The Wisdom of a Deliverer

Summary and Goal
The era of the judges began with God providing Othniel to deliver Israel and give God’s people peace for forty years, followed by Ehud and Shamgar delivering the people (Judg. 3:7-31). In this session we will find that the Israelites were once again under God’s discipline because they had done what was evil in the Lord’s sight. This time, God used King Jabin of Canaan, along with his commander, Sisera, to oppress His people. But once again we will see the pattern unfold of the people crying out for relief and God providing a deliverer, although this time the deliverer would be someone the Israelites may not have expected. We will see that God gives His people gifts and works through them so that He might receive glory.

Session Outline
1. God’s faithful people use their gifts in service to Him (Judg. 4:4-7).
2. God’s faithful people courageously face impossible odds (Judg. 4:14-16).
3. God’s faithful people glorify Him for working through them (Judg. 5:1-5,9-11).

Session in a Sentence
God positions His people and provides them with gifts to bring Him glory.

Christ Connection
Deborah was the chosen leader of God who ruled with wisdom to rescue her people. Her life points forward to Jesus Christ, the Wonderful Counselor whose kingdom is marked by justice and righteousness.

Missional Application
Because we have been given a number of gifts from God, including salvation through Jesus, we use each of our gifts to build up the body of Christ, the church, as we encourage others to do the same.
Group Time

Introduction

READ: Tell the story on page 94 in the DDG about a dog that survived a wildfire while protecting his goats.

In the fall of 2017, as deadly wildfires swept through California, Roland Hendel realized he and his family were in danger, so they packed to leave their home. As flames approached, he turned his attention to his eight goats and Great Pyrenees dog, Odin. Hendel didn’t have time to load the goats into a trailer, and Odin gave him a look that said, “I’m not moving.” So Hendel opened the gates allowing the goats and Odin to escape if needed. He then got into his car and fled with his family and other pets.

When Hendel returned the next day, he found that his entire property had been destroyed, including his home. Odin and the eight goats, however, were alive and well. Odin’s pads were burned, his fur singed, and he was exhausted. Hendel deduced that Odin had led the goats to a clearing surrounded by some rocks where they were able to avoid the flames.¹

INTERACT: Ask the group the following question.

When have you witnessed or heard of an unexpected rescuer? (be prepared to give an answer of your own to jump-start the conversation)

SAY: Not every rescuer looks like a Hollywood hero, strong and bold. God often chooses a different way (1 Cor. 1:27). The deliverers God often used throughout Scripture were antiheroes whose unconventional power came not from human strength but from the God in whom they believed. And God still does the same today.

SUMMARIZE: In this session we will find that the Israelites were once again under God’s discipline because they had done what was evil in the Lord’s sight. This time, God used King Jabin of Canaan, along with his commander, Sisera, to oppress His people. But once again we will see the pattern unfold of the people crying out for relief and God providing a deliverer, although this time the deliver would be someone the Israelites may not have expected. We will see that God gives His people gifts and works through them so that He might receive glory.

For additional teaching options and other resources, please visit www.GospelProject.com/additional-resources.
Point 1: God’s faithful people use their gifts in service to Him (Judg. 4:4-7).

SAY: King Jabin treated the Israelites harshly for twenty years, and they cried out to the Lord for deliverance. Previously, God had sent Othniel, Ehud, and Shamgar. This time, God would provide a person of great wisdom and prophetic abilities, an ideal person to deliver God’s people from Jabin, except for one thing—this person was named Deborah. In an unexpected twist, God was going to use a woman to help rescue His people.

READ Judges 4:4-7 (DDG p. 95).

4 Deborah, a prophetess and the wife of Lappidoth, was judging Israel at that time. 5 She would sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to settle disputes. 6 She summoned Barak son of Abinoam from Kedesh in Naphtali and said to him, “Hasn’t the Lord, the God of Israel, commanded you: ‘Go, deploy the troops on Mount Tabor, and take with you ten thousand men from the Naphtalites and Zebulunites? Then I will lure Sisera commander of Jabin’s army, his chariots, and his infantry at the Wadi Kishon to fight against you, and I will hand him over to you.’”

EXPLAIN: Use the following paragraph in the DDG (p. 95) to introduce Deborah’s roles as a prophetess and a judge.

