

Judges Series

Lesson #33

October 12, 2021


Dean Bible Ministries

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**The Bee and
the Lightning**

Judges 4:1–9



JUDGES

**Moral Relativism
Destroys a Nation**

2021 Series

Outline of “Judges” (Chieftains, Tribal Rulers, Leaders)

1:1–3:6

Introduction

**How Israel went from
spiritual victory
to being worse than
the Canaanites**

Incomplete obedience

Compromise

Failure

Cycles of discipline

3:7–16:31

Paganization of the Leadership

Othniel (the best)

Ehud

Shamgar

Deborah

Gideon

Tola, Jair

Jephthah

Ibzan, Elon, Abdon

Samson (the worst)

17:1–21:25

Paganization of the Priests

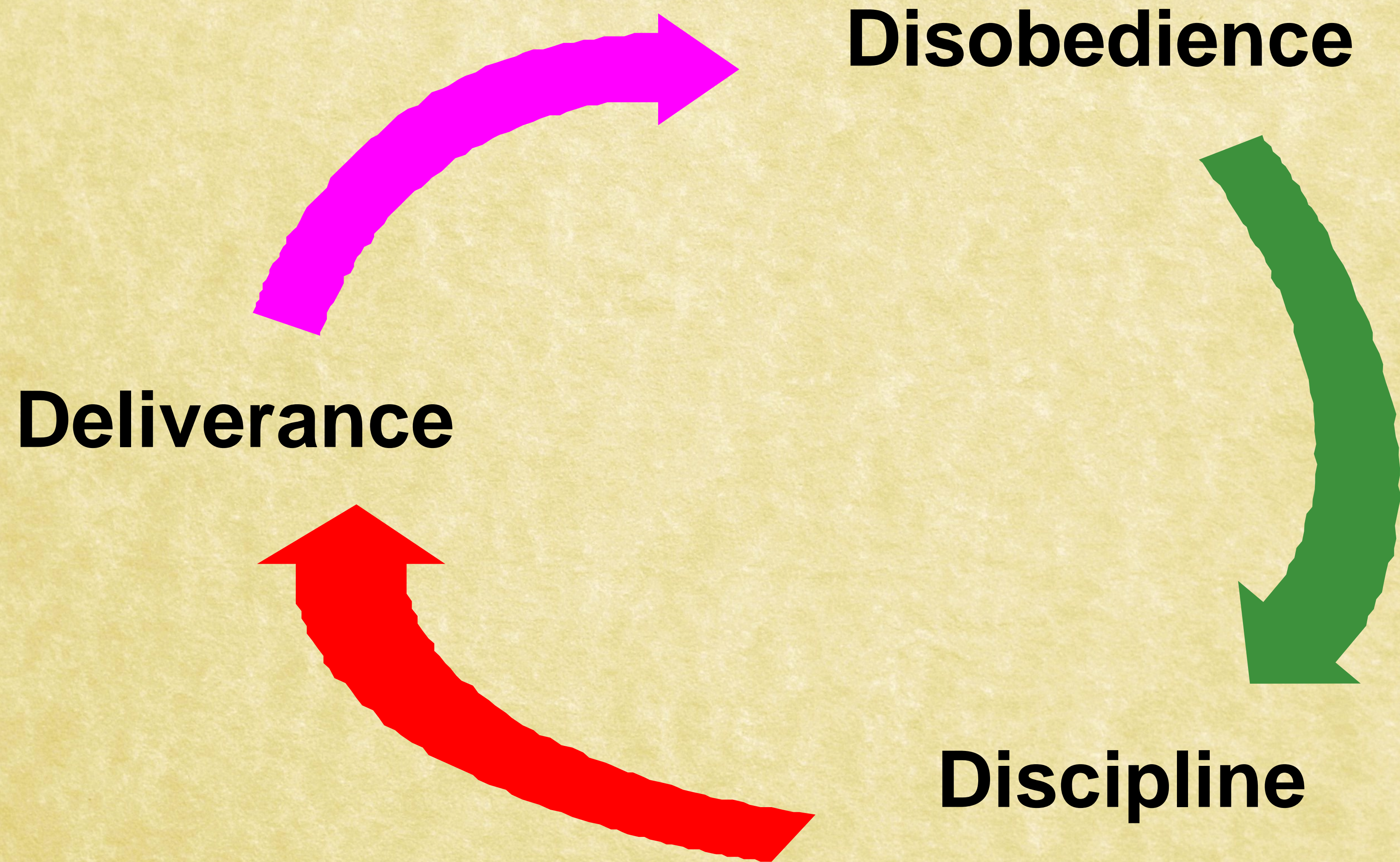
