

Liberty University

School of Music

**Worship Leadership from the Beginning:  
A Comparative Study of Exodus 15:1-21 and Judges 5**

A Thesis Submitted to  
the Faculty of the School of Music  
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Doctor of Worship Studies

by

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## Abstract

Although many excellent books, commentaries, and journal articles have been written on worship leadership, no framework for worship leadership has been developed based upon Exodus 15:1-21 or Judges 5. The purpose of previous research has not been to discover principles of leadership, praise, and worship, or composition of music for use in ministry nor to develop a consensus about the roles played by the males and females in these texts. To develop a proposal for filling this lacuna, the present thesis will study Exodus 15:1-21 and (comparatively) Judges 5. This qualitative study will employ the exegetical methods of socio-rhetorical analysis to explore both passages. Vernon Robbins' text on socio-rhetorical interpretation will be used to guide the study. The researcher has designed this study with the goal of bringing forth patterns, practices, precedence, and procedures that may be relevant to the understanding of practices of organizational leadership in general, as well as ministry and worship leadership specifically. Taking the viewpoint that the church is an organization, the research is expected to aid pastors, leaders, worship practitioners, ministry practitioners at all levels, educators, and organizational leaders broadly. "An organization is a collection of people who collectively work towards a common purpose. Generally, organizations possess some form of hierarchy and division of labor—that is, it has some form of structure."<sup>1</sup> This definition of organizations suggests its application is appropriate in the case of the ancient tribes of Israel, churches, and other entities that exist today. Moses, Miriam, Deborah, and Barak created songs within the context of leading a multicultural organization through crisis.

Keywords: Worship, Leadership, Judges 5, Exodus 15, Name of God, Moses, Rabbinical veil

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<sup>1</sup> Brad C. Anderson, "Organizational Management Wisdom, "In *Educators Interested in Teaching Organizational and Management Wisdom*, Vancouver: Pressbooks, 2019.

## **Dedication/Acknowledgments**

This research is dedicated to all those who seek to worship God in spirit and truth. This work is dedicated to all the worship leaders, pastors, singer-songwriters, composers, biblical teachers, professors, laymen and women, and all worshipers of the true and living God, the God of Abraham, Isaac, and Jacob, the God of the Bible. This research is dedicated to Jews, Christians, and Messianic believers of every nation, culture, and tongue. This research is dedicated to all those who seek to know the truth no matter how inconvenient. This research is dedicated to all those who value service to God above politics, and political correctness, and denominational allegiance. Remember Matt 5:17-19 and Rev 22:17-20.

Words are inadequate to express the debt of gratitude I owe to Dr. James DeWitt Siddons. God ordered the steps of Dr. Siddons into my life as the only mentor I ever had besides my own father. His depth and breadth of knowledge were only surpassed by his humility, kindness, and grace. Dr. Siddons, you challenged, supported, and shepherded me through this process. I am overwhelmed with gratitude.

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## Chapter One: Introduction

### Background

It is important to be clear about what is meant by leadership. In the past, gender roles have been the topic of various religious and denominational discussions. In many cases, these discussions have led to polarized theological camps. Among the challenges has been the lack of one salient definition of leadership. Many of the research angles have led to the categorization of leadership qualities by gender. The prominent figures in Exodus 15:1-21, and Judges 5 are Moses, his older sister Miriam, Deborah, the prophetic judge, and Barak. God's use of men and women in these and other biblical contexts is a fact. The existence of both male and female leaders in these passages seems to confuse many whose denominational teachings, cultural traditions, or customs oppose women as leaders. So, understanding what current research has revealed about leadership will help provide a clearer lens through which to view scripture and God's use of men and women in biblical leadership roles.

Peter G. Northouse, the prolific leadership researcher, states, "Despite the multitude of ways in which leadership has been conceptualized, the following components can be identified as central to the phenomenon: (a) Leadership is a process, (b) leadership involves influence, (c) leadership occurs in groups, and (d) leadership involves common goals."<sup>2</sup> Examining Exodus 15:1-21 and Judges 5 for evidence of these characteristics reveals that all aforementioned persons were involved in leadership. Moses and Miriam were leaders during the Exodus, and Deborah and Barak during the early days of Israel's settlement in the "promised land. Moses,

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<sup>2</sup> Peter G. Northouse, *Leadership: Theory & Practice* (Thousand Oaks, CA: Sage Publications, 2022), 6.

Miriam, and Deborah were not only song leaders. All three of them were described as prophets. So three of the first praise and worship leaders were prophets. This was clearly no accident. God chose prophets to be among the first to lead Israel and to create the first pre-national and national songs of Israel. Understanding prophetic leadership as opposed to non-prophetic leadership is essential.

Years of research have finally culminated in the provision of a clear and succinct definition of leadership. This definition takes into consideration research on leadership traits and characteristics that some thought might identify the essence of leadership and who qualified as a leader. Current research has yielded a definition of leadership that will help readers understand biblical leadership as God ordained it. According to Northouse, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>3</sup> In Exodus 15:1-21 Moses and Miriam were participants in this process. A study of Deborah in Judges 4 and 5 will shed light on how Deborah emerged and functioned as a leader in Israel.

This study applies the definition of leadership from current research to both Exodus 15:1-21 and Judges 5. The researcher acknowledges that many denominations still struggle to understand gender and leadership as anything other than black or white. In their minds, a straightforward way to explain gender and leadership in the church is to say, “man leader, woman follower.” This, unfortunately, stems from the overgeneralization and oversimplification of scriptures that provided guidance specifically to women within the context of marriage. Petties

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<sup>3</sup> Peter G. Northouse, *Leadership: Theory & Practice* (Thousand Oaks, CA: Sage Publications, 2022), 6.

illuminated one common error in translation found in I Timothy 2:8-15.<sup>4</sup> The translators missed the transition between verses directed to men and women in the church in general designated by pluralization and directives that were specific to a wife's public conduct toward her husband, where Paul used the singular noun. Petties writes, "Paul did not prohibit women from teaching or exercising authority over men. He only prohibited wives from teaching and dominating their (own) husbands. If Paul wanted to assert that women (were) not allowed to teach or exercise authority over men in general, he would never have acknowledged the church in Priscilla and Aquila's home, giving Priscilla the first order of mention or instructing the church to assist Phoebe and do whatever she asked when she arrived."<sup>5</sup> Paul affirmed and even praised women leaders in the church.

The task at hand is to develop a biblical understanding of worship leadership considering both scripture and current research. Northouse explained, "Defining leadership as a *process* means that it is not a trait or characteristic that resides in the leader, but rather a transactional event that occurs between the leader and the followers. This theoretically means that in Baptist and other Congregationalist churches, the congregation would be free to decide who may lead among them. *Process* implies that a leader affects and is affected by followers; it emphasizes that leadership is not a linear, one-way event, but rather an interactive event."<sup>6</sup> In other words, leadership cannot be limited to male-only ascendancy. "When leadership is defined in this

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<sup>4</sup> Vivian A. Petties, "A Biblical Perspective on Women in Leadership: A Fresh Look at I Timothy 2:8-15." *Biblical Perspectives* (Virginia Beach: Regent University, 2008).

<sup>5</sup> Peter G. Northouse, *Leadership: Theory & Practice* (Thousand Oaks, CA: Sage Publications, 2022), 7.

<sup>6</sup> Ibid.

manner, it becomes available to everyone. It is not restricted to the formally designated leader in a group.”<sup>7</sup> Leadership within churches, like other organizations, includes formal and informal leadership participation.

The focus of this study is biblical multicultural organizational leadership, worship leadership, and biblical song creation. Both Exodus 15: 1-21 and Judges 5 are called Shirah’s songs. It is hoped that the necessary elements will emerge, through research, to allow the researcher to at least partially reconstruct these ancient songs from their current literary forms. The study may lead to a greater understanding of biblical principles of organizational leadership in general, as well as multicultural leadership, pastoral leadership, worship leadership, and biblical song creation. “Leadership development” is a term borrowed from the field of management. The findings of this study may yield implications for ministry leadership at all levels, as well as worship and management education programs and ethnomusicology.

This study of worship leadership from the beginning necessitated an interdisciplinary approach. The historical research was conducted for the purpose of ensuring a solid foundation upon which to develop worship leaders and worship leadership programs. Jerry Newman wrote, “Determining the beginning of modern worship leadership is precarious. Obviously, in the scriptures, the priest(s) from the tribe of Levi, fulfill the role of worship leaders in the temple. King David appointed priest (s) for musical leadership and presented the original songs for worship. In the Middle Ages, musicians were hired for musical development in the church giving

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<sup>7</sup> Peter G. Northouse, *Leadership: Theory & Practice* (Thousand Oaks, CA: Sage Publications, 2022), 6-7.



the world some of the greatest classical pieces known to man.”<sup>8</sup> Newman went on to write, “The development of music ministry in protestant churches did not occur until much later in history. In fact, in the seventeenth and early eighteenth centuries, music was not allowed in the Baptist church. Music was only to be practiced in the privacy of prayer. Seventeenth-century Baptists considered music to be a prayer language and only proper in the prayer closet.”<sup>9</sup> These previous approaches to worship demonstrate an absence of clear and consistent biblically anchored direction practice. It is hoped that this study of worship from the beginning will provide much-needed answers to the questions surrounding biblical worship.

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<sup>8</sup> Jerry Leonard Newman, 2019. “Worship Pastor’s Need for Pastoral Leadership Development” (D.W.S Thesis, Liberty University, 2019), 3.  
<https://digitalcommons.liberty.edu/gi/viewcontent.cgi?article=3165&context=doctoral>.

<sup>9</sup> Ibid.

### Statement of the Problem

Throughout history, Exodus 15:1-21 has been known by several other names, the Song of Moses, Song at the Sea, Song at the Sea of Reeds, and Song of Miriam. Researchers have analyzed this song extensively seeking to determine the true nature of its authorship. Yet, scholars have reached no clear consensus about its authorship, structure, or content.<sup>10</sup> Many scholars have taken the analytic approach to the study of the Song of the Sea. “Exodus 15, the Song at the Sea, appears to be triggered by the divine victory over the Egyptians at the Sea, but the poet draws on other literary images of destruction, images that are incompatible, to express exuberance over divine victory. This seemingly rudimentary technique is adroitly deployed in tandem with strategies of historical shaping and poetics.”<sup>11</sup> Clearly, this is an analytical approach. “This does not require (nor does it necessarily rule out) an interest in the text as something more than a historical artifact or literary work to analyze and explain as such.”<sup>12</sup> Unfortunately, the analytical approach often fails to honor the text as sacred.

Some authors have approached the study of Exodus 15 from a feminist or liberation perspective. “Ideological criticism, or advocacy hermeneutics (interpretation), is exegesis with the goal of addressing and advancing a particular political, social, or ethical agenda, often by people who have been marginalized. Practitioners of ideological criticism see the text (or the

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<sup>10</sup> Nissam Amzallag and Michal Avriel, “Responsive Voices in the Song of the Sea,” *Jewish Bible Quarterly* 40, no. 4 (2012): 211.

<sup>11</sup> Pamela Barmash, “Through the Kaleidoscope of Literary Imagery in Exodus 15: Poetics and Historiography in Service to Religious Exuberance,” *Hebrew Studies* 58, no. 1 (2017): 145.

<sup>12</sup> Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academics, ProQuest eBook Central, 2020), 25.  
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569>, 5-6.

way the text has generally been interpreted) as a witness to relations of power that can be harmful, especially to certain groups of marginalized people.”<sup>13</sup> Boesak provides an example of the ideological criticism approach to Exodus 15. “This article examines the manner and method of resistance against patriarchal power and privilege. Two types of power are contrasted. One is the violent, war-like, and hierarchical power of an empire, and the other is the faithful resistance of Israel’s prophets. A further distinction is made between the violent male power and non-violent female power.”<sup>14</sup>

This researcher will employ an “engaged theological approach” to exegesis rather than the purely “analytical” or “ideological” approach.<sup>15</sup> This theological approach honors the text as holy and inspired. In other words, the understanding that underlies this theological approach is that the Holy Spirit of God breathed into the writers the messages written throughout the text. God had a purpose for each passage recorded in the Bible. In fact, the use of every word is significant and should be honored as specifically chosen to communicate a holy message. This researcher intends to use a theological approach to this study to engage the text, understand the historical context, and the applications available for use in the church today. “The engaged, or participatory, approach to exegesis, then, is self-involving; readers do not treat the text as a historical or literary artifact but as something to engage experientially— something that could or

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<sup>13</sup> Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academics, ProQuest eBook Central, 2020), 25.  
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569>, 10

<sup>14</sup> Allan A. Boesak, “The Riverbank, the Seashore and the Wilderness: Miriam, Liberation and Prophetic Witness Against Empire.” *Theological Studies* 73, no. 4 (2017): 1.

<sup>15</sup> Michael J. Gorman, *Elements of Biblical Exegesis: A Guide Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academics, ProQuest E-book Central, 2020), 25.  
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569>, 6.

should affect their lives. The text is taken seriously with respect to human existence now, both individual existence and life in community (the private self and the corporate self).”<sup>16</sup>

Readers seeking to understand and apply biblical text would do well to take notice of the first time something occurs in the Bible. The principle of the first mention is a commonly accepted hermeneutical principle.<sup>17</sup> The principle or law of first mention assumes that first occurrences in the Bible are important<sup>18</sup> “The law of first mention combats a common objection leveled at biblical literalists; that being---the Bible cannot be the infallible Word of God because it is laden with contradictions.”<sup>19</sup> Applying the law of first mention to biblical hermeneutics provides a framework for a biblical study that renders that argument void. “The law of first mention has been summarized this way: “When something is mentioned the first time it is important that we focus on what that means because the meaning does not change. If you understand what it means the first time we can walk through scripture with the same thing. As a method of biblical interpretation, the law of first mention rewrites the Bible as a consistent text in which biblical meanings are constant.”<sup>20</sup>

Exodus 15:1-21 is the first song in the Bible. A study of the first song promises to yield unchanging truths upon which leadership and worship studies may stand. It is important to

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<sup>16</sup> Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academics, ProQuest eBook Central, 2020), 25.  
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569>, 9.

<sup>17</sup> Todne Thomas Chipumuro, “Breaking Bread with the Brethren: Fraternalism and Text in a Black Atlantic Church Community,” *Journal of African American Studies* 16, no. 4 (December 2012): 613.

<sup>18</sup> Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

understand that Miriam’s involvement in the first song of worship and praise has implications for women’s worship leadership and leadership in general. Miriam sang, led, danced, and utilized instruments during the Exodus. “It is proposed that Miriam’s action reflected a custom, perhaps even inaugurated it, that is witnessed in the song of Deborah (Judges 5) and the song of Judith (Judith 16).”<sup>21</sup> This exploration is an attempt to discover truths that may help leadership, worship practice, and worship education. The researcher hopes that worship leaders and ministry educators will use the findings to educate and develop aspiring ministry leaders, worship leaders, and worship practitioners. The researcher has designed this exploration to discover what may be gathered about biblical leadership, worship leadership, worship practice, and the anatomy of biblical worship songs.

*Primary Research Question One:* What biblical principles pertaining to worship leadership can be revealed in a comparative study of Exodus 15:1-21 and Judges 5?

*Research Question Two:* What characteristics of biblical worship songs can be revealed in a comparative study of Exodus 15:1-21 and Judges 5?

### **Statement of the Purpose**

Today the role of the worship leader varies in complexity, status, and responsibilities according to congregational size, budget, and denomination. “These leaders serve in roles from volunteer choir directors to the directors of large worship staffs. They are the standard-bearers of

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<sup>21</sup> Craig A. Evans, “Celebrating Victory from the Sea of Reeds to the Eschatological Battlefield: Miriam’s Timbrels and Dances in Exodus 15 and Beyond,” *Biblical Journal Bulletin* 51, no.4 (2021): 206.

worship for their teams and their congregations.”<sup>22</sup> The importance of the worship leader(’s) role in the life of the church cannot be overestimated. “True worship involves reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and in accord with his will.”<sup>23</sup> “Because worship is so powerful, the ability to lead that worship is paramount. It is vital that the leader of worship do more than rely on musical skill as the foundation for ministry.”<sup>24</sup>

With respect to the Old Testament Towns and Whaley wrote, “This is the story of how the God of Israel moves and works through the ages to make his will and purposes known.”<sup>25</sup> The statement made by Towns and Whaley along with the principle of first mention would suggest that the foundation for biblical worship would begin with the study of the earliest worship songs in the Bible, Exodus 15:1-21 and Judges 5. Unfortunately, few if any, researchers have studied Exodus 15:1-21 and Judges 5 for the purpose of extracting foundational truths and elements for worship leadership practice. This researcher asserts that the study of the first worship songs will yield knowledge of purpose, principles, patterns, precedence, and practices that will lay the foundation for biblically based worship leadership practice and education.

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<sup>22</sup> Stacy N. Brown. 2016. “Five Principles to Empower the Worship Leader.” Doctoral Thesis, Liberty University, 4.

<sup>23</sup> Daniel I. Block, *For the Glory of God: Recovering A Biblical Theology of Worship* (Grand Rapids, MI: Baker, 2014), 1.

<sup>24</sup> Stacy N. Brown. 2016. “Five Principles to Empower the Worship Leader.” Doctoral Thesis, Liberty University, 4. 9.

<sup>25</sup> Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* (Nashville, TN: B & H Publishing, 2012): 9.

Worship leaders will be well served to understand the pastoral nature of worship leadership. Newman asserts, “It can be argued that a change in role from ‘music minister’ to a pastor who happens to lead worship’ should occur.”<sup>26</sup> Research into pastoral leadership development of worship pastors “reveals a weakness for pastoral leadership development.”<sup>27</sup> Worship leaders need a biblically based worship leadership education. Music education without pastoral leadership education will not produce biblically based worship leaders who understand and embody the pastoral leadership inherently embedded in the role of worship leader. “Research has revealed the need for a broader study into the pastoral leadership development practices of educational institutions pertaining to every role fulfilled in the local church.”<sup>28</sup>

### **Significance of the Study**

The law of first mention provides support for the significance of Exodus 15:1-21. Exodus 15:1-21 should be studied because it is the first song in the Bible. The law or principle of the first mention applies to Judges 5 because Judges 5 is the first song of Israel in the “Promised land”. Understanding the composition, authorship, participants, elements of performance, and purposes of the earliest worship songs may provide an understanding of some unchangeable truths for biblical worship, biblical songwriting, and worship leadership. Some culturally created norms

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<sup>26</sup> Jerry Leonard Newman, 2019. “Worship Pastor’s Need for Pastoral Leadership Development” (D.W.S Thesis, Liberty University, 2019), 7, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3165&context=doctoral>.

<sup>27</sup> Ibid. 97.

<sup>28</sup> Ibid.

may have clouded truths about biblical leadership, worship leadership, and song creation that these passages may have otherwise revealed.

### **Research Questions**

“The Song of the Sea, Shirat Hayam (Exodus 15), has pride of place among the Biblical poetry.”<sup>29</sup> The Song of the Sea is referred to as the song “par excellence.”<sup>30</sup> It is not only the first worship song, but scholars have judged the song to be excellent. Exegetically mining Exodus 15:1-21 and conducting a comparative study of Judges 5 will provide a foundation upon which biblical songwriting, biblical leadership, biblical worship leadership practice, education, and pastoral leadership education programs may be built. “Research shows the need for training material that is accessible to worship leaders who have no intention of returning to a four-year institution or completing a degree. Some non-degreed worship leaders have sought some form of training, but they are hesitant because they do not know which programs or websites are reputable.”<sup>31</sup> This study will address the need that research has revealed for biblically based pastoral leadership development for worship leaders as well as “every role fulfilled in the local church.”<sup>32</sup>

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<sup>29</sup> Raymond Apple. “Shirat Hayam: Miriams Song?” *Jewish Bible Quarterly*, 35, no. 2 (2017): 99.

<sup>30</sup> Ibid.

<sup>31</sup> James Anthony Cooper, “Who is Leading our Churches in Worship and Are They Ready? A study on Worship Leading in the Free Will Baptist Denomination.” Doctoral thesis, Liberty University. vi.

<sup>32</sup> Jerry Leonard Newman, 2019. “Worship Pastor’s Need for Pastoral Leadership Development” (Doctor Worship Studies Thesis, Liberty University, 2019), 97, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3165&context=doctoral>.



“Research shows that the female worship ministry leader faces unique challenges in fulfilling her call.”<sup>33</sup> This study may shed light on the relevance of gender to biblical worship leadership. The challenges women experience as leaders of worship may be because the roles of women worship leaders in the Bible have been overlooked or misunderstood. This study will provide foundational knowledge about God’s views on women in ministry leadership positions.”

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<sup>33</sup> Tammy L. Jarboe, 2019. “Mentorship of the Female Worship Leader.” D.W.S thesis, Liberty University, 92.

### **Definition of Terms**

Leadership is an indispensable core concept. According to Peter Northouse, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>34</sup> Northouse goes on to explain that “Leadership is not a trait or characteristic that resides in the leader, but rather a transactional event that occurs between the leader and the followers. Leadership is an interactive event.”<sup>35</sup> This current understanding of leadership will help the researcher and the consumers of the research to understand God, the Bible, and all passages relevant to leadership in the bible more fully.

It is important to understand the distinction between worship leader development and worship leadership development. “Management researchers differentiate leader development from leadership development. Although both increase capacity for leadership, leader development is intrapersonal, occurring within the leader. Leadership development is interpersonal, involving the developing leader in relation to others in a specific context (including followers, who may also be leaders in that and other contexts).”<sup>36</sup>

“Worship leader development pertains to the worship leader’s self-development that can be utilized to bring spiritual and moral development into the worship leader’s life, personal growth, and practice.”<sup>37</sup> Consider the plethora of past and present church scandals in both the

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<sup>34</sup> Peter G. Northouse, *Leadership: Theory and Practice*. Thousand Oaks, CA: Sage, 2022. 6.

<sup>35</sup> Ibid.

<sup>36</sup> Teresa J. Rothausen, “Integrating Leadership Development with Ignatian Spirituality: A Model for Designing a Spiritual Leader Development Practice,” *Journal of Business Ethics* 145, no. 1 (2017): 814.

<sup>37</sup> Ibid. 811.

Protestant and Catholic churches. Worship leaders need worship leadership education programs. These leadership development programs must create and develop moral leaders and moral leadership. Worship leader and worship leadership development, i.e., education and training that supports the development of biblically grounded worship leadership practices, are both needed if the church is to fulfill its purpose and glorify God.

Leadership is a process engaged in and agreed upon by the participants. Leadership can be fluid and situational. Gimenez et al. state, “One of the most prominent constructs in cross-cultural psychology is collectivism (Schimmack, Oishi, & Diener, 2005).”<sup>38</sup> According to Gimenez et al., “Collectivism (its opposite is individualism) is the belief that people are part of a close, interconnected group, and that group loyalism is valued over individual achievement (Hofstede, 1980).”<sup>39</sup>

Only by viewing the children of Israel during Exodus 15:1-21 and in Judges 5 as collectivists will the reader be able to fully understand the leadership dynamics. The twelve tribes of Israel were collectivists. Not only were the people in Exodus 15:1-21 and Judges collectivists, but they were in-group collectivists. Gimenez et al., explain that “Out of the collectivism concept, *in-group* collectivism was developed and refers to the degree to which

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<sup>38</sup> Daniel A. Gimenez et al., The impact of Affective Commitment on Daughters’ Succession Intentions in Family Firms: The Role of Family Firm Ownership Structure and In-Group Collectivism: Annual Report January 1, 2018 (Academy of Management Annual Proceedings, Academy of Management. 4.

<sup>39</sup> Ibid

people express loyalty, pride, and cohesiveness in their family and how they depend on their families.”<sup>40</sup>

Israel was led by Moses and a handful of leaders. At times, Moses delegated the leadership to tribal leaders. The tribal leaders were elders and heads of each delineated branch of the family. The leadership process was executed in ways that best served the organization and the congregation of Israel as situations arose.

It was important for Moses to identify the leaders within the body. God directed Moses to coordinate with, work with, and through the leaders of each tribe. It should be noted that Moses did not select and place outsiders over the people. Deborah and Barak in Judges 5 followed Moses’ precedence and utilized leaders who had already been leading in each tribe. Respected elders led each tribe. God used Moses to establish a model for multicultural leadership. Moses identified the heads of each tribe in (Numbers 1:16-19). The twelve tribes of Israel maintained their tribal alliances through four hundred and thirty years of slavery. Each tribe maintained its distinctiveness as 12 separate tribes. Moses led the twelve tribes and the mixed multitude that was attached (Ex 12:38).

Another core concept is the difference between Jewish people and Hebrew people. The study of Exodus 15:1-21 and Judges 5 is the study of the Hebrew people who descend from Abraham, Isaac, and Jacob. Every member of the twelve tribes was Hebrew. Only those individuals whose ancestry is Hebrew can claim to be descendants of the twelve tribes. However,

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<sup>40</sup> Robert J. House, et al., *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004), 12.

there are Jew-ish people who though not descendants of the twelve tribes practice Judaism faithfully and are considered Jews.

It is difficult to understand the importance of the tribal distinctions without understanding the difference between the Jew-ish people and the Hebrew people. The Jewish people did not exist as such at the time of the Exodus. The collective family of Hebrew people had divisions called tribes and each tribe was made up of nuclear families. Easton's Bible Dictionary defines a tribe as "a collection of families descending from one ancestor. The "twelve tribes" of the Hebrews were the twelve collections of families which sprang from the sons of Jacob.<sup>41</sup>" The people whom Moses led out of Egypt entered Egypt organized in family units and left Egypt as an organized family of units (Gen 1:1-5).

