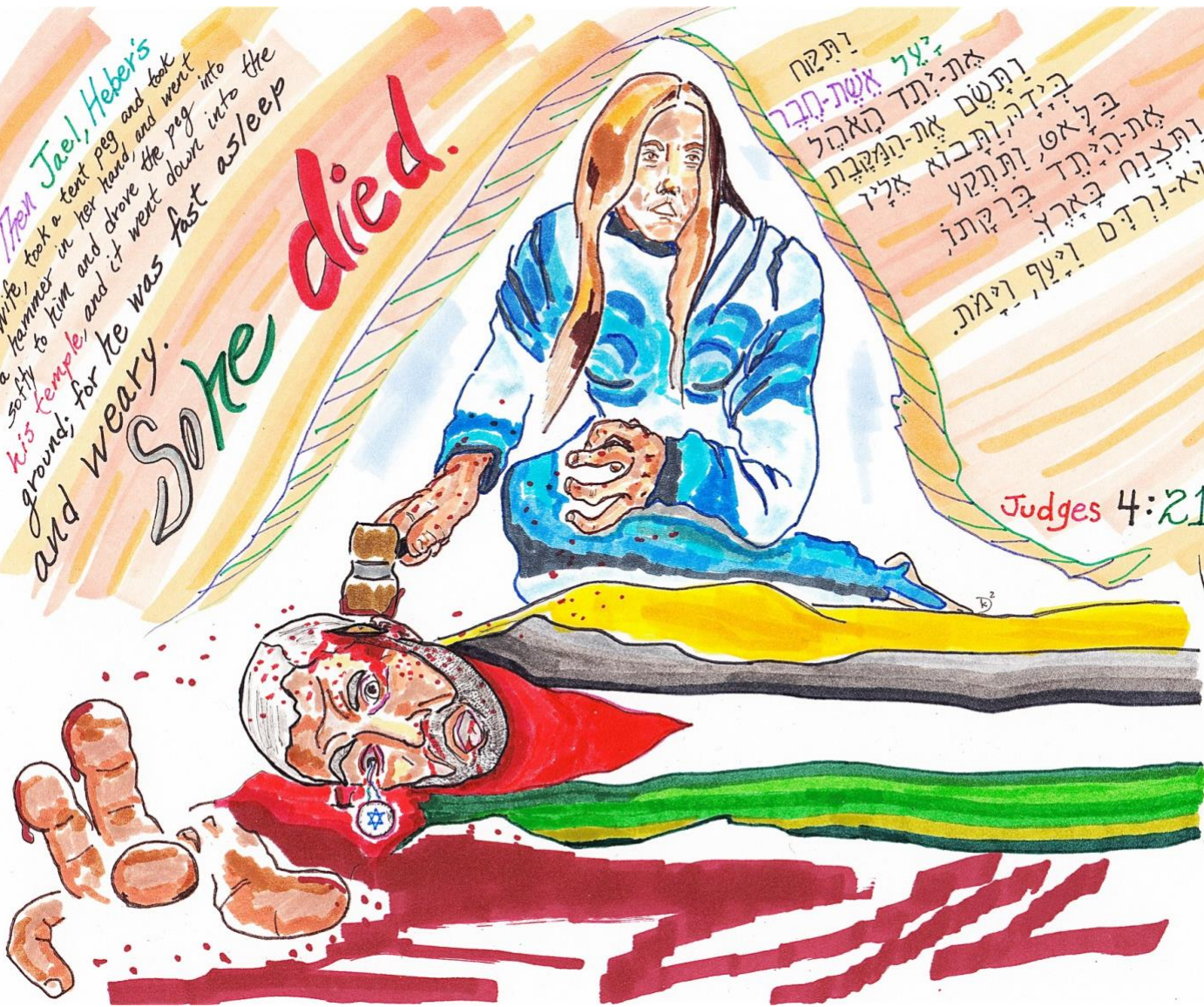


Then Jael, Heber's wife, took a tent peg and took a hammer in her hand and went softly to him and drove the peg into the ground, for he was fast asleep and weary.

So he died.

וַתִּקַּח
אֵת-הַמַּטְבֵּחַ
וְתִשֵּׂם
בְּיָדָהּ, וְתַבּוּא
אֵלָיו
בְּלֹא
אֶת-הַיָּד
בְּרַקְתּוֹ,
וְהוּא-נֹרֵדִים
וְיָצַף, וַיָּמָת.