Chap. 17–18

and the

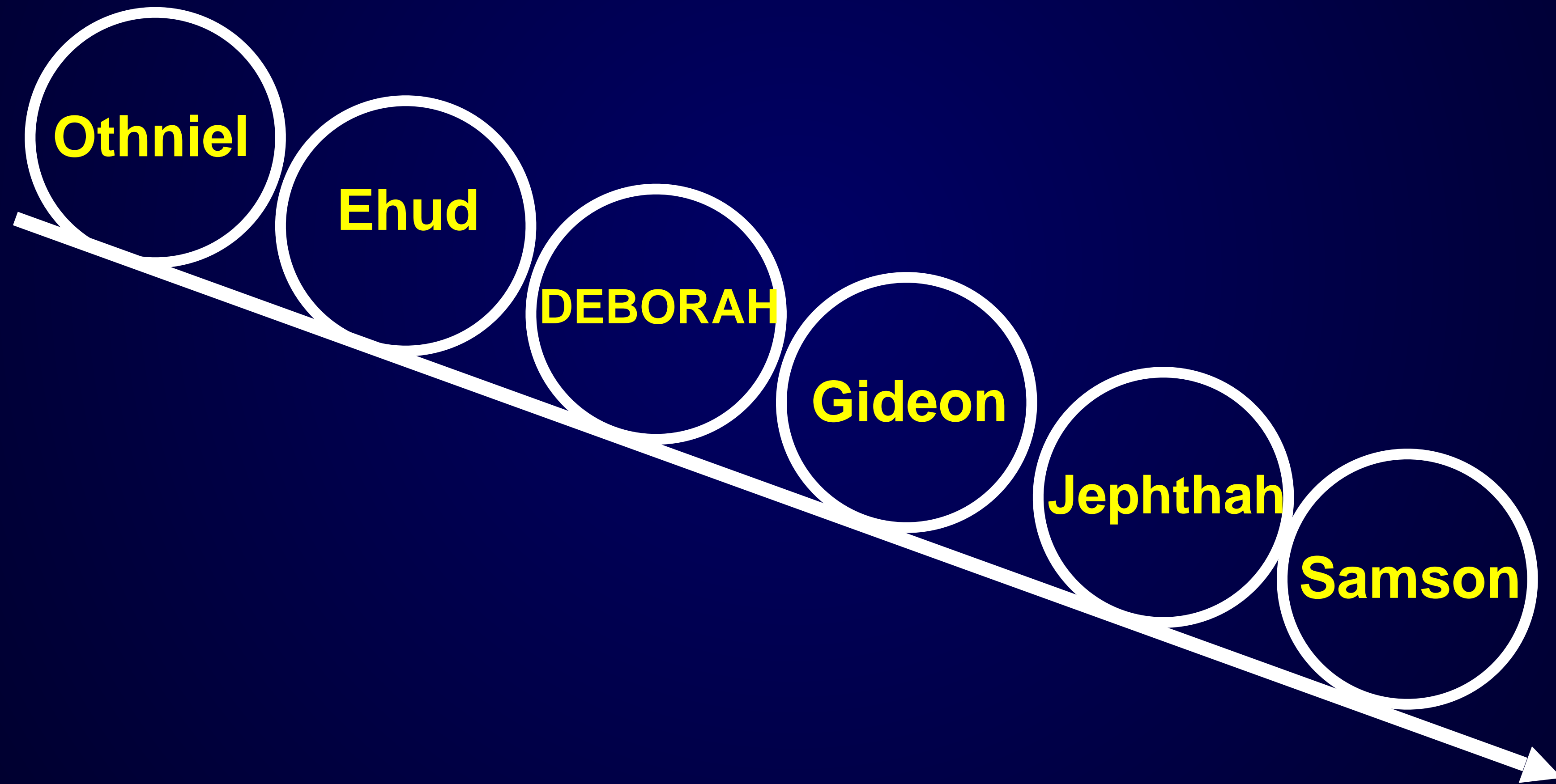
People

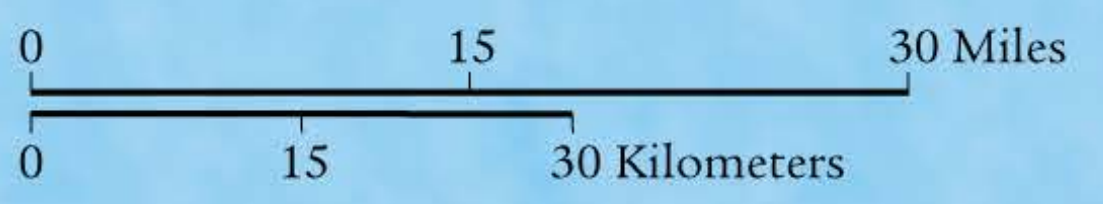
Chap. 19–21

The Cycles of the Judges



SLIDING into Paganism in the time of the JUDGES





MEDITERRANEAN SEA



The First Cycle with Othniel as Judge:

- (1) Disobedience and Departure from Devotion to Yahweh—Judges 3:7—ONE verse**
- (2) Discipline from the Lord—Judges 3:8, 9—TWO verses**
- (3) Deliverance by grace—Judges 3:10, 11—TWO verses**

The Second Cycle with Ehud as Judge:

- (1) Disobedience and Departure from Devotion to Yahweh—Judges 3:12—ONE verse**
- (2) Discipline from the Lord—Judges 3:13, 14—TWO verses**
- (3) Deliverance by grace—Judges 3:15–30—SIXTEEN verses**

The Third Cycle with Deborah as Judge:

- (1) Disobedience and Departure from Devotion to Yahweh—Judges 4:1—ONE verse**
- (2) Discipline from the Lord—Judges 4:2, 3—TWO verses**
- (3) Deliverance by grace—Judges 4:4–24—TWENTY-ONE verses**

Judg. 4:1, “When Ehud was dead, the children of Israel again did evil in the sight of the LORD.”

~NKJV

Judg. 4:2, “So 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.”

Judg. 4:1, “When Ehud was dead, the children of Israel again did evil in the sight of the LORD.”

~NKJV

Judg. 4:1, “The sons of Israel again did evil in the eyes of *Yhwh* after Ehud died.” ~RD







Second, what do we know about Hazor?

