

Judges 04 - Cycle 4: Barak & Deborah; Sisera Defeated, Killed

II. Failure in rescue of Israel through the seven cycles (Judges 3:7—16:31)

(4) Deborah and Barak defeat Jabin and the Canaanites (Judges 4:1—5:31)

(A) Sin (4:1)

(B) Suppression (4:2)

(C) Supplication (4:3)

(D) Salvation (4:4-5:31a)

(a) Battle (4:5-24)

(i) Deborah calls on Barak to accompany her (4:5-11)

(ii) God gives Israel victory at Tabor (4:12-16)

(iii) Jael kills Sisera (4:17-22)

(iv) End of Canaanites suppression (4:23-24)

Introduction

Israel, in the Book of Judges, illustrates the difference between “religious reformation” and “spiritual revival.” Reformation temporarily changes outward conduct while revival permanently alters the inward character (i.e., the “altered” life).

Ehud had removed the idols and commanded the people to worship only YHWH, and they obeyed him. But when that constraint was removed, the people obeyed their own desires. [Remember the parable of the man who got rid of one demon, cleaned house, and then ended up with seven more worse than the first! (Matt 12:43-45).] The empty heart is prey to every form of evil.

In the next two chapters we have another drama of oppressive servitude, a cry to the Lord for deliverance, the raising of a hero (a heroine, in this case) and a dramatic military trap for the bad guys. There is also some violence to assure a “R-rating” for this study...

The Cast of Characters

- Jabin: The King Of Hazor, a Canaanite tyrant
- Sisera: Captain of Jabin's army
- Deborah: A Jewess judge of faith and courage
- Barak: A reluctant Israelite general
- Heber: A Kenite neighbor, at peace with Jabin
- Jael: Wife of Heber; handy with a hammer

- YHWH: in charge of wars and weather

Judges 4

(4) Deborah and Barak defeat Jabin and the Canaanites (Judges 4:1—5:31)

(A) Sin (4:1)

1 Then the sons of Israel again did evil in the sight of the LORD, after Ehud died.

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1 After Ehud died, while the LORD was watching, the Israelites made the evil they had been practicing even worse,

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

- After 80 years, the longest period of peace recorded in the Book of Judges, the leadership of Ehud came to an end

— This verse implies that during the judgeship of Ehud, he kept them from idolatry, but not that he was dead, all restraints were gone

(B) Suppression (4:2)

2 So the LORD **sold them** into the hand of **Jabin** king of Canaan, who reigned in **Hazor**; and the commander of his army was Sisera, who lived in Harosheth-hagoyim.

2 And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the commander of his army was Sisera, who lived in Harosheth-hagoyim.

2 so the LORD turned them over to domination by King Jabin of Canaan, who reigned in Hazor. Sisera, the commanding officer of his army, lived in Harosheth-haggoyim.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

- "...sold them" - 200 hundred years earlier, God had delivered them from the slavery of Egypt. Now, He "sold" them into the hands of the Canaanites as punishment for their sins (Cf. 2:14; 3:8; 1 Sam 12:9).

- "...Jabin" - the name (or title) of the King of Hazor (Joshua 11:1)

— He was also called "King of Canaan," which suggests that he was the head of a confederacy of kings

- "...Hazor" - was the primary stronghold, about 8-1/2 miles north of the Sea of Galilee.

Joshua had burned Hazor (Joshua 11:13), but the Canaanites had rebuilt it and occupied it.

- Sisera's base was at Harosheth Haggoyim, located by the narrow gorge where the Kishon River enters the Plain of Acre about 10 miles NW of Megiddo

(C) Supplication (4:3)

3 The sons of Israel cried out to the LORD; for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.

3 The sons of Israel cried to the LORD; for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.

3 The Israelis cried out to the LORD, because of his 900 iron chariots. Jabin oppressed the Israelis forcefully for twenty years.

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

- With his large army and 900 chariots of iron, Jabin was securely in control of the land.

The Canaanites' ability to oppress Israel for so long was due to their chariot strength; from God's perspective, it was discipline due to Israel's apostasy.

— From the text you can get the idea that Sisera, captain of Jabin's army, was the real power in the land. Jabin isn't even mentioned in Deborah's song in Judges 5.

