

DEBORAH AND BARAK

Judges 4

In all classes some time should be spent on the accomplishments under Joshua and the character of the period of the Judges. Even the little children are not too young for the lesson that we never “know enough” to do right without constantly learning new truth from the Word.

Doctrinal Points

The Lord saves us through truths from the Word which are in our memories.

Whenever we think we know enough to do right without further study of the Word, we are sure to get into trouble.

Notes for Parents

Under Joshua’s leadership the children of Israel carried on three campaigns in the Holy Land: one in the center of the land, one in the south, and one in the north. They won enough decisive victories so that the enemies in the land were subdued and permitted them to settle there. The land was divided into sections and then, by the casting of lots, these sections were assigned to the various tribes.

When we have mastered enough of our temptations so that we can feel safely established in regenerate living, all our faculties take their proper places in our scheme of life.

But the Israelites made a serious mistake at this point—a mistake which we also are likely to make. They did not completely destroy their enemies, but became overconfident and ceased to guard and fight against them. Presently they even began to intermarry with their former enemies and then to worship their gods. When once we begin to imagine we are “good enough” and stop examining and correcting ourselves in the light of the Lord’s truth, we slip

into careless ways.

Then suddenly some evil in us which we thought we had overcome crops up stronger than ever. Here and there, in one part of the land or another, old enemies of Israel one after another began to rise up and attack. Then, just as we are driven by trouble to remember the Lord and seek His help, so Israel turned to the Lord each time. And the Lord always helped them, as He always helps us. Against each enemy He raised up a leader to deliver Israel. These were local and temporary leaders, and were called Judges, and each one pictures some particular truth from the Word which the Lord, when we ask His help, can bring up out of our memory to show us the right way and give us courage to attack the enemy.

In our story for today the woman Judge Deborah did not fight, but she went with the leader Barak to direct and inspire him so that he overcame the enemy. In the same way, some simple affection for what is right in the Lord's sight will rise up in us to direct and inspire us when we realize suddenly how weak we are, and will cause us to exert ourselves to resist temptation and re-establish ourselves in heavenly living.

Does Jael's act in the last part of our story seem a fierce and cruel one? People in those days were often fierce and cruel—as some are today—but the Lord could use their deeds to teach us that we must show no mercy to the evil inclinations and wrong thoughts which rise up in our hearts and minds. We must strike them down promptly and finally. The “thou shalt not” of the commandments is like the tent peg in Jael's hand.

Primary

Begin by telling the class that the children of Israel have now reached the Promised Land and are finally settled in homes of their own. The people were so comfortable that they forgot to worship and obey the Lord. Tell them how one enemy after another rose up, and then go on to Deborah and her tent under the palm tree. Point out that the Lord again showed the Israelites that they could conquer only with His help. In telling the story of Jael and Sisera dwell on the friendship of Jael's people for Israel, and point out that

the people of that time lived a rough life and were accustomed to violent deaths.

The children of Israel had to fight a great many battles before they proved to their enemies in the Holy Land that the Lord was really with them and intended them to rule there. But finally they were able to disband the army and scatter through the land to make homes for themselves and sow the fields and plant fruit trees.

Joshua had led them faithfully, and the Lord showed him how to divide the country among them so that each of the twelve tribes would have a settled home. Ever since they left Egypt, this was what the people had been looking forward to—a country of their own, where they would not be ruled by strangers. As long as Joshua lived, they got along very well because he kept them reminded of the Lord, and before he died, they promised him that they would always do as the Lord told them to do.

But they soon forgot and then the Lord permitted their enemies to become strong again.

The Israelites now had no one leader.

“Every man did that which was right in his own eyes.” (17:6)

Did you ever promise to be good and then get so busy doing what you wanted to do that you forgot your promise? This was what the Israelites did. And when they forgot to obey the Lord, the Lord could not help them.

You know that when you get into trouble, you look around for someone to help you. The Israelites did not now have any one person like Joshua to lead them, but whenever they told the Lord they were sorry and asked Him to help them, He raised up someone to show them the way out of the particular trouble they were in. This person was called a Judge. There were sixteen* of them

*This total can be achieved only by counting *both* Deborah and Barak. In the order of their naming the judges are:

- | | | |
|------------------------|--------------------------|--------------------------|
| 1. Othniel (Jud. 3:9) | 6. Abimelech (Jud. 9:1) | 11. Elon (Jud. 12:11) |
| 2. Ehud (Jud. 3:15) | 7. Tola (Jud. 10:1) | 12. Abdon (Jud. 12:13) |
| 3. Shamgar (Jud. 3:31) | 8. Jair (Jud. 10:3) | 13. Samson (Jud. 16:30) |
| 4. Deborah (Jud. 4:5) | 9. Jephthah (Jud. 11:11) | 14. Eli (I Sam. 4:18) |
| 5. Gideon (Jud. 6:36) | 10. Ibzan (Jud. 12:8) | 15. Samuel (I Sam. 7:15) |

altogether.

