

# CHAPTER 4

The method of the history of Deborah and Barak (the heroes in this chapter) is the same with that before Here is,

- I.** Israel revolted from God (v. 1).
- II.** Israel oppressed by Jabin (v. 2, 3).
- III.** Israel judged by Deborah (v. 4, 5).
- IV.** Israel rescued out of the hands of Jabin.
  - 1.** Their deliverance is concerted between Deborah and Barak (v. 6, 9).
  - 2.** It is accomplished by their joint-agency. Barak takes the field (v. 10). Sisera, Jabin's general, meets him (v. 12, 13). Deborah encourages him (v. 14). And God gives him a complete victory. The army routed (v. 15, 16). The general forced to flee (v. 17). And where he expected shelter he had his life stolen from him by Jael while he was asleep (v. 18-21), which completes Barak's triumph (v. 22). and Israel's deliverance (v. 23, 24).

## ◀GRADE▶ JUDGES 4:1-3

### THE ISRAELITES ENSLAVED BY JABIN

Here is,

**I.** Israel backsliding from God: They again *did evil in his sight*, forsook his service, and worshipped idols; for this was the sin which now most easily beset them, v. 1. See in this,

- 1.** The strange strength of corruption, which hurries men into sin notwithstanding the most frequent experience of its fatal consequences. The bent to backslide is with great difficulty restrained.
- 2.** The common ill effects of a long peace. The land had rest eighty years, which should have confirmed them in their religion; but, on the contrary, it made them secure and wanton, and indulgent of those lusts which the

worship of the false gods was calculated for the gratification of. Thus *the prosperity of fools destroys them. Jeshurun waxeth fat and kicketh.*

**3.** The great loss which a people sustains by the death of good governors. *The did evil, because Ehud was dead.* So it may be read. He kept a strict eye upon them, restrained and punished every thing that looked towards idolatry, and kept them close to God's service. But, when he was gone, they revolted, fearing him more than God.

**II.** Israel oppressed by their enemies. When they forsook God, he forsook them; and then they became an easy prey to every spoiler. They alienated themselves from God as if he were none of theirs; and then God alienated them as none of his. Those that threw themselves out of God's service threw themselves out of his protection. *What has my beloved to do in my house when she has thus played the harlot?* <sup><24115></sup>Jeremiah 11:15. He *sold them into the hand of Jabin*, v. 2. This Jabin reigned in Hazor, as another of the same name, and perhaps his ancestor, had done before him, whom Joshua routed and slew, and burnt his city, <sup><6110></sup>Joshua 11:1, 10. But it seems, in process of time, the city was rebuilt, the power regained, the loss retrieved, and, by degrees, the king of Hazor becomes able to tyrannize over Israel, who by sin had lost all their advantage against the Canaanites. This servitude was longer than either of the former, and much more grievous. Jabin, and his general Sisera, did mightily oppress Israel. That which aggravated the oppression was,

**1.** That this enemy was nearer to them than any of the former, in their borders, in their bowels, and by this means had the more opportunity to do them a mischief.

**2.** That they were the natives of the country, who bore an implacable enmity to them, for invading and dispossessing them, and when they had them in their power would be so much the more cruel and mischievous towards them in revenge of the old quarrel.

**3.** That these Canaanites had formerly been conquered and subdued by Israel, were of old sentenced to be their servants (<sup><0025></sup>Genesis 9:25), and might now have been under their feet, and utterly incapable of giving them any disturbance, if their own slothfulness, cowardice, and unbelief, had not suffered them thus to get head. To be oppressed by those whom their fathers had conquered, and whom they themselves had foolishly spared, could not but be very grievous.

**III.** Israel returning to their God: They *cried unto the Lord*, when distress drove them to him, and they saw no other way of relief. Those that slight God in their prosperity will find themselves under a necessity of seeking him when they are in trouble.

