

# The Devil in Your Tent

by Carter Conlon

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*The sermon emphasizes the importance of guarding truth, contending earnestly for the faith, and standing against evil in our lives, and calls the church to rise up and fight for the faith.*

**Duration:** 45:32

**Scripture:** Judges 4:17, Judges 5:7, 2 Chronicles 20:15, Romans 8:31, 2 Corinthians 10:4-5, Ephesians 6:12, Hebrews 11:35, James 5:16, 1 John 4:4

**Topics:** "Spiritual Warfare", "Women In Ministry"

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## Description

This sermon is a powerful call to all women in the church to rise up and fight the spiritual battles of this time, drawing inspiration from the stories of Deborah and Jael in the book of Judges. It emphasizes the importance of prayer, faith, and courage in the face of oppression and fear, highlighting the need for women to step into their spiritual authority and trust in God's strength to overcome the enemy. The message encourages women to pray, resist the lies of the enemy, and believe in the victory that God can bring in their lives and in the world.

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## Transcript

I have a message for really all the women in this church. It's called The Devil in Your Tent. It's not about your husband, so keep the elbows down.

I could see it coming right away. Judges chapter 4, please, if you go there. Judges chapter 4. I'm going to begin at verse 17.

Now, Father, I thank you, God, with all my heart for the anointing of your Holy Spirit. I thank you, Lord, because your word contains truth that applies to us today. Your character is seen.

The response to the prayers of your people is clearly made evident. Father, we can understand the hour we're in by studying the hour that has already gone by. So God, give us hearts to learn.

Give us minds to comprehend. Give us courage to believe. I pray, God, for an anointing of your spirit to come upon my physical body.

And as always, Lord, to just override the frailty of this vessel. Speak through me, Lord. Speak the thoughts of your heart.

Lord, you're able to take what I say today, and you can multiply it 1,000 ways. And you can speak to every heart. That's who you are.

That's what you do. So Lord, we thank you for it today. God Almighty, God Almighty, God Almighty, be God Almighty to us today.

Encourage every heart, invigorate us, oh God. Quicken us, Lord, so that we might make a difference in this time in which we're now living. And we thank you for it in Jesus' name.

Judges chapter four, beginning at verse 17, Jesus said to her, I have seen the devil in your tent. However, Cicero 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.

And Jael went out to meet Cicero and said to him, turn aside, my lord, turn aside to me, do not fear. And when he had turned aside with her into the tent, she covered him with a blanket. Then he said to her, please give me a little water to drink, for I'm thirsty.

So she opened a jug of milk and gave him a drink and covered him. And he said to her, stand at the door of the tent, and if any man comes and inquires of you and says, is there any man here, you shall say no. Then Jael, Heber's wife, took a tent peg and took a hammer with her hand and went softly to him and drove the peg into his temple.

And it went down into the ground, for he was fast asleep and weary, so he died. And then as Barak pursued Cicero, Jael came out to meet him and said to him, come, I'll show you the man whom you seek. And when he went into her tent, there lay Cicero, dead with the peg in his temple.

So on that day, God subdued Jabin, the king of Canaan in the presence of the children of Israel. And the hand of the children of Israel grew stronger and stronger against Jabin, king of Canaan, until they had destroyed Jabin, king of Canaan. You know, considering that this is Mother's Day, this is an appropriate message for those who wonder, what can I possibly do to make a difference in such a time as this? When evil is so threatening the people of God and even the security of our nation.

Now, first of all, it's important for you and I to understand. Go back to Judges chapter two, verse 23. These verses of scripture tell us that the Lord left opposing forces in the land to test the obedience of his people and to teach his people that both truth and the subsequent peace that it brings has to be guarded when it is possessed.

We must be careful not to let truth ever fall through our fingers. And then when it's lost, it has to be fought for to be regained. Judges 2, 23 says, therefore, the Lord left those nations without driving them out immediately, nor did he deliver them into the hand of Joshua.

Now, these are the nations which the Lord left that he might test Israel by them. Here's the purpose. You see, folks, here's the point.