The first three Judges were Othniel, Ehud, and Shamgar.

In our lesson for today, what enemy is attacking?

Who was the leader of his army?

Who was the Judge in Israel at this time?

Where did she live?

Whom did Deborah call to lead the battle?

From what tribe did the army come?

Near what river did the battle take place?

Verse 21 of chapter 5 tells of another way in which the Lord helped Barak to win.

It says that the river Kishon swept the enemy away.

Who won the battle?

Who killed Sisera?

How did she kill him?

The Kenites were descendants of Jethro the Midianite, the father-in-law of Moses.

After the victory Deborah and Barak sang a song of praise and thanksgiving to the Lord for saving the nation.

Junior

The geography will interest the Juniors. Have them locate on a map all the places named and look up the Bible references. They can be told more than the younger children about Jael and Sisera and the reason why such stories appear in the Word. The Lord judges people in every age by their motives and by how far they do right according to what they may be expected to know.

Joshua led the people until they had conquered the Holy Land and divided it among the tribes. On a map, find the names of the tribes in their proper places. Two and a half tribes had chosen to make their homes on the east side of the Jordan. The Holy Land itself was surveyed by a company of men picked from all the tribes and was marked out into ten parts. Then they cast lots to see which tribe should have each part; so you see the Lord actually determined where each tribe should make its home. Before Joshua's death they all promised him that they would serve the Lord faithfully and would continue fighting, each in his own territory, until all their enemies were completely overcome. The tribes of Judah

and Simeon did continue to make conquests as they had promised, but the other tribes were too much interested in settling their own homes to go on fighting, and after Joshua's death there was no one great leader to keep them reminded of their duty to the Lord. So, many of the enemies remained in some strength. The Israelites began to associate with them, and soon they were intermarrying with them and even worshiping their gods. Do we ever find it easier to do as other people do than to think for ourselves what is really right?

When the people began to worship the gods of their enemies, these enemies gained strength and eventually tried again to overcome the interlopers. The Lord permitted each of these enemies to prevail until the people in that particular part of the country remembered Him and turned to Him for help. Then in each case He raised up some individual to lead them out of their difficulty. These individuals were not set over all the people as Moses and Joshua had been, but were local and temporary leaders. They were called Judges. The Lord does the same thing for us when we are in trouble and turn to Him for help. He brings up in our memories the particular truth we need to lead us against the present temptation. The Lord never lets trouble come to us unless we need it to show us our weaknesses and to rouse us up to fight them. We can see this truth when we read verses 20-23 of chapter 2.

The first three Judges were Othniel, who led the people against the king of Mesopotamia; Ehud of the tribe of Benjamin, who saved them from Eglon king of Moab; and Shamgar, who won victories over the Philistines.

In our lesson today what enemy is threatening?

In what general section of the land did he live?

Who was the captain of his army?

Who was the Judge raised up at this time?

Where did she live?

Look up Bethel and Ramah on the map. Bethel was Abraham's second stop when he first came into the Holy Land, and also the place where Jacob had his wonderful dream of the ladder. Ramah

was the town where Samuel was born and made his home.

Whom did Deborah call to lead the battle against Jabin?

From what tribes was he to draw his army?

Find the place of these tribes on the map.

What did Barak insist that Deborah should do?

What did she tell him would happen?

The battle took place in the plain of Esdraelon. On the map you will see a point of land which breaks the line of the coast at the southern boundary of the tribe of Zebulun. This is Mount Carmel. From this mountain the river Kishon flows southeastward through the plain of Esdraelon. This plain is a natural meeting place for armies trying to take possession of the Holy Land, and many battles have been fought there. There was even a battle there in our own century during the first World War. The plain is drained by the River Kishon, and in chapter 5, which is Deborah's song of triumph, verse 21 tells how the Lord helped the Israelites by means of the Kishon.

From what people did Jael come?

Read Numbers 10:29-32 and Judges 1:16 to learn about her ancestry and how her family happened to be living in the Holy Land and to be friendly to Israel.

