

2025.3.19 - Women Warriors (Judges)



🗨 Hymns 141, 539, 236

🗨 King James Bible

1. Prov. 14:1, 2, 11, 26 (to :)

- 1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.
- 2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.
- 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
- 26 In the fear of the LORD *is* strong confidence: ...

2. Prov. 25:19

- 19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

3. Prov. 21:31

- 31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

4. Judg. 2:6 when, 7, 10–12 2nd and, 16, 17 (to :), 18 (to :), 19–22

- 6 ... when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.
- 7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.
- 10 ... and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.
- 11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:
- 12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.
- 16 ¶ Nevertheless the LORD raised up judges, which delivered them out of the hand of

those that spoiled them.

- 17 And yet they would not hearken unto their judges, but they went a-whoring after other gods, and bowed themselves unto them: ...
- 18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: ...
- 19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.
- 20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;
- 21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:
- 22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

5. Judg. 3:5–7

- 5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
- 6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.
- 7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

6. Judg. 4:2–9, 13–23

- 2 And 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 Harosheth of the Gentiles.
- 3 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.
- 4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
- 5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.
- 6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
- 7 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.
- 8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go

with me, *then* I will not go.

- 9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
- 13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.
- 14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.
- 15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.
- 16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.
- 17 Howbeit Sisera fled away on his feet 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.
- 18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle.
- 19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.
- 20 Again 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 thou shalt say, No.
- 21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
- 22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.
- 23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

7. Judg. 5:1–3, 7–9 (to 1st .), 12 (to 2nd :), 20, 21, 24–28, 30, 31

- 1 Then sang Deborah and Barak the son of Abinoam on that day, saying,
- 2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.
- 3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing

praise to the LORD God of Israel.

- 7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.
- 8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?
- 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. ...
- 12 Awake, awake, Deborah: awake, awake, utter a song: ...
- 20 They fought from heaven; the stars in their courses fought against Sisera.
- 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.
- 24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.
- 25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.
- 26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.
- 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.
- 28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?
- 30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?
- 31 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 forty years.

8. Prov. 31:10, 16, 17, 20, 25, 30, 31

- 10 ¶ Who can find a virtuous woman? for her price is far above rubies.
- 16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
- 17 She girdeth her loins with strength, and strengtheneth her arms.
- 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
- 25 Strength and honour *are* her clothing; and she shall rejoice in time to come.
- 30 Favour is deceitful, and beauty is vain: *but* a woman *that* feareth the LORD, she shall be praised.
- 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

9. Luke 1:26–28 in, 30–32 Fear (to 1st :)

26 ... in the sixth month the angel Gabriel was sent from God unto a city of Galilee,
named Nazareth,
27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the
virgin's name *was* Mary.
28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the
Lord is with thee: blessed *art* thou among women.
30 ... Fear not, Mary: for thou hast found favour with God.
31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his
name JESUS.
32 He shall be great, and shall be called the Son of the Highest: ...

10. Luke 8:1–3

- 1 And it came to pass afterward, that he went throughout every city and village,
preaching and shewing the glad tidings of the kingdom of God: and the twelve *were*
with him,
- 2 And certain women, which had been healed of evil spirits and infirmities, Mary called
Magdalene, out of whom went seven devils,
- 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which
ministered unto him of their substance.

11. Luke 10:38–42

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

 Science and Health with Key to the Scriptures by Mary Baker Eddy

1. SH 268:9

9 Material-
istic hypotheses challenge metaphysics to meet in final
combat. In this revolutionary period, like the shep-

12 herd-boy with his sling, woman goes forth to battle with Goliath.

2. SH 568:24–32

24 For victory over a single sin, we give thanks and magnify the Lord of Hosts. What shall we say of the mighty conquest over all sin? A louder song, sweeter
27 than has ever before reached high heaven,
now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her
30 primal and everlasting strain. Self-abnegation, by which we lay down all for Truth, or Christ, in our warfare against error, is a rule in Christian Science.

Pæan of
jubilee

3. SH 265:31

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections
1 from sense to Soul, where the creations of God are good, “rejoicing the heart.” Such is the sword of
3 Science, with which Truth decapitates error, materiality giving place to man’s higher individuality and destiny.

Decapitation
of error

4. SH 293:24

24 The manifestations of evil, which counterfeit divine justice, are called in the Scriptures, “The anger of the Lord.” In reality, they show the self-destruction
27 of error or matter and point to matter’s opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness
30 of evil.

The counterfeit
forces

5. SH 516:21–31

21 Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.
24 *Genesis i. 27.* So God created man in His own image, in the image of God created He him; male and female created He them.

27 To emphasize this momentous thought, it is repeated
that God made man in His own image, to reflect the
divine Spirit. It follows that *man* is a generic
30 term. Masculine, feminine, and neuter genders are human concepts.

Ideal man
and woman

6. SH 518:24–6

24 *Genesis* i. 31. And God saw everything that He had
made, and, behold, it was very good. And the evening and
the morning were the sixth day.