Judges 4:21



15/07/2015
KALLERSON

Artwork by Douglas Kallerson

Judges 4:17-24 **(Deborah, Judge of Israel, Part II)**

Numbers are important in Scripture. Whether they are being used to describe how many days or years something occurred, or the number of times things are listed, there is always a reason for the way things are structured. Nothing is superfluous. The following numbers are explained by E.W. Bullinger and are abbreviated from his longer analyses.

In this chapter, Deborah is mentioned five times. Five is the number of Grace. Barak is mentioned ten times. Ten marks the entire round of anything. The Lord (Yehovah) is mentioned eight times. Eight is the superabundant number.

God is mentioned twice, once as the Lord God of Israel. Two affirms there is a difference. There is a contrast between the two, but there is also a confirmation of something.

Jabin is mentioned seven times, the number of spiritual perfection. Sisera is mentioned thirteen times. That is the number of rebellion, apostasy, defection, corruption, disintegration, revolution, or some kindred idea.

Jael is mentioned four times. It is the number of things that have a beginning, things that are made, material things, and matter itself. It is the number of material completeness. Hence, it is the world number, and especially the city number

Text Verse: *“Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” Jude 1:3*

I was surprised to see how closely the meaning of the number of instances given above fits with the typology of what is presented. I won't go through that in any detail but set it forth for you as a challenge to do your own checking. It's kind of like a fun assignment by your favorite teacher J.

As you go through the Bible, check such things as how many times something is mentioned. Think on what is presented and consider why the Lord has included details like these. The word is a never-ending source of amazing facts, figures, patterns, metaphors, and so forth.

If you find your time reading the Bible to be boring, it's because you aren't being inventive. There is no end to the excitement you will find in this precious word. Enjoy this number challenge when you have time.

Wonderful things are to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. There Lay Sisera, Dead (verses 17-24)

17 However, Sisera had fled away on foot to the tent of Jael, the wife of Heber the Kenite;

v'sisra nas b'raglav el ohel yael esheth khever ha'qeni – “And Sisera fled in his feet unto tent Jael, wife Heber the Kenite.” Women had their own tents, as was noted in Genesis 18:6 where Sarah had her own tent apart from Abraham.

Clarke notes that “according to the etiquette of the eastern countries, no person ever intrudes into the apartments of the women.” Thus, it would be far less suspect for him to go to a woman’s tent. Because of the distance between the battle and where her tent was, Ellicott says –

“Three days must have elapsed since the battle before it would be possible for Sisera to fly on foot from the Kishon to ‘the nomad’s terebinth.’ It may well be conceived that the unfortunate general arrived there in miserable plight—a starving and ruined fugitive.”

The name Jael comes from *yael*, a mountain goat or ibex. That, in turn, comes from *ya'al*, to avail, or to confer or gain profit or benefit. For example, it is used in 1 Samuel 12:21, saying, “And do not turn aside; for *then you would go* after empty things which cannot profit [*yaal*] or deliver, for they *are* nothing.”

Abarim notes that because the mountain goat is so sure of its footing, it is literally an animal that benefits from its practical skill. Yael literally means Mountain Goat, but the deeper meaning must be considered – One Who Gets Somewhere Because of a Practical Skill.

17 (con't) for there was peace between Jabin king of Hazor and the house of Heber the Kenite.

Here, the term *beith*, or house, is used in its patronymic sense. The people were tent dwellers. The “house” of Heber means the family of Heber. Because there was peace between them, Heber’s house did not suffer oppression, as did the children of Israel (4:3).

As nomads, they made no claims upon the land. They tended to their flocks, moved as the seasons dictated, and lived without entering conflict or taking sides in conflicts. Therefore, they were left to roam, untouched by the normal tides of life. As such, this was a logical place to seek asylum...

18 And Jael went out to meet Sisera,

Here the nature of the woman’s privacy noted earlier is highlighted. Sisera did not enter the tent and demand protection. Rather, she came out to him and – seeing his plight – made the offer of refuge...

