

# Deborah - A Mother in Israel

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[ 0 : 00 ] Well, if we could, this evening, for a short while, if we could turn back to that portion of scripture that we read under the Lord's help and guidance. Look at Judges chapter 4. Judges chapter 4, and if we take as our text the words of verses 4 and 5.

Judges 4, from verse 4. Now Deborah, a prophetess, the wife of Lapidoth, was judging Israel at that time.

She used to sit under the palm of Deborah between Ramah and Bethel in the whole country of Ephraim, and the people of Israel came up to her for judgment.

So this evening I'd like us to continue a character study of some of the women in the Bible. And as we've progressed through the narrative of scripture, we've encountered different kinds of women and different kinds of situations and different kinds of backgrounds.

And the important role that they played, I suppose, in the story of redemption, this big narrative. And we're dropping in at different points and seeing their part to play.

[ 1 : 17 ] Because in Genesis, right at the very beginning, we met Eve, who was the mother of all living. And then we met Sarah, who was Abraham's wife. She was the mother of the covenant promise.

Then we met Rebekah, Isaac's willing wife. And from there we moved into Exodus, and we met Jochebed, who was the faithful mother of Moses in Egypt.

And then we met Miriam, who was Moses' sister, the devoted daughter of Jochebed. And then last time in the book of Joshua, we met Rahab, Rahab the prostitute, who experienced the remarkable grace of God in her life.

And so as we move on through the narrative of scripture, we move into the book of Judges this evening. And I'd like us to meet this woman called Deborah. And like all others before her, Deborah was a daughter of the king.

She was a daughter of King Jesus. And she ought to be remembered for her influence upon the children of Israel in a dark day. Because Deborah was, as many of you know, she was a mother in Israel.

[ 2 : 28 ] Because, well, we're told in verse 4, Deborah was a prophetess. And she was the wife of Lapidoth. But we aren't told there that she was a mother.

However, in chapter 5, which is Deborah's song of salvation, which sort of replays the whole narrative of chapter 4. In the song of salvation, Deborah describes herself as a mother in Israel. In verse 7, But this description of Deborah as a mother in Israel, it wasn't given to her because she was a natural mother in the sense of having children.

She may have had children. We aren't told that. But what we are told is that she was a spiritual mother to the children of Israel. She was a wise woman who gave counsel to the leaders of the children of Israel during a dark period in their history.

So, let's consider the life and character of this daughter of the king. And I'd like us to consider it under three headings. A woeful situation, a wise woman, and a weak vessel.

[ 3 : 44 ] A woeful situation, a wise woman, and a weak vessel. So, we look firstly at a woeful situation.

A woeful situation. Read again at the beginning of chapter 4. The people of Israel did what was evil in the sight of the Lord after Ehud died. And the Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor.

The commander of his army was Susara, who lived in Harosheth, Hagoyim. Then the people of Israel cried out to the Lord for help. For he had nine hundred chariots of iron, and he oppressed the people of Israel cruelly for twenty years.

We were speaking about the students in college earlier on. When I was in college, in the Free Church College, one of the subjects which we had was, of course, church history. And we were always taught that the purpose of studying history was that we would learn from the past, build upon it in the present, and prepare for a better future. And, of course, such an approach, it seems simple in theory, but not so simple in practice.

[ 4 : 55 ] Because when we look at history and the changes in each generation, we hope that they will learn from the past and build upon it in the future. That's what we hope.

But more often than not, we're reminded of the well-known saying that history often repeats itself. And history repeats itself because the mistakes of the past are always repeated.

Where we fall into the same traps of previous generations, and we make the same mistakes as those of the past, and we commit the same sins as those of a bygone era. And it doesn't matter what generation or century or period of history we live in, history will often repeat itself.

And I say this because if we were to describe the Book of Judges in a few words, it would be the words, history repeats itself. Because the Book of Judges presents to us this repeated cycle of rebellion and restoration.

Rebellion and restoration. Where the children of Israel repeatedly fell into sin and idolatry. But every time they fell, the Lord graciously provided a judge to redeem them or to save them and lead them back to worshipping the Lord.

