

1 **Continuing Bible Education: Apostolic Ministries of America, Inc. “AMA Church of the Lord**  
2 **Jesus Christ of the Apostolic Faith”**

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***Who Is The Real Hero?***

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***Deborah***

6

***Barak***

7

***Or***

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***Jael***

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***Here Are The Facts From The Scriptures:***

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***You Make The Call!***

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Apostolic Ministries of America, Inc.

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‘AMA Church of the Lord Jesus Christ of the Apostolic Faith’

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## Here Are All The Bible Facts; You Make The Call!

**Judges 4:1** *And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.*

**Ehud: Hebrew Word; 'Ehuwd {ay-hood}' Meaning: Ehud = "I will give thanks: I will be praised"**

**Ehud Was: The Benjamite judge of Israel, deliverer of Israel from Moab**

*They did evil, because Ehud was dead. So it may be read; He kept a strict eye upon them, restrained and punished every thing that looked towards idolatry, and kept them close to God's service. But, when he was gone, they revolted, fearing him more than God. The great loss which a people sustains by the death of good governors is recognized here as the behavior of Israel is depicted as a nation that have turned from godliness to ungodliness. Back to the world of sin and transgression*

### The State of Israel:

**Here is, Israel backsliding from God: They again *did evil in his sight*, forsook his service, and worshipped idols; for this was the sin which now most easily beset them, v. 1. See in this, The strange strength of corruption, which hurries men into sin notwithstanding the most frequent experience of its fatal consequences. The bent to backslide is with great difficulty restrained; As observed, the common ill effects of a long peace. **The land had rest eighty years**, which**

41 should have confirmed them in their religion; but, on the contrary, it made them secure and  
42 wanton, and indulgent of those lusts which the worship of the false gods was calculated for the  
43 gratification of. Thus *the prosperity of fools destroys them. Jeshurun waxeth fat and kicketh*  
44

45 **Judges 4:2** *And the LORD sold them into the hand of **Jabin king of Canaan**, that reigned in*  
46 *Hazor; the captain of whose host [was] **Sisera**, which dwelt in Harosheth of the Gentiles.*

47  
48 **Sold;** Hebrew = makar {maw-kar'} *to be given over to death*

49  
50 **Hand;** Hebrew = yad {yawd} *strength, power (fig.)*

51  
52 **Jabin;** Hebrew = Yabiyn {yaw-bene'} *Jabin = "whom God observes"*  
53 *A king of Hazor whose general, Sisera, was defeated by Barak*

54  
55 **Canaan;** Hebrew = K@na`an {ken-ah'-an} *Canaan = "lowland"*

56  
57 *The 4th son of Ham and the progenitor of the Phoenicians and of the various*  
58  
59 *nations who peopled the seacoast of Palestine*

60  
61 *The land west of the Jordan peopled by the descendants of Canaan and*  
62 *subsequently conquered by the Israelites under Joshua.*

63  
64 **Hazor;** Hebrew = Chatsowr {khaw-tsore'} *Hazor = "castle"*

65  
66 **A royal city of northern Palestine allotted to Naphtali**

67  
68 **Sisera;** Hebrew = Ciyc@ra' {see-ser-aw'} *Sisera* = "battle array"  
69 **The conquering general under king Jabin of Hazor and slain by Jael**

70  
71 **Harosheth;** Hebrew = Charosheth {khar-o'-sheth} *Harosheth* = "woodland"  
72 **A city in the north of the land of Canaan on the west coast of the lake Merom**

73  
74 **Gentiles;** Hebrew = gowy {go'-ee} rarely (shortened) goy {go'-ee} *Goyim?* = "nations"  
75 **A Nation or Nations; usually of non-Hebrew people**

76  
77 **Israel oppressed by their enemies as punishment for their sins found themselves in a position**  
78 **where they could not help themselves nor could they prevent the affliction from their enemy.**  
79 **When they forsook God, he forsook them; so is it even to this day when we turn away from**  
80 **Him; and then they became an easy prey to every spoiler. They alienated themselves from**  
81 **God as if he were none of theirs; and then God alienated them as none of his. Those that threw**  
82 **themselves out of God's service threw themselves out of his protection. *What has my beloved to***  
83 ***do in my house when she has thus played the harlot?* [Jer. 11:15](#). *He sold them into the hand of***  
84 ***Jabin*, v. 2. This Jabin reigned in Hazor, as another of the same name, and perhaps his**  
85 **ancestor, had done before him, whom Joshua routed and slew, and burnt his city, [Jos. 11:1](#), 10.**  
86 **But it seems, in process of time, the city was rebuilt, the power regained, the loss retrieved,**  
87 **and, by degrees, the king of Hazor becomes able to tyrannize over Israel, who by sin had lost**

88 all their advantage against the Canaanites; and being out of the will of God could do nothing  
89 more than endure the punishment and affliction from their enemy.  
90

91 **Judges 4:3** *And the children of Israel cried unto the LORD: for he had nine hundred chariots of*  
92 *iron; and twenty years he mightily oppressed the children of Israel.*

93  
94 **Look At This Verse Close;**

- 95 • **Now Who Is Crying Unto The Lord God?**
- 96 • **Now Who Has The Nine Hundred Chariots of Iron?**
- 97 • **How Long Was the Oppression and Affliction?**
- 98 • **How Long Was Deborah Judge Over Israel**
- 99 • **Now What Was Israel's Condition and Position With God.**
- 100 • **How Do You Explain Isaiah 3:12?**

101 *[As for] my people, children [are] their oppressors, and women rule over them. O my*  
102  
103 *people, they which lead thee cause [thee] to err, and destroy the way of thy paths.*

104  
105 **The king of Hazor becomes able to tyrannize over Israel, who by sin had lost all their**  
106 **advantage against the Canaanites. This servitude was longer than either of the former, and**  
107 **much more grievous than any thing the children of Israel had ever known; even in the**  
108 **wilderness and their stay in Egypt. Jabin, and his general Sisera, did mightily oppress Israel.**  
109 **That which aggravated the oppression was; that this enemy was nearer to them than any of the**  
110 **former, in their borders, in their bowels, and by this means had the more opportunity to do**  
111 **them a mischief. That they were the natives of the country, who bore an implacable enmity to**

112 them, for invading and dispossessing them, and when they had them in their power would be  
113 so much the more cruel and mischievous towards them in revenge of the old quarrel. That  
114 these Canaanites had formerly been conquered and subdued by Israel, were of old sentenced  
115 to be their servants ([Gen. 9:25](#)), and might now have been under their feet, and utterly  
116 incapable of giving them any disturbance, if their own slothfulness, cowardice, and unbelief,  
117 had not suffered them thus to get head. To be oppressed by those whom their fathers had  
118 conquered, and whom they themselves had foolishly spared, could not but be very grievous.  
119 Israel returning to their God: They *cried unto the Lord*, when distress drove them to him, and  
120 they saw no other way of relief. Those that slight God in their prosperity and in their Good  
121 Times, will without a doubt find themselves under a necessity of seeking Him when they are in  
122 trouble and when destruction awaits them.

