

Judges 4-5 "What the Lord Can Do with a Woman Who Feels Him Above All Else" [**](#)

Main Idea: In Judges 4-5 we learn what the Lord can do with a woman who fears Him above all else.

I. We learn what the Lord can do from Deborah's story (ch 4).

A. The story is full of surprises.

1. Israel turned from the Lord (1-3).
2. A woman named Deborah turned Israel back to the Lord (4-7).
3. A man named Barak asked a woman to go into battle with him (8).
4. The woman agreed but announced another woman would get the honor (9-10).
5. A friend of Israel became a friend of Israel's enemy (11-13).
6. An army with swords defeated an army with chariots (14-16).
7. The wife of the traitor killed the commander of the enemy (17-23).

B. The story is part of the bigger story of redemption.

1. It teaches us about our problem as sinners.
2. It teaches us about our need for deliverance.
3. It teaches us that God is willing to rescue sinners that cry out to Him.

II. We learn what the Lord deserves from Deborah's song (ch 5).

A. Deborah sang about what the Lord did in the battle (2-12).

B. Deborah sang about what people did (and didn't do) in the battle (13-23).

C. Deborah sang about what happened to two women at the end of the battle (24-30).

1. Like Jael, the blessed woman is the one who is willing to fight for the honor of God, no matter what the cost.
2. Like Sisera's mother, the foolish woman thinks her family exists for her.

D. Deborah sang about what she wanted as a result of the battle (31).

Application: What do we learn from Deborah and Jael?

1. We need women who treasure the pleasure of God above all else.
2. We need women who are willing to fight for the honor of their God.
3. We need to give honor to such women.

Have you ever heard of a man by the name of Lappidoth? I doubt it. But you've probably heard of his wife, and she's the woman of the hour in this Mother's Day message. Her name is Deborah.

I have a lot of respect for mothers. A mother can exert powerful influence on the people around her, on her husband and children for sure, on her grandchildren if she has them. And as important as that is, sometimes the influence of a mother goes way beyond the boundaries of her own family. Sometimes her influence goes national.

A few weeks ago I ran across a phrase that grabbed my attention in Judges 5:7. In that text Deborah calls herself "a mother in Israel."^[1] In the fuller context she said, "Village life in Israel ceased, ceased until I, Deborah, arose, arose a mother in Israel."

That's interesting. There's no mention in the Bible that Deborah had biological children—she may have, but it doesn't say. What she herself said is that she arose, in other words, in the providence of God she stepped into the national spotlight and became a mother to her nation Israel.

When did it happen? When *village life ceased*, she said. It ceased because it was too dangerous to walk the streets, and it was too dangerous because foreign and wicked forces controlled those village streets in her country thirteen centuries BC. It was then that Deborah stepped forward to be a mother in Israel.

But what exactly did she mean by calling herself "a mother in Israel"? I think commentator C. J. Goslinga says it well, "This pregnant phrase means that she became a mother in regard to all the Israelites, a woman who gave her all to save her people, who took their needs to heart and identified with them, and who by her motherly devotion and vigorous leadership aroused her compatriots and infused them with a new spirit."^[2]

Hmmm. In light of what's happening in our country these days, I'd say we could use a mother or two like that, wouldn't you agree?

Did you realize that since 2007 more people are dying in Ohio from the misuse of prescription drugs (like oxycodone) than from motor vehicle crashes? And did you realize that 90% of all crime committed in Scioto County is drug-related? And that Scioto County is currently on the DEA's Watch List for being in the top ten counties in the nation for prescription drug trafficking? And did you realize that there were 20 million more pain pills prescribed last year in a 14 county radius in southern Ohio than a similar 14 county radius in northern Ohio? And did you realize that there are nine pain clinics in our county feeding the supply, and that it's easier to get a license to open a pain clinic here than a tattoo parlor?

