



# Debra, Priest & Prophet

Parminder Biant 1-27-2020

South Sudan

# Leadership Change

For the past 2 years, this movement has faced one crisis after another. Since then, everything has changed. The movement has fragmented and the leadership has changed. The first messenger Elder Jeff Pippenger has now left the movement and the whole structure of our organization has changed. Perhaps the most visible change is that we now have a female or a sister who is a leader of this movement. For many of you across the world, this has caused much distress.

To be led and directed by a woman is offensive to a lot of people. If not offensive, they just don't understand why there's been so many changes. Some of those changes are unusual ones. If you are like many people in this movement who find these changes worrisome, I would like to assure you that I will make every effort to address these issues.

If you would all open your bibles to the book of Judges Chapter 4. This is not a detailed study on this subject but for me this is one of the major themes for our movement. God had decide in his wisdom and providence that he would raise up a woman. You find this in Judges 4:4



# A time of trouble....

However, before we read this verse, we have to understand that this happened in a time when God's people were in trouble. They thought they were serving the Lord, and that they were faithful. But what do we actually find?

*We find that every person was doing what was correct in their own mind or in their own thoughts.*

They didn't have **unity** between themselves. So God raises up a **leader** to help and assist his people. Judges 4:4, I'm going to paraphrase,

4, "And Debra the prophetess, the wife of Lappidoth, judged Israel at that time. And at that time, because of the apostasy of God's people, they were at war or if I could say it, "in captivity" to King Jabin."



Of course, If we were doing a study on this subject, we would look at all the symbology this passage teaches. However, all we want to do today is have a basic overview of what this story is teaching.

2, "And the Lord sold them into the hand of Jabin, king of Canaan. And the captain of his host was Sisera"

Now, Debra is being called to have a reformation in God's church....

5 **“She** resides in a place called Ramah and Bethel. Then she calls someone named Barak.”

6 **“She** calls him and says “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?” Then she says,

7, “And **I** will draw unto thee to the river Kishon Sisera, the captain of Jabin’s army, with his chariots.”



In vs 7 it says, “I will draw unto thee to the river Kishon.” Who is that person that’s going to draw near to Barak in verse 7? Some of you are saying Debra, and some are saying God. So we have a definite disagreement. Who is going to draw near?

“Who is speaking in vs 6?”



**Debra or God?**

## Let's take a closer look...



In order to answer the question correctly we obviously have to be using the same methodology. However, we're using different methodology because we're coming up with different answers. This is a relatively easy passage to deal with but I use it to highlight an important point. All of us here have an experience with God. We are all intelligent, we can all read, we all have an education and yet when we approach a relatively straight forward passage we struggle at the first attempt to have a common answer.

We're going to work together to use a common methodology so that we can all be in agreement.

I suspect the reason why in vs. 7 some of you said it was Debra, is because it uses the pronoun “I.” And this pronoun isn't just a normal pronoun, it's a **definite article**. It's speaking about a **specific person**. I believe what people have done is gone to vs. 6 and looked at Debra. Then they went to verse 7 and looked at “I”. They said, if you want to know who the “I” is, go up and you will find the first person.

6 “And **she** sent and called Barak the son of Abinoam out of Kedeshnaphtali, 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.”



If you said **Debra**, is that the methodology that you used? Because one of you said that it was **God** and you must have been using a different methodology. This is about a subject or an association. There are certain grammatical rules that help you to work out information. I have identified this to make a point. For many of us, if you've watched my presentations in the past, you know that I focus a lot on **principle, rule and methodology**. You can see that I implore this methodology many times. In fact, I will teach in the following....

