

YAHWEH BE EXALTED – YIGDAL YAHWEH!

Shophetim/Judges 5

4th of the 2nd month 2020/2021

Shalom all,

Tehillah/Psalm 40:16 “Let all those who seek You rejoice and be glad in You; let those who love Your deliverance always say, “יהוה be exalted!”

These words gripped me every time that I read them, and as I meditated upon this powerful exhortation that is given for all who love the deliverance of יהוה, to say, “יהוה be exalted!”, I was greatly stirred by the urgency of this and how extremely important it is for us, who love the deliverance of יהוה, to declare this!

In the Hebrew text (**verse 17**), this phrase is written as follows:

יִגְדַּל יְהוָה – yigdal YAHWEH

The Hebrew word that is translated as ‘exalted’ is יִגְדַּל – yigdal, which comes from the root verb גָּדַל gadal – Strong’s H1431 which means, ‘*to grow up, become great, to cause to be large, magnify, boast, lift up, promote*’, and is used 115 times in the Tanak and is often used as a word to express praise for יהוה.

In this Psalm of praise, Dawid calls for those who love the deliverance of יהוה, to always be saying:

“יהוה be exalted!”

The Hebrew word that is translated as ‘always’ is תָּמִיד tamiyd – Strong’s H8548 which means, ‘*continuity, all times, always, constantly, regularly, continually*’.

This word תָּמִיד tamiyd – Strong’s H8548 is frequently used in an adjective construction with the word עֹלָה olah – Strong’s H5930 which carries the meaning of, ‘*whole burnt offering, ascent, staircase, stairway*’, in reference to the ‘*continual burnt offering*’ that was to be made at the door of the Tent of Meeting, every morning and evening.

The עֹלָה olah offering represents a giving totally of oneself to יהוה, as we recognise how we are to present your bodies as a living offering!

We are to present our lives as a living offering that is set-apart and well-pleasing to Elohim, for this is our reasonable worship unto יהוה.

In the Tabernacle and Temple, the lamps were to ‘*burn continually*’, and so too do we recognise, as we walk in the Master and uphold His Torah, that we are to keep shining the Light of His Truth!

And this we are to do continually!

This is a clear picture for us in the command to keep our lamps burning continually:

Tehillah/Psalm 119:44 “That I might guard Your Torah continually, forever and ever”

How we keep our lamps burning continually, is to be a people who are guarding His pure and clear Torah, day and night!

Our ability to always say, “יהוה be exalted!”, can only be effectively done when we delight ourselves in Him and walk in His Torah, and letting our lives reflect a true love for His deliverance!

In a message called, “יהוה BE EXALTED! – YIGDAL YAHWEH!”, I would like to take a closer look at a very powerful poetic song that was sung, in victorious praise and exaltation of יהוה and the deliverance He brought by defeating and destroying the enemies of Yisra’el!

As part of this week’s Torah portion readings from **Shemoth/Exodus 13:17-17:16**, we will also be reading from **Shophetim/Judges 4:5-5:31** and it is **Shophetim/Judges 5** that I want to take a closer look at, in this message, as we dig a little deeper into this powerful song of deliverance that was sung by Deborah and Baraq.

Please read **Shophetim/Judges 5**

After a very clear account of the victory over the Kena’anites, in **Chapter 4**, we comes to **Chapter 5** of the book of **Shophetim/Judges**, which presents to us one of the oldest poetic songs that is contained in the Tanak, and it is a song that we can be greatly encouraged, and challenged, by, as we allow the mirror of the Word to cause us to reflect on our own lives, both individually as well as a collective body, and determine if our lives are truly proclaiming our love for the deliverance of יהוה and if we are, in fact, being continually enabled and equipped to say, “יהוה be exalted!”... or, as it is declared in Hebrew:

יְגַדֵּל יְהוָה – yigdal YAHWEH

Let us therefore take a journey through this extremely poetic song and dig in to some of the key words that can enlighten our eyes to the reality of our need to be a people that love the deliverance of יהוה and are declaring it, both in word and deed!

In **verse 1** the chapter starts off with the phrase, ‘**and on that day,**’ when telling us when Deborah and Baraq sang this song.

Chapter 4 ends with the confirmation of how the hand of Yisra’el had grown stronger and stronger against Yabin, sovereign of Kena’an, until they had cut him off!

On that day – the day of victory over Kena’an – Deborah and Baraq sang this song!

This was a spontaneous and instantaneous song of praise, in response to the victory over Kena’an! The proper praise and response to victory was not delayed, but was instantaneous!

As we consider this, let me ask ‘How about you?’ ...and by that, I mean, ‘How spontaneous and instantaneous is your song of praise unto יהוה, in response to what HE has done and continues to do in your life?’

Have you found yourself in a place where praise ought to have been rendered unto יהוה, yet you find that your response has sadly been delayed and, as a result, you have lost the fervency and zeal to continue being a bold ambassador of the Good News of Messiah, as you should be?

The Hebrew name דְּבוֹרָה Deborah – **Strong’s H1683** means, ‘*a bee*’ and comes from the primitive root word דָּבַר davar – **Strong’s H1696** which means, ‘*to speak, word, command, counsel, declare, proclaimed, converse, warn, threaten, promise*’.

The Hebrew name בָּרָק **Baraq – Strong’s H1301** which means, *‘flash of lightning’* which comes from the primitive root verb בָּרַק **baraq – Strong’s H1299** which means, *‘to flash (of lightning), to flash forth’*, and this primitive root word is only used once in Scripture, in a psalm of Dawid which calls for יהוה’s deliverance:

Tehillah/Psalm 114:6 “**Send forth lightning and scatter them, send forth Your arrows and confuse them.**”

The first use of the phrase **‘send forth’**, in this psalm, is translated from the root verb בָּרַק **baraq – Strong’s H1299**, while the second phrase that is translated as **‘send forth’**, comes from the root word שָׁלַח **shalah – Strong’s H7971** which means *‘to send or to bring forth, cast out, shoot’*.

This song celebrates the deliverance of Elohim and with the name of Baraq having the meaning of **‘a flash of lightning’**, and the name of Deborah coming from the root that means **‘word’**, we are able to see the prophetic shadow picture of the deliverance of Elohim, who sends forth His lightning and scatters His enemies, according to the clear prophesy of His Word!

And this song celebrates the clear lightning power of the Word of Elohim, and calls us to be bold, in our declaration of making יהוה great!

In the opening words of this poetic song of deliverance, we see, in **verses 2-3**, a clear call to praise Elohim! This was a call for all to praise Elohim!

In an instantaneous response to this victory, Deborah and Baraq call for all the leaders and for all the people who volunteered themselves, to bless יהוה!

This call is, in a way, a clear call being given to all of us today, as our lives of set-apartness must be the result of us being a daily voluntary living offering, out of a loving response to our Master’s deliverance that He has brought us!

This was a call for all to bless יהוה, along with the personal response of the one calling for the praise to be done!

As we call others to praise יהוה for the victory that He has brought us, the question we must ask ourselves is whether or not we are blessing and praising Him too?

We are to lead the way, as a witness of His victorious work of deliverance in our own lives, inciting others to do the same, calling them to bless and praise, just as we do!