That's what I learned a couple of weeks ago at a meeting with county officials. I'd say we're seeing village life cease all around us. Which means it's the perfect time for some women (and men too) to step forward and be a mother (or father) in our country.

And of course, the drug problem is just symptomatic of a more basic problem. It's the same problem that Deborah faced and addressed in her day, the problem of living in a country where people turn from God and His Word and do things their own way.

Let me be clear at the outset. It's not so much what Deborah did, but what the Lord did through her that made the difference, as Deborah herself affirmed.

In Judges 4-5 we learn what the Lord can do with a woman who fears Him above all else. We'll find out, first by looking at Deborah's story—that's Judges 4, and then Deborah's song—that's Judges 5. In the story we see what Deborah did. In the song we hear who got the credit for what she did, and that of course is the Lord. *The Lord loves to work through people who give Him the honor for what He accomplishes.*

I. We learn what the Lord can do from Deborah's story (ch 4).

We find Deborah's story in the book of Judges. It's called "Judges" because it tells how God raised up leaders ("judges") in Israel between the time the Jews entered the promised land and when David became king. Quite frankly, it was not a good time. Judges 2:10 indicates there arose a generation in Israel that "did not know the Lord, nor the works He had done for Israel." And it went down hill from there, as the final verse indicates, until "everyone did as he saw fit" (21:25).

Sounds familiar, doesn't it? It starts with a generation that doesn't know the Lord. It ends up with everyone doing their own thing. That's how a country implodes.

And here's how God saved a country. Let me make two important observations about Deborah's story. First...

A. The story is full of surprises. I'll point out eight of the surprises as we walk through chapter four.

1. *Israel turned from the Lord (1-3).* Notice verse 1, "After Ehud died, the Israelites once again did evil in the eyes of the LORD."

You say, "Israel turned from the Lord. That's a surprise?" In one sense, no. It's what Israel did time and time again. The Lord blessed Israel with the promised land, but Israel, because its people wanted to be like the pagan nations around them, abandoned the Lord and went after the Baal gods. And so, like the world around them, they did evil in the eyes of the Lord, and consequently brought God's judgment upon them.

So Israel turned from the Lord. No, there's no surprise in that. And yet, it ought to surprise us. They turned *from the Lord*? Are you kidding me? Why would anybody in their right mind do that? Why would men and women want to turn from the magnificent Creator who gave them life and live without Him? It doesn't make sense, and for a ton of reasons, namely, when you turn from the Lord life gets real hard real fast.

Verses 2-3—"So the LORD sold them into the hands of Jabin, a king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who lived in Harosheth Haggoyim. Because he had nine hundred iron chariots and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help."

Here we see the truth about sin, my friend. As Dale Ralph Davis explains, "Sin is a boring routine, not a fresh excitement. The fast lane becomes an old rut." And it does so, says Davis, because of "the slavery and the staleness of sin."^[3]

So Israel turned from the Lord. When you consider how wonderful the Lord is and how hard life gets when you turn from Him, that's a surprise.

2. *A woman named Deborah turned Israel back to the Lord (4-7).*

Let me introduce the main characters of the story, and a little geography so we can navigate intelligently. In verse 2 there's a Canaanite king named Jabin in Hazor (ten miles northwest of the Sea of Galilee). There's Sisera, the commander of Jabin's army who lives in Harosheth Haggoyim (apparently a town west of the Galilee region). In verse 6 we'll meet Barak from Kadesh in Naphtali (another town also in the Galilee region). There's a battle that takes place at Mount Tabor (that's ten miles southwest of the Sea of Galilee). Near Mount Tabor is the Kishon River and the Valley of Jezreel—that's where General Sisera set up camp with his force of chariots and troops.

And then there's Deborah. Her Hebrew name means "bee." She, of course, is a woman, and she led Israel as a judge from 1261 to 1241 B.C. Now that's a surprise. It's a man's world in the 13th century BC, but Deborah is leading the people of God.