If God eradicated all opposition in society, everything that opposes itself against Christ, the testimony of God, the people of God, we could backslide and we would have no way of knowing that we did. We could fall away from God and still think that we're walking in a right relationship and in the full power of what he has destined our walk with him to be. But there's always in every society, always has been, there's a force.

It is abated when God's people walk with him. It is pushed to the sides. It has no power.

When the prayer meetings are intact, when the pulpits are truly preaching the word of God, when the people of God are living a virtuous life that brings the name of Christ to reputation, these forces are pushed to the sideline. But when the pursuit of God's people begins to change, when as the scripture says in the time of judges, they began to do evil in the sight of the Lord, they may not consider it evil, but that which falls short of the glory of the Lord in many instances can be defined as such. And when the people of God began to become lukewarm, when they began to fade in their obedience, when everything was about self and success and such like, like it is in our generation, much of the house of God, that's thematically what is preached.

Then suddenly the enemies that have been there are allowed to rise up and begin to oppress the people of God. Now it says, these are the nations, chapter three of judges, verse one, these are the nations which the Lord left that he might test Israel by them. That is all who had not known any of the wars in Canaan.

Every generation needs to learn to fight, to guard the truth, to retain the truth that we have. This was only so that the generations of the children of Israel, verse two, might be taught to know war, at least those who had not formerly known it. Now here's what the Lord left, namely the Lords of the Philistines, all the Canaanites, the Sidonians, the Hivites who dwelt in Mount Lebanon, Mount Baal, Hermon to the entrance of Hamath.

And they were left that he might test Israel by them to know whether they would obey the commandments of the Lord, which he had commanded their fathers by the hand of Moses. So the inference is clear. When God's people walked in obedience, these nations left among them were pushed to the sides, the godless, the God haters, the immoral, those that wanted a value system that is completely opposite to the ways of God, those who would want to rise up and dominate the testimony of God and Christ among his people, they were left there.

So when they're allowed to rise, it tells us something about ourselves. Jude wrote these words in his short book in verses three and four. He says, beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once delivered to the saints.

If we have lost the power of God, if we have lost the influence that God would have us to have in our society, the beauty about studying scripture is the knowledge that what we have lost can be regained by the power of God. It doesn't matter what our enemies say. It doesn't matter that people are saying this is a post-Christian society.

There is no such a thing as a post-Christian society as long as Christ still lives. He can have dominion from sea to sea everywhere he chooses to. And every time his people begin to cry out to him, Jude said, certain men have crept in unnoticed who long ago were marked out for this condemnation, ungodly men who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

All through the history of the time of the judges, when the people of God became slack in their devotion, their enemies, as I said earlier, rose up and both began to dominate and to oppress them. If you and I were living in this period called the period of the judges in the Old Testament, we would be listed being somewhere within the borders of such a time today. We are in a season like they found themselves in time and again.

When you read the book of Judges, when the people sought God, when they prayed, when they called out to him, when they sought to live righteously, God gave them power. The power of God came back again. The miraculous started to happen.

People began to rise up and take the rightful position, both in the kingdom of God and in the nation in which they live. And their enemies were pushed back one more time. It's been a war since the Garden of Eden.

This world has been at war against the Lord and against his Christ. That's why David wrote those words. Why did the heathen rage? Why did they imagine a vain thing? The kings and the rulers of this earth rise up and gather together against the Lord and against his Christ.

And so Judges chapter four begins when there's another spiritual downturn in the history of the people of God. Verse one, it says, when Ehab was dead, the children of Israel again did evil in the sight of the Lord. So, verse two, the Lord sold them into the hand of Jabin, the king of Canaan, who reigned in Hazor.

And the commander of his army was Sisera who dwelt in Harosheth, whatever it is, the other word on that. So you have two king figures in this. You have Jabin, who is the king of Canaan, and Sisera, who is the captain of his army.

That represents all that had been allowed to be raised up to oppress the people of God because they had fallen away from truth, because the devotion towards God had become lukewarm at best. And the scripture tells us in verse three, and the children of Israel cried out to the Lord for Jabin had 900 chariots of iron. And for 20 years, he harshly oppressed the children of Israel.