### **Summary**

#### *Ethnicity, Culture, and Race of the Twelve Tribes of Israel*

The Hebrew people entered Egypt during the famine as 70 members of Joseph's family. They grew over the course of time into six hundred thousand men (representing families) (Ex 12:37). There were likely over a million people when women and children were counted who left Egypt. The twelve tribes had a unifying culture. "The social constructivist perspectives converge on culture as shared, learned, symbolic, and subject to change. Therefore, culture is a dynamic construct, constantly subjected to changes and existing across national and social boundaries. It

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<sup>41</sup> *Illustrated Bible Dictionary and Treasury of Biblical History, Biography, Geography, Doctrine, and Literature*, s.v. "Tribe," accessed September 8, 2022, (New York, NY: Harper & Brothers, 1893), 675. Logos software, version 9.0.

reveals what is emphasized about specific ethnic groups and what becomes part of the construction of ethnic difference.”<sup>42</sup> The twelve tribes were made up of multiple ethnicities. “Defining the concept of ethnicity is important to avoid using ethnic identity in the same manner as culture, race or migration background.”<sup>43</sup> Those seeking to understand the context of the development of Judaism must do so from a biblical perspective.

An effort to understand ethnicity versus culture may prove beneficial because the concept is enigmatic particularly when viewed through modern geo-political lenses. The reader is invited to suspend those views to understand the context of the birth and growth of the historical people groups under study in these texts. “Different research paradigms have informed various definitions of ethnicity with the essentialist, structuralist, and social constructivist perspectives having particularly influenced academic discussions of ethnicity (Torres 2015).”<sup>44</sup> The essentialist view is a simplistic view of ethnicity. “The essentialist or primordial perspective assumes pre-existing, biological (i.e., body shape, skin color, eye color) and fixed traits such as language, culture, and biological heritage (Beer 1988). Ethnicity is thus understood as a fundamental characteristic, describing what we are (Torres 2015). This primordial understanding of ethnicity as an essentialist trait neglects changes and social transformation processes Eriksen

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<sup>42</sup> Andrea Göttler, “Ethnic Belonging, Traditional Cultures and Intercultural Access: The Discursive Construction of Older Immigrants’ Ethnicity and Culture,” *Journal of Ethnic and Migration Studies* (2021): 3.

<sup>43</sup> Ibid.

<sup>44</sup> Ibid.

2002). The risk of this perspective is that traits or characteristics are seen as static and natural, which can lead to the normalization of assumptions and stereotypes.”<sup>45</sup>

Within the context of the structuralist’s perspective ethnicity can have a positive or negative connotation.<sup>46</sup> “The structuralist perspective describes the relevance of ethnicity based on societal structures.”<sup>47</sup> A benefit of this perspective is that it does take into consideration “socio-historical context on the structures affecting society.”<sup>48</sup> This view is “more fluid but, can only explain the importance of ethnicity based on the determining structures (Torres 2015).”<sup>49</sup>

Göttler asserted that “to understand the categorization process behind ethnic identity, the social constructivist approach is most fruitful for discussing (his or her) research question as it enables exploring the construction of ethnic groups at their boundaries to other groups.”<sup>50</sup> The ability to apply the social constructivist perspective to explore the construction of ethnic groups seems helpful for this study’s purposes as well. “This allows for an examination of when and for whom ethnicity or cultural difference becomes relevant. Ethnicity focuses on relationships, communications, and imagined boundaries between people (Barth 1969; Eriksen 2002). According to Eriksen, ethnicity is a relationship between two or several groups, not a property of

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<sup>45</sup> Andrea Göttler, “Ethnic Belonging, Traditional Cultures, and Intercultural Access: The Discursive Construction of Older Immigrants’ Ethnicity and Culture,” *Journal of Ethnic and Migration Studies* (2021): 3.

<sup>46</sup> Ibid.

<sup>47</sup> Ibid.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

a group; it exists between and not within groups. (Culture, of course, may perfectly exist within groups)' (Eriksen 2002), 58)."<sup>51</sup>

The ethnicities of the 12 tribes of Israel were" prophesied by Jacob the father of all the tribal forefathers (Gen. 49:1-27). One example that may be helpful in thinking about the 12 tribes as having different ethnicities is to consider the Levites. God separated them from the other tribes. He gave them special duties that were unique among them and determined the relationship they would have with the other tribes (Deut. 10:8-9). This established the Levite's different ethnicity apart from and among all the other tribes. The responsibilities given uniquely to the Levites meant that they would develop a specific culture within the shared culture of these Hebrew people. "Ethnic categorization manifests both differences and similarities between people and creates discrete social groups whose members appear internally homogenous (Brubaker 2004)."<sup>52</sup>

The challenge for many seems to come from the propensity of those outside the groups to attempt to label, confine, and define those groups. Ultimately any understanding of identity, culture, race, and ethnicity must come from within those groups. An examination of the behaviors of chosen groupings, alliances, and propensities of the 12 tribes reveals their identities. The 12 tribes in Exodus 15:1-22 and Judges 5 were not a static monolithic group but, a multi-ethnic, multicultural, would-be federation of 12 families with shared ancient paternal ancestry,

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<sup>51</sup> Andrea Göttler, "Ethnic Belonging, Traditional Cultures, and Intercultural Access: The Discursive Construction of Older Immigrants' Ethnicity and Culture," *Journal of Ethnic and Migration Studies* (2021): 3.

<sup>52</sup> *Ibid.* 4.



varied ancient maternal ancestry, and a shared macro-culture that at times yielded to micro-cultures and dynamic ethnicities that emerged.

It is for this reason that it is vital to distinguish between today's mythology surrounding notions of Jewishness and the Hebrew people of the bible. "The idea that contemporary Jews descend from the Israelite tribes of antiquity who fled or were deported as slaves by the Romans from Judaea following the destruction of the Second Temple (70 CE), as well as by the Assyrian and Babylonian militaries in the eighth and sixth centuries BCE, is a basic assumption built into nearly all published works on the subject (e.g., Gilbert 2006; Goldberg 2007; Graetz 1893, 1894; Konner 2003; Ostrer 2012). The study of the multicultural, multiethnic tribes of Israel has application for today perhaps, especially considering the research showing many of today's Jewish practitioners are descendants of converts to Judaism.

Yardumian and Schurr say, "Despite the presumptive language used in a few of the scientific papers, the genetic data collectively point not to a singular Levantine origin or a Khazar diminution but instead to a mosaic of Western Asian and autochthonous European sources for modern Jewish populations, one which includes Anatolian, Persian, Slavic, and circum-Mediterranean components, including the Levant, and with a very strong case for conversion to Judaism by autochthonous European women (Costa et al. 2013)."<sup>53</sup> Though this study is not of European Jewishness it has significance to the Ashkenazim and Sephardim who lead other practitioners of Judaism from other ethnicities whether descendants of the twelve

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<sup>53</sup> Aram Yardumian and Theodore G. Schurr, "The Geography of Jewish Ethnogenesis," 75, no.2 (2019): 221.

tribes or not. The likelihood of some Nilotic or other African people's assimilation into the twelve tribes is considerable given these groups' proximity and history.

In fact, Eleazar, Aaron's son married a woman who may have been Libyan or Sudanese. Nadab and Abihu, Aaron's oldest sons only served as priests briefly. Aaron's remaining sons took over and established the priesthood properly. "And Eleazar, Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families (Ex. 6:25)." The Lexham Bible Dictionary identifies Putiel as Eleazar's father-in-law.<sup>54</sup> However, Putiel was not her father's name but a reference to the Hamitic tribe of Phut (Gen. 10:6; 1 Chron. 1:8). Put or Phut was the third son of Ham whose brothers were Cush, Mizraim, and Canaan.

The children of Israel generally married members of their own tribes. The ancestry from which each arose is often mentioned. When marriages occurred that were not intertribal there is often a mention of the ancestral group to which the outsider belonged. When speaking of the daughter of a particular individual, the wording would be closer to "the daughter of the specific man. However, the phraseology with respect to the woman Eleazar married was "Eleazar took him *one* of the daughters of Putiel to wife (Ex 6:25)." This phraseology is used similarly when speaking of Samson choosing a daughter of the Philistines (Judges 14:1). Additionally, Phinehas' name reveals an interesting phenotypical characteristic that underscores his maternal lineage. Phinehas is "derived from the Egyptian *Pe-nehasi*, 'the dark-skinned.'"<sup>55</sup>

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<sup>54</sup> *Lexham Bible Dictionary*, 6<sup>th</sup> ed., s.v. "Putiel."

<sup>55</sup> *Lexham Bible Dictionary*, 6<sup>th</sup> ed., s.v. "Phinehas, son of Eleazar."

Aaron's son Eleazar married a descendant of Phut. Eleazar and this Hamitic wife, a descendant of Phut produced a son, Phinehas. When Eleazar and his wife looked at their newborn they called him Phinehas, the dark-skinned one. Phinehas the grandson of Aaron, a Kohathite, and a descendent of Levi was dark-skinned. Hebrew, like other Semitic languages, is Afro-Asiatic. Phinehas, the dark-skinned grandson of Aaron, and his descendants, Zadok, Shallum, Hilkiah, Ezra, and the rest were all African-Asiatic Levitical priests and the chief among them. Aaron's grandson Phinehas was such a righteous and holy priest before the Lord that God promised that his priestly line would be everlasting (Nu 25:11-13). These were the High Priests. Ithamar and his descendants were responsible for oversight of the tabernacle and eventually the temple of God (Nu 4:28-33; Nu 7:8).

Phinehas was praised for his zeal for the fidelity of Israel's worship to God and played a significant role in Israel's formative years.<sup>56</sup> Phinehas it seems was born close to the time when God revealed His name, Yahovah/Yahowah to Moses. Phinehas not only became the high priest but was present during the exodus and during the period of the Judges (Ex. 6:25 and Jdg. 20:28).

There was another interracial marriage among the tribes of Israel. Simeon married a Hamitic woman also. "And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon."<sup>57</sup> The Canaanite people is a reference to people who inhabited the Levant region. They were the native

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<sup>56</sup> *The Holy Bible: King James Version.*, electronic ed. of the 1769 edition of the 1611 Authorized Version. (Bellingham WA: Logos Research Systems, Inc., 1995),

<sup>57</sup> *Ibid.* Ex 6:15.

people who once and to some extent still occupy territories in that region. The Palestinian people it would seem are among the descendants of the Canaanite people.

Research done by House, et.al. has determined that 61 societies can be grouped into 10 societal clusters within four regions, Europe, the Americas, Africa, and Asia based on surveys they conducted of them.<sup>58</sup>

It has been reported that Maimonides said that all “African people” i.e., Black people are the descendants of Ham whom Noah cursed. This is another rabbinic teaching that is a part of the rabbinic veil. Christians and Jews alike have used this teaching to subjugate, denigrate, and treat as inferior people of color. This prejudice has been handed down and even preached and has hindered the ability to see the multicultural, multiethnic nature of the children of Israel. Phinehas, Aaron’s grandson, and those who descended from him were Hebrew bearing an Asiatic Paternal line and an African maternal line.

Exodus 15:1-21 and Judges 5 were written about specific people during specific times in history. There is a paternal link between all the members of the twelve tribes of Israel in this study. The twelve tribes of Israel were descendants of Noah’s son, Shem, thus the word Semitic. The ability to specify which son was the forefather of the Abraham, Isaac, and Jacob is what supports the bold statement that there is a difference between Jewish people and Hebrew people. The children of Israel were Hebrew people. They were and their descendants are Semitic people today.

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<sup>58</sup> Robert J. House et al., *Culture, Leadership, and Organizations, The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004), 183-84).

The European Jews: the Ashkenazim are descendants of Noah's son, Japheth (Ge 10: 2). This study is an investigation of the creation of the national songs for the original people whom God created for Himself. It is important to understand who those people were and who their descendants are today. The children of Israel were dispersed all over the world because of idolatry. The curse of idolatry led to their being "cut off" from their lineage and heritage as children of Abraham, Isaac, and Jacob.

Today DNA is revealing many groups around the world like Beta Israel, Ethiopian Jews, the Igbo and Lemba tribes of Nigeria and South Africa, respectively as well as Jews in India and other locations around the world. The DNA results cannot be denied. These groups of Jews around the world are Hebrew. They are descendants of the twelve tribes whom Moses, Miriam, Deborah, and Barak led out of Egypt.

The difference between Jewish and Hebrew is crucial because many people mistakenly believe that Jews are supposed to look like Europeans because of the prominence of Ashkenazi representations. The Ashkenazi Jewish people are not Hebrew but are what the Bible described as inhabitants of the gentile nations (Ge 10:1-5). They are largely Germanic or Slavic, "Jewish" people, they are "Jew-like" people. They are the fulfillment of Noah's prophecy (Ge 9:27). It is the will of God that these non-Hebrew people, the Jewish Ashkenazim fulfill their role. They have preserved much of the history and many of the artifacts of the children of Israel. These "Jewish" people from Gentile nations speak Yiddish. Their place in Judaism is clear when considering God's promise to those who were not Jews but who chose to observe the Sabbath and accept His laws. God has accepted them as if they were His original Hebrew children (Is. 56:

1-8). They were adopted and grafted into the family and have earned their rightful place among the multitude that God calls His children.

However, this provides the understanding that the homogeneity of the Jews is a myth and certainly is not reflected in the Ashkenazi Jewish population. Many of the European “Jewish” families converted to Judaism so long ago that they have no oral history of anything but Jewishness. Yardumian and Schurr assert that “A reevaluation of the anthropological genetics literature on Jewish populations reveals them not simply to be a body of genetically related people descending from a small group of common ancestors, but rather a “mosaic” of peoples of diverse origins. Greek and other pre-medieval historiographic sources suggest the patterning evident in recent genetic studies could be explained by a major contribution from Greco-Roman and Anatolian-Byzantine converts who affiliated themselves with some iteration of Judaism beginning in the first and second centuries CE and continuing into the Middle Ages.”<sup>59</sup> In light of the genetic, geographic, and ethnic diversity of Jews around the world understanding how to lead people from other cultures and ethnicities would serve “Jewish” leaders well.

This study is about multicultural leadership. The Ashkenazim are not the standard for what a Jew looks like or even how Judaism must be practiced. Ashkenazim look distinctly different from Sephardic Jews who are generally darker, and most often have dark curly, and/or textured hair. Many Sephardic Jews look more middle eastern which is consistent with their Hebrew heritage. This discussion about the identity and phenotypes of the twelve tribes of Israel’s descendants today is important. These concepts are important because the children of

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<sup>59</sup> Aram Yardumian and Theodore G. Schurr, “The Geography of Jewish Ethnogenesis,” 75, no.2 (2019): 206.

Israel were dispersed all over the world because of disobedience to God's commandments and idolatry. The twelve tribes did not share a single phenotype during the Exodus or during the time of the Judges and certainly should not be expected to be found displaying only one phenotype today. What must be understood is that the phenotypes of the 12 Hebrew tribes were not consistent with those of Europeans.

The people Moses led out of Egypt were multicultural and multiethnic. It is anticipated that this examination of Exodus 15:1-21 may reveal in part, why the children of Israel were able to be led away from the God who delivered them from bondage in Egypt. The true descendants of Israel became disconnected from their heritage of Judaism and the worship of the true and living God. So, it is important to identify the people Moses led out of Egypt.

Abraham, Isaac, and Jacob were of Syrian descent (Ge 25:20). Jacob traveled to his family's homeland and married two sisters to whom he was related (Ge 28: 5-7). Their original language was Aramaic, the Syrian language of which portions of the Bible were written. Jacob's wives were two Syrian sisters, Leah and Rachel and they produced eight sons who became the heads of eight of the twelve tribes. Naturally the offspring of Jacob and these two sisters, his cousins were all Syrian also. From their unions came the tribes of Reuben, Simeon, Levi, Judah, Issachar, and Zebulun from Leah. Rachel gave birth to Joseph and Benjamin. So, these eight tribes shared a common ethnicity and culture.

Zilpah and Bilhah, the former slaves of Leah and Rachel, were mothers to Jacob's other four sons. Zilpah was the mother of Gad and Asher (Ge 35:26), and Bilhah was the mother of Dan and Naphtali (Ge 35:25). It is not known whether Zilpah and Bilhah were from Chaldea or neighboring countries, like Persia, Turkey or from a North African Amazigh ethnic group,

Nubia, Ethiopia, or some other Nilotic language speaking ethnic group. It is not known if Zilpah and Bilhah were from the same culture and ethnicity or from diverse backgrounds altogether.

What is known is that Jacob's sons by Zilpah and Bilhah were children of formally enslaved non-Syrians and were thus of mixed heritage. These slave women introduced different non-Syrian maternal DNA and altered the otherwise homogenous DNA of the tribes of Israel. The twelve tribes of Israel were not homogeneous they were multiethnic and likely multicultural. According to Gimenez et al., "Culture is the set of beliefs and values about what is desirable and undesirable in a society (Javidan & House, 2001)."<sup>60</sup>

Abraham and Sarah wanted the wife of their son Isaac to share their culture. So, they sent him to choose a wife from among their people. Isaac and Rebecca had daughters-in-law from divergent cultures through Esau and were displeased (Ge 27:46). Therefore, Isaac sent Jacob back to Syria to Rebekah's brother to choose a wife (Ge 28:1-2). Despite their best efforts but, according to God's plan women from other cultures married into the family. Zilpah and Bilhah brought their cultural backgrounds with them into Abraham, Isaac, and Jacob's previously culturally homogenous family. Israel became a multicultural family.

While in Egypt, all the tribes maintained their individual tribal identities. Once they were led out of Egypt they mobilized as tribes traveling together under tribal leadership (Nu 2:2-3). All the tribes submitted to the leadership of Moses for the most part. Leadership only works if

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<sup>60</sup> Daniel A. Gimenez et al., The impact of Affective Commitment on Daughters' Succession Intentions in family Firms: The Role of Family Firm Ownership Structure and In-Group Collectivism: Annual Report January 1, 2018 (Academy of Management Annual Proceedings, Academy of Management. 4.



people agree to follow. There is no leadership without followership. There were times when a rebellion broke out and the leadership of Moses was challenged.

The organizational structure in which Moses functioned as the pastor and primary leader might best be understood as pluralistic. Harold Best's definition of pluralism is helpful in seeking to understand the tribal relationships within the nascent organization that was Israel. Best wrote, "Pluralism is the presence, coexistence, equality, and possible interrelationship of different types."<sup>61</sup> The tribes functioned pluralistically throughout the exodus. Best went on to explain that "In any segment of that population, pluralism means recognizing, engaging in, rearranging, or adding to any number of these types, as informed by the values and practices of the larger segment."<sup>62</sup> The tribes chose elders as their representatives. Leaders were not brought in and placed over them from outside the groups. The culture within each group was honored and respected through representation chosen by them from among them. Each tribe had a banner placed on a pole that was able to be held high enough for each family to maintain a connection to the other tribal members. The banners enabled the tribes to mobilize together (Num 2:2-3). "The *nes* (and the *'ot* which was on it) was positioned so that the community to whom it belonged could see it from a distance and converge around it. During the period of Israel's wandering in the desert, the distinctive design of each tribe's (banner, the long pole with each tribe's symbol) *nes* and *'ot* enabled each of them to recognize and gather around its own standard and unit (Num.

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<sup>61</sup> Harold Best, *Music Through the Eyes of Faith* (San Francisco, CA: Harper Collins, 1993), 63.

<sup>62</sup> *Ibid.*

2.2).”<sup>63</sup> This was Moses’ method for leading this multicultural group through the wilderness. The tribes selected leaders from within to represent themselves.

Moses, Miriam, and Aaron led the twelve tribes of Hebrew people and a mixed multitude through God’s victorious deliverance of them at the sea. The researcher will attempt to analyze the song as a starting point for musicians and composers. However, whether the song is ever reconstructed accurately or performed does not matter. The importance of this song for leaders, pastors, worship leaders, etc. is in understanding its purpose and role in multicultural leadership.

Moses created one of the first documented songs during the Exodus to celebrate their victorious deliverance from Egypt. “The Bible’s own witness (of the Exodus events) is so impressive as to leave little doubt that some such remarkable deliverance took place. Israel remembered the exodus for all time to come as the constitutive event that had called her into being as a people. It stood at the center of her faith from the beginning onward, as is witnessed by her most ancient poems (Exodus 15: 1-18), ...”<sup>64</sup> This, the oldest recorded poem was not merely a poem but, a song. Josephus explains that the children of Israel sang hymns and songs all night long. Josephus provides evidence that Moses’ wrote the Exodus 15 song and provides the meter in which it was written.

Josephus wrote:

But the Hebrews were not able to contain themselves for joy at their wonderful deliverance, and destruction of their enemies. Now indeed, supposing themselves firmly delivered, when those that would have forced them into slavery were destroyed, and when they found they had God so evidently for their protector; (346) and now these Hebrews having escaped the danger they were in, after this manner, and besides that,

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<sup>63</sup> Fred Skolnik, ed. *Encyclopedia Judaica*. (Detroit: MacMillan Reference USA, 2007), 119-120.

<sup>64</sup> John Bright, *The History of Israel*. 3<sup>rd</sup>. ed. (Philadelphia, PA: Westminster Press, 1981), 122.

seeing their enemies punished in such a way as is never recorded of any other men whomsoever were all the night employed in singing of hymns, and in mirth. Moses also composed a song unto God, containing his praises, and a thanksgiving for his kindness, in hexameter verse.<sup>65</sup>

Moses, the pastor of the congregation of Israel, was also the primary worship leader. In Exodus 15: 21 Miriam was an elder and leader who lent her musical and leadership skills in support of Moses and the children of Israel. Miriam sang the first lines of the song that Moses created, changing the words slightly and singing the new lines repeatedly. Miriam created the first documented chorus by repeating the words continually. The selection of the first line as the chorus was a strategic prophetic, pastor-like act. Miriam knew that by repeating the line continually the message would be remembered. The historic victory could easily be taught to children and be passed down through the generations. Miriam made a strategic and prophetic leadership decision designed to reinforce the pastor, Moses's message, and she created an educational tool that would last throughout the generations. Miriam grasped the importance of the moment and understood prophetically the importance of having a concise message about the Lord's victory to pass down throughout all generations.

### *Three Purposes of This Study*

This study of Exodus 15:1-21, the first recorded poem and song in the history of Israel will unlock some of the mysteries of Israel's past, present, and future. The comparative study of Judges 5 will shed additional light on worship leadership. The purpose of this study of Exodus

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<sup>65</sup> Flavius Josephus, *The Works of Josephus: Complete and Unabridged*, trans. William Whiston (Peabody, MA: Hendrickson, 1987), 77.

15:1-21 has implications for Christian worship, Christian education, worship leadership, ethnomusicology, Christian leadership in general, and ministry leadership specifically. It must be understood that there is no true worship without obedience (1 Sa 15:22). Saul, the first king of Israel found out that God will not accept pseudo-worship in lieu of obedience.

It is one thing to sin, unknowingly. It is something else to continue to sin once the truth has been brought to light. This study of Exodus 15:1-21 has surfaced a great error that must be corrected. It is an error to disregard the primary purpose for which Moses created the song. There were three purposes for the creation of Exodus 15:1-21. The first two purposes are intertwined. The primary purpose for which Moses wrote Exodus 15:1-21 was to teach Israel the name of the only God permissible for them to worship (Ex 20:1-7). The second reason for writing Exodus 15:1-21 was to emblazon and cauterize the memory of their deliverance in the minds and hearts of Israel for all generations (Ex 20: 1-3). The third reason for the creation of the Exodus 15:1-21 song was to help make Israel's journey a little less laborious by giving them music by which to stroll through the wilderness on their way to the promised land.

## CHAPTER TWO: LITERATURE REVIEW

Exodus 15: 1-21 and Judges 5, two of the first praise and worship songs have been studied aesthetically with many theories arising about authorship, content, and context. Such studies serve important purposes based on the perspective and background of the researchers. There has been a dearth of studies of these passages that lend themselves to practical ministry use. According to Jerry Newman, “The complexity of the worship pastor’s job should not be underestimated.”<sup>66</sup> Research intended to discover principals, precedence, patterns, and purposes of the worship leadership exhibited in Exodus 15: 1-21 and Judges 5 is scant. Newman asserted that “Solid musical skills are necessary. However, the worship pastor must be competent in day-to-day administration, pastoral care, ministerial emphasis, interpersonal skills, team management, pastoral platform worship leadership, and emerging in leadership.”<sup>67</sup> A hermeneutical and exegetical literature review was conducted on both Exodus 15:1-21 and Judges 5. This review of the literature revealed principles, precedence, patterns, and purposes for ministry leadership, multicultural leadership, male and female collaborative leadership, and the creation of worship songs.

According to Robert Alter, a Professor at the Graduate School, Emeritus Professor of Hebrew, and Comparative Literature at the University of California, Berkeley, “One of the most

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<sup>66</sup> Jerry L. Newman, “Worship Pastor’s Need for Pastoral Leadership Development” (D.W.S Thesis, Liberty University, 2019), 22, <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3165&context=doctoral>.