Verse 5 indicates, "She held court under the Palm of Deborah between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided."

How did she become Israel's judge in the first place? I'm not sure, but I get the sense it had to do with a gift God gave her. Verse 4 says she was a prophetess. That means God spoke to her and through her to His people.

Like He did in verses 6-7—"She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, 'The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount Tabor. I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands.'"

Israel turned from the Lord—surprise #1. Then Deborah, a woman no less, steps forward to turn Israel back to the Lord—surprise #2. She gives a message to a man that he needs to mobilize 10,000 troops and get ready to watch the Lord work. At that point we see our third surprise.

3. *A man named Barak asked a woman to go into battle with him (8).* In verse 8 Barak said to Deborah, "If you go with me, I will go; but if you don't go with me, I won't go." That's an interesting stipulation. Not very macho. In fact, kind of passive, wouldn't you say? Of course, it's going to take more than macho to win this battle.

4. *The woman agreed but announced another woman would get the honor (9-10).* Verse 9—"Very well," Deborah said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So Deborah went with Barak to Kedesh."

To reiterate, Deborah's not the hero in this story. The fact that Deborah went isn't the reason Israel won this battle. The writer keeps showing us human reason after human reason why Israel shouldn't have won this battle. Israel had turned from the Lord. Israel was being led by a woman. The general who's leading the troops won't go unless a lady accompanies him to the battle scene. How can you expect a guy like that to mobilize troops, let alone lead them to victory?

But lo and behold, the troops came, an evidence that God is at work. And He is the real hero in this story.

I love Deborah's comment, "Ah right, Barak, I'll go. But when the battle ends, you're not going to get the honor. The Lord is going to hand Sisera over to a woman.

Then a fifth surprise...

5. *A friend of Israel became a friend of Israel's enemy (11-13).* Notice verse 11, "Now Heber the Kenite had left the other Kenites, the descendants of Hobab, Moses' brother-in-law, and pitched his tent by the great tree in Zaananim near Kedesh.

Huh? We're told that Heber the Kenite left the other Kenites. Who's Heber, and who are the Kenites, and what does this have to do with our story?

The Kenites were the descendants of Moses' brother in law and lived down south in Judah. They were friends of Israel. The Kenites were also metalworkers (that's what the word means). But one Kenite, a fellow named Heber, decided to move north to Zaananim near Kedesh. Why'd he do that? The text doesn't say, apparently for business (the guy works with metal and there's a big army up north with chariots and spears). Who cares if it's the enemy who signs my paycheck, as long as it's bigger than the check I've been getting?

But why do we need to know this piece of information about Heber? It doesn't seem to fit in a story about a military campaign. It will in a moment when we meet Heber's wife. But first, another surprise...

6. *An army with swords defeated an army with chariots (14-16).* Here's what happened. In

verses 12-13 both sides moved into place. Barak had swords. Sisera had 900 iron chariots. From a human standpoint, it's no contest. The army with the superior firepower is going win, right?

Surprise! Take a look at verses 14-16, "Then Deborah said to Barak, 'Go! This is the day the LORD has given Sisera into your hands. Has not the LORD gone ahead of you?' So Barak went down Mount Tabor, followed by ten thousand men. At Barak's advance, the LORD routed Sisera and all his chariots and army by the sword, and Sisera abandoned his chariot and fled on foot. But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left."

Talk about an upset! The guys with the sticks beat the guys with the tanks. How in the world did that happen? The text is clear. *The Lord routed Sisera*. The Lord won this battle. Not Barak. Not even Deborah. The Lord did it.

But how He did it is fascinating. Remember the geography? Where did the Lord tell Barak to go with his 10,000 soldiers? Up on Mount Tabor, right? That makes sense, since chariots can't attack up a mountain. And where did Sisera set up camp? The text tells us that when Sisera discovered that Barak was on that mountain with his troops (and he heard that, according to verse 12), Sisera organized his massive army of 900 iron chariots plus soldiers down in the valley by the Kishon River at the base of the mountain. From a military standpoint, Sisera had Barak exactly where he wanted him, trapped on a mountain with nowhere to go. All Sisera had to do was wait it out.