How did she help Israel this time?

The "nail" was a wooden tent peg or stake. Perhaps this seems a very cruel thing for a woman to do, but we must remember that the people of that time were cruel. The Lord could use these harsh facts in the Word because of their correspondence. And we must remember that He does not blame people for doing wrong things when they do not know any better. He always judges us by our motives. Jael's motive was to help Israel. Read verses 6-9 and see if you can find a reason for the Lord's allowing Jael to kill Sisera. The Lord always tried to show the Israelites that it was not their own strength and wisdom which gave them victory. He wants us to see this, too.



Intermediate

The general lesson of the period of the Judges is the thing to be emphasized in this class, and the fact that if we are not wise enough to obey the Lord readily and willingly, we often have to be taught by hard experiences. The difference between the mind and the will should be made clear, and the part each plays in meeting our temptations.

The history of the children of Israel up to the time of the book of Judges may be said to describe, in its large general outline, our spiritual development from infancy to the time when we begin our independent lives away from the direct guidance of our parents. Abraham, Isaac, Jacob, Moses, and Joshua had been with the people to judge and intercede, and had directed their life much as our parents direct our lives. But now the people were established in their own homes in the land, and were to stand on their own feet.

So with the death of Joshua we pass into the period of our independent life. We have to make our own decisions. However sure we may be that we intend to follow the Lord, there is always a period here when, missing the strong leadership of our parents and teachers, we make many mistakes. We find our temptations unexpectedly strong. We go out into new fields “on our own” as the twelve tribes did when they scattered to take possession of their lands, and we find it much easier to do as the people around us do than to follow the strict line of duty as our religious training has marked it out for us. The idols of the land—success, money, pleasure—begin to influence us. Our natural selfish tendencies, which we never wholly conquer, grow stronger and at last rise up and attack us openly.

The period of the Judges was a time when “every man did that which was right in his own eyes” because “there was no king in Israel.” (17:6) This is the time when we think we know enough about what is right without looking to the Lord and learning more all the time. It is a time of temptation and trouble. For the Lord has to permit us to make mistakes and to suffer for them, in order that we may recognize our weaknesses and turn to Him for guidance.

The Judges were temporary leaders raised up here and there in the land to lead the people against particular enemies. They represent individual truths which the Lord calls to our minds when we need them. Chapter 3 tells of the first three Judges: Othniel—the nephew and son-in-law of Caleb—who won a victory over the king of Mesopotamia; Ehud, of the tribe of Benjamin, who killed Eglon king of Moab by a ruse and then led his people in the slaughter of Eglon’s army; and Shamgar, who slew six hundred of the Philistines with an ox-goad.

Then in our chapter for today we have the story of a woman Judge, Deborah. She is described as making her home under a palm tree between Bethel and Ramah in the tribe of Benjamin. Bethel pictures knowledge of celestial things; Ramah, spiritual knowledge; and the palm tree, the principle that all goodness and all salvation are from the Lord alone. So here we have a situation in which the Judge who is to govern us is an affection for heavenly knowledges living in recognition of the fact that the Lord alone can save us.

The enemy this time is not near the home of the Judge—not in the central or southern part of the land, but in the north. That is, the temptation threatening us is the temptation to yield to falsity in the understanding. Deborah appoints as leader for the army Barak, from the tribe of Naphtali in the north, and tells him to gather an army from his own tribe and that of Zebulun, also in the north. False reasoning must be met by true reasoning, for the battle is to be fought in the mind. But Barak refuses to fight unless Deborah will go with him; and when she does, the battle is won with the direct help of the Lord, who sweeps away the horses and chariots of the enemy in the river Kishon (Judges 5:21-22). So our affection for the Lord and heavenly things must always be there to back up our efforts to reason against falsity, and it is the Lord who gives the victory.

Then comes the powerful story of the destruction of Sisera, leader of Jabin’s army, who represents the false principle which was directing our false reasoning and which sometimes eludes us even when we think we have won the battle. The woman Jael was

a Kenite. The Kenites were a good remnant of the Ancient Church, and represent those simple good impulses in our hearts which go back to our early religious teaching. The tent pictures a childlike state of worship, and the tent pins which fasten it to the ground are the simple truths from the Word which connect our worship with our daily life. So Jael's apparently cruel act pictures our ability to overcome the basic principle behind of false reasoning by "knocking it on the head" with the simple commandments we learned as children.