- Once again, Israel cried out to God—not to forgive their sins, but to relieve their suffering

— Comfort rather than cleansing simply sows the seeds of selfishness that will produce a bitter harvest (contrast David's prayer in Ps 51:10)

(D) Salvation (4:4—5:31a)

4 Now **Deborah**, a **prophetess**, the wife of Lappidoth, was **judging** Israel at that time.

4 Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.

4 Deborah, a woman, prophet, and wife of Lappidoth, was herself judging Israel during that time.

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

- "...Deborah" - "honeybee"

- "...prophetess" - *ishad neviah*, "a woman of prophecy"

— This title is used of other women: Miriam, sister of Moses (Ex 15:20), and Huldah the prophetess (2 Kings 22:14); Noadiah (Neh 6:13); Anna (Luke 2:36); the four daughters of Philip (Acts 21:9)

- "...judging" - there is a question on who actually delivered Israel. Was Deborah a judge in the sense of being a deliverer? See notes on v5, and note: **Was Deborah a Deliverer of Israel?** below.

(a) Battle (4:5-24)

(i) Deborah calls on Barak to accompany her (4:5-11)

5 She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel went up to her for **judgment**.

5 She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment.

5 She regularly took her seat under the Palm Tree of Deborah between Ramah and Bethel in the mountainous region of Ephraim, where the Israelis would approach her for decisions.

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

- This verse pictures Deborah in the traditional role of a "judge," settling disputes, not delivering Israel

- "...judgment" - *lamishpat*, not a role assigned to the other judges, which were identified as "deliverers"

— The people were not coming to her asking her to save Israel from the enemy; they were coming to her asking her to solve legal disputes

— They were also asking for divine answers to their questions, because she was a prophetess

— This shows that the people had lost confidence in the priesthood to provide spiritual direction and answers

Was Deborah a Deliverer of Israel?

There are five possible arguments in favor of Deborah (rather than Barak) being the one who delivered Israel:

(1) The text says that she judged Israel, and that should be taken as Deborah having led Israel, or delivered Israel, or saved Israel.

(2) In v6-8, she is connected with the security of Israel.

(3) She is involved in marshaling the troops.

(4) In 5:1, her name appears before Barak's, which suggests the primary credit for victory goes to her.

(5) The parallels with Sisera, who sits or rules (*yashav*), with Deborah who sits and rules (*yashav*), under a palm tree suggests that she is the counterpart to Sisera.

But there are some arguments against the view that Deborah was Israel's deliverer:

(1) The word *shophet*, as noted in the introduction, allows for a variety of meanings and even within the Book of Judges, it is used more than one way.

(2) Deborah is not introduced as the one "whom God raised up."

(3) There is no reference to her being empowered by the Holy Spirit.

(4) She needed Barak to accomplish the deliverance.

(5) The verb *yashav* is never really applied to her in the sense of ruling.

(6) She states that God will deliver Sisera into the hand of a woman, but she does not say "into my hands."

(7) The text states that she went up with Barak, but does not state that she was the head of the troops.

(8) She states that "this day God has delivered Sisera into your hands (meaning Barak's), not into "my" hands (meaning Deborah's).

(9) She is totally absent from the description of the actual battle, and she never meets up with Jabin or Sisera.

(10) She is referred to as the mother in Israel, never as the “savior” of Israel.

(11) The author does not use the term *kum* (to raise up) or state that God is the cause of the subject when it talks about Deborah’s rise.

(12) In later lists of deliverers of Israel, it is Barak’s name that appears, not Deborah’s (1 Sam 12:9-11; Heb 11:32).

6 Now she sent *word* and summoned Barak the son of Abinoam from Kedesh-naphtali, and said to him, “The LORD, the God of Israel, has indeed commanded, ‘Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun.

6 Now she sent and summoned Barak the son of Abinoam from Kedesh-naphtali, and said to him, “Behold, the LORD, the God of Israel, has commanded, ‘Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun.

6 She sent word to Abinoam’s son Barak from Kedesh-naphtali, summoning him. She asked him, “The LORD God of Israel has commanded you, hasn’t he? He told you, ‘Go out, march to Mount Tabor, and take 10,000 men with you from the tribes of Naphtali and Zebulun.

