

# Bristol Conference 1976-14 Studies in the Judges

by Bob Clark

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*Bob Clark's sermon explores the Book of Judges, highlighting the significance of Deborah's leadership and the cyclical nature of Israel's faithfulness to God.*

**Duration:** 36:23

**Scripture:** Judges 4:1 - 5:6, Judges 5:31, Matthew 6:33

**Topics:** "Faith And Obedience", "Women In Ministry"

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## Description

In this sermon, the preacher discusses the story of Deborah from the book of Judges in the Bible. The sermon highlights the cycle of rebellion, retribution, repentance, and restoration that occurs throughout the book. The preacher emphasizes the significance of Deborah, a woman, being used by God to bring about restoration in the nation of Israel. The sermon encourages listeners to have faith in God and to anticipate the reward that awaits them in the judgment seat of Christ.

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## Transcript

Good morning. I trust that the word of God is going to bring blessing to your soul. I'd like you to turn, if you would, to the book of Judges.

Judges chapter 4. For our recollection, we have, from the actual text of the Scripture itself, there are three basic divisions in the book of Judges. The first two chapters constitute a prologue, the body of the letter, from chapter 3 through chapter 16, and then chapters 17 to 21 are an appendix, if you would, or the prologue to the book, the epilogue, excuse me. Now, for the actual spiritual instruction of the book, what we would like to suggest is something to glean from this book, apart from its contextual and historical truth, is this suggestion that the book of Judges gives to us a prophetic and anticipatory view of the Church's history.

And we've divided it into three sections. The first movement that we are in now, the introduction is chapters 1 and 2. Then you notice there is a line running from the left side of the chart, and that would suggest that from the beginning of the Church's history to the irregular line running upward on the right-hand side of the chart, that is the rapture to which I would subscribe as the ending of the history of the Church here on this earth. So, the import of chapter 3 is this introducing to us three men who characterize the qualities, the godliness, the various attributes of spiritual power.

The first, Othmiel, the import of a man himself and the empowering of the spirit. The second, Ahud, the method that is used, the self-disciplinary act of the use of the word of God upon oneself to lay hold of our inheritance. And then Shambar, the minor prophet, the first of the minor prophets.

There are judges, rather I should say. There are six major judges and six minor judges, and that simple division is on the basis of the amount of faith given to them. Gideon has 100 verses, Samson has 96 verses, Shambar has one verse.

So we would view him as one of the minor judges or minor deliverers, but yet it's his attribute of using the word of God like a gold to slay the enemy and to help possess God's land. Now, in chapter 4, we're introduced in chapter 4 and 5 to the last section and the last plot, and that is Deborah. Deborah is used as a unique illustration of the ministry of women.

Now, as far as this chart is concerned, this is the application that we're suggesting. It's not the interpretation of the book. Historically she is a prophetess in the nation of Israel, but it suggests this last generation, or the last hundred years we might say, or less of the church's history, where women have been given a place in accepting their ministry, most particularly on the mission field, Bible studies, work amongst boys and girls, and the various ministrations that women have now that they did not have earlier.

This particular section, chapter 4, is immediately followed by a psalm, a remarkable piece of poetry and prose written by this woman Deborah. This particular piece of literature is in the form of a psalm, a jubilant, only psalm that's written in this book, and it elevates the heart of God's people in a retrospect of past history, the present conditions in which the woman Deborah and Barak are living, and then it evaluates what has happened. We'll look at this in a little bit of detail, but it suggests to us a possible picture of the judgment seat, and that's why it's on the right-hand side of that irregular line.

So now we see that the first movement of the book is to start with the qualities that God is expecting in man, suggested in the three first judges, and then the ministration of women followed, and you'll notice where it begins. It's over on the right-hand side, the last part of our church history just prior to the coming of the Lord, and then the judgment seat. For whatever this is worth, it gives some form of prophetic value to the book and gives us some insight.

We shall see, is the Lord willing, tomorrow that when we begin back in chapter 6 and go through chapter 16, we are then seeing a second movement with more details concerning the men themselves, their exercises of soul, and it suggests three major movements in our church's history. The Dark Ages, the control of the church's history by Rome, suggested in chapters 9 and 10 by Abimelech, and then the Reformation, suggested by Jephthah, and the divisions and confusion caused by that. Now, enough for that.