Are you leading the way, in your esteemed praise of Elohim or do you find yourself being silenced by crippling and worrying circumstances that hinder your ability to properly praise and bless His Name? This call being given here is still a very loud call that is being given today, being a clear call for those who love the deliverance of יהוה, to bless יהוה and make His Name great!

The people who had volunteered themselves for battle, were being called to bless יהוה.

The Hebrew word that is translated as **‘volunteering’** comes from the primitive root verb נָדַב **nadab – Strong’s H5068** which means, *‘to incite, impel, make offerings willingly, volunteers’*.

A word that is derived from this root verb is the noun נְדָבָה **nedabah – Strong’s H5071** which means, *‘voluntariness, freewill offering, volunteer freely, willingly’*, and is the word that is used to describe the voluntary offerings!

Tehillah/Psalm 54:6 “**Voluntarily I slaughter to You; I praise Your Name, O יהוה, for it is good.**”

Tehillah/Psalm 119:8 “Please accept the **voluntary offerings of my mouth, O יהוה, and teach me Your right-rulings.”**

This speaks of our willing choice to offer up our lives, in wholehearted devoted service, unto our Master, as we fight the good fight of the belief!

And to do so voluntarily, is a great expression of our joy in loving Him, as we should, with continual praise and thanksgiving.

This speaks of our eagerness and willingness to freely offer up our lives, as a living offering, and incite others to do so too!

The call to bless יהוה is for us all, especially as we consider the words of Dawid, in the following Psalm:

Tehillah/Psalm 103:20-22 “Bless יהוה, you His messengers, mighty in power, who do His Word, listening to the voice of His Word. 21 Bless יהוה, all you His hosts, you His servants, who do His pleasure. 22 Bless יהוה, all His works, in all places of His rule. Bless יהוה, O my being!”

The Hebrew word that is translated in **Shophetim/Judges 5:2** as ‘bless’ is בָּרַכְנוּ **baraku**, which comes from the primitive root verb בָּרַךְ **barak** – **Strong’s H1288** which means, ‘**to abundantly bless**’ and it literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.

It is written here in the ‘**piel**’ verb tense, which usually expresses **an intensive or intentional action**. A life of praise is seen in the proper respect that we give unto our Elohim, and this word depicts the action of showing true reverence, implying a continual consciousness of the presence of our Master and Elohim, which results in a continual ‘bowing’ in obedience.

Dawid said the following when he was driven from Abimelek, after he changed his behaviour:

Tehillah/Psalm 34:1 “I **bless יהוה at all times; His praise is continually in my mouth.”**

No matter who might be against you, never stop living a life of praise unto our Master and Elohim, and bless Him at all times!

In Hebrew, the phrase that is translated as ‘**I **ble**ss יהוה at all times**’ is written as follows:

אֶת־יְהוָה בְּכָל־עֵת אֲבָרְכָה – **abarekah eth-YAHWEH bekal eyth**

The term ‘**I **ble**ss**’ is translated from the word **abarekah** which comes from the root word בָּרַךְ **barak** – **Strong’s H1288** and is also written in the ‘**piel**’ verb tense, expressing an intentional and intensive choice and action.

The Hebrew word אֶת **eth** – **Strong’s H853** is a word that is seen as an ‘**untranslated participle**’, and is used as a direct object marker for which we have no equivalent in English, therefore this is used as a sign of the definite direct object, not translated in English, but generally preceding and indicating the accusative, which is the grammatical case that marks the direct object of a verb or the object of any or several prepositions.

In other words, we see here that, in Dawid ‘**ble**ssing’, the Hebrew word ‘**eth**’ (אֶת) points to the One **who** he was blessing, and he wasn’t just blessing anybody – he was blessing יהוה, who is the ‘**Aleph and Tav**’ (אָת) and here, this participle points to the One that Dawid was blessing at all times!

The Hebrew phrase that is translated as ‘at all times’ is בְּכָל־עֵת – bekal-eyth which comes from the 2 root words:

1) the letter ‘בְּ’ renders the preposition ‘at’ and the term for ‘all’ comes from the word כֹּל kol – Strong’s H3605 which means, ‘**whole, all, everything, entire, throughout, wholehearted, perpetual, completely, continually**’, which comes from the primitive root verb כָּלַל kalal – Strong’s H3634 which means, ‘**to complete, perfect, perfected**’.

Why I am emphasizing this word for ‘all’ is simply because it is just that – all – not just some and not even 99% ... but... ALL!

2) the Hebrew word for ‘times’ is עֵת eth – Strong’s H6256 which means, ‘**seasons, time, appointed times, circumstances, always**’.

A clear lesson that is given to us here, by these words of Dawid, is that we cannot use difficult and trying circumstances as an excuse to not be blessing יהוה at all times!

We are not let tough times be an excuse to not be blessing Him and praising Him at all times!

In another psalm of Dawid, we again see him declaring the clear fact that He blessed יהוה at all times:

Tehillah/Psalm 145:1-2 “I exalt You, my Elohim, O Sovereign; and bless Your Name forever and ever. 2 All day long I bless You, and praise Your Name forever and ever.”

How are you at blessing יהוה at all times???

BACK TO SHOPHETIM/JUDGES 5

In **verse 3**, a call is given for sovereigns and princes to give proper attention to this call!

No matter your standing, ‘**you had better listen up**’, is what is clearly being implied here!

First the leaders and all who had volunteered, were called to bless יהוה, and then all sovereigns and princes and they were all told to give ear and hear!

Those who may think that they have some kind of a royal position that demands their subjects to submit to them, had better give careful attention to what is being proclaimed, as there is only One Sovereign that is to be blessed and praised, and that is יהוה, our Master and Elohim!

The Hebrew word that is translated as ‘hear’, in the call for **all to hear**, is שָׁמְעוּ – shim’u which comes from the root word שָׁמַע ‘shama’ – Strong’s H8085 which does not just carry the meaning ‘to hear’ but rather, ‘**to hear with attention and comprehend and discern and give heed to what is being spoken and called for**’.

The Hebrew word that is translated as ‘give ear’ is הִאָזְינוּ – ha’azinu which comes from the primitive root verb אָזַן azan – Strong’s H238 which means, ‘**to give, ear, listen, pay attention, perceived by ear**’, and while this also carries the meaning to listen and listen attentively, it literally means to ‘**cup the ear**’ – in other words give your complete attention and be obedient to take it all in.

Sovereigns and princes had just been defeated and now, a call to **listen up and give ear** was being loudly proclaimed! And with that call comes the clear confession of praise and esteem, that is given to יהוה, represented by Deborah’s response to her own summons that was given for all to bless יהוה!

With getting everyone's attention, she declared that she sings to יהוה and in doing so, she sings praises to Him alone!!!

The Hebrew root word that is translated here as 'sing' is שׂיר shiyr – Strong's H7891 and simply means 'sing', but also carries the meaning, 'to use one's voice as an instrument to sing musical tones, rhythms, and often words'.

Using our voice to sing to יהוה, is an attribute of giving thanks or rather, that which should flow from giving thanks – and we all have a voice that we can use in singing unto Him.

So many people are too shy to sing, yet we should not worry what others may think of our voice, as we sing to the One who causes us to be – and yes, He loves to hear you sing!

Singing to יהוה is a great implement or tool, not only for the great celebration of His great loving-commitment, but as we know from Scripture, it is also a great tool for war!!!