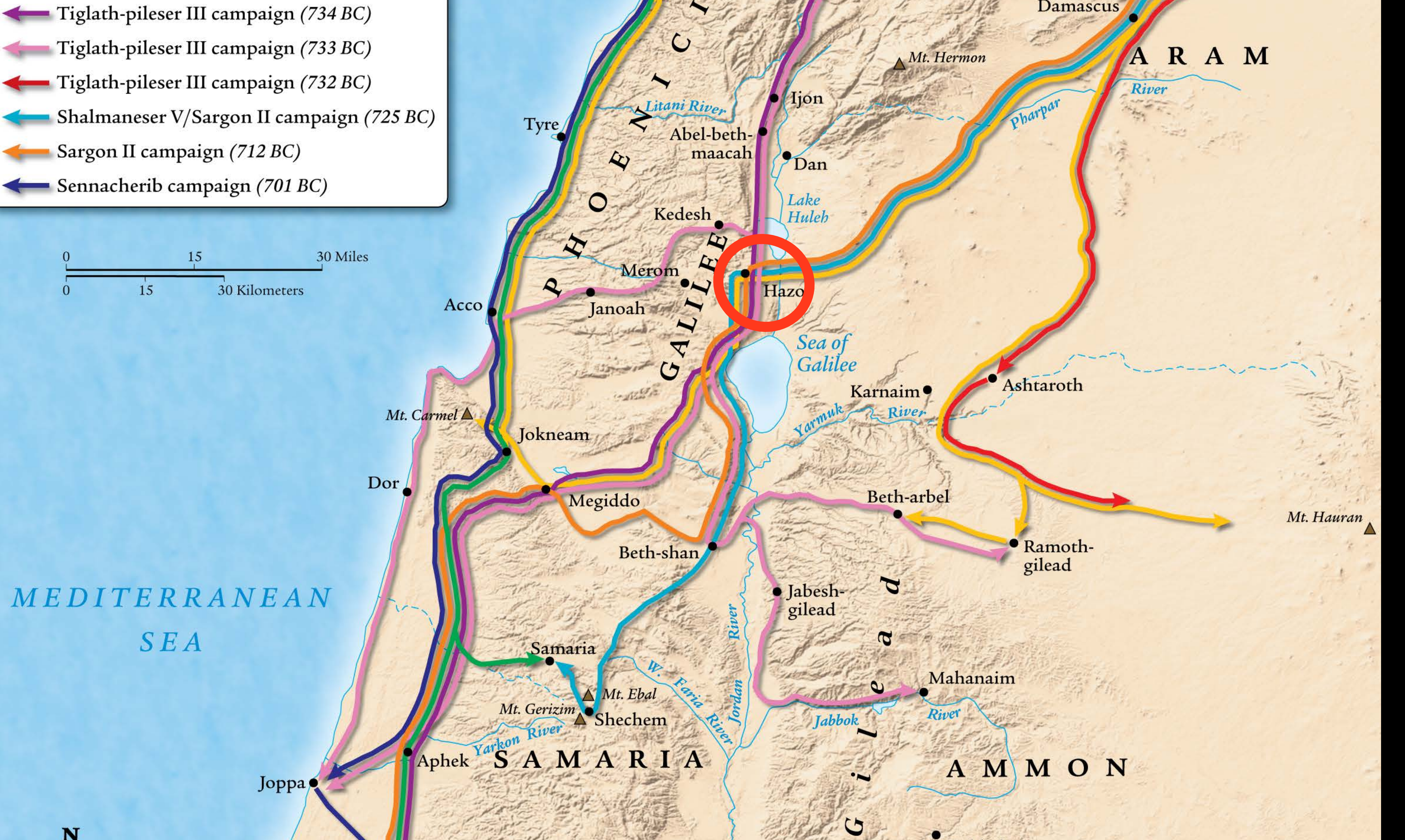
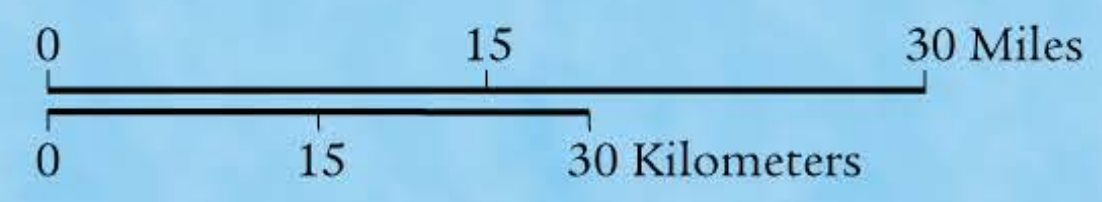
Josh. 11:1, “And it came to pass, when Jabin king of Hazor heard these things, that he sent to Jobab king of Madon, to the king of Shimron, to the king of Achshaph,”

Josh. 11:10, “Joshua turned back at that time and took Hazor, and killed its king with the sword; for Hazor was formerly the head of all those kingdoms.

Josh. 11:11, “And they killed all the people who were in it with the edge of the sword, utterly destroying them. There was none left breathing. Then he burned Hazor with fire.”