Come back to chapter 4 with me, if you would. And we see now the introduction of this woman, Deborah. In chapter 4, verses 1-3, we have the problem that is brought to the fore at this particular time.

And the children of Israel again did evil in the sight of the Lord when Ahud was dead. The Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor, the captain of whose host was Sisera, which dwelt in Herosheth of the Gentiles. And the children of Israel cried unto the Lord, for he had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel.

You recall that we have a little diagram of a cycle of five sequential things that occur and reoccur, and this is no exception. The first word was rebellion, where there was rebellion amongst God's people, and that is described in chapter 4, verse 1, the children of Israel again did evil in the sight of the Lord. After rebellion there was retribution.

The Lord sold them into the hand of Jabin. Then there was repentance. Historically, this is repeated seven times through the book.

And the children of Israel cried unto the Lord. Now God will bring, after repentance, a restoration that will issue at the end of chapter 5, verse 31, and the land had rest forty years. The part of the restoration comes to the ministry of a woman.

This makes this particular section of the book very significant. This is unique in the nation's history. She stands out as a very special personality.

The problem is the Canaanite opposition. The Canaanites were people that lived in the land, that had not been evicted because of their own indulgence, their own desire to use them as tributaries and servants and glean whatever they could from these people in direct disobedience to God. The Canaanites pervaded the land and kept all the fertile lowlands along the Mediterranean Sea.

This fruitful, productive land gave them possibly their name. The word Canaan means lowly or lowlands or possibly traders, not t-r-a-d-e-r-s, trader, business people, commercial interests, and it suggests possibly to us what might be left in our lives of those natural earthly things that we have not put out, our attachments to this world and its interests. Jabin was the name of a king that was destroyed back in Joshua chapter 11.

He was destroyed and killed, but he raises up again. His name means understanding or intellect, and it's one of the earthy pitfalls that we have as God's people. Many of our spiritual blessings are not laid hold of because we seek to grasp them with our human intellect.

A simple phrase taken out of its context, but well worth holding on to, is found in Hebrews 11. There it has reference to the creatorial power of God, and there we read the sentence, "...by faith we understand that the ages were framed by God." But it's important to remember, by faith we understand. Many of us have fallen into the characteristic weakness of wanting to understand God's Word in order to put our trust in it, and that is contradictory to what the Holy Scripture holds for us.

God is anticipating your simple, implicit trust. If there's a truth in Holy Scripture that is taught, don't eradicate it because it's not your experience. Don't set it aside because you don't grasp it.

If it's too large for your soul, believe it, and God shall ultimately give you the intellectual justification to be able to accept it. Many of us struggle with doctrines in Holy Scripture because we don't understand them, and so we cannot believe them. That's painful, and it's depriving you, and it becomes a Canaanite oppression, and God wants us to have victory over this in our own personal lives.

They had conquered them a hundred years before, but now they're back up again with a similar name or title, and Sisera is their leader. They cry unto the Lord because of 900 chariots of iron. Turn quickly, if you would, to Deuteronomy 20, and we read there a statement by God anticipating these very problems.

God moved Moses, and Moses said in Deuteronomy 21, "...when thou goest out to battle against thine enemies, anticipating what they would meet in the land, and seest horses and chariots and a people more than thou, be not afraid of them, for the Lord thy God is with thee, which brought thee up out of the land of Egypt." And verse 8, "...and the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's hearts faint as well as his heart." The thought there is melting, just dissolving in fear and apprehension. When they do come to the land, in Judges chapter 1 verse 19, "...the Lord was with Judah, and he drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley." Why? Because they had chariots of iron. The very thing that they were anticipating, the very thing that Moses spoke of, the very problem and dilemma that God promised them power to deliver, became a paralyzing force.

It created a fearful melting of their will and their confidence in God. The Lord was with them. The nation of Israel were infantrymen, foot soldiers, and the problem is 900 chariots of iron beside a military host that were like the sands of the sea.

Multitudinous in number, and they were beginning to oppress God's people. Out of this oppression, God raises up a prophetess, and the prophetess is presented to us in chapter 4 verses 4 through 9 and then verse 14. The first thing we want to notice about Deborah, who is the prophetess, is her personal piety.

The wife of Lappidus, she judged Israel at that time, and she dwelt under the palm tree of Deborah between Ramah and Bethel and Mount Ephraim, and the children of Israel came up to her for judgment. It's a highly commendable thing when we can find a woman who believes in inheriting her lofty, heavenly places' blessings. Bethel is the house of God.