6 And she sent and called Barak the son of Abinoam out of Kedesh-Naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

- The focus now shifts away from Deborah, the person through whom the divine response to the Israelites’ distress was sought and received, to Barak to solve the crisis

— Barak was both commissioned to attack and is promised success

- Kedesh was also near the site of Heber the Kenite’s tent. He was in a position to provide valuable intelligence in his collaboration with Jabin (v11-12)

- Mt. Tabor rises to 1,300ft and was strategically located at the juncture of the tribal areas of Naphtali, Zebulun, and Issachar, in the NE part of the Jezreel Valley, not far from the Kishon River

— It was a safe place from the Canaanite chariots and from which to launch an attack an enemy below

- Naphtali was Barak’s tribe, and was the tribe in whose territory Hazor was located

- The Jezreel Valley is located in the territory of Zebulun; it was the key valley they were fighting for in this battle

7 I will draw out to you Sisera, the commander of Jabin's army, with his chariots and his many *troops* to the river Kishon, and I will hand him over to you."

7 I will draw out to you Sisera, the commander of Jabin's army, with his chariots and his many *troops* to the river Kishon, and I will give him into your hand."

7 I will draw out Sisera, the commanding officer of Jabin's army, along with his chariots and troops, to the Kishon River, where I will drop him right into your hands."

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

- God revealed to Deborah that Barak was to assemble and lead the Israelite army and draw Sisera's troops into a trap near Mount Tabor, and there the Lord would defeat them

— When Barak fulfills the human condition of responding to the call to arms, then God would "deliver him into thine hand"

— This is God's sovereignty in action without eliminating human responsibility

8 Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

8 Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

8 "If you'll go with me, I'll go," Barak replied. "But if you won't go with me, then I'm not going."

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

- Barak's request isn't out of cowardice, but rather for assurance of the presence of God in the war

— Barak is recognizing Deborah's prophetic status

- Barak's hesitation was not unprecedented, although his rationale may have been different:

— Abraham (Gen 12; Cf. Acts 7:2-4)

— Moses (Ex 3-4)

— Gideon (Judges 6)

— Jeremiah (Jer 1)

- Was it evidence of unbelief or humility? Or was it precaution in case he should need a word from the Lord? We know it was not out of God's will because Deborah agreed to go.

— It is significant that Barak is listed among the heroes of faith in Heb 11:32

9 She said, "I will certainly go with you; however, the fame shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hand of a woman."

Then Deborah got up and went with Barak to Kedesh.

9 She said, "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh.

9 She responded, "I will surely go with you, but the road that you're about to take will not lead to honor for you. The LORD will sell Sisera into the hands of a woman." Then Deborah got up and went with Barak toward Kedesh.

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

- Watch carefully the precision of this prophecy! It wasn't Deborah...

10 Barak summoned Zebulun and Naphtali to Kedesh, and ten thousand men went up with him; **Deborah also went up with him.**

10 Barak called Zebulun and Naphtali together to Kedesh, and ten thousand men went up with him; Deborah also went up with him.

10 Barak called out the army of the tribes of Zebulun and Naphtali to march on Kedesh, and 10,000 men went out to war with him, along with Deborah.

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

- Ten thousand from his own tribe, Naphtali, and that of his neighbor, Zebulun

— Later, volunteers from the tribes of Benjamin, Ephraim, and Manasseh west (5:14), and Issachar (5:15) joined, for a total of 40,000 men

— It's probable that the initial 10,000 lured Sisera into the trap, and the 30,000 joined them for the decisive part of the battle

— The tribes that declined the summons were Reuben, Dan, Asher, and Manasseh east (v15-17)

- Weapons were scarce in Israel (5:8; 1 Sam 13:19-22), and there was no standing army.

What Deborah and Barak did was an act of faith; they were depending upon His promise.

- "...Deborah also went up with him" - Deborah went with Barak as promised, though she does not take part in the battle or lead the troops

11 Now Heber the **Kenite** had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh.

11 Now Heber the Kenite had separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in Zaananim, which is near Kedesh.

11 Meanwhile, Heber the Kenite had been separated from the Kenites, the descendants of Moses' father-in-law Hobab. He had pitched his tents far away, near the Elon-bezaananim.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

- "...Kenite" - a branch of the Midianites that sided with the Israelites

— From that tribe came Moses' wife, brother-in-law, and father-in-law; and this was the clan that had settled in Arad in the Negev (1:16)

— The Kenites were normally pro-Israel, but Heber, himself, had become pro-Canaanite. Therefore, he separated himself from the rest of the Kenites.