**If you see “I”  
who is this?**

**Then I will say...  
“go up into the  
verse and find it”**

**This is what  
many of you  
have done**

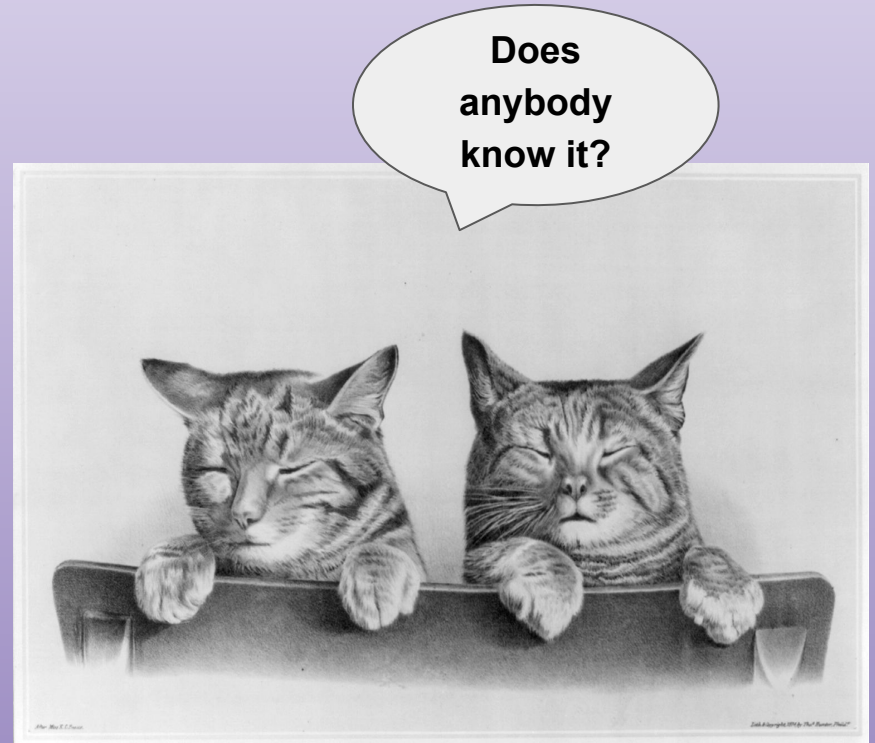
**Two things...**

**However, I  
want us to  
realize  
something**

# Two things....

First of all, it's easy to make mistakes. What we think is correct is often incorrect

Second, we know that there is a rule that we stand by. It's something about the **rule of two**





**“Upon the testimony of two, a thing is established”**

The way we use that rule is very limited. We often look for two proof texts, sometimes we use a *triple application*.

If there was a *first* world war and then there was a *second* world war, upon the testimony of two, a thing is established.



**What is established?**

# Third World War



# However....

You can't come to that conclusion on just the testimony of two, you have to add more information, other principles. All this will teach us, is that for anything to happen there has to be war. For any kind of change to occur, it will always have to be produced by warfare not by peace. We'd have to put extra principles to actually make this into a triple application.

***This is a triple application: it is a specialized form of the testimony of two***

**WW1 + WW2 = WW3**

When we use the testimony of two we often don't use it in its broadest sense. Let's go back to our story.

Verse 6 = "Debra"

Verse 7 = "I" (*pronoun, definite article*)

How many testimonies did you use to establish this?

**Testimony means your experience or your past behaviour or action.**

So let me say the same thing in a different way....

How many rules did you employ here?

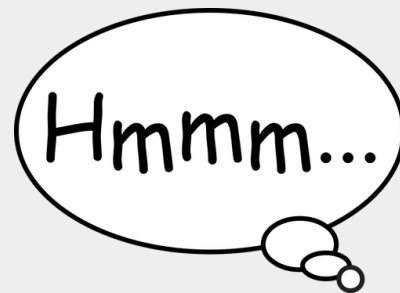


# Just one rule

*“I” is a pronoun, a definite article*

When you go back to find out who it is,  
it turns out to be *Debra*

Can you be sure that you're  
correct?