27 The divine Principle, or Spirit, comprehends and expresses all, and all must therefore be as perfect as the divine Principle is perfect. Nothing is new to Spirit.

1 Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.

3 Deity was satisfied with His work. How could
He be otherwise, since the spiritual creation
was the outgrowth, the emanation, of His infinite self-
6 containment and immortal wisdom?

Perfection
of creation

7. SH 560:6–21 (to 2nd .)

6 *Revelation* xii. 1. And there appeared a great wonder in
heaven; a woman clothed with the sun, and the moon
under her feet, and upon her head a crown of twelve
9 stars.

Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great
12 miracle, to human sense, is divine Love, and
the grand necessity of existence is to gain the
true idea of what constitutes the kingdom of
15 heaven in man. This goal is never reached while we
hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again,
18 without a correct sense of its highest visible idea, we can
never understand the divine Principle. The botanist must
know the genus and species of a plant in order to classify
21 it correctly. As it is with things, so is it with persons.

True estimate
of God's
messenger

8. SH 561:22–29

The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence
24 of God and man as the divine Principle and divine idea. The Revelator symbolizes Spirit by the sun. The spiritual idea is clad with the radiance
27 of spiritual Truth, and matter is put under her feet. The light portrayed is really neither solar nor lunar, but spiritual Life, which is “the light of men.”

Spiritual
sunlight

9. SH 562:3–7 (to 2nd .), 11–16, 22–28

3 As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this
6 figure with woman, typifying the spiritual idea of God’s motherhood. The moon is under her feet.

Spiritual idea
revealed

The spiritual idea is crowned with twelve stars. The
12 twelve tribes of Israel with all mortals, — separated by belief from man’s divine origin and the true idea, — will through much tribulation yield to
15 the activities of the divine Principle of man in the harmony of Science.

Spiritual idea
crowned

Revelation xii. 2. And she being with child cried, travail-
ing in birth, and pained to be delivered.

24 Also the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise, but remembering no more her sorrow for joy that
27 the birth goes on; for great is the idea, and the travail portentous.

Travail
and joy

10. SH 406:1 2nd The

1 “The leaves of the tree were for the healing of the nations.”
3 Sin and sickness are both healed by the same Principle. The tree is typical of man’s divine Principle, which is equal to every emergency, offering
6 full salvation from sin, sickness, and death. Sin will

The leaves
of healing

submit to Christian Science when, in place of modes and forms, the power of God is understood and demonstrated
9 in the healing of mortals, both mind and body. “Perfect Love casteth out fear.”

11. SH 538:13–14

The “tree of life” is significant of eternal reality or being.

Contrasted
testimony

12. SH 507:18

18 The
tree and herb do not yield fruit because of any propagating power of their own, but because they reflect the Mind
21 which includes all. A material world implies a mortal mind and man a creator. The scientific divine creation declares immortal Mind and the universe created by God.

Divine
propagation

13. SH 89:25–27 The

The tree is
not the author of itself. Sound is not the originator of
27 music, and man is not the father of man.

14. SH 526:17–19

The “tree of
18 life” stands for the idea of Truth, and the sword which guards it is the type of divine Science.

Record of
error

15. SH 47:27

27 The disciples’ desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no
30 record.

16. SH 48:14, 25–6

Truth and
15 Love bestow few palms until the consummation of a life-work.

Pale in the presence of his own momentous question, “What is Truth,” Pilate was drawn into acquiescence

27 with the demands of Jesus' enemies. Pilate
was ignorant of the consequences of his awful
decision against human rights and divine Love, knowing
30 not that he was hastening the final demonstration of what
life is and of what the true knowledge of God can do for
man.

1 The women at the cross could have answered Pilate's
question. They knew what had inspired their devotion,
3 winged their faith, opened the eyes of their understand-
ing, healed the sick, cast out evil, and caused the disciples
to say to their Master: "Even the devils are subject
6 unto us through thy name."

17. SH 533:23-27, 31

The belief in material life and in-
24 telligence is growing worse at every step, but error has its
suppositional day and multiplies until the end thereof.

Truth, cross-questioning man as to his knowledge of
27 error, finds woman the first to confess her fault.

Hence

1 she is first to abandon the belief in the material origin of
man and to discern spiritual creation. This hereafter
3 enabled woman to be the mother of Jesus and to behold
at the sepulchre the risen Saviour, who was soon to mani-
fest the deathless man of God's creating. This enabled
6 woman to be first to interpret the Scriptures in their true
sense, which reveals the spiritual origin of man.

18. SH 557:16

When the mist of mortal mind evap-
orates, the curse will be removed which says to woman,
18 "In sorrow thou shalt bring forth children." Divine
Science rolls back the clouds of error with the light of
Truth, and lifts the curtain on man as never born and as
21 never dying, but as coexistent with his creator.

19. SH 570:22

In this age the earth will help the woman; the spiritual
idea will be understood. Those ready for the blessing

24 you impart will give thanks. The waters will be pacified, and Christ will command the wave.

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