

# A Smashing Salvation

Judges 4:1-5:31

14 March 2021 | Grace Bible Church Corinda | Ben Shannon

**Big Question:** Who's your hero?

**Big Idea:** We sing because God gives us the strength to have victory over our enemies.

## Introduction

Most of us are drawn to heroes.

Some heroes are make believe while others are real people we know.

I wonder who your heroes are?

Who are the people that you'd consider to be a hero?

What does a hero even look like?

Something that's common to most heroes is that they're strong.

Heroes are often someone with courage, a person of substance and quality.

Someone who has the physical strength or the determination to achieve what the rest of us can't and do something extraordinary.

These are some of the qualities that make heroes attractive so that we want to be like them.

But our movies and comics are flooded with super heroes with unnatural abilities that make them great.

And we know that we're just not like that.

For the most part, most of us are just ordinary.

Something good about Australian culture is that we don't just celebrate people who are outstanding just because they're smart or beautiful or fast.

Every year, the Australian of the Year awards include a section for "local heroes".

This's an opportunity to celebrate regular, everyday heroes.

Hero's aren't always mega stars, they're often ordinary people like you and I.

As we look at this next part of Judges, we're invited to ask the question, "Who is the hero?"

Who's the real star of the show?

The hero of these events mightn't turn out to be quite who you'd expect.

## Outline

We're continuing our series in the book of Judges this week.

Judges is the seventh book in the Bible.

Judges describes how our faithful God repeatedly sent judges to deliver his faithless people.

Every time I go to save a file in the Judges folder on my computer, I'm reminded that it's the 007 book.

Judges is a 007 kind of book – it's full of accounts of people who are constantly saving the world in extraordinary ways.

It's a book of strong heroes constantly acting to save the people of Israel.

Last week, we saw God's surprising salvation delivered by the left-handed Ehud.

He came out of nowhere and got really stuck into King Eglon.

Today, we'll be covering all of chapters four and five.

It's a smashing story of salvation that's told in two different ways from two different perspectives.

There's a narrative (story) in chapter four that clearly sets out the events that happened followed by a poem in chapter five that describes the same events more thematically.

We're going to focus mainly on the story in chapter four and I'll be bringing in bits from the poem to help give the story some more colour.

Mind you, there's plenty of colour in the story already.

The big idea for this section is that **we sing because God gives us the strength to have victory over our enemies.**

And here's the outline:

- Know Your Enemy
- Know Your Deliverer
  - Two kind-of deliverers
  - Another kind-of deliverer

## Know Your Enemy

Chapter four begins with a very familiar theme: the Israelites did what was evil in God's sight... AGAIN!

The reason that they turned away from God, we're told, is that Ehud died.

The storyteller pretty much just skips over Shamgar, just like we did.

Shamgar is one of the minor judges who gets a brief mention in the last verse of chapter three for stopping an invasion by the Philistines, killing six hundred of them with a cattle prod.

An impressive effort, but while he saved Israel, nothing much changed to stop the people of Israel from losing focus on God himself.<sup>1</sup>

This time, the consequence of their apostasy (turning to other gods) was that they were ruled over by King Jabin from the fortress of Hazor, which was in the area that was meant to belong to Naphtali.

Joshua defeated a king of the same name from the same city about a hundred years earlier.<sup>2</sup>

Israel's old nemesis is back.

It's not the same guy back from the dead, but another king who's following in the footsteps of his ancestor, ruling from the same city.

Jabin's God's agent in disciplining in the disciples, but he really sits in the background.

Life during that time is described for us in verses six through eight of the song in chapter five.

And it was pretty bad.

People were afraid to walk on the main streets and so they took the winding backroads for safety.

No one was willing to step up and fight because they weren't trusting in the Lord's strength anymore.

There were forty thousand men who could stand up against their oppressors but none of them would use their shield or sword.

The secret to Jabin's success, the real power and might lies with Sisera, the commander of Jabin's army.

His home base was the city of Harosheth Haggoyim, which means "the farmland of the nations."

Life's sweet for him, living in the choice land that was meant to be the farmland of the Israelites while he cruelly oppresses the people for twenty years.

That's more than that eighteen years they suffered under Eglon.

Sisera might've been called a sissy in the playground, but no one would've dared to call him that on the battlefield.