But then came the shocker. Deborah told Barak, "The Lord says to go on the offensive. Leave the safety of the mountain and attack Sisera! Don't mind his chariots. I'll take care of that small problem."

And that's what happened. The guys with the sticks went after the guys with the tanks, and won!

You say, "What happened to those chariots?" The answer is, the Lord neutralized them. The text of verse 17 actually says that Sisera left his chariot and fled on foot. Why would he do that? That's like saying a soldier left his tank when he saw infantry approaching. There's no way a man on foot can defeat a man in a chariot, all things being equal. But they weren't equal.

The text says, "The Lord *routed* Sisera and all his chariots and army." The Hebrew verb for "routed" is *hamam* (KJV 'discomfited'). It means "to make a noise, move noisily, confuse." In other places in the Bible this same word describes situations in which God brings a thunderstorm (as in Joshua 10:10-11; 1 Sam. 7:10; Ps 18:14; 144:6).^[4]

And that's apparently what happened here. Being in chariot on a flat plain next to a river is great, *unless* the river floods. Then what happens to your chariot? It becomes a "lead sled." And as we'll see in Deborah's song in chapter 5 (verses 4 & 20), that's seems to be what happened. The Lord sent some "natural disaster," perhaps a fierce rainstorm, and the Kishon River swelled and crashed over its banks, and the plain flooded, and the enemy's chariots were buried in the mud. All of a sudden, Sisera's superior military power was gone.

Sisera lost his entire army that day—verse 16 says not a man was left. Sisera himself ran for his life, and that brings us to the seventh and final surprise.

7. *The wife of the traitor killed the commander of the enemy (17-23)*. Notice verse 17, "Sisera, however, fled on foot to the tent of Jael, the wife of Heber the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite."

Remember Heber, the guy we met back in verse 11? Now we're told that Heber's clan and Jabin king of Hazor were friends. That's interesting. A one time friend of Israel has befriended the oppressive enemy of Israel. It's amazing what a person will do for money. And yet even a greedy man's decision to move where the money is better is under the sovereign control of Almighty God, for the Lord actually used that move to put things in place to bring down Sisera. And He used Sisera's friend's wife to do it.

The writer gives us the details in verses 18-24, "Jael went out to meet Sisera and said to him, 'Come,

my lord, come right in. Don't be afraid.' So he entered her tent, and she put a covering over him. 'I'm thirsty,' he said. 'Please give me some water.' She opened a skin of milk, gave him a drink, and covered him up. 'Stand in the doorway of the tent,' he told her. 'If someone comes by and asks you, 'Is anyone here?' say 'No.'" But Jael, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died.^[5] Barak came by in pursuit of Sisera, and Jael went out to meet him. Come,' she said, 'I will show you the man you're looking for.' So he went in with her, and there lay Sisera with the tent peg through his temple—dead. On that day God subdued Jabin, the Canaanite king, before the Israelites. And the hand of the Israelites grew stronger and stronger against Jabin, the Canaanite king, until they destroyed him."

Now that's a picture of what God can do through a person who fears Him above all else! Just look at Jael. I wonder what her husband told her when he saw his friend (and money source) with a spike through his head? Jael had to face that fear, and the fear of what happens if I miss with the mallet, or if he wakes up, or... And she overcame those fears because she feared the Lord above all else. Can the same be said of us?

You say, "Okay, I get the big idea, but I don't feel comfortable with the details of this Bible story. It's PG-13 at best, and it's in the Bible? Sure, the outcome is great—Jael got rid of Israel's enemy. But she used deception and even brutality to accomplish it. It just doesn't seem right."