18 (con't) and said to him, “Turn aside, my lord, turn aside to me; do not fear.”

vatomer elav surah adoni surah elay al tira – “And said unto him, turn aside, my lord, turn aside unto me; not fear.” She makes the offer of refuge, calling him *adoni*, or my lord. It is a formal way of acknowledging him as honorably higher than herself.

Also, the repetition of “turn aside” is a way of calmly encouraging him that his flight is ended. There is no imposition laid upon her and no reason for him to venture further at this time. As for the words *al tira*, fear not, it signifies that he has no reason to fear being exposed to the pursuing enemy by her.

18 (con’t) And when he had turned aside with her into the tent, she covered him with a blanket.

vayasar eleha ha’ohelah vatkasehu ba’s’mikhah – “And turned aside unto her, the tent of her, and covered him in the *s’mikhah*. The covering, *s’mikhah*, is a word found only here in Scripture. It is derived from the verb *samakh*, to lean, lay, rest, or support.

There are numerous suggestions as to what it is, but it would be something commonly known among the Bedouins. Thus, it is probably a large goat’s hair tent-rug used for resting on that is commonly seen in such tents.

19 Then he said to her, “Please give me a little water to drink, for I am thirsty.”

Of this, Lange says, “Sisera is not incautious. He proceeds to ask for drink, pleading thirst. She gives him of her milk. It is an ancient, oriental practice, common to all Bedouins, Arabs, and the inhabitants of deserts in general, that whoever has eaten or drunk anything in the tent, is received into the peace of the house. The Arab’s mortal enemy slumbers securely in the tent of his adversary, if he have drunk with him.”

Whether he knew of this custom is unknown. The fact that she invited him in and covered him was sufficient for him to then ask for water. It is the obvious need of a man who has fled a great distance. Rather than water, however, it says...

19 (con’t) So she opened a jug of milk, gave him a drink, and covered him.

The *nod*, or jug, would be a goatskin. It was also commonly used as a wineskin. In it was *khalav*, or milk, coming from the same root as *khelev*, or fat. Fat in Scripture signifies the richest or choicest part. She grants him not only something to drink to simply sustain him but something nourishing as well. She then covered him up...

20 And he said to her, “Stand at the door of the tent,

The verb is masculine imperative: *vayomer eleha amod petakh ha’ohel* – “And said unto her, ‘Stand (ms.imp.) door the tent.’” Without understanding the typology, it is unclear why the masculine form was used. Some think it was simply the more general form, “and might therefore be used for the more definite feminine” (Keil).

The *ohel*, or tent, comes from *ahal*, to be clear or shine. The sense is that a tent in a field is clearly conspicuous from a distance. Sisera doesn't want someone to see the tent without her first being aware of it.

²⁰ (con't) **and if any man comes and inquires of you, and says, 'Is there any man here?' you shall say, 'No.'**"

v'hayah im ish yavo u-shelekh v'amar hayesh poh ish v'amart ayin – "and it is if man comes and asks and says, 'Is here man?' and you have said, 'None.'" To this point, nothing has been said concerning him being chased, even if it is obvious. A commander doesn't run alone in his battle dress unless things haven't gone well for him. He is thirsty and tired.

Thus, he has been in a hurry to get away from past events. Being the commander of the army, it is logical that people will be following after him to find him. He confirms this by asking her to lie for him. However, he underestimates the bonds that have existed between Israel and Yael's people for many years now. She will not need to lie to anyone...

²¹ **Then Jael, Heber's wife, took a tent peg and took a hammer in her hand,**

vatiqakh yael eshet khever eth y'tad ha'ohel vatasem eth ha'maqeveth b'yadah – "And took Yael, wife Heber, peg the tent, and set the perforator in her hand." The inclusion of the words "wife Heber" provides its own emphasis.

It was just noted that there was peace between Jabin and the house of Heber, and yet this tells us that the peace did not go as deeply as family allegiances. Jael was noted in verse 11 as being of the children of Hobab, the in-law of Moses. Despite having separated from the Kenites, the affections of the past relationships remained grounded between Israel and the Kenites.

As for this clause, it contains a new and rare word, *maqeveth*. It is a noun signifying a hole or an excavation, coming from *naqav*, to pierce. Translations say hammer. The tool is used to make a perforation into something. Thus, it is a perforator.

As it says, she set it in her hand, it could be a stone, a hammer, a shaped piece of metal, etc. It is something the tent dwellers would have handy for sinking pegs. With these commonly used objects, it next says...