[ 6 : 13 ] Because by the time we come to the Book of Judges, the history of the children of Israel has progressed greatly. They've completed their 40-year journey in the wilderness.

They've crossed the Jordan River. They're into the promised land. They're there in the land of promise. And through the conquest of Joshua, they have conquered most of the promised land by now.

But when the children of Israel entered into the promised land, the Lord issued them warnings. He said that they weren't meant to intermarry with any of the Canaanite women from other religions. And they weren't to bow down to any idols or worship foreign gods.

They were to remain faithful to the Lord's commandments and to his covenant. And of course the children of Israel failed. And as it says in verse 1, the children of Israel did again what was evil in the sight of the Lord.

But by the time we come to Judges chapter 4, this isn't the first time the children of Israel have fallen into sin and idolatry again. It's actually the third time. This is the third time that the children of Israel have turned away from following the Lord and turned to idols.

[ 7 : 20 ] It's the third time that history has repeated itself. And it's such a short space of time we have to ask, well, why? Why was history repeating itself?

Why were the children of Israel repeatedly falling into sin and doing evil in the sight of the Lord? And to answer those questions, all we have to do is look at the last verse in this book.

The last verse in the book of Judges. All it says, Judges chapter 21, verse 25. In those days there was no king in Israel.

Everyone did what was right in his own eyes. And could there be a worse statement to describe generations of disobedience and rebellion against the Lord?

There was no king in Israel. Every man did that which was right in his own eyes. And needless to say, the period of the Judges was one of the lowest points in the history of the children of Israel.

[ 8 : 21 ] But, you know, to add insult to injury, the truth was there was a king in Israel. Because the Lord was king over his people in Israel. But the generations of the Judges, throughout those generations, the people refused to have the Lord rule over them.

And because every man did that which was right in his own eyes, they rebelled against God's law. Which always ended with judgment. And that's what always has and always will happen when someone does what's right in their own eyes.

When we ignore God's word. And when we ignore God. It'll end in judgment. God is not to be mocked. But the book of Judges, it not only shows us how sinful we are.

It also shows us how gracious God is. Because the repeated problem of rebellion and sin. It was repeatedly met by the grace and mercy of God.

In which the Lord provides salvation. And so the generations of the Judges, they can be defined as this continuous cycle of rebellion and restoration.

[ 9 : 29 ] Rebellion, restoration. Rebellion, restoration. Because the children of Israel, they would do evil in the sight of the Lord by their idolatry or apostasy or adultery.

And because of their sin, God would sell them into the hands of their enemies. And that phrase, selling, it carries with it the idea of being sold into slavery.

Where the children of Israel were becoming slaves to their sin. Slaves to their sin. That's what it says in verse 2. The Lord sold them into the hand of Jabin, king of Canaan, who reigned in Hazor. And so when the children of Israel were delivered into the hand of their enemy. They would be under this oppression for a period of time. And the time, the length of time, it all depended upon how long it took for the children of Israel to realise their wrongdoing.

And repent. To turn back to the Lord. And that's what it says in verse 3. Then the people of Israel cried out to the Lord for help. For he had 900 chariots of iron.

[ 10 : 34 ] And he oppressed the people of Israel cruelly for 20 years. And when the children of Israel would cry out to the Lord. The Lord would graciously and mercifully raise up a judge to deliver the people.

And in this case, the judge was Deborah. And while the judge lived, there would be this period of peace in the land and faithfulness to the Lord. But as soon as the judge died, the cycle would start all over again.

And this is the cycle which is repeated throughout the book of Judges. Where history is continually repeating itself. With this cycle of rebellion and restoration.

Rebellion and restoration. But you know, when I read through the book of Judges. And when you see it happening all the time. Every time a judge dies, they do the same thing.

They fall into the same sins. And when you look at this woeful situation. And how many times they fell into sin. You're almost tempted to think, surely the children of Israel would learn from the past.

[ 11 : 39 ] Surely they would learn from past experience. Surely they would learn from their mistakes. And seek to be more faithful the next time. Surely they would, when they repent after falling into sin.

They would change their ways and live more holy lives. And follow the Lord far more closely. But then I look at myself. And I look at my own experience.