He's seemingly invincible.

We're told the reason for his success in verse three.

He doesn't particularly need to be a great general or have superior tactics because he can blow everyone else off the map with his fancy new chariots fitted with iron.

Iron chariots were an efficient and effective killing platform, literally.

The Israelites knew that even with tens of thousands of men, they didn't stand a chance against Sisera and his 900 death machines.

The Israelites couldn't do anything against Jabin's oppressive rule enforced by the military might of Sisera and his chariots.

They just didn't have the strength or the power.

Finally, they realised that their only hope was to call out to God for help.

That's not necessarily the same thing as crying out in repentance, but it's a good start for them to recognise that they need the Lord's strength.

The Israelites knew the strength of their enemy.

And that strength lay not so much with the king, but the leader of the army.

They reached the point that they realised that they weren't going to be able to defeat that strength by themselves.

## Know Your Deliverer

Our second point this morning is "know your deliverer".

Knowing your enemies is one thing, but knowing your deliverer is much more important.

## Two kind-of-deliverers

Next, we get introduced to two "kind-of" deliverers.

The first one is Deborah.

The fact that she's a woman is really emphasised.

She's a prophetess, which is a little unusual, but not an unheard of role for a woman in Israel.

There are a number of prophetesses in the Bible, like Miriam, Huldah, Isaiah's wife and Anna.<sup>3</sup>

And it seems clear in 1 Corinthians 11 that there were prophetesses in the New Testament as well.

Deborah's name means "honey bee" and we're meant to be wondering whether she's the one who's ready to strike.

Is she going to be the deliverer?

Will she be the one who'll sting their enemies?

After all, she's described as judging the people of Israel at the time.

And yet she's different to the other judges in the book and not just because she's a woman.

We're not specifically told that God raised her up or that she's empowered by the Spirit like the other judges.

And she doesn't actually do the work of delivering the people by leading them into battle against their enemies.

What she does is provide direction to the people of Israel.

As a prophetess, her job was to be a mouthpiece or spokeswoman for God – speaking his very words.<sup>4</sup>

When the sons of Israel cry out to God for a deliverer, all of them together go up to this woman who sits under a palm tree.

They wanted to hear God speak and give them directions for what they should do.

In this week of International Women's Day, we're not just told that anything a man can do, a woman can do too.

We're told that anything a man can do, a woman can do better!

While it would've been surprising in the ancient world for a woman to have such a prominent role, what's just as surprising in our place and time is that this hero of the story doesn't end up being the hero at all.

Despite the honourable position she holds, Deborah's purpose in life isn't to smash the patriarchy.

We're specifically told that she's married, but more importantly, instead of getting up and going into battle herself, she calls a bloke to come and do the dirty work of leading God's people into battle.

Not because she's scared or incapable, but because that's not her role.

Enter Barak from the tribe of Naphtali.

Barak's name means 'lightning' which is appropriate because he's about to fight against the people who worship the storm god Baal.

His father's name means 'father of pleasantness'.

He's not necessarily a pansy, but he's a bloke who's going to need help from God.

Barak doesn't come from a family of decorated generals who are known for leading the Israelites to victory.

So it's fortunate that help from God is exactly what's promised through Deborah.

Deborah's got a message from God, a direct command, that Barak needs to gather ten thousand troops from Naphtali and Zebulun.

Then they need to be taken up to Mount Tabor.

God will lead the powerful, undefeatable Sisera out and give him into Barak's hands.

**Judges 4:6–7** NIV11 <sup>6</sup> 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 them up to Mount Tabor. <sup>7</sup> I will lead Sisera, the commander of Jabin’s army, with his chariots and his troops to the Kishon River and give him into your hands.’ ”

Ten thousand men sounds like a lot, but that was still a daunting prospect to be going into battle against Sisera.

His 900 chariots could easily turn them all into mincemeat.

I think it's understandable that Barak was a little uneasy.

This was no small thing and they obviously weren't willing to risk trying it before this point.

So the question that looms is this: will God's promise be enough for Barak to act?

Barak kind of says “yes” and “no” at the same time. It's a qualified “yes”.

**Judges 4:8** NIV11 <sup>8</sup> Barak said to her, “If you go with me, I will go; but if you don't go with me, I won't go.”