123

## 124 Who Are The Players?

125

### 126 A. Israel, The People of God

127 a. Deborah (*the wife of Lapidoth*) *Prophetess of Ephraim*

128 b. Barak

129 c. A Nation of Sinners

130 d. Ehud (Judge over Israel Before Deborah)

131 e. children of Naphtali and the children of Zebulun

132

133 B. Sin and Transgression (The Children of Israel; *They Again Did Evil In His Sight*)

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### 135 C. Enemies of Israel

136 a. The Canaanites Who Were Not Destroyed As Instructed By God (Six Nations)

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- b. **Jabin (The King of Canaan)**
- c. **Sisera (A General of Jabin's Army)**
- d. **The Army and Enforcers of Jabin**

#### **D. Others**

- a. **Jael (The Wife of Heber the Kenite)**

**Judges 4:4** *And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.*

- a. **Deborah; D@bowrah {deb-o-raw'}** or (shortened) **D@borah {deb-o-raw'}**

**Deborah = "bee"**

- b. **Prophetess; n@biy'ah {neb-ee-yaw'}**

**ancient type endowed with gift of song (Miriam)**

**Lapidoth; Lappiydowth {lap-pee-doth'}** *Lapidoth = "torches"*

**The husband of Deborah the prophetess in the time of the judges**

**Judged; shaphat {shaw-fat'}**

**1) to judge, govern, vindicate, punish**

**a) (Qal)**

**1) to act as law-giver or judge or governor (of God, man)**

**a) to rule, govern, judge**

**2) to decide controversy (of God, man)**

**3) to execute judgment**

**a) discriminating (of man)**

163 b) vindicating

164 c) condemning and punishing

165 d) at theophanic advent for final judgment

166 b) (Niphal)

167 1) to enter into controversy, plead, have controversy together

168  
169 **Hold it: Many People Will Say That Deborah Was A Preacher!!**

170 • **This Is Your Call To Make!!**

171 **Are You Ready To Make The Call?**

172 **Maybe You Need To Hold Off As We Look At More Scripture!!**

173 **Have You Received From God; Any Revelation Yet!!**

174  
175 **At last; the year of the redeemed at length came, when Israel was to be delivered out of the**  
176 **hands of Jabin, and restored again to their liberty, which we may suppose the northern tribes,**  
177 **that lay nearest to the oppressors and felt most the effects of his fury, did in a particular**  
178 **manner cry to God for salvation. *For the oppression of the poor, and the sighing of the needy,***  
179 ***now will God arise.* Now here we have, the preparation of the people for their deliverance,**  
180 **coming at a time when the prophetic conduct of Israel and its government had been settled in**  
181 **the hands of Deborah; whose name signifies ‘a bee’ and it appears that she answered her**  
182 **name by her industry, which had sagacity and great usefulness to the public and to the**  
183 **tabernacle. She was the wife off Lapidoth. Some will say that she was unmarried and that**  
184 **her occupation was reflected in the name ‘Lapidoth’ which signifies *lamps*. Now the Rabbin**  
185 **will say that she had employed herself in making wicks for the lamps of the tabernacle and**  
186 **others take it appellatively, as ‘Lapidoth’ signifies *lamps*. Deborah’s occupation as the wick**  
187 **maker for the tabernacle lamps was her connection to the tabernacle; and having been given**



188 the gift of **'Prophetess'** for the edification of herself and others as well; and having spent years  
189 inside the tabernacle among the Levites and among those Judges before her who was  
190 responsible for the government of Israel; and being found with intelligence; one that was  
191 extraordinarily knowing and wise, she is now capable of qualifying as Judge of the Children  
192 of Israel, by default, as all the men of Israel were mightily oppressed by king Jabin of Hazor.  
193 And all being in a backsliden state none were willing to heed the call and step forward to  
194 deliver Israel from the hand of Jabin.

195  
196 In as much as no woman of Israel had ever been called of God to lead Israel in battle against  
197 the Canaanites or the other nations who had idol Gods in their religion (Ba'-al and Ash'-ta-  
198 roth) Jabin was satisfied in letting a woman Judge Israel whom he and the other nations  
199 feared no more as they were now, out of favor with their God. By not having to face off with a  
200 called man of God his continuing of the mighty oppression and affliction is perhaps assured as  
201 history tells him that Israel does not prevail without the hand of God, upon them. For it is the  
202 Lord God who delivers Israel and not their own works. Advantage was that if a woman could  
203 judge Israel and maintain law within and among themselves He (Jabin) would be able to  
204 continue to oppress the men of Israel who were now so backsliden until they could not even  
205 heed the calling of God for their own deliverance, v. 6-8. Know this: it is not shown in the  
206 scriptures where Deborah was called of God for any of her works. She was gifted by not called  
207 of God. Intelligent and inspired of God , but not called

208  
209 **Moses:** First Leader of Israel the Nation; Was sent of God!

210 Exd. 3:15; *And God said moreover unto Moses, Thus shalt thou say unto the*

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*children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations*

**Aaron:** First co-leader of Israel the Nation and Father of the Levites; Was sent of God!

*Exd. 4:13-15; And he said, O my Lord, send, I pray thee, by the hand [of him*

*whom] thou wilt send. And the anger of the LORD was kindled against Moses,*

*and he said, [Is] not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.*

**Joshua:** The Leader of the nation after Moses; Was chosen by God.

*Numbers 27:15-20; And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. And the LORD said unto*

236 *Moses, Take thee Joshua the son of Nun, a man in whom [is] the spirit, and lay*  
237  
238 *thine hand upon him; And set him before Eleazar the priest, and before all the*  
239 *congregation; and give him a charge in their sight. And thou shalt put [some]*  
240 *of thine honour upon him, that all the congregation of the children of Israel*  
241 *may be obedient.*

246 **First Judge(s) of Israel; Was called by God!!**

247 **Judges 2:16-18;** *Nevertheless the LORD raised up judges, which delivered*  
248 *them out of the hand of those that spoiled them. And yet they would not hearken unto their*  
249 *judges, but they went a whoring after other gods, and bowed themselves unto them: they turned*  
250 *quickly out of the way which their fathers walked in, obeying the commandments of the LORD;*  
251 *[but] they did not so. And when the LORD raised them up judges, then the LORD was with the*  
252 *judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented*  
253 *the LORD because of their groanings by reason of them that oppressed them and vexed them.*