## ~~0000~~ JUDGES 4:4-9

### THE PROJECT OF DEBORAH AND BARAK

The year of the redeemed at length came, when Israel was to be delivered out of the hands of Jabin, and restored again to their liberty, which we may suppose the northern tribes, that lay nearest to the oppressors and felt most the effects of his fury, did in a particular manner cry to God for. *For the oppression of the poor, and the sighing of the needy, now will God arise.* Now here we have,

**I.** The preparation of the people for their deliverance, by the prophetic conduct and government of Deborah, v. 4, 5. Her name signifies a *bee*; and she answered her name by her industry, sagacity, and great usefulness to the public, her sweetness to her friends and sharpness to her enemies. She is said to be *the wife of Lapidoth*; but, the termination not being commonly found in the name of a man, some make this the name of a place: she was *a woman of Lapidoth*. Others take it appellatively, Lapidoth signifies *lamps*. The Rabbin say she had employed herself in making wicks for the lamps of the tabernacle; and, having stooped to that mean office for God, she was afterwards thus preferred. Or she was a woman of *illuminations*, or of *splendours*, one that was extraordinarily knowing and wise, and so came to be very eminent and illustrious. Concerning her we are here told, 1. That she was intimately acquainted with God; she was *a prophetess*, one that was instructed in divine knowledge by the immediate inspiration of the Spirit of God, and had gifts of wisdom, to which she attained not in an ordinary way: she *heard the words of God*, and probably *saw the visions of the Almighty*.

**2.** That she was entirely devoted to the service of Israel. She judged Israel at the time that Jabin oppressed them; and perhaps, being a woman, she was the more easily permitted by the oppressor to do it. She judged, not as a princess, by an civil authority conferred upon her, but as a prophetess,

and as God's mouth to them, correcting abuses and redressing grievances, especially those which related to the worship of God. The children of Israel came up to her from all parts for judgment, not so much for the deciding of controversies between man and man as for advice in the reformation of what was amiss in things pertaining to God. Those among them who before had secretly lamented the impieties and idolatries of their neighbours, but knew not where to apply for the restraining of them, now made their complaints to Deborah, who, by the sword of the Spirit, showing them the judgment of God, reduced and reclaimed many, and excited and animated the magistrates in their respective districts to put the laws in execution. It is said she *dwelt*, or, as some read it, she *sat* under a palm-tree, called ever after from her *the palm-tree of Deborah*. Either she had her house under that tree, a mean habitation which would couch under a tree, or she had her judgment-seat in the open air, under the shadow of that tree, which was an emblem of the justice she sat there to administer, which will thrive and grow against opposition, as palms under pressures. Josephus says that the children of Israel came to Deborah, to desire her to pray to God for them, that they might be delivered out of the hand of Jabin; and Samuel is said at one particular time to judge Israel in Mizpeh, that is, to bring them back again to God, when they made the same address to him upon a like occasion, ~~1~~ 1 Samuel 7:6, 8.

**II.** The project laid for their deliverance. When the children of Israel *came to her for judgment*, with her they found salvation. So those that seek to God for grace shall have grace and peace, grace and comfort, grace and glory. She was not herself fit to command an army in person, being a woman; but she nominated one that was fit, Barak of Naphtali, who, it is probable, had already signalized himself in some rencounters with the forces of the oppressor, living near him (for Hazor and Harosheth lay within the lot of that tribe), and thereby had gained a reputation and interest among his people. Some struggles, we may suppose, that brave man had made towards the shaking off of the yoke, but could not effect it till he had his commission and instructions from Deborah. He could do nothing without her head, nor she without his hands; but both together made a complete deliverer, and effected a complete deliverance. The greatest and best are not self-sufficient, but need one another.

**1.** By God's direction, she orders Barak to raise an army, and engage Jabin's forces, that were under Sisera's command, v. 6, 7. Barak, it may be, had been meditating some great attempt against the common enemy; a

spark of generous fire was glowing in his breast, and he would fain do something to the purpose for his people and for the cities of his God. But two things discouraged him:

**(1.)** He wanted a commission to levy forces; this therefore Deborah here gives him under the broad seal of heaven, which, as a prophetess, she had a warrant to affix to it: *“Hath not the Lord God of Israel commanded it? Yet, certainly he has; take my word for it.”* Some think she intends this as an appeal to Barak's own heart. *“Has not God, by a secret whisper to thyself, given thee some intimation of his purpose to make use of thee as an instrument in his hands to save Israel? Hast not thou felt some impulse of this kind upon thy own spirit?”* If so, the spirit of prophesy in Deborah confirms the spirit of a soldier in Barak: *Go and draw towards Mount Tabor.*

**[1.]** She directs him what number of men to raise — 10,000; and let him not fear that these will be too few, when God hath said he will by them save Israel.