This word שׂיר shiyr – Strong's H7891 is identical to the primitive root word שׁוּר shur – Strong's H7788 which means, 'to travel, journey, carriers'.

One lexicon describes this word as a 'strolling singer', and figuratively shows us how Dawid would sing wherever he went!

Praise could not be withheld from his lips, no matter who looked on! How about you?

And so too do we see here, in this declaration of praise unto יהוה, being given by Deborah, teaching us that we need not be shy, in our singing unto our Master, but we must rather be very bold in doing so!

The Hebrew word that is translated as 'sing praise' in Shophetim/Judges 5:3 comes from the primitive root verb זָמַר zamar – Strong's H2167 which means, 'to make music (in praise of Elohim), sing praises'.

This root word זָמַר zamar – Strong's H2167 also has the understanding of, 'striking with the fingers', and more properly, it can mean, 'to touch the strings or parts of a musical instrument'

Tehillah/Psalm 66:2 "Sing out the splendour of His Name; make His praise esteemed."

The root word זָמַר zamar – Strong's H2167 is one of the musical verbs for 'praise', in the Tehillim (Psalms), and is often translated as 'sing praises':

Tehillim/Psalms 101:1 "I sing of loving-commitment and right-ruling; To You, O יהוה, I sing praises."

In Tehillah/Psalms 149:3 we see זָמַר zamar – Strong's H2167 being translated as 'sing praises' or in other translations, it is translated as 'make melody', with tambourine and harp.

What a joy it is to have the gift of זָמַר zamar – Strong's H2167 praise happening here in our midst at ATFOTC, as יהוה continues to inspire Carlien and others to produce such wonderful songs, in praise unto our Elohim – together with the 'striking of the fingers'!

We are to make great His Name among the nations and sing praises to His Name, with word, song and works of obedience, as we exult His Name in all we do!

A bold declaration of belief in our Master, is seen in one's ability to properly praise Him and make music to His Name!

We may not all be gifted musicians and we may not have the ability to write or compose music, but we all have breath, and we are clearly told, at the end of all the Tehillim/Psalms, that everything that has breath, praise יהוה!

The last Tehillah of the Tehillim/Psalms, makes this call to be praising and singing unto יהוה, very clear:

Tehillah/Psalm 150:1-6 “Praise Yah! Praise Ėl in His set-apart place; praise Him in His mighty expanse! 2 Praise Him for His mighty acts; praise Him according to His excellent greatness! 3 Praise Him with the blowing of a shophar; praise Him with the harp and lyre! 4 Praise Him with tambourine and dance; praise Him with stringed instruments and flutes! 5 Praise Him with sounding cymbals; praise Him with resounding cymbals! 6 Let all that has breath praise Yah. Praise Yah!”

Deborah made it abundantly clear who she was singing praise to – it was unto יהוה and no one else! And the sovereigns and princes needed to hear this! For every knee will bow and every tongue will confess that we have One Sovereign and Saviour and there is none besides Him!

In **verses 4-5** we see the magnificence of יהוה's thundering presence being described from Mount Sinai, which would be a clear reminder to all Yisra'el, who it is that they are to be serving and who it is that they are to be worshipping in Spirit and Truth!

יהוה Ėl Shaddai, is He who came forth and was seen by all Yisra'el at Mount Sinai, when He entered into Covenant with Yisra'el, as His Bride!

In a call to praise יהוה and make music to His Name, we too need to be reminded who it is that we are to be praising!

So many today, are simply offering up a vain lip service, while their hearts are far from Him! Our praise toward Him, done voluntarily, is done out of a clear remembrance and understanding of who He is!

He is the cloud rider – He is יהוה Ėl Shaddai, and when He appears again, the heavens and the earth will be shaken!

This is the One who we are to bless, praise and sing praises to!

As we begin to see the poetic structure of this song, we are able to see how the call that was being made, was abundantly clear about who it is that they were all to be blessing and singing to! And these words are still very much alive for us today, as we see the clear call being given to us, who worship our Master in Spirit and Truth, to bless and sing unto Him, with our all!

Then, in **verse 6-8** we are given the record of a sad reality of the time of apostasy, where Yisra'el had forsaken יהוה Ėl Shaddai.

This was a time of no obedience and during this time, יהוה raised up deliverers for Yisra'el!

Two of which are made mention of here in this song.

Firstly, we are given reference to the days of Shamgar, which we are able to read about in **Shophetim/Judges 3:31**.

Shamgar arose as judge, after a period of 80 years of peace and rest, yet Yisra'el had strayed once again and Shamgar saved them, striking 600 Philistines with an ox goad!

In the days of Ya'el, we have the account of Yabin, sovereign of Kena'an, who was oppressing Yisra'el, as יהוה had sold Yisra'el into his hand because they had done evil in the eyes of יהוה (Shophetim/Judges 4:1-2).

This Ya'el had put to death the commander of Yabin's army, whose name was Sisera, and she was praised for her courageous act and was praised as being a woman above all women (Shophetim/Judges 4:17-18).

Amidst this time of apostasy, Shamgar and Ya'el are given recognition for their boldness, in standing up for the Truth, and this teaches us a vital lesson for us all today, in that we too can be bold ambassadors, amidst a darkened and apostate people that have forsaken Elohim!

This song highlights the state of their days, as it says that in their days there was no righteousness, for the highways had been deserted and travellers had gone in crooked ways!

This is a clear picture of how the proper paths of righteousness were not being adhered to at all!

The Hebrew word translated as 'highways' comes from the word אֹרֶחַ orah – Strong's H734, and figuratively speaks of the way of living, and comes from the root verb אָרַח arah – Strong's H732 which means, 'to wander, journey, go, travel, traveller'.


When we look at the ancient pictographic rendering of these words, we are able to get some great insight in recognising our need to be faithful sojourners and ambassadors who are proclaiming the reign of the Heavens to which we belong, and is soon coming here to earth!

In the ancient script the words אֹרֶחַ orah – Strong's H734 which means, 'a way, path, highway, course' and אָרַח arah – Strong's H732 which means, 'to wander, journey, go, travel, traveller', looks like this:




Aleph – א:



The ancient script has this letter as  and is pictured as 'the head of an ox', and represents 'strength', meaning 'muscle' as the ox is the strongest of the livestock animals. This also carries the meaning of 'yoke', as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the 'red heifer' sacrifice that יהושע Messiah fulfilled!


Resh - ר:



The Ancient picture for this letter is , which is 'the head of a man'. This letter has the meanings of 'head or man' as well as 'chief, top, beginning or first'.

Het – ח:




The ancient script has this letter as  which is a '**tent wall**', and carries a meaning of '**separation**', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean '**established, secure**' as well as '**cut off, separated from**'. As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall.

The two-letter parent root of this word is חח – which Jeff Benner explains, in his AHB (Ancient Hebrew Lexicon of the Bible), the following:

The pictograph  is a picture of '**the head of a man**', the pictograph  is a picture of '**a wall**' that separates the inside from the outside.

Combined these two pictographic letters mean, "**MAN OUTSIDE**".

The responsibilities of the nomad outside of the tent included the feeding, watering and caring for the livestock. Livestock are healthier and more productive when they are on a routine, therefore the man follows a routine or "**A PRESCRIBED PATH**" each day when caring for his livestock.