And all I see is the same cycle going on. And I see in my heart history repeating itself all the time. And it's so true, isn't it? That in our own experience.

We repeatedly make a mess of things. And we make the same mistakes. And we fall into the same sins. And like the children of Israel. We're brought to a point where.

We come to the realisation. That we've been rebelling against the Lord. And against his word. And we ask for the Lord to forgive us. And cleanse us. And restore us. And every time.

[ 12 : 37 ] Every time. The Lord graciously. And mercifully. Answers our request. And my friend. That's what the Lord is like. Doesn't matter how many times we muck up.

And make a mess of it. No matter how big or how small it may be in our eyes. When we cry to the Lord. The Lord hears. The Lord forgives.

The Lord restores. And although grace abounds. Doesn't give us a licence to sin. But what it does give us. Is the peace and the assurance.

That if we confess our sin. He is faithful. And he is just. To forgive us our sin. And to cleanse us. From all unrighteousness. Why? Only because the blood of Jesus Christ.

His son. Cleanses us. From all sin. And so for the people of Israel. It was a woeful situation. And yet the Lord provided a wise woman.

[ 13 : 38 ] So let's look secondly at a wise woman. A wise woman. Verse 4. Now Deborah prophetess. The wife of Lapidoth. Was judging Israel at the time.

She used to sit under the palm of Deborah. Between Ramah and Bethel. In the hill country of Ephraim. And the people of Israel came up to her. For judgment. So verse 4.

It begins with the word. Now. Which indicates that this was going to be a new generation. And a new era you could say. For the children of Israel. Where their circumstances were all going to change.

And they were going to be redeemed. From slavery. By this woman called Deborah. And Deborah is introduced to us. As a prophetess. And the wife of Lapidoth.

And so Deborah is a judge in Israel. And she's a prophetess. And she's a wife. Which to the minds of some 21st century Christians. Means that.

[14:36] The conclusion to all this. Is that women should be ministers. Because Deborah had an important role. Within the people of Israel. Therefore we have a license.

To have women preachers. Now. I'm not against women. Or women having a role in the church. But of course. We must always use the rule.

Scripture interprets scripture. And Paul clearly states. In 1st Timothy 2. I do not permit a woman to teach. Or to have authority over man. But to be in silence.

And Paul bases his teaching. Upon the order of creation. He says. Adam was formed first. Then the woman. And we mentioned this before. When we were looking at Miriam.

Because she is also described. As a prophetess. Miriam's role. Was to prophesy. Miriam's ministry. But her role as a prophetess. A prophetess.

[15:30] Was to relay the message. Of the Lord. To the women of Israel. Miriam's ministry. Was a specific ministry. To other women. But what about this prophetess.

Deborah. Well I believe that Deborah. Had a specific ministry. To individual people. And individual situations. Because she was a judge in Israel.

And we're told that people. Would come to her. For judgment. That's what it says. In verse 5. She used to sit. Under the palm of Deborah. Between Ramah and Bethel.

In the hill country of Ephraim. And the people of Israel. Came up to her. For judgment. And so the people of Israel. Would come to Deborah. For judgment. They would come to her.

For advice. And I suppose. If I can use the expression. You could call Deborah. This agony aunt. Where she would listen. To the woes. Of the children of Israel.

[16:26] And give them advice. There was no Bible. In those days. And she would give them advice. And Deborah. Is described as a prophetess. Because she. Prophesied.

To the individual. She passed on. Her wisdom. To the individual. But Deborah. Wasn't a prophetess. To the nation of Israel.

Like Isaiah. And Jeremiah. And Hosea. And all these other prophets. She wasn't a prophetess. To the nations. Because. The defining feature. Of a national prophet.

Was that every time. They spoke on behalf. Of the Lord. They would utter the words. Thus. Saying. The Lord. And Deborah. Doesn't say that. Because she isn't speaking.

To the nation. She isn't speaking. To the children of Israel. As a whole. She's addressing. The individual. The individual. And so Deborah. Is described. As a prophetess. Because she. Prophesies.

[17:22] To the individual. She passes on. Her wisdom. To the individual. And I believe. That's why Deborah. Describes herself. In her. Song of salvation. That's why she describes herself.

