

Heaven is Shaking the Bear Part 20 – Dr Hollisa Alewine

Shabbat Shalom everybody. We want to take a gander here at one of the kings of the east. We have already looked at the four kings who arrayed themselves against Abraham.



Heaven is Shaking the Bear. Still shaking. Still shaking. Still shaking. Every time I check, still shaking. It seems like there's a lot going on under the surface of not much going on.



So let's continue with the kings of the east. I think this is particularly enlightening, there's so many levels in this. What we are going to look at today is Deborah and Barak's battle against Sisera and Yavin because there are so many hints embedded within this battle against these two kings of the east. We tend to think of Sisera as just a commander, but hints from the text tell us that he might have been a king in his own right, who was displaced to this town called Harosheth-hagoyim.

Bear Down:

The Flaming Triumph of the Virtuous Woman over the Beast Kings of the East

The haftarah to the Song of the Sea when the dragon Pharaoh's army and chariots were sunk into the abyss.

We want to look at how Deborah and Barak brought down the bear, and it is a bit of a fiery picture even though the victory is won at the Kishon River. Which if you've ever seen the Kishon River, it is not much of a river, it is more of a wadi that flows into the Mediterranean. Seasonally, it would be overflowing. Depending on the time of year it could have a heavy water flow, but much of the year there's not going to be much to it. So, depending on your translation, you might read about the river Kishon or the brook Kishon or the wadi Kishon because sometimes a wadi, it'll just go completely dry on you.

There's so many hints in this story of Deborah and Barak prevailing with Yael's help over Yavin and his commander Sisera, that are going to point us to the book of Revelation. Some things in add additional insight to the Euphrates being dried up to make way for the kings of the east. We are assembling these pictures going through the Torah, the Writings, and the Prophets looking for other places where a river was dried up like the crossing at the Reed Sea, the crossing of the Jordan. A river was dried up either to make way for the Israelites to escape, to enter their inheritance, but also to destroy the enemies.

In this particular case, it does pertain to kings of the east. These two are kings of the east, Yavin and, Sisera. If we go back to "A Concise History of the Beast," I show you very briefly how the dragon, which was Egypt, passed off authority to the first beast kingdom, which was Babylon. I mean, Scripture will tell you about it, I don't have to. You can go back into the Prophets and read the process.

But that is important because when we are talking about defeating the kings of the east, how Adonai would dry up the Euphrates to draw in the kings of the east, we are to understand that they do work under the authority of the dragon, the original one who held authority, the one who caused all the problems in the Garden.

And so when we are facing problems, whether it is a bear kingdom, a lion kingdom, a leopard kingdom, the composite monster kingdom, when we face these organizations and strategies of those beast kingdoms, they all trace their authority back to the dragon which was represented by Egypt. So, I don't think it is any coincidence. And if I am not mistaken, somebody can fact check me on this one right quick. I believe the story of Deborah and Barak is also the Haftorah to the Torah portion that has the Song of the Sea when the dragon Pharaoh's army and chariots were sunk into the abyss. I didn't have time to go back and check that for sure, but I think I remember that. If not, we can fix that.

But I think these two songs in the Torah portion, Song of the Sea, the Haftorah, Deborah and Barak, I think they are coordinated for a reason, because it helps you trace back to the dragon pursuing the Israelites. And then it helps you see how these kings of the east pursued the forces of Israel and of course how that

drew them into their destruction as well. And this time it is in iron chariots. And so we know that by virtue of the fact that it is iron chariots, it is going to have more to say to us either about Rome as a beast kingdom. It is going to be a seed prophecy for that or the daughters of Rome that this is the era we are in today is the daughters of Rome. The conclusion though is that in the end the army and the chariots were sunk into the abyss. What happened to Sisera and his army? They were sunk too.



Definitely a bear down because even though we won't have time today to go through the entire Song of Deborah, I am not saying I won't next week because there is so much prophecy embedded in it. But there's some key things in the Song of Deborah that are really hard to skip over. And one of those key things is that in her song, she says that the stars fought against Sisera. It was the stars who fought against the kings of the east. And so as we have this background of studying about the prince of Persia and Dabiel and so forth, it seems as though the powers and principalities swung their support behind the Israelites in this battle and fought against the bear. Which of course the bear had not come yet. That is why we are looking at it as a seed prophecy.

But they are kings of the east, not just Babylon, but Medo Persia. These will be kings of the east. And not only that, Alexander the Great took up headquarters when he conquered Persia and set up his kingdom from there. So technically I guess we could call him a king of the east. We know Rome was aligned with Edom. Rome and Edom by the time of Yeshua are both considered the same thing, The Red One. And so, Edom is in the east. So, a little bit east, as you drop down from the Dead Sea, the territory of Edom will be south, and east. In fact, this is where the Scripture says that Adonai came from when He came to give the Israelites the Torah in the wilderness that He marched from Paran, which was the territory of course of Edom and Ishmael.

Our next Bear Kings of the east will be Jabin and his commander Sisera, also thought to be a king. Sisera was a Canaanite driven east by Israel. In the Song of Deborah, we find complicity also in she-bears (5:29). Understand the names which will suggest a future attack by multiple nations:

Sisera: battle array

Of **Charoset-hagoyim:** woodland of the nations;
working of wood or stones

Jabin: discerning, intelligent

Of **Hatzor:** castle, fortress

Deborah: bee or [Aramaic] hornet

Lapiddot: torches<sup>Ge 15:17, Abraham's smoking torch of
covenant between the pieces</sup>

Barak: lightning

So, let's look at some key names here that'll help us. Of course it is going to if you are looking in the song of Deborah. We are going to look at chapters four and five. So it be Judges 4 and 5 the book of Judges chapters four and five, the song of Deborah, more in chapter 5. We may not hit much of that today, but like I say, it was very interesting that she says the stars fought against these kings of the east. They fought against Sisera.

So our culprits here, our partners in crime are going to be a king named Yavin. It'll say Jabin, I guess, if you are reading an English version, but it is Yavin. And we want to remember how to pronounce that the Hebrew way because his name

is going to show us a false, something false where the authentic thing will be found in Deborah and Barak. Yavin and Sisera's mother actually is going to see how the enemy tries to pass himself, or in this case herself, off as the authentic, just like the serpent wanted to be seen as the authentic advisor, the authentic council. In fact, he was just a poser. So these bear kings are posers.

Now Sisera was a Canaanite and the text tells us it looks like he was driven to the east. So whereas before Israel has fought against true kings of the east under Moses, places like Moab, Ammon and so forth. The giants, Og and Sihon, truly they are settled in the east and by east we mean east of the Jordan. But in this case, Sisera was originally a Canaanite, and it looked like he was displaced by Israel's conquests and driven to the east, so he forms a partnership with Yavin.

I don't want to call it a confederacy so much, but it is it is a team. There's teamwork going on. We are also going to find complicity in the she-bears. In Judges 5:29, we are going to listen to the words of Sisera's mother and "her wise women. They are going to say some things that should smack us right between the eyes if we know anything about the news today or what goes on in the colonization of Islam today.