As a prophetess, Deborah’s role was to speak the word of the Lord to His people. As a judge, she helped to resolve the quarrels of her people. Fulfilling both of these roles was challenging enough for men like Moses, but doing so as a woman in a patriarchal society was more challenging still. God guided Deborah to summon Barak to battle Sisera. Barak balked at going alone, so faithful Deborah went with him. She warned him, however, that he would receive no honor because of his fear; the Lord would sell Sisera into the hands of a woman (vv. 8-9).

Voices from Church History

“The job has been given to me to do. Therefore it is a gift. Therefore it is a privilege. Therefore it is an offering I may make to God. Therefore it is to be done gladly, if it is done for Him. Therefore it is the route to sanctity.”

—Elisabeth Elliot (1926-2015)

Commentary: Deborah’s responsibility as a prophetess is rather unique; we know of only a few prophetesses in Scripture: Miriam (Ex. 15:20), Huldah (2 Kings 22:14), Isaiah’s wife (Isa. 8:3), Anna (Luke 2:36), and the daughters of Philip the evangelist (Acts 21:8-9). But Deborah’s identity as both prophetess and judge sets her apart even more. Only Moses (Ex. 18; Deut. 34:10) and Samuel (1 Sam. 3:20; 7:15) in Scripture hold both the roles of prophet and judge.
INTERACT: Ask the group the following questions.

What limits or conditions do we tend to put on our obedience to God? Why? (we may limit our obedience to what makes us comfortable and what we think we can do on our own because we don’t like having to rely on others or even God for help; we like to obey when the calling makes sense so we know what we are getting ourselves into; we will obey if we don’t have to change because that is hard and uncomfortable)

FILL IN THE BLANKS: Provide group members with the answers for the questions under “God’s Command Through Deborah” in their DDG (p. 95) as you explain these details from the passage.

God’s Command Through Deborah

- Where? Mount Tabor
- Who? Barak and an army of 10,000 from Naphtali and Zebulun
- What would happen? God would give the victory over Sisera’s army

- God’s Command Through Deborah. Deborah didn’t come up with a military strategy to defeat Sisera. She was acting in her role as a prophetess, so she was quick to give God credit for His battle plan and for the victory He would provide. Deborah was a woman who was comfortable giving God the credit.

- Where? Barak was to assemble the troops on Mount Tabor, a mountain surrounded by a wide plain. The Israelite army positioned on this peak would have a perfect view of the plain surrounding them and be out of danger from Sisera’s chariots, at least until they had to engage them on the plain.

- Who? Barak was to take ten thousand men from the tribes of Naphtali and Zebulun. Not only was Barak from Kedesh, a city of refuge in Naphtali (Josh. 20:7), but these two tribes were close to Mount Tabor as well. When Joshua finished leading the army of all the tribes of Israel in conquering the promised land, he instructed each of the remaining tribes to subdue the peoples still remaining in their territories (Josh. 23:1-13). This was how God intended the conquest to continue to completion: each tribe was to finish conquering the land allotted to them. Mount Tabor was to be controlled by these two tribes.

- What would happen? Sisera had Jabin’s army to the southwest of Mount Tabor, across the plains, which meant the Israelite army would see their approach. God promised to lure them toward the Israelite army and hand them over to Barak and his ten thousand troops.

SAY: Through Deborah, God was giving Barak all he needed—the plans and the victory. All Barak needed to do was trust God and obey His instructions. But remember, the Israelites had been handed over to their enemies because of their unbelief and disobedience (Judg. 2:14-15). So Barak was being called on to do what he and the people should have done all along. Only one question remained: Would Barak be faithful to God?
**Point 2:** God’s faithful people courageously face impossible odds (Judg. 4:14-16).

**SAY:** Barak took his first step of faith and assembled his army on Mount Tabor, and Deborah was with him, as he requested. But we can imagine that Barak faced a crisis of faith while staring down nine hundred chariots, superior firepower in ancient warfare. It was now time to step forward in obedience. Would he?

**READ** Judges 4:14-16 (DDG p. 96).

> 14 Then Deborah said to Barak, “Go! This is the day the Lord has handed Sisera over to you. Hasn’t the Lord gone before you?” So Barak came down from Mount Tabor with ten thousand men following him.
> 15 The Lord threw Sisera, all his charioteers, and all his army into a panic before Barak’s assault. Sisera left his chariot and fled on foot. 16 Barak pursued the chariots and the army as far as Harosheth of the Nations, and the whole army of Sisera fell by the sword; not a single man was left.