256 **Oth'-ni-el: Second Judge of Israel;**

257 **Judges 3:9-11;** *And when the children of Israel cried unto the LORD, the*  
258 *LORD raised up a deliverer to the children of Israel, who delivered them,*  
259 *[even] Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the*  
260 *LORD came upon him, and he judged Israel, and went out to war: and the*  
261 *LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and*

262 *his hand prevailed against Chushanrishathaim. And the land had rest forty*  
263  
264 *years. And Othniel the son of Kenaz died*

### **E'-hud: Third Judge of Israel**

268 **Judges 3:15; *But when the children of Israel cried unto the LORD, the LORD***  
269 ***raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the***  
270 ***children of Israel sent a present unto Eglon the king of Moab.***

### **Deborah: Fourth Judge of Israel**

273 **There is no bible scripture that tells us Deborah was sent or called by God;**  
274 **no not a single scripture. Only in her song does she say: *"The Lord made me***  
275 ***have dominion over the mighty"*** Here in her song (Judges 5:13; *Then he*  
276 *made him that remaineth have dominion over the nobles among the people: the*  
277 *LORD made me have dominion over the mighty).*

281 **I feel that she is refering to Ba'-rak and not of herself; but even if she is singing of herself; even**  
282 **she does not say that she was called or sent; only that she had dominion over the mighty.**  
283 **v.12 Listen to her singing: *Awake, awake, Deborah: awake, awake, utter a song: arise, Barak,***  
284 ***and lead thy captivity captive, thou son of Abinoam.* This does not sound like someone who has**  
285 **been called of God to lead His people Israel.**

286

287 **Judges 4:5** *And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount*  
288 *Ephraim: and the children of Israel came up to her for judgment.*

289  
290 **Ramah;** Hebrew = Ramah {raw-maw'} *Ramah = "hill"*

291 **A town in Benjamin on the border of Ephraim about 5 miles (8 km) from Jerusalem**  
292  
293 **and near to Gibeah**

294  
295 **Bethel;** Hebrew = Beyth-'El {bayth-ale'} *Bethel = "house of God"*

296 **Ancient place and seat of worship in Ephraim on border of Benjamin, identified with**

297  
298 **Luz**

299 **Mount Ephraim;** Hebrew = 'Ephrayim {ef-rah'-yim} *Ephraim = "double ash-heap:*

300  
301 *I shall be doubly fruitful"*

302 **The mountain country of Ephraim**

303  
304  
305 **Judgement;** Hebrew = mishpat {mish-pawt'}

306 **1) judgment, justice, ordinance**

307 **a) judgment**

308 **1) act of deciding a case**

309 **2) place, court, seat of judgment**

310 **3) process, procedure, litigation (before judges)**

311 **4) case, cause (presented for judgment)**

- 312                   **5) sentence, decision (of judgment)**  
313                   **6) execution (of judgment)**  
314                   **7) time (of judgment)**  
315                   **b) justice, right, rectitude (attributes of God or man)**  
316                   **c) ordinance**  
317                   **d) decision (in law)**  
318                   **e) right, privilege, due (legal)**  
319                   **f) proper, fitting, measure, fitness, custom, manner, plan**

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322                   ***“...and the children of Israel came up to her for judgment”*** Yes, This is what the Children of  
323 **Israel came up to Deborah for and nothing else and there are no scripture that will support**  
324 **any other situation regarding the children of Israel.**

325  
326 **It appears that Deborah chose an oasis between *Ramah and Bethel* at Mount Ephraim to set**  
327 **up her government and it is here under the palm trees that Deborah ruled her people and**  
328 **judged them for twenty years. Now when we read this verse we are left with some serious**  
329 **questions about and concerning the works of Deborah; and they are**

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331                   **a. Why did Deborah set up her government in the middle of nowhere and cause all Israel**  
332 **to come to her under the Palm Trees?**

333  
334                   **b. Why did Deborah not use the Tabernacle if she were a minister called of God?**  
335

336 c. Why did she separate herself and her government from the Levite when it had been a  
337 requirement for all the past Judges to work with them a judge according to their giving of the  
338 Law to the Children of Israel?

339

340 d. Why did the children of Israel remain in a backsliden state during all the twenty years  
341 of Deborah's rule over them?

342

343 e. Why did she not rule as Ehud ruled and have peace and obedience to God's Law, as  
344 Ehud demanded, as well as all the judges before Her?

345

346 f. Why did she not have the ability to perform as all the other judges performed before  
347 her?

348

349 **These Questions must be answered and fully understood before most of you will be able to**  
350 **understand the rest of this Epistle concerning this woman who judged Israel for twenty years.**

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## [Part II Next Week](#)

355

### **Part 11 Deborah; Who Is the Real Hero?**

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357

358 Now we will look at all of the questions surrounding Deborah and her rule over the children of  
359 Israel for twenty years and in addition to the questions already raised we will entertain others

360 which will help you to come to the conclusion that would be appropriate according to the  
361 scriptures given here in Judges and else where in the Holy Words of God.

362  
363 **Judges 4:6; And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said**  
364 **unto him, Hath not the LORD God of Israel commanded, [saying], Go and draw toward mount**  
365 **Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of**  
366 **Zebulun?**

367  
368 **Barak: Hebrew = Baraq {baw-rawk'} Barak = "lightning" or "lightning flash"**  
369 **Son of Abinoam of Kedesh who, incited by Deborah, a prophetess of Ephraim,**  
370 **delivered the Israelites from the yoke of Jabin by routing the Canaanites in the plain**  
371 **of Jezreel**

372  
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374 **Abinoam: Hebrew = 'Abiyno`am {ab-ee-no'-am} Abinoam = "my father is delight"**  
375  
376 **Father of Barak, descendant of Naphtali**

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379 **Kedeshnaphtali: Hebrew = Qedesh {keh'-desh} Kedesh = "holy place"**

380  
381 **A fortified Canaanite city allotted to Naphtali**  
382 **A city of refuge in Naphtali**

383 **Naphtali: Hebrew = Naphtaliy {naf-taw-lee'} Naphtali = "wrestling"**

384  
385 **1) the 5th son of Jacob and the 2nd by Bilhah the handmaid of Rachel**



386 **2) the tribe descended from Naphtali the son of Jacob**

387  
388 **3) the territory assigned to the tribe of Naphtali**

389 **Zebulun:** Hebrew = **Z@buwlun** {zeb-oo-loon'} or **Z@bulun** {zeb-oo-loon'} or  
390 **Z@buwlun** {zeb-oo-loon'};