In chapter 5 we have the song of praise which Deborah and Barak together sang to the Lord after the victory. Both our hearts and our minds should acknowledge the Lord as our Savior in every victory over temptation.

Basic Correspondences

Bethel = knowledge of celestial things

Ramah = knowledge of spiritual things

a tent = a childlike state of worship



Senior

The finer points of the correspondence can be discussed with this class. Some effort should be made to define what Deborah in her surroundings pictures. The history of the Kenites and their meaning should be stressed, and the nature and outcome of the battle should be illustrated as it applies to our own experience.

The conquest of the Holy Land and the settlement there pictures our final years of preparation for adult life. Joshua's death is like the withdrawal of our parents from control of our lives. Our characters are "formed." Our intentions are good: that is pictured by the fact that in the southern part of the land, as the first chapter of Judges tells us, the tribes of Simeon and Judah under Caleb's direction had overcome all their enemies, even the three sons of the giant Anak.

But in the northern part of the land, which pictures the understanding, the Israelites had won only a partial victory. Although in

some places they were sufficiently strong to exact tribute from their enemies, they did not drive them out, but settled down to live among them and very soon were led away into the worship of their idols. When we are young, our minds do not have sufficient knowledge and independence to recognize and condemn the many fallacies in the current thought of our community. We compromise with worldly reasoning and are easily led astray by it.

Verse 7 of Judges 2 tells us that “the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.” For a time in our new independent state we are still under the sway of our early training. But when this influence recedes, it is with us as with the Israelites, “the children of Israel did evil in the sight of the Lord, and served Baalim.”

The key note of the period of the Judges is found in the statement in verse 6 of chapter 17: “In those days there was no king in Israel, but every man did that which was right in his own eyes.” Many people, older as well as younger, are in this state. They say, “If I do what I think is right, what more can be expected of me?” And it takes repeated experience, as it did with Israel, to prove that one’s own idea of right is not necessarily a safe guide. When Israel settled back in comfort with the idea that all its conquests were won, its old enemies, only partially overcome, began to regain strength and one by one rose up and attacked.

The Judges were individuals raised up by the Lord here and there in the land to lead Israel against particular enemies. When we recognize a temptation, realize our weakness, and turn to the Lord for help, He will always call up out of our memory some particular truth which can help us. Each enemy and each Judge is a study in itself.

The enemy in the northern part of the land who is attacking in our chapter for today pictures some false reasoning, and this time Israel is saved by two women. The first is the prophetess Deborah, who lived under a palm tree between Bethel and Ramah in the territory of Benjamin. Benjamin, the youngest son of Jacob,

pictures our faculty for spiritual thought, and a palm tree is the symbol of the principle that goodness is of the Lord alone and that His truth should rule us. Women represent affections. So the Judge raised up in us to meet the temptation to accede to false reasoning is our affection for looking to the Lord for leadership in our thinking.

Deborah calls two of the northernmost tribes to fight the battle. The combat against false reasoning must be waged in the mind rather than in the heart, but if the affection for the Lord's guidance is present, the Lord can help us. Our enemy is caught in the flood and his horses and chariots are overwhelmed. Read chapter 5, verse 21, a part of Deborah's song of triumph.

In the heat of battle Sisera, the leader of the enemy forces, escapes. He pictures the selfish principle that prompts and directs false reasoning. We sometimes become involved in argument and imagine we have won a victory, when we have not really traced the temptation to its source and overcome that.

Jael was the wife of Heber the Kenite, a descendant of the father-in-law of Moses, who helped Moses in the wilderness. Moses' father-in-law Jethro—also called Reuel and Raguel (Hobab was Reuel's son)—pictures the remains of simple goodness which are preserved in our minds as the result of our early religious faith, for Midian was the son of Abraham by Keturah, whom Abraham married after Sarah's death. Most of the Midianites turned against Israel, but one good remnant, the Kenites, not only remained friendly but came with Israel into the Holy Land (see Numbers 10:29-32 and Judges 1:16 and 4:11). The tent is the symbol of worship from this simple faith, and the "nail" or wooden tent pin, which fastened the tent to the ground, is one of those simple commandments which relate our worship directly to our daily living. So Jael's apparently cruel act pictures our final disposal of the root of false reasoning by means of the simple "thou shalt not" of our childhood, always the final effective answer to the enemy. Notice that it is said that when Jael drove the tent pin through Sisera's temple, she "fastened it into the ground." Our "thou shalt not"

must be driven home in the daily life.