**EXPLAIN:** Use the first paragraph in the DDG (p. 96) to show how Barak’s actions weren’t necessarily fearless but evidence of His trusting obedience in God. Furthermore, explain the nature of courage and how Deborah spurred Barak on to his courageous actions.

When Sisera heard the Israelites had gathered on Mount Tabor, he rounded up his chariots and army and marched toward the outmatched Israelites to destroy them. And then Barak obeyed in his next step of faith to come down from the mountaintop to attack Sisera. God calls on His people to take each step of faith knowing He is with us, leading us, and empowering us. Being afraid is no excuse for disobedience. God doesn’t require fearlessness from us, only trusting obedience.

- Obedient faith in the face of fear is still obedient faith. Sometimes Christians believe that because we’re called to be courageous, we should not fear. However, courage is not the absence of fear but controlled fear. Fear says, “I cannot, so I will not.” Courage says, “I cannot, but God can, so I will.” Courage is what God calls us to demonstrate, even in taking one small step of faith at a time.

- Though Deborah did not pick up a sword and fight alongside Barak, she did something just as powerful: She encouraged the military leader by reminding him of God’s power. Her final words to Barak were focused not on the strength of his army nor on any tactical advantage but rather on God’s promises and power. Barak was able to fulfill the purpose God had for him because he was strengthened by God.
INTERACT: Ask the group the following question.

What are some situations that can cause paralyzing fear in believers? (risking ridicule for your faith by taking a bold stand alone for the truth of God; serving in a ministry outside your comfort zone; sharing the gospel with an unbeliever)

EXPLAIN: Use the second paragraph in the DDG (p. 96) to put the odds of this battle in perspective: not Barak versus Sisera but Sisera versus God. Barak needed only to believe and obey.

What prompted Barak to charge into battle was not looking at the odds; they were stacked against him. The odds said to flee, or at least to hold firm on the high ground. The odds made it seem victory was impossible. But the problem with looking at the odds is that we often look at them the wrong way: The odds were never about Barak and the Israelites against Sisera and the Canaanites but about Sisera, his chariots, and his army against God Almighty. What looked impossible for Barak was actually impossible for Sisera and his forces. Barak needed only to believe and obey.

SAY: The victory over Sisera did not come without a fight. Though God had the power to annihilate the oppressive army of the Canaanites, He chose to involve His faithful people in the battle. It still took the swords of the Israelites to defeat their enemies, but the battle was won by God through the people’s faith and obedience.

FILL IN THE BLANKS: Provide group members with the answers for the call-out in their DDG (p. 96).

Faith: Biblical faith is the resting, or trusting, in Christ alone for salvation. It is not blind faith for it rests on the historical life, death, and resurrection of Christ.

Essential Doctrine “Faith”: Biblical faith is the resting, or trusting, in Christ alone for salvation (John 3:16-21). More than being simply a mental agreement of historical facts, genuine faith begins with a recognition and confession of the truth of the gospel (1 John 4:13-16), followed by a receiving of Christ as Lord and Savior of one’s life (John 1:10-13). Biblical faith is not blind faith for it rests on the historical life, death, and resurrection of Christ.

INTERACT: Ask the group the following question.

How has faith in God, specifically in Jesus, helped you to face with confidence your fears and fights? (be prepared to give an answer of your own to jump-start the conversation)
Point 3: God’s faithful people glorify Him for working through them (Judg. 5:1-5,9-11).

SAY: Sisera’s army was destroyed; their chariot-advantage was rendered meaningless because the Lord fought on behalf of the Israelites. And Sisera himself was slain by a woman—Jael—as Deborah had foretold. So there was much to rejoice about, and Deborah and Barak led the way with a song.

READ: Ask a volunteer to read Judges 5:1-5,9-11 (DDG p. 97).

1 On that day Deborah and Barak son of Abinoam sang:
2 When the leaders lead in Israel, when the people volunteer, blessed be the LORD.
3 Listen, kings! Pay attention, princes! I will sing to the LORD; I will sing praise to the LORD God of Israel.
4 LORD, when you came from Seir, when you marched from the fields of Edom, the earth trembled, the skies poured rain, and the clouds poured water.
5 The mountains melted before the LORD, even Sinai, before the LORD, the God of Israel.