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394 **Now Deborah:** She judged Israel at the time that King Jabin oppressed them; and perhaps,  
395 being a woman, she was the more easily permitted by the oppressor to do it. She judged, more  
396 as a princess, by civil authority conferred upon her, than as a prophetess, and was suppose to  
397 be God's mouth to them; correcting abuses and redressing grievances, especially those which  
398 related to the worship of God. The children of Israel came up to her from all parts for  
399 judgment, not so much for the deciding of controversies between man and man as for advice in  
400 the reformation of what was amiss in things pertaining to God. Even those among them who  
401 before had secretly lamented the impieties and idolatries of their neighbors, but knew not  
402 where to apply for the restraining of them, now were making their complaints to Deborah,  
403 who, by the sword of the Spirit, should have shown them the judgment of God, to reduced and  
404 reclaimed many, and excite and animate the magistrates in their respective districts to put the  
405 laws in execution. However, she was unable to create change in the behavior and  
406 transgressions of Israel during all of her twenty years as judge. Now, remember this; all of the  
407 Judges before her were able to do just that; to instill peace among Israel during all the years of  
408 their rule. Now her rule does not work for the good of the children of Israel and their cries  
409 have become intensified to the point where God is ready to deliver them from the hand of  
410 Jabin. Now does she receive a command from God to go forward and deliver Israel by her

411 own hand as all the Judges received before her and the Judges who ruled after her? No she is  
412 never commissioned by God to go forward and do the works which would deliver the children  
413 from the grip of Jabin! Instead what does she do and what does she receive from God? By the  
414 gift which she had received from God while employing herself as a wick maker in the  
415 tabernacle; she is given knowledge of whom the Lord God have chosen and commanded to  
416 deliver Israel out of the hand of Jabin. Knowing that God had not given her the deliverance  
417 commandment: *And she sent and called Barak* And she said unto Barak what he already  
418 knew; *Hath not the LORD God of Israel commanded, [saying], Go and draw toward mount*  
419 *Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of*  
420 *Zebulun? V:7; And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army,*  
421 *with his chariots and his multitude; and I will deliver him into thine hand.*

422  
423 Barak was told again from the mouth of Deborah what he had already been told by The Lord  
424 God of Israel and Barak no has no where to go except to admit that he has been given the  
425 command. Barak having lived among a backsliden nation for the past 20 years; A nation  
426 having gone after strange Gods and idols and had no visitation from the true God of their  
427 Fathers who by a strong arm brought them all out of Egypt by great signs and wonders at the  
428 hands of men of valor beginning with Moses; was reluctant to accept and believe that at last  
429 and after much oppression the true God is surely speaking to non other than 'Barak'. There  
430 surely must be some way to confirm that it is finally the Lord God speaking. With Deborah  
431 having received the message which was sent unto Barak; If he could just find out if Deborah  
432 believes it is the True God of Israel doing the commanding to go up unto Mount Tabor; then it  
433 would confirm at last God has returned to the Children of Israel and is ready to deliver them  
434 out of the hand of Javin. If so the Lord has spoken the same to another, then, the spirit of

435 **prophecy in Deborah would confirm the spirit of the soldier in Barak. With Barak, it may**  
436 **have been, had been meditating some great attempt against the enemy of his people; a spark of**  
437 **generous fire perhaps was glowing in his heart, and he would fain do something for the**  
438 **purpose for his people and for the cities of his God. So His reply to Deborah was on this wise:**

439

440 **Judges 4:8; *And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not***  
441 ***go with me, [then] I will not go.***

442

443 **Knowing this that *at the mouth of two witnesses, shall the matter be established; his and***  
444 ***Deborah's*; If the Lord God of Israel has spoken at all then she will without hesitation**  
445 **accompany him to Mount Tabor where he with ten thousand men face off with King Jabin's**  
446 **General and their nine hundred chariots of Iron to deliver Israel from the mighty oppression .**

447

448

449 **Being the ingenious and brilliant woman that she was she knew that the time was now or never**  
450 **for her to step forward and play the expected role in the liberation of Israel, first from their**  
451 **backslidden state and second, from the hand of Jabin who has mightily oppressed them for all**  
452 **her reign as Judge of Israel. Therefore her intent and efforts is to appeal to Barak's own**  
453 **heart. By her own imagination and prophetic powers she proclaims to Barak; "Has not God,**  
454 **by a secret whisper to thyself, given thee some intimation of his purpose to make use of thee as**  
455 **an instrument in his hands to save His people Israel? And hast not thou felt some impulse of**  
456 **this kind upon thy own spirit"? She reminds him of the voice of God telling him what number**  
457 **of men to raise; 10,000 from his own tribe and from *Zebulun*; and let him not fear that these**  
458 **will be too few, when God hath said he will by them save Israel. Whence he should raise them;**

459 **only out of his own tribe, and that of Zebulun next adjoining. These two counties should**  
460 **furnish him with an army sufficient; he need not stay to go further. And, She reminds him**  
461 **according to God’s word, where to make his rendezvous—at Mount Tabor, in his own**  
462 **neighborhood. He will not have to fight and war with Jabin in a foreign place or country; but**  
463 **in his own country which God divided and set aside for Naphtali**  
464 **When a long time before, the land was given by lots to all the tribes of Israel. Yes, in his own**  
465 **home country; in his most familiar place will God cause by divine intervention and power, the**  
466 **enemy to be delivered.**

467

468 ***Judges 4:9; And she said, I will surely go with thee: notwithstanding the journey that thou takest***  
469 ***shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And***  
470 ***Deborah arose, and went with Barak to Kedesh.***

471

472 **Now, Deborah knows and understands that God’s calling and sending of all Israel’s Rulers,**  
473 **Judges, and Leaders from the time of deliverance from the land of bondage called Egypt; there**  
474 **have been a process of confirmation that *this is the man whom God has called* to become the**  
475 **deliverer of His people Israel. Knowing this and that she is the one who God will use to**  
476 **confirm that Barak is the man called of God. A man who lacks the courage and fortitude; but**  
477 **nevertheless a man upon honoring his calling will be able to get the job done with God’s help.**

478

479 **” She is eager to remind him that the matter should be determined by one pitched battle, and**  
480 **should not be long in the doing. Exerting the confirmation; her mentioning the power of the**  
481 **enemy, Sisera, a celebrated general, bold and experienced, his chariots, his iron chariots, and**  
482 **his multitude of soldiers, she obliges Barak to fortify himself with the utmost degree of**