As a mother. In Israel. It's not because she was. A natural mother. Which she may have been. But because she's. A spiritual mother. Who passed. On her wisdom.

To those. Who sought it. And that's what we see. With this. Young warrior. Called Barak. He was. The leader. Of Israel's army. And yet.

Israel's army. Had been oppressed. By Jabin. The king of Canaan. Where Jabin. Had oppressed. The people of Israel. And sucked the life. Out of them. That's what Deborah. Says. In chapter 5.

At verse 7. The villagers. Ceased in Israel. They ceased. To be. Until I arose. I. Deborah. Arose. As a mother. In Israel.

[18:18] And in that moment. Everything changed. In Israel. When this mother. In Israel. Passed on her. Wisdom. She passed it on. To young Barak. As it says. In verse 6. Of chapter 4.

She sent. And summoned. Barak. The son of Abinoam. From Kedesh. Naphtali. And said to him. Has not the Lord. The God of Israel. Commanded you. Go. Gather your men. At Mount Tabor. Taking 10,000.

From the people. Of Naphtali. And the people. Of Zebulun. And I will draw out. Sisera. The general. Of Jabin's army. To meet you. By the river. Kishon. With his chariots.

And his troops. And I will give him. Into your hand. Deborah prophesied. To the individual. And passed on. Her wisdom.

And what we ought to notice. Is that Barak. Already knew. What he had to do. The Lord had already. Told him. Because Deborah. Asks. Has not the Lord. The God of Israel. Commanded you.

[19:14] Which means that Barak. Already knew. What the Lord. Was commanding him. But he needed. The affirmation. And the direction. From this mother. In Israel. And on his request.

This wise. Old owl. Passed on. Her wisdom. To Barak. And you know. I just want to say. At this point. The church today. Needs mothers in Israel. The church. Needs spiritual mothers. And spiritual fathers. Who are willing. To pass on their wisdom. To the younger. Christian generation. And I don't mean. Younger physically. I mean younger. Spiritually. Because many of you. Have been on the road. For many years. You've been a Christian. For many. Many years. And. Inevitably. There are things. That you have been taught. And there are things. That you have learned. Where you. You have. Seen the pitfalls. You've seen the possible pitfalls.

[ 20 : 13 ] And you've. Encountered. The. The potential temptations. But more than that. Because. Is it not the case. That when you were. Spiritually immature.

When you were young. In the faith. That you were taught. By the spiritual mothers. And fathers. Who took the time. To. Teach you.

And encourage you. And watch over you. And. Encourage you. To make use. Of the means of grace. They taught you. How to live as a Christian. To be in the world. But not of it. To be a witness for Christ. And a servant. For Christ. And. All those. Spiritual mothers. And fathers in Israel. They were like. Sheep. Protecting. And looking after. Young lambs. But now. As the years. Have gone by. They have been taken home. To glory. And now. The roles have changed. Because.

[ 21 : 08 ] You who were once. Lambs. Needing guidance. And direction. You are now. The sheep. Which doesn't mean. That. You don't need. The shepherd. Of course.

You need the shepherd. But. It does mean. That lambs. Need your wisdom. And direction. And you know. This is a biblical concept. Because.

That's what discipleship is. It's the sheep. Getting alongside. And teaching. The lambs. And we're seeing it all. All around us. At this time of year. And it's also.

The lambs. Learning. From the sheep. They learn. How to do things. How to act. And this is the pattern. Set out. In the church.

Because that's what the apostles. Paul said. When he wrote. To Titus. That young island minister. Serving on the Greek island. Of Crete. Paul wrote to Titus. Reminding him. Not to worry about.

[ 22 : 04 ] His age. And if they will. Despise him. For his youth. But to teach. His island congregation. The things which are proper. For sound doctrine. And Paul says.

He says to Titus. Teach the older men. In your congregation. To be sober minded. Dignified. Self controlled. Sound in faith. In love. And in patience.

And likewise. He says. The older women. That they be reverent. In behaviour. Not slanderish. Not given too much wine. And teachers of good things. In order that they will admonish.