**[2.]** Whence he should raise them — only out of his own tribe, and that of Zebulun next adjoining. These two counties should furnish him with an army sufficient; he need not stay to go further. And,

**[3.]** She orders him where to make his rendezvous — at Mount Tabor, in his own neighbourhood.

**(2.)** When he had an army raised, he knew not how he should have an opportunity of engaging the enemy, who perhaps declined fighting, having heard that Israel, if they had but courage enough to make head against any enemy, seldom failed of success. *“Well,”* says Deborah, in the name of *“God, I will draw unto thee Sisera and his army.”* She assured him that the matter should be determined by one pitched battle, and should not be long in the doing.

**[1.]** In mentioning the power of the enemy, Sisera, a celebrated general, bold and experienced, his chariots, his iron chariots, and his multitude of soldiers, she obliged Barak to fortify himself with the utmost degree of resolution; for the enemy he was to engage was a very formidable one. It is good to know the worst, that we may provide accordingly. But,

**[2.]** In fixing the very place to which Sisera would draw his army, she gave him a sign, which might help to confirm his faith when he came to engage.

it was a contingent things, and depended upon Sisera's own will; but, when afterwards Barak should see the event falling out just as Deborah had foretold, he might thence infer that certainly in the rest she said she spoke under a divine direction, which would be a great encouragement to him, especially because with this,

[3.] She gave him an express promise of success *I will* (that is, God will, in whose name I speak) *deliver them into thy hand*; so that when he saw them drawn up against him, according to Deborah's word, he might be confident that, according to her word, he should soon see them fallen before him. Observe, God *drew them to him* only that he might *deliver them into his hand*. When Sisera drew his forces together, he designed the destruction of Israel; but God *gathered them as sheaves into the floor*, for their own destruction, <sup><3041></sup>Micah 4:11, 12. *Assemble yourselves, and you shall be broken to pieces*, <sup><2180></sup>Isaiah 8:9. See <sup><6917></sup>Revelation 19:17, 18.

2. At Barak's request, she promises to go along with him to the field of battle.

(1.) Barak insisted much upon the necessity of her presence, which would be to him better than a council of war (v. 8): "*If thou wilt go with me to direct and advise me, and in every difficult case to let me know God's mind, then I will go with all my heart, and not fear the chariots of iron; otherwise not.*" Some make this to be the language of a weak faith; he could not take her word unless he had her with him in pawn, as it were, for performance. It seems rather to arise from a conviction of the necessity of God's presence and continual direction, a pledge and earnest of which he would reckon Deborah's presence to be, and therefore begged thus earnestly for it. "*If thou go not up with me, in token of God's going with me, carry me not up hence.*" Nothing would be a greater satisfaction to him than to have the prophetess with him to animate the soldiers and to be consulted as an oracle upon all occasions.

(2.) Deborah promised to go with him, v. 9. No toil nor peril shall discourage her from doing the utmost that becomes her to do for the service of her country. She would not send him where she would not go herself. Those that in God's name call others to their duty should be very ready to assist them in it. Deborah was the weaker vessel, yet had the stronger faith. But though she agrees to go with Barak, if he insists upon it, she gives him a hint proper enough to move a soldier not to insist upon it: *The journey thou undertakest* (so confident was she of the success that she

called his engaging in war but the undertaking of a journey) *shall not be for thy honour*; not so much for thy honour as if thou hadst gone by thyself; for *the Lord shall sell Sisera* (now his turn comes to be sold as Israel was, v. 2, by way of reprisal) “*into the hands of a woman*,” that is,

[1.] The world would ascribe the victory to the hand of Deborah: this he might himself foresee.

[2.] God (to correct his weakness) would complete the victory by the hand of Jael, which would be some eclipse to his glory. But Barak values the satisfaction of his mind, and the good success of his enterprise, more than his honour; and therefore will by no means drop his request. He dares not fight unless he have Deborah with him, to direct him and pray for him. She therefore stood to her word with a masculine courage; this noble heroine *arose and went with Barak*.