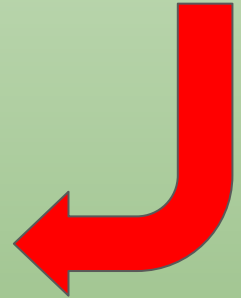


# No

**Because you've only used one line of evidence**

Before we give an answer, we should always look for [other lines of evidence](#). What we tend to do is pick up rules that we've heard from other teachers. We have a working knowledge of them and then we run with it. **Unless, we have a self check or we come together and discuss this and come into unity.**

**What is the danger with this method?**



# That we'll have a private interpretation.

And that's what just happened today. Someone said God, and someone said Debra. Which is a private interpretation, and that is **wrong**.

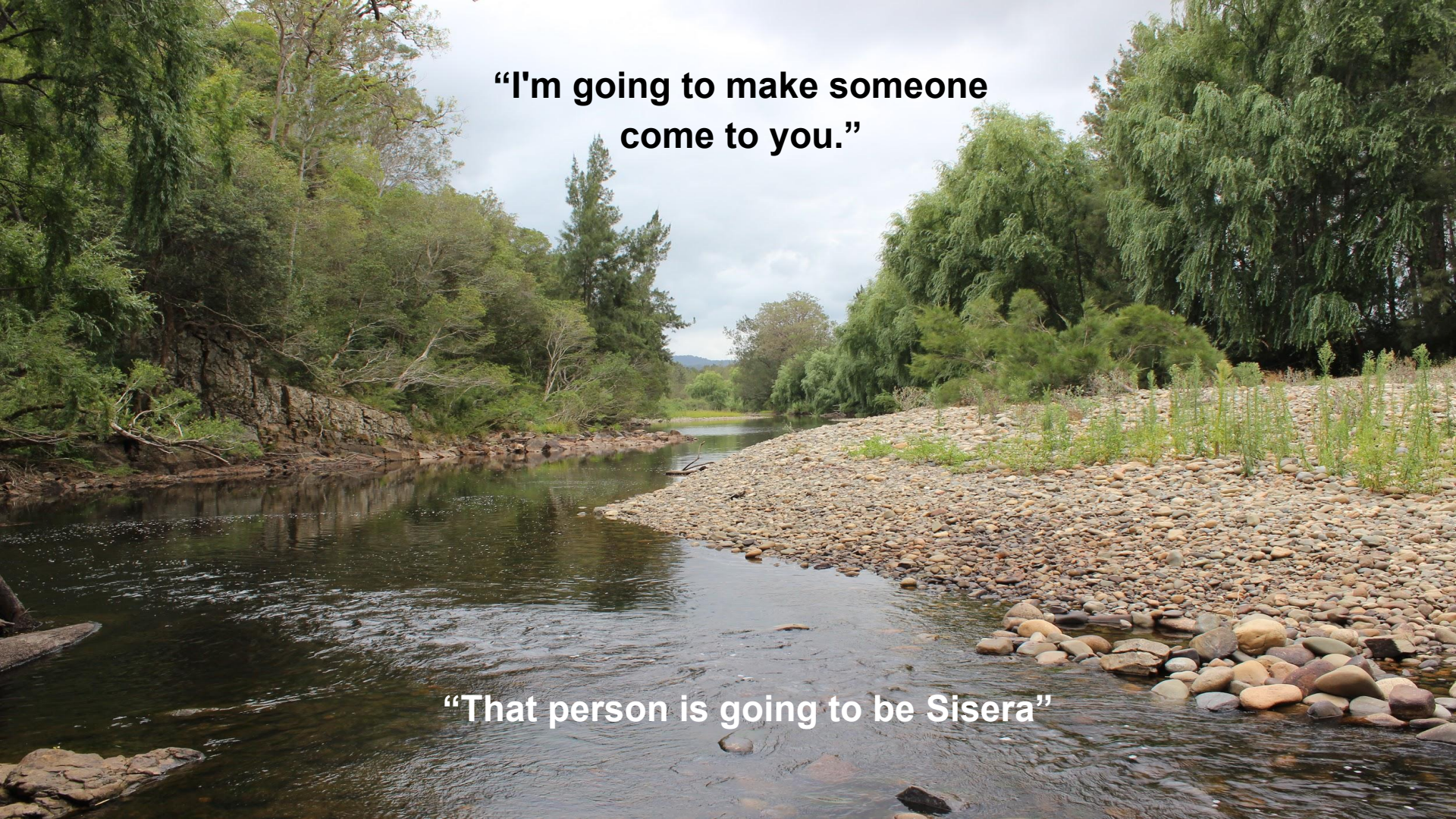
So, all I want to point out is that it's easy to take a rule and come to the **wrong** answer. Especially when we haven't thought about the subject, carefully.

