

Pentateuch being open to criticism. But now we know, from the results of excavation, that the Iron Age was just beginning when the Israelites came into the land, and the king there could possess this iron bedstead when ordinary people could not have iron at all. It was just starting to commence; well, here it was still just starting to commence. The Israelites had been there a short time and the king of Canaan, who reigned in Hazor, had the power to hold the Israelites in subjection because of his 900 chariots of iron and the horses which drew them. I visited this city of Hazor in Palestine. The remains of the city were buried until they were discovered by Professor Garstein (?) in 1928. I visited it in 1929, and a very interesting thing about this city of Hazor was to see the city with its wall around it, and then a large wall around quite a large area outside it, enclosing a large enough area for the chariots and the horses to maneuver in and to practice in, behind the protection of that high wall of beaten earth which surrounded a much larger territory. It exactly fits with this story: the strength of Hazor came from their use of the horses and the chariots. In that case, a little ^{group} ~~group~~ of _____ could hold a great mass of Israelites in subjection. Well, he mightily oppressed the children of Israel who had been disloyal to God, and God had sent them this punishment.

Then we read that Deborah the prophetess, the wife of Lapidoth, judged Israel at that time, and she dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim, and the children of Israel came up to her for judgment. Now after she had judged them, for quite a long time evidently, one day she sent a message way up to the north, to Kadesh-Naphtali, to the lowly city of the tribe of Naphtali. She sent up there to Barak, the son of Abinoam, and here is the remarkable thing which she said: "Has not the Lord God of Israel commanded, saying?" A peculiar