<sup>67</sup> Ibid.

imposing barriers that stand between the modern reader and the imaginative subtlety of biblical narrative is the extraordinary prominence of verbatim repetition in the Bible.”<sup>68</sup> Alter, who has taught at U of C, Berkeley since 1967 and has written numerous books on Hebrew including a translation of the Bible and commentaries stated that, “Repetition is, I would guess, the feature of the biblical narrative that looks most “primitive” to the casual modern eye, reflecting, we may imagine, a mentality alien to our own and a radically different approach to ordering experience from the ones familiar to us.”<sup>69</sup> The knowledge that the Hebrew narrative was formulated and expressed differently than modern American English has proven to be a beneficial understanding throughout this research.

It was important to understand the particularities of biblical Hebrew narratives in conducting this research. Each of the songs under study is preceded by a narrative account of the precipitating event. Each song was written in an ancient Hebrew poetic form. Alter provides some beneficial insight for consideration to those hoping to understand biblical poetry. “Because the language of poetic texts presents a higher concentration of rare locutions and other stylistic difficulties---difficulties even, apparently, for an ancient Hebrew scribe ---one encounters in the poetry phrases, lines or sometimes whole sequences of lines that look thoroughly corrupted and that read as little more than gibberish unless one has sufficient faith to accept someone’s radical emendation of the text.” It was helpful to keep the challenges presented in Hebrew poetry in mind throughout the process of translation analysis.

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<sup>68</sup> Robert B, Alter, *The Art of Biblical Narrative* (New York, NY: Basic Books, 2011), 111.

<sup>69</sup> Ibid.

It is easy to forget when reading English Bible translations that the divisions and line breaks were not present in the early scribal texts. “The poems are not set out as poetry in the traditional Hebrew text, there are sometimes serious questions as to where the line breaks should come.”<sup>70</sup> Alter provided some consolation to the researcher because understanding and resolving challenges is often an essential motivation and purpose of research. Alter stated, “All these puzzlements should be kept in mind, for there are aspects of the system of biblical poetry, and certain features of individual poems, that will continue to elude us from where we stand, two and a half millennia---and in the case of a few texts, perhaps three millennia---after the creation of the poems.”<sup>71</sup>

This researcher decided that The King James Version of the Bible was the version of choice if an English version of the Bible had to be used. However, in searching for the best version of the Bible from which to study Exodus 15:1-21 and Judges 5 the need to translate the passages from Hebrew became apparent. The fact that these passages are poetry suggests that the best rendering and understanding of them can only come from speaking or singing them in the original language, Hebrew. Alter affirms this assumption when he states, “Sound play and wordplay ubiquitous in literature, and they are an abounding presence in the Hebrew Bible, both in the poetry and in the prose.”<sup>72</sup> Translating literature from one language to another is a challenge under the best of circumstances. However, Alter adds that in Hebrew, “The limit case

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<sup>70</sup> Robert B. Alter, *The Art of Biblical Poetry* (New York, NY: Basic Books, 2011), 3.

<sup>71</sup> *Ibid.* 3.

<sup>72</sup> Robert B. Alter, *The Art of Translation* (Princeton, NJ: Princeton University Press, 2019), 65.

of such (sound and word) play with language is the pun, which is often essential to the meaning and just as often an insuperable challenge to the translator.”<sup>73</sup>

The study began with a comparative analysis of more than a dozen versions of the Bible. Unfortunately, deficiencies became apparent almost immediately. These early findings were confirmed by Alter who wrote, “There is, as I shall explain in detail, something seriously wrong with all the familiar English translations, traditional and recent, of the Hebrew Bible.”<sup>74</sup>

According to Robert Alter, modern readers of the Hebrew Bible have not been given translations that bring them even close to the experience of the original Hebrew literature.<sup>75</sup> Alter noted that “Gerald Hammond, an eminent British authority on Bible translations, has convincingly argued, (that the King James) remains the closest approach for English readers to the original ---despite its frequent and at times embarrassing inaccuracies, despite its archaisms, and despite its insistent substitution of Renaissance English tonalities and rhythms for biblical ones.”<sup>76</sup>

The writings of Alter and Hammond provided the researcher with the confidence that selecting the King James Version from which to begin this study was a reasonable choice. Robert Alter’s research also confirmed the validity of this researcher’s dissatisfaction and humble displeasure at the liberties that some translators seemed to have taken in translating the Holy Writ. Robert Alter explains, “The unacknowledged heresy underlying most modern English

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<sup>73</sup> Robert B. Alter, *The Art of Translation* (Princeton, NJ: Princeton University Press, 2019), 65.

<sup>74</sup> Robert B. Alter, *The Five Books of Moses: A Translation with Commentary* (New York, NY: W. W. Norton & Company, 2004), xvi.

<sup>75</sup> *Ibid.* xvii.

<sup>76</sup> *Ibid.*



versions of the Bible is the use of translation as a vehicle for explaining the Bible instead of representing it in another language, and in the most egregious instances this amounts to explaining away the Bible.”<sup>77</sup>

Because of this researcher’s preliminary discovery of translation anomalies, the researcher set out to find the best source from which to translate Exodus 15: 1-21 and Judges 5. The Leningrad Codex is the oldest complete Codex.<sup>78</sup> “It contains 60,000 notes from the Masoretic system and the Masorah Magna at the end of the manuscript that comprises 4,271 notes.”<sup>79</sup> The Leningrad Codex is believed that these notes may contain the notes of the Ben-Asher system.<sup>80</sup> The Biblia Hebraica Stuttgartensia was translated from the Leningrad Codex and provides the most readily available unadulterated source of Hebrew scripture for translation purposes. Further discussion of the selection of the Biblia Hebraica Stuttgartensia can be found in chapter four.

Nevertheless, most literature on Exodus 15:1-21 and Judges 5 uses the English versions for the research. It must be understood that the researchers whose research has been reviewed presumably used the best resources available to them based on the knowledge he or she had at the time. According to Amzallag and Avriel, over the following with respect to Exodus 15:1-21. Over the past century, the Song of the Sea has been scrutinized by noted biblical scholars, but the

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<sup>77</sup> Robert B. Alter, *The Five Books of Moses: A Translation with Commentary* (New York, NY: W. W. Norton & Company, 2004), xix.

<sup>78</sup> Lexham Bible Dictionary, s.v. “Leningrad Codex”

<sup>79</sup> Ibid.

<sup>80</sup> Ibid.

intense scrutiny has not produced conclusive evidence or consensus as to the structure and content.<sup>81</sup> Amzallag and Avriel also report that M. L. Brenner, wrote, Still there exists a very great diversity of opinions concerning very basic problems concerning this poem: the relationship between structure and meaning, the status of verse 19, and the so-called, Song of Miriam.”<sup>82</sup>

One theory that Amzallag and Avriel offered is that verses 1 and 21 were sung antiphonally, and the rest of the song was performed only by a choir of men.<sup>83</sup> However, God performed miracles on behalf of all the children of Israel. The children of Israel traveled in familial groups as a part of the larger escaping and delivered community. The events that precipitated the song were witnessed and experienced by all of Israel. The deliverance affected males and females, adults, and children alike. In Exodus 15: 1 the text states “Then sang Moses and T בְּנֵי , בְּנֹו , לִבְנֹו [ben /bane/] of Israel ...<sup>84</sup> The word ben/bane is translated son 2978 times, but it is translated children 1568 times out of 4906 occurrences in the Bible. It is easy to understand why some have concluded that Moses and the men of Israel sang this song. However, given the context the best translation for ben/bane here is children. Then Moses and the children of Israel sang this song ... (Ex 15:1).

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<sup>81</sup> Amzallag, Nissim and Avriel, Michal, “Responsive Voices in the Song of the Sea (Exodus 15: 1-21),” *Jewish Bible Quarterly* 40, no. 4 (2012): 211.

<sup>82</sup> Ibid.

<sup>83</sup> Ibid.

<sup>84</sup> James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995).

The children of Israel learned the prophetic song they heard Moses singing and sang it antiphonally. Moses would not have taught didactically in the modern sense. History was passed down orally. Antiphonal song creation and performances appear in the historical accounts of Hebrew song creation and performance. The emotional events of God's triumphant victory over Pharaoh and the miraculous deliverance of God's people required a release of tension. It is natural to become jubilant and to celebrate when being delivered from bondage and from almost sure death to freedom. It might seem nearly impossible to imagine the creation and singing of a song by Moses and a congregation of multitudes. However, Moses had time to create a song of this length and teach the song to the congregation antiphonally using what Homay King calls, people's microphone."<sup>85</sup>

Dr. Raymond Apple, an emeritus rabbi of the Great Synagogue," Sydney, and a former president of the Australian and New Zealand orthodox rabbinate wrote about Exodus 15. In his article, Apple points out that Exodus 15: 1-21 is called "Shirah Hayam". He points out that many songs are esteemed but Exodus 15: 1-21 is called Shirah, a song "par excellence." Exodus 15 is the most highly esteemed song in the Bible. Apple asserts that the song is esteemed because it holds both historical and literary significance. Raymond Apple provides a review of various suggestions on the authorship of Exodus 15:1-21.

Apple writes, "It is the norm that the male warriors were welcomed home with great ceremony and song by their community. This kind of singing was a regular womanly activity. Such women's welcomes to their men include the celebration with a bitter end which Jephthah's

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<sup>85</sup> Homay King, "Antiphon: Notes on the People's Microphone," *Journal of Popular Music Studies* 24, no. 2 (2012): 239.

daughter welcomed her father home (Judg. 11:32-34) and the celebration of David's victories over the Philistines (1 Sam. 18: 7). In all these cases the men had been away at war, with the women at home. The *Shirah* can be seen as part of this genre, typical of the way in which women conducted post-war jubilation."<sup>86</sup>

Elizabeth Backfish's article has been included in this review of the literature because this article provides a discussion of Hebrew prose and Hebrew poetry. This article contains insights about Judges 4, the prose story about Israel's victory under the leadership of Deborah. Backfish compares the prose account to the writing of the poetic account in Judges 5. The article by Backfish discusses the use of alliteration in Judges 4 and 5, the prose and poetic story of God's use of Deborah and Barak in leading Israel to a unified victory.

The article by Elizabeth Backfish is important because it offers insights into the construction of the Hebrew poem in Judges 5. The insights gained by studying Judges 5 have application in the comparative study of Exodus 15. Backfish offers the following, "Traditionally, it was claimed that ancient Hebrew poetry was distinguished from prose by its meter and parallelism. With the waning of confidence in identifying meter, scholars such as Robert Alter, and JP Fokkeman identify parallelism as the definitive mark of poetry."<sup>87</sup> The article will likely figure most prominently in the latter half of the thesis referenced in the comparative analysis of Judges 5 with Exodus 15.

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<sup>86</sup> Raymond. Apple. "Shirat Hayam: Miriam's Song?" *Jewish Bible Quarterly* 45, no. 2 (2017): 99-100.

<sup>87</sup> Elizabeth Backfish. "The Function of Alliteration in the Porsaic and Poetic Accounts of the Deborah Cycle." *Journal for the Study of the Old Testament* 44, no. 4 (2020): 561.

Pamela Barmish's article, "Through the Kaleidoscope of Literary Imagery in Exodus 15: Poetics and Historiography in Service of Religious Exuberance" helps provide insight into at least part of the primary thesis question. Barmish analyzes Exodus 15:1-21 and notes that the song venerates the "deity" i.e. God. The article provides insights into some of the poetic devices used by Moses to communicate the story and underlying messages.

Barmish writes, "The poem has a primary and obvious purpose in communicating praise and homage to the supra-human addressee, but it is also composed to instruct and influence people. It conveys theological values through poetics and the shaping of history. Its artistry encodes the words with greater meaning and affirms the theological historical message of the poem."<sup>88</sup> This article contributes to this thesis by providing an explanation of the purpose and methods used in Exodus 15. The article will be used to address question 1 and may be used to support the hypothesis.

Harold Best was an emeritus professor of music, dean emeritus of the Conservatory of Music at Wheaton College, Illinois, and former vice-president of the National Association of Music.<sup>89</sup> Best provided insights into the value of pluralism in music creation and music listening. Best's book provides an important definition that can be used to help understand the context in which Exodus 15: 1-21 and Judges 5 were written.

Understanding pluralism is essential to understanding the nature of cooperation among the twelve tribes of Israel in the wilderness. Best wrote, "Pluralism is the presence, coexistence,

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<sup>88</sup> Pamela Barmish. "Through the Kaleidoscope of Literary Imagery in Exodus 15: Poetics and Historiography in Service of Religious Exuberance." *Hebrew Studies* 58, (2017): 172.

<sup>89</sup> Harold Best. *Music in the Eyes of Faith*. San Francisco, CA: Harper Collins, 2013). 63.

equality, and possible interrelationship of different types.”<sup>90</sup> Best’s book may be used to provide a greater understanding of how Moses, Miriam, Deborah, and Barak were able to lead Israel and create national songs during the multi-ethnic, multi-cultural tribes of Israel.

Daniel Block has authored a book that provides the answer to the essential question about who the focus of worship should be. The Block book will be used to analyze the theology of Exodus 15: 1-21 and Judges 5. Block’s book provides discussions on the proper object or subject of worship as opposed to idolatry. The discussions on idolatry will be helpful considering newly discovered omissions and alterations to the name of the God of the Bible.

According to Block, “Edith Humphrey correctly identifies five maladies that plague worship in the North American church: (1) trivializing worship by a preoccupation with atmospherics/mood (it’s all about how worship makes me feel); (2) misdirecting worship by having a human-centered rather than God-centered focus (it’s all about me, the worshiper); (3) deadening worship by substituting stones for bread (the loss of the Word of God); (4) perverting worship with emotional, self-indulgent experiences at the expense of liturgy; and (5) exploiting worship with market-driven values.”<sup>91</sup> Block’s book will be used to provide a foundation upon which to build the analysis of the patterns, principles, and practices discovered by the research into Exodus 15: 1-21 and Judges 5.

Allen Boesak’s article contributes to this thesis in the way that Boesak analyzes the biblical text with respect to Miriam, Moses, and the children of Israel. The author approaches the

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<sup>90</sup> Harold Best. *Music in the Eyes of Faith*. San Francisco, CA: Harper Collins, 2013). 63.

<sup>91</sup> Daniel I. Block. *For the Glory of God: Recovering A Biblical Theology of Worship* (Grand Rapids, MI: Baker Academic, 2014), xii.

text in a way that highlights the dilemma of the oppressed. The author applies a liberation-type theology to a certain extent. Boesak's exploration is not strictly to exegete the scripture but, to use the scripture to highlight the plight of the less powerful.

This article is included as a witness to the fact that all researchers do not approach scripture with the same purpose in mind. This article will be used to provide perspective on the benefits or pitfalls of approaching scripture with an agenda that may infuse bias into the reading. The author stated that "In her theology, Miriam recalls the God of the exodus, who begins the acts of liberation with the women, to whose faithfulness, courage, and defiant obedience, the freedom of the people is entrusted. From a feminist perspective, it is argued that this style of non-violent, faithful prophetic witness has a greater impact than violent resistance associated with an empire-like power. It is suggested that Black liberation theology should adopt this paradigm in its witness of and resistance against oppression."<sup>92</sup> The article will be read keeping in mind that the view of the scriptures may reflect eisegesis due to present-day or recent struggles for liberation. The article was written by Boesak, a faculty member in the Department of Dogmatics and Christian Ethics, of Theology at the University of Pretoria, South Africa.

Hendrik L. Bosman is a faculty member of Old and New Testament Theology at the University of Stellenbosch, South Africa. Bosman wrote, "The interpretation of the book of Exodus in Africa and other post-colonial contexts has been an exegetical activity often closely related to numerous theologies of liberation. Without denying the legitimacy of such interpretative strategies, this contribution will attempt to engage with the book of Exodus as a

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<sup>92</sup> Allan A. Boesak, "The Riverbank, the Seashore and the Wilderness: Miriam, Liberation and Prophetic Witness Against Empire," *Theological Studies* 73, no. 4 (2017): 1.

narrative concerning origin and migration formulated by Israelite and early Jewish communities who developed their own identity by reinterpreting their past.”<sup>93</sup> This article represents an attempt to study the biblical text in an objective way as opposed to applying a theological approach that may bias the interpretation.

This article will be used to understand current beliefs espoused by other researchers in the study of the Exodus. Bosman asserts that “In the end, we must probably resolve ourselves to the realization that we cannot go back to the exodus itself, but that it is entirely meaningful to engage with the different ways in which the exodus was remembered. The exodus narratives as a collective memory are not past but ongoing in the manner that they are commemorated, and the way in which they still shape religious identity and enhance the human dignity of those who engage the exodus memories in the present.”<sup>94</sup>

John Bright’s 3<sup>rd</sup> edition of the *History of Israel* will be used to provide context and support for the acceptance of the story of the exodus as told in Exodus 15.<sup>95</sup> The *History of Israel* is listed as one of the Westminster aids to the study of scripture. Bright begins the history of Israel with the pre-history of Israel and includes the exodus events.

Bright wrote, “Of the Exodus itself we have no extra-Biblical evidence. But the Bible’s own witness is so impressive as to leave little doubt that some such remarkable deliverance took place. Israel remembered the exodus for all time to come as the constitutive event that had called

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<sup>93</sup> Hendrik L. Bosman. “The Exodus as Negotiation of Identity and Human Dignity Between Memory and Myth.” *Theological Studies* 70, no. 1 (2014): 1.

<sup>94</sup> *Ibid.* 5.

<sup>95</sup> John Bright, *The History of Israel*. 3<sup>rd</sup>. ed. (Philadelphia, PA: Westminster Press, 1981).



her into being as a people. It stood at the center of her faith from the beginning onward, as is witnessed by her most ancient origin (Ex. 15: 1-18), by confession-like pieces probably likewise of a quite ancient origin (Deut. 6:20-25; 26: 5-10; Josh. 24:2-13), as well as by other texts too numerous to list, down to the end of the Biblical period---and beyond.”

Bright added that the story of the exodus as communicated in Ex. 15: 1-18 is, “Concerning those events, to be sure, we can add nothing to what the Bible tells us. It appears that the Hebrews, attempting to escape, were penned between the sea and the Egyptian army, and were saved when a wind drove the waters back, allowing them to pass (Ex 14:21, 27); the pursuing Egyptians, caught by the returning flood, were drowned. If Israel saw in this the hand of God, the historian certainly has no evidence to contradict it!”<sup>96</sup> Bright’s conclusion as a historian adds support to the validity of the Exodus 15 account of the Song at the Sea.

Stacy N. Browns, thesis is included as a source in this research because Brown recognized the need for worship leaders to learn principles by which to practice. Brown’s research yielded “Five Principles to Empower the Worship Leader.” Brown also acknowledged the multidisciplinary or interdisciplinary nature of the study and practice of worship leadership. Brown’s acknowledgment of the complexity of studying worship studies and the need for approaches that encompass other disciplines adds support to the interdisciplinary nature of this current research.

Stacy N. Brown wrote,” Owing to the fact that most worship literature qualifies as theological or philosophical in nature, the addition of leadership principles proves essential to

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<sup>96</sup> John Bright, *The History of Israel*. 3<sup>rd</sup>. ed. (Philadelphia, PA: Westminster Press, 1981), 122.

balancing the worship leader's "worship" ability with his or her "leadership" skills. Many of these leadership principles exist in business literature. Adding a new category of reading further complicates the worship leader's ability to quickly glean information applicable to his ministry. By bridging the gap between worship and business principles, a simple model for success is possible.<sup>97</sup>

The article by Courtney V. Buggs provides an important perspective in that may shed light on the type of leadership authority utilized by Miriam vs. that utilized by Moses. This article highlights the fact that some women function as leaders despite not being given formal titles, ordination, or official authority. Buggs describes ways in which two lay leaders lead within the church despite not being given recognition and formal authority. This article is relevant because like Miriam these women were matriarchs of their families.

The Buggs article is considered useful because it offers a suggestion of the type of power Miriam wielded among the Israelite people. Moses, Deborah, and Barak had legitimate power with status or formal job authority.<sup>98</sup> However, Miriam, like the women in Butts' research likely lead through referent or expert power.<sup>99</sup> According to Northouse, referent power is based on followers' identification and liking for the leader.<sup>100</sup> Expert power is based on followers'

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<sup>97</sup> Stacy N. Brown, "Five Principles to Empower the Worship Leader" (Doctoral Thesis. Liberty University, 2016), 4, <https://www-proquest-com.ezproxy.liberty.edu/pqdtglobal/docview/1803627600/fulltextPDF/402FFD34C2524ACDPQ/1?accountid=12085>.

<sup>98</sup> Peter G. Northouse. *Leadership: Theory & Practice*. (Thousand Oaks, CA: Sage, 2022). 11.

<sup>99</sup> Ibid.

<sup>100</sup> Ibid.

perceptions of the leader's competence.<sup>101</sup> This article and these concepts are relevant to research on worship studies because it explains and provides support for women and other laypersons who may have informal leadership roles within the church and more specifically in worship.

Buggs wrote, "Whereas discussions about women's leadership in the church are often reduced to debates about ordination, these women (those in his study) represent those whose callings are as lay leaders, lay influencers, who play a vital role in the growth and sustainability of Black churches. I assert that the realm of religious authority is beautifully expanded by Black laywomen who claim their own authoritative voices. Their stories represent a constituency of women, Black laywomen who have given their lives and leadership to Black church communities and continue to do so. Regardless."<sup>102</sup>

Todne Thomas Chipumuro's qualitative study of an Atlanta Georgia Brethren church has provided a reminder of a hermeneutical principle that is essential to this study. Chipumuro shares that the church members teach and apply the principle of first mention as a foundational doctrine. Chipumuro wrote that an elder, Brother Roy Fitzpatrick taught the principle of first mention in a Bible study one evening. Fitzpatrick said, "The Old Testament is revealed in the New Testament, and the New Testament is concealed in the Old Testament."<sup>103</sup>

Chipumuro goes on to say:

Through this rule of interpretation, the Bible becomes more than a collection of idiosyncratic events and characters; it is transformed into a cohesive narrative. By

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<sup>101</sup> Peter G. Northouse. *Leadership: Theory & Practice*. (Thousand Oaks, CA: Sage, 2022). 11.

<sup>102</sup> Courtney V. Buggs, "Kaleidoscope Authorities: Reflections on African American Laywomen's Leadership," *Practical Matters Journal* 14, no 1 (2021): 49.

<sup>103</sup> Todne Thomas Chipumuro. "Breaking Bread with the Brethren: Fraternalism and Text in a Black Atlantic Church Community," *Journal of African American Studies* 16, no. 4 (2012): 615.

establishing an analogical relationship between both testaments, readers are directed to see patterns across biblical passages. New Testament representations of biblical phenomena are considered fuller representations of those contained in the Old Testament. Applying this logic of New Testament revelation, the children of Israel described in the Old Testament are understood as an antecedent social collective upon which the New Testament church is modeled.<sup>104</sup>

Codex Leningradensia or Leningrad Codex is the source for the Biblia Hebraica Stuttgartensia (BHS) has been chosen because it is among the oldest and most complete sources of the Hebrew text. Aaron Ben Asher was the last of the family of Tiberian Masoretes.<sup>105</sup> Aaron Ben Asher's "achievements are incorporated in both the Aleppo Codex (A), the basis for the Hebrew University Bible Project; and the Leningrad Codex (L), the basis for the *BHS*<sup>106</sup>.

"The Tiberian manuscripts generally contain four components: the consonantal text, the vowel signs, the accent signs, and the Masoretic notes written in the margins."<sup>107</sup> "The Leningrad Codex is preferred to the once preferred *Second Rabbinic Bible*. Modern scholarship however has shown that the Second Rabbinic Bible was based on relatively late manuscripts, this is probably not the best representative of the MT. Most modern editions of the Hebrew Bible print some form of the *MT* and *BHS* (based on L) is currently the standard scholarly edition of the MT in the West."<sup>108</sup>

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<sup>104</sup> Todne Thomas Chipumuro. "Breaking Bread with the Brethren: Fraternalism and Text in a Black Atlantic Church Community," *Journal of African American Studies* 16, no. 4 (2012): 615.

<sup>105</sup> *Eerdmans Dictionary of the Bible* v.s. "Leningrad Codex," accessed March 9, 2023, <https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=6225848>.

<sup>106</sup> *Ibid.*

<sup>107</sup> *Ibid.*

<sup>108</sup> *Ibid.*

Robert B. Chisholm has asserted that “Reis’ claims that Jael seduced Barak cannot be sustained. This article has been chosen because it illustrates one of the impacts of the failure to acknowledge the name of God. Failure to recognize the name of God has led to the misdirected suggestion that Yael was a harlot. This article is included because of the importance of Jael in Judges 5 and the truths that will be illuminated about her through this research. The issue the article addresses stands in stark contrast to the prima facie biblical account.

This article provides an example of one issue that seems to arise to some extent with respect to women in the Bible. Authors go to great extents seeking to invalidate women in the Bible as legitimate useful vessels of God. Chisholm identifies the error and addresses the matter "But Reis’ appeal to the use of the collocation is misleading, Is it the collocation itself that signals a sexual connotation in these texts or the presence of contextual indicators of such? Chisholm explains that “a technical expression for intercourse when the subject is third masculine singular and the pronominal suffix third feminine singular, it seems more likely that contextual factors are determinative in assigning it this connotation.”<sup>109</sup>

This article by Johan Cook provides important insights into the development of the Bible. The article is important because knowledge of the factors that influenced the development can help researchers understand differences in biblical texts. The discussion of the various dispensations adds to the understanding of the Septuagint and the challenges to its use in the past and present.

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<sup>109</sup> Robert B. Chisholm Jr., “What Went on in Jael’s Tent? (Part Two),” *Scandinavian Journal of the Old Testament* 27, no. 2 (2013): 217.

