

Judges 5:6

Authorized King James Version (KJV)

In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

Analysis

In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

This passage relates to the Song of Deborah celebrating divine victory, demonstrating God's sovereign choice and empowerment of deliverers. The judges themselves display varying degrees of faith and character flaws, yet God works through these imperfect human instruments to accomplish His purposes. This illustrates the biblical pattern that God's power is made perfect in human weakness (2 Corinthians 12:9).

Theologically, these early judges establish the pattern of divine deliverance through unlikely means. God chooses the weak, marginalized, and flawed to demonstrate that victory comes from His power, not human strength. This anticipates Paul's teaching that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27).

The military victories recorded here serve spiritual purposes—they deliver Israel from physical oppression but more importantly provide opportunity for spiritual renewal. Each deliverance creates space for Israel to return to covenant faithfulness. However, the repeated cycles show these deliverances provided only temporary relief, pointing to the need for the ultimate Deliverer who would provide

permanent victory over sin and spiritual oppression through His death and resurrection.

Historical Context

Historical Setting: The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

Cultural Context: This passage relates to the Song of Deborah celebrating divine victory. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of apostasy showed this ideal required more than political structures; it demanded heart transformation.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

Study Questions

1. How does this passage about the Song of Deborah celebrating divine victory reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

Interlinear Text

בַּיּוֹם	וְ	שָׁמָגּ	רְ	בְּיַם	וְ	בַּיּוֹם	וְ	יָעַזְבֵּל	וְ	קָדְלָן	וְ	יָעַזְבֵּל	וְ	קָדְלָן	
In the days	of	Shamgar	the son	of Anath	In the days	of Jael	were unoccupied								
H3117	H8044	H1121	H6067	H3117	H3278	H2308									

אֶרְחָה	וְ	נְתִיבָה	וְ	אֶלְכָה	וְ	אֶלְכָה	וְ	אֶרְחָה	וְ	אֶרְחָה	וְ	אֶלְכָה	וְ	אֶלְכָה	
the highways	and	the travellers		H5410	and the travellers	the highways		H1980		H734					
H734		H1980													

נְתִיבָה וְאֶלְכָה
through byways
H6128

Additional Cross-References

Isaiah 33:8 (Parallel theme): The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

Judges 3:31 (Parallel theme): And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Leviticus 26:22 (Parallel theme): I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

Lamentations 1:4 (Parallel theme): The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

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