The subject of **Debra**, she has two roles, a Prophet and a Judge. This is a subject that people are confused about because they don't expect it. They're not sure how to deal with this issue and they come to wrong conclusions because they're using **limited rules**. So, let's try to come to the answer in verse 7, *I will paraphrase, "I will make Sisera come to the river."*

Who is at the river?

My brother says the Army... which Army? The Army of the Captain, **Sisera**. My other brother says **Barak**. Let's read the first part of the verse. *"I will draw unto thee."* (I will paraphrase)...

*"I will make someone come to you."* Someone is going to come to you. So, if they're going to come to you, they must be at the place already. There's a river and Barak is there and God says...



**“I'm going to make someone  
come to you.”**

**“That person is going to be Sisera”**



**Sisera** is going to come. Then it says, "I will deliver him into thine hand." That means Sisera is going to lose the fight. Verse 8, Barak says, **"If you don't go with me I'm not going"**

So, Debra tells Barak to go to the river and when he gets to the river, Sisera is going to come. He's going to be **enticed** to come, the word is **draw**. So, he's going to be **deceived** into coming to the river thinking that he can win the battle.

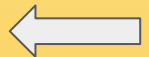
Let's go back to verse 7,

Who has the ability to **draw** or **entice** you to do something? Debra or God? **God**. I just want to point out that it's easy to do this but you can't just do it and think that you have the right answer. You have to look at the story in more detail. It's unsafe to use **one rule** or **one testimony** to understand the truth because it's not **established**.

In verse 9, she says, if you insist I will go with you: ***"I will surely go with thee: notwithstanding the journey that you will take, it will not be to your honour."***

Normally, if the captain (Barak) wins the fight, they become famous. But because you have asked a **woman** to come, there will be **consequences**. I will paraphrase, she says, ***"I will go with you but at the end of this mission when you win this fight there will be consequences if you ask me to go with you."***

**What will be the consequences?**





# You will not get any honour

Who then will get the honour?

It says that *“the Lord will sell Sisera into the hand of a woman.”*

What does it mean to sell Sisera into the hand of a woman?

It means that he will be taken captive or destroyed by a woman. If you think this woman is Debra, it's not!

So, you have two women in this story. One is a judge and prophetess and the other one is a normal woman. We have the leader of God's church which is a woman and she tells someone to go and do a work. He says, I won't work unless you come with me. Is it acceptable for Barak to just have Debra in the background blessing him?

Does he say, just as long as you bless me, I'll go and fight? What is he really saying?



# **‘If you don't go I'm not going to fight’**

*We know that,*

***“all inspiration is written for our admonition upon whom the ends of the world have come”***

But do we all believe that? These people are making war against Canaan. We go from earthly Canaan to spiritual Canaan. What is Canaan a symbol of?

**Sunday Law, America, Glorious land.**

So, let's agree that it's the world. If we went to the Sunday Law, the SL is not just one country. Daniel 11:41 is the Glorious Land, verse 42 is Egypt, then the following verses says everyone will be at his steps.

That means marching in line, in agreement, everybody, so this is a symbol of the world. This was written for us who live here at the end of the world.

What does that mean for you if you put yourself in this place? Whether you see yourself as Barak or one of his soldiers, you won't fight without whom?

**Debra, who is the judge and the prophet.**

Is that what you think? Do you want to go to war without a female prophet who Judges you? Who does not agree with this plan?