483 **determination and resolution; for the enemy he is to engage is a very formidable one. Going**  
484 **into battle it is good to know the worst, that we may provide accordingly. But, In fixing the**  
485 **very place to which Sisera would draw his army, and her confirmation of his calling, she gave**  
486 **him a high sign, which might help to confirm his faith when the time was come to engage.**  
487 **Understanding that many things must fall in place according to the words of God; it was a**  
488 **contingent thing, and depended upon Sisera's own will which God also would deal with; but,**  
489 **when afterwards Barak should see the event falling out just as she (Deborah) had foretold, he**  
490 **might thence infer and perhaps believe that certainly in the rest she said, she spoke under a**  
491 **divine direction, which would be a great encouragement to him, especially because with this,**  
492 **She gave to him an express promise of success *I will* (that is, God will, in whose name she**  
493 **speak) *deliver them into thy hand*; so that when he saw them drawn up against him, according**  
494 **to her word, he might be confident that, according to her word, he should soon see them fallen**  
495 **before him. Observe, God *drew them to him* only that he might *deliver them into his hand*.**  
496 **When Sisera drew his forces together, he designed the destruction of Israel; but God *gathered***  
497 ***them as sheaves into the floor*, for their own destruction, Mic. 4:11-12. *Assemble yourselves, and***  
498 ***you shall be broken to pieces*, Isa. 8:9. See Rev. 19:17-18.**

499  
500 **Considering all this and the position she has placed herself, it is only fitting and proper that**  
501 **she should arise and go with Barak into Battle to deliver Israel. This too, in that she had been**  
502 **given that the General's head would be *delivered by the hands of a woman*. Now by not having**  
503 **a complete understanding of what God had revealed to her concerning this matter; she**  
504 **interrupts this to mean that by her own hands Sisera will be delivered and therefore was more**  
505 **than glad to go into battle with Barak, because she was convenience by her own error in**  
506 **proclamation, that it was she who would be the real hero, thus saving Israel as had all the**

507 **Judges before her. And *notwithstanding the journey that thou takest shall not be for thine***  
508 ***honour*; Believing that it was for her very own honor.**

- 509
- 510 a. Was this statement by Deborah made as Prophecy?
  - 511 b. Was this statement by Deborah made to show that she would have all the Honour?
  - 512 c. Was this statement by Deborah made due to an assumption based upon a mis-
  - 513 understanding of what God had given her.

514

515 ***Judges 4:10; And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten***  
516 ***thousand men at his feet: and Deborah went up with him.***

517

518 ***Kedesh:*** Hebrew = Qedesh {keh'-desh} *Kedesh = "holy place"*

- 519
- 520 3) a fortified Canaanite city allotted to Naphtali
  - 521 4) a city of refuge in Naphtali

522

523 **Now Barak obtains his conscripts for the battle with Jabin's forces from Naphtali and**  
524 **Zebulun according to the word of God to him. Ten thousand soldiers will be the total needed**  
525 **to get the job finished and bring victory to Israel, whom God once again hand heard their cries**  
526 **and now is in the process of delivering them from the hand of their enemy; just as He had done**  
527 **many times before, when they would come before Him and pledge to sin no more; and to**  
528 **accept Him as the true God and the only God which all Israel should be obedience to all the**  
529 **days of their existence.**

530

531 **So the two nations of soldiers went up with Barak and Deborah also went up with him to the**  
532 ***holy place*, where soon the great battle was to take place. Now Deborah knowing that this is**  
533 **the works of God, through whom He has called by the admission of Barak that God had**  
534 **spoken to him when he suggested that the two of them go up together, v, 8. And by her also**  
535 **believing that this would not be for the honour of Barak and believing that the enemy would be**  
536 **delivered to him (Barak) by the hands of a woman and further believing that she was that**  
537 **woman, gave her all the more reason to go with Barak. As she had everything to gain and**  
538 **nothing at all to loose. And of course is she was to deliver the enemy to Barak, then she was**  
539 **not going to die in battle; with the real insurance being that God cannot lie; and having**  
540 **promised victory for Israel, then He must surely make His word good.**

541  
542  
543

544 ***Judges 4:11; Now Heber the Kenite, [which was] of the children of Hobab the father in law of***  
545 ***Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim,***  
546 ***which [is] by Kedesh.***

547

548 **Heber: Hebrew = Cheber {kheh'-ber} *Heber* = "comrade"**

549

550 **1) the Kenite, husband of Jael, who slew Sisera by driving a nail into his temple**

551

552 **Kenite(s): Hebrew = Qeyniy {kay-nee'} or Qiyniy (1 Chr 2:55) {kee-nee'} *Kenite* = "smiths"**

553

554 **1) the tribe from which the father-in-law of Moses was a member and which lived in the**  
555 **area between southern Palestine and the mountains of Sinai**

556

557 **Hobab: Hebrew = Chobab {kho-bawb'} Hobab = "cherished"**

558

559 1) the son of Reuel, the Midianite father-in-law of Moses, also known as Jethro, and  
560 brother-in-law of Moses.

561

562 **Moses: Hebrew = Mosheh {mo-sheh'} Moses = "drawn"**

563 1) the prophet and lawgiver, leader of the exodus

564

565 **Zaanaim: Tsa`ananniym {tsah-an-an-neem'} or (dual) Tsa`anayim {tsah-an-ah'-yim}**

566 *Zaananim or Zaanaim = "removings"*

567 1) a place in Naphtali near Kedesh

568

569 **Judges 4:12; And they shewed Sisera that Barak the son of Abinoam was gone up to mount**  
570 **Tabor.**

571

572 Here, we see Barak completing the beating up for volunteers, and has his quota of men ready  
573 from the tribes commanded of him by God , **v. 10**. And Deborah also reminds him, according  
574 to her revelations, to raise an army of 10,000 men (**v. 6**), and so many he has presently *at his*  
575 *feet*, willing to follow him, and become subject to his command. As the Scriptures show us God  
576 is said to call us *to his feet* (**Isa. 41:2**) that is, into obedience to him. Some Writers think it  
577 intimates that they were all footmen, and so the armies of Israel generally were, which made  
578 the disproportion of strength between them and the enemy (who had horses and chariots and  
579 even chariots of iron) very great, and the victory the more illustrious; but the always presence  
580 of God was abundantly sufficient to balance that disproportion. Barak had his men *at his feet*,  
581 which intimates their cheerfulness and readiness to attend him whithersoever he went, Rev.