According to Cook, “This article acknowledges the fact that historically there are two phases in the emergence of the Septuagint - Jewish phase and a Christian one. The article deals first with methodological issues. It then offers a historical orientation.”<sup>110</sup> Additionally, Cook states, “In the past, some scholars have failed to distinguish between key historical phases: the pre-exilic/exilic (Israelite -10 tribes), the exilic (the Babylonian exile -2 tribes) and the post-exilic (Judaean/Jewish). Many scholars are unaware of the full significance of the Hellenistic era, including the Seleucid and Ptolemaic eras and their impact on the ‘biblical’ textual material.”<sup>111</sup> The discussion this article on the Septuagint provides assists in the research on the use of various biblical texts.

James Anthony Cooper’s thesis provides an assessment of the state of the qualifications and level of preparedness of worship leaders in the Free Will Baptist Denomination. The thesis offers practical knowledge of the basics of music theory. This thesis gives helpful information about choir development and direction. It also provides information on how to work with those participants who have various levels of commitment.

Cooper states, “Research shows the need for training material that is accessible to worship leaders who have no intention of returning to a four-year institution or completing a degree. Some non-degreed worship leaders have sought some form of training, but they are

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<sup>110</sup> Johann Cook, “The Septuagint as a Holy Text – The First ‘Bible’ of the Early Church,” *HTS Theologese Studies/Theological Studies* 76, no. 4 (2020): 1.

<sup>111</sup> Ibid.

hesitant because they do not know which programs or websites are reputable.”<sup>112</sup> Cooper’s research supports the need for this current research.

John W. Creswell and J. David Creswell’s fifth edition of *Research Design* is an invaluable resource in both qualitative and quantitative research design.<sup>113</sup> This research utilized this book in the research formation and design of this qualitative study. This book also appears as a resource in the discussion in chapter three on methods.

Creswell and Creswell provide direction and instruction on what constitutes qualitative research including characteristics, methods, and suggestions. It should be noted that according to Creswell and Creswell, “In contrast to other designs, the qualitative approach includes comments by the researcher about their role and their self-reflection (or reflexivity, it is called), and the specific type of qualitative strategy being used. Further, because the writing structure of a qualitative project may vary considerably from study to study, the method section should also include comments about the nature of the final written product.”<sup>114</sup>

Craig A. Evans’ article is a discussion about some of the Qumran scrolls and the language that describes Miriam’s use of the timbrels and her dances. The author discusses Miriam’s typology. The article provides an interesting discussion about the perception and acceptance of Miriam as a leader on par with Moses and Aaron.

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<sup>112</sup> James Anthony Cooper, “Who is Leading our Churches in Worship and Are they Ready? A Study on Worship Leading in the Free Will Baptist Denomination.” (Doc. Thesis, Liberty University, 2020), iv.

<sup>113</sup> John W. Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles, CA: Sage, 2020), 180

<sup>114</sup> Ibid.

The author wrote, “It is proposed that Miriam’s actions reflected a custom, perhaps even inaugurated it, that is witnessed in the song of Deborah (Judges 5) and the song of Judith (Judith 16). The article makes mention of two, both Miriam and Deborah, who are two of the four people under study. The article is useful as the author draws parallels between Miriam and Deborah.

Lisa Fredman’s article on *Rashi’s Women: Prototypes in Proverbs* is a valuable resource for this study because Fredman provides essential insights into what Rashi, Rabbi Shlomo Yitzhak the prominent Medieval biblical commentator ‘thought about women. This article provides insight into the reasons Rashi colors the image of women in the Bible with negative language and imagery of harlotry, arrogance, and trickery.<sup>115</sup> Lisa Fredman recently published *A Critical Edition of Rashi’s Commentary to Proverbs*. She was the founding Principal of the YTA Girls’ High School in Jerusalem and is currently a lecturer of the Bible at Efrata College.

Fredman wrote,

“Further study is required to determine whether Rashi’s treatment of the women in his Proverbs commentary reflects his general approach to these women in his glosses of other biblical books. We can conclude that both thematic couplets Rashi created contain unambiguous anti-Christian polemic. Rashi’s choice of terminology utilized in the secondary couplet embodies a message that, while subtle is anti-Christian as well. Rashi’s allegorical glosses to these two prototypes of women have become a vehicle through which he, as Torah exegete and responsible Jewish leader, endeavored to protect the Jewish people by strengthening internal Jewish values and refuting external foreign beliefs.”<sup>116</sup>

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<sup>116</sup> Lisa Fredman, “Rashi’s Women Prototypes in Proverbs.” *Traditions* 58, no. 2 (2021), 38.



The article is useful considering the influence Rashi had on the Old Testament translations handed down to Christian publishers from the Jewish Publication Society and other Jewish sources.

The researcher included a classic resource from Norman Geisler. Norman Geisler was the author of over one hundred books, and hundreds of articles, and was a professor for over 50 years. Geisler taught at Dallas Theological Seminary, Trinity Evangelical Seminary, Veritas International Seminary, and Southern Evangelical Seminary. Geisler's *Introduction to the Bible Revised and Expanded* provided foundational information and offered a salient discussion on Hebrew manuscripts was an essential offering for this research.<sup>117</sup>

Geisler and Nix's article provided a summary of the earliest Old Testament texts. Geisler and Nix wrote, "The *Biblia Hebraica* utilized the 1<sup>st</sup> and 2<sup>nd</sup>, the 1525 editions of the *Rabbinic Bible* as edited by Bomberg until 1929, the *Biblia Hebraica Stuttgartensia* was based on the Codex Leningradensis B 19A [L] (from A.D. 1008) with the small Masora of Ben Asher in the margin."<sup>118</sup>

Daniel Gimenez et al., offers a discussion on in-group collectivism in a modern context that is beneficial. The research is used to shed light on the ways gender is navigated in the context of family businesses. There is a discussion about the way gender, ingroup collectivism, and societal norms are navigated.

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<sup>117</sup> Norman L. Geisler and William E. Nix *A General Introduction to the Bible Revised and Expanded* (Chicago, IL: Moody Press, 1986), 372.

<sup>118</sup> Ibid.

According to Gimenez et al., “The theory of planned behavior argues that the probability that a behavior will occur is dependent on the intention of an individual to engage in that behavior (Ajzen, 1987; Ajzen & Fishbein, 1980). Intentions are molded by the individual’s attitudes (Krueger & Carsrud, 1993P which include the perceived desirability of the outcomes to the initiator, the acceptability of the outcomes according to the social norms of a reference group, and the attitudes develop intention which, in turn, leads to behavior (Ajzen, 1987; Ajzen & Fishbein, 1980).”<sup>119</sup> These concepts may have bearing on the actions of one or more of the persons under study in this current research project.

Michael J. Gorman offered a perspective on biblical interpretation and analysis that was essential for this study. “Ideological criticism, or advocacy hermeneutics (interpretation), is exegesis with the goal of addressing and advancing a particular political, social, or ethical agenda, often by people who have been marginalized. Practitioners of ideological criticism see the text (or the way the text has generally been interpreted) as a witness to relations of power that can be harmful, especially to certain groups of marginalized people.”<sup>120</sup> It is important to note that scholars approach the Bible from different perspectives. Scholars may approach scripture from a theological, political, sociological, or personal, perspective or objective.

Andrea Göttler’s article on ethnic belonging and culture provides a perspective on migration and ethnic diversity that adds depth to this research. Göttler wrote, “Diversity in older

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<sup>119</sup> Daniela Gimenez, et al., “The Impact of Affective Commitment on Daughters’ Succession Intentions in Family Firms: The Role of Family Firm Ownership Structure and In-Group Collectivism,” *Academy of Management*, 2018: 7.

<sup>120</sup> Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academics, ProQuest eBook Central, 2020), 25.  
<http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569>, 10

age is gaining attention in research and policy with a predominant focus on migration background and ethnicity in later life.”<sup>121</sup> This article helps broaden the discussion on multiculturalism and helps place the current study in perspective in light of current research.

Bae Hee-Sook offers a beneficial review of scholarly perspectives on the role Barak played in Judges 4 and 5. According to Hee-Sook “In scholarly discussions, interpretations of the figure of Barak diverge.”<sup>122</sup> Many scholars view Barak as weak and childlike in requesting Deborah’s accompaniment in battle.<sup>123</sup> Others view his response as sardonic as if they believe Barak doubted Deborah’s prophetic directive.<sup>124</sup> The lack of consensus provides support for the need for this current study.

In his article entitled *Deborah and Moses* Bruce Herzberg notes that there are many parallels between Deborah and Moses. Herzberg’s article is a valuable resource because it suggests that a comparative study of their songs may be of benefit. Herzberg wrote, “Deborah, a respected leader, judge, and prophet who gives orders to Barak, a military commander, is similar in many ways to Moses---indeed, far more similar than either traditional or modern commentators acknowledge.”<sup>125</sup>

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<sup>121</sup> Andrea Göttler, “Ethnic Belonging, Traditional Cultures, and Intercultural Access: the Discursive Construction of Older Immigrants’ Ethnicity and Culture,” *Journal of Ethnic and Migration Studies* (2021) <https://doi.org/10.1080/1369183X.2021.1954893>

<sup>122</sup> Bae Hee-Sook, “Reconsidering Barak’s Response in Judges 4,” *Peeters Publishers* 98, no. 4 (2017): 504.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid.

<sup>125</sup> Bruce Herzberg, “Deborah and Moses,” *Journal for the Study of the Old Testament* 38, no. 1 (2013): 15.

Herzberg went on to assert, “Moreover, the story of the battle at Mount Tabor has remarkable parallels with the crossing of the Sea of Reeds. Nonetheless, Deborah is typically lined with Miriam, and her story is regarded as best an aberration in the predominantly patriarchal world of ancient Israel. A full examination of the parallels, however, yields a reading that significantly raises the status of Deborah and sees her as an avatar of Moses himself.”<sup>126</sup>

Abraham Heschel, the author of *The Prophets* was a professor at the Theological Seminary in New York. Abraham Heschel is considered a seminal name in religious studies. Heschel’s heritage, intellect, and the times in which he lived shaped the man. Heschel was destined to shape the minds and hearts of Jews and Gentiles alike.

A brief biography:

Heschel was born in 1907 in Warsaw, Poland, to Rabbi Moshe Mordecai and Reizel Perlow Heschel. He received his Ph.D. from the University of Berlin (1933), as well as a liberal rabbinic ordination from the Hochschule für die Wissenschaft des Judentums (1934). Heschel then succeeded Martin Buber as the director of the Central Organization for Jewish Adult Education in Frankfurt, Germany, until his deportation by the Nazis in 1938. Heschel taught in Warsaw and London before emigrating to the United States in 1940. In 1945, he became a professor of Jewish ethics and mysticism at New York’s Jewish Theological Seminary of America, a post he held for the rest of his life.<sup>127</sup>

His work *The Prophets* is an essential aid to understanding the nature and manner of biblical prophets. Heschel’s text is used as reference material in this study because three of the four persons under study are prophets. Heschel’s book *The Prophets* has been revised and republished multiple times since its original publication in 1955. *The Prophets* is considered by

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<sup>126</sup> Bruce Herzberg, “Deborah and Moses,” *Journal for the Study of the Old Testament* 38, no. 1 (2013): 15.

<sup>127</sup> Abraham Joshua Heschel, *The Martin Luther King Jr. Research and Education Institute* Stanford University, <https://kinginstitute.stanford.edu/encyclopedia/heschel-abraham-joshua>.

many to be a classic. This book is an invaluable tool to help explain the callings and actions of Moses, Miriam, and Deborah. Many modern-day preachers and teachers equate preachers with prophets. While some prophets are preachers all preachers are not prophets as Heschel's treatment of prophets parses out.

Heschel wrote in a book section entitled "One Octave Too High":

We and the prophet have no language in common. To us, the moral state of society, for all its stains and spots, seems fair and trim to the prophet it is dreadful. So many deeds of charity are done, so much decency radiates day and night; yet to the prophet satiety of the modest; our sense of injustice tolerable, timid; our moral indignation impermanent; yet human violence is interminable, unbearable, permanent. To us life is often serene, in the prophet's eye the world reels in confusion. The prophet makes no concession to man's capacity. Exhibiting little understanding for human weakness, he seems unable to extenuate the culpability of man.<sup>128</sup>

*Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* written by Robert J. House et al., is another reference book used in this study.<sup>129</sup> The book is an essential resource for understanding current values that influence the effectiveness of leadership approaches in various cultures and among different ethnicities around the globe. The book measures "Cultural Dimensions" and their effects.<sup>130</sup> The researchers also categorized countries using shared cultural values.

This resource is useful for the purpose of understanding various cultures today. However, it must be noted that the culture of the Hebrew people under Moses, Miriam, Deborah, and Barak may not be similar today. The book may be used to help classify the 12 tribes of Israel's cultural

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<sup>128</sup> Abraham Joshua Heschel. *The Prophets* (New York, NY: Perennial Classics, 2001), 10.

<sup>129</sup> Robert J. House, et al., *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies* (Thousand Oaks, CA: Sage Publications, 2004), 202.

<sup>130</sup> Ibid.

values. An examination of the cultural values illuminated in the Bible may cause a classification or societal clustering that is different from that of Israel today.

Tammy L. Jarboe's Thesis, "Mentorship of the Female Worship Leader," is a relevant resource for this research project because Jarboe conducted research that included Miriam and Deborah.

Jarboe writes:

A biblical foundation for the role of women in ministry leadership is a core concept of this study. Understanding what the Bible says about women in ministry leadership is essential and provides the foundation for all other aspects of the study. The Bible contains many examples of women serving in ministry leadership positions both in the life of the Israelites and in the early church. Women such as Miriam, Deborah, Mary, Priscilla, and Lydia experienced a significant call from God to a specific ministry or task.<sup>43</sup> This study explored the role of biblical women in ministry leadership to provide a foundation for the appropriateness of women in WML.<sup>131</sup>

*The Complete Works of Josephus* are significant resources. Josephus sheds light on historical facts that few other sources are able to provide. Flavius Josephus was of noble lineage and of priestly descent.<sup>132</sup> Josephus wrote about the historical events pertinent to Israel. Josephus wrote about Moses, Exodus 15, and many other events and he includes Jesus in his historical account. Josephus's historical accounts help support and explain portions of the biblical account of Exodus 15 and the writing of the Song of victory by Moses.

Maribeth Howell analyzed Exodus 15, 1b-18 for its poetic structure and content. Howell wrote, "In recent years, the poetic structure has become a concern of great interest to biblical

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<sup>131</sup> Tammy L. Jarboe. "Mentorship of the Female Worship Leader, Lynchburg, VA: Liberty University, 2019. 12

<sup>132</sup> Flavius Josephus, *Josephus the Complete Works* trans. William Whiston. (Nashville, TN: Thomas Nelson Publishers, 1998). 1.

scholars. The well-known psalm of Exodus 15 is one of many poems whose structure has received considerable attention from contemporary exegetes.” Howell state that the purpose of the article is to “examine the various poetic devices our Exodus 15, 1b-18 and to determine how these particular poetic elements interact within the poem to reveal, or to contribute to its structure?”<sup>133</sup> The Howell article is used to investigate various poetic devices used in Exodus 15.

Geoffrey Khan has presented a valuable introduction to the Tiberian Masoretic Tradition. This book is useful because it provides readers with an understanding of who the Masoretes were, their purpose, and the importance of the Tiberian Masoretes. In section 1. “The Tiberian Masoretic Tradition,” Khan wrote, “The printed editions of the Hebrew Bible that are in use today are based on medieval manuscripts deriving from the school of the Masoretes of Tiberias. The Masoretes were scholars who devoted themselves to preserving the tradition of writing and reading the Bible.”<sup>134</sup> Khan explained the Marsoretes persisted through many generations. He also explained the types of markings that developed to insure the continued accurate transmission of the Bible throughout the generations.

Homay King’s article on the “People’s Microphone.” offers some potential insights into some of the ways the victory songs in Exodus 15 and Judges may have been transmitted. The author utilizes some recent events where the non-electronic transmission of messages took place. King wrote, “The people’s microphone is a means for amplifying speech in large crowds. The premise is simple: all those within earshot repeat loudly and in unison what the speaker on the

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<sup>133</sup> Maribeth Howell, “Exodus 15,1b-18, A Poetic Analysis,” *Ephemerides Theologicae Lovanienses* 65, no. 1 (1989): 5.

<sup>134</sup> Geoffrey Khan, *A Short Introduction to the Tiberian Masoretic Bible and Its Reading Tradition* (Piscataway: Gorgas Press, 2013), 1.

floor has just said. In smaller groups, a single repetition can suffice for all to hear.” The article helps readers understand how these songs of victory may have come to be and how the children of Israel may have been able to preserve their memory of them.<sup>135</sup>

Israel Knohl’s article was included as a resource because of Knohl’s thoughts on Judges 5, the Song of Deborah. Knohl proposes in his article that, the current translation of the Judges 5 includes editorial additions. Knohl wrote, “I wish to present a new solution to some of the basic issues relating to the song. My hypothesis is based on exegetical and historical insights that can shed light on the process of editing and sculpting that the song underwent. A distinction between the original poem and editorial additions may, in my opinion, help solve some of the major problems in our understanding of the poem and its thematic coherence.”<sup>136</sup>

Mark Leuchter wrote, “The Song of Deborah (Judges 5) preserved what I termed pseudo-mythopoetic concepts regarding the defense of the Israelite highland settlements against lowland urban Canaanite cultures in the early Iron Age<sup>1</sup>. In that essay, I argued that the chariot imagery in Judg 5 connected the Canaanite army of Sisera to memories of Egyptian mechanisms of conquest from the Bronze Age that lingered in Israelite memory as an ideological allergen.”<sup>137</sup>

The MacArthur Study Bible has been included in this study because of John MacArthur’s inclusion of Barak in the list of Judges on page 335. MacArthur listed Barak as one of the judges

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<sup>135</sup> Homay King, “Antiphon: Notes on the People’s Microphone,” *Journal of Popular Music Studies* 24, no. 2 (2012): 238.

<sup>136</sup> Israel Knohl, “The Original Version of Deborah’s Song, and its Numerical Structure, *Vetus Testamentum* 66, no. 1, (2016): 45.

<sup>137</sup> Mark Leuchter, “Eisodus as Exodus: The Song of the Sea (Ex. 15) Reconsidered,” *Journal of Biblica* 92, no. 3 (2011): 321.



despite the lack of biblical evidence in Judges 4 and 5. John MacArthur is a graduate of Talbot Theological Seminary, Chancellor of the Master's University, and pastor of Grace Community Church in Sun Valley. MacArthur is a respected Christian speaker and author of numerous books and commentaries which includes the MacArthur Study Bible. MacArthur is a distinguished and influential evangelical writer. MacArthur is often quoted in books, on television, radio, etc. Thus it is important to examine his contribution and thoughts about Judges 4 and 5.

John MacArthur is a prolific Christian apologist. MacArthur's views have no doubt been influenced by the events that shaped the life of an octogenarian born in 1939. His writings must be understood in light of the cultural pressures that many feel threaten Christianity and biblical family values. In his commentary on Deborah in the *MacArthur Study Bible*, at the beginning of Judges, chapter 4 describes her as "an unusual woman of wisdom and influence who did the tasks of a judge." The statement could be perceived as implying that wisdom among women is rare or scant.

In MacArthur's 2011 book, *Divine Design: God's Complimentary Roles for Men and Women*, he wrote, "While many in our culture are still attempting to remove feminist ideals from the mainstream of society, the church has allowed access to those same ideals within her hallowed walls. But we should not be surprised, because the feminist attack on the people of God is as old as man. Feminism began in the garden when Eve, whom we could call the first feminist, listened to Satan's lies, stepped out from under Adam's authority, acted independently, and led the human race into sin."<sup>138</sup> It can not be denied that Eve's naivete and acceptance of the

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<sup>138</sup> John MacArthur, *Divine Design: God's Complimentary Roles for Men and Women* (Colorado Springs, CO: David C. Cook, 2011) 10.

assertions of the Serpent over God's mandate precipitated the fall of man. However, this fact can not negate the fact of her creation as the female progenitor along with Adam of every human male and female to come. MacArthur, it seems failed to understand that Eve was created in the image and likeness of God while in and along with Adam. Just as the Bible declares that Levi gave tithes while yet in Abraham. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. <sup>10</sup> For he was yet in the loins of his father when Melchisedec met him Heb. 7:9).

All humans were created in the image of God, blessed, and mandated to subdue the earth in Adam at creation.<sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them. <sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 2:27-28).

MacArthur's statement that "Eve stepped out from under Adams authority and acted independently..." suggests that Eve was created as a subordinate to Adam. MacArthur suggested that Eve acting independently was sin even though she was created in the image of God like Adam. The belief that Eve was not created as an autonomous human being, in the image of God, equal to Adam contradicts MacArthur's own teachings. MacArthur has written extensively about his belief that because of Eve's sin in the garden women are forever subordinated to men.

Unfortunately, many scholars do not parse the word of God properly. They fail to discern scriptures designed to give men and women directions for biblical marriages versus scripture that is designed for other purposes and situations. Teachings like these that fail to recognize God's

equal love for men and women weaken the body of Christ and biblical marriage. These teachings minimize the value of women by limiting women's availability for service. God is sovereign and may whom ever when, where, and however He chooses to use them for His honor and glory.

Additionally, these faulty teachings ultimately weaken the concept of biblical marriage. If only one party in a biblical marriage was created in the image of God, then the union between a man and woman must be questioned altogether. MacArthur and others who teach the subordination of all women to all men indiscriminately, based solely on gender have added an additional layer to the rabbinical veil over the word of God. The assertions that women are innately inferior and unworthy to lead men, has given rise to questions about Miriam and Deborah's leadership roles in the Bible.

No matter how well-meaning, MacArthur has increased biblical opacity with respect to women for those who consume his writings. It is not clear whether MacArthur elevated Barak to the biblically unsupported judgeship because of a spiritual blind spot or knowingly for the purpose of combatting feminist assaults on biblical marriage and male leadership. The consumers of medieval rabbinical writers must be cautioned if seeking biblical clarity of God's use of women in biblical leadership. A similar caution must be given when consuming this learned and esteemed author's writings with respect to women in worship leadership and leadership in general.

No authority should be elevated above the Bible. By necessity one of the tasks undertaken in this research is to remove any discernable biblical veils that obscure the truth of God's word. Whether the veil over the word of God has been placed there by revered Medieval rabbis or revered Christian apologists God's use of women in worship leadership in the Bible has

set a precedence that can not be understood if utterly denied. MacArthurs' realm of influence is so broad that making a non-biblical assertion in his self-named Bible, that Barak was a judge thus making Barak's authority equal to or above Deborah's had to be addressed in this research on "biblical" worship leadership.

Martin-Contreras and Miralles-Macia's book chapter, *Interdisciplinary Perspectives for the Study of the Text of the Hebrew Bible: Open Questions* is a critical resource. The chapter includes a discussion on interdisciplinary approaches to the study of the Hebrew text. They write, "Each area of study has created its specific tools and methodologies, giving way to a fragmentation of biblical studies that is too rigid (Septuagintal, Qumranic, Rabbinic, Targumic, and Masoretic, among others). This fragmentation could become detrimental to the development of biblical studies without an adequate interaction between the different areas of study. For this reason, in order to obtain the most advantage from the benefits of this specialization and avoid any problems that could arise, it is necessary to encourage interdisciplinary work and promote venues and channels of communication (publications, congresses, and other formats), particularly among areas that are closely related."<sup>139</sup>

Jerry L. Newman's thesis, "Worship Pastor's Need for Pastoral Leadership Development" provides a pivotal research construct. Newman rightly discerned the pastoral/ministerial nature of worship leadership.<sup>140</sup> From Newman's thesis, it may be inferred

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<sup>139</sup> Lorena Miralles-Macia and Elvira Martin-Contreras, *Interdisciplinary Perspectives for the Study of the Text of the Hebrew Bible: Open Questions* (Göttingen: Vandenhoeck & Ruprecht, 2014), 17, ProQuest E-book Central. 9783525550649.

<sup>140</sup> Jerry Leonard Newman, 2019. "Worship Pastor's Need for Pastoral Leadership Development" (D.W.S Thesis, Liberty University, 2019).

that the qualifications of the worship leader position should be elevated from talented, charismatic exhorter, musician, or vocalist layperson to a minister with a pastoral calling.

Newman asserts that “The worship pastor must realize the importance of the actual work of ministry. Too often, priorities are misplaced, and the ministry suffers.”<sup>141</sup> The current study of worship leaders from the beginning supports Newman’s research. Newman goes on to state that “In the modern church, pastors, music pastors, and ministry responsibilities area are filled by people from various walks of life. In previous decades, college and seminary training occurred in the lives of those accepting the call to ministry. In this new century, those patterns of the past have significantly altered.”<sup>142</sup> This current study examines Exodus 15:1-21 and Judges 5 looking for biblical precedence and principles that may be applied to support Newman’s stated lacuna.

The 9<sup>th</sup> edition of *Leadership: Theory & Practice* provides a review of leadership theories that have been posited over many decades. In it, Peter Northouse discusses the evolution of leadership theory. Northouse has offered a relevant and beneficial definition and explanation of leadership to date. The definition and explanation of leadership is useful in understanding leadership in and among the populations under study and for current and future worship leadership practice.