²¹ (con't) **and went softly to him and drove the peg into his temple, and it went down into the ground;**

Rather: *vatavo elav balat vathitqa eth ha'yathed b'raqato vatitsnakh ba'arets* – "And went to him in secrecy and blasted the peg in his temple, and descended in the earth." The word *lat*, a

secret or a mystery, is used. Like Eva Marie Saint, she stealthily took action. Once near enough, and with the precision of John Wick, she gave a fatal headshot to Sisera.

The word *taqa*, a thrust, clap, or blast is used. At times, it signifies blasting on a trumpet. In this case, it is the blasting sound of pounding on a tent peg. As for the word translated as temple, *raqah*, this is the first of five times it will be seen. It comes from the word *raq*, thinness. Thus, it is the thin part of the head that we call the temple.

Whether one blow or multiple whacks, she drilled it through one temple, out the other side, and right into the earth itself...

21 (con't) for he was fast asleep and weary. So he died.

Of the next words, John Lange's commentary says, "The passage is a curiosity in interpretation. Regardless, it is emphatic: *v'hu nirdam vayaaph vayamoth* – "And HE, dead asleep and flying. And dies."

Here is another new word, *radam*. It comes from a primitive root signifying to stun. Thus, it means to stupefy with sleep or death. As he was in a deep sleep and went straight to death, translating it as dead asleep seems to be a nice touch.

The next word, *uph*, signifies to fly. It comes from *oph*, bird. Thus, it is idiomatically meant to be faint or weary, just as when a very weary person's head will swirl as if flying. Some translations say swooned, but this is surely speaking of his state, not what happened to him.

22 And then, as Barak pursued Sisera, Jael came out to meet him,

v'hinneh baraq rodeph eth sisra vatetse yael likrato – "And behold, Barak pursues Sisera. And came out Jael to meet him." As noted earlier, this would have been obvious to her. Sisera was alone, weary, and would have had his battle attire on. She knew he was routed, and it had to be Israel who did so. All she had to do was wait, and someone would be along to collect his corpse.

There is no reason to assume that Barak suddenly showed up just as she was finishing the job. It simply notes that Barak was pursuing Sisera. He pursued, and she came out to meet him...

22 (con't) and said to him, "Come, I will show you the man whom you seek."

There is no hint of Barak first questioning her. She knew exactly why he was there and who he was looking for. One can imagine her smiling and speaking with a tone of pure satisfaction, or even jubilation, in her voice; "Come on in and check this out..."

22 (con't) And when he went into her tent, there lay Sisera, dead with the peg in his temple.

vayavo eleha v'hinneh sisra nophel met v'ha'yathed b'raqato – “And went unto her, and behold, Sisera fallen – dead – and the peg in his temple.” She had purposefully left the peg in his temple, certainly for the shock value that it would bring. Sisera wasn't just dead, but he was left on display with his head fixed to the ground.

The number of commentaries that absolutely excoriate her for what she did reveals an attitude not seen in Scripture. Through several paragraphs, Keil distances himself from her, as if she is some type of pariah. At one point, he says, “her heroic deed cannot be acquitted of the sins of lying, treachery, and assassination, which were associated with it.”

Clarke, likewise, seems a bit unhappy with her conduct, saying, “Now do we not find, in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder?”

That is not how she is viewed in Scripture, nor do such words align with the very next words in the passage...

²³ So on that day God subdued Jabin king of Canaan in the presence of the children of Israel.

There is a subtle pun in the words: *v'yakhna elohim ba'yom ha'hu eth yavin melekh k'naan liphe bene Yisrael* – “And humbles, God, in the day, the it, Jabin king of Canaan to faces sons Israel.” The word *kana* is the root of Canaan. It signifies to humble or subdue. Likewise, Canaan means Humbled, Humiliated, or Subdued.

The name Yehovah, translated as Lord, is used eight times in this chapter. Once, it is in connection with the word *elohim*, “Has not the Lord God of Israel commanded” (verse 6). Now, only *elohim*, or God, is used. This signifies Powers or Forces that exist within Him. What seems to be the reason for the change is what it said in verse 9, “...nevertheless there will be no glory for you in the journey you are taking, for the Lord will sell Sisera into the hand of a woman.”