Ramah is the high place. She becomes and lives in the palm, the oasis. It's not too often in our spiritual lives, realistically, with no intent but just truth, it's not too often in our spiritual lives that we've become closely related to a Christian woman who believes in spending time in the presence of God, who becomes a spiritual oasis to God's people, who lives in the house of God and in fellowship with God, and Deborah, whose very name means the Word, or seeking out the Word of God.

I am deeply thankful for any of you, some of you I'm sure whom I know not, but any one of you who believe in personal Bible study, and you become a help to others and to God's people. The men sometimes feel a responsibility to study the Word of God primarily because they are called upon for public activity, and all the greater is your temptation to rationalize away your responsibility to your children and family, your obligations to the household, those mundane things that you have hid behind and covered and protected yourself with in order that you need not be a Bible student, faithful, as we have been told before by Tom, to maybe have daily devotional but not really into the Word of God. I think that there is suggested to us here a very serious ethic in the Church's history, and a very definite deep problem for the nation of Israel, and how delightful that as God would scan his eye around all the citizenry of his people in that particular geographical area, at least he could find a woman who lived in fellowship with God, and who knew the mind and the purposes of God.

And as a result, her personal piety, her accepting of God's order, her being a useful implement and tool in the hand of God, not only commends her, and she goes down in the pages of history but stands out as a striking example of you, you women that are here who really desire to be useful for God. There is a present movement prevalent in our land that is not worthy of taking much time with it, but it emphasizes certain liberties and freedoms, and it's in direct contradiction to Holy Scripture. A classical illustration is the

woman Deborah had tremendous influence and power, was a source of guidance, knew the mind and the purposes of God, and yet this delightful soul lived by the palm trees, and men had to come up to be in fellowship and communion with her, and understand her thoughts, and to be probed and aroused and fed and given discernment.

You know, it's a tremendous thing for a young teenage girl to give some spiritual incentive to a young man. It's a most remarkable thing when God graces any family unit to have a father or a husband who is mature enough to be able to accept the counsel and the word of God from his beloved partner. One of the marked steps of failure is the superficial ego that we men have to feel that we have lost something by accepting from a woman either counsel or correction or guidance.

We become defensive, we think we have lost ground, we become very superficial, and that we have lost out considerably. And this is a lovely picture that's suggested here, a woman with an unusual ministry. She sent and called Barak the son of Abinoam out of Kadesh Naphili, and said unto him, Hath not the Lord God of Israel commanded, saying, Go, draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphili, and the children of Zebulun, and I will draw unto thee to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude, and I will deliver him into thine hand.

A woman of encouragement, a woman of competence, a woman of courage herself, but primarily because she comes from the presence of God. High, lofty places, and she has a prophetic ministry. The ministry which we would like to bring over in fulfillment in the church period is described in 1 Corinthians chapter 14.

Someone who speaks words of encouragement and correction and strengthening exhortation. This can be a very profitable sphere of service amongst God's people. Now, in order to suggest something to you which is really a valuable study in itself, is that God is picturing for us here, very graphically, the basic essential roles of male and female.

Adam was created by God, man was created by God, with a fourfold purpose from the book of Genesis. That of the image of God, the likeness of God, to have dominion and to multiply, replenishing the earth. This is a divinely decreed statement, a revelation of truth.

Biblically, the reason for sexuality is not merely multiplication or sexual reproduction. The reason for sexuality is that it was not good for man to be alone, and so for the good of man, God designed, Genesis chapter 218, sexuality. The primary emphasis on our being male or female is not for reproduction.

The primary emphasis, biblically, is that man has a role to be the image of God, and to project the image of God and the likeness of God, and to have dominion by force not of a boorish, dominating temperament, but rather by the strength and impact of his own spirit, he becomes a leading, controlling factor under the hands of God. But man could not attain any one of these by himself, and as a result, for the good of man and to accomplish the purposes of God, God made woman. And the divine statement is a health meet for him, a health answering to his particular need.

And there is no greater role that you can enter into, dear sisters in the Lord, or any one of us, whether believers or not, because this is not a Christian truth, it's a creatorial truth. It has to do with our creaturehood, the very basic fact of our being, and it's a pervading truth no matter as believer or otherwise, but only a believing woman and only a believing man can truly come to the fullness of what God's plan for us is. And here we have suggested for us simply that Eve was made to help man achieve his role.