The research in this study has revealed that the *Biblia Hebraica Stuttgartensia* Westminster Theological Seminary, 2001 is currently the most authoritative and readily available

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<sup>141</sup> Jerry Leonard Newman, 2019. “Worship Pastor’s Need for Pastoral Leadership Development” (D.W.S Thesis, Liberty University, 2019). 49.

<sup>142</sup> Ibid.

source from which to translate the Hebrew text today.<sup>143</sup> The BHS which is based on the most complete source of the Hebrew Bible, the Leningrad Codex is the source of the Hebrew text found in the Appendix. The Appendix contains the BHS text of Exodus 15:1-21 and Judges 5.

Jordan S. Penkower's article, "The Chapter Divisions in the 1525 Rabbinic Bible" provides an important historical context for those interested in the development of the 1525 Rabbinic Bible.<sup>144</sup> The article is important because understanding that chapter divisions as studied today did not always exist. The article is useful when considering current questions that have arisen about chapter endings and beginnings. The discussion in the afore mentioned article adds to the researcher's depth of understanding of the historical foundations of current iterations of the biblical text.

Vivian A. Petties presented "An Analysis of Deborah's Leadership Style in Judges 4 & 5: Toward an Understanding of Prophetic Leadership" at the International Leadership Associations' 24<sup>th</sup> Annual Global Conference. ILA is the world's largest leadership Association. The conference theme was *Wisdom in Times of Crisis*. Petties gave the PowerPoint presentation as part of ILA's the Online Conference.

In her presentation, Vivian A. Petties introduced the concept of the "Rabbinical veil." Petties explained that "The Rabbinical veil was placed over the Hebrew portion of the Bible, that

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<sup>143</sup> H. Van Dyke Parunak, Richard Whitaker, Emanuel Tov, and Allen Grove, *et al.* "Biblia Hebraica Stuttgartensia: Westminster 3.5 Morphology" Michigan-Claremont-Westminster text, Westminster Theological Seminary, 2001.

<sup>144</sup> Jordan S. Penkower, "The Chapter Divisions in the 1525 Rabbinic Bible. " *Vetus Testamentum* (Brill) 48, no. 3 (1998): 350-374.

is the Old Testament in 1520.”<sup>145</sup> Petties explained that disdain for women was written in the biblical commentaries and the Bible itself by medieval rabbis and was copied into the 1611 King James version, the 1917 Tanakh, and the majority if not all English versions of the Bible in use today.

Petties provided several examples of translation errors that were introduced with the effect of tarnishing the image of women leaders in the Bible. Most relevant to this study is Petties’ discovery of the “Fabricated arrogance of Deborah in Judges 5:7. The word “I” in this verse does not exist in the original Hebrew. The “I” was inserted strategically to make Deborah sound as if she was speaking arrogantly about herself according to the Encyclopedia Judaica vol. 5, pg. 517. The findings of the research presented at the conference are germane to this research project.

Petties’ presented a paper at Regent University in 2008 on biblical perspectives on women in leadership. Her paper presented at the Biblical Perspectives Roundtable continues to be cited in dissertations and current peer-reviewed journal articles. Petties translated a Greek passage and discovered deviations in the translation convention of the Greek text.

Petties’ “A Biblical Perspective on Women in Leadership: A Fresh Look at 1 Timothy 2:8-15” is essential to this study.<sup>146</sup> The error illuminated by Petties in the New Testament suggests a correlation between the Old Testament and the New Testament translation “errors”.

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<sup>145</sup> Vivian A. Petties, “An Analysis of Deborah’s Leadership Style in Judges 4 & 5: Toward an Understanding of Prophetic Leadership.” *Wisdom in Times of Crisis*. 24<sup>th</sup> ILA Global Conference: Online Conference, October 6, 2022. [ilaglobalconference.org](http://ilaglobalconference.org).

<sup>146</sup> Vivian A. Petties, “A Biblical Perspective on Women in Leadership: A Fresh Look at I Timothy 2:8 - 15.” *Biblical Perspectives*. Virginia Beach: Regent University, 2008. 9.

The persistent poor scholarship with respect to women in the Bible suggests the sustained influence of the rabbinical veil. Petties presents a biblical perspective on women in leadership in both the Old and New Testament which is pertinent to the current study.

Philo of Alexandria is an important resource for this research. Philo was a contemporary of Jesus and Paul. Philo was a Jew whose first-hand knowledge of the Second Temple period is invaluable. Additionally, Philo conducted extensive research on the history of the Jews seeking to confirm or disconfirm elements of various stories. Philo is not as well-known and respected as Josephus but *is* a valuable resource nonetheless.<sup>147</sup> Philo wrote, “Behold, therefore, I venture not only to study the sacred commands of Moses, but also with an ardent love of knowledge to investigate each separate one of them, and to endeavor to reveal and to explain to those who wish to understand them, things concerning them which are not known to the multitude.”<sup>148</sup> Philo’s passion for Moses and his interwoven opinion may cause some to question Philo’s accounts.

Oliver Pol’s article provides an essential insight into some of the phenomena that may puzzle observers of today’s evangelical proponents and leaders. The crusades focused on winning the world for Christ Jesus seem to have given way to politics and politicians in the pulpit. The “us against them” mentality seems to have created such fear that few Christians have the courage to say anything contrary. This article helps to explain the phenomena of “groupthink.”

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<sup>147</sup> Philo Judeaus, *On the Life of Moses. Vol 1, in Works of Philo*, trans. by Charles D. Yonge. (Peabody, MA: Hendrickson Publications, 1995).

<sup>148</sup> David M Scholer, “Foreword: An Introduction to Philo Judaeus of Alexandria,” in *The Works of Philo: Complete and Unabridged* (Peabody, MA: Hendrickson, 1995).



Pol wrote, “Groupthink is a well-known concept introduced to students in management and psychology courses. It refers to the tendency for people in groups to suppress contrary opinions because of the belief that higher-performing groups must reach a consensus. This suppression can prevent a group from considering alternative options and lead to sub-optimal decisions, which may have disastrous consequences.”<sup>149</sup>

Fredrick Clark Putnam, Offered necessary insight into the use and construction of the word lapidoth. The insights gained from this book on Hebrew syntax have proved to be impactful. Many commentaries have repeated the same error for generations. Utilizing F. C. Putnam’s handbook helped to unlock a mystery few were aware of previously. Lapidoth could not have been the name of Deborah’s husband. The construction of the word lapidoth is feminine.<sup>150</sup> This document supports the author’s doubtfulness of the existence of the man lapidoth.

Melissa Reid’s observations at Grace Community Church, Pastored by John MacArthur help provide context for his writings. This article is important for this research because it lends a personal account of the impact of MacArthur’s teachings. Reid reported the spreading of the MacArthur doctrine of the irrevocable damnation of women to the utter subjugation to men because of the original sin.<sup>151</sup>

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<sup>149</sup> Oliver Pol. “The Forgotten ‘Immortalizer’: Recovering William H Whyte as the Founder and Future of Groupthink Research,” *Journal of Human Relations* 75, no. 8 (2022): 1616.

<sup>150</sup> Fredrick Clarke Putnam, *Hebrew Bible Inset: A Student’s Guide to the Syntax of Biblical Hebrew* (Philadelphia, PA: Stylus Publishing, 1997), 15.

<sup>151</sup> Melissa Reid, “Unjust Signifying Practices: Submission and Subordination Among Christian Fundamentalists,” *Journal of Feminist Studies in Religion*, 29, no. 2 (2013): 154.

Vernon K. Robbins, book *Exploring the Texture of the Text: A Guide to Socio-Rhetorical Interpretation* is essential to this study.<sup>152</sup> Hebrew poetry utilizes repetition as a poetic device. Robbin’s techniques can provide a foundation and sensitivity to the language. The attention to repetition may help the reader discover the meaning of parallels and poetic devices in the passages under study.

Teresa J. Rothausen’s article provided a management perspective that is beneficial to the researcher and reader. She wrote, “Management researchers differentiate leader development from leadership development.”<sup>153</sup> The understanding of the different ways of thinking about the leader and the leadership process is an important distinction. This perspective is helpful to those who develop education programs for worship leaders and worship leadership.

Julia Schwartzmann offered indispensable information to this research. She wrote, “Little has been written about the attitudes of medieval Jewish philosophers towards the phenomenon of women prophets. Among the qualities essential for a prophet, medieval philosophers highlighted intellectual perfection as the foremost prerequisite. At the same time, these philosophers generally labeled women as intellectually deficient by definition.”<sup>154</sup>

David Shephard’s article adds important historical context to the discussion about the various iterations of the early Bibles. Shephard notes that Martin Luther’s 95 theses were posted

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<sup>152</sup> Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 2.

<sup>153</sup> Teresa J. Rothausen, “Integrating Leadership Development with Ignatian Spirituality: A Model for Designing a Spiritual Leader Development Practice,” *Journal of Business Ethics* 145, no. 1 (2017): 814.

<sup>154</sup> Julia Schwartzmann, “The Attitude of Medieval Jewish Philosophers to the Phenomenon of Female Prophecy,” *Shofar* 35, no. 3 (2017): 57.

to the Wittenittenburg castle church in 1517. The author goes on to point out that that is the same year Bomberg published the Rabbinic Bible.”<sup>155</sup> Shephard’s article provides a great deal of valuable historical background for this research.

Shubert Spero’s article on the Levites offers insights that may often be overlooked. Spero wrote, “*And their went forth a man from the House of Levi and married a daughter from the House of Levi Ex. 2:1*). The emphasis on their tribal affiliation may suggest that perhaps the Levites, in view of assimilatory tendencies among the other tribes, had decided to marry only within the tribe where loyalty to the tradition prevailed.”<sup>156</sup> This and other insights about the Levites proved beneficial to this research.

Jonathan Stokl, lent an influential discussion about female prophets to the research. Stokl’s discussion about ancient Near Eastern texts that shed light on female prophets other than those found in the Bible provides some perspective. Stokl notes the fact, “The construction of Deborah as a woman within Israelite society in that text is rather ambiguous. As I will argue, this ambiguity is characteristic of the Second Temple construction of female prophecy.”<sup>157</sup>

Rannfrid Irene Thelle’s contribution to the research is the addition of a view and perspective few have offered. Thelle views Judges 5 from the perspective of the motherhood motif. Thelle wrote, “A focus on Deborah as Israelite matriarch ---a counterpart to Jacob---brings into sharp relief the counterpoint between the tribes of Deborah and the Canaanites. The

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<sup>155</sup> David Shephard, “Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg) (1),” *Biblica* 79, no. 3 (1998): 361.

<sup>156</sup> Shubert Spero, “The Levites: A Tribe for All Seasons,” *Jewish Bible Quarterly* 49, no. 4 (2021): 214.

<sup>157</sup> Jonathan Stokl, “Deborah, Huldah, and Innibana: Constructions of Female Prophecy in the Ancient Near East and the Hebrew Bible,” *Journal of Ancient Judaism* 6, no. 3 (2016): 320.

imagined anxieties of the mother of Sisera serve to implicate mothers in a justification of violence against women. The poem thus prods readers/audiences to consider Israelite and their own perceptions of their enemies.”<sup>158</sup> The offering by Thelle highlights the importance of female biblical scholarship. Female scholarship has the potential to lend to biblical scholarship depth that may go undiscovered when all the theological voices are male.

Jennifer A. Thompson’s article can be useful when seeking an overall all perspective of women’s roles as leaders. The leadership roles that Miriam played within the context may be better explained when considered in the context of family.

Thompson wrote,

“Scholarship on women’s religious leadership focuses primarily on public leadership roles, but micro-level analysis demonstrates that women perform important leadership activity in the home. Such activity aligns with traditional American gender roles in place since the Victorian period. Because these gender roles also presume that women’s work takes place in the “private” sphere, while men’s work takes place in the “public” sphere, the religious activity that women perform in the home is not recognized as leadership. Ethnographic case studies of women from non-Jewish backgrounds leading their Jewish families in religious activity show that essential religious leadership takes place at the family level.”<sup>159</sup>

Elmer Towns and Vernon Whaley’s contribution to this study can not be overestimated.

Towns and Whaley’s, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship* provides much-needed perspective to current worshipers and worship leaders. The historical accounts seem balanced and objective helping the reader understand the development of the various types of worship practices. Towns and Whaley characterized their

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<sup>158</sup> Rannfrid Irene Thelle, “Matrices of Motherhood in Judges 5,” *Journal for the Study of the Old Testament* 43, no. 3 (2019): 436.

<sup>159</sup> Jennifer A. Thompson, “He Wouldn’t Know Anything: Rethinking Women’s Religious Leadership,” *Journal of the American Academy of Religion* 81, no.3 (2013): 644.

book as “The story of How the God of Israel moves and works through the ages to make his will and purposes known.”<sup>160</sup>

Shani Tzoref’s article adds another essential reading in the research of Exodus 15:1-21. Tzoref wrote, “A recurring feature of biblical songs, and of songs more generally, is the first-person consciousness of the Self as singing, as in verse 1, “I will sing to the Lord”, and also verse 3, “This is my God and I will enshrine him... I will exalt Him.” Frequently, biblical songs include appeals to others to join in the singing, especially in hymns and thanksgiving psalms.” Miriam’s chant may be seen as a variation of this “Sing to the Lord!”<sup>161</sup> Tzoref offers thoughtful considerations to the construction of the songs and the purposes of various elements. The Tzoref insights help illuminate prophetic elements.

Anna Urowitz-Freudenstein’s article examines the way treated the texts about women in the Pentateuch, Urowitz-Freudenstein wrote, “This study describes how the close readings and textual analyses in these midrashim resulted in a fuller picture of biblical ideas and characters, in this case, the women of the Pentateuch. The tannaitic midrashic texts that describe Zipporah, Miriam, the Daughters of Zelophehad, and Serah bat Asher are isolated and analyzed in order to see how the ancient rabbis read the biblical stories of these women and then elaborated on them

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<sup>160</sup> Elmer L. Towns and Vernon M. Whaley, *Worship Through the Ages: How the Great Awakenings Shape Evangelical Worship*, (Nashville, TN: B & H Publishing, 2012), 9.

<sup>161</sup> Shani Tzoref, “The Songs of Miriam, Deborah, Hannah, and Rebecca (Bunch),” *Journal of Modern Jewish Studies* 19, no. 1 (2020): 8.

in their exegetical writings.”<sup>162</sup>The author’s choice to present the stories in isolation and then to offer an analysis of the rabbinic approach to each is beneficial for consideration in this study.

Benjamin Williams’ article serves a critical role in this research. Williams provides invaluable historical context to the publication of the Rabbinic Bible. Williams wrote, “ Daniel Bomberg’s 1525 edition of the Rabbinic Bible is a typographical masterpiece. It combines the text of the Hebrew Bible with Aramaic Targumim, medieval Jewish commentaries, and the Masoretic textual apparatus. As testified by the numerous copies in the libraries of Jewish and Christian readers, this was a popular edition that remained in demand long after its publication.”<sup>163</sup>

Benjamin G. Wright’s article helped place the Septuagint in the context in which it should be viewed. Wright wrote, “ As a response to the tradition of scholarship that focused on questions of LXX origins, translation techniques and textual criticism, this article looks at how the LXX translations *in antiquity* were already in certain respects marked as Greek texts at their production, constructed as Greek literary texts in their origins, and subsequently employed in the same ways as compositional Greek texts by those who engaged them. It shows how the author of Aristeas constructs the LXX as a Greek text, how it functioned as such for Aristobulos and Philo.”<sup>164</sup> Wright’s article is valuable because understanding the purpose and use of the

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<sup>162</sup> Anna Urowitz-Freudenstein, “Pentateuchal Women Portrayed in Tannaitic Midrash: A Close Reading of Ancient Rabbinic Texts that Closely Read the Text,” *Jewish Bible and its Reception* 9, no. 2 (2022): 183.

<sup>163</sup> Benjamin Williams, “The 1525 Rabbinic Bible and How to Read It: A Study of the Annotated Copy in John Rylands Library,” *Bulletin of the John Rylands Library*, 72, no. 1 (2016): 53.

<sup>164</sup> Benjamin Wright, “The Septuagint as a Hellenistic Greek Text,” *Journal for the Study of Judaism* 50, no. 1 (2019): 497.

Septuagint helps explain word choices including exclusions, exchanges, and deviations, from the Hebrew text.

Timothy Yap's article is useful to this researcher because it includes discussions about the ways in which Miriam and Deborah focused praise on God rather than on the elements. Yap wrote, "In terms of what women sang, Miriam's song, which is sung after Yahweh's victory over the Egyptians at the sea (Exod 15:21), and Deborah's song, which is performed after defeating Jabin, king of Canaan (judg 5), are most instructive. These two songs, as Hauser observes, are the most "extensive victory songs we possess, each celebration Israel's conquest in a particular battle." If we compare these two songs, three observations can be gleaned about divine victory songs."<sup>165</sup>

Yap's analysis of Miriam and Deborah's songs yielded the following. "First God is the protagonist of such songs. Though human involvement are mentioned, God is unequivocally the victor of the battle. Miriam's song opens with a call to sing to Yahweh (Exod 15:21)."<sup>166</sup> Yap goes on to note, "the Tetragrammaton, (the name of God, Yahowah/Yahovah) is used six times in verses 2-5, at least once in each verse."<sup>167</sup> Yap notes, "Second, though women take the lead in singing these divine warrior victory songs, God's victor is meant to be celebrated by the entire community."<sup>168</sup> Yap's observation and understanding of the nature of the unifying nature of the

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<sup>165</sup> Timothy Yap, "The Function of the Women's Victory Song in 1 Samuel," *Journal of the Evangelical Theological Society* 65, no. 2 (2022): 279.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

<sup>168</sup> Ibid. 280.

songs of Miriam and Deborah are important. His third observation is, “these divine warrior victory songs celebrate the distinctiveness of God’s people from their enemies.”<sup>169</sup> Yap’s article helps to identify the purpose of the creation of the songs under study.

Yardumin and Schurr’s article adds to a much needed understanding of the multicultural rather than monolithic nature of the 12 tribes of Israel, present inhabitants and rules of Israel and the distinction that must be made. They wrote, “A reevaluation of the anthropological genetics literature on Jewish populations reveals them not simply to be a body of genetically related people descending from a small group of common ancestors, but rather a “mosaic” of peoples of diverse origins. Greek and other pre-medieval historiographic sources suggest the patterning evident in recent genetic studies could be explained by a major contribution from Greco-Roman and Anatolian-Byzantine converts who affiliated themselves with some iteration of Judaism beginning in the first and second centuries CE and continuing into the Middle Ages.”<sup>170</sup> This article can be used to help Israeli, Jewish and Christian leaders alike understand the need to suspend false claims of the European phenotypical Jews as being the only and rightful heirs of Judaism. The article will be used to help leaders embrace the need to learn to lead more graciously and multiculturally.

Yoo’s article offers an important discussion that questions the name and location of the crossing of the sea in Exodus 15:1-21. The discussion is relevant because it highlights the need for accurate scholarship on matters of the Bible. The article demonstrates the need to begin study

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<sup>169</sup> Timothy Yap, “The Function of the Women’s Victory Song in 1 Samuel,” *Journal of the Evangelical Theological Society* 65, no. 2 (2022): 280.

<sup>170</sup> Aram Yardumian and Theodore G. Schurr, “The Geography of Jewish Ethnogenesis,” 75, no.2 (2019): 206.



of any biblical text with the most accurate available source, the BHS. Yoo, wrote, “I argue that the *yam sup* in the Pentateuch is the literary product of multiple hands informed by different and at times irreconcilable, notions of geography and historiography.”<sup>171</sup>

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<sup>171</sup> Philip Y. Yoo, “Once Again: The Yam Sup of the Exodus,” *Journal of Biblical Literature* 137, no. 3 (2018): 581.

## CHAPTER THREE: METHODOLOGY

### Introduction

The study of Exodus 15:1-21 and Judges 5 meant this would be a qualitative study. The review of the literature was conducted in a manner consistent with qualitative research methods.<sup>172</sup> The review yielded many unexpected findings. One finding of the literature review helped the researcher eliminate most Bibles and Bible translations as sources from which to collect and analyze the passages under study. The rationale for eliminating or qualifying a biblical source from which to study Exodus 15 and Judges 5 has already been discussed throughout the literature review.

The researcher began by applying socio-rhetorical analysis to the reading of Exodus 15:1-21. The repetitive use of the word Lord stood out immediately. It was necessary to translate the word Lord into the original language before attempting to do any textual analysis of the word. Translating the word LORD in Ex. 15:1 yielded a surprising result.

The unexpected translation result created the need to translate the entire passage of Exodus 15:1-21 and Judges 5 ahead of the original plan. The discovery that the “LORD” in Ex. 15:1 was a substitute for the actual name of God required further research. The translation of Ex 15 and Judges 5 into Hebrew raised many questions.

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<sup>2172</sup> John W. Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles, CA: Sage, 2020), 181.

The researcher conducted a survey of Bibles to investigate the use of the word LORD and Lord in each version. The proliferation of the substitution of the name of God for the word Lord required greater historical investigation. The researcher read the prefaces, introductions, and histories of multiple Bibles including the 1611 King James Version, the Septuagint, Biblia Hebraica, and many more.

The researcher searched online in rare book collections to find an unadulterated translation of the Bible that included the authentic name of God. The researcher acquired access to the First and Second Rabbinic Bibles. Online access to the Apparatus was found. However, the researcher read some of the historical backgrounds of the revered Rabbis who wrote the Apparatus. The historical backgrounds yielded an understanding of the origins, philosophies, and motives of many of the writers. Additionally, the researcher investigated the historical background and features of Targum.

The search for an unadulterated translation of the Bible from which to begin analysis yielded the 1929 Biblia Hebraica Stuttgartensia<sup>173</sup>. The next step was to produce a Hebrew-English interlinear of Exodus 15-1-21 and Judges 5 that would allow enough space to attempt to analyze the passages as Hebrew poetry.

The analysis of the two passages as poetry and song was suspended until other contextual and background issues were researched and resolved. Biblical and historical documents were used to understand more about each of the composers. The King James version was used as the

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<sup>173</sup> H. Van Dyke Parunak, Richard Whitaker, Emanuel Tov, and Allen Grove, *et al.* “*Biblia Hebraica Stuttgartensia: Westminster 3.5 Morphology*” Michigan-Claremont-Westminster text, Westminster Theological Seminary, 2001.

primary source using historical documents and the Biblia Hebraica Stuttgartensia when questions arose. When contradictions between the Biblical record, orthodoxy, tradition, or denominational teachings arose, the Bible was given supremacy.

The researcher identified the most complete and accurate sources available from which to translate the passages. The researcher prepared the document to include both Exodus 15:1-21 and Judges 5 from the Biblia Hebraica Stuttgartensia with a focus on the text as Hebrew poetry. Separate documents were created for ease of translation.

### **Design**

Based on the foregoing considerations, and the background and literature review presented in Chapter One and Chapter Two respectively, the researcher has designed the following plan of research to glean what may be gathered about biblical leadership, worship leadership, worship practice and the anatomy of biblical worship songs.

1. *Examine backgrounds of the leaders in Exodus 15:1-21 and Judges 5:* Review background scriptures and historical documents making sure to identify remarkable events and characters among the children of Israel during the exodus and Judges 5 as they became a nascent federation of the tribes of Israel. Each of the worship leaders in Exodus 15:1-21 and Judges 5 were leaders first. The creation of the songs and their leading worship developed out of each leader's organizational leadership of the twelve tribes of Israel. So, it will be important to investigate each person's rise to become a national worship leader. The four leaders were Moses, Miriam, Deborah, and Barak. An

examination of their backgrounds will include the leadership roles each held, and an exploration of what leadership is and what biblical leadership looks like.

The way each of the individuals and/or team performed their leadership roles will be examined for gleanable lessons about biblical leadership. The gleanings will be viewed considering current leadership research. The goal will be to extrapolate principles, patterns, practices, and precedence that may be used in organizational leadership, worship leadership practice and education.

The plan is to compare Moses, Miriam, Deborah, and Barak and the context in which the worship leadership took place. The plan is to also compare the leader's leading of the multicultural organization, the twelve tribes of Israel. The researcher will assess the leadership follower dynamics looking for application for worship today.

2. Translate Exodus 15:1-21 and Judges 4 and Judges 5. (Translating Judges 4 is necessary as this passage describes the events that gave rise to and the leaders and their activities in Judges 5).
3. Read each passage several times bearing in mind what has been learned about the leaders who created and led the songs.
4. Confirm or disconfirm that Exodus 15: 1-21 could have been written in a hypothesized meter. Write up any new insights, discoveries, or understanding. Apply scansion to Exodus 15:1-21 passage considering the revelation that it was written in Hexameter in an attempt elevate the poem to the level of a song that could be recreated.
5. Begin coding. Compare the manual and electronic coding and compile a complete list of codes and themes. (If electronic coding is used).

6. Group codes in expected, surprising, unusual categories, patterns, and themes into a new document.
7. The researcher may use qualitative software to discover any patterns or themes that others may not have previously identified.
8. Reread the passages again seeking to understand word choices, placement, contexts, and messages.
9. Reflect on the Exodus passage seeking to understand the purpose or purposes of its creation in context and relation to the participants.
10. Reflect on Judges 5 seeking to understand its creation in context and relation to its participants.
11. Compare and contrast Exodus 15:1-21 with Judges 5 considering the background scriptures of each.
12. Review the texts making sure to look for the role each passage appears to play in God's plan.
13. Write a comparative analysis of the passages. Identify purpose, patterns, practices, procedures, and precedence revealed in each.
14. Compile the practical elements for use in worship leadership practice, worship leader, and worship leadership development. Compare and contrast Moses, Miriam, Deborah, and Barak and the context in which the worship leadership took place. Compare and contrast the leader's leading of the multicultural organization, the twelve tribes of Israel. Assess the worship leader and follower dynamics considering all that is learned looking for application for worship today.