Without Deborah and Jael, Barak and the two northern tribes could not have won the victory. Our intelligence alone is not sufficient to combat the assaults of worldly reasoning. Indeed Israel, forgetting its worship of Jehovah, had fallen subject to the king of Hazor. The story repeats itself over and over again in the Word and in our life: self-satisfaction, slavery, remembrance of the Lord, deliverance. “Then they called unto the Lord in their trouble, and he delivered them out of their distresses.” (Psalm 107:6)

Adult

This story in its internal meaning connects with the experience of all of us. Cover the story and its interpretation briefly. Then read Judges 17:6, pointing out that this is the keynote of the period of the Judges, and base the discussion on the danger of thinking we know what is right without constant study of the Word in the light of the writings. Too many people even to old age remain in the period of the Judges as to their spiritual life. They recognize the necessity of constant study in connection with their business or profession and, in the case of housewives, of learning new methods and new recipes, but in their religious life they are content with a minimum of knowledge.

In Deuteronomy 6:10-12 we read: “And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.”

The time of the Judges is the time foretold in these verses. The children of Israel have come into the land promised to their fathers, and through the power of the Lord have taken possession of it. Their conquests under Joshua were sufficient to give them peace for a time, freedom to settle down in homes and enjoy the fruits of the land. This was the reward to which they had been looking

forward, and in their enjoyment of it they fell into just the temptation which the Lord had prophesied. So long as Joshua lived or any of the elders who had been eyewitnesses of the miracles which the Lord had performed for their salvation, they remained faithful, but as soon as these were gone, they began to mingle with the evil people of the land, to intermarry with them, and finally to worship their idols.

This is a picture of a temptation which comes to every regenerating man and woman. Our first efforts to lead a spiritual life have a certain zeal which carries us along. Joshua—the truth fighting—is alive in us, our leader; the many instances in which the Lord has helped us in temptation are fresh in our memories. Then we gain a measure of victory; we taste the satisfaction of living from spiritual motives; we feel that we are settled in the right way and may relax our vigilance. We forget that we have not completely destroyed the enemies we have been fighting, but have merely put them to tribute. And while we rest on our laurels, confident in our new-found security and peace, these enemies begin to stir again and to gain strength. We feel so sure that we have mastered them that we allow ourselves to yield a little here and there to the old uncharitable feelings, to compromise with the worldly reasonings; and presently we are setting up instead of the Lord our God the very idols which the world about us worships—success, pleasure, money, power.

This is the period of the Judges. We go along about so far and then we wake to the fact that we have fallen prey to some enemy we thought we had crushed. We struggle against it for a time in vain and then, when we have realized our weakness, the Lord recalls to our mind the needed truth which alone can save us from this particular temptation; this is the Judge raised up. Under its leadership we conquer, and again have peace for a time until some other slumbering foe awakes, gains strength, and masters us.

So long as we are in this world, we never gain a complete victory. Indeed some of our evil tendencies we can never destroy, although in the other life the Lord will keep them quiescent for us

and we shall not have to struggle against them. In Judges 2:22 we have the reason given why enemies were allowed to remain in the Holy Land: “That through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not.” It is through victory in temptations that we gain strength of character. In Psalm 55:19 it is said of the wicked, “Because they have no changes, therefore they fear not God.” Our souls grow strong by exercise just as our bodies do. When we are tempted, our weaknesses come to light and we can seek the Lord’s help to overcome them. Swedenborg agrees with the apostle Paul that the Lord never permits us to be tempted beyond our strength (I Corinthians 10:13), and further tells us that those who have no temptations are kept from them because the Lord sees that they would not resist them. We should look upon our temptations as opportunities to gain strength of character, and we should not be discouraged because as we grow older we see deeper and deeper evils in ourselves.

Swedenborg does not tell us much directly about this battle between Deborah and Barak on the one hand and Sisera on the other. In AE 447⁴ he says that it represents the “combat of truth from good against falsity from evil,” and in AE 434¹³ he says that Sisera represents “falsity from evil destroying the church.” The enemies in the north were falsities in the understanding. These falsities crop up again and again in one form or another and often gain control of us before we realize it. Take, for example, the falsity that we do not need to go to church. This is a very obvious falsity to anyone who has acquired the habit of church attendance. But even such a person may perhaps move away from the church he loves. He does not immediately decide what church to attend, or he attends one and does not like it. He says, “It irritates me to hear preaching which does not agree with my belief and so it does me no good to go to church.” Another may say, “I have to work hard all week and I need to sleep or to be out of doors on Sunday in order to do my work properly.” What we actually mean is that other things are really more important than going to church, that