My heart is with the leaders of Israel, with the volunteers of the people.
Blessed be the LORD!
6 You who ride on white donkeys, who sit on saddle blankets, and who travel on the road, give praise!
7 Let them tell the righteous acts of the LORD, the righteous deeds of his warriors in Israel, with the voices of the singers at the watering places. Then the LORD’s people went down to the city gates.

EXPLAIN: Use the first paragraph in the DDG (p. 97) to connect the worship of Deborah and Barak with our own need to worship the Lord for the victory He provides.

There is nothing wrong with acknowledging the faithfulness of God’s people. Actually, it would be wrong of us not to. God has recorded their faithfulness in Scripture, in part, so we might find encouragement from them. Deborah led through her wisdom, prophecy, and wise judgment. Barak led with his sword and his ability to gather an army. But neither one sought acclaim for themselves; their song of praise was to the Lord. Any victory we experience is not birthed through our abilities but is a gift from God, who provided the plan and the power to achieve victory.

- For much of the history of the Israelites, they were marked by unbelief and disobedience, leading to their oppression and suffering at the hands of other nations. So when God’s people heard God’s voice and believed His word resulting in victory, they were justified to rejoice in the Lord (see Ps. 20:5). This is why we see Deborah and Barak sing not for their own glory but for God’s glory.

- Notice these phrases pointing to God: “blessed be the LORD” (vv. 2,9); “I will sing praise to the LORD God of Israel” (v. 3). We would be wise to have the same words rooted in our hearts and falling from our lips whenever we reflect on a job well done or a victory in our homes, churches, or communities.
INTERACT: Ask the group the following question.

Why might it be difficult for us to glorify God for the victories we experience? (we tried to achieve victory in our own power; we are prideful; it may seem awkward or feel like a humblebrag to praise God for our victories in the presence of others; God may not have been on our minds; we enjoy the attention and applause ourselves)

EXPLAIN: Use the bullet points in the DDG (p. 97) to point out and explain the three audiences for our worship: the Lord, ourselves, and others.

When we experience the victory of the Lord, it is a good and right thing to sing His praises. When we do, our singing in worship goes before three audiences:

- **When we sing, our songs of worship are to be offered to the Lord as sacrifices of praise.**

The words that we sing are to be rooted not on a page of a hymnal or a screen but rather in our hearts. We are to sing truth, motivated by a deep love and gratitude for who God is and what He has done for us, especially in Christ.

- **When we sing, we also sing to ourselves.**

God is our primary audience, but He is not our only audience. We sing to remember. We sing to drive truth deeper into our minds and hearts. We sing to be transformed, to live differently in light of the gospel we proclaim in song. And sometimes we sing to foster worship. Sometimes we stand empty before God, spiritually dry. Praise is not found in our minds or hearts, and yet, we sing. In faith we put words of praise for God in our mouths so that they might work their way into our minds and hearts.

- **When we sing, our third audience is others.**

We sing so that others might hear truth, so that others might hear of the beauty, power, and glory of the Lord and be inclined to join in our songs with faith in Christ. We sing for the glory of God and the benefit of ourselves and others because our hearts cannot contain our praise. God’s glory must be shared.

**SAY:** It wasn’t just the responsibility of Deborah and Barak to praise and bless God; that responsibility fell to everyone who saw His power. Everyone was to tell of His righteous acts through the righteous deeds of His people (v. 11). The songs of God’s people were, and still are, to be worship and evangelism, rising to the ears of God and falling upon the ears of His people and the nations around them.
**My Mission**

**EXPLAIN:** Something amazing happens when God’s people live in faith and obedience: “And the land had peace for forty years” (Judg. 5:31). God worked through Deborah’s counsel and wisdom and Barak’s steps of faith to give His people what they desperately needed: **rest and peace**, but only for forty years because of their repeated cycle of sin. Jesus, on the other hand, promised a lasting rest (Matt. 11:28-30) and an eternal peace (John 16:33). In Jesus Christ, the Wonderful Counselor, we can find peace, yet His peace is not only in the absence of enemies but in the midst of them. If you have experienced this peace, this rest of faith, don’t keep it to yourself. Live in community with others, using the gifts God has given you to encourage others. Praise God for what He has done in your life so that others too might see His glory and join in your song of praise.