You see, a prayer meeting started. That's why it's time to pray, folks. You understand that in this nation.

There's no more time to do anything. There's no time for any more wonderful strategic things that could be implemented to so-called change society and alter the nation. No, throughout the course of history, when moments like these have arisen, God has conclusively proved time and again, it's always when the children of Israel cried out to the Lord.

When we've come to a place of knowing there's nothing of human strength can change this. When we've come to the place of acknowledging, God, we have fallen far short of what we should be as your people, all of us. As Daniel once prayed, as the children of Israel were taken captive in Babylon, and Daniel recognized that a day of liberty, a day of freedom, Daniel saw in the scriptures that there was a decree already issued by God that at a certain point in history, the whole tide could be turned.

And when he began to pray, he said, we have sinned and to us deserve this shame of face that we're experiencing today. But Daniel and others began to pray the way you and I should in this generation. Not for our sake, so God, but for your holy name's sake.

We have failed, we've fallen short. We have allowed as the church of Jesus Christ in general, we have allowed this moment to arise in our nation. We have allowed godlessness to rise to the fore.

If we had been in the pyramid, if we had had evangelism as our soul and complete focus of living on the earth, if we had made the choice to live wholly separated lives under God, if we'd allowed the passion of God to exist in our hearts, the nation would not be in the condition it is today. But oh God, you're a God of mercy. And those who know it begin to fear you with a wholesome fear.

You're a God who's willing, Lord. You're willing, Lord, to wink at our foolishness. You're willing, God, to draw us back again, to cover us and empower us and send us one more time as you did with the prodigal son back on the journey of declaring to this generation exactly who you are.

I am waiting and so is God waiting for that cry to come from his house in this generation. And I'm believing because I'm starting to hear, starting to feel, starting to sense, starting to speak with people who all feel the same way. It's time to pray now.

It's time to pray. It's time for us to get together and realize that for his holy namesake, for the reason he died was so that every man, woman, and child could have an opportunity to have a living relationship with him here on this earth and for all of eternity. That's the reason he died.

And that's what I pray now every day. I pray, oh Jesus, if the people of this city choose to go to hell, if they end up in hell, let it be because they chose it, not because they didn't know. Raise your church up again.

God almighty, raise your people up in this city. Let us one more time be a force to be reckoned with. Chapter four, verses four to seven.

It says, now Deborah, a prophetess, the wife of Lappidoth was judging Israel at that time. And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.

And she sat and called for Barak, the son of Ahinoam from Kedesh and Naphtali and said to him, has not the Lord God of Israel commanded, go and deploy troops in Mount Tabor. Take with you 10,000 men of the sons of Naphtali and the sons of Zebulun. And against you, I will deploy Cicero, the commander of Jabin's army with his chariots and his multitude at the river Kishon.

And I will deliver them into your hands. The word of the Lord came and it came to a mother in Israel who was judging Israel at this time. Thank God, a woman who sits in her God given place of spiritual authority, a word that would take faith for all to obey it.

Oh, thank God for the mothers that are here today. You must realize something. You have a spiritual authority that maybe you're not even aware of.

You are sitting in a place of power. You have access to the throne of God. You can touch the heart of God.

God can give you a word that can change the destiny of people all around you. Praise be to God for that. And so they enter into the battle.

In verse 14, it says, Deborah said to Barak, up for this is the day in which the Lord has delivered Cicero into your hand. Has not the Lord gone out before you? So Barak went down from Mount Tabor with 10,000 men following him. And the Lord routed Cicero with all his chariots and all his army with the edge of the sword before Barak.

And Cicero elided from his chariot and fled away on foot. You see, the battle has been engaged, but it's not fully won yet. There's something remains yet to be done because Cicero is a fighter.

He's a warrior. And this man must never be given the opportunity to regroup, regather, because fighting men know how to fight, but fighting women know how to fight too. I'll tell you, you learned that from this story.