582 **14:4. Though the tribes of Zebulun and Naphtali were chiefly depended on, yet it appears by**  
583 **Deborah's song that some had come in to him from other tribes (Manasseh and Issachar), and**  
584 **more were expected that came not, from Reuben, Dan, and Asher, ch. 5:14–17. But these are**  
585 **overlooked here; and we are only told that to make his 10,000 men effective indeed *Deborah***  
586 ***went up with him*. The 11th verse, concerning the removal of Heber, one of the families of the**  
587 **Kenites, out of the wilderness of Judah, in the south, where those families had fixed themselves**  
588 **(ch. 1:16), into the northern country, comes in for the sake of what was to follow concerning**  
589 **the exploit of Jael, a wife of that family.**

590

591 ***Judges 4:13; And Sisera gathered together all his chariots, [even] nine hundred chariots of iron,***  
592 ***and all the people that [were] with him, from Harosheth of the Gentiles unto the river of Kishon.***

593

594 **Kishon: Hebrew = Qiyshown {kee-shone'} *Kishon* = "winding"**

595

596 **1) a river in central Palestine; scene of the defeat of Sisera by the Israelites in the time of**  
597 **the judges and the destruction of the prophets of Baal by Elijah**

598

599 **Now the general, Sisera, upon notice of Barak's motions, does not hesitate to take the field**  
600 **with a very numerous and powerful army (v. 12, 13): *They showed Sisera*, that is, it was shown**  
601 **to him the thing that Barak was preparing in getting ready to battle. However some think it**  
602 **refers to the Kenites, mentioned immediately before, v. 11. That it were they who gave Sisera**  
603 **notice of Barak's rendezvous, there being peace at this time between Jabin and the Kenite**  
604 **family, v. 17. Whether they intended it as a kindness to him or not, it served to accomplish**  
605 **what God had said and had been confirmed by Deborah to the satisfaction of Barak (v. 7): *I***  
606 ***will draw unto thee Sisera*. Sisera's confidence was chiefly in his chariots; which had not been**

607 **defeated by any nation including Israel even when they had been sent into battle to take the**  
608 **land promised to them; Sisera is confident that he will prevail against ten thousand rag tag**  
609 **foot soldier who were all volunteers and had never been to war before. Therefore, particular**  
610 **notice is taken of them, 900 *chariots of iron*, which, with the scythes fastened to their axle-trees,**  
611 **when they were driven into an army of footmen, did terrible execution. Be it know, So**  
612 **ingenious have men been in inventing methods of destroying one another, to gratify those lusts**  
613 ***from which come wars and fightings and the horrors of defeat***  
614

615 ***Judges 4:14; And Deborah said unto Barak, Up; for this [is] the day in which the LORD hath***  
616 ***delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down***  
617 ***from mount Tabor, and ten thousand men after him.***  
618

619 **Up: Hebrew = quwm {koom}**  
620 **3) to arise, become powerful**  
621

622 **It appears that Deborah gives orders to engage the enemy; v. 14; but that is not the case here**  
623 **at all. One can assume that when Barak saw Sisera's army drawn up, with the 900 chariots**  
624 **of iron and the thousands of soldiers in war gear; and he was attempting to surround the**  
625 **mountain on the top of which he and his forces lay encamped, his heart quite failed him, and**  
626 **he was determined to retire to a place of greater safety; but Deborah reminded of God's word**  
627 **and that it is he who must give the final order to march into battle against Sisera; it is he who**  
628 **must make a descent upon Sisera. And according to God's word she was assuring him that this**  
629 **was the day marked out in the divine counsels for his defeat. "Now they appear most**  
630 **threatening they are ripe for ruin. The thing is as sure to be done as if it were done already:**  
631 ***The Lord hath delivered Sisera into thy hand.*" Therefore this great action that they are about**

632 to embark upon is divided between Deborah and Barak; she, continues to confirm the words of  
633 God that are entrenched in the mind of Barak, and he, as the hand, *does the work*. And this  
634 shows forth the scriptural meaning; *the head of the woman is the man* (1Cor. 11:3)

635

636 Here we see the hand of God at work, choosing the weak things of the world to shame the  
637 mighty, that no flesh might glory in his presence. It was well for Barak that he had Deborah  
638 with him; for she made up what was defective, In his conduct, by telling him, *This is the day*. In  
639 his courage, by assuring him of God's presence: *"Has not the Lord gone out before thee?  
640 Darest not thou follow when thou hast God himself for thy leader?"* Note this, In every  
641 undertaking it is good to be satisfied that God goes before us, that we are in the way of our  
642 duty and under his direction. If we have ground to hope that God goes before us, we ought to  
643 go on with courage and cheerfulness. Be not dismayed at the difficulties thou meetest with in  
644 resisting Satan, in serving God, or suffering for him; for *has not the Lord gone out before thee?*  
645 Follow him fully then.

646

647 *Judges 4:15; And the LORD discomfited Sisera, and all [his] chariots, and all [his] host, with the*  
648 *edge of the sword before Barak; so that Sisera lighted down off [his] chariot, and fled away on his*  
649 *feet.*

650

651 Do you not know that, God himself routs the enemy's army, v. 15. Knowing that he was no  
652 match for Sisera and his army of iron chariots; Barak, in obedience to God's calling, went  
653 down into the valley, though there upon the plain the iron chariots would have so much the  
654 more advantage against him and his ten thousand men, quitting his fastnesses upon the  
655 mountain in dependence upon the divine power; for *in vain is salvation hoped for from hills and*

656 *mountains; in the Lord alone is the salvation of his people, Jer. 3:23. And he was not deceived*  
657 *in his confidence that has now come forth and made him ready for battle: The Lord discomfited*  
658 *Sisera. It was not so much the bold and surprising alarm which Barak gave their camp that*  
659 *dispirited and dispersed them, but God's terror seized their spirits and put them into an*  
660 *unaccountable confusion and discomfort. The stars, it seems, fought against them, ch. 5:20.*  
661 *Josephus says that a violent storm of hail which beat in their faces gave them this rout,*  
662 *disabled them, and drove them back; so that they became a very easy prey to the army of*  
663 *Israel, and Deborah's words were made good, giving Barak all the more confidence: "The*  
664 *Lord has delivered them into thy hand; it is now in thy power to do what thou wilt with them."*

665  
666 **Judges 4:16; *But Barak pursued after the chariots, and after the host, unto Harosheth of the***  
667 ***Gentiles: and all the host of Sisera fell upon the edge of the sword; [and] there was not a man left.***  
668

669 Now we can see Barak as he bravely improves his advantage, follows the blow with undaunted  
670 resolution and unwearied diligence, prosecutes the victory, pursues the scattered forces, even  
671 all the way to their general's head-quarters at Harosheth (v. 16), and spares none whom God  
672 had delivered into his hand to be destroyed: ***There was not a man left.*** When God goes before  
673 us in our spiritual conflicts we must bestir ourselves; and, when by His grace he gives us some  
674 success against the enemies of our souls, surely, we must improve it by watchfulness and  
675 resolution, and carry on the holy war with vigor and determination. And as the violent storm  
676 of hail beat in their faces giving them this rout, disabling them, driving them back; so that  
677 they became a very easy prey to the army of Israel. Even the army of 900 iron chariots and all  
678 their vicious apparatuses were no match for the power of God which is now upon the enemy of  
679 Israel; those who have made a new commitment to serve God and return from the strange  
680 Gods of the land which they had been given.