So let's look at these names right quick just so we have in our heads what they represent. Sisera is thought to mean a battle array. So he is a fighter. That is what he does. He is from or he lives in Charoshet-hagoyim. And if that word charoset sounds familiar to you, it should. Charoset is what we have at Passover. It is made of apples and honey and cinnamon and nuts and different things, but it is pounded down to look like mortar. And it represents, of course, the mortar, the bricks that the Israelites were forced to make for the Egyptians. And so it is a working of wood or stone.

Ha'goyim is the nations. And charoset can also mean a woodland. And if you'll recall, we had a lot to say about the boar of the forest because that also represented Rome. The boar of the forest was Rome. And so now we have here a guy named Sisera, very warlike commander, and he is from Charoshet-hagoyim, which is the woodland of the nations. He is working with Yavin, which means "discerning or intelligent." If you've done *Creation Gospel Workbook One*, you probably heard a root in Yavin, *banah*, which is *binah*. *Binah* is a word formed off of that, which means understanding. It is one of the seven Spirits of Adonai. And we'll just see what spirit he is of.

He is from a place called Hatzor. And there's more than one Hatzor. If you are trying to look these up on a map, you might find more than one location for Hatzor, but we just need to know what it means. It means a castle or a fortress. And if you remember the first kings of the east that we studied, the four kings

that Abraham conquered, they withdrew to the area of Nimrod's fortress, to lie in wait, to set a snare for Abraham. They knew he would come looking.

Deborah, her name in Hebrew means bee. But in Aramaic it means hornet. And so if you are thinking of the hornet of Moses or the hornet of Joshua, the hornet of Moses was used on the kings of the east and then the hornet of Joshua was used on the Canaanite occupiers. Lappidot was her husband, and his name Lappid means torch, so, Lappidot would be torches plural. Where would you find an example of these torches? Well, if you go back to Genesis 15:17, you remember there were torches. There was like a smoking oven, it says that passed in between the pieces of the covenant that was cut with Abraham. So, these the smoking torch of the covenant between the pieces, that is pretty significant. Then of course Barak is lightning.

“And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the commander of his army was Sisera, who lived in Harosheth-hagoyim. The sons of Israel cried to the LORD; for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.” (Judges 4:2-3)

Malbim: He had once ruled in Hazor – a city conquered by Joshua – but now resided in Harosheth-hagoyim, a fortified stronghold, preserving an old hostility toward Israel.

So, with chapter 4, I don't know that I'll read every bit of it, but we are just going to take a little bit at a time, and I'll either comment to try to pull some things together or I'll read from a commentary called *Malbim*. You can find it on any Jewish resource location like *Sefaria*. It is just a commentary to try to clarify the text. A lot of these comments by Malbim are noteworthy, which I guess is why they are notes, but anyway, I think they are noteworthy to us.

So we are in the period of the judges. There's no king yet. And we know with the judges, it was just an up and down proposition. I mean, they had issues and so they had fallen in to a state of spiritual disrepair. And it says, *The Lord sold them into the hand of Yavin, king of Canaan, who reigned in Hazor. And the commander of his army was Sisera, who lived in Charoshet-hagoyim. The sons of Israel cried to the Lord, for he had 900 iron chariots. And he oppressed the sons of Israel severely for 20 years.* Well, now that is interesting. 20 years. What's the big number we've studied that pertains to regime change with the bears? 21. So, something bad is going on here for 20 years. It looks as though in the 21st year we might have a regime change. Now the Malbim comments to this. It says, *He had once ruled in Hatzor a city conquered by Joshua or Yahoshua, but now he resided in Charoshet-hagoyim, a fortified stronghold, and he preserved an old hostility toward Israel.* In other words, he didn't know the war was over, that might just be a southern expression, but he had an old grudge. It says, *The sons of Israel cried to the Lord, for he had 900 iron chariots.* What is the significance of iron? Well, iron represented the Roman beast kingdom, the legs, and then it extended all the way down to the feet and the toes where it mixed with clay, but it didn't stick together well.

“The sons of Israel cried to the LORD; for he had nine hundred iron chariots, and he oppressed the sons of Israel severely for twenty years.” (Ju 4:3)

Malbim: And they cried out. In the earlier instances (3:9, 15) the text uses “וַיִּזְעֻקוּ”, but here it uses “וַיִּצְעֻקוּ” since “a cry” צַעֲקָה denotes a stronger outcry than “a lament.” This intensification is due to three factors: (a) he possessed nine hundred iron chariots, leaving them no realistic prospect of victory; (b) he oppressed them with severity – interpreted by the Sages as verbal abuse and blasphemy; and (c) the oppression endured for **twenty years**.

Iron represents the Roman beast kingdom. Previous kings of the east were slanderers. The number 21 is regime change.

So also let's look at what the Malbim says since we are recognizing here it at 20 years were due for regime change that there's some sort of repentance. Malbim comments,

They cried out in the earlier instances of Judges 3:9 and 15. The text uses *vayzaku* but here it uses *vayitzaku* which is a stronger cry. It says it denotes a stronger outcry than just the lament of *vayzaku*. It is like a shouting and so this intensification. It says, It is due to three factors and all three are important. That is why I put this in here. He possessed 900 iron chariots leaving them the realistic prospect of victory. Iron was a real luxury at this stage of history. They probably wouldn't have been entirely of iron or they couldn't have moved them, but they probably had some iron protective plating that would have made it very difficult for an arrow to penetrate. They also could use it on the wheels that made them more resistant to the rock and so forth that it would have to go over. But the iron is important. Second, it says, He oppressed them with severity interpreted by the sages as verbal abuse and blasphemy. File that away because when we get over into Revelation, that is going to be a problem. The saints are going to suffer a lot of verbal abuse and blasphemy by the agents of The Red One.

Now, who am I calling The Red One? Edom and Rome. They are the same thing by the time of Yeshua in the first century. Edom, Esau was called The Red One. He sold his birthright for some red stuff. He came out red and hairy all over. He is The Red One. And he goes with his appetite, emotion, desire, and intellect. He represents the beast. He is not under the discipline of the spirit; instead, his soul is what drives him. He is the boar of the forest, the boar of the woodland.

The blasphemy, the verbal abuse, is seen as part of the oppression. They are not just doing stuff to them. They are saying words to them. The words are the weapons. Just like with the bear, the words are the weapons. And then of course, The oppression endures for 20 years. Which tells us we are ripe for regime change. This reinforces the names of the previous kings of the east. You had two of those kings that their names could mean like somebody who made dark sayings like Amraphel. People who will slander, people who will hurl verbal abuse. That is who we are dealing with the kings of the east. That is one of their characteristics.

"She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment." (Ju 4:5)

As a judge in Ephraim, Deborah represents the "lost" tribes of Israel who later disappeared in the Assyrian conquest. Their identity was lost among the nations. The palm tree represents righteousness as well as the rule of the twelve tribes under 70 palms, the number 70 representing the nations. Likewise, the 900 iron chariots of the "nations" army is denoted by the Hebrew letter ץ tzaddi, righteousness. The Roman monster will be defeated by the righteous.