Josh. 11:13, “But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only, which Joshua burned.”

-  Tiglath-pileser III campaign (734 BC)
-  Tiglath-pileser III campaign (733 BC)
-  Tiglath-pileser III campaign (732 BC)
-  Shalmaneser V/Sargon II campaign (725 BC)
-  Sargon II campaign (712 BC)
-  Sennacherib campaign (701 BC)



Conclusion, Hazor was destroyed twice, once at the time of Joshua, and again later in the mid-13th century BC.

Confirmation in Later Verses

1 Sam. 12:9, “And when they forgot the LORD their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.”

Psa. 83:9, “Deal with them as with Midian, as with Sisera, as with Jabin at the Brook Kishon,”







Judg. 4:2, “So 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.”

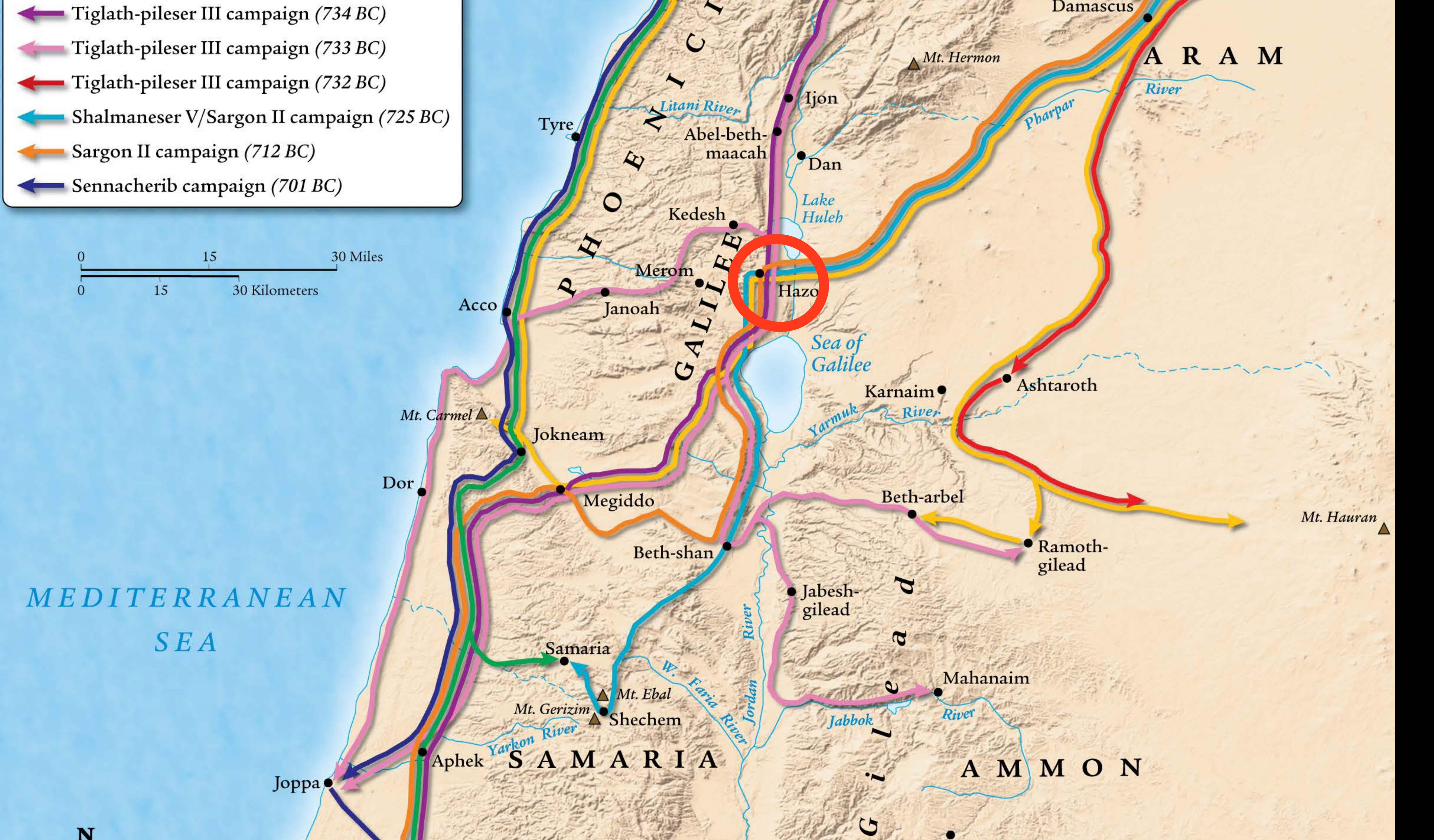
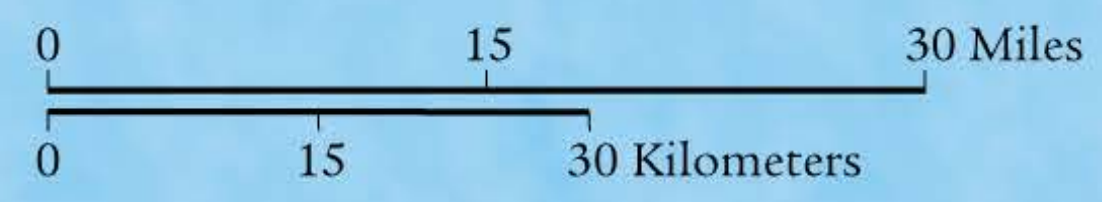
Sisera is a Canaanite Name.