I'm talking to all the brothers here, maybe even some sisters. So, do we all agree that we won't go to war without a prophetess and a Judge.

**If you agree with that, what would be the consequence if he will not go to war without a female leader?**

# He will receive no honor!

Let's be clear, when it says “you” will not receive honor, this is Barak the man will not receive honor. A man will not receive honor, or glory, or praise. Remember that Barak is not saying to Debra, that God put you in this position and I accept it, so I will share the honor with you.

Why is he not willing to fight without Debra?



# He thinks he's going to be defeated

I'd like to say in a stronger fashion that I believe he's scared. He's fearful of the enemy, he thinks that if he goes by himself that he will be defeated.

**Why does he say this?**



## He doesn't have many soldiers...

They are few in number. Even though we didn't read that in the passage, we can assume that thought. If he doesn't have many soldiers how will Debra help? Instead of having 1000 soldiers, he now has 1001, with Debra. How does that help him. **It doesn't!** He's got few in number and realizes he can't win with human strength. If the prophet told you to go and do something would you just go and do it?

My brother here says, "yes he would"

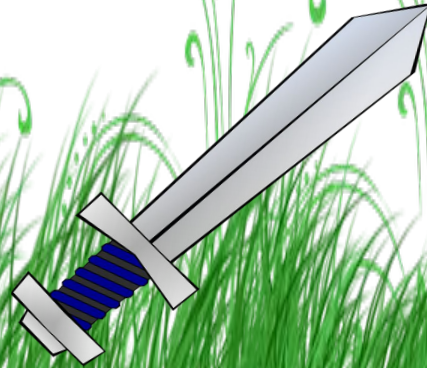
So, my brother says the theory is that if God tells you to do it and you trust Him you would just do it. So my question to you is .... are you Barak? You're saying that you're not, because you're a good man and Barak is a bad man. Barak either doesn't trust or he doesn't have faith. In who? **In God.** He doesn't want 1001 soldiers. He wants a visible presence that God is with him, not just some good words. This is what Barak says,

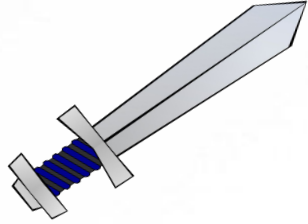
**"If I go into battle by myself they could kill me, I have nothing to protect myself. Because I'm a nobody."**

# However....



He says, if Debra comes I can stand behind her and when the arrows come they will hit her. So I will hide behind her. Can those arrows kill her? **No**, why? Because she's a Prophet. Now, we might call that superstition that Debra's has got some kind of magic power that Barak doesn't have. So, I want us to see that he recognizes his inability to do the job and that he needs the visible presence that God is with him... who is a woman. However, this is a leader. So he swallows his pride (because men have a lot of pride) and he says I'll fight only if you come. What was in Barack's hand when he went to fight? I'll give you a choice, A plow or a sword?





## A sword

**What was in Debra's hand? Do you think she has a sword? No, because she's not going to fight. She's going to say that the glory will go to a woman. Hopefully, we all understand that. There are two women now. A famous woman and a normal woman Who is the woman that is going to receive the glory? A normal woman Chap 4:17 before we read lets review. The battle has happened as promised: God drew Sisera to the river, Debra was with Barak and Sisera lost the fight.**

**13, Sisera gathered together all his chariots, 900 of them and he went to the river. 14, Debra says God is going to save you today with his 10,000 men. 15, The Lord troubled Sisera and they lost the battle but Sisera escaped. 16, everyone dies and in the last part of the verse no one was left except Sisera because he escaped.**

**17, "Howbeit, Sisera fled away on his feet to the tent of Jael, wife of Heber the Kenite," Sisera escaped.**

**He goes into the tent of Jael and the reason he did that was because there was a peace treaty between his nation and the nation of Jael's husband.**

**We read that in verse 17, there was peace between Jabin and Heber.**

**If you read the rest of the story,**

**"he says to Jael, can you give me some water and also hide me or protect me?"**



Did she give him water?