15. Organize and write up the findings in a coherent practical usable form for use by worship leaders and educators.

### **Questions and Hypotheses**

*Primary Research Question One:* What biblical principles can be revealed in a comparative study of Exodus 15:1-21 and Judges 5 that may be applied to worship leadership?

Hypothesis One: Biblical principles pertaining to worship and worship leadership can be revealed in a comparative study of Exodus 15:1-21 and Judges 5 including the purposes, patterns, principles, and precedence of biblical worship that leaders and educators may use to create a framework for biblical organizational leadership, worship leadership practice, and/or worship leadership education.

*Primary Research Question Two:* What characteristics of biblical worship songs can be revealed in a comparative study of Exodus 15:1-21 and Judges 5?

Hypothesis Two: Characteristics of biblical worship songs can be revealed in a comparative study of Exodus 15:1-21 and Judges 5 including the purposes, patterns, principals, performances, and precedence of biblical worship songs that practitioners and educators may use to create a framework for biblical worship songwriting, performance, and worship songwriter education.

### **Instrumentation**

The researcher is the instrument of interpretation who may also employ the use of qualitative software. However, the researcher remains the primary instrument of analysis and

interpretation. “Researcher as a key instrument: Qualitative researchers collect data themselves through examining documents, observing behavior, or interviewing participants. They may use a protocol—an instrument for recording data—but the researchers are the ones who gather the information and interpret it.”<sup>174</sup>

### **Procedures**

The researcher will conduct a qualitative study guided by Creswell and Robbins on qualitative research methods, data collection, and analysis. The researcher will collect and analyze data from biblical texts. “Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures. Researchers typically collect data in the participant’s setting. They conduct data analysis inductively building from particular to general themes. The researcher then interprets the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and the importance of reporting the complexity of a situation.”<sup>175</sup>

“The Song of the Sea is obviously not subject to the same literary constraints as a prose narrative, and so its anachronisms and repetitions may be simply considered as poetical

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<sup>174</sup> John W. Creswell and J. David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles, CA: Sage, 2020), 205.

<sup>175</sup> *Ibid.* 23.



devices.”<sup>176</sup> The ordinary reader of a biblical text may ignore, overlook, or otherwise dismiss what he or she may view as unnecessary repetitions or redundancies in the Bible. “Socio-rhetorical interpretation brings literary criticism, socio-scientific criticism, rhetorical criticism, postmodern criticism, and theological criticism together into an integrated approach to interpretation.”<sup>177</sup> In this study, the exegete will use socio-rhetorical interpretation with the goal of being an instrument of God to bring to the surface long-forgotten truths.

The following explains the purpose of combining two distinct fields of study and applying it to biblical texts. “Socio- refers to the rich resources of modern anthropology and sociology that socio-rhetorical criticism brings to the interpretation of a text. Social-scientific approaches study social class, social systems, personal and community status, people on the margins, and people in positions of power.”<sup>178</sup> “Rhetorical- refers to the way language in a text is (used as) a means of communication among people. Rhetorical analysis and interpretation give special attention to the subjects and topics a text uses to present thought, speech, stories, and arguments (Mack 1990).”<sup>179</sup>

Socio-rhetorical analysis of texts is circuitous. It involves the exploration of any or all the textures of texts. The choice of qualitative methods means the study is inductive. “Socio-rhetorical criticism challenges interpreters to explore a text in a systematic, plentiful environment

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<sup>176</sup> Nissim Amzallag and Michal Avriel, “Responsive Voices in the Song of the Sea: Exodus 15:1-21.” *Jewish Bible Quarterly* 40, no. 4 (2012): 211.

<sup>177</sup> Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 2.

<sup>178</sup> Ibid.1.

<sup>179</sup> Ibid.

of interpretation and dialogue. Underlying the method is a presupposition that words themselves work in complex ways to communicate meanings that we only partially understand. It also presupposes that the meanings themselves have their meanings by their relation to other meanings.”<sup>180</sup>

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<sup>180</sup> Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation* (Harrisburg, PA: Trinity Press International, 1996), 4.

## CHAPTER FOUR: RESEARCH FINDINGS

### Israel's First Pastor and Worship Leader

The details of Moses's early life were not presented in the Bible. Moses did not set out to write an autobiography but to record those things that were needful for God's people to know to serve God. However, Philo wrote a history of Moses's life that helps illuminate the level of education, preparation, and skill Moses brought to his leadership and songwriting.

It is well known that Moses received his name from the Princess of Egypt who drew him out of the water. She saved his life from her father, the Pharaoh's edict to kill all Hebrew male babies. Philo notes that Moses' parents left his floating basket unsure of what would become of him. Philo states that "but the sister of the infant who was thus exposed, being still a maiden, out of the vehemence of her fraternal affection, stood a little way off watching to see what would happen, and all the events which concerned him appear to me to have taken place in accordance with the providence of God, who watched over the infant."<sup>181</sup> His sister was Miriam as has been well documented.

Miriam was divinely inspired to stay and be sure Moses was plucked from the water and placed in the care of the childless Princess of Egypt. Miriam stood close enough to the shore where the Princess was to read her facial expressions and puzzlement. Philo writes, "And when she knew that the infant belonged to one of the Hebrews who were afraid because of the

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<sup>181</sup> Philo Judaeu of Alexandria. 1995. *The Life of Moses, I: The Works of Philo: Complete and Unabridged*. Trans. by Charles D. Yonge. (Peabody, MA: Hendrickson, 1995). 460.

commandment of the king, she herself (Pharaoh's daughter) conceived the idea of rearing him up, and took counsel with herself on the subject, thinking that it was not safe to bring him at once into the palace; (16) and while she was still hesitating, the sister of the infant, who was still looking out, conjecturing her hesitation from what she beheld, ran up and asked her whether she would like that the child should be brought up at the breast of the Hebrew women who had been lately delivered;"<sup>182</sup> Miriam was inspired by God and appointed by God to fulfill the task of delivering the future deliverer to safety.

According to Philo, Moses excelled at music and applied his intellect to communicate well with people from different nations and cultures.<sup>183</sup> No wonder Exodus 15:1-21 is considered an excellent song. The song was written by a well-equipped musician of excellence. Moses had been preparing his whole life to lead Israel out of bondage and to write this hymn of praise about God's exploits. Careful attention must be paid to every word Moses chose because he chose them deliberately. Every word was chosen by the inspiration of the Holy Spirit.

### **The Name of God: To Obey is Better than Sacrifice.**

"And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. For rebellion *is* like i.e. as the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from

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<sup>182</sup> Philo Judaeus of Alexandria. 1995. *The Life of Moses, I: The Works of Philo: Complete and Unabridged*. Trans. by Charles D. Yonge. (Peabody, MA: Hendrickson:1995). 461.

<sup>183</sup> Ibid.

*being* king (1 Sa 15: 22-23).” These sobering words are a sobering reminder that man never has a better idea than God. There is no situation or eventuality that God has not considered. If God says something He expects complete and utter obedience. Deviating from Gods dictates is disobedience. No alleged motive for disobedience will change Gods mind or deter His wrath. The only remedy is repentance, restoration, and rectification.

The study of the both Ex 15:1-21 and Judges 5 revealed not just a breach but a chasm between the name God gave man permission to call Him i.e., God’s self-identification, and the name man has chosen to use. Most translations of Exodus 15: 1-21 and Judges 5 substitute the word Lord for the name of God. Yet, Strong’s Lexicon reveals the name of God to be Yahowah/Yahovah. “3068 יהוה, יהוה [Yâhovah /yeh·ho·vaw/] n pr dei. From 1961; TWOT 484a; GK 3378; 6519 occurrences; AV translates as “LORD” 6510 times, “GOD” four times, “JEHOVAH” four times, and “variant” once. 1 the proper name of the one true God. 1A unpronounced except with the vowel pointing’s of 0136. Additional Information: Jehovah = “the existing One.”<sup>184</sup>

In Ex 3:15 God revealed His name to Moses. Yahowah/Yahovah (may His name never be spoken in vain) said this is my name and it should be remembered forever among all the generations of the children of Israel. God told Moses His name so that His people could distinguish Him from the plethora of other gods. God called Israel to worship Him only. The twelve tribes and the mixed multitude were about to leave Egypt, a land of many gods. They were going to encounter other polytheistic worshipers along the way. When they entered the

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<sup>184</sup> *Enhanced Strong’s Lexicon*, s.v. “יהוה” accessed September 9, 2022 “(Woodside Bible Fellowship, 1995). Logos software version 9.16.

promised land, they would encounter worshipers of other gods. Moses wrote a song to educate the children of Israel about the name of their God above all the other Elohim. Moses and the children of Israel sang the name of God, Yahowah/Yahovah.

Moses did not write the song and have the children simply mouth the four consonants, the Tetragrammaton, YHWH or skip over them. It was important to Moses that the children of Israel learn the name of their God. This researcher agrees with Robert Alter who wrote, “I reject the option of using “YHWH” because it cannot be pronounced whereas the dimension of sound seemed to me vital to the translation.”<sup>185</sup>

God never requires anything that cannot be done. God told Moses His name was Yahowah/Yahovah so that His people would be able to distinguish Him from all other Elohim and worship only Yahowah/Yahovah. When the Ten Commandments were handed down there was no question about which God they were to serve. The name of God given to Moses in Ex 3:15 is “*Yâhovah*” (may His name never be spoken in vain).<sup>186</sup>

Moses created a song that recapped the events at the Sea of Reeds and allowed the children of Israel to participate in the celebration. This was no static group at leisure able to separate and assemble an all-male choir. So, how could this song have been captured and taught? Moses, Miriam, and the congregation used the human microphone “The human mic is less a tool than a mode of speech. It involves a special kind of speech act, an actualization of principles *in*

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<sup>185</sup> Robert Alter, *The Five Books of Moses: Translation with Commentary* (New York, NY: W. W. Norton & Company, 2004), xlvi.

<sup>186</sup> Enhanced Strong’s Lexicon, s.v. “יהוה” accessed September 9, 2022 “(Woodside Bible Fellowship, 1995). Logos software version 9.16.

*viva voce*. Amplification, but also reverb, chorus, equalization, and distortion. It is a kind of speech at once radically new and ancient, evocative of the choruses of Greek drama, the antiphonal cadences of Gregorian chant, and the liturgical call and response of certain religious ceremonies.”<sup>187</sup> Perhaps this even inaugurated the practice of call and response in congregational worship leadership. “These calls and responses are liturgical in the etymological sense of the word: *leitourgos* = work of the people,” from *leito*, “public” and *ergon*, “work” or “deed.”

Moses created a song in which the children of Israel sang “Yahowah/Yahovah’s” name twelve times. Miriam created a chorus using the first verses. Miriam and other women sang the chorus praising “Yahowah/Yahovah” and calling out the name of “Yahowah/Yahovah” countless times. Yahowah/Yahovah’s name was a feature of the first written song of Israel. The story of Yahowah/Yahovah’s victory was told and celebrated. Yahowah/Yahovah was praised and worshipped with every utterance of His name. The songs of Moses and Miriam were used as educational tools. The songs were not created for their pure entertainment value. The songs were theologically educational. The children of Israel learned the name of their God as they repeated the words. The children of Israel were instructed that the name of their God, and the God of their father’s was Yahowah/Yahovah.

However, a cursory review of a limited number of Bibles revealed the following translation conventions; the King James Version, New King James Version, 1900 King James Version and the English Standard Version all substitute the word Lord for Yahowah/Yahovah’s name. The Lexham Bible translated Yahowah/Yahovah’s name as Yahweh or Yah. The

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<sup>187</sup> Hoday King, “Antiphon: Notes on the People’s Microphone,” *Journal of Popular Music Studies* 24, no. 2 (2012): 239.

Septuagint does not use God's name instead it they chose to write θεοῖς or κύριε. Kurios and its cognates mean Lord and Theos identifies God as the creator God. The 1995 New American Standard Bible substitutes the title Lord for the name of God also. The New International, New Revised, New Living Translation all substitute Lord for God's name with one exception. The New Living Translation translates Yahowah/Yahovah's name as Yahweh once (Ex 15:3). The New Century Bible, Contemporary English, God's Word Translation, substitute Lord for Yahowah/Yahovah's name also. The American Standard Bible does translate Yahowah/Yahovah's name however they use a J and translate his name as Jehovah. The Good News uses Lord, but the Message makes no attempt to translate Yahowah/Yahovah's name they simply call Him God.

The 1890 Darby translates Yahowah/Yahovah as Jehovah as does Young's *Literal Translation*. The Biblica Sacra Vulgata uses Domino, which translates to The Lord. The Biblica Hebraica Stuttgartensia prints Yahowah/Yahovah's name יהוה. The Christian Standard, the Geneva, and the Tanakh all substitute Lord" for the name of God Yahowah/Yahovah"

The song Deborah and Barak wrote and sang in Judges 5 contains the name Yahowah/Yahovah fourteen times. Every time Exodus 15:1-21 or Judges 5 was sung the name of Yahowah/Yahovah was sung repeatedly. Moses was commanded by God to tell the children of Israel that Yahowah/Yahovah was his name forever. Pastor Moses' song along with Miriam's chorus was apparently effective. When the children of Israel had settled in the promised land that called God Yahowah/Yahovah.

Refusal to use Yahowah/Yahovah's name and forbidding others from learning His name or speaking is name indicates irreverence. This begs the question. how did such a breach occur,



by whom, and why? The reasons are clearly not biblical. The *Biblia Hebraica Stuttgartensia* published the Hebrew text with the proper name of God and is consistent with the oldest known and most complete Hebrew manuscript found to date, the Leningrad Codex<sup>188</sup>.

According to the Preface of the *Biblia Hebraica*, “This edition of the Hebrew Bible is a reproduction of the Michigan-Claremont-Westminster text (MCWT) with Westminster Morphology (WM, version 3.5, 2001). The MCWT is based closely on the 1983 edition of *Biblia Hebraica Stuttgartensia* (BHS). However, version 2.0, of the MCWT introduced differences between the editions, based on new readings of Codex Leningradensis b19A (L).”<sup>189</sup> Contrarily, the Tanakh, translates the name of Yahowah/Yahovah (may His name never be spoken in vain), as Lord or some other euphemism. The Tanakh was published by the Jewish Publication Society of 1917. The publishers of the Tanakh used the Masoretic Text from which to translate the scriptures into English borrowing some language from some previously published English versions. The descriptive language used to suggest the source should be noted. The use of the Masoretic text does not mean literal translation of the Masoretic text.

Many of the English Translations of the Bible have relied on the Jewish Publication’s translation of the Hebrew Bible. The following quote may shed light on the discrepancy between the use of the name of Yahowah/Yahovah as written in the *Biblia Hebraica* and the omission and

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<sup>188</sup> Sung Ho Moon, “Codex Leningradensis,” in *The Lexham Bible Dictionary*, ed. John D. Barry *et al.* (Bellingham, WA: Lexham Press, 2016).

substitution of Yahowah/Yahovah's name from most English Bible translations. A portion of the

Preface of the Tanakh reads:

“The repeated efforts by Jews in the field of biblical translation show their sentiment toward translations prepared by other denominations. The dominant feature of this sentiment, apart from the thought that the Christological interpretations in non-Jewish translations are out of place in a Jewish Bible, is and was that the Jew cannot afford to have his Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others. If a new country and a new language metamorphose him into a new man, the duty of this new man is to prepare a new garb and a new method of expression for what is most sacred and most dear to him.”

So, the goal in part of the Jewish Publication Society in preparing the Tanakh was to eliminate Christological interpretation from the Hebrew Bible. The issue of others preparing the “Jewish Bible” for Jews may be an allusion to the fact that the first Rabbinic Bible, published in 1517 was edited by Felix de Prato.<sup>190</sup> Felix is also called Felix Pratensis.<sup>191</sup> The First Bible was published in Venice by Daniel Bomberg.<sup>192</sup> Felix was considered “an apostate Jew” because he became a Christian.<sup>193</sup> “In 1908 the Jewish Publication Society of America and the Central Conference of American Rabbis reached an agreement to co-operate in bringing out the new translation upon a revised plan of having the entire work done by a Board of Editors instead of endeavoring to harmonize the translations of individual contributors.” The Tanakh and other Hebrew scriptures published by the Jewish Publication Society are Rabbinic works. The

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<sup>190</sup> David Shephard, “Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg) (1),” *Biblica* 79, no. 3 (1998):361.

<sup>191</sup> Jordan S. Penkower, “The Chapter Divisions in the 1525 Rabbinic Bible,” *Vetus Testamentum* 48, no. 3 (1998): 350.

<sup>192</sup> Benjamin Williams, “The 1525 Rabbinic Bible and How to Read It: A Study of the Annotated Copy in the John Rylands Library,” *Manchester University Press* 92, no. 1 (2016): 5.

<sup>193</sup> David Shephard, “Before Bomberg: The Case of The Targum of Job in the Rabbinic Bible and the Solger Codex (MS Nürnberg) (1),” *Biblica* 79, no. 3 (1998):361.

decisions made are from a rabbinical perspective. The rabbinical perspective is one that is by definition extrabiblical i.e., non-biblical.

Many of the Christian Bible Translations boast that their versions have been translated using the Masoretic text. The Christian publishers in fact have relied on the Jewish Publication Society to supply them with the English translation of the Hebrew Bible i.e. the Old Testament. The use of a Rabbinical version of the Old Testament has led unfortunately to poor Bible translations. According to Dr. Robert Alter, “There is, as I shall explain in detail, something seriously wrong with all the familiar English translations, traditional and recent, of the Hebrew Bible.”<sup>194</sup> Alter goes on to explain that, “Modern English versions --- especially in their treatment of Hebrew narrative prose --- have placed readers at a grotesque distance from the distinctive literary experience of the Bible in its original language.”<sup>194</sup>

On one hand, there appears to be a rabbinical veil over the Old Testament. Christian publishers and readers have believed they were reading an unadulterated English translation of the Hebrew Bible. Unfortunately, revered medieval philosophers and rabbis adulterated the word of God. The rabbis and philosophers overlayed the biblical translation with their own philosophies, skewed rabbinical teaching, and obfuscation of Christological allusions in the Old Testament. Alter identifies additional corruption of the Hebrew Bible. Alter calls attention to, “The unacknowledged heresy underlying most modern English versions of the Bible is the use of

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<sup>194</sup> Robert Alter, *The Five Books of Moses: Translation with Commentary* (New York, NY: W. W. Norton & Company, 2004), xvi.,

translation as a vehicle for *explaining* the Bible instead of representing it in another language, and in the most egregious instances this amounts to explaining away the Bible.”<sup>195</sup>

The "unacknowledged heresy" amounts to eisegesis.<sup>196</sup> According to Merriam-Webster eisegesis is the interpretation of a text (such as the Bible) by reading into it one's own ideas. So, both Christian and Jewish sources of the Old Testament are guilty of corrupting it. There have been unchecked eisegesises of the scriptures in the translation of the Hebrew Bible by the rabbinically affiliated publishers and by Christian publishers. An effort to identify unadulterated sources from which Christians may translate and study the word of God has been challenging. Disappointingly, the 1611 King James Version contains many of the same translation anomalies found in the Tanakh and English versions of the Bible.

The name of the God of the Bible has been hidden from Jews and Gentiles alike. The name of Yahowah/Yahovah was deleted from most English Translations of the Bible. Some have attempted to be true to the translation but, still substituted a J for the Y. His name is not Jahovah or Jehovah because there is no “J” in Hebrew. His name is Yahowah/Yahovah or Yehovah. A remnant of this knowledge remains in the word, Halelu-Yah. Take note that somehow halleluYah is now often spelled with a j, hallelujah. Hallel means to praise. Every time believers sing or say hallelu-Yah they are saying praise to Yah, praise Yahowah/Yahovah.

The Lexham Bible Dictionary states that: “HALLEL (הלל, hll; Hebrew, “to praise”). Hallel is the name given to several collections of biblical psalms of praise used in the temple and

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<sup>195</sup> Robert Alter, *The Five Books of Moses: Translation with Commentary* (New York, NY: W. W. Norton & Company, 2004), xix.

<sup>196</sup> Ibid. xvi.

synagogue.<sup>197</sup> The psalms titled hallel have used this name at least since the Tannaitic period (AD 10–220), with probable roots in ancient Hebrew practice.<sup>198</sup> The term Hallel is often used for Ps. 113–118, which is more specifically called the “Egyptian Hallel” (from the reference to Egypt in Ps. 114:1) and is associated with the joyous feasts—Passover, Pentecost, and Tabernacles.”

Hallel may be better understood if written Hah lell or Hall-El as the meaning is (*praise thou the Lord*).<sup>199</sup> El is a West Semitic word meaning God, the God of Israel or god referring to the multiplicity of Canaanite deities.<sup>200</sup> It is used often in the Hebrew Bible.<sup>201</sup> A more appropriate translation of HalleluYah or Hall-El-u-Yah is (praise thou the God, Yah or praise thou the God, Yahowah/Yahovah). “The transliteration of the Heb. liturgical call hallelû-yâh = ‘praise ye Yah,’ the shortened form of Yahweh (see \*GOD, NAMES OF), which occurs 24 times in the Psalter.

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<sup>197</sup> Lexham Bible Dictionary, s.v. “hallel.”

<sup>198</sup> Ibid.

<sup>199</sup> Nelson’s New Illustrated Bible Dictionary, s.v. “hallel.”

<sup>200</sup> Lexham Bible Dictionary, s.v. “El.”

<sup>201</sup> Ibid.

## CHAPTER FIVE: CONCLUSIONS

### Summary of Study

It is this researcher's hope that the people who worship the God of the Bible, Yahowah/Yahovah's people will reclaim, utilize, and teach the name of God in one of the following forms Yahovah, Yehovah, Yahowah, Yehowah, and the shorter version of His name, Yah. Yahovah/Yahowah is the God of Abraham, Isaac, Jacob, and Moses and the One who is the Father of our Lord and Savior, Yeshua a Mashiach, Jesus the Messiah. Hallelu-Yah!

Unfortunately, "the Lord" has become a euphemism for Yahowah/Yahovah. The substitution of Lord or LORD for God's name has had presumably unforeseen consequences. Exodus 15:2 has been translated as follows, "The LORD is my strength and song, And He has become my salvation; He is my God, and I will praise Him; My father's God, and I will exalt Him." However, instead of the words *Lord* and *salvation*, the original Hebrew says, *Yah* is my strength and song, and He has become my *Yeshua* (which is Jesus' name in Hebrew) He is my God, and I will prepare a habitation for Him... God's name and the Christology in this verse are lost in the translations derived from Hellenistic sources that substitute Lord for Yahowah/Yahovah.

In Judges 4 and 5 is another example of the Biblical understanding that has been lost by not using the Hebrew proper names. In the *Biblia Hebraica*, neither Exodus 15 or Judges 4 and 5 have recorded the name of God as Lord but, Yahowah/Yahovah. The name of the heroine of Judges 4 and 5 has been rendered Jael. The Hebrew spelling of her name is Yael. Ya is short for Yahowah/Yahovah and el is short for Elohim. God chose to use a woman whose name provided

Him a way to sign His name to the miraculous victory. The name, Yael, is short for Yahowah/Yahovah Elohim. To God be the glory! The woman, Yael was God's chosen instrument used to deliver God's victory to Israel. Yahowah/Yahovah Elohim left behind His name as an eternal signature emblazoned on the victorious events. These are just two examples of the difference restoring the Hebrew proper names can make to the understanding of God's word. This begs the question, where else might messages and signatures of God be missing in the Holy Scriptures as they are currently translated into the English versions of the Bible?

The Greek translation upon which much biblical scholarship has depended is problematic as well. The Septuagint was begun to provide the Pentateuch to Jews during their exile in Egypt. Sadly, Jews had lost their ability to communicate in their ancestral mother tongue after being taken from Palestine to Egypt by Alexander "the Great" of Macedonia.<sup>202</sup> The loss of their ability to read Hebrew precipitated the need for a Torah in their lingua franca, Greek. Translation of the Hebrew/Aramaic Bible into Greek took about four centuries.<sup>203</sup>

The Septuagint was created by Jews but, eventually, the Jews rejected the Septuagint in part because of its lack of fidelity to the Hebrew text.<sup>204</sup> However, Christians became acclimated to the Greek Old Testament over a period from 70 to 135 CE.<sup>205</sup> The three major aids to this process of acclimation for Christians were: "(1) the displacement of the scroll by the codex (in

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<sup>202</sup> Johann Cook, "The Septuagint as a Holy Text – The First 'Bible' of the Early Church," *Teologiese Studies/Theological Studies* 76, no. 4 (2020): 4.

<sup>203</sup> *Ibid.* 2.

<sup>204</sup> *Ibid.* 6.