The young. Young women. To love their husbands. And to love their children. And to be self controlled. Pure. Working at home. Kind. Submissive. To their own husbands.

That the word of God. May not be blasphemed. And also. The young men. Says Paul. Exhort them. To be sober minded. To show yourself. In all respects.

[ 22 : 57 ] To be a model of good works. And in your teaching. This is him now. Speaking to Titus. In your teaching. Show integrity. Dignity. Sound speech. That cannot be condemned.

So that an opponent. May be put to shame. Having nothing evil. To say about us. And it's a huge undertaking. But that's the biblical pattern.

And that's what we've been called to do. As the Lord's people. We've been called to pass on our wisdom. To others. To teach the next generation. To pass on what we have learned.

To them. Before it's lost. Now here's a thought. And I just want to throw this one out here. A great way for men and women.

In our congregation. To pass on their wisdom. And what others. And what others. And what the Lord has. To others. And what the Lord has taught them. In their experience. Is the congregational fellowship.

[ 23 : 59 ] And I'm sure that most of you. Are now probably thinking. Murdo forget it. But hear me out on this one. Because in my mind. The purpose of the congregational fellowship. Is all about encouraging.

And teaching one another. From our own experience. Whether it's encouraging people. By explaining how you came to faith. In Jesus Christ. Or that you're testifying.

Of the Lord's sustaining grace. Through some of the most difficult. Experiences in your life. And how the Lord helped you. And how the Lord shaped you. Through all these experiences. And then. How you can pass that on. And help others. Who may encounter. Similar experiences. On their Christian. Sojourn. And so. I hope that. I can ask you.

Probably you'll shake your head. And say no. But I hope I can ask you to share. Your experience with us. So that we'll learn from one another. Father. I'll leave it with you.

[ 24 : 58 ] But all I want to say. Is that. That's what Deborah did. That's what Deborah did. Because when this mother in Israel. Passed on her wisdom. To Barak. It brought salvation.

Into the experience. Of the Lord's people. Because we're told. In verse 10. And then on to verse 12. And Barak called out. Zebulun. And Naphtali. To Kedesh.

10,000 men. Went up at his heels. And Deborah went with him. Then verse 12. When Sisera was told. That Barak. The son of Abinoam. Had gone up to Mount Tabor. Sisera called out.

All his chariots. 900 chariots of iron. And all the men. Who were with him. From Harosheth.

Hagoyim. To the river Kishon. And Deborah said to Barak. Up.

For this is the day. In which the Lord. Has given Sisera. Into your hand. Does not the Lord. Go out before you. So Barak went down. From Mount Tabor. With 10,000 men. Following him.

[ 25 : 55 ] And so in these verses. We're told of the outworking. Of Deborah's wise words. Because Barak's 10,000 foot soldiers. You've got your.

Map in front of you. But it's just for homework. The 10,000 foot soldiers. They march north. They march north. To Kedesh. Then they marched. Round the back.

Of Mount Tabor. And they were on the other side. Of Mount Tabor. On the south side. They marched. On the north side. And then they marched. Over the top. Of Mount Tabor. So they're now coming down.

South. And in the valley of Jezreel. Was the river. Kishon. But it was often. A dry valley. It was like this. Marshy plain.

And so Sisera. Who was the commander. Of King Jabin's army. He traveled. With his. 900. Iron chariots. From Haroshef. Hagoyim.

[ 26 : 50 ] Which was in the west. And they traveled. Eastwards. Towards the valley of Jezreel. And both. These armies. You've got. The army of Barak.

He's traveling north. And he's coming round. Over the top of Mount Tabor. And the other. Army. They're coming. Eastwards. Inland. And they're meeting. In the valley of Jezreel.

They're meeting. In this dried out. River. Kishon. But all we're told. In verse 15. Is that. And the Lord. Routed Sisera. And all his chariots.

And all his army. Before Barak. By the edge. Of the sword. And Sisera. Got down. From his chariot. And fled away. On foot. And from this. We know that. That that was the means.

Of Israel's salvation. The Lord. Did it. But how did he do it. How did 10,000. Foot soldiers. Stand up to 900.

[ 27 : 45 ] Chariots. Made of iron. It was an impossible task. These were horses. Men covered in iron. How were they going to defeat them.