And so he runs towards a tent, which is compromised. In verse 17, it says, however, Cicero had fled away on foot to the tent of Jael, the wife of Heber the Kenite. For there was peace between Jabin, King of Hazor and the house of Heber the Kenite.

In other words, Cicero, the captain of the enemy's army runs towards a tent, which most commentators believe he was familiar with. Because this man, Heber the Kenite, for whatever reason had separated himself from the people of God. And he was more or less dwelling on the border with the enemy, right in the vicinity of the enemy.

Some felt, one that I read felt that he was sharpening the weapons of the enemy soldiers. You see, Deborah is in the highest place of the nation. It could be said of Jael, though she's in the lowest place of the nation.

Could you imagine how she felt? She's in a tent, she's part of a family. Her husband is compromised. He's not confronting the enemy.

He's not really cohoriting with the enemy. He's just trying to keep peace. He's somebody who just lives on the fence.

May I call it that? Just lives on the fence. There's no zeal in his heart for God. And there's no real zeal for the enemy that's on the border.

Just wants to be left alone. That's what most commentators believe about this man. And you can hear the report coming to Jael in this particular tent that lives right on the border of the enemy and say, what can I do? I realized God gave Deborah a word, but she's dwelling in the highest place in the nation.

She's a judge, a God appointed judge of the nation. She's got a word from the Lord. She's been recognized as a woman in authority.

But look at me. I live on the border. I live in a place in such proximity to the enemy, I can smell their campfires.

I live in a place of compromise. It's not that she was compromised, her husband was compromised. And because of it, it drew her tent within the visual distance of the enemy himself.

I live in a place where I'm actually familiar to the enemy. What could I possibly do? And some women feel that way today. You know, my pastor or my pastors every week are challenging us to fight this fight of faith.

They're challenging us to make a difference, but they don't know where I live. They don't understand my house. I'm fighting just to survive.

I don't see how my life could ever make a difference. My house is compromised. There's stuff on television that I wish wasn't in my house.

There's music played I'd rather not listen to. My husband, I try to drag him out to prayer meeting, but he's so reluctant to even pray. You see, keep in mind that though this was a time when women everywhere, this was a time that women everywhere were going to win a great victory.

I was talking to Pastor Teresa on the platform this morning and before we came to church, and I love it in Hebrews 11, the chapter of great faith, it talks about men. It talks about men who fought with lions, men who took up swords, spears, and defeated people with swords, men who went into pits and fought lions on a snowy day. Men are born to fight.

There's something about a man of God. We're born to fight, and they won great victories. But it says one thing of women, in Hebrews 11, 35, it says women received their dad raised to life again.

Phenomenal when you think, which was the greater victory? Men were out there fighting, killing somebody, but women were receiving their dad raised to life again. It tells me the fighting happens on two hands. There's nobody stronger than another.

Both are fighting a miraculous fight against enemies who would wanna come in, swallow our homes, our families, our nation, our very society. Jail must have known at the time that, and must have thought, she knew the time. She knew it was time to fight, just like you do today, but must have thought, what could I possibly do where I am when suddenly, over the hill, here comes the devil himself towards her tent.

God sent him there. God sent Caesar, the captain of this oppressive army with his 900 chariots, his boastings against the people of God, the sneering, the mockery, the men who had dominated them for 20 years made their lives hell on earth. Suddenly, he's coming over the mountain.

He's on foot. He's no longer in his chariot, and he's making his way right to her tent, or maybe to pass by her tent, who knows? But she saw the moment, and she stepped out, and the scripture tells us that Jail went out to meet Caesar and said to him, turn aside, my Lord, turn aside to me. Do not fear.

And when he had turned aside with her into the tent, she covered him with a blanket. Make no mistake about this. It took the same courage for her to go out and meet this man as it took for David to run and face Goliath.

It would have been a fearful moment. She's not a warrior. She's not a soldier.

