

CRYSTALLIZATION-STUDY OF JUDGES

Message Seven

God's Raising Up of Deborah as a Judge of Israel and as a Mother in Israel Who Practiced the Female Submission to the Man in Order to Keep God's Ordination and Bring All of Israel into a Proper Order under God's Kingship and Headship

Hymns:

Scripture Reading: Judg. 4—5

- Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.
- Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.
- Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.
- Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.
- Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.
- Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.
- Judg. 4:7 And I will draw out Sisera, the captain of Jabin's army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.
- Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.
- Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.
- Judg. 4:10 And Barak called Zebulun and Naphtali to Kedesh, and ten thousand men went up behind him; and Deborah went up with him.
- Judg. 4:11 Now Heber the Kenite had separated himself from the Kenites, from the children of Hobab the father-in-law of Moses. And he pitched his tent at the terebinth in Zaananim, which is near Kedesh.

Judg. 4:12 And they told Sisera that Barak the son of Abinoam went up to Mount Tabor.

Judg. 4:13 And Sisera called all his chariots-nine hundred iron chariots-and all the people who were with him from Harosheth-hagoyim to the river Kishon.

Judg. 4:14 And Deborah said to Barak, Rise up, for this is the day when Jehovah will deliver Sisera into your hand. Jehovah has indeed gone out before you. So Barak went down from Mount Tabor with ten thousand men after him.

Judg. 4:15 And Jehovah threw Sisera and all his chariots and all his army into confusion with the edge of the sword before Barak, and Sisera got down from his chariot and fled on foot.

Judg. 4:16 But Barak pursued after the chariots and the army as far as Harosheth-hagoyim. And all the army of Sisera fell by the edge of the sword; not even one was left.

Judg. 4:17 Meanwhile, Sisera had fled on foot to the tent of Jael the wife of Heber the Kenite; for there had been peace between Jabin the king of Hazor and the house of Heber the Kenite.

Judg. 4:18 And Jael went out to meet Sisera; and she said to him, Turn here, my lord; turn here to me; do not be afraid. So he turned to her into her tent, and she covered him with a rug.

Judg. 4:19 And he said to her, Give me please a little water to drink, for I am thirsty. And she opened a skin of milk and gave him a drink; then she covered him.

Judg. 4:20 And he said to her, Stand at the entrance of the tent; and if anyone comes and asks you, saying, Is there a man here? you shall say, No.

Judg. 4:21 Then Jael the wife of Heber took a tent peg and put a hammer in her hand and went quietly to him. And she drove the peg into his temple, and it pierced through to the ground; for he was sound asleep and exhausted. And he died.

Judg. 4:22 And Barak was at that moment pursuing Sisera when Jael came out to meet him. And she said to him, Come, and I will show you the man you are seeking. And he went with her; and there was Sisera, fallen dead with the peg in his temple.

Judg. 4:23 So on that day God subdued Jabin the king of Canaan before the children of Israel.

Judg. 4:24 And the hand of the children of Israel became heavier and heavier upon Jabin the king of Canaan until they destroyed Jabin the king of Canaan.

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

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:3 Hear, O kings; give ear, O princes! / I will sing; I, to Jehovah. / I will sing praise to Jehovah / The God of Israel.

Judg. 5:4 O Jehovah, when You went forth from Seir, / When You marched from the field of Edom, / The earth trembled, the heavens also dripped, / Indeed the clouds dripped water.

Judg. 5:5 The mountains quaked at the presence of Jehovah, / Sinai there, at the presence of Jehovah the God of Israel.

Judg. 5:6 In the days of Shamgar the son of Anath, / In the days of Jael, the highways were not used; / And travelers went / On the roundabout paths.

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

Judg. 5:8 They chose new gods; / Then there was war in their gates. / Was a shield or a spear seen / Among forty thousand in Israel?

Judg. 5:9 My heart is with the commanders of Israel, / Those who offered themselves willingly among the people. / Bless Jehovah!

Judg. 5:10 Tell of it, you who ride on white donkeys, / You who sit on rich carpets, / And you who go upon the way.

Judg. 5:11 Louder than the voice of those who distribute water among the watering / places, / There they recount the righteous deeds of Jehovah, / His righteous acts toward His villages in Israel. / Then the people of Jehovah went down to the gates.

Judg. 5:12 Awake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead captive your captives, son of Abinoam.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the

- mighty:
- Judg. 5:14 From Ephraim, those who took root in Amalek; / Following you, Benjamin, with your peoples; / From Machir commanders came down, / And from Zebulun those who wielded the staff of him who marshals.
- Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.
- Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.
- Judg. 5:17 Gilead stayed across the Jordan. / And as for Dan, why did he remain with the ships? / Asher sat at the shore of the sea / And stayed at his landings.
- Judg. 5:18 Zebulun was a people that despised their own lives even unto death; / And Naphtali, on the heights of the field.
- Judg. 5:19 The kings came; they fought. / At that time the kings of Canaan fought / In Taanach by the waters of Megiddo; / They took no gain of silver.
- Judg. 5:20 From heaven the stars fought; / From their courses they fought with Sisera.
- Judg. 5:21 The river Kishon swept them away, / The ancient river, the river Kishon. / March on, O my soul, with strength!
- Judg. 5:22 At that time the horse hooves stamped / With the prancing, the prancing of their mighty steeds.
- Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.
- Judg. 5:24 Blessed among women shall Jael be, / The wife of Heber the Kenite; / Blessed among the women in the tent shall she be.
- Judg. 5:25 He asked for water; she gave him milk. / In a bowl for nobles she presented him with cream.
- Judg. 5:26 She put her hand to the tent peg, / And her right hand to the workman's hammer; / Then she struck Sisera; she smashed his head; / Indeed she shattered and pierced his temples.
- Judg. 5:27 At her feet he bowed; he fell; he lay down. / At her feet he bowed; he fell. / Where he bowed, there he fell, destroyed.
- Judg. 5:28 Through the window one looks forth and cries shrilly; / The mother of Sisera, through the lattice: / Why is his chariot so long in coming? / Why do the tracks of his chariots delay?
- Judg. 5:29 The wisest of her ladies answer her, / And she herself returns an answer to herself:
- Judg. 5:30 Have they not found and divided the spoil? / A girl, two girls, to each mighty man. / The spoil of dyed garments to Sisera, / The spoil of embroidered, dyed garments; / A dyed embroidery, two embroideries, / For the neck of the spoiler.
- Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

