

of the future because God was using her for His purpose. Consequently, in addition to giving the great organic prediction, He caused her to give the incidental prediction as to the exact means by which Sisera would be killed.

No human being with mere human wisdom could have known that Sisera would escape from the fighting and not be killed by one of the Israelites nor trampled by one of the bewildered horses. No human being could have known that when Sisera fled from the battlefield, he would have happened to flee in the direction in which Heber the Kenite was encamped. No one with mere human knowledge could have predicted that Heber would be away and Jael, his wife, would be alone. No mere human intelligence would have known that when this happened Jael would quickly decide not to risk the anger of this fugitive by refusing to allow him to come into her tent, but rather would risk the jealous indignation of her husband by bringing him in and then planning to put him out of the way before her husband returned. By means of all this, the Lord sold Sisera into the hands of a woman. This incident, in itself of little importance to the progress of God's kingdom, assumes real significance in demonstrating the fact that God actually spoke through the prophetess Deborah.

Let us look at one or two other instances of this difference between the two types of prediction. In the 22nd Psalm we find a wonderful picture of crucifixion, given a thousand years before the time of Christ. It describes the way in which He is to die in terrible suffering, surrounded by His enemies, giving His life as a ransom for many. This is followed by the wonderful prediction of the marvellous things which are to occur as a result of what He has done and of the extension of his gospel to the ends of the earth. There is a marvellous picture of the great missionary work of the church suggested in that which is here outlined as occurring after the resurrection of our Lord Jesus Christ. All of this is tremendously important to the organic progress of the will of God. In the course of it there is an incidental prediction of something which would not happen at every crucifixion in Roman days, but which was an incidental feature of the death of our Lord Jesus Christ. Verse 18 says "They part my garments among them, and cast lots upon my vesture." John shows how this was fulfilled at the death of Christ. In John 19:23-24 he explains that while most of His garments were divided into