Now, this is carried out in this experience. Wherever you see a woman in Holy Scripture taking an aggressive role of leadership in usurpation of man's role, you find sin. The condemnation of God.

It is a basic biblical interpretive principle. It is not God's design, and the illustration of it, the most vigorous and aggressive illustration of this truth, is given to us right in this portion, because Deborah is not raised up to be leadership. She is a useful tool in the hand of God to raise up a man who becomes leadership, and that's God's design, and it's divine revelation.

And where we find a woman aggressively taking that role of leadership, as quickly for an illustration, Jacob's mother. Don't obey your father, listen to me. And what was the issue? Lying, deceit, cunningness, separation of the family, and years of discipline for the boy.

Wherever it happens, God is trying to teach us important biblical truths. Now, it is not a lesser truth. I want to be clearly understood.

There is no thought of inferiority in these truths, but rather a complement of each another. The fulfilling, helping together to achieve what God's design for humanity and for the church. And when I enter into it as a teenage man or a teenage girl, and you come to the fruition of recognizing the separation of sex and sexual roles, and you begin now to influence young men around you, because this is not a marital experience.

Barak and Deborah are not wed. Deborah is the wife of Lapidus. That's clearly stated, and in both of the women in this chapter, Jael, she is clearly defined as the wife of Heber the Kenite.

They keep their basic marital roles, and yet they are used of God. There's nothing destructive to the family unit. God esteems that, but it's a ministration that you young teenage girls should start now.

The young men in your church and your local assembly, the young men at this conference, need what you can give to them spiritually. The help answering to their personal needs, and most charmingly and importantly enough, many of you understand that. The very thing that you find unpalatable and restless about the average young man is his lack of serious thought, capacity to verbally communicate, project an image of strength of spirit or character.

He's rather interested in the superficial and the physical things. Well, thank the Lord that you have that perception, and start stirring those interests in them, and not the physical. That's your appointment.

If you get into the practice now with your own father and with your own brothers and the own younger children and young men in your local church, then you might be able to reach your peerage influence and control and have a valuable influence for God amongst them, and then you are uniquely equipping yourself for a marital experience. And the issue of the marital experience is that you become a help meet for a man to rise to take the leadership in the local church. The elders is always the masculine plural in the local church.

And so God's design for sexuality is gradually moved through our whole life, and brought out to its fruition in a wonderful climax in the local church, the picture of the body of Christ. Deborah raises up Therese. She provokes him, she stimulates him, she excites him to do things spiritual.

He is not competent, he is not courageous, but he is a man of faith, and he senses the word of God and responds to that. Praise the Lord for any one of you young men who recognize a spiritual woman when

you see her. But you're not going to find her only by what she appears to be on the outside.

That's our usual mark. We don't know anything about what Deborah's appearance was. She may have been tall or short or slender or well-formed or plump, or she may have been this, that, or the other.

But it was an increasing lack of importance when she really began to speak God's word. It's sad that most of us men have an increasing lack of interest in things spiritual when it has to do with a woman. And I pray that the woman would not let us down in order that we men might project the image and the likeness and the spiritual dominion that you might be a real help meet to us.

Barak is gripped with a little bit of apprehension in verse 8. If thou wilt go with me, then I will go, but if thou wilt not go with me, then I will not go. Kind of a small, petulant spirit for a mature man, isn't it? A military man. Well, if you go with me, all right.

But still there's a touch of faith in the man. He has some kind of strength and character. But notice the prophetic ministry of the woman.

I will go with you, notwithstanding the journey that thou takest shall not be for thy army. For thy honor, the Lord shall sell Cicero into the hand of a woman. So here in chapter 4, the ministry of a woman, and the ministries of women, brought over into chapter 5 and song and song about honoring God because of his using women.

It's an epic in the church's history like never before. Look at the mission field, look at the Bible studies, look at the women's club, look at many of the activities in the local church. Because many of us men have been lacking the faith, they rack like we need someone to stir us up.

And dear sisters, we do not need someone to take over. There's to be a provoking ministry to put men back where they belong. Our homes and our families and our local churches are suffering.

