



Jael, A Vessel Unto Honour

Parminder Biant 01-27-2020, South Sudan

The previous study, we looked at a story from Judges 4, the story of **Barak**, then I added another story from Revelation 12, the story of **Lucifer**. I combined those two stories together to make a specific point. The point I wanted you to see is that there is an unusual circumstance that is happening in this literal story of Barak. In this unusual circumstance, God wants to show us some truth.

There are two women, *Debra* and *Jael*, and two men *Barak* and *Sisera*. We showed you the relationship between these people. As we discussed this we saw that because of Barak's lack of faith, this woman Jael, was going to receive glory and honour. It's all in the context of warfare. **Why is Barak so fearful and so worried?**

If you turn to Deuteronomy 20, it discusses this very issue. Deuteronomy 20 happens before Judges 4 and it's a prediction of what's going to happen in the book of Judges;

“When thou goest out to battle against thine enemies (*Sisera*), and seest horses and chariots, *and a people more than thou, be not afraid* of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.”

How many chariots did Barak see? The number isn't in Deuteronomy. Deuteronomy is a prophecy about Judges. The number is 900, it's in Judges 4:3. This morning I asked "why were they afraid" and someone said because they were few in number. It says it right here, ***"and a people more than thou."*** This means you're outnumbered. It says, ***"be not afraid"***

Let's go back to Judges, is Barak obedient or disobedient?

Clearly, he is disobedient because he's fearful. He is extremely guilty and it's not that there's some enemy coming and he has to fight. It's not that simple. He's being instructed to do a job by the prophet and he says "no."

Does that make him good or bad? Bad, of course. He says, "I'm going to disobey you" and he knows God instructed Deborah to tell him that he believes she's a prophet. He says, "I won't listen to you except you do something for me."

We had a discussion in Judges 4, on who the "I" was? Who was going to do this work. Deuteronomy 20:1, ***who will be with them?*** It says,

"for the Lord thy God is with thee."

We already agreed back in Judges that this was God and not Deborah. So, we can see that Barak is a fulfillment of this verse in Deuteronomy. What makes him so bad, is that he has a Prophet giving him explicit instruction right there and then. He knows that God is with him and he still will not obey. What evidence or proof should he have had for him to have faith in Him? It says in the last part of verse 1,

“which brought thee up out of the land of Egypt.”

The God that saved you out of the land of Egypt is the same God that saved you out of the land of Canaan. Can we see that this is a direct fulfillment of Deuteronomy Chapter 20?

This story in Deuteronomy 20, it's just general counsel of what will happen when they go into Canaan. Judges Chapter 4 is only one example because there are many examples.

When they were in Egypt, did they have to fight? No, as a matter of fact, they were not allowed to fight. However, in the story in the book of Judges, they have to fight. Because their story looks different from Deuteronomy they become fearful.

Who did all the fighting in the story in Egypt?

The People, Moses, God, the Plagues? The Plagues are the army or the tool that is going to destroy the Egyptians. Who controls the Plagues? It's either Moses or God depending on one's perspective but the people don't have to fight. However, the setting in Canaan the people have to fight. The promises are that God will be with you the same way He was in Egypt.

Therefore, you are required to have the same faith that the people had in Egypt as you are today.

In Deuteronomy 20:2, the priests are going to repeat this promise to you when you get to Canaan. Everytime there's a war or a battle a Priest will stand up and remind you in case you forget. In our story who does that work? A Prophet does. I think we can all agree that a Prophet is a higher authority than that of a Priest because a Prophet speaks directly for God.

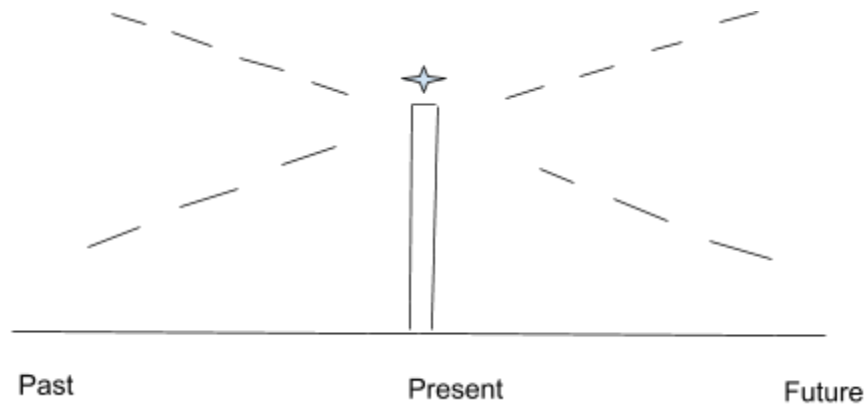
In Deuteronomy 20:3, the reminder is not to be afraid. The priests will tell you this **four** times. He mentions it **four** times because this person is completely and totally afraid.