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**3<sup>rd</sup>, And Final Part Next Week  
Get Ready For The Conclusion!**

***Judges 4:17; Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for [there was] peace between Jabin the king of Hazor and the house of Heber the Kenite.***

**We have seen the army of the Canaanites totally routed and totally destroyed down to the last man. And Oh, what a change in our lives when we live according to God purpose and let Him fight the battles with our enemy. It is said: (Ps. 83:9-10, where the defeat of this army is pleaded as a precedent for God’s doing the like in after times) that they all became *as dung for the earth.***

**The fall of their general, Sisera, captain of the host, in whom, it is likely, Jabin their king put an entire confidence, and therefore was not himself present in the action. Let us trace the steps of this mighty man’s fall and prepare ourselves for the determination as to who is the real hero in this great effort to deliver the people of God.**

**Firstly he became so compelled and confused until; he quitted his chariot, and took to his feet, v. 15, 17 overcome with fear and anguish when he saw with his own eyes that his chariots of iron were not prevailing even against lowly foot soldiers. His chariots had been his pride and**

707 his confidence; and we may suppose he had therefore despised and defied the armies of the  
708 living God, because they were all on foot, and had neither chariot nor horse, as he had. Justly  
709 therefore is he thus made ashamed of his confidence, and forced to quit it, and thinks himself  
710 then most safe and easy when he has got clear of his chariot, though we may well suppose it the  
711 best made, and best drawn, of any of them.

712 Likewise are those disappointed who rest on the **creature**; like a broken reed, it not only  
713 breaks under them, but runs into their hands, and pierceth them with many sorrows. The idol  
714 may quickly become a burden (Read Isa 46:1) and what we were sick for; God can make us  
715 sick of. Now consider this: How miserable doth Sisera look now he is dismounted! It is hard  
716 to say whether he blusheth or trembleth more. Even to this day the lesson for the Israel of God  
717 is: **Put not your trust in princes, if they may so soon be brought to this, if he who but lately**  
718 **trusted to his arms with so much assurance must now trust to his heels only with so little**

719  
720 *Judges 4:18; And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to*  
721 *me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.*

722  
723  
724 Now King Jabin having been at peace with the Kenites; Sisera fled for shelter to the tents of  
725 the Kenites, having no strong-hold, nor any place of his own in reach to retire to, where he could  
726 be protected from the hand of Barak. The mean and solitary way of the Kenites' living,  
727 perhaps, he had formerly despised and ridiculed, and even the more because religion was kept  
728 up among them; yet now he is glad to put himself under the protection of one of these tents:  
729 and he chooses the wife's tent or apartment, either because less suspected, or because it  
730 happened to be next to him, and the first he came to, v. 17. (But he choose it more so as the  
731 word of God declared that he would be delivered by the hand of a woman.) And perhaps that

732 which encouraged him to go thither was that at this time there was peace between his master  
733 and the house of Heber: not that there was any league offensive and defensive between them,  
734 only at present there were no indications of hostility. Jabin did them no harm, did not oppress  
735 them as he did the Israelites, their plain, quiet, harmless way of living making them not  
736 suspected nor feared, and perhaps God so ordering it as a recompense for their constant  
737 adherence to the true religion. Sisera thought he might therefore be safe among them; not  
738 considering that, though they themselves suffered not by Jabin's power, they heartily  
739 sympathized with the Israel of God that did

740  
741  
742

743 *Judges 4;19; And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty.*  
744 *And she opened a bottle of milk, and gave him drink, and covered him.*

745

746 Here we see the final part of god's plan taking shape; Jael invited him in, and bade him very  
747 welcome (She made him feel at home). Probably she stood at the tent door, to enquire what  
748 news from the army, and what the success of the battle which was fought not far off ; even as  
749 women do, engaging in small talk. She invited him in. Perhaps she stood waiting for an  
750 opportunity to show kindness to any distressed Israelite, if there should be occasion for it; but  
751 seeing Sisera, the general of jabin's army, come in great haste, panting and out of breath, she  
752 invited him to come and repose himself in her tent, in which, while she seemed to design the  
753 relieving of his fatigue, perhaps she really intended the retarding of his flight, to slow his  
754 progress, that he might fall into the hands of Barak, who was not in a hot chase after him. (v.  
755 18), and it may well questioned whether she had at first any thought of taking away his life,  
756 but rather God afterwards put it into her heart. (2.) She made very much of him, and seemed

757 **mighty careful to have him easy, as her invited guest. Was he weary? she finds him a very**  
758 **convenient place to repose himself in, and recruit his strength. Was he thirsty? well he might.**  
759 **Did he want a little water to cool his tongue? the best liquor her tent afforded was at his**  
760 **service, and that was milk (v. 19), which, we may suppose, he drank heartily of, and, being**  
761 **refreshed with it, was the better disposed to sleep. Was he cold, or afraid of catching cold? or**  
762 **did he desire to be hid from the pursuers, if they should search that tent? she covered him with**  
763 **a mantle, v. 18. All expressions of care for his safety. Only when he desired her to tell a lie for**  
764 **him, and to say he was not there, she declined making any such promise. God will never allow**  
765 **an individual, while being used for his service and commission to lie to promote His cause. The**  
766 **purpose of god supersedes all other purposes and as He cannot lie, nor will those whom he has**  
767 **commissioned.**

768

769 ***Judges 4:20; Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come***  
770 ***and enquire of thee, and say, Is there any man here? that thou shalt say, No***

771

772 **Again as we have so stated; v. 20. We must not sin against God, no, not to oblige those we**  
773 **would show ourselves most observant of. *Lastly*, We must suppose she kept her tent as quiet as**  
774 **she could, and free from noise, that he might sleep the sooner and the faster in as much as the**  
775 **final plan had been revealed to Deborah before the battle began. And now, because of the**  
776 **word of God, was Sisera least safe when he was most secure. How uncertain and precarious is**  
777 **human life! and what assurance can we have of it, when it may so easily be betrayed by those**  
778 **with whom it is trusted, and those may prove its destroyers who we hoped would be its**  
779 **protectors! It is best making God our friend, for he will not deceive us nor forsake us in all our**  
780 **coming in and all our going out.**

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*Judges 4:21; Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.*