So show me a family that is torn and divided, and I'll show you a woman that's too active and a man that's become passive. Show me a local church where there is division and separation, and you will see active women and gradually becoming more inactive men. That's not God's plan, and it falls right into the hands of satanic interests.

Poor Barak, he is ready. Men of faith, obviously. 10,000 soldiers? Can't we get 20 at least? No, just 10,000 men.

Go to the top of the mountain, look eastward down into the valley of Tishon, where the river is down in the lowlands, and from here you may even be able to see the dust rising up from the hordes of the enemy, ready to attack and assail. They sense the opposition, gripped with fear and a phasm. What does our good friend Deborah do? Take the trumpet, ride on a white stallion in charge? No.

Verse 14, Deborah said unto Barak, Up, this is the day in which the Lord hath delivered Sisera into thy hand. Is not the Lord gone out before thee? So Barak went down from Mount Tabor and 10,000 men after him. Thus, stimulated and provoked by this woman's ministry, he goes out to serve God.

In the book of Hebrews, chapter 11, the Spirit of God carefully says of the great men of old, I have not time to write, of Samson, Jephthah, and Barak. He is viewed by God as a man of faith, and Deborah remains anonymous, but God knows he has given her these two chapters to show us her remarkable ministry. Is

that sufficient for you, dear sister? Will you be useful by knowing the mind and the word of God? Can God dip into your soul and bring out something profitable and instructive to encourage the men of your local church? Some of you older, more mature, and yet extremely attractive women need to talk to our young people.

The young man will be able to use reserve and respect because of your senior years in maturity, and he will not become physically involved with you, and yet that young teenage man needs your ministrations and guidance and encouragement. It's a sphere of service that's much needed, and your words can be like gold, stimulating them out of the lowlands to be spiritual conquerors and useful tools. The story goes on, and we start into the predicted victory in chapter 4, verse 15.

Now, the victory forms in two sides. In verse 15 and 16, we have the actual victory in the field, where the Lord goes before, they use the edge of the sword, and this is amplified in chapter 5. It's kind of interesting that where the evaluation of the battle comes, verses 20-22, part of the song recounts why there was a victory. The Lord was in it, indeed, but the Lord in the victory was in a most remarkable fashion.

It could be viewed as incidental or coincidental. The army was mounted, there they were on the top. Deborah says, go to it, Barak, the Lord has done it, you can do it through God, and Barak charges down the mountainside.

Isn't it nice to have a woman say, go ahead, you can minister the word, use that exercise of soul, visit that young person. Maybe that's all the encouragement that husband or friend of yours needs. He goes out to the battle, he conquers the enemy.

But the reason why it was accomplished was because of the tremendous flash flood from a torrential lightning storm, and the lightning terrified the horses. And we read it here, verse 20 of chapter 5, they fought from heaven, the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon.

O my soul, thou hast trodden down strength. Then were the horses' hooves broken by the means of the prancing, the prancings of the mighty ones. The implication is the horses were terrified, gnashing, riveting, turning, maybe breaking loose from their halters, and maybe damaging or hurting themselves.

The floodwaters of the Kishon River backed up and flooded the area, and the very thing that was going to be the cause of fear amongst God's people, the iron chariots, became the downfall of the enemy. They were bogged down, they couldn't contend with them, and every single man in Sisera's army was killed. Sisera alone escapes.

He runs like a frightened rabbit, and that's given to us in verse 17 of chapter 4. Sisera fled away on his feet to the tent of Jael, the wife of Heber the Kenite. Now, apparently there was peace between Japhin, the king of Hazor, and the house of Heber the Kenite. There was a separation from them.

They had moved away, we find in chapter 1 in verse 16. They had separated somewhat from amongst the enemy, and yet there was still some kind of an identification, and this woman is going to have to be forced into a position that for her household, where she has her great, strong influence, she's going to have to take a stand either for the enemy or for God's people. Jael went out to meet Sisera, and he said, Turn in, my lord, turn in, fear not.

When he had turned in unto her in the tent, she covered him with a mantle, and he said, Give me, I pray thee, a little water to drink. I am thirsty. She opened up the bottle of milk and gave him drink, and covered him.

And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here that I shall say no? The account and the re-telling of the story in chapter 5 is really most interesting, and we see the dedication of this woman. The stranger comes to the house, turn in, sit down, relax. He's all out of breath, he's gripped with fear.