# **No, she gave him milk, so he sleeps**

*18, she protects and hides him  
19, he asks for water.*

*20, he sleeps. He asks her to  
protect him so that no one comes  
after him. 21, when he sleeps she  
takes a hammer and a nail and  
kills him*

**So, this woman is going to take  
all of the honour in the battle.**

**What is this story  
teaching us,  
today?**



**That men are scared, they don't have faith, they don't trust in God and they need the help of a woman leader**

**To finish the work of completely destroying the enemy, it becomes the work of a normal woman. Not the leader.**

**So she takes a hammer and a nail that came from a tent. These are normal instruments of work and are going to be changed or used for a different purpose. For a purpose they were not designed for. If you took steel or iron, what is its purpose?**

**It serves no purpose unless you transform it into something**

**Joel 3:9, “ Proclaim ye among the gentiles; prepare for war.”**

**Who is supposed to prepare for war?**



# All the Mighty Men

It's a man's job to do this, not a woman's.

*10 “beat your plowshares into swords, (this is your hoe) and your pruning hooks (this is your sickle) into spears, and let the weak say I am strong.”*

You need to transform an instrument of work into an instrument of war.

Who's supposed to do this work?



# All the mighty men

Judges 4:21 **What's the purpose of the nail?** “She took the nail of the tent, that *holds down* the tent.” **What's the purpose of the hammer?** To *assist* the nail to hold down the tent

**What is she going to take these instruments and turn them into?**

## Weapons of War

Who are the only people that are supposed to have weapons? **The Mighty Men**

So, now you have a prediction that *a woman* who is going to take up the weapons of war and fight and *It's not Debra.* There's a *leader* who's going to direct the men and she's going to tell those men, you cannot win without the help of a woman.

The woman who men think should live in tents and serve milk. The woman who should just serve. The dynamic tells you that this woman *Jael*, becomes what? **A Mighty Man**

She transforms from a woman to a man. Did she change her sex or gender, Deuteronomy 22:5? Did she change her clothes? Did she put an armour on, or did she put men's trousers on?

**Then what makes her turn into a mighty man?**

# It's the instrument of war which gets transformed from a hammer and a nail for a tent, into a killing instrument

What is a tent?

**Literal = Shelter**

**Spiritual = Church**

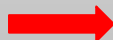
Daniel 11:45: the tent of his palace

The Book of Exodus: the sanctuary, the tabernacle which is a tent

**We'll go with the church.** These people live in a wilderness area and there are many winds.

What will the wind do if you don't live in a brick or concrete house and you live in a tent? The wind will blow it away. What is wind? **Destruction, The Winds of Strife, Daniel 7**

To stop this destructive force from destroying the tent, what do you need? A nail or a hammer? The nail helps the tent to remain stable when the storm comes.



What protects God's church and keeps us stable when storms, trials or destruction comes?



## Rules and principles found in the bible



Ellen White says not a peg or a pin can be removed. These are the **principles, rules and doctrines** that are found in God's Word.

***“the tool, the instrument that is used to keep God's church fixed and secured or the Word of God that is used to keep God's church stable is now going to be used for a different purpose.”***

What purpose would it now be used for? *Let me ask it in a different way....*

The nail is being used to defend yourself, to defend the church and now it's going to be used for what?

**To Attack, to kill, and to be used as a weapon of warfare**

**Not a tool of protection.** So, as we come to the end of the world, the **tools** that we used to protect ourselves, which I'm going to argue were historically used by **men**. These **tools** are now going to be used by a **woman** to do a work of **destruction**.

These are the **rules** and **principles** that will be used at the end of the world. I am going to simplify it with a simple phrase. **The Third Angels Message.**

For too long the **Third Angels Message** was used to protect God's church, to keep us safe from the **Winds of Doctrine**.