## <07010> JUDGES 4:10-16

### DEFEAT OF SISERA

Here,

**I.** Barak beats up for volunteers, and soon has his quota of men ready, v. 10. Deborah had appointed him to raise an army of 10,000 men (v. 6), and so many he has presently *at his feet*, following him, and subject to his command. God is said to call us *to his feet* (<23102> Isaiah 41:2), that is, into obedience to him. Some think it intimates that they were all footmen, and so the armies of the Jews generally were, which made the disproportion of strength between them and the enemy (who had horses and chariots) very great, and the victory the more illustrious; but the presence of God and his prophetess was abundantly sufficient to balance that disproportion. Barak had his men *at his feet*, which intimates their cheerfulness and readiness to attend him whithersoever he went, <6140> Revelation 14:4. Though the tribes of Zebulun and Naphtali were chiefly depended on, yet it appears by Deborah's song that some had come in to him from other tribes (Manasseh and Issachar), and more were expected that came not, from Reuben, Dan, and Asher, <07014> Judges 5:14-17. But these are overlooked here; and we are only told that to make his 10,000 men effective indeed *Deborah went up with him*. The 11th verse, concerning the removal of Heber, one of the

families of the Kenites, out of the wilderness of Judah, in the south, where those families had fixed themselves (~~4016~~Judges 1:16), into the northern country, comes in for the sake of what was to follow concerning the exploit of Jael, a wife of that family.

**II.** Sisera, upon notice of Barak's motions, takes the field with a very numerous and powerful army (v. 12, 13): *They showed Sisera*, that is, it was shown to him. Yet some think it refers to the Kenites, mentioned immediately before, v. 11. They gave Sisera notice of Barak's rendezvous, there being peace at this time between Jabin and that family, v. 17. Whether they intended it as a kindness to him or no, it served to accomplish what God had said by Deborah (v. 7): *I will draw unto thee Sisera*. Sisera's confidence was chiefly in his chariots; therefore particular notice is taken of them, 900 *chariots of iron*, which, with the scythes fastened to their axle-trees, when they were driven into an army of footmen, did terrible execution. So ingenious have men been in inventing methods of destroying one another, to gratify those lusts *from which come wars and fightings*.

**III.** Deborah gives orders to engage the enemy, v. 14. Josephus says that when Barak saw Sisera's army drawn up, and attempting to surround the mountain on the top of which he and his forces lay encamped, his heart quite failed him, and he determined to retire to a place of greater safety; but Deborah animated him to make a descent upon Sisera, assuring him that this was the day marked out in the divine counsels for his defeat. "Now they appear most threatening they are ripe for ruin. The thing is as sure to be done as if it were done already: *The Lord hath delivered Sisera into thy hand*." See how the work and honour of this great action are divided between Deborah and Barak; she, as the head, *gives the word*, he, as the hand, *does the work*. Thus does God dispense his gifts variously, ~~4124~~1 Corinthians 12:4, etc. But, though ordinarily *the head of the woman is the man* (~~4108~~1 Corinthians 11:3), he that has the residue of the Spirit was pleased to cross hands, and to put the head upon the woman's shoulders, choosing the weak things of the world to shame the mighty, that no flesh might glory in his presence. It was well for Barak that he had Deborah with him; for she made up what was defective,

**1.** In his conduct, by telling him, *This is the day*.

2. In his courage, by assuring him of God's presence: "*Has not the Lord gone out before thee? Darest not thou follow when thou hast God himself for thy leader?*" Note,

(1.) In every undertaking it is good to be satisfied that God goes before us, that we are in the way of our duty and under his direction.

(2.) If we have ground to hope that God goes before us, we ought to go on with courage and cheerfulness. Be not dismayed at the difficulties thou meetest with in resisting Satan, in serving God, or suffering for him; for *has not the Lord gone out before thee?* Follow him fully then.

**IV.** God himself routs the enemy's army, v. 15. Barak, in obedience to Deborah's orders, went down into the valley, though there upon the plain the iron chariots would have so much the more advantage against him, quitting his fastnesses upon the mountain in dependence upon the divine power; for *in vain is salvation hoped for from hills and mountains; in the Lord alone is the salvation of his people*, <sup><48></sup>Jeremiah 3:23. And he was not deceived in his confidence: *The Lord discomfited Sisera*. It was not so much the bold and surprising alarm which Barak gave their camp that dispirited and dispersed them, but God's terror seized their spirits and put them into an unaccountable confusion. *The stars*, it seems, fought against them, <sup><49></sup>Judges 5:20. Josephus says that a violent storm of hail which beat in their faces gave them this rout, disabled them, and drove them back; so that they became a very easy prey to the army of Israel, and Deborah's words were made good: "*The Lord has delivered them into thy hand; it is now in thy power to do what thou wilt with them.*"

**V.** Barak bravely improves his advantage, follows the blow with undaunted resolution and unwearied diligence, prosecutes the victory, pursues the scattered forces, even to their general's head-quarters at Harosheth (v. 16), and spares none whom God had delivered into his hand to be destroyed: *There was not a man left*. When God goes before us in our spiritual conflicts we must bestir ourselves; and, when by grace he gives us some success against the enemies of our souls, we must improve it by watchfulness and resolution, and carry on the holy war with vigour.