Give me some water. She gave him milk. Better than that, the implication I understand in the words is, she gave him curds or yogurt, and a very special dish.

Not just one of the old clocks, but one of the nicer dishes. She really made him feel at home. She's a cunning woman, isn't she? You know, hospitality is a lovely thing, but it can go a little too far.

She makes him feel thoroughly at home, and says, Now just stretch out and relax. And he dozes off, sound asleep. Now God has noted, not only did she make him feel at home, not only did she give him the drink, but she purposed in her heart to thoroughly disarm him and do something special.

You see, God even knows the kind of china that you use when you serve your company. And God knows the special efforts that you make. The extra beds it has to be made, because the preachers come in.

Then when he brings his wife along with him, wow, that's two beds to make. And the Lord knows what that means. The Lord knows how hard it is to work in the kitchen when there's another woman hovering over your shoulder trying to tell you what to do, and she understands these things, and God is not unrighteous to forget your labor of love.

And it's carefully chronicled here, even her attitude and what she had sought to do for God and God's people. Slips outside, must have been a massive decision for her to make. Just think of that.

There's that long wooden pen peg. Can she do it in one stroke? How long did she hover over him waiting? If he had wakened up, he would have broken her legs with a swash of swords. It was a terrible, just a dreadful experience for this woman.

A real time of decision and commitment. What will I do with this enemy? Will I serve God? And she places that pen peg against his temple, and in one blow, drives it right through and pins him to the ground. By the time Bayrack arrives, he's dead.

The lesson? Don't take a nap in a stranger's house. The enemy is conquered. Chapter 5 gives us the rehearsal and the great song, and it has four major divisions, verses 2 and 3. Then sang Deborah and Bayrack, the son of Abinoam, on that day, saying, You know, every one of us who are born again knows this song of redemption, and I'm thankful for that.

I pray that you will be able to sing Deborah's song, a song that looks to the fore, a song that anticipates the reward. Do you look forward to the judgment seat of Christ? Ah, beloved of God, it was never meant to be a whipping post for God's people. During the past week, you may have seen on the television some of the Olympic Games.

These people have disciplined themselves and striven and sacrificed to do what? To stand on a podium, to stand on a judgment seat and be rewarded with a golden medal. And their whole life has been geared toward that, and that's a dramatic and exciting time, and that's exactly what God would put before you in Holy Scripture. The judgment seat where your life is rewarded by God, and the things that are a nuisance to you now, the flesh and the world, all that gets burned out.

The useless, fruitless service for God that's been done in the flesh and out of boredom and tedium, like wood, hay and stubble, eclipsed aside, and you're left that every man shall have praise of God. 1 Corinthians 4, 1-5. And it's not important how your brethren estimate your service for God, but it is how God evaluates the quality and the character and the dedication with which you have yielded yourself and sought in these little things in the home life and in the relationship to others around how to serve the Lord.

To sing Deborah's song, to anticipate the judgment, the prophetic values, and it starts off in verses 2 and 3 with a look upward. The look upward is to praise God for his delivering power and his grace. Then the look backward from verses 4-11 about God's dealings in the past and his blessing and prosperity for the nation and for God's people.

Verses 12-30 give us the look around and evaluating all the interesting things. God doesn't look over anything. You'll notice in this portion he talks about those men that gave up writing jobs, scribes, and entered into the battle.

They weren't fit for service or military, but they were willingly giving up. But he also reminds them about the men of Dan that stayed down with their ships in commerce, the men of Reuben that were so busy wondering about their sheep and if they could afford to leave them to go to battle, and they decided they'd stay with the sheep. God knows how many times you made the decision whether or not you would sit down and study the word of God or watch TV, and he knows just how much you've lost out.

He knows where our priorities are, and I'm sure that we'll be glad to get rid of those things in the day of judgment with clear conscience to stand before our blessed God. A lovely song, evaluating, then she has a look forward in the last verse. So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might.

And the land had rest. The church of God's people, the family, the local assembly, all those that come in contact with you shall find spiritual blessing and rest. Dear sisters, if you're ready to accept the role that God has provided for you, and in which he shall richly bless and enable you to be a help to the godly men around that need your correction and guidance and spiritual ministrations, I'd like Jim to lead us in number 206.

But really, there is no other way to be happy in Jesus, but to just sacrificially lay down and accept what God has for us.

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