

him. Heber, one of the Kenites, of whom we have already spoken in Chap. I., had, in these troublous times, seen fit to sever himself from his tribe, and pitch his tent elsewhere (v. 11). Now "there was peace between Jabin, the king of Hazor, and the house of Heber, the Kenite." (v. 17.)

Heber's act does not seem to have been one of faith. He separated himself from the people in their low estate so as to relieve himself of the responsibility of Israel's sorrowful condition.* Moreover, he was at peace with the avowed enemy of his people; and he had so managed as not to be disquieted by Jabin. But a weak woman dwelt under Heber's tent, who refused safety at such a price, and did not acknowledge an alliance with the enemy of her nation. Israel had undivided possession of her heart. Barak gains the victory, and Deborah, this woman of faith, and mother in Israel, plays no part in it. Sisera's army is defeated; and he himself, forced to flee away on foot, comes to the tent of Jael, where he counts on finding a hospitable shelter. Jael hides him; he asks for a drink of water, and she gives him what was better, milk. She does not treat him at first as an enemy, but with pity; yet in presence of the enemy of her people she becomes pitiless. The instrument she used for Israel's deliverance was even more worthless than Shamgar's, for the only weapons she had were the tools of a woman who keeps the tent; it is with them that she deals the fatal blow

*N. B.—This is more or less the history of all the sects in Christendom.