Now, When he (Sisera) lay fast asleep she drove a long nail through his temples, so fastened his head to the ground, and killed him, v. 21. And, though this was enough to do the business, yet, to make sure work (if we translate it rightly, ch. 5:26), Jael cut off his head, and left it nailed there. Whether she designed this or not when she invited him into her tent does not appear; probably the thought was darted into her mind when she saw him lie so conveniently to receive such a fatal blow; and, doubtless, the thought brought with it evidence sufficient that it came not from Satan as a murderer and destroyer, but from God as a righteous judge and avenger, so much of brightness and heavenly light did she perceive in the inducements to it that offered themselves, the honor of God and the deliverance of Israel, and nothing of the blackness of malice, hatred, or personal revenge. Yes, it truly was a divine power that enabled her to do it, and inspired her with a more than manly courage. What if her hand should shake, and she should miss her blow? What if he should awake when she was attempting it? **Or suppose some of his own attendants should follow him, and surprise her in the face, how dearly would she and all hers be made to pay for it?** Yet, obtaining help of God, she did it effectually. It was a divine warrant to be executed on the authority of God, that justified her in the doing of it; and therefore, since no such extraordinary commissions can now be pretended, it ought not in any case to be imitated. The laws of friendship and hospitality must be religiously observed, and we must abhor the thought of betraying any whom we have invited and encouraged to put a

807 confidence in us. And, as to this act of Jael (like that of Ehud in the chapter before), we have  
808 reason to think she was conscious of such a divine impulse upon her spirit to do it as did  
809 abundantly satisfy herself (and it ought therefore to satisfy us) that it was well done. God's  
810 judgments are a great deep and who by himself have the revelations.

811  
812 *Judges 4:22; And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto*  
813 *him, Come, and I will shew thee the man whom thou seekest. And when he came into her [tent],*  
814 *behold, Sisera lay dead, and the nail [was] in his temples.*

815  
816 **Observe, the glory and joy of Israel hereupon: Barak their leader finds his enemy dead, (v.**  
817 **22), and no doubt, he was very well pleased to find his work done so well to his hand, and so**  
818 **much to the glory of God and the confusion of his enemies. had he stood too nicely upon a**  
819 **point of honor, he would have resented it as an affront to have the general slain by any hand**  
820 **but his; but now he remembered that this diminution of his honor he was sentenced to**  
821 **undergo, for insisting upon Deborah's going with him (*the Lord shall sell Sisera into the hand***  
822 ***of a woman*), though then it was little thought that the prediction would be fulfilled in such a**  
823 **way as this.**

824  
825 *Judges 4;23; So God subdued on that day Jabin the king of Canaan before the children of*  
826 *Israel.*

827  
828 **Israel is completely delivered out of the hands of Jabin king of Canaan, v. 23, 24. They not only**  
829 **shook off his yoke by this day's victory, but they afterwards prosecuted the war against him,**  
830 **till they had destroyed him, he and his nation being by the divine appointment devoted to ruin**  
831 **and not to be spared. The Israelites, having soundly smarted for their foolish pity in not doing**

832 it before, resolved now it is in their power to indulge them no longer, but to make a thorough  
833 riddance of them, as a people to whom to show mercy was as contrary to their own interest as  
834 it was to God's command; and probably it is with an eye to the sentence they were under that  
835 this enemy is named three times here in these last two verses, and called *king of Canaan*; for as  
836 such he was to be destroyed as had been proclaimed by God from the beginning; and so  
837 thoroughly was he destroyed that I do not remember to read of the kings of Canaan any more  
838 after this. From this time of total destruction they are no longer mentioned in the holy  
839 scriptures.

840  
841 **Know this; the children of Israel would have prevented a great deal of mischief if they had**  
842 **sooner destroyed these Canaanites, as God had both commanded and enabled them; but better**  
843 **be wise late, and buy wisdom by experience, than never wise. It goes to show the great penalty**  
844 **for not obeying all of the commandments of God, the mighty Judge of all the world. This also**  
845 **tells the saints of God that no matter what the odds are during the day of tribulation and**  
846 **despair, against us; no matter how great the weapons; and how big are they in numbers; with**  
847 **God's hand upon us we shall always prevail and receive the victory by the righteousness found**  
848 **in Jesus Christ our Lord. *Isa. 54:17 No weapon that is formed against thee shall prosper; and***  
849 ***every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage***  
850 ***of the servants of the LORD, and their righteousness [is] of me, saith the LORD.***

851  
852 ***Judges 4:24; And the hand of the children of Israel prospered, and prevailed against Jabin the***  
853 ***king of Canaan, until they had destroyed Jabin king of Canaan.***

854 **No weapon formed against the shall prosper; even his many iron chariots is himself destroyed**  
855 **with one iron nail. Thus do the weak things of the world confound the mighty. See here Jael's**

856 **glory and Sisera's shame. The great commander dies, In his sleep, fast asleep, and weary as his**  
857 **mighty army of men and chariots are now things of history and can no longer be to Israel the**  
858 **terror by day and by night. It comes in as a reason why he stirred not, to make resistance. So**  
859 **fettered was he in the chains of sleep that he could not find his hands. Thus *the stout-hearted***  
860 ***are spoiled at thy rebuke, O God of Jacob! they are cast into a dead sleep, and so are made to***  
861 **sleep their last, Ps. 76:5, 6. Let not the strong man then glory in his strength; for when he**  
862 **sleeps where is it? It is weak, and he can do nothing; a child may insult him then, and steal his**  
863 **life from him; and yet if he sleep not he is soon spent and weary, and can do nothing either.**  
864 **Those words which we here put in a parenthesis (*for he was weary*) all the ancient versions**  
865 **read otherwise: *he struggled* (or started, as we say) *and died*. *He fainted and died*, With his**  
866 **head nailed to the ground, an emblem of his earthly-mindedness. His ear (says bishop Hall)**  
867 **was fastened close to the earth, as if his body had been listening what had become of his soul.**  
868 **He dies. By the hand of a woman. This added to the shame of his death before men; and had**  
869 **he but known it, as Abimelech (ch. 9:54), we may well imagine how much it would have added**  
870 **to the vexation of his own heart.**

871  
872 **Now, you have examined the evidence and have read all the facts concerning the Judges at the**  
873 **time of Deborah and perhaps you are in a position to say who is the real hero and who was**  
874 **Deborah we hope that. The scriptures do not infer that there is a continuation of Deborah's**  
875 **Judgeship after the defeat of King Jabin. It only states that she ruled at the time of Israel's**  
876 **backslidden period of twenty years. However, in her song she does imply that judgeship has**  
877 **been given over to the man whom God called to deliver Israel, who came from the backslidden**  
878 **tribe of **Naphtali**; one of the Northern tribes who had been the overwhelming targets of King**  
879 **Jabin's afflictions.**

880 **For more understanding and enrichment on Deborah; make an effort to read Elder Walker's**  
881 **book on *all the women of the bible* and the parts they played in both the Old Testament Church**  
882 **and the New Testament Church.**