That brings to mind the story Dale Davis tells about Teddy Roosevelt. "When Teddy Roosevelt was a student at Harvard, he taught a Sunday School class. One day a boy came to class with a black eye, admitting he had been in a fight. On Sunday no less. A bigger boy had been pinching his sister, the lad said, and he got into a fist fight with him. Teddy said, 'You did perfectly right,' and gave him a dollar. The vestrymen thought this was going too far and released TR from his Sunday School duties."^[6]

Then Davis comments, "That episode is symptomatic: there is almost an unwritten cultural law that religion and theology—and God—should always be gentle, soft, and nice. Strange then that the God of the Bible is a warrior."^[7]

He sure is in Judges 4. And He used a couple of warrior women to get the job done.

Keep in mind this is historical narrative, not a NT epistle. The author of Judges is telling us what Jael did, not giving us a prescription for how to get rid of abusive people.

The fact is, Sisera was a wicked thug. Verse 3 says he had "cruelly oppressed" the Israelites for twenty years. And even his mother, who we'll meet in chapter five, talked about how her son and his men enjoyed raping the girls they captured in battle (5:30).

But let's not miss the forest for the trees in this story. Let's not get so hung up with the ethical dilemma regarding Jael's actions that we miss the obvious. This story is part of a bigger story...

B. The story is part of the bigger story of redemption. As such it teaches us...

1. *It teaches us about our problem as sinners.*
2. *It teaches us about our need for deliverance.*
3. *It teaches us that God is willing to rescue sinners that cry out to Him.*

That's why thirteen centuries after God raised up Deborah to rescue His people, He added another chapter to His redemption story, the climax, when He sent His Son into this world filled with vile Siseras and compromising Hebers. And His Son died on a cross in the place of sinners, including sinners like Deborah and Jael who even on their best days still miss the mark. And there on that cross, the Son of God endured the wrath of God in their place, so that if they will cry out to Him, He will rescue them and give them eternal life.

That's what the story of Judges 4 is all about, my friend. Sinners need deliverance. And what sinners

need, God provides for those who cry out to Him. He did it then small-scale through Deborah. He does it now worldwide through His Son, Jesus Christ.

I love what Deborah did next. She sang a song. A duet in fact, according to 5:1, "On that day Deborah and Barak son of Abinoam sang this song." If we learn what the Lord can do from Deborah's story in chapter 4...

II. We learn what the Lord deserves from Deborah's song (ch 5).

Not only did she sing it, but it's likely she wrote it too (see verse 7; also note the feminine Hebrew verbs throughout). It's quite a song, and it makes one point perfectly clear. When the Lord does something, the Lord deserves the credit. When He rescues sinners, He deserves the credit. When He chooses to use us in the process, He deserves the credit. And that's what Deborah gave Him in this song.

We don't have time to look at the parts of this song, but I want you to see the flow of the whole. There are four movements to Deborah's song.

A. Deborah sang about what the Lord did in the battle (2-12). The duet begins in verse 2, "When the princes in Israel take the lead, when the people willingly offer themselves—praise the LORD!" That's for sure. When leaders do what they're supposed to do—that's lead, and when the rest of the people do what they're supposed to do—that's willingly offer themselves for the work their leaders call them to do, the fitting response is surely, "Praise the Lord!"

That's what just happened, sings Deborah. Barak led the way, and the troops followed his lead, and the Lord deserves the credit for it all!

Deborah continued her praise in verse 3, "Hear this, you kings! Listen, you rulers! I will sing to the LORD, I will sing; I will make music to the LORD, the God of Israel."

Did you ever wonder why we sing so much in church? Here's why. One very important response to God's deliverance is singing, to open up your mouth and sing about the One who rescued you and how He did it. And why do we unashamedly sing so many songs about the cross? Because that's where He delivered us!