Well this is the interesting part. That's what I love. The word routed. When it says. The Lord routed Sisera. And all his chariots. So they're coming down Mount Tabor.

They're coming from. They're coming from the west. Eastwards. The eastwards. And they're coming to meet in the river Kishon. And the word routed means.

That the Lord brought. A thunder storm. And that's why I'm mentioning these armies. Meeting in this valley. In the river Kishon. That's why it's so important. Because. As you know. When rain comes. It flows downwards. Flows down. Into a river. And in no time at all. This river. That had been dried up. It's now flowing again. And that's what happened here.

[ 28 : 40 ] Rain flowed down the valley. Of Jezreel. Into the river Kishon. And the river started swelling. And overflowing. And flooding. The whole area. And as you would expect.

These 900 chariots. That are traveling eastwards. Chariots made of solid. Iron. They sank like a stone. Into the mud.

They sank to the riverbed. And they were stuck in the mud. Unable to go anywhere. And so as Barak's 10,000 foot soldiers. Descended from Mount Tabor. Into the valley of Jezreel.

They were now only fighting. 900 soldiers. Who were on foot. And in that moment. The Lord provided salvation. By sending rain.

That's what Deborah sings about. In her song of salvation. Verses 20 and 21. From heavens the stars fought.

[ 29 : 35 ] From their courses. They fought against Sisera. The torrent Kishon swept them away. The ancient torrent. The torrent Kishon. March on my soul.

With might. The Lord provided a wonderful salvation. For the children of Israel. But that's not the end of the story. Because even though the Lord.

Is the source of salvation. We see in this chapter. That he uses. Weak instruments. In order to bring about. His salvation. And Deborah mentions this. Back in verse 9.

Where she. She disclosed to Barak. That. He will not be the means. By which Sisera. Is stopped. Says in verse 9. And she said. This is Deborah. I will surely go with you.

Nevertheless. The road in which you are going. Will not lead to your glory. For the Lord will sell Sisera. Into the hand. Of a woman. So this wise.

[ 30 : 32 ] Mother in Israel. Told Barak. This warrior. She told him. That Sisera. Will meet his end. In the most. Unlikely manner. So that.

When it occurs. Everyone will know. That this was. The doing of the Lord. And wonderful. In their eyes. That's what I want us to see. Lastly. We've looked at. A woeful situation.

A wise woman. But lastly. We see in this passage. A weak vessel. A weak vessel. Look at verse 15. The Lord routed Sisera.

And all his chariots. And all his army. Before Barak. By the edge of the sword. And Sisera. Got down from his chariot. And fled away on foot. And Barak. Pursued the chariots. And the army. To Harosheth. Hagoyim. And all the army of Sisera. Fell by the edge of the sword. Not a man was left. But Sisera. Fled away on foot. To the tent of jail. The wife of Heber.

[ 31 : 29 ] The Kenite. For there was peace. Between Jabin. King of Hazor. And the house. Of Heber. The Kenite. So what do you do. When you know that your army.

Is going to be defeated. Well if you're Sisera. You abandon all your fellow soldiers. And you leave them to struggle. In the mud. And you run for your life.

You run for your life. But in the eyes of the Lord. Salvation wasn't complete. Until Sisera was dead. And if the heavy rain. Upon the valley of Jezreel.

Was an amazing act. Of God's. Of God's. Sweet providence. So too. Was the place. Of refuge. That Sisera sought. Because we're given this.

Obscure verse. In verse 11. It sort of disrupt. Disrupts the flow. Of the narrative. When you're reading it. And yet it's a key piece. Of information. Because we're told.

[ 32 : 24 ] Now Heber. The Kenite. Had separated. From the Kenites. The descendants. Of Hobab. The father-in-law of Moses. And had pitched his tent. As far away. As the oak.

In Zanim. Which is near. Kenesh. I love what. Dale Ralph Davis. Says in his commentary. The American. Theologian. America.

Is a great. Old Testament. Theologian. Dale Ralph Davis. Says that. When he comes to this.

Ambiguous verse. He says. Who on earth. Cares about it. So what.