She's never probably carried a sword, but what she has done, she probably hammered a few tent pegs into the ground when they moved their tent, especially when they moved it to the border of the enemy. I can see Heber the Kenite saying, Jail, would you mind just hammering the tent pegs in and securing our tent here near the border of our enemies? It took courage and it takes courage. You see, folks, the point I feel that God's trying to help me to get across is that this battle we're in today is for everybody.

There are no exclusions, young or old, rich or poor, men or women. There's no big players. There's no small players.

We are all in this together now. All of us are in this battle. Everybody has a place in this battle.

I'm sure she was in her tent wringing her hands, wondering, I hear that there's a fight going on. I hear that there's a rout of the enemy happening. I hear that Deborah has given the word of the Lord.

Oh God, here am I, stuck on the border in a compromised place. And how can I feel so weak? I feel so insignificant. God, do you have something for me that I can do in this battle when suddenly this commander comes over the hill and is heading on foot in the vicinity of her tent.

And I believe the Holy Spirit comes on her just like the Spirit came on David. And she goes out. She doesn't know the full plan at the moment.

She just knows there is a plan and she had to have felt the Holy Spirit of God come upon her, drawing her out and saying, come, turn aside, come into my tent. Then he said to her in verse 19, he said, please give me a little water to drink for I'm thirsty. So she opened a jug of milk and gave him a drink and covered him.

Just as God gave Esther wisdom and courage, so too the Spirit of the Lord had come upon her. And I feel in my heart, listen, I'm a man obviously, but I've had some experience in the way women think. It's a little bit different the way men think.

When he said, give me some water and she said, sure. And she opens a jar of milk and gives him a glass of milk. In other words, she's saying, you, sir, are not gonna get what you think you're gonna get.

You're gonna get something different than what you're asking for. I'm done with you in my house. I'm done with you barking the orders in this house.

I'm done with you oppressing my family. I'm done with you hurting my children. I'm done with you and the compromise because of fear that you brought into my husband's heart.

You are not getting what you think you're going to get in this house. And then he said to her, stand at the door of the tent. And if any man comes and inquires of you, he's not giving orders and says, is there any man? You shall say no, but notice something.

She doesn't agree with him. She holds her peace just like Esther did on the first night of Haman's banquet. She just holds her peace.

She can't possibly agree with him. She has no intention of agreeing with him. She just more than likely just stood there as he's starting to give the order.

This man's used to giving the orders. The devil is used to certain convenient places that he visits, used to getting his way. But suddenly another mother of Israel has risen up.

The Holy Spirit has come on somebody else. God's way of saying that nobody has ever left out of this battle and she holds her peace. And in verse 21, it says, then Haber's wife took a tent peg with a hammer in her hand and went softly to him and drove the peg into his temple.

And it went down into the ground for he was fast asleep and weary. And so he died. I see in this passage of scripture, a woman who began to realize the victory of the cross, that when those nails went into the hands and the feet of our Lord and Savior, Jesus Christ, he not only died, he rose again from the dead.

He destroyed the power of the devil and evil. He took captivity captive and he gave gifts unto men. She's an Old Testament type of somebody who lays hold of the fact that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations.

That's why she drove that thing into his temple. You have imagined that you can dominate the people of God. You have imagined you can eradicate the testimony of God's people in the earth.

You have imagined that God is no longer faithful and so utterly displeased with his people that you can destroy them at your whim. But I come against you in the name of the Lord Jesus Christ. You're casting

down imaginations and every high thing that exalts itself against the knowledge of God and bringing every thought into captivity to the obedience of Christ.

You have to understand every woman here, every young woman, no matter your situation in life, every man that's here as well, you have spiritual authority with God. The authority is not yours, the authority is his. He has chosen to give it to you as his child.

You have the power to declare that victory. Most of you know my testimony. At 15 years of age, I started suffering terrible panic attacks, terrible attacks.

Closest thing to hell on earth that you will ever experience if anybody's going through it. Mine were frequent. I exercised, I did everything I could do to keep the fear in my life at bay.

And for nine years, from 15 to 24, I suffered with these panic attacks. And when one would happen, it would feel like a bucket of sand was being poured on my head. My heart would start to pound as if it was coming out of my chest.