Jael became the instrument by which the Powers humiliated Jabin. His armies were already defeated, but more than just a rout, a woman completed the task by destroying the leader of the army. This was by design of the Lord, and it is hard to imagine how anyone could impute wrongdoing to her for having sided with Israel.

²⁴ And the hand of the children of Israel grew stronger and stronger against Jabin king of Canaan,

There is a sense of motion and increase in the words: *vatelekh yad bene Yisrael halokh v'qashah al yavin melekh k'naan* – “And goes hand sons Israel, going, and harsh upon Jabin, king Canaan.” For twenty years, Jabin “harshly oppressed the children of Israel” (verse 3). And rightfully so. He was the instrument of the Lord's affliction against Israel.

They had done evil in the sight of the Lord, and they got what He said they would get for their deeds. Eventually, they had suffered enough, and He sent word through Deborah that their time of servitude was to end. With the defeat of Sisera, the hand of Israel grew...

²⁴ (fin) **until they had destroyed Jabin king of Canaan.**

Josephus says that it was at this time, as Barak went toward Hazor, that he met and killed Jabin. But that does not align with the words here: *ad asher hikhrithu eth yavin melek k'naan* – “until which had destroyed Jabin king Canaan.”

The words show a process. It wasn't as if Jabin was destroyed immediately after this defeat, but Israel progressed until the point in which he was finally eliminated. With that, the chapter ends. It is a note of victory for Israel, but it was according to the purpose and plan of God. Hence, we can anticipate that the events form typology concerning future events...

*The word of God, holy and pure
Is given to us from His wise and loving hand
Through it, our faith is strong and sure
On the word of God, we can make our stand*

*With it, we know what is right for salvation unto life
And we know when to reject that which is wrong
Through sound doctrine, we can weed out theological strife
And our faith will be sure, sound, and strong*

*Praise be to God, who has given us this precious word
He who has shown us what is true and right
The pages of the Bible are a precious cutting sword
Weeding out all that is false and revealing God's glorious light*

II. Pictures of Christ

The passage began by noting Ehud's death in verse 1. He anticipated Christ in the last passage. Noting his death is intended to show that Christ's work is complete. As has been seen, the resurrection of Christ is implied in such typological statements.

Also, it was noted that the text implies that Israel did evil even before the death of Ehud and that it simply carried on after his death. This is not unlike Israel. Because of this, in verse 2, the Lord sold them into the hands of Jabin, meaning The Wise (Intelligent). What we see is a picture of those who come against sound doctrine, such as the intellectual elite. They stand against the wisdom of God –

“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. ¹⁹ For it is written:

‘I will destroy the wisdom of the wise,
And bring to nothing the understanding of the prudent.’

²⁰ Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world? ²¹ For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. ²² For Jews request a sign, and Greeks seek after wisdom; ²³ but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, ²⁴ but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. ²⁵ Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.” 1 Corinthians 1:18-25

Jabin is noted as the king of Canaan or Humbled. In this case, it signifies those who are humbled by rejecting the work of Christ. The text also noted he reigned in Hazor.

The name has various meanings, but the root word is what is instructing us. It comes from a word signifying “to begin to cluster or gather.” This is exactly what Paul writes of as expressed to Timothy –

“For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.” 2 Timothy 4:3 (NIV)

Such people are what the epistles focus on. They are the Gnostics with their secret wisdom. They are the intelligencia who are too smart for the gospel. They are those who want to divide and destroy for their own gain.

Continuing in verse 2, it noted the commander of his army was Sisera. Abarim explains that as See the Horse. The horse carries various connotations in Scripture, but it is a source of misplaced trust and pride, such as in Psalm 20:7 –

“Some *trust* in chariots, and some in horses;
But we will remember the name of the Lord our God.” Psalm 20:7

He is noted as dwelling in Harosheth Hagoyim, or Manufactory of the Gentiles. Abarim noted that this name “obviously embodied the strength and validity of systems of learning that were not part of Israel.” A good place to see where these words point is found in Colossians 2 –

“Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations— ²¹ “Do not touch, do not taste, do not handle,” ²² which all concern things which perish with the using—according to the commandments and doctrines of men? ²³ These things indeed

have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.” Colossians 2:20-23

Paul’s words of Colossians 2 deal especially with the false teachings of the Judaizers. It is obvious that those Jews who rejected Christ are not of Israel. They are thus accounted as Gentiles in this regard, as Paul explains in Romans 9, where he says that “they *are* not all Israel who *are* of Israel.” This is their state during the church age.