He's willing to go, but only as long as God's mouthpiece, Deborah, goes with him.

That sounds like quite a noble thing to say at first, but you also wonder why he would need God to speak anything further to him when the message was already clearly given.

Barak has a moment to shine and he doesn't, exactly.

It's not so much that he's not “manly” enough (whatever that means) and so he needs to hide behind Deborah's skirt.

The point is that while doubting his own strength might be fair enough, the more important point is that he doesn't trust God's words.

He wants Deborah to go with him because he doesn't really believe what God had said.

Deborah says that she'll go with him.

That's not a problem. It's not like she's not afraid of going to the battle.

But the consequence for his hesitation and distrust of God is that the honour for the victory won't go to Barak.

That will go to someone else.

The Lord will give Sisera into the hand of a woman.

If you don't already know the ending, you'd be expecting that this woman will be Deborah.

She's the woman who's been judging and she's going to be with Barak.

It's a bit of a nail-biting wait to see how this will be resolved.

Barak goes and rallies the troops.

Ten thousand men, which is quite a group to get together to go into battle.

They sign up from the tribes Zebulun and Naphtali.

Some also came from Issachar and Benjamin to join the fight against their oppressor.

But in the song, we're told that there were lots of people who wouldn't bother.

The Reubenites were too busy looking after their sheep to hear the whistle to come and help Israel, verse sixteen.

Gilead stayed away and the people of Dan stayed by their ships.

This wasn't a case of "everyone in".

How did Sisera even know that there was going to be a battle, you might wonder?

Maybe his spies told him that Barak was starting to gather troops.

It's hard to know, but perhaps it's explained by the little detail that's dropped in verse eleven.

We've heard about the Kenites before in 1:16.

They settled in Judah, but this particular group led by Heber seem to have broken away from their family in the far south.

They'd set up their camp as far north as possible, not far from where all this was going down.

Being friendly with Sisera, perhaps they tipped him off as to what's going on .

When he finds out, Sisera calls for his chariots to get ready for battle.

He gets them to travel from their little home base all the way up the Jezreel Valley.

They followed the Kishon River along the valley floor until they came to Mount Tabor.

That's the place where Barak and his men were waiting.

They would've seen the chariots coming up the valley.

That's the point that Deborah tells him to, "Go, Go, Go."

Following up with some reassuring words that the Lord is with them:

**Judges 4:14** NIV11 <sup>14</sup> 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, they charge down the mountain and attacked their adversaries.

What happened that caused the mighty chariots to be stopped and the warriors on them to flee?

We get the answer in the song in chapter five.

One way of answering that question would be simply to say that it was the weather happened.

Even though it was the dry season, there was an unexpected storm.

The clouds rolled in and the rain came down.

It's expanded on starting at verse 19:

**Judges 5:19–22** NIV11 <sup>19</sup> "Kings came, they fought, the kings of Canaan fought. At Taanach, by the waters of Megiddo, they took no plunder of silver. <sup>20</sup> From the heavens the stars fought, from their courses they fought against Sisera. <sup>21</sup> The river Kishon swept them away, the age-old river, the river Kishon. March on, my soul; be strong! <sup>22</sup> Then thundered the horses' hooves— galloping, galloping go his mighty steeds.

A more accurate description would be that God went into battle... using rain, 5:4.

The rivers that were usually dry suddenly filled with water.

Sisera didn't have Weatherzone constantly sending him texts warning him about the coming rain otherwise he mightn't have gone out that day.

Because what happens to rich earth on the valley floor when it gets wet? It turns to mud.

Sisera's formidable iron chariots got bogged in the mud!

Suddenly, their advantage was lost and the tide was turned in favour of the ten thousand men.

The followers of the storm god got wiped out by this amazing freak storm that seemed to come out of nowhere in the dry season.

But it wasn't an accident. God was at work.

And so the Israelites can easily defeat their enemy.

With the chariots out of action, ten thousand men is suddenly more than enough to turn the tide.

The men from 900 chariots isn't a big force when they're on the ground.

Barak finished the job and we're told that not one man was left.

It's interesting that, despite all the build-up, the battle's basically dealt with in just one verse – verse fifteen.

Barak's the deliverer, the judge, who leads them into battle.

Leading that many men into battle against superior chariots takes guts.