I. The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:

- 1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.
- 1 Sam. 12:17 Is it not the wheat harvest today? I will call to Jehovah, that He send thunder and rain; and you will know and see that your wickedness which you have done in the sight of Jehovah by asking for a king for yourselves is great.
- 1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.
- Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
 Luke 19:11 And as they were listening to these things, He spoke further a parable, because He was near Jerusalem and they supposed that the kingdom of God was to appear immediately.
 Luke 19:12 He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return.
 Luke 19:13 And he called ten of his own slaves and gave them ten minas, and he said to them, Do business until I come.
 Luke 19:14 But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us.
 Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.
 Ezek. 16:24 You built yourself a mound and made yourself an elevation in every open square.

A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psalms 128:5; 48:2.

Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.
 John 1:49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.
 Heb. 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;
 Isa. 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.
 Isa. 32:2 And a man will be like a refuge from the wind / And a covering from the tempest, / Like streams of water in a dry place, / Like the shadow of a massive rock in a wasted land.
 Isa. 33:22 For Jehovah is our Judge, / Jehovah is our Lawmaker, / Jehovah is our King; He will save us.
 Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
 Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
 Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
 Rom. 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.
 Rom. 14:7 For none of us lives to himself, and none dies to himself;
 Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.
 Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.
 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
 Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
 2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
 2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
 Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;
 Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.
 Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
 Num. 6:24 Jehovah bless you and keep you;
 Num. 6:25 Jehovah make His face shine upon you and be gracious to you;
 Num. 6:26 Jehovah lift up His countenance upon you and give you peace.
 Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
 Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.
 Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God’s kingdom.

2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: “And to your seed,” who is Christ.

Gal. 3:29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

3. This will cause us to become channels of blessing for the saints’ progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

II. God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God's ordination and bring all of Israel into a proper order under God's kingship and headship—Judg. 4—5:

Judg. 4—5 See the verses listed under *Scripture Reading* of this message.

- A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.

Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.

Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

- B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

- C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

- D. In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:

1. Samson was a Nazarite from his mother's womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that he was to remain in subjection to the Lord's headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.

- Num. 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.
- Judg. 16:17 And he told her all his heart and said to her, No razor has ever come upon my head, for I have been a Nazarite to God from my mother's womb. If I were shaved, my strength would leave me, and I would become weak and be like all men.
- 1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.
- 1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.
- 1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.
- 1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.
- 1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.
- 1 Cor. 11:15 But if a woman has long hair, it is a glory to her, because her long hair has been given to her for a covering.

2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until "his soul was tired to death" (Judg. 16:16); because of Satan's wearing-out tactics, Samson fell into Satan's snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God's presence (Dan. 7:25).

Judg. 16:16 And after she pressed him with her words every day and urged him, his soul was tired to death.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

E. By reading Deborah's song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

Judg. 5 See the verses listed under *Scripture Reading* of this message.

Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.

- Judg. 4:7 And I will draw out Sisera, the captain of Jabin's army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.
- Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.
- Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.
- 1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.
- 1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.
- 1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.
- 1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.
- 1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: "Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ."

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, "That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty"—Judg. 5:2, 13.

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty:

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord, who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
 Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
 Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
 Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
 Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
 Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,
 Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.
 Heb. 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;
 Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
 1 Pet. 3:1 In like manner, wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives,
 1 Pet. 3:2 Seeing with their own eyes your pure manner of life in fear.
 1 Pet. 3:3 Let your adorning not be the outward plaiting of hair and putting on of gold or clothing with garments,
 1 Pet. 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
 1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands,
 1 Pet. 3:6 As Sarah obeyed Abraham, calling him lord; whose children you have become, if you do good and do not fear any terror.

III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord’s service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.

2. Paul’s having a spiritual mother indicates that the saints in the church life in Rome

had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

- B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary's son, and Mary was not John's mother, but by Christ's life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she could become the mother of His beloved disciple—19:26-27.

John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son.

John 19:27 Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

- C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

- D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

- E. If the sisters love the Lord and mean business to be for the church life in the Lord's recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

- Isa. 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.
- Isa. 66:13 As one whom his mother comforts, / So will I comfort you; / And you will be comforted in Jerusalem.
- 1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.
- 1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;
- 1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;
- 1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;
- 1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

IV. The Bible says that at that time among God’s people, there were “great resolutions in heart,” and there were “great searchings of heart”—Judg. 5:15-16:

- Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.
- Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

- 2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.
- Rom. 14:7 For none of us lives to himself, and none dies to himself;
- Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord’s.
- Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.
- Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright, very straight, and stretching on boundlessly; this is the broad highway, the rising sun, and the boundless future of the Lord’s recovery—cf. Prov. 4:18.

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

- C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

1. For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously; if all the churches would experience the resolutions, the searchings, and the rising up to shine like the sun, they surely would enjoy the Lord as their victory.
2. The overcomers who are reconstituted with the healing Christ as the Sun of righteousness will shine forth like the sun in the kingdom of their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.