<sup>205</sup> *Ibid.*

Synagogue the scroll continued to be used; the church opted for the codex in the 2<sup>nd</sup> century), (2) the general use of *kurios* (Lord) for the Tetragrammaton in Manuscript (MS) transmission and (3) the introduction or at least the general use of abbreviations as a result of Christian influence in the most frequent *nomina sacra* (Fernandez Marcos 2000:192).<sup>206</sup>

The Christians retain the use of *kurios* i.e., *Lord* as a substitute for Yahowah/Yahovah and the Jews use the tetragrammaton. The tetragrammaton, YHWH is the representation of God's name. Failure to include the vowels and use the tetragrammaton makes Yahowah/Yahovah's name impossible to pronounce. The continual omission of the vowels from Yahowah's name is the likely purpose of the continued omission even though the vowel markings that had previously been supplied by the Masoretes. It is well known that rabbinical teachings discourage if not forbid the speaking of Yahowah/Yahovah's name. In both cases, the blotting out of Yahowah/Yahovah's name and using substitutionary euphemisms is unbiblical and blasphemous. Man can never have a better idea than God. Yahowah/Yahovah told Moses His name to make sure that His people would always be able to distinguish Him from all the other elohim or gods. The lower-case letters are used here intentionally to distinguish the God, Elohim from all the lessor deities that some may choose to worship. These two major errors have no doubt contributed to idolatry among both Jews and Christians throughout the ages.

Christians have seldom knowingly submitted to rabbinic teaching, especially that which conflicts with the Bible. However, rabbis have been the chief translators of the Old Testament. This has created a rabbinical veil over the Old Testament. Christian scholars, pastors, and

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<sup>206</sup> Johann Cook, "The Septuagint as a Holy Text – The First 'Bible' of the Early Church," *Theological Studies/Theological Studies* 76, no. 4 (2020): 6.



teachers have been unaware of the ways rabbinical teaching has been insinuated into scripture to subvert the will of God. The translations of the Hebrew Bible have been corrupted by the insertion of rabbinic philosophies about God's name, women, and other matters of import into Old Testament translations. Christian Bible Publishers and scholars have relied upon Jewish sources from which to obtain the English translations of the Hebrew Bible i.e. the Old Testament. Sadly, it appears that Christian publishers were deceived into believing they were receiving the unadulterated word of God translated as accurately as possible without compromise or distortion. Greek and English Bible Publishers received rabbinical philosophies that are intentionally anti-Christological, chauvinistic, and bigoted. There is a rabbinical veil over most English and Greek translations of the Old Testament.

## Summary of Findings and Prior Research

### *Removing the Rabbinical Veil: Adam and Ishshah*

The lens through which scripture is viewed must be Godly and biblical not political, philosophical, denominational, or rabbinical. Judges 4 provides the context and background necessary to understand Judges 5. Judges 4:1-3 describe the unfavorable conditions in which the 12 tribes of Israel found themselves in the Promised land. Israel again did evil in the sight of Yahowah/Yahovah, and He allowed their enemies to punish them. Deborah, like Moses, was both prophet and judge. It is critical to separate Deborah's actions in her capacity as judge from the authority under which she operated in her capacity as a prophet.

Judges 4:4 introduces Deborah as a prophet, the wife of Lapidoth, a judge of Israel at that time (KJV). There is an unfortunate misunderstanding of Judges 4:4. The passage says: And Deborah *'ishshah nâbiy'ah 'ishshah Lappiydowth huw shaphat Yisra'el huw' 'eth*. Ishshah is uttered twice in this sentence. It is essential to make sure that the translation is rendered accurately for this context. Ishshah is the first thing woman was called both by God and Adam (Gen 2:22). Adam declared, "she shall be called Ishshah because she was taken from Ish (man)" (Gen 2:23).

Unfortunately, this portion of Gen. 2:23 has been inaccurately translated. When Adam awakened from his God-induced sleep it is conceivable that he may have felt different with presumably less estrogen and more testosterone coursing through his body. Adam had named all the animals prior to being given his own mate. He named the deer family, buck, doe, and fawn. He named the beautiful bright red male cardinals that often take seeds in their beaks and place them in the beaks of the less colorful, smaller, orange-beaked, females to show their willingness

to share and provide for her. Adam had the opportunity to observe how God created a male and female of every species and together they were able to reproduce. God declared the purpose of creating pairs of animals, male, and female was so that they could fulfill His mandate. God designed males and females of every species to partner with the opposite sex for the purpose of procreation. This was God's design for all higher forms of life and for the human family. God wanted Adam to know that his natural order for every species is that one male and one female come together to form a divinely ordained and blessed pair uniquely designed to come together, be fruitful, multiply, and replenish the earth (Gen 1:27-28).

Adam observed that every species had a mate except him. Adam was whole because the masculine and feminine had not been separated from him. He was, however, alone. Adam could not fulfill his purpose while alone even though he was complete within himself. The feminine was taken out of him and Adam awakened in his masculinity to behold his female counterpart. Now he could be fruitful and multiply like every other species God created.

It is doubtful that all Adam simply said when he finally saw his partner is, she is made of the same "stuff" as me. Adam had been alone. Naming the animals and their mates would leave Adam to anticipate meeting his own mate. It would not be unimaginable to believe that Adam may have been disappointed after naming every creature and not finding his own mate. Adam awakened to the embodiment of the missing portion of himself with all her beauty and glory. Surely, he had something more profound to say than "bone of my bone" (s) and flesh of my flesh (Gen 2:23). She is made of the same material as me.

Sadly, the King James Version, the Lexham English, the New King James, English Standard, New American Standard, New International Version, New Revised Standard Version,

New Living Translation, God’s Word Translation, American Standard Version, The Message, 1890 Darby Translation, Young’s Literal Translation, Septuagint, Christian Standard Bible, Geneva Bible, and the Tanach, and the 1917 Masoretic text all say bone of my bone(s) and flesh of my flesh. The New Century, New Contemporary English, and the Good News Translation word Gen 2:23 are worded slightly differently but, say roughly the same thing.

However, a direct translation from the Biblia Hebraica Stuttgartensia is עָצְמִי the word is *etsem*. According to Strong’s Lexicon, *etsem* may be translated in any of the following ways: “AV translates as “bone” 104 times, “selfsame” 11 times, “same” five times, “body” twice, “very” twice, “life” once, and “strength” once. 1 bone, essence, substance. 1A bone. 1A1 body, limbs, members, external body. 1B bone (of animal). 1C substance, self.”<sup>207</sup>

God awakened Adam and saw the most beautiful woman who ever existed. There was no sin, therefore no corruption, no blemish, or malformation of any kind. She was perfect. Adam gazed at his God ordained, God glorifying, first ever human partner and Adam said, this is *etsem* of my *etsem* and *basar* of my *basar*. She was a part of Adam when he was created. Now he is looking at the beauty that was once a part of him and inside him. It is this researcher’s belief that a better rendering of the passage would be essence of my substance and flesh of my flesh.

This researcher posits that Adam spoke not only of *ishshah* being of the same flesh but, Adam also understood the woman was a female version of himself. Adam was finally given his partner, his equal with whom he would become fruitful, multiply, replenish, and subdue the earth. *Ishshah*, woman is the essence and substance of *ish*, man. Bone and flesh only address the

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<sup>207</sup> James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995).

external tangible aspect of man. Adam, which is sometimes translated, man, or mankind said, ishshah is of the same essence and substance as me. She is my equal. She is just like me. Adam made this profound declaration because it was clear that no other animal created by God was like Adam. After observing Gods order for procreation of every species Adam finally was given his equal. He proclaimed, this as opposed to all other creatures is made of my flesh and she is my very essence.

The antipathy of women entered the world because of the fall (Gen 3:15). Gen 3:16 is a prophetic pronouncement and speaks of the sorrow a woman would experience in the context of childbirth. A woman would experience great pain during childbirth. A woman would also desire to have her *own* husband and want *her* husband to *mashal*. *Mashal* is the same word used when the men of Israel asked Gideon to be their king (Gen 8:22-23). Israel desired Gideon and the men of his lineage to be their leaders forever. Gideon told the men of Israel that God shall *mashal*, rule over you.

When David knew he was speaking his final words he gave instructions to those who would lead others. David said that God said that those who *mashal*, i.e., rule over others must be just, ruling others in the fear of the Lord (2 Sam 23:3).

“So, God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 1:27-28).”

*Marshal* is the desire for kind, just, wise, leadership even in or especially within the context of a marriage. Gen 3:16 is no justification for the cruelty, abuse, subjugation, and

degradation many women have suffered and still suffer at the hands of some men today. There are different Hebrew words for “rule” that reflect different contexts and what is acceptable conduct within each context.

Adam saw the woman and prophetically women through the generations to come as the equal compliment and partner to man. Someone might argue that women were not included in the mandates spoken to Adam before Ishshah was present. That argument would by extension mean that no person after Adam was made in God’s image. Either Adam and consequently all mankind was made in the image of God including women or no one today can claim to be made in the image of God. All women like men were created in the image of God. Every ish and every ishshah was made in the image of God and is an equal heir to God’s command to Gen. 1:26-28).

*Removing the Rabbinical Veil: Deborah and Lapidoth*

The biblical lens through which men and women in the Bible must be viewed is that mankind was made in the image of God. Biblical leadership is a process that may be carried out by males or females among groups of any gender by mutual agreement, selection, or appointment. The biblical understanding of Judges 4 and 5 is that the children of Israel chose Deborah because of her relationship with God and wisdom. Her gender was not an issue for the children of God. Questions about the role of women should play in society may have arisen as part of Israel’s adoption of idolatrous practices.

Israel did not learn disdain for women from Torah, the Old Testament. A reexamination of the rabbinic teachings may be in order. Deborah was a God-ordained leader appointed by the

people to judge them after the order of Moses. Deborah as is true of all prophets was born a prophet by God's divine endowment.

A prophet must obtain and maintain a close relationship with God which requires holiness. Deborah's holiness and close relationship with God is why the people asked her to be their judge. She was expected to make wise decisions and to appeal on their behalf to God. Hee-Sook suggests that Deborah's "role is confined to the function of a judge in a judicial and administrative since like Moses (Ex. 18:13-16)."<sup>208</sup> Like Moses the people came to Deborah because they knew she would communicate with God on their behalf. Deborah judged matters between the people following the Mosaic pattern of judgeship of Israel (Gen 13: 15-26). Like Moses and Miriam Deborah was a prophet.

In Judges 4 Deborah is called *'ishshah nābiy'ah 'ishshah Lappiydowth*.

<sup>4</sup> And Deborah, a prophetess, the wife of Lapidoth,

1	2	3	4	←	→	5	←	6
וְ	דְּבוֹרָה	אִשָּׁה	נְבִיאָה			אִשָּׁת		לְפִידוֹת
וְ	דְּבוֹרָה	אִשָּׁה	נְבִיאָה			אִשָּׁה		לְפִידוֹת
C	NPFS	NCFS	NCFS			NCFSC		NPMSA
	1683	802	5031			802		3941

she judged • Israel at that time<sup>209</sup>

7	8	9	10	11	14	15	12,13
הָיָה	שֹׁפֵטָהּ	אֶת	יִשְׂרָאֵל	בְּ	הָיָה	הָ	עֵת
הָיָה	שֹׁפֵט	אֶת	יִשְׂרָאֵל	בְּ	הָיָה	הָ	עֵת
RP3FS	VaR-FSA	PO	NP-SA	P	A	RP3FS	A NC-SA
1931	8199	853	3478		1931		6256

<sup>208</sup> Bae Hee-Sook, "Reconsidering Barak's Response in Judges 4." *Biblica* 98, no. 4 (2017): 508.

<sup>209</sup> James Strong, *Enhanced Strong's Lexicon* (Woodside Bible Fellowship, 1995).

802 = אִשְׁשָׁה [ʾishshah<sup>210</sup>

5031 נְבִיאָה [nābiy' ah<sup>211</sup>

3940 לַפִּיד [lappiyd, lappid /lap·peed/] n m. From an unused root probably meaning to shine; TWOT 1122a; GK 4365; 14 occurrences; AV translates as “lamp” seven times, “firebrand” twice, “torch” twice, “brand” once, “lightning” once, and “burning” once. once torch.<sup>212</sup>

3941 לַפִּידוֹת [Lappiydowth /lap·pee·doth/] n pr f. Pl. of 3940; GK 4366; AV translates as “Lapidoth” once. 1 the husband of Deborah the prophetess in the time of the judges. Additional Information: Lapidoth = “torches<sup>213</sup>

Translated into English Judges 4:4 says, Deborah, the woman, prophetess. This portion of the verse distinguishes Deborah from any of the other Deborah's that may have been known at that time. This is Deborah the woman who is a prophet i.e., prophetess as opposed to Deborah the woman who was a shepherdess. The next section of the verse is still descriptive of Deborah. Unfortunately, Ishshah lapidoth has been translated as the wife of Lapidoth. No evidence of the existence of a man named Lapidoth has emerged despite hundreds of years of extensive research. Additionally, this researcher asserts that the word lapidoth is an adjective and is part of a construct chain and apposition. Therefore, the gender of lapidoth in this case is feminine.<sup>214</sup>

One of the most reliable patterns in the Bible is the genealogical identification, and contextual placement of individuals, particularly when they are first mentioned. There is no

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<sup>210</sup> Bae Hee-Sook, “Reconsidering Barak’s Response in Judges 4.” *Biblica* 98, no. 4 (2017): 608.

<sup>211</sup> *Ibid.* 5031.

<sup>212</sup> *Ibid.* 3940.

<sup>213</sup> *Ibid.* 3941.

<sup>214</sup> Fredrick Clarke Putnam, *Hebrew Bible Insert: A Student’s Guide to the Syntax of Biblical Hebrew* (Philadelphia, PA: Stylus Publishing, 1997), 15.



mention of a Lapidoth of the tribe of... the son of... who dwelt in... whose uncle was... There is no reference to the existence of a person named Lapidoth. Lapidoth, the person was created in the minds of the translators who wanted to assert that Deborah could not hold such an elevated position of authority without a man over her in some capacity. The translators thought it improper for Deborah, a woman to judge and lead. Some have even proposed that Lapidoth was another name for Barak and that Barak was Deborah's husband. This line of thought explains the reason Deborah was able to summon Barak. All of this is mythology. It is doubtful that a man named Lapidoth existed during this time as no historical document has provided any evidence of his existence. The existence of Lapidoth is purely antidotal and has unfortunately has just been copied from one commentary to another.

One issue that calls into question the marital relationship between Deborah and Barak is their differing tribal affiliations. Deborah judged Israel in mount Ephraim between, a Benjaminite town and Bethel, a town belonging to Judah. Deborah's seat of judgeship was likely located in or near her familial territory which might suggest she was an Ephraimite. However, Deborah was called a prophet in Judges 4 and 5. This suggests that she possessed similar providential attributes to those possessed by Moses and Miriam. Deborah was likely a Levite like Moses and Miriam. There were Levites who dwelled among every tribe. Barak on the other hand lived in Naphtali and was the son of Abinoam. Barak was not a Levite. It is very unlikely that a husband and wife would live in separate territories. It was also uncommon for people to marry outside their own tribes. Moses established the precedence that marriage and territorial inheritance should be among members of the same tribe (Numbers 36: 7.8). Barak was not Deborah's husband.

An exegesis of this Judges 4:4 reveals a charismatic, prophetic, woman, judge. Deborah, *'ishshah nâbiy'ah 'ishsah lappiydowth*. Lapidoth could not have been Deborah's husband. While lapid is a masculine noun, lapidoth is a plural, feminine pronoun. A better translation might read: The woman Deborah, the prophetess, the woman, *lappid*, that is torches or firebrand and *owth* which means banner or miraculous sign. Any of the following may be a better choice, Deborah the woman, prophetess, the woman firebrand, of torches, or beacon or miraculous sign barer or banner of God. This researcher posits that lapidoth seems to be a reference to Deborah being a charismatic leader who was able to ignite or inspire the people to action causing Israel to coalesce for the first time in history as a nation. This meaning could also explain Barak's insistence that Deborah accompany him. Barak may have felt that Deborah's ability to move people, i.e., ignite people with her words would be helpful in rallying the men to war. Prior to Judges 4 Israel's tribes functioned independently or among neighboring tribes.

Before the events described in Exodus 4 and 5, the tribes of Israel had 'come together to fight a common enemy. "In both accounts, it is clearly a war of national liberation, not of isolated tribes." Deborah, inspired by God initiated the coalescence of Israel as one nation in the promised land for the first time in History. Deborah deserves to be revered by all as an igniter of the battle in the history of Israel. Instead, the rabbis have created myths about Deborah to dishonor her.

The Encyclopedia Judaica, Second Edition, vol 5, indicates that to explain Deborah some rabbis identify Lapidoth and Barak as the same person. Displeased with the idea that if such a man existed, he would allow his wife to operate in such a high and visible position they created the following story. He was a candle maker for the sanctuary (*lappid* = "torch" (Meg. 14a).

“According to one view this was his only merit because he was an ignorant man. The rabbis criticize Deborah for her unbecoming arrogance in sending for Barak rather than going to him (Meg. 14b). Because of this and because of her boasting, “I arose, a mother in Israel” (cf. Judg. 5:7), she (Deborah) was given the unflattering name of Deborah (“bee”). The prophetic spirit departed from her for a time while she was composing her song (Pes. 66b); nevertheless, she and Hannah were the two women in the world who composed praises to God unequalled by those written by men (Zohar, Lev. 19b).

The assertion that Deborah’s behavior was unbecoming is reflective of lack of understanding of judgeship in the Bible and of the nature of prophets. “And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. 2 And the LORD sold them into the hand of Jabin king of Canaan, which reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. 3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. 4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time (Judges 4:1-4).”<sup>216</sup>

Moses inaugurated the judgeship of Israel (Ex 18: 13-16). The people of Israel trusted Deborah to be judge their matters. They sought Deborah’s counsel and prayers on their behalf much the same way their forebears stood before Moses. Deborah summoned Barak in her capacity as Judge. It would have been inappropriate for Deborah to leave her post where people would travel from afar to see her, to go speak to one person. Abraham Heschel explained what may seem to the unprophetic hubris. Heschel wrote, “The prophet is an iconoclast, challenging the apparently holy, revered, and awesome. Beliefs cherished as certainties, institutions endowed

with supreme sanctity, he exposes a scandalous pretension.”<sup>215</sup> So, Deborah had not behaved unseemly as the Rabbis asserted. “To a person endowed with prophetic sight, everyone else appears blind; to a person whose ear perceives God’s voice, everyone else appears deaf.”<sup>216</sup>

The assertion of Deborah’s hubris on display in Judges 5: is problematic. In verse 3 Deborah communicates humbly she said: “I even I will sing a song unto the Lord.” The sentiment is one of humility.

3	Hear , O ye kings ;	give ear , O ye <sup>d</sup> princes ;
1	שְׁמַעוּ → → מְלָכִים	3 הַאֲזִינוּ ← → → 4 רְזִינִים
	שמע	מְלָךְ 1 אֲזַן 1 רִזָּן
	VaM2MP	NCMPA VcM2MP VaR-MPA
	8085	4428 238 7336

I , <i>even</i>	I , will	sing	unto the LORD ;
5 אֲנֹכִי • 8 אֲנֹכִי → 9 אֲשִׁירָה	6 לְ → 7 יהוה		
אֲנֹכִי	אֲנֹכִי	שִׁיר	לְ יהוה
RP1-S	RP1-S	VaI1-S-C	P NPMSA
595	595	7891	3068

I will sing <i>praise</i> to the LORD God of Israel .			
→ → 10 אֲזַמְּרָה • 11 לְ → 12 יהוה 13 אֱלֹהֵי ← 14 יִשְׂרָאֵל			
1 זמר	לְ 1 יהוה	אֱלֹהִים יהוה	יִשְׂרָאֵל
VbI1-S	P	NPMSA NCMPC	NP-SA
2167		3068 430	3478

<sup>215</sup> Abraham Joshua Heschel, *The Prophets* (New York, NY: HarperCollins Publishers, 2001), 12

<sup>216</sup> Ibid. 19

Yet, the word **אֲנֹכִי** 595 [ʾanokiy /aw·no·kee]<sup>217</sup> “I” does not appear in the Hebrew text of Judges 5:7. “Among the most difficult and according to Bible scholars, among the earliest Hebrew heroic poems, it was apparently sung antiphonally (cf. 5:12) (Encyclopedia Judaica, 518).” The rabbis inserted “I’s” to change the reading of the text and portray Deborah as arrogant. Deborah and Barak likely created and sung the song they created in Judges 5, antiphonally. Barak is the likely composer and singer of verse 7.

Removing the inserted “I’s” and ascribing the verse to Barak yields a reading that is more consistent with the tenor of verse 3. Rabbis have gone out of their way to create a mythical story about who Deborah was to stigmatize her and consequentially women as leaders. According to Josephus, Deborah’s name signified “bee.”<sup>218</sup> Merriam-Webster dictionary’ third definition of the word “bee” is a gathering of people for a specific purpose. This is what Josephus likely had in mind. Instead, the rabbis ascribe an unkosher insect to the meaning of Deborah’s name. The rabbis alleged the name, bee was given to Deborah as punishment for behavior that was not actually out of order.

The rabbis went as far as to fabricate a story about Deborah losing her prophetic anointing for a season. The fiction about Deborah speaks to an overall disdain for Deborah as a female leader. Prominent medieval rabbis discredited and de-legitimized feminine leadership despite the biblical precedence of female leaders. The result of these efforts is the placement of a

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<sup>217</sup> James Strong, *Enhanced Strong’s Lexicon* (Woodside Bible Fellowship, 1995).

<sup>218</sup> Ibid.

veil over the word of God that has in part caused Christian men and women to doubt God's desire to use women as leaders.

<sup>7</sup> *The inhabitants of the* <sup>m</sup>villages ceased, they ceased in Israel ,

•	•	•	→	2	פָּרְזוֹן	1	חָדְלוּ	→	5	חָדְלוּ	3	בְּ	4	יִשְׂרָאֵל
					פָּרְזוֹן		חָדְלוּ			חָדְלוּ		בְּ		יִשְׂרָאֵל
					NC-SA		VaP3-P			VaP3-P		P		NP-SA
					6520		2308			2308				3478

Until	that	I	Deborah	arose ,
6	7	▶8	9	8
עַד	שֶׁ		דְּבוֹרָה	קָמְתִי
3	שֶׁ		דְּבוֹרָה	קוּם
	P		NPFS	VaP1-S
5704	7945		1683	6965

That	I	arose	a	mother	in	Israel
10	→	11	→	12	13	14
שֶׁ		קָמְתִי		אֵם	בְּ	יִשְׂרָאֵל
שֶׁ		קוּם		אֵם	בְּ	יִשְׂרָאֵל
	CR	VaP1-S		NC-SA	P	NP-SA
7945		6965		517		3478

In fact, contrary to what the Rabbis assert, Josephus said the following:

“God was willing also hereby the more to subdue their obstinacy and ingratitude towards himself: so when at length they were become penitent and were so wise as to learn that their calamities arose from their contempt of the laws, they besought Deborah, a certain prophetess among them (which name in the Hebrew tongue signifies a Bee), (201) to pray to God to take pity on them, and not to overlook them, now they were ruined by the Canaanites. So, God granted them deliverance, and chose them a general, Barak, one that was of the tribe of Naphtali.<sup>219</sup>”

<sup>219</sup> Flavius Josephus, *The Works of Josephus: Complete and Unabridged*, Trans. William Whiston (Peabody, MA: Hendrickson, 1987), 140.

The medieval rabbis mocked women as leaders in their rabbinical writings. Benjamin Williams notes that Rashi (Rabbi Shelomoh Yitshaki, c.1040-1105) selected and adapted interpretations from the Sifrei Deuteronomy 1:12-13<sup>220</sup>. According to Williams, Rashi's commentary on this passage can be found in the 1525 Rabbinic Bible. Rabbi Rashi appears to critique Moses' thought patterns in specifically directing leaders to choose men from every tribe to lead. Rashi writes, "[Choose] men.' Would it even enter your mind that [they should choose] women? [Then] why does Scripture [need to] specify 'men'? [It means] righteous, wise [and] distinguished (kasufim) ones."<sup>221</sup>

Williams wrote that "Rashi explains, Scripture does not specify that men be appointed as rulers because one would otherwise presume that the Israelites chose women. Rather it means the leaders should be righteous, wise, and distinguished."<sup>222</sup> Christians do not accept or knowingly submit to the critiques of writers of the Holy Scripture. This is a commentary on the commentary of the critique Moses' word choices. This type of critique suggests disbelief that the word of God is Holy and inspired. Rabbi Rashi seems to approach the text as if Moses' words and intent were flawed. This way of approaching scripture is antithetical to Christian belief about the infallible and inspired nature of the Bible.

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<sup>220</sup> Benjamin Williams, "The 1525 Rabbinic Bible and How to Read It: A Study of the Annotated Copy in the John Rylands Library," *Manchester University Press* 92, no. 1 (2016): 55.

<sup>221</sup> Ibid.

<sup>222</sup> Ibid.

*Removing the Rabbinical Veil: Christian Exegetes*

Unfortunately, Christians have absorbed the rabbinic sentiment of the inequality of women. Christian writers, teachers, and preachers have created Christian doctrines that assert the unworthiness of women. The simple explanation for why Moses specified men is because the men were the heads of the families. When women married, they moved in with the man's family. The first-born male received the largest portion of the inheritance. He received the largest portion because he was responsible for a widowed mother or sister, all the virgins in the family until the marriage and any orphans. God's ideal is that families would be made up of one Godly husband, who loves, protects, and provides for his wife, their children, and the elderly member of their families. So, biblical leadership is designed with the ideal in mind. Men naturally were given leadership among the tribes. Men were the providers and protectors and naturally represented their wives and the rest of their family units large and small.