**Probably a Hittite or Hurrian mercenary like
Shamgar.**

Judg. 4:2, “So 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.” ~NKJV

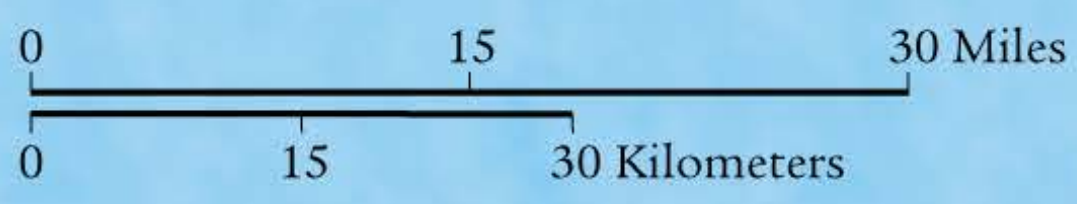
Judg. 4:3, “And the children of Israel cried out to the Lord; for Jabin had nine hundred chariots of iron, and for twenty years he had harshly oppressed the children of Israel.” ~NKJV

-  Tiglath-pileser III campaign (734 BC)
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Hazo

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MEDITERRANEAN SEA



Judg. 4:4, “Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.

Judg. 4:5, “And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.”

Prophet

Ex. 15:20, “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.

Ex. 15:21, “And Miriam answered them: ‘Sing to the LORD, for He has triumphed gloriously! The horse and its rider He has thrown into the sea!’ ”

נְבִיאָה *nevi'ah*

comm fem sing abs
prophetess

1 Chron. 25:1, “Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:”

נבא *nva'* nif

part masc sing

abs to

prophesy

1 Chron. 25:2, “Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied according to the order of the king.”

נבא *nva'* nif

part masc sing

abs to

prophecy

Judg. 5:1, “Then Deborah and Barak the son of Abinoam sang on that day, saying:

Judg. 5:2, “ ‘When leaders lead in Israel, when the people willingly offer themselves, bless the LORD!’ ”

Judg. 5:6, “In the days of Shamgar, son of Anath, in the days of Jael, the highways were deserted, and the travelers walked along the byways.

Judg. 5:7, “Village life ceased, it ceased in Israel, until I, Deborah, arose, arose a mother in Israel.

Judg. 5:8, “They chose new gods; Then there was war in the gates; Not a shield or spear was seen among forty thousand in Israel.”