Some unknown. Metal worker. Leaves home. Heads north. And he says. Big deal. And. Dale Ralph Davis. He tries to make. A lighthearted joke about it.

That he says. Neither the Jerusalem Gazette. Nor the Hazard Herald. Thought the item newsworthy. For here's. A puny detail. And a dry insertion.

[ 33 : 17 ] Into an otherwise. Interesting story. Yet. Says Davis. Verse. Eleven. As dry as it may seem. Seem. Points to the providence of God.

Because here's a man. Heber. And his wife. His wife. Jail. And their travel. Running north. And they just so happen to. Pitch their tent. For the night. And all of a sudden.

This. Great warrior. Sisera. He's running for his life. And he comes to this tent. And he takes refuge. In their tent. And we're told. In verse 18.

Jail came out. To meet Sisera. And said to him. Turn aside my lord. Turn aside to me. Do not be afraid. So he turned aside to her. Into the tent. And she covered him.

With a rug. Sisera thought that Jail was on his side. Because she hid him. In her tent. But then we're told in verse 19. And he said to her. Please give me a little water to drink.

[ 34 : 14 ] For I'm thirsty. So she opened a skin of milk. And gave him a drink. And covered him. And he said to her. Stand at the opening of the tent. And if anyone. If any man comes.

And asks you. Is anyone here. Say no. So Jail. She gives Sisera. Milk. Instead of water. In order to fill his stomach.

So that he will relax. And fall asleep. And that's just what happens. And as the story unfolds. We're then told in verse 21. But Jail.

The wife of Heber. Took a tent peg. And took a hammer in her hand. Then she went softly to him. And drove the peg. Into his temple. Until it went down into the ground.

While he was lying fast asleep. From weariness. So he died. And behold. As Barak was pursuing Sisera. Jail went out. To meet him. And said to him.

[ 35 : 08 ] Come. And I will show you. The man. Whom you're seeking. So he went into her tent. And there lay Sisera dead. With a tent peg. In his temple. It's a gruesome image.

And Deborah. She describes it in greater detail. In her song of salvation. In verse 26 of chapter 5. Chapter 5 verse 26. It says.

She sent her hand. To the tent peg. Her right hand. To the workman's mallet. She struck Sisera. She crushed his head. She shattered and pierced his temple.

Between her feet. He sank. He fell. He lay still. Between her feet. He sank. He fell. Where he sank. There he fell.

Dead. It's an awful image. But believe it or not. And you must believe it. That the crushing of Sisera's head.

[ 36 : 06 ] Was the means of Israel's salvation. Because in the eyes of the Lord. Salvation wasn't accomplished. Until the enemy's head. Was crushed. Dale Ralph Davis calls it.

A smashing salvation. A smashing salvation. And you know. That was the promise. Given in the Garden of Eden. Regarding our salvation.

That salvation. Won't be accomplished. Until the head. Of the serpent. Is crushed. By the seed. Of the woman. And that's what Calvary. Was all about.

The seed of the woman. Crushing the head. Of the serpent. And that crushing. It was the greatest act. Of God's providence. How God had brought.

The whole thing together. In fact. Peter tells us. In the New Testament. That everything. That took place at Calvary. The serpent's crushing. It was all according. To the determinate counsel.

[ 37 : 05 ] And foreknowledge of God. My friend. The providence of Calvary. Was that God used. The weak things. Of this world. To confound the strong. Through.

What seemed to be. The weakness. Of death. Jesus Christ. Crushed the head. Of the serpent. And conquered. The enemies. Of sin and death. And you know.

The death of Christ. It goes against the grain. Of everything. We think. Because we think. That victory. Should come. By power. And by authority. But with God. He used.

The weakness. Of Christ's death. To overcome. Our greatest enemies. And yet. The death of Christ. It was the greatest. Display of God's power.

And the wisdom. Of God. Because as Paul says. The foolishness. Of God. Is wiser than men. And the weakness. Of God. Is stronger than men.

[ 38 : 00 ] And when Paul said this. In 1 Corinthians. He then went on to. Apply. This great. Paradox. To us. He says. Look at your calling.