However, the Second Rabbinic Bible included Rashi's commentary with his negative sentiments about women and his commentaries continue to influence Christian and Jewish leaders today. Rashi also wrote into his commentary an anti-Christian attitude. "Whereas the primary contrasting pair contains overt, unambiguous anti-Christian polemic, Rashi's choice of terminology utilized in the secondary couplet embodies a message that, while subtle, is anti-Christian as well."<sup>223</sup> Rashi used his position as "Torah exegete and responsible Jewish leader" to

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<sup>223</sup> Lisa Fredman, "Rashi's Women: Prototypes in Proverbs," *Tradition* 53, no. 2 (2021): 38.



send messages he intended to strengthen Jewish values and fend off the influence of Christianity, i.e. “Foreign belief.”<sup>224</sup>

The *Biblia Hebraica* utilized the 1<sup>st</sup> and 2<sup>nd</sup> 1525 editions of the *Rabbinic Bible* as edited by Bomberg until 1929.<sup>225</sup> In 1929, the *Biblia Hebraica Stuttgartensia* was based on the Codex Leningradensis B 19A [L] (from A.D. 1008) with the small Masora of Ben Asher in the margin. The seventh edition includes Dead Sea Scrolls Isaiah and Habakkuk variants for the first time.<sup>226</sup> The *Biblia Hebraica*’s abandonment of the *Rabbinic Bible* in favor of the Leningrad Codex makes its use among the most accurate and suitable for Christian Biblical translation. The translation of the *Biblia Hebraica* from a Hebrew Codex effectively lifts the Rabbinic veil off the Old Testament Bible translations.

The *Rabbinic Bibles* include the Aramaic Targums which are largely paraphrases and commentary. The Hebrew text was published with the commentaries by ancient, revered philosophers and rabbis surrounding the actual biblical text. The inclusion of the Hebrew commentaries and Aramaic Targums has elevated the opinions of man to the level of and many cases above the Holy-inspired word of God. This is antithetical to basic Christian theology which esteems the word of God as sacred, inspired, and above the teachings of any man.

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<sup>224</sup> Lisa Fredman, “Rashi’s Women: Prototypes in Proverbs,” *Tradition* 53, no. 2 (2021): 38.

<sup>225</sup> Norman L. Geisler and William E. Nix *A General Introduction to the Bible Revised and Expanded* (Chicago, IL: Moody Press, 1986), 372.

<sup>226</sup> *Ibid.*

The Rabbinical veil over much of the Old Testament does not stand in isolation. The New Testament likewise has had the influence of the philosophies of men imposed upon it. There are factions within Christianity that seem to focus on fighting other Christians rather than the Devil who is the true enemy of Christians. Some of these religious factions teach and proselytize others into denominational teachings against women. They apply “Christian philosophy” that teaches the superiority of men and the inferiority of women.

One of the primary teachings is that the (effects of) the fall of man is irreversible and that Eve’s precipitating role has forever condemned women to male domination at home, at work and in every area of life. One question that arises considering these teachings’ rests in the belief in the omnipotence of God and the finished work of grace through Jesus’ shed blood on the cross. One might ask the proponents and adherents of the anti-female philosophy: does this irreversibility of the consequences of original sin mean the blood of Jesus is insufficient in the case of women? Proponents of these philosophies justify their denial of tenure to qualified women professors, allow male seminarians to walk out of classes taught by female professors, refuse to hire women in positions of leadership, fire or withhold funding from women hospital chaplains, and decline to ordain gifted, qualified, members of the body of Christ who happen to be women. The question must be asked; have such proponents discovered the only people or areas that Jesus’ blood is unable to cleanse? Have the anti-feminine leadership proponents found the one sin (the original) that Jesus’s blood is insufficient to overcome? To adhere “original sin” and consequences to all women forevermore, suggests the insufficiency of the blood of Jesus to redeem women. Many exegetes who have accepted this medieval rabbinical view, teach that women cannot stand as equals in leadership. The original sin appears to be the foundation of

much of the anger directed toward women. At least it is their excuse used for the stance against women teaching and leading. These philosophies are inconsistent with (Gal 3:26-29). There is no difference among believers in Jesus Christ.

Additionally, the fixed rules applied to women seem to ignore God's sovereignty. According to Margaret Lamberts Bendroth, "Dispensationalists believed that original sin brought about seven edicts of "Adamic dispensation": a curse on the deceiving serpent; the promise of Christ as the future redeemer of humanity; a curse on the earth; inevitable sorrow; burdensome labor; physical death; and a changed state of woman to include multiplied conception, motherhood linked with sorrow, and male leadership made necessary by the entrance of sin, which is disorder."

Melissa Reid wrote, "At Grace Community Church, an evangelical, fundamentalist megachurch pastored by John MacArthur Jr., in Sun Valley California, a women's Bible study entitled Every Woman's Grace occurs on a regular basis. After examining the transcripts from the Bible study, I was troubled by examining signifying practices involving the reiteration of a more than one-hundred-year-old dispensationalist theology that promotes the subordination of women."<sup>227</sup>

Margaret Lamberts Bendroth asserted the following, "Dispensational pre-millennialism embedded the principle of masculine leadership and feminine subordination in salvation history

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<sup>227</sup> Melissa Reid, "Unjust Signifying Practices: Submission and Subordination Among Christian Fundamentalists," *Journal of Feminist Studies in Religion*, 29, no. 2 (2013): 154.

itself.”<sup>228</sup> Bendroth went on to state that: “Dispensationalists claimed that these (the sins enumerated as a result of the fall) curses could not be lifted within human time, and thus feminine subordination was considered as unavoidable as death itself. In other words, female subordination was traced to the Fall, which confirmed women’s weak nature and legitimized their subordination.”<sup>229</sup>

The MacArthur Study Bible, or MSB, provides an interesting yet troubling illustration of the power of “group think” among Christian leaders.<sup>230</sup> The prophesied enmity against women is apparent in the teachings against women’s leadership even against God-appointed women leaders like Deborah of Judges 4 and 5 in the Bible (Ge 3:14-15). The MSB provided a list of all the Judges.<sup>231</sup> A list of all the Judges with their tribes of origin, the oppressions suffered before or perhaps concurrently with their judgeship, and the period of oppression with scripture references could be a beneficial tool.

However, the first thing that seems obvious is the curious placement of the list of judges in the MacArthur Study Bible. It would seem logical and beneficial to place such a list either at the beginning of Judges or the end. This would seem to follow a common convention. However,

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<sup>228</sup> Margaret Lamberts Bendroth, *Fundamentalism and Gender, 1875 to the Present* (New Haven, CT: Yale University Press, (1993): 41. Quoted in Melissa Reid, “Unjust Signifying Practices: Submission and Subordination Among Christian Fundamentalists,” *Journal of Feminist Studies in Religion*, 29, no. 2 (2013): 154.

<sup>229</sup> Ibid.

<sup>230</sup> Oliver Pol, Todd Bridgman, and Stephen Cummings, “The Forgotten ‘Immortalizer’: Recovering William H. Whyte as the Founder and Future of Groupthink Research,” *Human Relations* 75, no. 8 (2022): 1616.

<sup>231</sup> John MacArthur, *The John MacArthur Study Bible: Unleashing God’s Truth One Verse at a Time*. NASB (Nashville, TN: Thomas Nelson, 2006), 335.

the MSB places the list of Judges opposite Judges 4. The placement seems to have been strategic as if to make a point and highlight something.

A quick glance at the list of judges suggests the reason for the odd placement of the list of Judges opposite Judges 4. All the judges appear to be correct except one. According to the MSB, Barak is a judge at the same time as Deborah. However, this seems to be extra-biblical conjecture. Nowhere in scripture is Barak called a judge, given judgeship duties, nor does he display any judgelike characteristics.

In fact, Moses, Miriam, and Deborah are all called prophets. Barak is the only person of the four earliest musically expressionistic leaders not given the title of prophet. The omission of the title of a prophet from Barak's description suggests that he was a person of lesser gifting and calling. The Bible's omission of the word's prophet and judge from the biblical description of Barak suggests his leadership position was secular rather than spiritual and not in any way pastor-like. According to the biblical account, Barak was a military leader called into service for God's purpose. Barak's secular nature may have to some degree been a political one and may account for his initial ignoring of God's call. Barak later refused to go into battle without God's anointed leader, Deborah. Barak was no judge of Israel.

An examination of the judges reveals that each of the thirteen judges succeeded one another but at no time did two judges sit in the office of the judge. Additionally, the judgeships were held primarily by individuals from the tribes of Judah, Benjamin, Ephraim, and Manasseh, (the three sons of Joseph). These tribes were all descendants of Jacob and Rachel. These tribes constituted the southern tribes of Judah. There were judges from the northern kingdom of Israel, Zebulun, Issachar, and Dan. Jacob prophesied that Dan would "judge his brethren as one of the

tribes of Israel (Gen 49:16).” Barak’s tribe, Naphtali was not among the tribes from which judges came.

The MSB is one example among many Bibles and commentaries whose editors have been influenced by the rabbinical veil over the Old Testament or who apply opinion, philosophy, or denominational dogma to the Bible. The editor of the MSB elevated Barak to a judgeship that adds support to a particular theological stance, *i.e.*, philosophy even without biblical support. According to Bendroth, the disempowering, and subjugation of women as leaders not only adds an additional veil over the word of God but can be attributed to some of the staunchest theological proponents of Pre-millennial Dispensationalism.<sup>232</sup> The unbiblical appointment of Barak to the position of judge alongside or above Deborah shows how worship and devotion to a political, theological, or ideological position can blind even the most erudite Christian scholars.

Rather than seeking to understand the word of God as written, builders of, and dwellers in these rabbinical and denominational silos have often fallen into the practice of eisegesis to support their beliefs. They have abandoned the proper hermeneutical and exegetical practice in support of the -isms they seek to promote. Such practices have hindered the understanding of Exodus 15, Judges 5, and other passages. It is important to note that this researcher has no feminist agenda. The only agenda is to remove all these man-made veils to understand and teach worship the way God intended.

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### **Limitations**

This study is not the end but the beginning of much much-needed scholarly research. The lack of an English version of the Bible from which to examine scripture is a limiting factor. The researcher did not explore poetic elements such as the parallelism of these two Hebrew songs. Other research discoveries preempted the desire to explore the poetic aspects of the texts.

### **Summary**

The research revealed the following principles for biblical worship leadership from the comparative study of Exodus 15:1-21 and Judges 5. The *purpose* for the creation of Exodus 15:1-19 was to: (1) praise and worship God and commemorate God's victory and deliverance from the Egyptians, the enemies of Israel, (2) teach the children of Israel the name of their God, Yahovah or Yah (3) make their journey easier by giving them music to travel by. The *purpose* of the creation of Judges 5 was to (1) praise and worship God and commemorate God's deliverance of the children of Israel from Jabin. (2) The song reminded and underscored the precise name of their God, Yahovah who delivered them (3) to prophesy about the impact on those awaiting the returning soldiers, (4) to make a distinction between the conduct of the faithful and that of the unfaithful among the tribes. Moses and Deborah's songs contained praise and worship elements. However, Miriam's song was simply a praise chorus. The *purpose* of Miriam's choir creation and choir song was to exhort the congregation to praise God.

The most significant *pattern* revealed in all three songs was the repeated use of God's name Yahovah. The use of socio-rhetorical analysis techniques drew the researcher's attention to the repetition of the word Lord in the text. The numerous times Lord or the Lord was repeated in

both texts stimulated the researcher's interest in the origin of the word Lord. This led to the discovery of the grievous error in modern translations of the Bible. There was a pattern in both Exodus 15: 1-21 and Judges 5 of weaving the name of God throughout each song repeating Yahovah's name repeatedly. The repetitive use of Yahovah in these songs established precedence. The pattern or the repetitive use of Yahovah's name sets the precedence for creating songs that contain the actual name of God, Yahovah or Yah. Some may pronounce the name Yahovah, Yahowah as v is pronounced with the w sound in many languages. The recovery of the name of Yahovah is the most important precedence, principle, and pattern of this study.

Moses was eighty and Miriam was likely in her late 80s or early 90s when they became the first worship leaders of Israel. Deborah's age is not known. However, Deborah was likely over the age of thirty. Jesus did not begin his ministry before he was thirty because it was socially unacceptable for those under thirty to lead. In contrast to today's "Youth cult," culture the youth were not leaders in the context of these first worship events. The precedence was set that God chose the worship leaders from among the elders. The older leaders were fit enough and had the stamina and the wisdom to understand the key role worship played in helping the congregation reach their destiny. The role was physically demanding, and the elders met the challenge. These mature worship leaders had the wisdom to use music as a tool and did not view the music and performance as the end goal.

God's use of Barak in a praise and worship event seems to have been a one-time event. Barak, a secular leader used his skills as a leader for God's purpose and sang a duet with Deborah as they spontaneously created and sang a song antiphonally. Barak was not a worship leader but a leader with some vocal ability that was used for this one event. Leaders must be able



to hear from God and willing to obey God. Barak did not listen to God and did not have a pastoral heart for the people. Just because someone is talented and has leadership ability does not mean they should be called a worship leader. Worship leadership is a part of pastoral care and must be cultivated and developed in those who are called to the pastoral ministry.

Moses and Miriam were Levites whose inheritance was not land but, God Himself. Deborah was a prophet which correlates to being a minister. The use of a non-minister with leadership abilities and musical talent was an isolated event rather than an ongoing occurrence. By contrast, the Bible records other times when God used Moses, Miriam, and Deborah as leaders among Yah's people. Based on this study, worship leadership is the domain of elders who are pastors/ministers. Laypersons may be used in the context of worship to fulfill a purpose. Lay leaders should not be deemed worship pastors or worship ministers simply because they have leadership or music abilities.

This research provides answers and sets precedence for who may sing among the congregation. Exodus 15 inaugurated the call-and-response model and Judges 5 reinforced the antiphonal song creation in the praise and worship of God. The movement was incorporated into the song creation. The congregation strolled along as they sang the song at the sea. Miriam and the woman's choir played instruments, danced, and led the congregation forward with their exhortations. These songs of worship and praise were created for education, information, and recollection for the children of Israel. They asserted and reasserted who Yahovah is and what He had done and could do.

Yahovah told Moses that He should forever be known by His name Yahovah, the God of Abraham, Isaac, and Jacob. Moses, Miriam, Deborah, and Barak spread the name of Yahovah

through song creation. Unfortunately, men have perpetuated the falsehood that it is forbidden to call Yahovah by name. The rabbis and subsequent Christian publishers completely blotted Yahovah's name out of His Holy Bible by calling Him simply Lord. True worship must begin by reverently saying God's name. The God of the Bible requires obedience. Worship leaders must begin to teach God's people to offer the worship God told Moses he expected perpetually. Yahovah expects His people to obediently sing praise to Yahovah! Hallelu-Yah! Praise Yah!

Hilkiah discovered the forgotten book of the law. Josiah repented and called the people to repent. Pastors, worship leaders, teachers, and publishers first repent and then call God's people to repentance and begin the process of restoration. This research revealed the need for new translations of the Bible using the *Biblia Hebraica Stuttgartensia*. Additionally, this research revealed the need for review and correction of many commentaries. This researcher hopes that English Bibles will be published using the Hebrew names of all the people in the Bible.

## APPENDIX

## 1. Exodus 15:1-21 (BHS/WTS 3.5 Morph)

15 אָז יִשְׂרָאֵל־מִשָּׁהּ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה

הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה

כִּי־גָאָה גָאָה סוֹס וָרֶכָב וְרָמָה בָּיִם:

2 עָזִי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה יְהוָה

אֵלַי וַאֲנִיְהוּ אֱלֹהֵי אָבִי וַאֲרַמְמָנָהוּ:

3 יְהוָה אֵישׁ מִלְחָמָה יְהוָה שְׁמוֹ:

4 מִרְפַּכַּת פְּרָעָה וְסִילוֹ יְהוָה בָּיִם וּמִבְּתָר

שְׁלֹשׁוֹ טַבָּעוֹ בָּיִם־סוּף:

5 תְּהַמֵּת יְכַסְּגִמוֹ יִרְדּוּ בַמְצוּלֹת כְּמוֹ־אָבִוּ:

6 יְמִינֵךָ יְהוָה נְאֻדְרֵי בְּכֶם יְמִינֵךָ יְהוָה

תְּרַעַץ אוֹיֵב:

7 וּבָרַב גְּאוּנָה תִּהְרַס קִמְיָה תִּשְׁלַח תְּרַנְּהָ

יֵאֲקֻמוּ פִקּוּשׁ:

8 וּבְרוּחַ אֶפְיָה גִעַרְמוּ מַיִם נִצְבּוּ כְמוֹ-גֵד

נִזְלִים קִפְאוּ תִהְמַת בְּלִבְהֵם:

9 אָמַר אוֹיֵב אֶרְדָּה אֲשִׁיג אֲחַלֵּק שְׂקֵל

תִּמְלֹאמוּ נַפְשֵׁי אֲרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי:

10 וְשִׁפְתָּ בְרוּחָהּ כִּסְמוּ יָם אָלְלוּ כְּעוֹפְרוֹת

בְּמַיִם אֲדִירִים:

11 מִי־כִמְכָה בְּאֵלֶם יְהוָה מִי כִמְכָה נֶאֱדָר

בְּקֹדֶשׁ נוֹרָא תִהְלֵת עֲשֵׂה פְלֵא:

12 נְטִיתָ יְמִינָהּ תִבְלַעְמוּ אֲרִי:

13 נְתִיתָ בְּחִסְדָּהּ עִסְוֵי גֵאֲלַת גְּהֵלַת בְּעִזָּה

אֶל־גְּנָה קִדְשָׁהּ:

14 וְשָׁמְעוּ עַמִּים יִרְגְּזוּן תִּיל אִתּוֹ יִשְׁבִי

פְּלִשְׁתִּי:

15 אִזְ נִבְהִלּוּ אֱלֹהֵי אֲדוֹם אֵילֵי מוֹאָב

יֵאֲחַזְמוּ גַעַד נִמְגּוּ לְלִי יִשְׁבִי כְנָעוֹ:

16 תִּפְלַעְלַע עֲלֵיהֶם אֵימָתָהּ נִפְחַד בְּגִדְלֵי זְרוּעֶיהָ

יִדְמִי כְּאֶבֶן עַד־יַעֲבֹר עִמָּהּ יְהוָה

עַד־יַעֲבֹר עִמ־זוֹ קִנְיָתָ:

17 תִּבְאֲמוּ וְתִטְעֲמוּ בְּתֵר נִחְלָתָהּ מְכוֹן

לְשִׁבְתָּהּ פְּעֻלָּתָהּ יְהוָה מִקְדָּשׁ אֲדָנִי כֹונְנוּ יְדִידִי:

18 יְהוָהוּ יִמְלֹךְ לְעֹלָם וָעֶד:

19 כִּי בָּא סוֹס פָּרְעֹה בְּרִכְבּוֹ וּבִכְרִשְׁוֹ בָּיָם

וַיִּשָׁב יְהוָה עֲלֵיהֶם אֶת־מִי הַיָּם

וַיִּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבְשָׁה בְּתוֹךְ הַיָּם: פ

20 ומקח מרלם הנביאה אקות אהרן את־התוף

בגדה ומצאנן כל־הנשים אחריה בתפים

ובמחלת:

21 ומען להם מרגים שירו ליהנה בייגאה

גאה סוס ורכבו רמה בים: ס על־המים:

## 2. Judges 5:1-31 (BHS/WTS 3.5 Morph)

5<sup>1</sup> ותשר דבורה וברק בן־אבינעם ביום

ההוא לאמר:

2 בפוע פרעות בישראל בהתנדב עם ברקו

יתה:

3 שמעו מלכים האזינו רנגים אנכי ליהנה

אנכי אשירה אמר ליהנה אלהי ישראל:

4 **יהוה** בצאתה משעיר בצעדה משדה

אדום ארץ רעשה גם־שמים נטפו גם־עבים  
נטפו מים:

5 הרים נזלו מפני **יהוה** גה סיני מפני

**יהוה** אלהי ישראל:

6 בימי שמגר בוענת בימי יעל חדלו

ארתות והלכי נתיבות ילכו ארתות עקלקלות:

7 חדלו פרזון בישראל חדלו עד שקמתי

דבורה שקמתי אם בישראל:

8 יבחר אלהים חדשים אז לתם שערים

מגן אמ־נראה נרמח בארבעים אלה בישראל:

9 לפי לחוקי ישראל המתנדכים בעם

בָּרַכְו יְהוָה:

10 רֶכֶבִי אֲתַנּוֹת צְחָרוֹת יִשְׁבִי עַל־מַדִּין

וְהִלְכִי עַל־דָּרָךְ שְׂיִחוֹ\*:

11 מִקּוֹל מִקְצָצִים בֵּין מִשְׁאֲבִים שֵׁם יְתַנּוֹ

צְדָקוֹת יְהוָה צְדָקַת פְּרוֹזְנוֹ בִּישְׂרָאֵל אֲז

יָרְדוּ לְשַׁעְרִים עִם־יְהוָה:

12 עוֹרֵי עוֹרֵי דְבוּרָה עוֹרֵי עוֹרֵי דְבַר־יִשְׂרָאֵל

קוֹם בָּרַק וְשִׁבְהָ שְׂבִיחָה בְּרֹאֲבִינָעַם:

13 אֲז יָרַד שְׂרִיד לְאֲדִירִים עִם יְהוָה

יָרַד־לִי בַגְּבוּרִים:

14 מִנִּי אֶפְרַיִם שְׂרָשֵׁם בְּעַמְלֶק אֲתַרִּיהַ בְּנִימִין

בְּעַמְמִיָּה מִנִּי מְכִיר יָרְדוּ מִחֻקִּים וּמִזְבוּלוֹ

‘מִשְׁכִּים בְּשֹׁבֵט סֶפֶר:



15 וְשָׂרִי בִישׁוּשְׁכָר עַם־דְּבָרָה וַיִּשְׁשֹׁכֶרְךָ כִּן פְּרָק  
 בְּעַמֶּק שְׁלַח בְּרַגְלָיו בְּפִלְגָּוֹת רְאוּבֵן גְּדֹלִים  
 חֲקַרְיֵ־לֵב:

16 לָמָּה יִשְׁבֹּתָ בֵּין הַמְּשֻׁפְּתִים לִשְׁמַע שְׂרָקוֹת  
 עֲדָרִים לְפִלְגָּוֹת רְאוּבֵן גְּדֹלִים חֲקַרְיֵ־לֵב:

17 גִּלְעָד בַּעֲבַר הַיַּרְדֵּן שָׁכַן וַתֵּן לָמָּה יִגֹּר  
 אֲנִיֹּת אֲשֶׁר יָשַׁב לְחֹרֵף יָמָיִם וְעַל מִפְרָצָיו  
 יִשְׁכֹּון:

18 זָבִלִין עִם חֲרָף נִפְשׁוּ לָמוֹת וַנִּפְתְּלֵי עַל  
 מְרוֹמֵי שְׂדֵה:

19 בָּאוּ מְלָכִים גִּלְחָמוּ אַז גִּלְחָמוּ מֶלֶכִי  
 כְּנֻעַן בְּחַעֲנָה עַל־מֵי מַגְדוֹ בְּצַע בְּסָף לֹא  
 לְקַחוּ:

20 מִן־שָׁמַיִם גִּלְחָמוּ הַכּוֹכָבִים מִמְּסִלּוֹתָם גִּלְחָמוּ

עמ־סיקרא:

21 גחל קישון גרפם גחל קדומים גחל

קישון תדרגי נפשי עז:

22 אז קלמו עקבי־סוס מדקרות דקרות

אביריו:

23 אורו מרוז אמר מלאך יהוה ארו ארור

ישביה כי לא־באו לעזרת יהוה לעזרת

יהוה בגבורים:

24 תברך מנשים ילל אשת תבר השיגי

מנשים באהל תברך:

25 מים שאל חלב נתנה בספל אדירים

הקריבה סמאה:

26 ידה ליתד תשלחנה נימינה להלמות

עֲמִלִּים וְהִלְמָה סִסְרָא מִתְקָה רֹאשׁוֹ וּמִתְצָה  
וְחִלְפָה רִקְתּוֹ:

27 בִּיּוֹ רִגְלֵיהָ כָּרַע נָפֵל שָׁכַב בִּיּוֹ רִגְלֵיהָ  
כָּרַע נָפֵל בְּאֶשֶׁר כָּרַע שָׁם נָפֵל שְׁדוּד:

28 בְּעֵד הַחֲלוֹן נִשְׁקָפָה וַתִּיַּבֵּב אִם סִסְרָא  
בְּעֵד הָאֲשַׁנֵּב מְדוּעַ בְּשֵׁשׁ רִכְבּוֹ לָבֹא  
מְדוּעַ אֲחָרוֹ פְּעָמֵי מִרְכַּבוֹתָיו:

29 חֲכָמוֹת שְׂרוּתֵיהָ מַעֲנִינָה אֶפְהֵיָא תִּשְׁיֵב  
אֲמַרְיָה לָהּ:

30 הֲלֵיא יִמְצָאוּ וְחִלְקוּ שְׁלָל רְחִמָּתִים  
לְרֹאשׁ גָּבֵר שְׁלָל צְבָעִים לְסִסְרָא שְׁלָל  
צְבָעִים רִקְמָה צָבַע רִקְמָתִים לְצוֹאֲרֵי שְׁלָל:

31 כֵּן יֵאבְדוּ כָּל-אוֹיְלֵיהָ וְהָיָה וְאֶהְיֶה כְּצֹאת  
הַשֶּׁמֶשׁ בַּגְּבֻרָתוֹ וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים  
שָׁנָה: פ

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