In Deuteronomy 20:4, he explains why they shouldn't be afraid and he reiterates the point that God is with them and He will fight for them.

In Deuteronomy 20:8, an officer shall stand up and he will address the same issue. He says if you're fearful or faint hearted go back home. Is it an honour or disgrace to go back home?

It's a **disgrace** because it shows a lack of trust in God. So, when we come back to our story, we've said that they don't have faith. Without proving it, I'm going to say that **prophecy** and **faith** are the same thing.

Prophecy = Faith



Here you are in the present, what's your name? Barak. What do you see ahead of you? A battle coming. What are you supposed to have faith in or believe in? That God will save you. How do you know if He will save you in the Future? You go back to the Past and you see how He's saved you in the Past. So, the Past becomes the Present and the Future. We'll call the Past the beginning and the Future the end. So, the beginning looks like the end. What waymark is the Past? The Past or Alpha? **What history is this?**

Moses

It says it here in Deuteronomy 20:1, it's the story of Egypt to Moses. So what does the end look like? Exactly the same thing. God saved you from the Egyptians so what is God going to do now? Who's he going to save you from now? The Canaanites, he saved you from the Egyptians so he'll save you from the Canaanites Judges 4:2. If we believe in prophecy then we should know what God will do for us. Barak doesn't and hence this whole story comes into effect. **Jael** will take his glory because she is a mountain goat or ibex. She will **ascend** while Barak will **descend**. She becomes a warrior by taking a nail from a tent and turning it into an instrument of war. **Did she really become a warrior or did she pretend to be a warrior?**

So, my brother says she pretended to be a warrior. What's the definition of a warrior? Someone who is brave, has the ability to fight or to engage with the enemy and kill them. I'll summarize, someone who is willing and able to kill. That's the definition of a warrior. Was Jael willing and able to kill? Yes, she was willing to kill Sisera and she killed him. She meets all the definitions of a warrior. What's the difference between a good soldier and a bad soldier? When you see soldiers in their uniforms, what do they have on their breast, medals or badges? In its simplest form what is all that a symbol of? Victory! What makes you a good soldier is not how many stripes you have on your shoulder or your rank, it's how well you fight. You have regular soldiers and then you have elite forces. What's the difference between the two? One is a better killer than the other. So, I would say the definition of a warrior is someone who is able and willing to fight which means to kill. So, Jael is not a fake or pretend warrior, she is a genuine real warrior. She meets all the criteria.

She became a warrior when she took up a weapon in her hands and she proved herself by being able to kill. Now a normal man if he takes his hoe or sickle and changes it into a weapon he transforms from a farmer to a warrior. So, she is just as much of a warrior as he is. Why is this such an important issue? Because it's unusual. It's not the job of women to go and fight in a war. If you read Deuteronomy 20 it tells you that, and if you read Judges 4 it tells you that, too. So, we take these two stories and then we bring them to the end of the world, what are they teaching? That we've now come to an unusual point in history or a new dispensation where things change.

And, what is that change?

The change is that a woman can now become a warrior.

She can receive the honour that only used to be reserved for men. So today with this situation arising men are not willing to behave like Barak. If you're a brother here today, do you understand prophecy correctly? There are no hands up. The reason for that is because all the men here have a measure of humility. They're not too proud to say they don't have a perfect understanding of prophecy.

Which means they have a lack of faith, which means they're like Barak, which means they're **fearful**, which means they need the help of a woman to finish this story. Now what we are required to do is take the principles of this story.... because it's a bitter pill to swallow, what God does is makes it sweet. He takes these principles and ideas and delivers them into a simple story so that we can understand. Which is why we spend so much time focusing on this one story. It's not that the men here are scared. The concept of fear that's in these literal stories has illustrated an experience that we all have. What is that experience? ***That we don't understand prophecy correctly.*** I hope we can all agree with that. Then it talks about Jael, with all her symbology and is identifying that this work will be completed by a group of people which we symbolize as priests, levites or Nethinims. Well go with the 144,000, we don't ask this question nowadays because we realize it's so silly. Can a woman be part of the 144,000? We asked this question when we were children but it should never be asked today.

Because the time has come when you ought to be teachers.

It's an accepted fact in our movement that the 144,000 will consist of men and women. Priests are formed from both men and women. That principle is shown in this story. What is a priest? A brave person who is willing and able to fight and kill the enemy. *Hopefully we all agree with that.*

Daniel 2, “the stone that's cut out of the mountain,” at least a portion of that stone is a priest.