With the letter ס – Aleph –  – at the beginning of this word, we are able to see the strength we have in our Master and Elohim, to sojourn here in the prescribed path given for us, through His Torah, as we await His soon return!

The ox representing a yoke, speaks of being driven or guided in a prescribed direction, under the hand of a master. This word can also therefore, render for us the following:

ONE WHO FOLLOWS A PRESCRIBED PATH TO ARRIVE AT A SPECIFIC DESTINATION

We all know what the prescribed path of righteousness is... it is: **The Way of Truth**, which we walk in, as we stay in Messiah and walk according to His Torah, which lights our path!

The prescribed path of obedience had been deserted!

The Hebrew word that is translated as '**deserted**' comes from the root word חָדַל *ḥadal* – Strong's **H2308** which means, '**desist, cease, come to an end, leave off, forsake**'.

This same root word is translated as '**ceased**' in **verse 7**, where we are told that '**leadership had ceased in Yisra'el**'! There was no leadership in Yisra'el, which highlights the saddened state of unrighteousness, as no proper right-rulings were being given.

Travellers were walking in **crooked ways**, instead of being shown the way of set-apartness!

The Hebrew word that is translated as '**ways**' is חָדַל *ḥadal* – Strong's **H734**, which we have already looked at, and instead of travellers being shown a prescribed path of obedience, they went in crooked ways!

The Hebrew word that is translated as ‘crooked’ is עֲקָלְקָל aqalqal – Strong’s H6128 which means, ‘**crooked ways**’ and comes from the primitive root עָקַל aqal – Strong’s H6127 meaning, ‘**to bend, twist**’.

We see so much twisting of the Truth going on today, as many are devising their own crooked ways, by twisting or bending the truth, in order to suit self!

We are given a clear warning of what will happen to those who turn aside to crooked ways:

Tehillah/Psalm 125:4-5 “Do good, O יהוה, to those who are good, and to those who are upright in their hearts. 5 But those who turn aside to their crooked ways, יהוה shall lead them away with the workers of wickedness. Peace be upon Yisra’el!”

יהוה is Master, Elohim and King, yet this was a time when no one had listened to, or obeyed, His Torah!

Then יהוה rose up Deborah, as a mother in Yisra’el!

This, in itself, speaks prophetically, and metaphorically, of Him causing His Torah to be that which equips us to turn away from crooked ways and turn back to Him.

In **Mishlĕ/Proverbs**, we are able to see how Shelomoh clearly uses the picture of the role of a mother being likened to the role of the Torah in our lives, which we are not to forsake or turn away from:

Mishlĕ/Proverbs 1:8 “My son, heed the discipline of your father, and do not forsake the Torah of your mother”

Mishlĕ/Proverbs 6:20 “My son, watch over your father’s command, and do not forsake the Torah of your mother.”

In **Shophetim/Judges 5:8** we are told that the people had chosen ‘new mighty ones’, which highlights how they had chosen the falsehood and the depravity of the nations, over the יהוה and the authority of His Torah.

As a result, fighting was in the gates!

The Hebrew word for ‘gates’ comes from the root word שַׁעַר sha’ar – Strong’s H8179 which means, ‘**gate, door, entrance**’, which comes from the root verb שָׁעַר sha’ar – Strong’s H8176 which means, ‘**to think, split open, reason out, calculate, reckon, estimate**’.

Anyone entering into the city gates, would be clearly acknowledging their submission to the rules and laws of the city that they were entering in to.

In fact, the ancient gates of cities, were a kind of a check point, as well as where proper execution of the laws of the city were administered, teaching us to recognise that we who desire, and long to enter into the gates of the Kingdom of Elohim, must acknowledge, submit to and abide by His Torah and commands.

Instead of the proper right-ruling, according to the Torah, being administered in the gates, there was fighting! Why?

Because they had chosen new mighty ones and had forsaken the Torah of Elohim.

With all the corrupt and crooked ways of the nations being accepted, along with the acceptance of the worship of false mighty ones, there could be no more unity within the gates of the city and therefore, there was only fighting in the gates!

This highlights for us the clear picture of disorder, where we see that with everyone doing whatever is right in their own eyes, the outcome is fighting and strife!

There is only One Way, and our Master tells us that the way to life is narrow and few find it, whereas the way to destruction and death is very broad and many walk on it!

The Hebrew word that is translated as 'fighting' comes from the root word **לָחַם** laḥem – Strong's **H3901** which means, '*war, fightings*' and comes from the primitive root word **לָחַם** laḥam – Strong's **H3898** which means, '*to fight, do battle, conquer*' and can also carry the meaning, '*consume, to use as food, eat*'.

It is from this root word that we get the word **לֶחֶם** lehem – Strong's **H3899** which means, '*bread, food, provision*'.

Understanding that the word for fighting or war/battle comes from the same root word from which bread comes from, which, as we know from Scripture, that bread is a symbol or picture of community, then it helps us further understand the fact that when we stand up and fight against 'self' and the lusts of the flesh, that wage war in our lives; we are, in fact, feeding the community with growth, as we conquer that which does not belong, in order to enrich the community or body that we are made a part of!

This 'fighting at the gates' was not a healthy 'fighting of the good fight', but was rather an unhealthy fighting, that was breaking down the community rather than building it up... all because people did not get what they want!

There are so many today who are 'fighting the evil fight', so to speak, as they hold firm to walking in crooked ways, as opposed to fighting the good fight, by guarding the Word of Elohim and submitting to proper obedience to His Torah!

This song of deliverance highlights for us that there was no shield or spear within the army of Yisra'el! A weaponless army and fightings were in their gates!

This is a terrible picture of what we still see happening today!

There was no proper army and no proper dress code of righteousness and therefore, no proper armour of Elohim!

In the armour of Elohim, that Sha'ul teaches we should put on, in **Eph'siyim/Ephesians 6**, we take note that the shield is likened to belief and the spear/sword is the Word.

Therefore, the picture we are able to recognise here, metaphorically, is a faithless people who did not know how to rightly handle the Word of Elohim!

This is the sad state of many claiming believers today!

Faith/belief comes by the proper hearing the Word of Elohim, which results in guarding to be doers of the Word and not hearers only!

With ears that are turning away from the hearing of the Torah, many are not being properly equipped in the belief and, as a result, they stand unarmed and weaponless, in the fight, in which we are called to stand firmly in the Master!

Without the Torah of Elohim, one cannot be properly equipped to take up, and put on, the armour of Elohim and stand firm in the Truth!

In describing some of Dawid mighty brave men, we take note of the following, in:

Dibre haYamim Aleph/1 Chronicles 12:8 “**And some Gadites separated themselves to Dawid at the stronghold in the wilderness, mighty brave men, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains**”

I have highlighted the wording that emphasizes how some of his mighty brave men could handle the shield and spear!

The reason for me presenting this picture, is to simply show the contrasting picture given to us in **Shophetim/Judges 5:8**, which states that there was no shield or spear among forty thousand in Yisra'el!!!

When we consider the wording that is used here, in **Dibre haYamim Aleph/1 Chronicles 12:8**, to describe how these mighty men could handle the shield and spear, we are able to get the clear image of how skilled, prepared and equipped these men were.

These were men who could be trusted to fight as they were expertly skilled in handling the shield and spear, which would take a lot of training to do!