**And, who used that information or Word to protect us?**



# Men

There comes a time, at the end, where God is about to free his people, and tell them that they need to go to war. At that time, when warfare needs to happen the *men* who were protecting God's church are no longer capable of doing that work. They can't do it by themselves because they need a *female leader*.



However, to completely destroy the enemy it will take the work of a **normal woman**, to take that message that protects us, and use it as an **instrument of war**.

Which is what we call the **empowerment** of the Third Angels Message. I will say it this way.....

*“the men by themselves took care of its arrival but it takes the work of a woman for its empowerment to take effect”*

This theme is very important,

**“it's one of the major overarching themes for God's church today”**

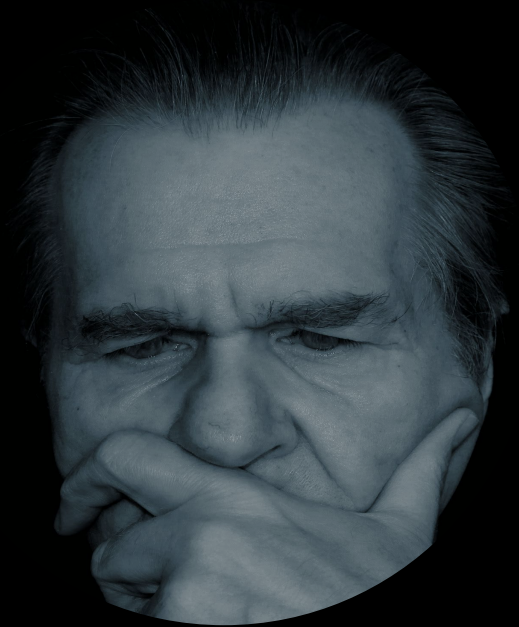
People may call it **equality**,

but I would like to suggest that neither men or women in our movement, fully understand what this **equality** is really dealing with

The problem lies at the doorstep of the brothers here. Not only here in this room but **everywhere in this movement**. Prophecy teaches us that without the assistance of those **two women**, the **Leader** and the **women that becomes a mighty warrior**, without their help, the work will not be finished.



*Our whole perspective  
of the role of women  
in our movement  
needs to be  
reevaluated.*





Barak knew the scattered, disheartened, and unarmed condition of the Hebrews, and the strength and skill of their enemies. Although he had been designated by the Lord himself as the one chosen to deliver Israel, and had received the assurance that God would go with him and subdue their enemies, yet he was timid and distrustful. He accepted the message from Deborah as the word of God, but he had little confidence in Israel, and feared that they would not obey his call. He refused to engage in such a doubtful undertaking unless Deborah would accompany him, and thus support his efforts by her influence and counsel. Deborah consented, but assured him that because of his lack of faith, the victory gained should not bring honor to him; for Sisera would be betrayed into the hands of a woman. (Signs of the Times, June 16, 1881).

## Q & A

1. What did God's people lack, between themselves that brought about disagreements amongst each other?

UNITY

2. What's the remedy for a private interpretation?

A self check or we come together and discuss it  
and come into unity

3. What is the rule of two?



Upon the testimony of two a thing is established

4. What is a Triple Application?

A specialized form of the testimony of two

5. What are the three standards that Parminder frequently uses in his presentations?

# Principles, Rules and Methodology

6. What does Testimony mean?

Your experience, past behavior or action

7. What makes Jael turn into a mighty man?



It's the instrument of war which gets transformed  
from a hammer and a nail for a tent, to a killing  
instrument

8. What is Wind and what book describes it?

Destruction, the Winds of Strife, Winds of  
Doctrine, Daniel 7

9. What 3 things protect God's church and keep us stable when storms, trials or destruction come?

These are the principles, rules and doctrines that  
are found in God's Word

10. What's another more simplified way of describing these rules?

# Three Angels Message



11. What is the empowerment of the Third Angels  
Message?



The work of a **normal woman**, to take that message that protects us, and use it as an **instrument of war**

12. What do we not fully understand in this movement?

**EQUALITY**

To be continued....