What's the stone doing? Destroying the statute, fighting and killing. That is both men and women. So, if we take that principle we see it brought to view correctly in this story about Jael and Barak. However, this story helps us to develop this idea because when we talk about being priests we also talk about a body of people who are organized. To be organized you need a structure or an organization. What qualifies you to be a priest? Is it age, is it being a man or a woman? No. It's if you can take an instrument (nail/hammer) Joel 3:9. What would you take? Your sickle or your hoe and what would you do with it? You would turn it into a sword or a spear. If you do that, now you have a weapon, what are you now? A qualified warrior. So, we see in this story, Barak deals with all the lower people, the soldiers, and Jael deals with the leader, Sisera. She takes the **message** or the **doctrines** that kept the church safe and she takes that same message and uses it as a **weapon** against the enemy. That's what that story teaches, it is the **weaponization** of the **third angels message**.

it becomes dangerous, not an instrument to protect you from the winds of doctrine, now it's a killing instrument that will bring down the statute or the whole system.

The principle that were all priests were developed in this story. It shows you the problem in a very simple fashion and the context of this is **fear**. Which is the same context as Deuteronomy 20. Now, the whole of the Old

Testament is centered around a theme and that theme is connected to a hebrew word, H1397. The whole Jewish economy is controlled around this word. We all understand what we mean by repeat & enlarge. There are 12 tribes and it's split between 11-1, who's the 1? The tribe of Levy is set apart, then Joseph's rod is divided into two, Ephraim and Manasseh to get back to 12. There are going to be two principles here, repeat & enlarge.

The tribe of Levy is the tribe of the priests. Then you have the other tribes. In these other tribes when they do a census (Numbers 1) and they start counting, who do they count? Do you count everybody? No. Who then do you count? No, you don't count men, you certainly don't count women and you don't count children. If you go and read you'll find that you count a particular group of people (H1397). This group of people are warriors, we might call them soldiers, people who can fight and they have some criteria. They have to be over 20 and they have to be men. These are special men. Let's draw this just to make sure we're all seeing the same thing.

You have all the people divided between men and women. When it comes to men, there are two types of men? There are warriors and there are farmers, two types of people. Which ones are counted? The warriors are not the farmers. Now the thing is in Israel, if you're a farmer and war comes what do you suddenly become? You suddenly become a warrior. When the war is finished what do you suddenly become? A farmer. We've studied

that, so all I want us to see is that when people say that the people that are counted are men, yes but it's men in a certain role. Obviously, this is literal so we would want to understand the spiritual.

Let me ask you a question. Twelve spies go into Canaan, who are those twelve people? Men or Women? Warriors or Farmers? They are Warriors. What was the problem in that story? Fear, 2 & 10. Ten had fear and two didn't. It's a recurring theme. What's their punishment going to be? **They can't go into the promised land.** They will die in the wilderness. If you are at Kadesh Barnea you're 25 years old in the second year, will you get into Canaan? No. Same history, same story, the women are 25 years old. Will they get into Canaan? Now, we're not sure.

If I had asked that question yesterday everybody would have said "everyone dies." But now you can begin to see the framework of the Old Testament; it's different for men and women. The men are the ones that are targeted not the women. You can go and read it if you want to. The bible is very clear, when all of the men die then they can go into Canaan. It doesn't say when all the men and women die. So, the whole story is about H1397, if you look at that word it means brave fighting men with ability. I'm not trying to say that the men in this room are scared. You need to know how to go from the literal to the spiritual.

Someone asked me a question based upon the testimony of two, establishing things. I then went to a triple application and in that example the person asked me this. Do we take all these characteristics and bring them to the end?

WW1 + WW2 = WW3

I said no you don't, it's not that easy. 20 things happened in each of these stories, some are the same and some are different. 10 are the same and 10 are different. I'll give you an example. Where's the war? Where's the war in WW1? In Europe. Where's the war in WW2? In Europe. On a very

simplistic level they are the same. You have to see something in common and then you have to see that common point brought into the future. Out of those ten things that are common, not all of them can be brought into the future. So i'm going to say five of them are brought into the future and five are not. So now we're going to end up with five characteristics. Out of all of the characteristics that we could see originally, we only see five now. To go from there to here is extremely difficult. To be able to filter all of that information and see what the relevant point is. That is difficult to do. Then you have to apply another principle. The literal and the symbolic. How do we deal with that? The question that was asked to me was the following;

WW1 = Genocide

WW2 = Genocide

WW3 = Genocide?

Does this mean were going to have Genocide today?