One of them was so bad one time, when I was just 18 years of age, I was taken to the hospital. And I remember the nurse, after taking my blood pressure, dropped the whole instrument and ran out of the room to get a doctor, fearing I would have a heart attack on the table. I know how the enemy can get a hold of a life.

I know what the devil can do when he gets a hold in a person's life. But I also know what God can do. When I came to Christ at the age of 24, nine years after these attacks started, I was reading the word of God and I believed what I read.

Faith started coming into my heart. And I started to see that we have authority in the name of Jesus. Nobody taught it to me, I read it.

I saw it clearly. I saw where the apostle Paul said the words, if God before us, who can be against us? I saw where Jesus said, behold, I give you power to step on, to tread on serpents and scorpions and over all the power of the enemy and nothing shall by any means hurt you. I saw these words in scripture as a brand new believer in Jesus Christ.

Went home one night, was up in bed, felt one of these panic attacks coming onto my life. Now before Christ, I would go downstairs and fill my face with Valium and sometimes with whiskey as well to get through that moment. But the Valium was gone now that I came to Christ and so was the whiskey, they were both gone.

Now I was ready to face the devil himself and fight with him. I went down into my living room and I said these words, Satan, you can only kill me if God allows you. And if he allows you to do it, I'm going to heaven.

So I win either way. And so I challenged this damnable spirit of fear that had been on my life for nine years. I said, Satan, you throw everything you've got at me, throw it all at me, the whole wagon load, but I throw back at you what I now have in the name of Jesus Christ, the Son of God, I resist you.

That was my whole prayer. There was no days of fasting that preceded it. I wasn't quoting chapters of scripture.

I just said in the name of Jesus Christ, the Son of God, I resist you. That's all I said. I resist you in his name because I believe the word of God.

And standing in that room, I felt a heat, a literal heat hit my feet, go through my legs, travel through my torso, out the top of my head. That's almost 40 years ago. I've been all over the world, preached to crowds in the hundreds of thousands.

So I get it when JL drove the tent peg through the temple of Cicero. I fully understand that. I understand the authority that's given to the weakest of believers.

I was not a Bible scholar. I didn't even know there was such a thing as a book of Judges. I didn't know what it was.

But I believed what I read. And somehow in my heart, I knew that when you pray, God answers. When you pray, God moves.

When you pray, hell starts to shake. Prisons shake. When you pray, God takes you from where you are to where you're supposed to be.

When you pray, things that have oppressed you have to flee. When you pray, prison doors have to open. When you pray, you're given strength that you don't naturally possess to do things you could never do in your own strength.

When you pray, when you pray, you wonder why. You say, why does God giving our pastors such a burden to pray? Why is he going across the nation, calling the church back to prayer? Because I know what happens when you pray. The scripture says, and the people cried out to the Lord.

The people began to pray, God, help us. I don't think their prayer was any deeper than that. Help us, Lord, help us.

Help us, God. You see what's happening all around us. You see the 900 iron chariots.

You know we can't fight against this force. You know that in ourselves we're not strong enough, but we know who you are. You created the heavens and the earth by the word of your mouth.

And every man, every woman would be remembering those moments when you prayed and God came through in a way that you knew only he could. When you knew you couldn't go forward and you prayed and God came. When you were outside the kingdom of God, you prayed and God came.

When you didn't know how you were gonna get through, when you wanted to commit suicide, you prayed, God came. When you were addicted, you couldn't get free, you prayed, God came. Now we face a monster in our generation.

But I tell you, God is still the same. Yesterday, today, and forever, there is no change. I know what he can do.

Verse 22 of chapter four says, then as Barak pursued Sisera, Jael came up to meet him and said, come, I'll show you the man whom you seek. See, the victory was won. The general's looking for the victory.

The general's thinking, the victory's not complete until I've got the head of this man. I don't want him to get back within his own borders and have time to regather, reroute these enemy armies to oppress us one more time. And so out comes this girl from her tent and places right on the border of the enemy, a place that's compromised, says, you're looking for the man that's been oppressing our people for the last 20 years? Here he is.