The state of the church since its inception, and during all of the dispensation of grace, is one where it is harassed by those who manufacture systems of learning that are “not of Israel.” The church is not Israel, but it is grafted into the commonwealth of Israel (Ephesians 2:12).

The number of chariots noted in verse 3 was nine hundred. Thus, it speaks of both finality or judgment and completeness of order where nothing is wanting, meaning the whole cycle is complete. There is a time when the foes of the church will be judged, and it will be at the time when God deems the cycle is complete. That is mentioned by Paul in Romans 11:25 –

“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.”

Understanding this, it then noted that this vehement oppression lasted for twenty years. As seen, twenty is the number of expectancy. That is just how the church age is defined based on the proper notion of a pre-tribulation rapture. The church age is a time set by God, but one that is left indeterminate in length for us.

Verse 4 introduced Deborah, Bee, but indicating Formalizer. She is the one who Formalizes the word of the Lord. She anticipates the New Testament. She is noted as 1) woman, 2) a prophetess, and 3) Wife (or Woman) of Torches (Lamps).

The word *diathéké*, a covenant or testament, is a feminine noun. The New Testament is a book of prophecy. The word is considered a lamp in Scripture. As the New Testament is 27 books, the plural Lamps is given. Consider this in light of Peter’s words –

“And we have the more certain prophetic word, to which you do well taking heed, as to a lamp shining in a dark place, until this day shall have dawned and *the* morning star shall have arisen in your hearts, ²⁰knowing this first, that any prophecy of Scripture is not of its own interpretation. ²¹For no prophecy at any time was brought by *the* will of man, but men spoke from God, being carried by *the* Holy Spirit.” 2 Peter 1:19-21 (BLB)

In all of the ways Deborah is presented, she matches how we would describe the New Testament. Of her, it says that she “was judging Israel at that time.” It is another perfect

description of the New Testament in relation to the church. She renders decisions on behalf of the Lord, settles controversies, etc.

Verse 5 says that she would sit under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim. Again, it describes the New Testament. She is “sitting in the place of righteousness conveying to the people the formalized word (*davar*) of the Lord.”

She does this between Height (Lofty Place) and the House of God. The Height, as in previous sermons, is the position the Lord places believers because of their faith in the Lord. Bethel anticipates heaven. The word is between these two locations.

The mount refers to the gathering of the believers, meaning all in the church. Ephraim means Twice Fruitful and Ashes. The first signifies that Christ’s work has produced fruit in the conversion of both Jews and Gentiles. The second signifies the price He paid to make this possible, which was the afflictions He endured.

Verse 5 continued with, “And ascended unto her sons Israel to the judgment.” This is where we go during this dispensation for judgment. We do not go to books of discipline or any other such nonsense, but especially to the New Testament epistles.

Verse 6 introduced Barak (Lightning), the son of Abinoam (Father of Pleasantness) from Kedesh (Holy) in Naphtali (My Wrestlings). Barak comes from a word found only once in Scripture –

“Flash forth lightning [*baraq*] and scatter them;
Shoot out Your arrows and destroy them.

⁷ Stretch out Your hand from above;
Rescue me and deliver me out of great waters,
From the hand of foreigners,

⁸ Whose mouth speaks lying words,
And whose right hand *is* a right hand of falsehood.” Psalm 144:6-8

He represents the power of the Lord to scatter His enemies. Being the son of Father of Pleasantness means that His power is reserved, as will be seen in a moment. Kedesh, Holy, speaks of the state of those made holy by Christ, which is a result of His wrestlings, in order to secure our salvation.

Barak is directed to deploy with ten thousand of Naphtali and Zebulun at Mount Tabor, Purified. The number anticipates the fullness of the church where the whole cycle is complete. Zebulun, or Glorious Dwelling Place, signifies the position of believers in Christ, meaning the heavenly places, as noted in Ephesians 2:6.

Tabor speaks of the state of believers, such as is noted in Titus 2:14, saying, “who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.”