## JUDGES 4:17-24

### THE DEATH OF SISERA

We have seen the army of the Canaanites totally routed. It is said (<sup><13810></sup>Psalm 83:9, 10, where the defeat of this army is pleaded as a precedent for God's doing the like in after times) that they became *as dung for the earth*. Now here we have,

**I.** The fall of their general, Sisera, captain of the host, in whom, it is likely, Jabin their king put an entire confidence, and therefore was not himself present in the action. Let us trace the steps of this mighty man's fall.

**1.** He quitted his chariot, and took to his feet, v. 15, 17. His chariots had been his pride and his confidence; and we may suppose he had therefore despised and defied the armies of the living God, because they were all on foot, and had neither chariot nor horse, as he had. Justly therefore is he thus made ashamed of his confidence, and forced to quit it, and thinks himself then most safe and easy when he has got clear of his chariot, though we may well suppose it the best made, and best drawn, of any of them. Thus are those disappointed who rest on the creature; like a broken reed, it not only breaks under them, but runs into their hand, and pierceth them with many sorrows. The idol may quickly become a burden (<sup><2340></sup>Isaiah 46:1), and what we were sick for God can make us sick of. How miserable doth Sisera look now he is dismounted! It is hard to say whether he blusheth or trembleth more. Put not your trust in princes, if they may so soon be brought to this, if he who but lately trusted to his arms with so much assurance must now trust to his heels only with so little.

**2.** He fled for shelter to the tents of the Kenites, having no strong-hold, nor any place of his own in reach to retire to. The mean and solitary way of the Kenites' living, perhaps, he had formerly despised and ridiculed, and the more because religion was kept up among them; yet now he is glad to put himself under the protection of one of these tents: and he chooses the wife's tent or apartment, either because less suspected, or because it happened to be next to him, and the first he came to, v. 17. And that which encouraged him to go thither was that at this time there was peace between his master and the house of Heber: not that there was any league offensive and defensive between them, only at present there were no indications of

hostility. Jabin did them no harm, did not oppress them as he did the Israelites, their plain, quiet, harmless way of living making them not suspected nor feared, and perhaps God so ordering it as a recompense for their constant adherence to the true religion. Sisera thought he might therefore be safe among them; not considering that, though they themselves suffered not by Jabin's power, they heartily sympathized with the Israel of God that did.

**3.** Jael invited him in, and bade him very welcome. Probably she stood at the tent door, to enquire what news from the army, and what the success of the battle which was fought not far off.

**(1.)** She invited him in. Perhaps she stood waiting for an opportunity to show kindness to any distressed Israelite, if there should be occasion for it; but seeing Sisera come in great haste, panting and out of breath, she invited him to come and repose himself in her tent, in which, while she seemed to design the relieving of his fatigue, perhaps she really intended the retarding of his flight, that he might fall into the hands of Barak, who was not in a hot chase after him (v. 18), and it may well be questioned whether she had at first any thought of taking away his life, but rather God afterwards put it into her heart.

**(2.)** She made very much of him, and seemed mighty careful to have him easy, as her invited guest. Was he weary? she finds him a very convenient place to repose himself in, and recruit his strength. Was he thirsty? well he might. Did he want a little water to cool his tongue? the best liquor her tent afforded was at his service, and that was milk (v. 19), which, we may suppose, he drank heartily of, and, being refreshed with it, was the better disposed to sleep. Was he cold, or afraid of catching cold? or did he desire to be hid from the pursuers, if they should search that tent? she covered him with a mantle, v. 18. All expressions of care for his safety. Only when he desired her to tell a lie for him, and to say he was not there, she declined making any such promise, v. 20. We must not sin against God, no, not to oblige those we would show ourselves most observant of. *Lastly*, We must suppose she kept her tent as quiet as she could, and free from noise, that he might sleep the sooner and the faster. And now was Sisera least safe when he was most secure. How uncertain and precarious is human life! and what assurance can we have of it, when it may so easily be betrayed by those with whom it is trusted, and those may prove its destroyers who we hoped

would be its protectors! It is best making God our friend, for he will not deceive us.