we can get along without it. In our story Deborah is the Judge. She was a prophetess and lived “under the palm tree of Deborah between Ramah and Bethel.” We are told that Ramah represents the things which belong to spiritual truth from the celestial, and that Bethel represents knowledges of internal things. The palm tree is the symbol of the principle that the Lord is our Savior. Thus all that we know of Deborah points to the fact that she represents our affection for inner, spiritual truths which look to the Lord as our Savior. This is indeed the affection which leads us to fight against falsities. The military leader, however, and the two tribes chosen to furnish the fighting men are from the north, truths in the understanding which can most easily meet the attacking falsities.

The death of Sisera at the hands of Jael is one of the striking and terrible pictures from the letter of the Word such as the old painters used to love to portray. It is also one of the stumbling blocks to those who see nothing but the literal sense. In the song of Deborah in chapter 5, Jael is represented as blessed above women and the details of her deed are rehearsed with seeming delight. The Lord does not commend nor offer us as examples to be followed the cruel practices of a cruel day. Swedenborg tells us that He purposely spoke through people who had departed farthest from Him so that the letter of His Word might reach men in their lowest states. There are always people who need to be reached through fear—shocked into thinking—and we all have states in which this is true of us. But for our higher states there is the internal sense. Jael, the wife of Heber the Kenite, a descendant of the priest of Midian who was the father-in-law of Moses, pictures an affection surviving from our childhood states even in the midst of falsity. In the example we have used, this final blow may well be given by some Jael in us, perhaps the remains of our childhood affection for going to church and Sunday school. Since a tent represents what is holy, the tent peg would be some particular truth which has served to anchor this general state of holiness to the earth of good living, such as one of the commandments or some

other verse we have learned in childhood. And the blow is struck in a quiet moment when the threatening falsity has been temporarily lulled to sleep. If we can form the habit of always thinking of the enemies in the letter of the Word as evils and falsities within ourselves, the stories of battle and conquest, of extermination of the enemy and destroying his cities will not only cease to trouble our modern civilized attitude toward violence, but they will offer us specific instruction and help in meeting our temptations and overcoming them.

From the Writings of Swedenborg

Arcana Coelestia, n. 5280: “In order that man may be regenerated he must first be reformed, and this is done by means of the truths of faith; for he has to learn from the Word and from doctrine therefrom what good is. The knowledges of good from the Word, or from doctrine therefrom, are called the truths of faith, because all the truths of faith spring from good, and flow to good, for they look to good as an end. This is the first state, and is called the state of reformation. During their childhood and youth most of those who are in the church, are introduced into this state, and yet few are regenerated; for most in the church learn the truths of faith or the knowledges of good for the sake of reputation and honor, and also for gain; and when the truths of faith have been introduced by means of these loves, the man cannot be born anew or regenerated until these loves have been removed. In order that they may be removed, the man is let into a state of temptation, and this in the following manner. The loves referred to are excited by the infernal crew . . . but the affections of truth and good that have been insinuated from infancy . . . are then excited by angels. The result is a conflict . . . which is felt in the man as temptation.”

Suggested Questions on the Lesson

- J. What did Joshua accomplish during his lifetime? *conquered Holy Land*
- J. How was the Holy Land divided among the tribes? *by lot*
- J. Did another great leader immediately follow Joshua? *no*
- P. After Joshua died, what mistake did the children of Israel make? *forgot the Lord*
- J. What was the result? *various enemies troubled them*

- J. What did the Lord do for them each time they turned to Him for help?
called a leader
- P. What did they call the leaders whom the Lord raised up for them? *Judges*
- P. What woman was a Judge? *Deborah*
- J. What enemy was attacking at this time? *Jabin*
- J. Who was the leader of the army of the enemy? *Sisera*
- P. What man did Deborah call to lead the army of Israel? *Barak*
- J. On what condition did he agree to lead it? *if she also went*
- J. From what tribes did he draw his forces? *Naphtali, Zebulun*
- J. Where was the battle fought? *near Kishon*
- J. Who won? *Israel*
- J. To whom did Sisera flee? *Jael*
- J. What did she do to him? *killed him*
- S. What does the period of the Judges picture in our lives? *a time when we think we know enough not to have to learn more from the Lord*
- I. What does an enemy from the north picture? *temptation to yield to false ideas*
- S. What is represented by the tent pin? *a simple truth from the Word which binds or “nails” our worship to our daily life*