As we also consider the armour of Elohim that Sha'ul describes, in his letter to the believers in Ephesos, we take note of how we too are to be able to handle the shield (of belief) and the spear (sword of the Spirit), while being properly dressed in righteousness (breastplate) and walking in Truth (belt), having our minds transformed, by being renewed each day (helmet), standing firm in the fullness of our Master's provision and protection and favour, being fitted for the good works He has prepared for us (shoes of peace).

The picture of these mighty brave men, who could handle shield and spear, highlights a clear image that Sha'ul may have reflected on, when he instructed Timotiyos, in:

Timotiyos Bět/2 Timothy 2:15 “**Do your utmost to present yourself approved to Elohim, a worker who does not need to be ashamed, rightly handling the Word of Truth.**”

Only those who have truly separated themselves, are able to be properly strengthened in the Word and be properly equipped to handle the Word of Truth without being ashamed!

These guys were trained for battle and were not novices – they could handle both shield and spear with great precision and craftsmanship.

The shield and spear represent for us both offensive and defensive weapons and speaks of their ability to handle any situation in standing firm in their belief!

Timotiyos Bět/2 Timothy 4:2 “**Proclaim the Word! Be urgent in season, out of season. Reprove, warn, appeal, with all patience and teaching.**”

Kěpha Aleph/1 Peter 3:15-16 “**But set apart יהוה Elohim in your hearts, and always be ready to give an answer to everyone asking you a reason concerning the expectation that is in you, with meekness and fear, 16 having a good conscience, so that when they speak against you as doers of evil, those who falsely accuse your good behaviour in Messiah, shall be ashamed.**”

Being skilled in sword and shield is not simply a physical or bodily function but is also the ability to show great reverence through being skilled in one's faith through the application and doing of the Word.

Timotiyos Aleph/1 Timothy 4:8 “**For bodily exercise is profitable for a little, but reverence is profitable for all, having promise of the present life, and of that which is to come.**”

These mighty brave men were skilled in their following the commands of their king and making their stand firm in every way.

We know that the shield pictures for us faith, or belief, and the sword picturing for us the Word and the two go hand in hand, in order to be a skilled mighty child of the Living Elohim. It is the hearing of the Word that brings the belief and it is lived out in the active doing of the Word. **Ya'aqob/James** tells us that a man is declared right by works and not by belief alone! **(2:24)**

Being skilled for the king entails being a proper doer of His Word and to do that, you have to be trained in His Word and to do that, you have to be immersed in His Word, diligently seeking and studying and meditating on His Word, day and night!

To be able to handle shield and spear, takes continued effort and diligence, which is why so many fail, due to lack of discipline, in their assumed strength, when the battles that rage against them come rushing in and they find that they do not know how to rightly handle the Word!

The state of a crooked Yisra'el was clearly one that was unable to rightly handle the Truth and this is why **יהוה** raised up Deborah and Baraq!

To restore a true fighting of the good fight, as opposed to the wicked fightings of strife and contentions that were taking place in the gates and was causing a destruction that needed to be stopped, by restoring the Good Fight of righteousness, which is obedience to the Torah of Elohim, which brings victory and results in resounding praise unto our Mighty Elohim!

It is when people begin to submit to the proper walking in the way of set-apartness, that they can be equipped to fight the good fight of the belief and be able to walk in the victory of our Master and Elohim and declare His praise for His mighty acts of deliverance!

In order for us to be able to fight the good fight, we need to be eating our lawful bread, each and every day, as we meditate on the Torah of our Master, night and day, for then we will be prosperous in all we do and continue to bear the abundant fruit of lips and hearts that can make a true boast in Him!

It is with that in mind – or lawful bread that gives us what we need to fight – that I would like to highlight the root words for bread and fighting, in order that we can make sure that we are always fighting the good fight and are not being found to have the wrong fighting of strife, rebellion and contentions being found in our lives.

Mishlĕ/Proverbs 30:8 “Remove falsehood and a lying word far from me; give me neither poverty nor riches; feed me my lawful bread”

The Hebrew word used here for 'lawful' in **Mishlĕ/Proverbs 30:8** is **חוק** *hoq* – Strong's H2706 meaning, '*something prescribed or owed, boundary, allotment, portion, ordinance, statute*'.

This word comes from the primitive root **חָקַק** *haqqaq* – Strong's H2710 which means, '*to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver*'.

The plural of this word, which is translated as 'laws' is **חֻקִּים** – *huqqiyim*, and in essence we get the clear understanding of a **huqqim** as being 'laws cut in stone', which means that they are set and fixed! **Tehillim/Psalm 119:16 “I delight myself in Your laws; I do not forget Your word.”**

A **huqqah** is often seen as something that must simply be obeyed, even when the full understanding may not be available; and as we look at what has been labelled as a law that may not be fully understood we in fact come to learn that all is made clear and understandable through the life, death and resurrection of Messiah.

The Hebrew word used here for 'bread' in **Mishlě/Proverbs 30:8** is **לֶחֶם** *lehem* – Strong's H3899, meaning '**bread, meal, provision, food**'.

We also know that **bread** in Scripture is a picture of a Torah obedient community:

Qorintiyim Aleph/1 Corinthians 10:17 "**Because there is one bread, we, who are many, are one body, for we all partake of the one bread.**"

We also take note that Messiah is the Bread of Life that came down from above in order to provide for us the needed sustenance for life in Him, and therefore we must take note of this clear warning against laziness, as we are to make sure that we are firmly established in Him as we prepare ourselves daily as a Bride that is making Herself ready, by making sure that we eat of our daily lawful bread – that is we must never neglect to read and meditate daily on the Torah of Elohim, lest we become lazy and lack proper wisdom to function as we should in Him!

So many people are being fed 'lawlessness' and are not being properly nourished in the Truth and will find themselves lacking the proper sustenance to endure in set-apartness, while the righteous echo this prayer, each day, by asking Elohim for their lawful bread, which implies a cry for Elohim, the Good Shepherd and Teacher to feed us His Word, teach us His Truth and lead us in the Way which leads to life, by walking in righteousness as we guard to do all He commands us to through His clear Word that is tried and trustworthy!

Messiah taught us to pray this way when he gave us a pattern and not a recital of how we ought to pray when His taught ones asked Him how they should pray:

Mattithyahu/Matthew 6:9-13 "**This, then, is the way you should pray: 'Our Father who is in the heavens, let Your Name be set-apart, 10 let Your reign come, let Your desire be done on earth as it is in heaven. 11 'Give us today our daily bread. 12 'And forgive us our debts, as we forgive our debtors. 13 'And do not lead us into trial, but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Aměn.'**"

The call for His reign to come and be down here, and asking for daily bread, is the same as asking for our **lawful bread** and the cry to not be led into trial and that we be delivered from the evil one, which is the similar pattern of asking to have falsehood and lies to be far removed from us.

And the declaration of the reign and power and esteem is **יהוה**'s, also echoes the reality of not denying Him and seizing His Name, through misrepresentation, which we see being taught to us through this prayer of **Mishlě/Proverbs 30** in **verse 9**!


We also recognise that it is His Word – our Lawful Bread – that separates us and washes us, so that we can be properly built up in Him, as His House!

