

of God, but one which simply tells an incidental fact in connection with it.

Nevertheless the prediction about Sisera is a prediction of tremendous importance, for it is a prediction which authenticates the fact that Deborah, the prophetess, spoke from God in a remarkable way.

Someone might say Deborah is simply a woman of remarkably acute insight into political conditions. She knows what sort of a captain Sisera is. She knows that he has become self-confident. She understands that he is quite certain, if a large group of Israelites gathered on Mount Tabor, to bring his chariots recklessly into a place where they can be rendered ineffective by the rising of the waters of the stream. She also, they might say, knows weather conditions, and knows that it is highly probable that at that time of the year there will be a rise in the waters of the river, and consequently that this cleverly worked out scheme will be successful. In order, someone might say, to get the Israelites to work with her in this scheme, she tells them that the Lord has said this, but it is really only her own clever planning which is involved. Knowing something of the history of Sisera, knowing something of his character, knowing something of weather conditions there at Kishon, she maps out the strategy and directs Barak to carry it out. She says it comes from the Lord, but it really is only some clever planning -- that is what someone might say.

Now the second prediction cannot be explained in that way. It is true that we have here not simply a case of someone's clever planning, but another of those instances where the people in the suffering which God has caused to come upon them for their sin have turned to him and repented, and where he has sent deliverance. He has told Deborah what to say and how the deliverance is to be secured, and as proof of it, he permits her to give an incidental fact which no mere human being could possibly predict.