Questions

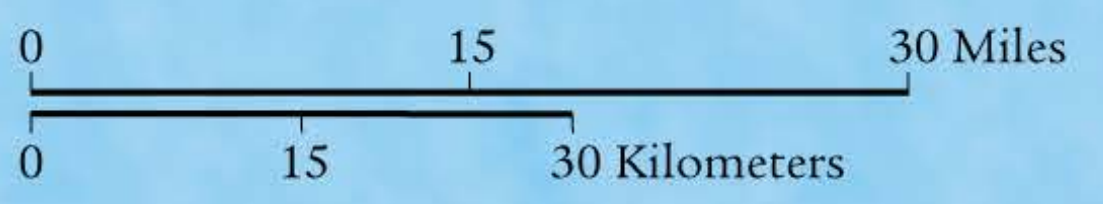
- 1. Why is she not introduced as one whom Yahweh had raised up?**
- 2. Why is there no reference to her inspiration and empowerment by Yahweh's Spirit (*rûaḥ yhwh*)?**
- 3. Why does she need Barak to accomplish the deliverance?**
- 4. Why is the verb *yāša'*, "to save," never applied to her?**
- 5. Why does she say, "The Lord will sell Sisera into the hands of a woman" instead of "into my hands"?**

- 6. Why does the author observe that “she went up with Barak” (4:10) but avoids placing her at the head of the troops?**
- 7. Why does Deborah announce to Barak, “This day the Lord has given Sisera into your hands” rather than “my hands” (4:14)?**
- 8. Why is she absent from the description of the actual battle (4:15–17), and why does she never meet Jabin or Sisera?**
- 9. Why did the poet prefer the title “mother in Israel” over “savior of Israel” (5:7)?**
- 10. Why does the poet avoid the root *qûm*, “to rise,” let alone referring to Yahweh as the causative subject, when he speaks of Deborah’s rise?**

- 11. What is this woman doing in what everyone acknowledges traditionally as a man's world—leading soldiers into battle?**

- 12. Perhaps most intriguing, why does the narrator portray her character so different qualitatively from most of the other deliverers?**

Judg. 4:5, “And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.”



MEDITERRANEAN SEA



Kedesh

Merom

Hazor

Acco

Janoah

Karnaim

Ashtaroth

Mt. Carmel

Jokneam

Sea of Galilee

Yarmuk River

Dor

Megiddo

Beth-arbel

Beth-shan

Ramoth-gilead

Mt. Hauran

Jabesh-gilead

Samaria

Mt. Ebal

Mt. Gerizim

Shechem

W. Euphrates River

Jordan River

Jabbok River

Mahanaim

Joppa

Aphek

SAMARIA

AMMON

Rabbah (Amman)

Ashdod

Ekron

Jericho

PHILISTIA

Gezer

Jerusalem

JUDAH

Gath

Azekah

Judg. 4:5, “And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.”

בְּנֵי יִשְׂרָאֵל *beney Yisrael*, sons of Israel, the phrase is used 61× in 56 verses in Judges.

Judg. 1:1, “Now after the death of Joshua it came to pass that the children of Israel asked the LORD, saying, ‘Who shall be first to go up for us against the Canaanites to fight against them?’ ”

Judg. 2:6, “And when Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land.”

Judg. 3:5, “Thus the children of Israel dwelt among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites.”

Judg. 3:7, “So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs.

Judg. 3:8, “Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.

Judg. 3:9, “When the children of Israel cried out to the LORD, the LORD raised up a deliverer for the children of Israel, who delivered them: Othniel the son of Kenaz, Caleb’s younger brother.”

Judg. 4:1, “When Ehud was dead, the children of Israel again did evil in the sight of the LORD.”

Judg. 4:3, “And 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.”

Judg. 4:5, “And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.”

Judg. 4:6, “Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, ‘Has not the LORD God of Israel commanded, “Go and deploy troops at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun;

Judg. 4:7, “ ‘ “and against you I will deploy Sisera, the commander of Jabin’s army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand”?’ ”