- Heber's position allowed him to observe the troop movements of Barak and report them to Jabin and Sisera of Hazor

— Heber assumed he was doing the Canaanites a favor, but in reality he was, by God's working, bringing about the Canaanites' defeat

(ii) God gives Israel victory at Tabor (4:12-16)

12 Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

12 Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

12 Furthermore, Sisera had been informed that Abinoam's son Barak had marched on Mount Tabor.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

- It was Heber and his family that first warned Sisera that the Israelites were mustering for revolt

— It seems strange that Heber would separate himself from his people, who worshipped YHWH, and collaborate with idolatrous tyrants like Jabin and Sisera (Cf. v17). But even this treachery was part of God's plan in order to lure Sisera into the trap.

13 Sisera summoned all his chariots, nine hundred iron chariots, and all the people who *were* with him, from Harosheth-hagoyim to the river Kishon.

13 Sisera called together all his chariots, nine hundred iron chariots, and all the people who *were* with him, from Harosheth-hagoyim to the river Kishon.

13 So Sisera gathered his iron chariots together from Harosheth-haggoyim—all 900 of them, along with all the people who were assigned to them—and they assembled at the Kishon River.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

- Sisera was totally unaware of the fact that it was God who was bringing him to the river of Kishon

- The Canaanites depended on 900 iron chariots (Cf. 1:19; Joshua 17:18); the Israelites were depending upon the Lord.

14 Then Deborah said to Barak, "Arise! For this is the day on which the LORD has handed Sisera over to you; behold, the LORD has gone out before you." So Barak went down from Mount Tabor with ten thousand men following him.

14 Deborah said to Barak, "Arise! For this is the day in which the LORD has given Sisera into your hands; behold, the LORD has gone out before you." So Barak went down from Mount Tabor with ten thousand men following him.

14 "Get going!" Deborah told Barak. "Because today's the day when the LORD has dropped Sisera into your hands! Look! The LORD has already gone out ahead of you!" So Barak left Mount Tabor, followed by 10,000 men,

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

15 And the LORD **routed** Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera got down from *his* chariot and fled on foot.

15 The LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.

15 and the LORD threw Sisera, all the chariots, and his entire army into a panic right in front of Barak. Then Sisera abandoned his chariot and escaped on foot

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

- "...routed" - *hamam*, to move noisily, confuse, make a noise, discomfit, break, consume, crush, destroy, trouble, vex

— This is what God had done to Pharaoh's charioteers in the Red Sea (Ex 14:24), and would later do to the Philistines in Samuel's day (1 Sam 7:10)

- The Lord sent a fierce rainstorm that would make the Kishon River overflow and turn the battlefield into a sea of mud (Judges 5:20-22). In addition to the storm, they were thrown into panic.

— What helped to confuse and frighten the Canaanites was the sudden appearance of torrential rain during the traditional dry season (June–Sept). Sisera wouldn't have taken his chariots to the fields if there was any hint of bad weather. When you remember that to them Baal was the god of storms, you can imagine how this impacted the superstitious Canaanites.

16 But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left.

16 But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left.

16 while Barak chased the chariots and army as far as Harosheth-haggoyim. Sisera's entire army died in the battle—not even one soldier remained.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

- With the battle already lost, the wisest thing to do was flee...

(iii) Jael kills Sisera (4:17-22)

17 Now Sisera fled on foot to the tent of Jael the wife of Heber the Kenite, because *there* was peace between Jabin the king of Hazor and the house of Heber the Kenite.

17 Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite, for *there* was peace between Jabin the king of Hazor and the house of Heber the Kenite.

17 Meanwhile, Sisera had escaped on foot to a tent belonging to Jael, wife of Heber the Kenite, since there was peace between Jabin king of Hazor and the household of Heber the Kenite.

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

- Running for his life, Sisera headed toward Kedesh (a city of refuge, but not for him!), probably on his way to Hazor, Jabin's stronghold

— He managed to get near the oak of Zaananim (v11), on the border of Naphatali (Joshua 19:33), about six miles east of Mt. Tabor, and the site of the tents of Heber.

— Sisera knew that Heber and his family were friendly toward Jabin and regarded it as a safe house

18 And Jael went out to meet Sisera, and said to him, "Turn aside, my master, turn aside to me! Do not be afraid." So he turned aside to her into the tent, and she covered him with a rug.

18 Jael went out to meet Sisera, and said to him, "Turn aside, my master, turn aside to me! Do not be afraid." And he turned aside to her into the tent, and she covered him with a rug.