- **"Then they came to Elim where there were **twelve springs of water and seventy date palms**, and they camped there beside the waters." (Ex 15:27)**
- **"The righteous man will flourish like the palm tree..." (Ps 92:12)**

Deborah in Judges 4:5. It says, *She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim and the sons of Israel came up to her for judgment.* So even though a lot of evil was going on, there were still righteous people there, and Deborah became the judge in the territory of Ephraim. You've got Judah, which with Benjamin and probably Shimon are located in the south, but the northern tribes, they are sometimes called Israel. They are sometimes called Ephraim. They have a little bit different identity. They are all Israelites, by the way, but the tribes of the north tended to be wealthier. They just had more resources in their territorial allotments, many more resources.

And so as a judge in Ephraim, we can see now this is not a story of a judge from Judah. This is the story of a judge from Ephraim, representing these lost tribes of Israel who would later disappear in the Assyrian conquest. Now they didn't all disappear, especially those who continued to worship in Jerusalem, they were absorbed into Judah. And by the time they leave Babylon, they are all called Jews. But it doesn't mean they didn't still know which tribe they were from. Because even in the time of Yeshua, they knew which tribe they were from. It was with the destruction of the Temple records and so forth, a lot of the genealogies were lost. But for the most part, these northern tribes are going to lose their identity among the nations, which is exactly what Sisera and Yavin want. It is the fortress of the nations is what they represent. The palm tree

symbolizes righteousness and it is going to link you to the rule of the 12 tribes under the 70 palms. And that comes from Exodus 15:27. It says, *Then they came to Elim and there were 12 springs of water and 70 date palms and they camped there beside the waters.* So the number 70 there is a number we already know it does. It represents the nations. There were 12 springs of water representing the 12 tribes and date palms. Well, what do we know about the date palm? Psalm 92:12 says, *The righteous man will flourish like the palm tree.*

So Deborah is judging under a palm tree representing righteousness, and therefore, the righteous would go up to Deborah for righteous judgment. So this is once again describing the relationship of Israel to the nations. They are to be a light to the nations. If the nations understood the role of Israel, they would be trying to move heaven and earth to get them moved back in there. Even to get the secular on board and get them observing the Torah if they understood the role of Israel to them as a priest to the nations. Instead, they keep trying to wipe it out or subjugate it.

We have those 900 iron chariots of the nations based in Charoshet-hagoyim, the fortress of the nations. And the number 900: you can use a Hebrew letter as shorthand, and it is the *tzaddi sofit* I believe or I think it is *sofit*. The regular *tzaddi* or the *sofit* represents righteousness. The original letter looks like a man kneeling with his arms upraised, and then the final *tzaddi* looks like a man standing with his arms upraised in praise. And there will be a song of praise in this story.

So the short story here of course is that this Roman iron monster will be defeated by the righteous. It will be defeated by holy counsel, because trees themselves represent the Spirit of counsel. Counsel in Hebrew is *etzah* and the Hebrew word for tree is *etz*. So, it just simply makes into the feminine form the root the word for tree *etz*, *etzah* and it becomes the Spirit of counsel. So, we are going to have some godly counsel.

“Now she sent and summoned Barak the son of Abinoam from Kedesh-naphtali, and said to him, “Behold, the LORD, the God of Israel, has commanded, ‘Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun. ‘I will draw out to you Sisera, the commander of Jabin’s army, with his chariots and his many troops to the river Kishon, and I will give him into your hand.’” (Ju 4:6-7)

Barak mustered his army on Mt. Tabor to lure in Sisera. It is suggested for the Transfiguration. Mount Tabor was a signal mountain during the Second Temple period. The Sanhedrin in Jerusalem used a network of mountaintop signal fires to announce the sighting of the new moon and start of new months. Because of its strategic location and distinct, dome-like elevation in the Lower Galilee, Mount Tabor was one of the key peaks in the chain reaction used to quickly pass the message from Jerusalem to the northern villages and Babylonian communities.

Judges 4:6-7 it says, *Now Deborah sent and summoned Barak the son of Abinoam from Kedesh-Naftali. Remember that name, Kedesh-Naftali, and said to him, Behold, the Lord, the God of Israel, has commanded, Go and march to Mount Tabor and take with you 10,000 men from the sons of Naftali and from the sons of Zebulun. I will draw out to you Sisera, the commander of Yavin's army, with his chariots and his many troops to the river Kishon, and I will give them into your hand.* Well, this is incredible. Like, they are running from Sisera. They are hiding from Sisera. Sisera's people have been harassing them for 20 years. It is like at this point in history, Israel's running to bomb shelters at the drop of a hat. And it is been going on now for a while. Imagine this going on for 20 years. Having to run to a bunker every time you hear a chariot wheel or a clippity-clop. That is the nature of the situation.

And now Deborah says, Okay, here's what God says, I want you to go to Mount Tabor. So the whole army of Sisera will see you up there. It is not like you can hide on Mount Tabor. Take 10,000 men. So Barak knows he is going to be greatly outnumbered, but take 10,000 men with you and make sure they see you. We don't want them to miss you. And that just like, oh, that is crazy. You want them to see us and come after us? And she is like, yeah, he is going to draw them out to you. You are going to bait them in.

The difference is they are going to be baited into the River Kishon. You are going to lure them in, and then He is going to give them into your hand. And that is what Barak did. He mustered the army on Mount Tabor to lure in Sisera. Now, Mount Tabor is one of the suggested locations for the Mount of Transfiguration. There's other mountains too, like Mount Hermon. Who knows?

I think what's important here is it was a signal mountain during the Second Temple period. I don't know about the first Temple, but there is record that during the Second Temple period, the Sanhedrin in Jerusalem used this network of mountaintop signal fires, so when the new moon was validated, they had to tell everybody without the internet that it was a new month. Because it had to be ratified in Jerusalem before it could be observed anywhere else.

There's significant Jewish populations all over the place during the Second Temple period, so they had a network of mountaintops where they would set signal fires, and that would signal to the next mountaintop and then the next and the message could get to places like even in Babylon very quickly that way. That was why the Samaritans were such mischief monkeys. They would go up and start a fire before it was time. They would try to mislead. They would try to change, like deceive them into thinking the new moon had already started. That that sort of monkey business.

But Mount Tabor was a strategic location, and probably if they were using it in Second Temple times, it was probably also used to signal on up into the north and the east that the new month had been declared in Jerusalem. They used a chain reaction to make that happen. As close to the internet as you could probably get back then.

קִישׁוֹן ("twisted," "tortuous"), [*Kishon*], pr.n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

Kishon H7028 = "winding" From קִשׁוֹן H6983 קִשׁוֹן *kosh*; to bend, to set a trap:—lay a snare.

The wadi Kishon illustrates the template: lay a snare for the evil kings to pursue the Israelites, lure them in, destroy them with water or fire. Regime changes: Reed Sea; Jordan; Euphrates. Elijah follows the template by luring the priests of baal to Carmel (Kishon), the mountain adjacent to the wadi, also near Megiddo, scene of another prophesied snare for the nations.