In the rest of the first movement, which you can read on your own later, Deborah tells exactly what the Lord did in the battle. "O LORD, when you went out from Seir...the earth shook, the heavens poured, the clouds poured down water (4)."

A sidelight: When you listen to Deborah in this section, it's hard to tell if she's talking about God's deliverance in Moses' day or her own. Does she have in mind what He did at Mount Sinai or Mount Tabor? She seems to refer to both, for as Davis explains, "The God who decisively came to Israel at Sinai comes again and again to the aid of his people in their present troubles."^[8]

So first Deborah sang about what the Lord did in the battle. Next...

B. Deborah sang about what people did (and didn't do) in the battle (13-23). Some people got involved—praise the Lord! But others found excuses and stayed home—shame on them. Deborah sings about the participants who followed Barak into battle—men from the tribes of Ephraim and Benjamin, Manasseh and Zebulun, Issachar and Naphtali (14, 15, 18). But she also sings about the pew-sitters.

For instance, in verse 15 Deborah says there was much "searching of heart" in the districts of Reuben. She repeats the phrase in verse 16. That indicates that men from Reuben thought about coming to the battle. They even talked about it, apparently talked a lot. But in the end they stayed home by their safe campfires while their brothers faced the enemy without their help.

According to verse 17, men from Gilead (he's a grandson of Manasseh) did the same. So did men from

Dan—they had business obligations in the shipping industry. So did those living over on the Mediterranean coast in Asher, who didn't get involved because Sisera wasn't bothering them. *We're safe. That's all that matters to us. It's not our problem if our brothers need our help. Am I my brother's keeper?*

And worst of all were the men from Meroz (23). We don't know where Meroz was, but we know what they received from Deborah... *a curse*. Verse 23, "'Curse Meroz,' said the angel of the LORD. 'Curse its people bitterly, because they did not come to help the LORD, to help the LORD against the mighty.'"

Now that's serious. Yes, God is sovereign which means He will win the battle. But that doesn't excuse passivity on the part of His people. And when He gives us the opportunity to partner with Him in fighting for righteousness, we'd better not rest on our laurels. And when our brothers and sisters are in need, and we do nothing, He will meet their needs, and He will hold us accountable for loving in word only and not in deed.

In the third movement of the song...

C. Deborah sang about what happened to two women at the end of the battle (24-30).

Notice verse 24, "Most blessed of women be Jael, the wife of Heber the Kenite, most blessed of tent-dwelling women." Do you see the contrast? At the end of the second movement, Meroz is cursed. Why? Because he didn't help. But Jael is blessed. Why? Because she did help. She risked her own life to partner with God in rescuing His oppressed people.

How did she do it? Deborah sings about it in verses 25-27, "He asked for water, and she gave him milk; in a bowl fit for nobles she brought him curdled milk. Her hand reached for the tent peg, her right hand for the workman's hammer. She struck Sisera, she crushed his head, she shattered and pierced his temple. At her feet he sank, he fell; there he lay. At her feet he sank, he fell; where he sank, there he fell—dead."

This is quite a song, isn't it? You say, "Yea, and I still don't get it. This song is so graphic and gory and vicious!" To us it is, but that's because we're sitting in pews right now and we're used to justice and bad guys getting thrown behind bars. My friend, what we're reading right now in the pages of God's Word is the *real world*.

The reason we struggle to sing a song that celebrates God defeating an oppressive enemy blow by blow is because we've never experienced oppression. I know I haven't, not like this, for sure. I've never watched soldiers come into my village, put a sword to my throat and rape my wife and daughters, like Sisera and his men did for twenty years to Israelite villages. If I had, I suppose I could sing this song, not out of vengeance, but to the praise of the just God who put the oppressor in his rightful place. And to the praise of the merciful God who *didn't* put me in that same place, which is exactly what I deserve for the untold sins I've committed against Him.

Praise God for women like Jael! says Deborah. She's a blessed woman, and we can learn from her, for...