**READ** the following misional application statement in the DDG (p. 98), and encourage group members to choose at least one of the options below as a way to respond to the truth of God’s Word.

Because we have been given a number of gifts from God, including salvation through Jesus, we use each of our gifts to build up the body of Christ, the church, as we encourage others to do the same.

- **How will you live in trusting obedience because of Jesus, the Wonderful Counselor, our perfect Savior and Judge?**
- **What are some ways your group can better encourage one another toward deeper dependence on God and faithfulness to Him?**
- **Who needs to hear of God’s work in your life? What will you do to praise God and share it with them this week?**

**CLOSE IN PRAYER:** Father, every good and perfect gift comes from You. In receiving Your gifts, help us to use them to reflect Your goodness and grace to those around us to the glory of Your Son’s name and the benefit of Your people. May we walk in the Spirit as we praise You for who You are and for the salvation You have freely given us through Jesus’ atoning death and glorious resurrection. Amen.

**PACK ITEM 13: RESCUE SHOP:** Cut out these bookmarks and pass them out to group members to encourage them to live in trusting obedience as they live on mission to share Jesus with the world.

**INSTRUCT:** As your group departs, encourage group members to read and respond to the Daily Study devotions in their DDG (pp. 99-101), which build and expand upon the group study. Also advocate for small groups or families to use Encourage One Another (p. 102) for mutual accountability and fellowship grounded upon the foundation of God’s Word.
Daily Discipleship

Throughout the week following the session, use the ideas below to remind and encourage your group members to live as disciples of Jesus Christ. The Daily Study devotions in the DDG (pp. 99-101) will help group members get into God’s Word and study it for themselves. Encourage One Another (p. 102) will help group members and families fellowship with one another with purpose.

Daily Study

Brief daily devotions in the DDG (pp. 99-101) will help group members take initiative in their own discipleship.

- Make sure all group members have access to a Bible to read. Have some Bibles available to give to guests who may need one, or offer to get one and arrange a time to meet to give it and show how to navigate it for the devotions.
- Share the following idea from the devotion for Day 3 as a part of point 3 in the session: When the past comes to mind and the pain comes with it, we can praise God for the fact that we’re not there anymore. Or if still in that season, we can praise Him today for not abandoning us along the way.

Consider leading by example and reading the daily devotions yourself with your own DDG. Based on your study, use brief messages throughout the week (group text, email, social media) to encourage your group to keep up with their daily time in God’s Word and to live it out. Here are a couple of examples you can use:

- **Day 1:** “God has promised His presence and His power. Even when we suffer for our ‘again’ sins, He has already made plans for our triumph and His glory.”
- **Day 4:** “We’re rarely going to get it all right, but the faith of a small mustard seed is all we need to see God triumph. The victory depends on Him, not us.”

Visit [www.GospelProject.com/Blog](http://www.GospelProject.com/Blog) for additional content and resources you can use to help group members gain more insight into their daily studies. Send group members a link or a portion of a blog post or other content that you believe will be helpful and encouraging for their time in God’s Word.

Encourage One Another

This brief plan for fellowship and accountability in the group member’s DDG (p. 102) will help groups of 2-4 people to meet sometime during the week to reflect on the session and to share how God is working and they are responding. It could also be used for family discipleship with students and children who are using *The Gospel Project* in their groups.

- Encourage group members to point out the ways they see one another’s gifts benefiting the body of Christ and glorifying God.
- See yourself as a member of the group who also needs encouragement in the faith, and participate in such a group this week.
Additional Commentary

**Point 1: God’s faithful people use their gifts in service to Him (Judg. 4:4-7).**

“Deborah is called a prophetess, one of five such women in the OT (cf. Miriam [Ex. 15:20]; Huldah [2 Kings 22:14]; Isaiah’s wife [Isa. 8:3]; and Noadiah [a false prophetess; Neh. 6:14]). Deborah functioned as a civil leader (Judg. 4:6-10; 5:7) and as a judge who decided cases (4:4-5). She lived in southern Ephraim, near Judah.”