18 Jael went out to greet Sisera. "Turn aside, sir!" she told him. "Turn aside to me! Don't be afraid." So he turned aside to her and entered her tent, where she concealed him behind a curtain.

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

- In that culture, nobody would dare enter a wife's tent except her husband; entering into a woman's tent, itself, brought Heber under the death penalty

19 And he said to her, "Please give me a little water to drink, for I am thirsty." So she opened a leather bottle of milk and gave him a drink; then she covered him.

19 He said to her, "Please give me a little water to drink, for I am thirsty." So she opened a bottle of milk and gave him a drink; then she covered him.

19 He asked her, "Please give me some water to drink, because I'm thirsty." Instead, she opened a leather container of milk, gave him a drink, and then covered him up.

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

- Probably buttermilk or yogurt

- Sisera had no reason to suspect danger: Heber's clan was friendly; Jael had shown hospitality and kindness; no pursuing Israelite soldier would force his way into a woman's tent.

— He was now confident that he had found a dependable ally, where he could rest in peace (and he would...!)

20 And he said to her, "Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you, and says, 'Is there anyone here?' that you shall say, 'No.'"

20 He said to her, "Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you, and says, 'Is there anyone here?' that you shall say, 'No.'"

20 He told her, "Stand in the doorway of the tent, and if anyone comes and asks 'Is anybody here?' say 'No.'"

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

- He makes the mistake of asking her to lie if anyone asked for him; she then realizes that the battle was lost, the grip of the Canaanites was broken, and he was "on the run"

— If she protected Sisera, she'd be in trouble with the Israelites, her own relatives. Anyone chasing Sisera wouldn't be satisfied until the captain was dead.

21 But Jael, Heber's wife, took a tent peg and a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died.

21 But Jael, Heber's wife, took a tent peg and seized a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died.

21 But Heber's wife Jael grabbed a tent peg in one hand and a hammer in the other, crept up to him quietly, and drove the tent peg right through his temple into the ground below after he had fallen sound asleep from exhaustion. That's how he died.

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

- In the eastern nomadic cultures, the women put up and took down the tents; she knew how to use a hammer

— What Sisera didn't know was that God had promised that a woman would take his life (Cf. v9)

When you have a point to make, it's important to know how to drive it home with vigor. That's called nailing down a problem...

22 And behold, while Barak was pursuing Sisera, Jael came out to meet him and said to him, "Come, and I will show you the man whom you are seeking." So he entered with her, and behold, Sisera was lying dead with the tent peg in his temple.

22 And behold, as Barak pursued Sisera, Jael came out to meet him and said to him, "Come, and I will show you the man whom you are seeking." And he entered with her, and behold Sisera was lying dead with the tent peg in his temple.

22 Meanwhile, as Barak continued chasing Sisera, Jael went out to meet him. "Come with me," she told him, "and I'll show you the man you're looking for!" So he went with her, and there was Sisera, lying dead with the tent peg still embedded in his temple!

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

- She flags down Barak in his pursuit of Sisera

- Should we blame or bless Jael? She invited Sisera into her tent, treated him kindly, told him to not be afraid: she was deceitful

— The Kenites were at peace with Jabin, so she violated a treaty

— She gave Sisera the impression that she would guard the door, so she broke a promise

— She killed a defenseless man who was under her protection, so she was a murderess

Keep in mind the terrible bondage because of Jabin and Sisera and the mistreatment of the Jews for years. If the Canaanites had won the battle, hundreds of Jewish girls would have been captured and raped (5:30). There was a war going on.

Deborah sang: "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent" (5:24).

(iv) End of Canaanites suppression (4:23-24)

23 So God subdued Jabin the king of Canaan on that day before the sons of Israel.

23 So God subdued on that day Jabin the king of Canaan before the sons of Israel.

23 That's how God subdued Jabin, king of Canaan right in front of the Israelis that day.

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

24 And the hand of the sons of Israel pressed harder and harder upon Jabin the king of Canaan, until they had eliminated Jabin the king of Canaan.

24 The hand of the sons of Israel pressed heavier and heavier upon Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan.

24 And the Israelis gained greater control over King Jabin of Canaan until they had eliminated him.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

- The defeat of Sisera in the Valley of Jezreel did not mean the immediate defeat of Hazor or the other cities still held by the Canaanites

— There were several smaller victories. Israel grew stronger and stronger, the Canaanites grew weaker and weaker, and finally the Israelites accomplished the whole conquest