Verse 7 described the deployment of the enemy at the, *nakhal qishon*, River Kishon. The verb *nakhal* signifies to take possession. Kishon means Place of Ensnarement. The meanings speak for themselves. Deborah, quoting the Lord, says that is where “I have given them in your hand.”

However, Barak balks and says he will not go fight unless Deborah goes. It reveals the necessity for a complete reliance on the word of God. The Lord will not go around His word to defeat the enemies. Instead, the presence of the word is necessary to do so. That was clearly seen in the two propositions set forth –

- If you will go with me, and I have gone. There is trust in the word if the communicator of the word is reliable.
- And if no will go with me, no I will go. There is no trust in the word because the communicator of the word is not reliable.

Next, in verse 9, Deborah agreed but noted there would be no glory for Barak in the journey he was taking. The glory of the victory rests in adherence to the word, not by trusting in demonstrations of the Lord’s power to scatter. It sets forth a striking rebuke concerning modern Charismatic and Pentecostal doctrines.

With that, a note that Sisera would be sold into the hands of a woman was provided. It then said that “Deborah arose and went with Barak to Kedesh.” The New Testament is given, and it accompanies the power of God to scatter.

Verse 10 noted that the men went as preplanned in verse 7 and that Deborah went with them.

Verse 11 brought in Heber (Associate) the Kenite (Acquire) of the children of Hobab (Loved), the in-law of Moses (He Who Draws Out). It speaks of those Gentiles (Associates) who have Acquired (Kenite) salvation through Christ’s fulfillment of the law (Moses). They are united to Him by affinity through His imputed righteousness.

Still, in verse 11, it said Heber pitched his tent near the terebinth at Zaanaim (or Elon-Zaanaim) which is beside Kedesh (Holy). The terebinth (Elon) carries the idea of being mighty. It signifies Christ’s state, which was then removed (Zaanaim / Removals or Migrations) in His migration to Earth. He exchanged His heavenly aspect for an earthly one but remained holy as He did.

After that, the battle was described. It was summed up in verse 15, saying that the Lord routed Sisera, his chariots, and his army with the edge of the sword. As always, the sword is a picture of the law. Sword and Horeb, where the law was given, are spelled identically in Hebrew.

The meaning is that if one is not under grace, he is – by default – under law. Those who have not come to God through Christ’s fulfillment of the law will be judged by it. Sisera (See the Horse), however, escaped and fled on foot while Barak pursued the army as far as Harosheth Hagoyim.

There it noted that not a man of the army was left, but all fell by the edge of the sword. The power of God, through the fulfillment of the law, destroyed the enemy. The verse speaks of absolute victory.

Verse 17 referred to Sisera fleeing to the tent of Jael, the wife of Heber the Kenite. Her name means Mountain Goat, but the deeper meaning is One Who Gets Somewhere because of a Practical Skill.

She anticipates the body of believers, the church, or *ekklésia*, a feminine noun. There are individual believers that make up the church, and there is the church. The two are a united entity. But more specifically, it is the church that gets somewhere because of a practical skill.

It is the doctrines of the church that cause the church to function properly and to destroy the falsities of those who come against her. She went out to meet Sisera and invited him in, telling him not to fear. After that, she covers him with a *s’mikhah*, something that should be used for resting on, laying on, leaning on, etc.

Instead of supporting him, it is a covering over him. After that, he asks for water, but she gives him milk. 1 Corinthians 1 and Hebrews 5 show that milk signifies a state of spiritual immaturity. Peter equates the word to pure milk. The picture here is that of lulling the enemy with basic doctrine.

With that, she again covers him while he gives her a masculine imperative to stand at the door of the tent. As noted, the *ohel*, or tent, comes from *ahal*, to be clear or to shine. A tent in a field is clearly conspicuous from a distance. Sisera doesn’t want to appear unprepared in the tent of the church.

As for the masculine imperative command, this is certainly used because even though the church is a feminine entity, it is comprised of believers who are considered a masculine entity.

With that, verse 21 noted that Jael, Heber’s wife, took a tent peg and a hammer, a perforator, in her hand. The emphasis on her being his wife indicates that the church is joined to believers only. Those who are not believers may “come to church,” but they are not of “the church.”