So, why the river Kishon? Its name means something twisted and torturous. It is kind of windy, but it comes from the Hebrew word *kosh*, which means to set a trap or to lay a snare. And this is exactly what we are seeing in Revelation when He says, "I am going to dry up the river Euphrates to draw in the kings of the east." Well, we've already read that story, guys. We have already read that story because we've looked at multiple kings of the east. This is going to tell us some more specifics in the pattern.

So luring them in, to lure them into the Euphrates is to lay a snare to defeat them. And that is really our template that we have from these kings of the east. Lay the snare for the evil kings to pursue the Israelites, lure them on in, and then destroy them with water or fire. It goes all the way back to the Sea of Reeds. It goes already all the way back to the Song of the Sea. There will be regime changes when this occurs. At the Reed Sea there was a regime change with the Israelites, when He dried up the Jordan for the Israelites to go through, there was regime change in Canaan. When the Euphrates was dried up, there was regime change, because of course the Persians would become the next beast kingdom basically without a battle, because they diverted the river Euphrates and sneaked in the city at night. Even Elijah is going to follow this template when he lures the priests of Baal to Mount Carmel. Now, Mount Carmel is right adjacent to the Kishon and it is also very near Megiddo. When we take people to Megiddo, usually our next stop is Carmel because they are great vantage

points to see the Valley of Jezrael, which of course John tells us is going to be the scene of another prophesied snare for the nations. He is going to draw them into Jezrael, which is basically drawing them back into the Kishon like He did Sisera. So if you are at Revelation and you think you are reading the story the first time, you have to go back. You have to read the first stories and then the last stories will make way more sense.

The number ten thousand suggests the myriads of holy ones who accompanied THE Holy One at Mt. Sinai at the giving of the Torah:

"The LORD came from Sinai, and dawned on them from Seir; He shone forth from Mount Paran, and He came from the midst of ten thousand holy ones; at His right hand there was flashing lightning ["a fiery law"] for them." (Dt 33:2)

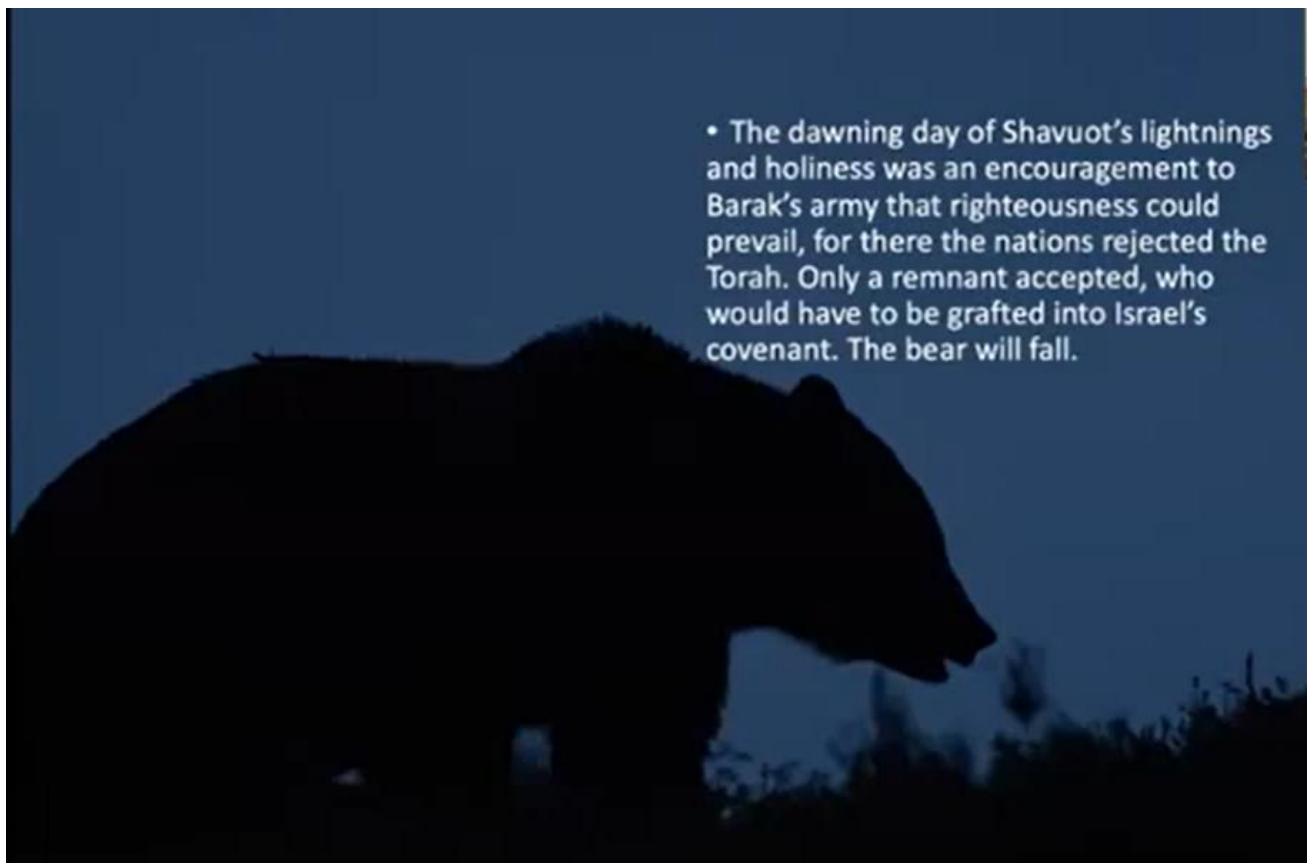
The imagery of the "ten thousand" or myriads of angels, the lightnings and fire hints to the coming victory over Sisera's iron chariots in the names of Lapidot (torches) and Barak (lightning). Barak was from Kedesh-Naphtali, or holiness [holy/I wrestled], a city of refuge in Naphtali. The Word describes holy battles, not jihadis-come-lately.

And then she tells him a specific number, 10,000. They already have a context for 10,000 that everybody's going to understand or at least the righteous are going to understand because sometimes the word is translated as myriads. Your Bible might say myriads, your Bible might say 10,000. But it suggests to us the myriads of holy ones who accompanied the Holy One at Mount Sinai when He gave the Israelites the Torah. And that is Deuteronomy 33:2. It says, *The Lord came from Sinai and dawned on them from Seir*, which is the territory of Esau of Edom, The Red One. *He is shone forth from Mount Paran*, which is a big red mountain. *And He came from the midst of 10,000 holy ones*. So He came with myriads of angels. *At His right hand, there was flashing lightning for them*. Now this, I believe, is NASB, some translations are a little more literal and they'll translate it as a fiery law. So is it lightning or is it a fiery law? Probably yes. The fiery Word of God. And so by taking 10,000, it is not that Barak is

going to need 10,000 soldiers. He won't. Well, maybe to collect all the loot, but in terms of the battle, he is not going to need 10,000 soldiers. This number is telling the Israelites that the Holy One is about to come marching with His myriads of angels to fight for Israel. The lightnings in the fire is going to hint again to this coming victory over Sisera's iron chariots.