“Just as we are wondering whether this story will feature a female deliverer, Barak is introduced. While Deborah’s name means ‘bee,’ Barak’s means ‘lightning’—a promising name for a deliverer. At this point, Deborah’s role in the story becomes clear. She is to Barak what the ‘angel of the Lord’ will be to Gideon in the next story (6:11-16). Her task is to recruit a military ‘judge’ (4:6-7).”

“Although no details of Deborah’s initial meeting with Barak are given, significantly she enters the picture at precisely the same point as does the mal’āk (‘envoy’) of Yahweh in 6:11. The text does not mention that she received any explicit orders from God, but the form of her commissioning speech reflects a clear prophetic self-consciousness … The commissioning speech itself consists of two parts. First, by means of a series of imperatives, Barak is charged to go (lēk) and deploy (māšak) ten thousand troops from Naphtali and Zebulun at Mount Tabor … Second, Barak is promised Yahweh’s personal support in the anticipated battle. The divine Commander will deploy (māšak) Sisera and all his forces (identified as chariots and infantry) against Barak, but he will deliver them over into his hand. Reminiscent of Yahweh’s manipulation of Pharaoh and his armies in Exodus 14 and Gog in Ezekiel 38–39, the enemy is portrayed as a puppet controlled by the hands of God. The One who had sold Israel into the hands of Jabin will also engineer the oppressors’ defeat.”

**Point 2: God’s faithful people courageously face impossible odds (Judg. 4:14-16).**

“Sisera responded to Barak’s movements by summoning his entire force of nine hundred iron chariots to the Wadi Kishon, the exact place where the Lord had earlier promised to lure him. This was the signal for Israel to prepare for action, a call that significantly came from Deborah rather than Barak. Barak responded to the Lord’s call and found that the Lord had gone in front of him, just as he had done with the Egyptian forces at the time of the exodus (Ex. 14:24). All that was left for Barak to do was the mopping-up operation.”
“If every man in Sisera’s army died in battle, how was Sisera still alive afterward (vv. 17-21)? All of his men (that is, the foot soldiers as distinguished from generals) could have been slain. Or ‘not a single man was left’ who remained on the battlefield because some fled the battle and escaped—a not uncommon occurrence in modern, as well as ancient, warfare. (Compare Saul’s statement to Samuel, 1 Samuel 15:20, in which he claimed to have utterly destroyed the Amalekites; yet David later had to fight the same Amalekites—1 Samuel 27; 30; 2 Samuel 1.) Finally, the author of Judges did not mean to assert that every soldier in the Canaanite army died. He states that Jabin ruled from Hazor, but Sisera was from another town (Judg. 4:2,13) and organized his army from there. Some of the Canaanite forces would have remained at Hazor as Jabin’s personal guard.”

**Point 3: God’s faithful people glorify Him for working through them (Judg. 5:1-5,9-11).**

“The prologue to the song is an invitation to praise the Lord (5:2-3). It is followed by a celebration of God’s power, spoken of as revealed in a violent storm approaching from the direction of Sinai, where God had long before revealed himself to his people in clouds and thunder (5:4-5; Ex. 20:18). The statement that *the clouds poured down water* foreshadows the means God will use to achieve victory.”

“Deborah described the Lord’s presence in the battle in the form of a theophany in which the Lord marched out from Mount Seir in Edom, bringing a mighty rainstorm. This storm not only served the practical function of bogging down Sisera’s chariots and neutralizing his technological edge, it also depicts the Lord—not Baal—as the true God of the storm who marches out from his mountain home with the clouds and rain. The Lord alone controls the cosmic elements.”

**References**

In these sessions of The Gospel Project, we experience some of the most exciting narratives in Scripture. There are accounts here of sin and judgment, of moral decline and merciful intervention, and of rescuers who need rescue. Through it all, one thing is clear: God is with His people and He is faithful to His promise.

It's important to keep that central theme in mind because many people read these stories about the conquest of the land and try to find examples for emulation. To be clear, we can learn a lot from these Old Testament heroes (see 1 Cor. 10), but we cannot implement their virtues apart from our connection to the Vine—Jesus Christ Himself, the One who bears fruit in us and through us.

As we walk through our present wilderness, struggling against sin and encountering sorrow, we know that the God who has gone before us is faithful. He is the One who prepares the way for us to be His ambassadors. He is the One who breaks the chains of our idolatry and lifts our gaze to His unchanging glory.