1. *Like Jael, the blessed woman is the one who is willing to fight for the honor of God, no matter what the cost.* Praise God for self-denying warrior women! Praise God for women who say no to the self-promoting agendas they hear about from Hollywood, and read about in the fashion magazines, who fight for their marriages when it would be easier to run, who fight for souls of their kids even when their kids are breaking their hearts, who fight for their own purity in a cesspool society. And they fight no matter what the cost because they're living for the honor of the God who saved their soul!

But the sad reality is that not all women are like Jael. The world is full of women like Deborah sings about next in verses 28-30, "Through the window peered Sisera's mother; behind the lattice she cried out, 'Why is his chariot so long in coming? Why is the clatter of his chariots delayed?' The wisest of her ladies answer her; indeed, she keeps saying to herself, 'Are they not finding and dividing the spoils: a girl or two for each man^[9], colorful garments as plunder for Sisera, colorful garments embroidered, highly embroidered garments for my neck— all this as plunder?'"

Now there's a foolish woman, and we should learn from her. That's why Deborah's singing about her. Ladies (and men), it boils down to this...

2. *Like Sisera's mother, the foolish woman thinks her family exists for her.* The contrast is striking. Jael is a tent-dweller, a fearless fighter who puts her life on the line

for her God and her country.

Not Sisera's mother. She's a pampered woman of the world living in a luxurious home—see her standing behind the lattice, peering through the window? Her son drives a chariot and she's proud of it. He's a powerful man, important too, and she'll tell you so because it makes her look good. She defines success in terms of achievement and accumulation, namely her son's. She brags about her son's conquests—he's got women, he's got a wardrobe to kill, and best of all he makes life good for me. And she makes excuses for him, too. My boy's okay, just late because he got detained at work. Detained alright. By a stake through his head.

There's one more verse. As the song ends...

D. Deborah sang about what she wanted as a result of the battle (31). Her request? Verse 31—"So may all your enemies perish, O LORD! But may they who love you be like the sun when it rises in its strength."

What did Deborah want? She wanted what the Lord wanted, for people to *love the Lord*. That's what the old covenant was all about (Deut. 6:5 "And you shall love the Lord your God with all your heart, soul, and strength"). And the new covenant, too.

That's why she fought, and that's why she risked her life and went to the battle zone...because she wanted people to love the Lord.

Application: What do we learn from Deborah and Jael?

Let me mention three things.

1. *We need women who treasure the pleasure of God above all else.* More than fashion, for sure, but even more than good things like family. We need women who treasure the pleasure of God above all else. Do you?

2. *We need women who are willing to fight for the honor of their God.* We don't have time to waste in pampered living. There's a war going on, and we need to get involved. How? Turn off the television and pray for your kids and grandkids and neighbors' kids. Ask God to save them from the evil one and the evils with which he entices them. Turn off the fashion channel and invest your God-given money and time in ways that will make Christ known. Be a fighter, and fight for the honor of God.

3. *We need to give honor to such women.* And I do that right now. I am so thankful for you ladies who are saying no to the world and no to yourself, because what matters to you is the honor of God. We bless you. We honor you. We thank you.

****Note:** This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] The only other place we see this phrase is in 2 Samuel 20:19 where a wise woman told Joab, "We are the peaceful and faithful in Israel. You are trying to destroy a city that is a mother in Israel."

[2] C. J. Goslinga, p. 302.

[3] Dale Ralph Davis, p. 72.

[4] Observation by Dale Ralph Davis, p. 75.

[\[5\]](#) I read that even today among the Bedouins pitching the tent is women's work. So she knows how to handle a mallet and spike.

[\[6\]](#) Dale Ralph Davis, p. 74.

[\[7\]](#) Dale Ralph Davis, p. 74.

[\[8\]](#) Dale Ralph Davis, p. 83.

[\[9\]](#) The ESV gives the blunt literal reading, "A womb or two for every man."