Deborah to Barak says, I am not going to go without you, Deborah, you've got to go too. Well, her husband's name is Lapiddot, which means torches. And so Deborah is not just coming in the power of the Holy Spirit and the power of prophecy, it mentions her husband's name, so she is kind of a torch. That aspect is important for Scripture to mention to us. She is fiery, she is not afraid. This is radical for the time and the place. It is almost like it is almost unbelievable, it is so radical for the time and the place. For a woman to be a judge in Israel, for a woman to call a nation to arms in Israel. And then the army won't move without her. And of course, she marches with Barak, whose name means lightning. So, here comes the fiery law. We've got the judge who's judging the people according to the fiery law, the Torah, and lightning's going with her. So it is like a replay of Mount Sinai going on here.

We are told that Barak was from Kedesh-Naftali. Kodesh is holiness. And then remember Naftali, one of the sons of Jacob, it means "my wrestling." I wrestled. And what did Jacob do when he crossed the Yabok River at night, when he was coming back and he was about to face Esau The Red One? He wrestled all night, so holy wrestling, and it is also a city of refuge in Naftali. So the army that Barak and Deborah are mustering, is a righteous holy army. They are ready to do whatever the Holy One tells them to do, this holy battle. They are not these jihadis-come-lately. Remember there's the authentic, which is written, and then there's the fake.



• The dawning day of Shavuot's lightnings and holiness was an encouragement to Barak's army that righteousness could prevail, for there the nations rejected the Torah. Only a remnant accepted, who would have to be grafted into Israel's covenant. The bear will fall.

So let's look here where it says the Lord came from Sinai and dawned on them from Seir. So when the sun comes up on Seir, this is when the Holy One Himself comes marching at the dawn. And that is what we see. We've got this dawning day of Shavuot, the giving of the Torah. We've got the lightnings, we've got the hail, we've got the thunder, we've got the dripping clouds. But it is a day of holiness and it is going to encourage Barak's army that righteousness can prevail here. At Mount Sinai the Torah was offered to the 70 nations each in their own tongue. And out of those 70 nations only remnants among each nation wanted to accept the Torah. Only one nation as a nation said, "We will do and we will hear." So the remnants from those 70 nations who did have a heart for the God of Abraham, Isaac, and Jacob, their way in would be to be grafted into Israel's covenant, which takes them back to Abraham, the covenant between the pieces. And they become adopted children of Abraham. But this is how the bear is going to fall with a fiery law, with the holiness of Shavuot, with Israel and those remnant of the nations that want to walk in righteousness with that fiery law.

Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go." She said, "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh. Barak called Zebulun and Naphtali together to Kedesh, and ten thousand men went up with him; Deborah also went up with him. (Ju 4:8-10)

Malbim: If you go with me to Kedesh, I will go with you to Hazor," aligning with the first reason – that she accompany him in assembling the people from Kedesh. The army is a holy one.

Then Barak said to her, If you will go with me, then I will go. But if you will not go with me, I will not go. She said, I will surely go with you, nevertheless, the honor shall not be yours on the journey that you are about to take, but the Lord will sell Sisera into the hands of a woman. Then Deborah arose and went to Barak to Kedesh. Barak called Zebulun and Naftali together to Kedesh, and 10,000 men went up with him. Deborah also went up with him. So you can see how disturbed Barak was that this battle was going to be accomplished through the hands of a woman. He didn't take his bow and arrow and go home. Instead, he musters the army. He is like, Fine, you are the prophetess, you are the one moving with the power of the Holy Spirit, you are the one who's hearing from the Holy One. I trust you. Who cares if you are a woman? The comment here by the Malbim kind of puts some words into Barak's mouth. If you go with me to Kedesh, I will go with you to Hatzor aligning the first reason that she accompany him and assembling the people from Kedesh. And so that is kind of a subtext there. The army has to be a holy one. Barak and Deborah agree. You can't just take any 10,000. You have to take those who were assembled from Kedesh. They have to be assembled from a place of holiness. These can't be lukewarm. They can't be half-hearted. They have to be dedicated to righteousness or this isn't going to work.

“...Then Deborah arose and went **with** Barak to Kedesh.” Barak called Zebulun [exalted] and Naphtali together to Kedesh, and ten thousand men went up with him; Deborah also went up **with** him.” (Ju 4:9-10)

Deborah said to Barak, “**Arise!** For this is the day in which the LORD has given Sisera into your hands; behold, the LORD has gone out before you.” So Barak went down from Mount Tabor with ten thousand men following him.” (Ju 4:14)

Malbim: And then “I will draw toward you” – through Hashem’s providence, **He** will draw Sisera and all his forces to the Kishon River, and there He will deliver him into your hand through miraculous intervention. Rise, for this is the day. Delay not for another time, since Hashem has already advanced ahead of you and has begun striking his forces.

Deborah’s “bee-hornet” prophecy goes before them...

*So Deborah arose and went **with** Barak to Kedesh. Barak called Zebulun, (Zebulun is exalted), and Naftali, (my wrestling) together to Kadesh. And 10,000 men went up with him. Deborah also went up with him.* I wanted to point out I repeat this because I wanted you to see the **with** Barak. Deborah went up **with** him. There's no heroes here. They are with each other. They are joined in purpose. *And then Deborah says to Barak, Arise, for this is the day in which the Lord has given Sisera into your hands. Behold, the Lord has gone out before you. So Barak went down from Mount Tabor with 10,000 men following him.* So what is she telling him? Arise – *kum*. Kumi ori - arise and shine. So arise, it also has resurrection connotations to it. Resurrect, arise from the dead here because this is going to be the day and you are not fighting this battle on your own. You and these 10,000 are basically the mop-up crew, because the Lord has gone out before you. The hornets went before Moses and before Joshua. So basically the armies were the mop-up crew. Malbim comments. He says, I will draw toward you. That is through Hashem's providence. He will draw Sisera and all his forces to the Kishon River. He meaning the Holy One. I am going to bring the enemy running toward you. And that is terrifying. Think about it. Here come not just the 900 iron chariots, but the rest of the army with it. And it doesn't sound very encouraging like, Oh, I am going to make the army run at you. It is okay. The Holy One is drawing Sisera and all his forces to the Kishon River. So, it is a bit of a trip there. And there he will deliver him into your hand through miraculous intervention. Arise, for this is the day. Delay not for another time since Hashem has already advanced ahead of you and has begun

striking his forces. In other words, He is already messing with this army. There's something that is already gone out before you before you ever clash a sword something has gone before you. Which makes again makes us think of Deborah's name, which is be in Hebrew, but hornet in Aramaic.

Deborah is working **with** Barak to enable holy victory through the hand of YHVH, not seeking her own glory or a beastly war. The miracle is like that of the hornet of Moses and Joshua, who cleared the kings of the east and Canaanites with the hornet that went before them.