When we consider this word **לֶחֶם** *lehem* – Strong's H3899, which means, '**bread, meal, provision, food**', in the ancient pictographic script, we are able to recognise the true cleansing and separation from wickedness that His Word does, as we submit under the authority of His Word, in order to be built up as His house!


In the ancient pictographic script, we see the root word **לֶחֶם** *lehem* – Strong's H3899 pictured as follows:



Lamed - ל:

The ancient script has this letter as , and is pictured as a '**shepherd's staff**', can give the meaning of '**to or toward**' and can represent that which pushes or pulls a flock in a direction, and can speak of **authority** or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.


Het - ה

The ancient script has this letter as  which is a '**tent wall**', and carries a meaning of '**separation**', as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolise protection and security to those inside, while picturing a cutting off of those who are outside.

Hence this letter can mean '**established, secure**' as well as '**cut off, separated from**'.

As a tent wall we are also able to recognise the picture of stones being built up to make a complete wall, and represents a '**boundary**', or better understood as our '**boundaries**' in recognising the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Mem - מ

The ancient script has this letter as  and is pictured as '**water**', and also carries the meaning of '**chaos**' (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

As we consider these pictographs that render the meaning of bread, provision, we are able to recognise, in terms of our lawful bread that our Master has given us all we need for life and reverence, and that as we submit under the authority of His Word, being led by our Good Shepherd, we are separated and built up in Him, though the washing of His Word!

His Word is our Food that separates and cleanses us as His Bride!

THE GOOD SHEPHERD BUILDS US UP AND CLEANSSES

or

THE AUTHORITY OF THE WORD THAT SEPARATES AND CLEANSSES

When we recognise the value and importance of the daily lawful bread that we are to eat, we see how important it is for us to meditate on His Torah, day and night, so that we can live clean and set-apart lives! Neglecting to do so will cause one to not know who He, The Good Shepherd, is!

BACK TO SHOPHETIM/JUDGES 5

In **verses 9-11** we see a call of praise being given for יהודה's righteous acts.

Deborah expresses her delight in Yisra'el, as a covenanted people of Elohim, and praises יהודה for the volunteers who had responded to the call to arms. Her heart was toward the inscribers!

The Hebrew word that is translated as ‘inscribers’ comes from the primitive root verb חָקַק *ḥaqaq* – **Strong’s H2710** which means, ‘*to cut, inscribe, hack, engrave, decree, carve, sceptre, lawgiver*’, as already mentioned.

Her heart was towards those who meditate on the Torah of Elohim, day and night, so to speak!
This is a picture of delighting in those who delight in the Word of Elohim!
She delighted in the lawgivers who volunteered themselves among the people.

These prophetic words of Deborah, echo the heart of this song of praise unto יְהוָה – in calling to arms, those who will faithfully give themselves, voluntarily, to the service of Elohim and fight the good fight of the belief – which is those in whose hearts the Torah resides!

This is a calling to arms for all of us who are in Messiah!

And this calling to arms, calls for us to echo the wondrous praise for our Elohim, that is continually being declared before His face!

In **verse 10** we see a call being given for the rich traders to carefully ponder and meditate on the Truth of יְהוָה and His sudden deeds and righteous acts!

Every knee will bow and every tongue will confess the sovereignty and rulership of יְהוָה our Saviour. This was a clear call for the proud and lofty ones to humble themselves before our Mighty Elohim and in doing so, render the proper praise and esteem that is due to His Name!
The rich were called to declare!

The Hebrew word that is translated as ‘declare’ comes from the root word שִׁיחַ *siaḥ* – **Strong’s H7878** means, ‘*talk, speak, meditate*’.

We are to open up our mouths and speak the Truth!

However, to be able to speak the Truth you have to know the Truth and know what you are proclaiming; and one’s ability to speak Truth, only gets better by meditating on the Word, day and night! If you are not meditating on His Word daily, how do you think you will be able to speak it???

This word is translated as ‘talk’, in:

Tehillah/Psalm 77:12 “*And I shall meditate on all Your work, and talk of Your deeds.*”

The basic meaning of this verb שִׁיחַ *siaḥ* – **Strong’s H7878** seems to carry the picture of ‘*rehearsing, repent or go over a matter in one’s mind*’.

The rich and lofty ones, who relied upon their riches and their own works, were being called to think upon the righteous acts of יְהוָה, as His righteous acts will be proclaimed everywhere!

By the voice of shouters, between the places of drawing water!

These words that we see being given to us in **verse 11** simply highlights how the Good news will be heard everywhere and, in the places where people were once being confused by the shouters who sowed division, the truth will now be proclaimed!

The places of drawing water, can be a metaphor for us of the places of drawing life – that is – the collection points for praise!

Between those places, many may have previously been led astray by shouters along the way, yet now, the Truth of the True Living Waters will be boldly declared for all to hear!

Yeshayahu 12 echoes this same call of deliverance that will be heard everywhere:

Yeshayahu/Isaiah 12:1-6 “And in that day you shall say, “I thank You יהוה, though You were enraged with me, Your displeasure has turned back, and You have comforted me. 2 “See, יי is my deliverance, I trust and am not afraid. For Yah, יהוה, is my strength and my song; and He has become my deliverance.” 3 And you shall draw water with joy from the fountains of deliverance. 4 And in that day you shall say, “Praise יהוה, call upon His Name; make known His deeds among the peoples, make mention that His Name is exalted. 5 “Sing to יהוה, For He has done excellently; this is known in all the earth. 6 “Cry aloud and shout, O inhabitant of Tsiyon, for great is the Set-apart One of Yisra’el in your midst!”

Drawing water with joy, highlights a clear picture of being able to drink of the true living waters of the Word, with great joy and no longer be led astray by the muddied waters of falsehood and twisted theologies of man!

In **verse 11** we are told that with the declaration of the righteous acts of יהוה, the people of יהוה would go down to the gates!

This is a picture of people seeking יהוה and His righteousness.

When the Good News is properly proclaimed, people will seek the proper right-ruling from the Word of Elohim and they will hunger and thirst for righteousness, with the gates being restored to administering His Torah and being the place where true right-ruling will be administered!

Then in **verses 12-18** we see a clear wakeup call being given!

The Hebrew word that is translated as ‘wake up’ comes from the root verb עור uwr/oor – Strong’s H5782 which means, ‘to rouse oneself, awake, arise, stirred’.

The call to ‘wake up’ is often used in the context of warfare and triumph, usually with an action associated with it, as in:

Yeshayahu/Isaiah 51:9 “Awake, awake, put on strength, O arm of יהוה! Awake as in days of old, everlasting generations. Was it not You who cut Rahab apart, and pierced the Crocodile?”

Yeshayahu/Isaiah 51:17 “Awake, awake yourself! Rise up, O Yerushalayim, you who have drunk at the hand of יהוה the cup of His wrath. You have drunk the dregs of the cup of reeling, and drained it out.”

Yeshayahu/Isaiah 52:1 “Awake, awake! Put on your strength, O Tsiyon, put on your garments of splendour, O Yerushalayim, the set-apart city! For no more do the uncircumcised and the unclean come into you.”

This call to wake up is a call to arms! Get excited, wake up from slumber, put on righteousness for it is time to act!

Get excited – yes – but use the excitement productively by waking up and arming yourself in the Truth!

Wake up and sing a song is what is being called for here!

Wake up and sing!!!