Praise be to God. Says, there lay Sisera dead with a tent peg in his temple. So on that day, God subdued Jabin.

Now listen to this victory. God subdued Jabin, king of Canaan, in the presence of the children of Israel. And the hand of the children of Israel grew stronger and stronger against Jabin, king of Canaan, until they had destroyed Jabin, king of Canaan.

The hand grew stronger because they came back one more time to the understanding, it's not by power, it's not by might, it's by my spirit, says the Lord. It's not your victory, it's my victory. And to whomever I choose to give it.

When the people of God walk by faith, mountains can be moved. And so the whole, this is the beauty of it all, the whole of chapter five of Judges is a song of praise, an entire chapter in the Bible dedicated really to two women. Deborah, chapter five, verse seven, village life ceased.

It ceased in Israel. In other words, joy was gone, hope was gone. The future seemed to be taken away until I, Deborah, arose a mother in Israel.

Oh, mothers of Israel, in the name of Jesus, rise up now. Rise up, rise up, mothers of Israel. In verse 24, another verse in the song says, most blessed among women is Jael, the wife of Heber the Kenite.

Blessed is she among women in the tents. Both are celebrated in a whole chapter, which is a chapter given to their victory. Both that person who had influence and that one who didn't.

That one who had a word from God and that one who had a dependence on God for a word. Oh, praise God. And a great, great victory was won.

Here we are again. I said, here we are again. Another moment in history, virtually identical to this one.

And so I challenge every Deborah to rise up, get the word from God and without reservation, start speaking what God is saying. I challenge every Jael, no matter where you are or how insufficient you feel, God can bring the devil right to your tent. You can be the one who puts the final peg in the temple of the enemy himself who thinks he can exalt himself against the knowledge of God.

Hallelujah. Hallelujah to the Lamb of God. Praise God.

I wanna give a special altar call to this morning for all the mothers of Israel and all the Jaels of Israel. Everyone who wants to fight this fight. Now for the men that are here today, you can respond to just in your seat.

You can just stand up, raise your hand, you can wave a flag, do whatever you want. But this is for the ladies today. Do you understand, ladies, that you're being called? It's not just a cute Mother's Day sermon.

We're in a crisis moment in history. And God is calling you. You can't fight a battle like this with only half an army.

Everybody gets in now, everybody joins the fight. Everybody says, God, show me what I'm to do, give me a word, give me strength. I want to give an altar call for all of the mothers here today, all the ladies, not just mothers, but all the ladies who really do want to make a difference.

And I've asked Pastor Teresa, once we worship for a few moments, to come and pray for you. And we're gonna believe God for an incredible victory. This is a season of victory, this is a moment in history that God's calling for you.

Let's stand together, please, and all the ladies that want to come and receive prayer, just come. Bring your rose with you. Balcony, go to either exit, main sanctuary, just slip out.

Please let those that are coming, please let them come. God bless you. All the mothers of Zion.

All the would-be mothers of Zion. God bless you. Thank you, Jesus.

Just make your way down. Same thing in North Jersey, at home as well, and in the Annex. And we're gonna pray shortly.

Lord Jesus, I thank you, O God, that you hear us. I thank you, O God, you are hearing today. And Lord, you have come to help us.

You don't just hear us, you help us. Now, Lord, I pray today. I pray, O God, for a Deborah anointing upon your church.

I pray, O God, the most unlikeliest of people will go to pray, convinced that you hear and you help. And I thank you, O God, in the prayer closet. Lord, we will be given courage.

I thank you in the prayer closet, O God, you will cause us to stand. Lord, I just pray for my precious sisters before me, O God. I thank you that Deborah arose.

At the call of God, she arose. Because, Lord, she was found praying to you. Lord, maybe she felt she wasn't the best prayer in the world.

Maybe she felt she had so little. But, O God, she arose by the Spirit of God. I thank you, God, we don't present ourselves.

I thank you, O God, we don't look to ourselves as the answer. But I thank you, as we go to prayer, we know there's a God who hears and a God who helps. And I thank you, our strength, O God.