- "I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you." (Ex 23:28)
- "Moreover, the LORD your God will send the hornet against them, until those who are left and hide themselves from you perish." (Dt 7:20)
- "Then I sent the hornet before you and it drove out the two kings of the Amorites from before you, but not by your sword or your bow." (Josh 24:12)

Inflected:	הַצִּרְעָה
Root:	צָרַעַה
Strong's:	H6880
English:	the hornet, feminine noun

In Exodus 23:28, it says, *I will send hornets ahead of you, so that they will drive out the Hivites, the Canaanites, and the Hittites before you.* Well, these are Canaanites they are working with. Deuteronomy 7:20 says, *Moreover, the Lord your God will send the hornet against them until those who are left and hide themselves from you, perish.* Well, who hid? Sisera. He hid in a tent and he ran from one woman and ran right into the arms of another. Joshua 24:12, it says, *I sent the hornet before you, and it drove out the two kings of the Amorites from before you, but not by your sword or your bow.* And so there's precedent here. And the Scriptures, the fiery law is there to remind Barak with Deborah as acting as the agent of the Holy One. Her very name even though the hornet itself is called a *tzirah*, it is an equivalent expression. There's going to be this stinging thing, miraculous, supernatural, because we see them again in the book of Revelation. They are under the dominion of the king of Abaddon, but when

the Holy One gets ready to use them, they are dispatched. And there's tons of them, by the way.

And they work two ways. The first thing they do is to confuse. Then the second thing they do is cut off root and fruit, which is a little more graphic than we want to get into, but just remember it starts with confusion. When you say, Why do people not even understand logic and reason anymore? It is because the hornet's already working. It is causing the confusion. What we have here is that Deborah is going to work **with** Barak and they are going to enable this holy victory, but it is the hand of the Holy One. Neither Deborah nor Barak is seeking their own glory. They are not even seeking a war. They don't want a war or they would have already started a war. But when the Holy One says go to war, you go to war. And so He creates a miracle for them. Just like the hornet of Moses, just like the hornet of Joshua that cleared out the kings of the east and the Canaanites, He is going to send before them. And of course, even the *tzirah*, the Hebrew hornet, it is a feminine noun, by the way. It is like *tzirah*, not *tzira*. It is a feminine. You don't want a female hornet after you at all.

Malbim: And Hashem routed... before Barak. Abarbanel interprets this to mean that the confusion occurred even before Barak reached them — Hashem made them hear the sound of chariots and cavalry, causing panic, so that Sisera had already taken flight.

This is how the *tzirah* works: blinding confusion at first, then attacks the “seat,” or reproductive part to cut off fruit.

And the Malbim says, Hashem routed Sisera before Barak. And another commentator, Abarbanel interprets this to mean that the confusion occurred even before Barak reached them. Hashem made them hear the sound of chariots and cavalry causing panic so that Sisera had already taken flight. He is already running before the army ever turns. And this is exactly how the *tzirah* bug works. It blinds you with confusion. If you've done Workbook Two, you already know this. It blinds you with confusion at work and then it attacks the

seat, your reproductive part to cut off the fruit so you don't make any more like you.

The LORD routed Sisera and all his chariots and all his army with the edge of the sword before Barak; and Sisera alighted from his chariot and fled away on foot. But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; not even one was left.

Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. Jael went out to meet Sisera, and said to him, "Turn aside, my master, turn aside to me! Do not be afraid." And he turned aside to her into the tent, and she covered him with a rug. He said to her, "Please give me a little water to drink, for I am thirsty." So she opened a bottle of milk and gave him a drink; then she covered him. (Ju 4:15-19)

Continuing on, Judges 4:15 says, *The Lord routed Sisera and all his chariots and all his army with the edge of the sword before Barak. Sisera alighted from his chariot and fled away on foot. But Barak pursued the chariots and the army as far as Harosheth-hagoyim, the fortress of the nations. And all the army of Sisera fell by the edge of the sword. Not even one was left.* So if in Revelation the nations tried to assemble against Israel in that valley, we already see the end of that story right here. He is going to pursue them all the way back to their fortress. Not even one was left. But what about Sisera, the commander? *Now Sisera fled away on foot to the tent of Yael, the wife of the Kenite, where there was peace between Yavin, the king of Hatzor, and the house of the Kenite.* Remember these are descended from Tzipora's father. Jethro moved his clan into the territory of Judah. But this appears to be a fractured group or a fractured clan that went farther north. And there's more about this, of course, in the Haftorah here. *Yael went out to meet Sisera and said to him, Turn aside, my master. Turn aside to me. Do not be afraid.* This makes me think of Moses. He had to turn aside to see the burning bush. It is going to represent the fiery law he is going to receive on that same mountain. Well, Sisera is about to be the beneficiary of a fiery law right here. *He turned aside to her into the tent, and she covered him with a rug. He said to her, Please give me a little water to drink, for I am thirsty. So she opened a bottle of milk and gave him a drink, and*

then she covered him, got him nice and sleepy. I don't know if he was lactose intolerant or what.

He said to her, "Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you, and says, 'Is there anyone here?' that you shall say, 'No.'" But Jael, Heber's wife, took a tent peg and seized a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died.

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

So God subdued on that day Jabin the king of Canaan before the sons of Israel. The hand of the sons of Israel pressed heavier and heavier upon Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan. (Ju 4:20-24)

He said to her, Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you and says, Is there anyone here? That you shall say, No. But Yael Heber's wife took a tent peg, and seized a hammer in her hand, and went secretly to him, and drove the peg into his temple. And it went through into the ground, for he was sound asleep, and exhausted. So he died. And behold, as Barak pursued Sisera, Yael came out to meet him and said to him, Come, I'll show you the man whom you are seeking. And he entered with her. And behold, Sisera was lying dead with a tent peg in his temple. Kind of reminds me of the prophets where they talk about after Messiah has won the victory, people are going to walk by these conquered kings and say, Is this the man that caused the nations to tremble? This is it right here? This is what we were so afraid of? And so Yael's like, Come, I'll show you the man whom you are seeking. He is not all that. He is pretty dead. So God subdued on that day Yavin, the king of Canaan, before the sons of Israel. The hand of the sons of Israel pressed heavier and heavier upon Yavin, the king of Canaan, until they had destroyed Yavin, the king of Canaan. So, Yavin looks like held out a little bit longer, but his end was the same. He was destroyed.

Key points from the Song of Deborah in Judges Five:

“The stars fought from heaven, from their courses they fought against Sisera.” (Ju 5:20)

- The principalities and powers were involved in this Naphtali-wrestling: “For we do not **wrestle** against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.” (Eph 6:12)

“She reached out her hand for the tent peg, and her right hand for the workmen’s hammer. then she struck Sisera, she smashed his head; and she shattered and pierced his temple.” (Ju 5:26)

- The beast king suffered a fatal head wound...

Now, like I said, we don't have time today to read the song of Deborah in Judges 5, but there's some important things to see there. Like in verse 20, it says, *The stars fought from heaven. From their courses, they fought against Sisera.* That goes back to our lesson on the principalities and powers. And then Ephesians 6:12 says, We've got a link in Ephesians 6:12 that links us to this Kedesh-Naftali, the holiness of my wrestling, just like Jacob's wrestling with Esau's angel all night. But these principalities and powers got involved in the battle, in the wrestling. And so Paul tells us in Ephesians 6:12, *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.* That is why it doesn't do a whole lot of good to just suit up and go to battle, the best thing to do is to involve the Holy One, His words, to make sure you are walking in His holiness. So this will be a holy wrestling so that He can deliver them into your hand, not to be a war of presumption. And Judges 5:26 it says, *She reached out her hand for the tent peg and her right hand for the workman's hammer. Then she struck Sisera. She smashed his head. She shattered and pierced his temple.* Watch how this beast king suffering a fatal head wound.

Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. **And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed.** And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"

And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven. (Re 13:2-6)

These are the characteristics of the kings of the east beast we studied, starting with the four kings who fought Avraham.

Look at this. This is Revelation 13:2 - 6. It says, *Now the beast which I saw was like a leopard. His feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. So he is moving in the authority of the dragon. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast and they worshiped the beast saying, Who is like the beast? Who is able to make war with him?* Sounds like they are they are doing their own weird song. *And he was given a mouth speaking great things and blasphemies.* This is exactly what the commentators are telling us about the oppression of Yavin and Sisera for 20 years. It was about the words *and he was given authority to continue for 42 months.* There's our bear number. *Then he opened his mouth in blasphemy against God to blaspheme His name, His tabernacle, and those who dwell in heaven.* Well, if you'll remember, the tabernacle was situated I forget how many years, oh, a significant period of time in Shiloh. It was located up in that northern territory. And so, the blaspheming that is going on in Revelation, it is not just against Israel, it is also blaspheming those who dwell in heaven, the holy ones. But these are the characteristics of the kings of the east beast we studied starting with the four kings who fought Abraham. These were their characteristics, this speaking as a weapon. This blasphemy against the Holy One. How many times are we hearing the word Zion used as a pejorative especially since October 7th. It shouldn't be if you've

ever read the Bible or believed it. And so they've started to speak this blasphemy.

This is the last point I want to make in this lesson even though we may find some more things next week in the Song of Deborah. This should sound familiar to those who are informed on the atrocities of October 7th as well as the entire history of Islam's military campaigns.

"Out of the window she looked and lamented, the mother of Sisera through the lattice, 'Why does his chariot delay in coming? Why do the hoofbeats of his chariots tarry?'

'Are they not finding, are they not dividing the spoil? A maiden, two maidens for every warrior; to Sisera a spoil of dyed work, a spoil of dyed work embroidered, dyed work of double embroidery on the neck of the spoiler?'

We'll do a lesson in the future on "Got-Zillah," first glimpses at polygamy as the war against Creation.

And so I want to make one more point here, even though we might look at a few things next week in the Song of Deborah, but this should sound really familiar to those who have done some reading on October 7th, as well as the entire history of the Islamic military campaigns, from their inception.

This is from the song of Deborah and this is describing Sisera's mother waiting on him to return from battle. This should knock you straight between the eyes. if you know a little bit about it. It says, *Out of the window she looked and lamented the mother of Sisera through the lattice. Why does his chariot delay in coming? Why do the hoof beats of his chariots tarry? Are they not finding? Are they not dividing the spoil? A maiden, two maidens for every warrior to Sisera. A spoil of dyed work. A spoil of dyed work embroidered. Dyed work of double embroidery on the neck of the spoiler.* Do you see here the pattern? The women of the kings of the east are enabling their beast nature. They think they've gone to battle, and they are hoping that they've won. And then they try to explain, well, the reason they are late is they've killed a bunch of people. That is great. But what are they doing now? They are raping women and taking them as slaves, as sex slaves, they are looting everything. So, they are perfectly fine with women being killed or raped or subjugated, used as property,

commerce, they are good with that. That should sound familiar. It is part of the whole theology of a particular religion.

Consider the beast mindset of Sisera's "women," his mother and her "wise women": they actually embraced the kidnapping, rape, and subjugating ownership of women into their husbands' "harem."

Like "that Jezebel woman" was teaching and leading the righteous astray with her doctrine of sexual immorality and eating sacrifices to idols, Sisera's women were teaching and enabling his rapacious lust. He is the iron Beast, and they are the harlots who betray their virtuous and noble calling as women to be truly "wise women" who have the "Torah of kindness" in their mouths. The "children" of such sick doctrines will be thrown on the sickbed with her.

"She opens her mouth with wisdom, and on her tongue is the torah of kindness." (Pr 21:36)

So just think of this beast mindset of Sisera's women, his mother, and it calls them her wise women. They are actually embracing kidnapping, rape, and subjugating ownership of women into their husband's harem.

So again, let's go back to Revelation. We've got a Jezebel woman. She is teaching and leading the righteous astray with her doctrine of sexual immorality and eating sacrifices to idols. Well, what are Sisera's women doing? They are teaching and enabling his rapacious lust. He represents the iron beast, The Red One. And they are functioning like the harlots who have betrayed a virtuous and noble calling as women to be the truly wise women. Because a truly wise woman, Proverbs 21:36 says, *She opens her mouth in wisdom and on her tongue is the Torah of kindness*. Kindness. Well, we are told in Revelation in the message to Thyatira that those who are teaching this sexual immorality are going to be thrown onto a sick bed because it is related to sacrificing to idols and even her children are going to be thrown on the sick bed with her. This is what these women have produced.

On the other hand, Deborah enables Lapiddot to go to war against the oppression of Yavin and Sisera. In a sense, they represent two of four beast kingdoms, the bears of the east and the iron monster of Rome. Both Deborah and Sisera's mother influence the outcome of this portion of Israelite history. Sisera's mother enables his beast instincts for rapacious war and subjugation. Deborah enables Lapiddot to outwit the "*binah*" of Yavin and the *chakhmot*, Sisera's mother's "wise women."

Jezebel MUST have an Ahab, a source of authority, to enable his sin. Now compare to the earlier kings of the east's harem mentality:

Sisera and Yavin, they have ownership in this too. But what do you have on the other hand? Deborah is enabling Lapiddot and Barak to go to war, which it doesn't say Lapiddot went. I am guessing he went. I don't know. Maybe she was a widow. But the torches did go. Whether he was present or not, he was present in her. Remember, they are one. So whether he is the torch or she is the torch, they are marching against the oppression of Yavin and Sisera. Because those two kings are representing two of the four beast kingdoms, the bears of the east, and then of course the iron monster of Rome, the Persian bear and the Roman monster. But you see how both Deborah and Sisera's mother influenced the outcome of this part of Israelite history. Sisera's mother enabled his beast instincts for rapacious war and subjugation.

This is counter to how Deborah operates. She is going to enable the Lapiddot, the torches of the Holy one, the holy wrestlings to outwit the *binah* of Yavin. His name is related to *binah* which is one of the seven Spirits of God and the *chakhmot*, which is the wise women of Sisera's mother. *Chokhmah* is the Spirit of wisdom. So the true Spirit of wisdom and understanding rests with Deborah and Barak, not with Sisera and his wise women. But one thing to remember, if you have a Jezebel, you have to have an Ahab. You have to have a source of authority to enable the sin.