Barak was no wuss, but he doesn't get the glory of the victory.

In fact, his victory barely gets acknowledged.

And where's Deborah?

They don't all lift her up onto their shoulders and shout her praises.

She just quietly fades into the background.

Neither Deborah nor Barak are THE deliverer.

Yes, they both play an important role, but they're both only kind-of deliverers.

## **Another kind-of Deliverer**

There's still some unfinished business for the second half of chapter four.

Things happen in the reverse of what they did last week.

Ehud killed King Eglon and then led the whole nation to victory.

This time, the whole army is taken care of and except for Sisera who's left.

He gets down on foot and flees.

We're introduced to another character in verse seventeen.

Her name's Jael.

She's married to Heber the Kenite, the one who possibly ratted on them in the first place.

Sisera was escaping on foot when he comes to the tent of Jael.

It looks like a safe place to find refuge.

Jael comes out to meet him and she seems to know exactly who he is.

She's meant to be a friendly, but she seems a little overly friendly when she invites him into her tent.

Does anyone else think that it seems a little dodgy inviting her husband's ally's top general into her tent?

She goes about mothering him.

Jael tells Sisera that he doesn't need to be afraid.

She covers him up with a blanket and tucks him into bed.

He asks for a drink of water and she gives him milk instead.

Sisera's exhausted, out-of-puff at this point.

This great general has come to the end of his strength and he doesn't have anything left.

He needs a rest, but before he falls asleep, he gives a final warning that if someone – a man – comes by and asks if there's a man in there, then tell him "no".

There isn't really a man in there so much as a little boy being put to bed or perhaps a sitting duck.

Jael seems to decide off her own bat to switch alliances because it seems like Heber's nowhere to be seen.

She's as tough as nails, so she's going to save her own bacon.

What do you think was going through Sisera's mind as he drifted off to sleep?

Certainly not what actually happened.

Jael – and we're told AGAIN that she's Heber's wife – picks up a tent peg and a mallet.

She's no wuss, in fact, she's a real brain buster.

She takes the peg and drives it through Sisera's head and into the ground.

She absolutely nails it.

And we're told that he died, as if that was a detail we needed to know.

His death's described poetically in 5:26-27 and in Hebrew it sounds very short and sharp.

Each line is like another hammer blow driving the peg into his head.

**Judges 5:26–27** NIV11 <sup>26</sup> Her hand reached for the tent peg, her right hand for the workman’s hammer. She struck Sisera, \*\*\* bang \*\*\*, she crushed his head, \*\*\* bang \*\*\*, she shattered and pierced his temple. \*\*\* bang \*\*\* <sup>27</sup> At her feet he sank, \*\*\* bang \*\*\*, he fell; \*\*\* bang \*\*\*, there he lay. \*\*\* bang \*\*\*, At her feet he sank, \*\*\* bang \*\*\*, he fell; \*\*\* bang \*\*\*, where he sank, \*\*\* bang \*\*\*, there he fell—dead. \*\*\* bang \*\*\*,

It reminds me of the final scene of one of Arthur Upfield’s books.<sup>5</sup>

The bad guy is about to get away when he make a critical error.

He turns his back on the cook.

*“No great man can avoid making a mistake now an then. The greater the man, the sillier the mistakes he makes. Marcus was a great man in his sphere of activity, and yet he made a mistake of such enormity that his career ended on a note of farce. The mistake he made would never have been committed even by Bisker, and for him there was no excuse, for he had seen with both eyes wide open Mrs. Parkes kill a running rat with a flat-iron.*

*He actually turned his back on Mrs. Parkes.*

*There was only one missile handy to that woman’s great hands, and that was the secretary’s portable typewriter. This machine was a little too large for the normal hand to grasp and the normal arm to throw, but the hand that did grasp it was not the ordinary, and the arm attached to the hand was as large below the elbow as is the leg of the average man above the knee, and much harder with muscle.*

*The machine struck Marcus on the back of his head and he went to the carpet the terrible abruptness...*

That’s a bit like the mistake that Sisera made.

He thought he was safe with Jael because she looked and acted like she was perfectly safe.

Jael didn’t have chariots. She didn’t have troops.

All she had were her tools of trade – a tent peg and mallet.

Women were generally the ones who were responsible for setting up and taking down the tents in the ancient world.