For many, this would not seem to be the appropriate way to fight, yet we take note of the power of praise, as seen in multiple examples we have in Scripture, where we see how praise of יהוה is what caused the people to walk in victory, as praise for Him and His Name led the way!

Wake up and **sing a song!**

The Hebrew word that is translated as 'sing' in **Shophetim/Judges 5:12** comes from the primitive root word דָּבַר **dabar** – **Strong's H1696** which means, '**to speak, word, command, counsel, declare, proclaimed, converse, warn, threaten, promise**'.

We are to wake up and '**speak the song**'!

Some translations have this translated as '**break out into song**' or '**utter a song**', and therefore highlights that this call to sing, was a call to be vocal and be heard!

We are to be vocal in our praise! In other words, let our praise be heard!

Praise unto יְהוָה is how we are to walk out in victory and be overcomers in Him!

Deborah was being summonsed here, in this song, to pronounce the song of victory and Baraq was being summonsed to lead his captives away and stand up and fight!

As mentioned earlier, with the name of Baraq meaning, flash forth or lightning flash, we are able to see a prophetic announcement of the arm of יְהוָה being awakened to bring deliverance, as proclaimed in **Yeshayahu/Isaiah 51:9!**

This song of deliverance also prophetically shadow pictures יהושע Messiah coming to lead captivity captive and give the gift of deliverance to His remnant!

Eph'siyim/Ephesians 4:7-8 "**But to each one of us favour was given according to the measure of the gift of Messiah. 8 That is why it says, "When He went up on high, He led captivity captive, and gave gifts to men."**

Sha'ul was quoting from:

Tehillah/Psalm 68:18 "**You have ascended on high, You have led captivity captive, You have received gifts among men, and even the rebellious, that Yah Elohim might dwell there."**

In **Shophetim/Judges 5:13** we see the song of praise being given for the establishment of יְהוָה's order and the appointment of His remnant that shall rule with Him!

In **verse 14** we are told that out of Ephrayim their root is against Amalēq.

Deborah was from the tribe of Ephrayim, but what I see here, in this song, is a prophetic shadow picture of Messiah defeating our enemies, which is being declared through the picture of Yehoshua who had defeated Amalēq, in the valley of Rephidim.

Yehoshua was also from the tribe of Ephrayim and he too was a clear shadow picture of יהושע Messiah, who will lead us into His reign and give us our inheritance!

Deborah credits the tribes who had risen up to the call to arms, while revealed that there were among the tribe of Re'ubēn, those who had great searchings of heart!

This implies that there were those, in the tribe of Re'ubēn, that had resistance to being called up to war and they refused to get involved!

This is a clear picture of so many today, who will sit on the sidelines, so to speak, and are unwilling to actually get up and engage in fighting the good fight of the belief.

They will have great searchings of heart and come up with various excuses, as to why they cannot or should not stand up and fight!

So many people will reason away their need to obey the Torah, through great searchings of heart...!

Not a proper searching of the Torah that is supposed to be upon the heart, but rather, a searching of vain excuses that validate their own minds, as to why they do not need to do what the Word commands!

Having great searchings of heart, simply highlights a compromised and crooked heart that is selfish, and is seeking only that which will benefit themselves and show that they have no care for others whatsoever!

There were those of Dan and Asher who had stayed where they were and refused to move from their position of comfort, which is another picture of so many today who are extremely comfortable in their falsehood and the following of vain and corrupt traditions, that they will not wake up and get armed in the Torah.

Those in Zebulun and Naphtali, however, are described as ones who risked their lives to the point of death! This highlights for us the picture of true overcomers in Messiah!

Ḥazon/Revelation 12:10-11 “**And I heard a loud voice saying in the heaven, “Now have come the deliverance and the power and the reign of our Elohim and the authority of His Messiah, for the accuser of our brothers, who accused them before our Elohim day and night, has been thrown down. 11 “And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death.”**

Yoḥanan Alep/1 John 3:16-18 “**By this we have known love, because He laid down His life for us. And we ought to lay down our lives for the brothers. 17 But whoever has this world’s goods, and sees his brother in need, and shuts up his tender affections from him, how does the love of Elohim stay in him? 18 My little children, let us not love in word or in tongue, but in deed and in truth.”**

Shophetim/Judges 5:19-23 gives us a recounting of the battle.

Sisera, the commander of the army of Yaḇin, thought that he would easily walk over and wipe out Yisra’ēl! Yet, when the sovereigns came out against Yisra’ēl, Yisra’ēl overcame – beginning with a song and a proper response to the call to arms!

In **verse 19** we are told that no spoils of silver were taken, and this is another highlighting victory of how the remnant fighters were not corrupt, but had rather sought the righteousness of Elohim. The fighters from Zebulun and Naphtali would have followed Yehoshua’s pattern of destroying all idols and anything that was associated with the enemy and its pagan practices, that had led Yisra’ēl astray! And there was no ‘Aḵan’ in the camp, so to speak, who would try to steal and hide spoils for himself! The point of the battle, was the destruction of the enemy, not the spoils of war! This is a great lesson for us too, as we recognise that the reason for us fighting the good fight, is to destroy all falsehood and not simply just to get some reward out of it! Yes, the reward for obedience in something that we see being given to us in the Word, but we do not obey to get the reward, we obey so that we serve and esteem our Master, who delivers us from all evil and gives us all we need to live reverent lives before His face.

In **verse 20** we are told that the heavenly host fought for Yisra’ēl, highlighting for us that **יהוה** Ėl Shaddai was leading them in victory!!!

We are then told in **verses 21-22** that the wadi Qishon had swept the enemy away!

What is worth taking note of here, is that a few centuries later, we see how Eliyahu killed the 450 Ba'al prophets at the wadi Qishon (**Melakim Aleph/1 Kings 18:40**).

יהוה had destroyed the enemy and their horses and chariots at the wadi of Qishon and this further highlights for us the need for us to trust in יהוה and not in horses and chariots!

In **verse 23** we are told that Meroz was cursed, and this was a town that was situated in the vicinity of the battle and they had not come out to help and were cursed by a messenger of יהוה.

In contrast to those who were cursed at Meroz, we see in **verse 24**, a highlighting of the actions of Ya'el, calling her blessed above all women!

She stood up and put Sisera to death with a tent peg and a hammer!

This took courage and determination to put the enemy to death!

Sisera was thought to have been one of the greatest powers of that time, as he had conquered the known world, so to speak and Ya'el put him to death!

He is a picture, or type, of Satan who shall be destroyed!

The name of יַעֲלַי Ya'el – **Strong's H3278** means, '**mountain goat**', and while this may seem insignificant, I find that it actually bears great significance here, in the prophetic picture that highlights the binding of Satan on Yom Kippur and the 2 goats that are taken, one for Azazel and one for Yisra'el, with the one for Azazel being taken into the Wilderness and the one for Yisra'el being offered up on the slaughter place, wherein we are able to see the prophetic picture of redemption being made complete, as Satan is destroyed!

Sisera was, by all accounts, a mommy's boy, so to speak, as we see the recording here of his mother mourning for her son, which is another picture of the depravity of the enemy and his false system of worship, which will be completely destroyed, as the abominable practice of 'weeping for Tammuz' will be destroyed!