We know we are weak, but then we become strong in the power of Christ, in the power of God that makes us fearless in the face of 900 chariots. In the face of certain defeat, we know there's a victory because we don't look around us. We have been looking up.

I thank you, O God, for that stirring upon your church. But, O God, I pray for mothers of Israel that will have that courage, O God, that will say, I go to the prayer closet because I'm gonna be heard and I'm gonna be helped. I thank you, we will arise with that, O God.

I thank you, no matter how weak we feel, we will be made strong. I thank you, there will be wisdom, there will be discernment, there will be a judging. I thank you, there'll be an anointing for words to move a generation.

I thank you, there will be the Spirit of Christ in our words, that men will arise, women will arise, children will arise and say, I will fight because there's an enemy appointed to defeat because my God is hearing, because my God is not happy that the children die in the streets and my God is not happy his people are oppressed. I thank you, O God, there is an anointing for those, O God, mothers in Israel, all that know that God hears and God helps. I thank you, O God.

Now, Lord, I pray for the jails, O God. I pray for those that are afraid, that live in a land of compromise, that feel so small and insignificant. I pray, O God, you showed us through her life that you do let us win the battle of the mind.

I thank the enemy is defeated, O God, in the battle of the mind, Lord Jesus. I thank you, there is a tent peg, O God, that can be driven right through the mind that of the lies of the enemy. I thank you, he is defeated.

I thank you, you're gonna give us right thinking that when fear wants to take our mind, when fear wants to take our mind, O God, you will come and you will give us right thinking. You will give us restrained speech. You will give us wisdom.

You will give us an ability to step out of our tent, O God, and say with my God, Lord, he's coming down. He shall not oppress my family, my children, and my nation anymore. I thank you, O God.

So I pray for the spirit of power and the spirit of love and the spirit of a right mind upon the women of this generation. I pray, O God, we will not feed, O God, in the foolishness of the world that makes our minds like marshmallows, but O God, we will feed on your word and the power of your spirit. We will be given a mind that allow us to fight, O God.

We will win the battle of the mind because we have the mind of Christ. I thank you in Judges 520, it says they fought from heaven. O God, let an anointing, let that we may fight from heaven, O God, be upon us.

And I thank you, God, you take the weak, you take the nothings of this world, you take those that feel so small, and Lord, you are able to use them. So I thank you, we speak, O God, that word, a prophetic word over the women of this generation that they will rise, O God, in the power of Deborah and the power of Jael. I thank you, O God, that you will cause your church that same anointing.

And I thank you, O God, that we have a deep understanding we need each other. Let there be respect, let there be love, let there be freedom, O God, in this army of God. Let there be right-handed and left-handed fighting.

Where we're strong, we fight, and where we are weak, we fight, but we fight together, O God. I thank you, we need each other. Now, Lord, I pray you comfort your daughters, all those, Lord, that have known, O God, tears, Lord, of helplessness and tears of fear.

Tears, O God, when wondering, Lord, would you help? But, Lord, today you have sent a word through your servant. You hear us, and you have come to help us. And I thank you for an anointing, O God, upon the daughters and the mothers of Zion.

For your glory, you will raise a generation, O God, that will drive back the fear. And I thank you, O God, I thank you. I just ask my sisters, if you would just go into receiving mode with me, beloved, just raise your hands right at this moment, because God wants to give us something, a confidence in him, that he doesn't just hear us, but he will help us.

And I thank you, Lord, we stand before you so needy, so weak in ourselves, but I thank you, that's a magnet to your love and your power. Now, I pray, O God, you put this anointing of Deborah and JL on the women of this church and the women of this generation. And I thank you for what you're going to do, O God, an astounding victory in Israel, O God.

I thank you, Lord, the enemy will be driven back and demolished. I thank you for this prayer meeting. May a spirit of prayer and a spirit of supplication rest upon us, O God, as the mothers of Israel, and let us not let go.

And I thank you, O God, there will be a mighty victory in our homes and our nations. In Jesus' name we pray, amen.

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