She didn’t even have the word of God.

And yet she had the strength to win the battle because God gave Sisera into her hands.

Jael defeated Sisera by taking the last of his strength away.

This was totally unexpected, out of the blue.

Sisera’s mum is described at the end of the poem as waiting at home for him to return.

When he's late getting back, she begins to worry (as mother's do).

One of the other women reassure her that it's probably because they've got so much plunder.

The word translated "woman" is the word for "womb" and most scholars think that it describes violating these women.

Sisera was a nasty piece of work who treated women appallingly.

**Judges 5:30** NIV11 <sup>30</sup> 'Are they not finding and dividing the spoils: a woman or two for each man, colorful garments as plunder for Sisera, colourful garments embroidered, highly embroidered garments for my neck— all this as plunder?'

There's a fitting irony that Sisera's defeated by a woman.

Barak shows up on the scene a little late to see the action.

Jael goes out to greet him and you kind of wonder whether Barak's going to be in for the same treatment.

Instead, she volunteers to show him the man he's looking for.

There Sisera is, dead, defeated.

The consequences of this reverberate outwards.

Because Sisera's down, Jabin's defeat is guaranteed, verse 24.

And this's actually progress on the Israelites' mission to conquer the Promised Land.

Back in chapter one, we found that they couldn't take the lowlands because of the chariots.<sup>6</sup>

Now the way's been opened for them to finally settle in those areas.

We know from Deborah's words that Barak wouldn't get the honour.

He won't get the honour because God would use Jael, a woman, to take Sisera down.

And so you kind of expect that all of the glory will go to Jael.

Except that's not really what happens.

Jael's described as being "Blessed amongst the tent-dwellers" in 5:24, but that's about it.

She's the one that drives the victory home, but she doesn't get much of an accolade.

The focus isn't really on her. Sisera's mother gets more air time in the text than what she does.

Jael killed Sisera, but she's not really given credit as the deliverer.

She's another kind-of, sort-of deliverer.

## Conclusion

This's a bit of a strange series of events.

There are a number of things that fit the mould we've seen already.

We've seen a number of features of the judges cycle – apostasy, bondage, crying out and ease.

But although the Israelites get delivered, there's actually no singular deliverer credited.

In fact, the “D” kind of drops out of the pattern.

Chapter five finishes in a way that's familiar and yet not quite what you'd expect.

There's a period of ease, but it doesn't last for the period that Deborah or Barak or Jael are alive.

Instead, we're just told that it lasted for forty years and a single person's name isn't mentioned, verse 31:

**Judges 5:31b** NIV11 Then the land had peace forty years.

This's meant to make us stop and realise that something else's going on here.

We get some commentary on these events in the book of 1 Samuel.

Samuel describes how God is the one who brought the Israelites out of Egypt, and yet the people quickly forgot him.

That's why God handed them over to enemies like Sisera.

**1 Samuel 12:10** NIV11 <sup>10</sup> They cried out to the LORD and said, 'We have sinned; we have forsaken the LORD and served the Baals and the Ashtoreths. But now deliver us from the hands of our enemies, and we will serve you.'

What was God's response to their request for a deliverer?

GOD is the one who sent the deliverers.

He's the hero who gave them the strength to be delivered from the hands of their enemies.

He's the one who allowed them to live in safety.

**1 Samuel 12:11** NIV11 <sup>11</sup> Then the LORD sent Jerub-Baal, Barak, Jephthah and Samuel, and he delivered you from the hands of your enemies all around you, so that you lived in safety.

God's the true deliverer. He's the hero.

Deborah and Barak sing the song of chapter five together and they certainly don't sing their own praises.

The praise for these events should go to him.

**Judges 5:3** NIV11 <sup>3</sup>“Hear this, you kings! Listen, you rulers! I, even I, will sing to the LORD; I will praise the LORD, the God of Israel, in song.

There's another place in the Bible where a great deliverance is followed by a song.

In Exodus chapter fourteen, God saves his people out of Egypt and then in Exodus chapter fifteen, Moses and Miriam sing a song together in praise of God.

In that song, they praise to God after he defeated the chariots of Egypt.

Here, we see him getting praise after defeating Sisera's chariots.

God's the strong warrior who fought to deliver his people... using rain!

There are lots of ways that we can and should think of the God of the Bible.