The 'weeping for Tammuz' was an occultic practice that was instituted by his mother, which later became known as 'lent' which precedes the abominable child sacrificial pagan fertility worship of Ishtar, now known by the masses as Easter!

Verse 31 makes it clear – all of the enemies of יהוה will perish and be destroyed, while those who love Him will be like the sun rising in its might!

Mishlĕ/Proverbs 4:18 "**But the path of the righteous is like the light of dawn, that shines ever brighter unto the perfect day**"

In contrast to the path of the wicked, what is made perfectly clear here is that the path of the righteous shines brighter and brighter.

The Hebrew word that is translated as **righteous** is צַדִּיק tsaddiq – **Strong's H6662** which means, '**just, righteous, blameless, lawful**' and comes from the primitive root צַדֵּק tsadeq – **Strong's H6663** which means, '**to be just or righteous, justified, properly restored**'.

The Hebrew word רָשָׁע rasha – **Strong's H7563** which means, '**wicked, criminal, evil, offender**', is frequently placed in Scripture, especially in Proverbs, as being in direct and unequivocal opposition to צַדִּיק tsaddiq – **Strong's H6662**.

The book of **Mishlê/Proverbs** contains a great deal of antithetical parallelism, which contrasts the **רָשָׁע rasha** and the **צַדִּיק tsaddiq** in black and white terms.

The focus is on both the quality of lifestyle and the results of these two ways of living. Whereas the wicked forsake **יְהוָה**, the righteous cling to him.

Though the wicked are oppressive and dishonest, the righteous are upright and lovers of truth, etc. **Debarim/Deuteronomy 28** clearly deals with the blessings for the righteous (**verses 2-14**) and the curses for the wrong (**verses 15-68**)!

Here in **Mishlê/Proverbs 4:18** Shelomoh praises the brightness of the way of righteousness after having warned the hearer to not be enticed or led astray by the ways of the wrong, which is evil and dark. This verse echoes a clear picture of growth and a continual growing of a true set-apart one, from day to day.

Debarim/Deuteronomy 6:25 “**And it is righteousness for us when we guard to do all this command before יְהוָה our Elohim, as He has commanded us.**”

Why I have mentioned this verse, from Debarim, is to point out that ‘**righteousness**’ is clearly explained to us very plainly, as ‘**guarding to do**’ all the commands of Elohim!

Therefore, the way we ‘walk in righteousness’ or rather, the ‘path of the righteous’ – that is the way that the righteous walk – is like the dawning of a new day that just gets brighter and brighter!

As we diligently walk in the commands of Elohim our walk shines brighter and brighter amidst a dark world, and we are able to shine the light of the Truth as we walk in our Master and guard His commands!

As we grow in our knowledge and understanding of His Word, by guarding the path of righteousness, we shine more and more and grow in our perfecting of set-apartness until the perfect day comes when our Master and Elohim comes to fetch His ready and perfected Bride!

As we walk in the Master, the Light of the World, we shall by no means walk in darkness!

Yoḥanan/John 8:12 “**Therefore יְהוֹשֻׁעַ spoke to them again, saying, “I am the light of the world. He who follows Me shall by no means walk in darkness, but possess the light of life.”**”

Walking in the light causes us to praise Him for calling us out of darkness!

Kēpha Aleph/1 Peter 2:9 “**But you are a chosen race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvellous light**”

Are you proclaiming the praises of Him who called you out of darkness?

The Greek word translated as ‘**you should proclaim**’ is ἐξαγγέλλω *exaggellō* – **Strong’s G1804** which means, ‘**tell out, proclaim, publish, declare, make known by praising or proclaiming**’, and we see this word being used in the **LXX** (Septuagint) and translated as ‘**we show forth**’ in:

Tehillah/Psalm 79:13 “**And we, Your people and the sheep of Your pasture, we give thanks to You forever; from generation to generation we show forth Your praise.**”

The Greek word used in Kēpha’s letter for ‘**praises**’ is ἀρετή *aretē* – **Strong’s G703** and it carries the meaning of ‘**moral excellence, virtue, purity, praise, etc.**’

In essence, this can carry the understanding of being faithfully set-apart, as well as our ability to bring the proper rejoicing praise to Elohim, in declaring the excellence of Him who has called us out of darkness into His marvellous light and are now the sheep of His pasture, who hear His voice and gather and rejoice at His command!

As we consider this song of **Shophetim/Judges 5**, that Deborah and Baraq sang, we would do well to learn from this song, seeing our need to wake up and be armed in the Torah of Elohim, and be joyful in our resounding proclamation of praise that is be given to our Master and Elohim!

As we love Him and love His deliverance, we ought to be equipped to continually say:

יְגַדַּל יְהוָה – yigdal YAHWEH:

יְהוָה be exalted!

Do not be like those who have great searchings of heart and are reluctant to obey, but rather, be like those who risk their lives unto death and are strong and courageous, ready to put to death all that exalts itself against Elohim!

Qorintiyim Bět/2 Corinthians 10:3-6 “**For though we walk in the flesh, we do not fight according to the flesh. 4 For the weapons we fight with are not fleshly but mighty in Elohim for overthrowing strongholds, 5 overthrowing reasonings and every high matter that exalts itself against the knowledge of Elohim, taking captive every thought to make it obedient to the Messiah, 6 and being ready to punish all disobedience, when your obedience is complete.**”

It is time to wake up and sing!

It is time to bless יְהוָה and sing praises to Him.

It is time for those who love His deliverance to always say:

יְגַדַּל יְהוָה – yigdal YAHWEH:

יְהוָה be exalted!

Are you able to do this continually, or do you find yourself having great searchings of heart and being too comfortable in compromised ways!

Let this song of victory stir you, to wake up and sing and be continually equipped in being armed in The Torah and ready to overthrow every matter that exalts itself against the knowledge of Elohim!

Join with me, and the rest of the rejoicing, singing and praising remnant Bride, in being trustworthy, to always say:

יְגַדַּל יְהוָה – yigdal YAHWEH:

יְהוָה be exalted!

Our Master is coming soon, and He is coming for His Ready Bride! How ready are you?

Let His Word cause you to be awake and have eyes to see, ears to hear and be equipped with His strengthening joy, in order to be glad, give thanks and rejoice with the voice of song, declaring His praises continually!

יְגַדַּל יְהוָה – yigdal YAHWEH:

יְהוָה be exalted!

I will close with the words of Dawid from another psalm where he declares the phrase, 'yigdal YAHWEH', as we see him calling for us who delight in our Mighty Master and Elohim, to make Him great and sing praise to His Name!

Tehillah/Psalm 35:27-28 "Let those who delight in my righteous cause shout for joy and be glad, and let them always say, "Let יהוה be made great, who is desiring the peace of His servant." 28 And my tongue shall speak of Your righteousness, Your praise, all day long."

The phrase that is translated here as 'let יהוה be made great' is written in the Hebrew as:

יְגַדֵּל יְהוָה – yigdal YAHWEH:

יהוה be exalted!

Be bold, be courageous, be strong and be caused to shout for joy and be glad, and let your tongue speak of the righteousness of Elohim and declare His praise all day long, as you always say, along with the rest of the beloved Bride of our King:

יְגַדֵּל יְהוָה – yigdal YAHWEH:

יהוה be exalted!

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you; יהוה lift up His face upon you and give you Shalom