care of this. You can trust me. Then in verse. We find.

In verse 14. Up for this day. Excuse me. For this is the day. In which the Lord. Has given Sisera. Into your hand. Does not the Lord. Go out before you? So Barak went down.

From Mount Tabor. With 10,000 men. Following after him. And the Lord. Routed Sisera. And all his chariots. And all his army. Before Barak.

By the edge of the sword. And Sisera. Got down from the chariot. And fled away on foot. And Barak. Pursued all the chariots. Of the army. To Heresheth. Hegoyim. And all the army.
[37 : 25] Of Sisera. Fell by the edge of the sword. Not a man. Was left. This is. This is significant. Not only that God. Has given this. Third word. This reassurance.

That he is going to win. This victory. But for 14 verses now. God has established. The setting. He's helped us see. The difficulty. And in one. Single.

Phrase. The battle is done. The Lord. Routed Sisera. Period. That's it. Nothing else. Needs to be said. That's our God.

Trust his word. It's a word of victory. It's a word of triumph. It's not always a word. That's comfortable. It's not always the kind of word. That leads to. To happiness.

For you. It may lead to pain. But it will always lead. To God's glory. You can trust. His word. And so. As things begin to assemble. As the army.

[38 : 23] Hits 10,000. On the nose. Barak should have said. Ha ha. God is working. As he goes up to Mount Tabor. Which by the way. Was a strategic position. It was.

I think. 1500 feet. In elevation. And so. You know. That chariots work. Well in the plains. They don't work so well. Going uphill. This was a strategic location.

God set the strategy. And then at Kishon. We don't have time. This morning. But I would encourage you. To read through chapter 5. And you see that God is instrumentally.

Bringing torrents. Of water. Down the mountain slopes. He saturates. The river Kishon. It overflows. Its banks. Likely. What happens.

Is this word. Routed. Is actually the word. Confused. It's the same kind of word. That God uses. To describe. What happens. To the. To the. Egyptians. They're confused.

[39 : 16] When. When God brings. The. The water. Down from the Red Sea. And. Covers them. Right. The same kind of thing. Now their.

Chariot wheels. Are stuck. In Kishon. Now their battle strategy. Has been obliterated. Now all their soldiers. Have to be on foot. That's why I believe.

Sisera. Is on foot. He's fleeing. They're confused. They thought their. Their battle strategy. Of strength. In these. These. 800 chariots. Of iron. Were going to. Win the day.

In a moment. God had other. Plans. For them. And God routed them. God won the victory. And God did it. Through. His word.

This strategic word. That we can trust. Finally. We find in. In verse 17. To 24. God's word is true. You can trust it. God's word.

[40 : 12] Is true. You can trust it. Look at the. The specificity. Of how God. Works out. This plan. This plan. That was. Initially. Given to Barak.

So that God. Could get glory. Through. Him. As a leader. Now. For whatever reason. There is. Some hesitation. And so.

Deborah says. Well. The glory. That would have gone to you. Is going to go to a woman. And notice. Exactly. Happens that way. Verse 17. Sisera fled away. On foot. To the tent of jail. The wife of Heber.

The Kenite. For there was a peace. Between Jabin. And the king of Hazer. And the house of Heber. The Kenite. The result of this devastating victory. Is now that. That Sisera is on foot.

And now he flees. To what he thinks. Is the safest place possible. He goes to a place. Where there's peace. There's been a pact. There's been a covenant. Made. Between Heber. And the Kenites.

[41 : 08] And Jabin. He thinks he's. In a safe place. This expression. Shalom. Is friendly relations. It's not just. The absence.

Of conflict. It's the presence. Of a pact. A treaty. Has been signed. And the tent. Itself. Probably. Points out. That. That.

That. That. Heber. And his wife. Jail. Are there. Because they were nomadic. Individuals. The rest of the people. Lived. In dwellings. But they were nomadic. That's probably how.

Sisera was able. To identify. Ah. This is where the Kenites live. This is where Heber is. This is where safety will be. Maybe thinking. That a woman's tent. Would be. Especially safe.