Because there aren't many. Who are wise. And there aren't many. Who are mighty. He says. Look at the church. But says Paul. God has chosen.

The foolish things. Of the world. To confound the wise. And God has chosen. The weak things. Of the world. To confound the mighty. And the Lord.

Is still doing that. Because the Lord. Doesn't work. In the way. That we think he will. And he doesn't. Use the people. That we think he will. We think that the Lord. Can only use.

Eloquent people. To speak on his behalf. Yet he used Moses. With a stutter. We think that the Lord. Will only use clever people. To accomplish his purposes. Yet.

[ 38 : 55 ] He used fishermen. To begin his church. We think that the Lord. Will use rich people. To provide for his people. Yet he used Joseph. A prisoner. In Egypt. We think that the Lord.

Will use powerful figures. To defeat his enemies. Yet he used Rahab. To destroy Jericho. My friend. The Lord has chosen. The foolish things. Of this world.

To confound the wise. He's chosen. The weak things. Of the world. To confound the mighty. Because that's the way. The Lord works. He uses weak people.

Weak vessels. Through which he can channel his power. And receive all the glory. And that's what he did with jail. This weak woman.

Woman. Who. Became a mighty vessel. In the Lord's hands. To defeat the enemy. And accomplish salvation. And Deborah praises jail. As the most. Blessed among women.

[ 39 : 49 ] A title that's only given. Elsewhere in the Bible. To Mary. The mother of Jesus. Because Deborah says. In chapter 5. At verse 24. Most blessed of women. Be jail.

The wife of Heber the Kenite. Of tent dwelling. Women. Most blessed. And you know. I think that many of you.

Put. Put yourselves down. Too much. And you think. That you're of no use. In the Lord's service. The Lord can't use me. What good am I.

To him. But that's not what the Lord says about you. Because the Lord will use the weakest of his people. To accomplish his purposes.

He will use us. But he will only do so if we're willing to ask humbly. Just like Isaiah did. Here am I. Lord.

[ 40 : 47 ] Send me. Send me. Send me. So we've met Deborah. We found her in a woeful situation. We have learned that she was a wise woman.

And she was the means by which the Lord used. A weak vessel. And needless to say. We need more mothers in Israel.

For our generation. Mothers who are willing to pass on their wisdom. To those coming up behind us. May the Lord bless these thoughts to us.

Let us pray. Lord we give thanks for thy word. We bless thee Lord. That it is a word that is living and active. And Lord help us to truly digest it.

It is a word that is so glorious. To see that thou art a God who works in every providence. A God who speaks through every experience. Help us Lord we pray.

[ 41 : 45 ] To be those who hear. To be given that hearing ear. To understand what thou art saying to us. And to truly respond with that servant like heart. Bless us Lord we pray in our own souls.

Bless us in our own experience. Help us Lord we pray. To pass on the wisdom that we have. That we might tell it to the generation following. That this God is our God.

That he will be our guide even unto death. But oh Lord that we would tell it to them. Bless us then we pray. Guide us and keep us. Encourage us and go before us.

And do us good. For Jesus sake. Amen. We shall conclude by singing in Psalm 124.

Psalm 124. It's in the Scottish Psalter. Page 417. Psalm 124.

[ 42 : 43 ] The first version of the psalm. And we sing the whole psalm. Psalm 124. Psalm 124 from the beginning.

Had not the Lord been on our side. May Israel now say. Had not the Lord been on our side. When men rose against. Rose us to slay. They had us swallowed quick.

When as their wrath gained dusted flame. Waters had covered us. Our soul had sunk beneath the stream. Shall we sing the whole psalm of Psalm 124. We stand to sing to God's praise.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Mohammed. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.

[ 43 : 41 ] Huge. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. They had us swallowed with, when as their rocket's doth declaim, Waters had covered us her snow, and sunk beneath the stream.

Ten other waters swelling high, O herder soul made way.

Blessed be the Lord, who to their teeth, Escape not for a grave.

Our souls escaped as a bird, And off the fallen snare.

The snare us under brokenness, And we escaped our.

[ 45 : 31 ] Our pure and all sufficient help, Is in Jehovah's name.

His name, who did the hand create, And who the earth did frame.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.