**4.** When he lay fast asleep she drove a long nail through his temples, so fastened his head to the ground, and killed him, v. 21. And, though this was enough to do the business, yet, to make sure work (if we translate it rightly, <sup><OR></sup>Judges 5:26), she cut off his head, and left it nailed there. Whether she designed this or no when she invited him into her tent does not appear; probably the thought was darted into her mind when she saw him lie so conveniently to receive such a fatal blow; and, doubtless, the thought brought with it evidence sufficient that it came not from Satan as a murderer and destroyer, but from God as a righteous judge and avenger, so much of brightness and heavenly light did she perceive in the inducements to it that offered themselves, the honour of God and the deliverance of Israel, and nothing of the blackness of malice, hatred, or personal revenge.

**(1.)** It was a divine power that enabled her to do it, and inspired her with a more than manly courage. What if her hand should shake, and she should miss her blow? What if he should awake when she was attempting it? Or suppose some of his own attendants should follow him, and surprise her in the face, how dearly would she and all hers be made to pay for it? Yet, obtaining help of God, she did it effectually.

**(2.)** It was a divine warrant that justified her in the doing of it; and therefore, since no such extraordinary commissions can now be pretended, it ought not in any case to be imitated. The laws of friendship and hospitality must be religiously observed, and we must abhor the thought of betraying any whom we have invited and encouraged to put a confidence in us. And, as to this act of Jael (like that of Ehud in the chapter before), we have reason to think she was conscious of such a divine impulse upon her spirit to do it as did abundantly satisfy herself (and it ought therefore to satisfy us) that it was well done. God's judgments are a great deep. The instrument of this execution was a nail of the tent, that is, one of the great pins with which the tent, or the stakes of it, were fastened. They often removing their tents, she had been used to drive these nails, and therefore knew how to do it the more dexterously on this great occasion. he that thought to destroy Israel with his many iron chariots is himself destroyed with one iron nail. Thus do the weak things of the world confound the mighty. See here Jael's glory and Sisera's shame. The great commander dies,

[1.] In his sleep, fast asleep, and weary. It comes in as a reason why he stirred not, to make resistance. So fettered was he in the chains of sleep that he could not find his hands. Thus *the stout-hearted are spoiled at thy rebuke, O God of Jacob! they are cast into a dead sleep*, and so are made to sleep their last, <sup><9765</sup>Psalm 76:5, 6. Let not the strong man then glory in his strength; for when he sleeps where is it? It is weak, and he can do nothing; a child may insult him then, and steal his life from him; and yet if he sleep not he is soon spent and weary, and can do nothing either. Those words which we here put in a parenthesis (*for he was weary*) all the ancient versions read otherwise: *he struggled* (or started, as we say) *and died*, so the Syriac and Arabic, *Exagitans sese mortuus est. He fainted and died*, so the LXX. *Consocians morte soporem*, so the vulgar Latin, joining sleep and death together, seeing they are so near akin. *He fainted and died*. He dies,

[2.] With his head nailed to the ground, an emblem of his earthly-mindedness. *O curve in terram animoe!* His ear (says bishop Hall) was fastened close to the earth, as if his body had been listening what had become of his soul. He dies,

[3.] By the hand of a woman. This added to the shame of his death before men; and had he but known it, as Abimelech (<sup><0054</sup>Judges 9:54), we may well imagine how much it would have added to the vexation of his own heart.

## II. The glory and joy of Israel hereupon.

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

2. Israel is completely delivered out of the hands of Jabin king of Canaan, v. 23, 24. They not only shook off his yoke by this day's victory, but they afterwards prosecuted the war against him, till they had destroyed him, he and his nation being by the divine appointment devoted to ruin and not to

be spared. The Israelites, having soundly smarted for their foolish pity in not doing it before, resolved now it is in their power to indulge them no longer, but to make a thorough riddance of them, as a people to whom to show mercy was as contrary to their own interest as it was to God's command; and probably it is with an eye to the sentence they were under that this enemy is named three times here in these last two verses, and called *king of Canaan*; for as such he was to be destroyed; and so thoroughly was he destroyed that I do not remember to read of the kings of Canaan any more after this. The children of Israel would have prevented a great deal of mischief if they had sooner destroyed these Canaanites, as God had both commanded and enabled them; but better be wise late, and buy wisdom by experience, than never wise.