**“As I live,’ declares the King Whose name is the LORD of hosts,
‘Surely one shall come who looms up like Tabor among the
mountains, or like Carmel by the sea.’” (Je 46:18)**

**Mountains-nations
Sea-nations**

**Prophetically, Barak assembled his army among the nations
(Tabor), then lured Sisera to “the sea” by Carmel for destruction.**

**This is describing the defeat of Pharaoh Neco by Nebuchadnezzar
of Babylon. Neco was lured across the Euphrates, where he was
defeated by Nebuchadnezzar and his strength broken. As Barak
defeated Sisera by luring him to the Kishon, so the dragon Egypt
would be defeated by the Beast of Babylon.**

This is from Jeremiah 46:18. It says, *As I live, declares the king, whose name is the Lord of Hosts, surely one shall come who looms up like Tavor among the mountains or like Carmel by the sea.* This is the setting of the river Kishon, the battle. The mountains represent the nations and the sea also represents the nations. So throwing that prophecy forward, what is the text telling us prophetically? Barak assembles his army among the nations represented by Tabor. Then he will lure Sisera to the sea by Carmel for destruction. So what's going on here? Jeremiah is describing again the defeat of Pharaoh-Neco by Nebuchadnezzar of Babylon. I say you can read it in The Concise History of the Beast. How the dragon passed this authority off. But Neco was lured across the Euphrates where he is defeated by Nebuchadnezzar, the first beast kingdom, and his strength is broken there. So as Barak defeats Sisera by luring him to the Kishon, so the dragon of Egypt was defeated by the beast of Babylon. And so what happens? The authority passes to the first beast kingdom.

Joshua 2:10

For we heard about [how] YHWH dried up the waters of the Sea of Reeds before you when you went out of Egypt, and what you did to the two Amorite kings who were across the Jordan, to Sihon and to Og, whom...you devoted-to-destruction. Amorite: Used here to denote Israel's neighbors east of the Jordan, but more often referring to the inhabitants of Canaan in general, or occasionally to those dwelling in...See Num. 21:21–35, where the Israelites encounter and defeat these two kings east of the Jordan....Israel's Moabite neighbors also spoke of herem in respect to **their national god Kemosh "subduer," in the Mesha Stele....The word appears in Arabic and has entered English as "harem," signifying a group of women set apart for one man.**

They had taken possession of his country and that of King Og of Bashan—the two kings of the Amorites—which were on the east side of the Jordan... Dt 4:47

We can see that the nations, especially the kings of the east, the Canaanites, the nations already knew that Pharaoh had been lured into the Reed Sea. The dragon had been lured into the Reed Sea and destroyed. You can go to Joshua 2:10. says, *We heard how YHVH dried up the waters of the Sea of Greece before you when you went out of Egypt and what you did to the two Amorite kings who were across the Jordan, to Sihon and Og.* Remember those are kings of the east *whom you devoted to destruction.* Amorite, it says, is used here to denote Israel's neighbors east of the Jordan, but it can refer to the inhabitants of Canaan and Canaan in general.

Just notes there to help you understand how Sisera and Yavin are Canaanite kings and yet they've moved east. So what do they have in common with these kings of the east? You can go back to Numbers 21:21 - 35 and get a little bit more information there, where the Israelites encountered and defeated those two kings of the east. But when we looked at Moab, again in the east, it says in some notes that I found that Israel's Moabite neighbors also spoke of herem, in respect to their national god Kemosh, which means "subduer." And you can find it in the Misha Stele. The word appears in Arabic and has entered English as *harem*, signifying a group of women set apart for one man. And so what's going on here? The same thing that went on with the Moabites, with the kings of the east. They saw women as objects to be assembled for their pleasure, for

their service. And who's contributing to it? Sisera's mother and her "wise women."

So, if you've wondered recently, how in the world do modern feminists link arms with people trying to impose Sharia law? How does that even happen? It is an old god. Old gods. Kemosh. It is all about the harems. Subjugate women. Molech. Sacrifice your children. Pass them for the fire. Use them as bait. Strap explosives on them, and then act like it is some sort of sacrifice to God as if He would want that. What does it say in the prophets? *It never crossed my mind to require human sacrifice from you.* Never crossed Adonai's mind. So, I don't know what God they are serving. But it is a god that they believe requires them to sacrifice their children and women. I don't know how we miss that unless we just don't read the words. The words are pretty plain. You don't even have to be that intelligent to understand them.

So when you are dealing with the beast, it makes for some strange bed fellows, especially politically. Hard to understand, But in the end, how can these two weird bedfellows, how can they link arms when they are at such cross purposes? It never has been about Israel. Even though Israel is usually the ones that get slaughtered, subjugated, looted, driven from place to place, it is never really been about them. They were the ones that could be reached. It goes back to the fiery law. Who was given the oracles of God? And why? Because they would hold on to it under all this oppression. They wouldn't lose it. They wouldn't lose the Sabbath. They wouldn't lose the Feast days.

They wouldn't lose the instructions on what do you do with a captive woman after a battle. How do you treat her? They are not going to lose those instructions. Israel was to be a light to those nations to bring as many of the righteous remnant as would come to the covenant who would become the children of Abraham. And instead of accepting the message, they tried to kill Israel, subjugate Israel.

And then Yeshua came, and He sent the message again with His apostles. He kept sending the message. They didn't want that message. Oh, Jerusalem, Jerusalem, you who killed the prophets. Well, it wasn't just Jerusalem who killed the prophets. The entire world has killed the prophets. They don't want to hear what the Word says. All they want to hear about is grace. It says, *The fool has said in his heart there is no God.* It is not talking about an atheist. Look at the context. It is in two separate psalms that are almost identical. The context is there is no God that will judge me for this. Maybe they think because Israel's always being run from place to place, always being attacked, pushed here and there. Maybe their God won't hold them to account for that, but I suspect He will.

A day is coming for Sisera and his mother because of these sick, twisted doctrines that try to pass off as holy, but they are anything but. They are just death. It is just death. It is just a destruction of what the Creator had planned for us, of the beauty that we could walk in together with the example of Deborah and Barak. I mean, what a beautiful example of a holy partnership. So, I know that was a sword, wasn't it? But we got to say it. If there's anybody left out there who hasn't already made up their mind. We want to gather that up before the seventh month. We don't want it to be a situation of five foolish virgins running around trying to figure it out at the last minute. We don't want anybody to wait till the last minute.

And we want you to know who your enemy actually is. Because the enemy's device is to turn you on yourselves, to turn you against one another. That is one of his word techniques. Very effective. You see the front line, front page news in Israel, turning on each other. They might be an instrument to bring about the ultimate redemption, but woe to the person who allows themselves or herself to be the instrument of that discipline. That would be the last thing you should ever want to be. Let somebody else be suicidal.

And let that sink in. Let that doctrine of Sisera's mother sink in. Then ask yourself, where's Ahab? She doesn't do what she does without a source of authority. Where's the Ahab? Because in Revelation, these two women are fighting it out. There's the harlot who rides the red beast, Sisera's mother and her wise ones, and then there's the virtuous woman. There's the Deborah, the Baraks. And we'll know the difference, the testimony of Yeshua and the commandments of God, the fiery law over here versus the slander, the blasphemy, the subjugation, the murder, the rape. It is not hard. It really isn't. You don't even have to know how to do algebra to figure that one out.