The tent peg is a clear reference to Christ –

“From him comes the cornerstone,
From him the tent peg,

From him the battle bow,
From him every ruler together.” Zechariah 10:4

The *yathed* or peg in this verse has always been considered a metaphor for the Messiah, upon whom all of the messianic promises are fixed and fulfilled. It is with the peg, Christ, that Jael went secretly.

The word is *lat*, a secret or a mystery. Paul refers to several mysteries in the church, but the main one that he speaks of is the union of Christ and the church, specifically as Gentiles are brought into it, and thus, the Gentile bride, as was foreshadowed in several Old Testament stories.

Jael, the feminine body (the church), took and blasted the peg (Christ) right through the head of Sisera (See the Horse), meaning misplaced trust and pride. Once that was accomplished, Barak, the power of God to scatter, showed up and was invited into her tent.

It then said, “And went unto her, and behold, Sisera fallen – dead – and the peg in his temple.” Notice that it didn’t say “into her tent,” but “unto her.” The power of God to scatter enters the church.

The victory was complete, and the final portion of it was granted to the church. This does not indicate, as many claim, that the church, as an independent body, will destroy wickedness and usher in perfection on earth.

Rather, Christ is said to be the Head of the church in both Ephesians and Colossians. The power of God to scatter (Barak) beheld the dead body of Sisera (misplaced trust and pride), killed by the church of whom Christ is the Head, and which was done in accord with the formalized word of God, not apart from it.

Verse 23 then noted that God subdued Jabin, king of Canaan, in the presence of the children of Israel. Jabin, the supposedly wise or intelligent one, is already defeated, as indicated by being the king of Canaan (Subdued) but he is further subdued as the church continues in sound doctrine.

That will come to its completion someday at the rapture, another noted mystery of Christ when it will be too late for the wise of the world. Destruction will come on a global scale and a new dispensation will be ushered in after that time.

The point of the verses today is that God is working through the church to accomplish the redemptive plans set forth during this dispensation. He is revealing His nature, His goodness, His sole path to reconciliation, His wisdom, and so much more through the church.

However, He is not doing this through active working of power (miracles, signs, wonders, etc.) as when He first established the church. That ended with the completion of Scripture, meaning the New Testament. The typology here shows this, clearly and unambiguously.

God is not working apart from His word but in accord with it. And that is accomplished through those who adhere to it. The passage is one that reveals the need for sound biblical doctrine to overcome the enemies we face. And we cannot get that apart from the word He has given.

The lesson then is to read the word, study the word, know the word, and be a part of the church that works in accord with the word. If we do this, we will be in the sweet spot. And how sweet it is.

Closing Verse: *“How sweet are Your words to my taste,
Sweeter than honey to my mouth!
¹⁰⁴ Through Your precepts I get understanding;
Therefore I hate every false way.” Psalm 119:103, 104*

Next Week: Judges 5:1-5 *It’s not blah, blah, blah, but so amazing and fun...* (The Song of Deborah, Part I) (13th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

Deborah, Judge of Israel, Part II

However, Sisera had fled away on foot to the tent of Jael
The wife of Heber the Kenite, yes that’s right
For there was peace between Jabin king of Hazor
And the house of Heber the Kenite

And Jael went out to meet Sisera, and said to him
“Turn aside, my lord, turn aside to me; do not fear
And when he had turned aside with her into the tent
She covered him with a blanket, such a sweet old dear

Then he said to her
“Please give me a little water to drink, for thirsty I am
So she opened a jug of milk
Gave him a drink, and covered him, according to her plan

And he said to her
“Stand at the door of the tent and if any man comes and

-----inquires of you
And says, 'Is there any man here?'
You shall say, 'No.' Thus, you shall do

Then Jael, Heber's wife, took a tent peg and took a hammer
-----in her hand
And went softly to him and drove into his temple the peg
And it went down into the ground
For he was fast asleep and weary. So he died, not having
-----a chance to beg

And then, as Barak pursued Sisera
Jael came out to meet him, and said to him, yes she said
"Come, I will show you the man whom you seek
And when he went into her tent, there lay Sisera
-----with the peg in his temple... dead

So on that day God subdued Jabin king of Canaan
In the presence of the children of Israel. Yes, they did sing
And the hand of the children of Israel grew stronger and stronger
Against Jabin king of Canaan, until they had destroyed Jabin
-----Canaan's king

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...