In this. In this ancient world. Hospitality. Was. Was. Regarded. As a strong. Obligation. Not just as a pact. That she. That they had. With Heber. But this obligation.

[42:05] That existed. In hospitality. But notice what happens next. Jail came. Comes out. She. Meets. Sisera. She takes the initiative. She's the one who's coming out.

She says. Turn aside my Lord. Turn aside to me. Do not be afraid. So He turned aside to her. Into the tent. She covered him. With a rug. She said to him. Excuse me. He said to her. Please give me a little water to drink. For I am thirsty. She opened a skin of milk. And gave him drink. And covered him. He said to her. Stand. At the opening. Of the tent. And if any man comes. And asks you. Is anyone here. Say no. But jail. The wife of Heber. Took a tent peg. And took a hammer. In her hand. Then she went softly to him. And drove the peg. Into his temple. Until it went down. Into the ground. While he was lying. Fast asleep. From weariness. God uses. [43:00] An unsuspecting. Victor. He uses. Somebody. From the Kenites. He was using. A source of treachery. To accomplish.

This victory. But God. Knows about this. He's using this. Instrumentally. She. Comes out. To Sisera. She. Covers him. She gives him. Something to drink. Well. Wondered. Well. What is the. What's the significance. Of him. Of giving him milk. I think Deborah. Gives us. The answer. In Judges chapter 5. Verses 24 to 26. In her song. She says. Most blessed. Of women. Be jail. The wife. Of Heber. The Kenite. Of tent. Dwelling women. Most blessed. He asked for water. And she gave him milk. She brought him curds. In a noble's bowl. This form.

[43:51] Of. Of gaining allegiance. Of helping to appeal. Hey. I'm for you. I'm going to help you. I'm going to give you my best. And then we find. In Judges 5.

26. She sent. Her hand. To the tent's peg. In her right hand. To the woman's. Mallet. She struck Sisera. She crushed his head. She shattered. And pierced. His temple. This. Master. Plan. To gain his trust. And then she strikes. And God wins. The victory. God wins the victory.

Because. God's word. Had provided the strategy. And Barak. Although reluctant. At first. Although he hesitates. At first. Follows through. He does what God has said. And then God. Routs. Jabin. And Sisera. God brings. The victory. When God's people. Decide to do. What God. Has said.

[44:46] When we decide. To. To know. God's word. And follow through. God brings. God brings. His presence. He brings. Joy. And he brings.

Success. To the endeavors. That he calls us. To. To enact. And the only. Appropriate response. Is praise. To God. And that's what chapter 5.

Is all about. Chapter 5. Is about celebrating. Praise to God. Not praise. To Deborah. Not praise. To Barak. Praise to God. It was his victory. Just to close.

Notice. Judges chapter 5. Verses 1 and 2. It says. Then sang Deborah. And Barak. The son of Abinuin. On that day. They sang to the Lord.

We find. At the end of verse 3. I will make melody. Melody to the Lord. The God. Of Israel. That is the appropriate. Response. The only. Appropriate response.

[45:44] When God graciously. Saves his people. I wonder this morning. If you. Like me. Struggle. At times. With praise. With thanksgiving.

It's easy. To. To think about. The things that are not going well. Rather than. Celebrating. God's good work. And I trust. In this next week.

That God will help you. To. To rally. In praise to him. For the things that he's doing. And I trust that God will. Will remind you to pray for. The team. And for.

The Kenoyers and I. As we. As we make our way to. To Skyview. This next week. To serve the Lord Jesus. So that we can bring. Praise to God. That's our.

That's our desire. Through our service. Bring glory to Christ. Let me pray. Father. Thank you for this. Bright spot. In the book of Judges. Thank you for Deborah.

[46:39] This mother of Israel. What a woman. What a lover. Of your word. Thank you for her courage. Thank you for her confidence. In the scriptures.

Thank you for her. Consistent. And deliberate. Calls. To faith. In celebrating. The word of God. Lord. May we know the word. Just like her.

May we. Proclaim the word. Just like her. So that we can experience. The blessings. Of obedience to the word. Just like her. We pray in Jesus name. Amen. God bless you.

Have a great week. Amen. Amen. Thank you.