My response was this. This certainly was genocide for WW1 & WW2. However is genocide part of the 20 or part of the 5? First you have to decides if genocide is in the 5 or in the 15. If it's part of the 15 then it's not going to happen here, in WW3. Then you have to decide if it's part of the 5, what does genocide even look like in WW3? Will it be literal or symbolic? The reason I mentioned this is because it was a specific question so I have addressed it. And also, to tell you that i'm not saying that all the men here are scared. That literal fear is used as a symbol at the end of the world to represent our unwillingness and inability to understand prophecy very well. It's because we don't have the faith that is required. ***What does perfect love do? 1 John 4:18***

“Cast out all fear”

Perfect love removes fear. In our story what does Barak not have? He does not have love but ***Jael*** does. Barak is afraid and she's not. What love is this

talking about in 1 John 4? In the theme that we are discussing, this is the love of the truth. Jael loves the truth but Barak does not. What is the truth? The truth is what's going to happen at the end of the world. And Barak doesn't know because he doesn't have perfect love. He doesn't have a perfect understanding of the truth and because he doesn't understand prophecy. We take these literal stories and try to understand the symbolic meaning from them.

The word that we're using at the moment that speaks about this subject is equality. Men and women are equal. We're all priests, we're all part of the 144,000. We've taken that principle to remove one of the major symbols of inequality between men and women. The symbol is that both men and women can both wear trousers. There are men outside that are all wearing the same trousers as the men in this room. ***Do trousers make you a man?*** Let me ask the question again, What is a man? A brave fighting warrior that is able to destroy. Do trousers give you that ability? No, because if that were the case then all those men outside would have that power. When sisters are instructed to wear trousers that does not make them warriors. That is not the symbol. What makes you a warrior? You turn a tent peg into a weapon.

It's the tools that you use, the instruments, the equipment. So, a woman can wear trousers and still not fulfill the role of Jael. Because the criteria is to turn the third angel's message from its arrival to its empowerment or the weaponization of the message. That's what the criteria of being this person is, H1397. We are all humans and human beings have a problem. The human problem is that we love tradition. The other problem that humans have is that we are fixated about the body. We are fascinated about the body. Should we care about the body so much? No, we should not! What's the qualification for entering the Kingdom of Heaven while you're here on earth? A new body or a new mind? A new mind. It's the renewing of the mind. What's supposed to happen to your mind everyday? The mind should improve everyday, the graph should go up. What happens to the body everyday, the graph goes down.

We shouldn't worry about the body, we should worry about the mind, but we don't. God recognizes that we don't because a human being is a combination of mind and body. So, i'm going to get a verse and i'm going to twist it.

Spiritual things are spiritually discerned.

Spiritual things are **something** discerned

How do you discern spirituality? Through the body. Spiritual things are physically or outwardly discerned. Is marriage a spiritual union of two people? Yes, how do you know it's happened? You go to a marriage ceremony. Is baptism a spiritual experience, being born again. Yes, of course it is. How do you know that someone is born again? You put them in water and you bury them don't you? This is why we have these ordinances. Who loves studying God's Word? Who appreciates His sacrifice? What evidence do you have that you do? Every once in a while you sit down and you take some bread and you eat it and you take some wine and you drink it. Spiritual things are physically discerned or understood. Are you a humble person? Humility is a spiritual experience. How do we prove it? You wash someone's feet. The issue of women wearing trousers does not fulfil this spiritual requirement. The issue that we've been discussing which is the weaponization of this nail. If you weaponize this instrument it becomes a spear. If you weaponize this instrument it becomes a sword. You weaponize them. This is what turns a woman into a priest or 144,000. The acceptance of the third angels message is to be used not to hold up Adventism but to destroy God's enemy. Because spiritual things are

physically discerned this movement wants to make a point. That everyone can see that we mean what we say. That we are going to put into practice what we believe. Everytime you see a woman in a pair of trousers in this movement she's making a statement. What is that statement? She's saying that I accept the third angel's message. Not when it arrived which it just holds up the SDA church and keeps it safe in this bubble. Those wearing of trousers she's saying this:

“I'm going to turn this nail into a weapon of war”

She's saying that she's in battle and she's going to go to war because she's a priest. It's a physical statement so that all of her brothers can see that she's going to do the same job as they are. It's a symbol of equality and equality is about the role that every single one of us has in this movement. At its most basic level. If we had a single principle or message you join this movement to fight. It's a spiritual warfare to fight Jabin and his captain Sisera. And the story says that women are required to do the same thing. That's what the trousers are all about but our story is broader than just this issue. It impacts more than just this warfare.

Lets pray....