One of those is recognising that he's the God of war.

God's a strong warrior who fights on our behalf.

That can seem a little confrontational to us, can't it?

The idea of God being a fighter is something that we might struggle with.

Gone are the days when Billy Graham had crusades and no one blinked an eyelid.

I don't think we sing, "I'm in the Lord's Army" during Sunday School any longer.

We live in a very different context.

We don't like the idea of fighting, especially wars that can seem like they're hard to justify.

During World War II, it was largely seen as a positive thing to fight for your country.

Since the Vietnam war, things have been a lot less clear and many people consider the honour much more dubious.

But if we can get past that, I actually want to suggest that it's hugely comforting that God's the one who fights on our behalf.

And I'll tell you for why.

It's not because our great hope is that God's going to take down our enemies.

Although vengeance belongs to the Lord and justice will be served by him.

Our greatest hope is that God will fight for us because we NEED him to.

It's because we've got an enemy that we can't defeat on our own.

We can't defeat the power of sin in our own lives.

This enemy is too strong for us and can't be defeated on our own.

If God doesn't fight for us, then we're absolutely sunk.

But the good news is that Jesus – the holy Son of God – has come to defeat sin for us.

That's why he died on the cross.

He died on the cross to have victory over sin and the devil.

By his stripes, we are healed.

Because he died to take the penalty for our sin, we can be forgiven.

As Colin Buchanan sings:

*Man versus Death  
God versus Sin  
It's a battle  
Only Jesus can win*

We need him to deliver us from sin and the consequences is to praise him.

God calls all of his people to stand in his strength and not our own.

To boast in what he's done and not what we've done.

God gives us the strength to battle sin.

Sometimes it can feel like a losing battle when we're trying to overcome those besetting sins.

You know, the ones that you kick yourself and think, "Why am I still doing this?"

Sometimes, we feel like it's all too hard and we want to give up.

If we're doing trying to defeat sin in our own strength, that's going to be how we feel.

But God gives us the strength because he's the hero.

At the end of his letter to the Philippians, Paul writes:

**Philippians 4:13** NIV11 <sup>13</sup>I can do all this through him who gives me strength.

What's the "all this" he's talking about? Everything that came before!

It's in God's strength that Paul can consider it all joy to be in gaol and share the gospel even with the guards in Caesar's house.

It's God's strength that allows him to shine like a star in a crooked and perverse generation.

It's God's strength that means he can be content regardless of the circumstances.

Because God's the hero that empowers us.

We actually see this same thing in the book of Judges where everyone is called to give praise to God as the ultimate deliverer.

**Judges 5:2** NIV11 <sup>2</sup> “When the princes in Israel take the lead, when the people willingly offer themselves— praise the LORD!

Then, at the end of the song, 5:31:

**Judges 5:31** NIV11 <sup>31</sup> “So may all your enemies perish, LORD! But may all who love you be like the sun when it rises in its strength.” Then the land had peace forty years.

God will give all who love him the strength like the sun that rises.

This passage reminds us that no single person is THE deliverer.

He’s the only one who can deliver us.

Praise God that he is our hero, our deliverer.

Is he your hero?

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<sup>1</sup> See 5:6

<sup>2</sup> Joshua 11:10-14

<sup>3</sup> Exodus 15:3; 2 Kings 22:14; Isaiah 8:3; Luke 2:36.

<sup>4</sup> Exodus 4:15-16

<sup>5</sup> Arthur W Upfield, *Devil’s Steps* (Sydney: ETT Imprint, 1956), 203.

<sup>6</sup> Judges 1:19, 34-35.

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Judges 4:1-5:31

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**Big Question:** Who's your hero?

**Big Idea:** We sing because God gives us the strength to have victory over our enemies.

## Discussion Questions

1. Who are the major characters in this story and how do they relate to each other? (Consider drawing a diagram).
2. What was life like for the Israelites under Jabin?
3. What's notable about what Deborah did? What's notable about what she didn't do?
4. Why doesn't Barak receive honour?
5. How did the Israelites respond to Barak's call to arms?
6. Why were the Israelites successful on this occasion when they weren't before?
7. Why did Jael act like she did?
8. What are we told about Sisera's mother?
9. What's missing from the Judges "formula" (not just the cycle)? What does this show us?