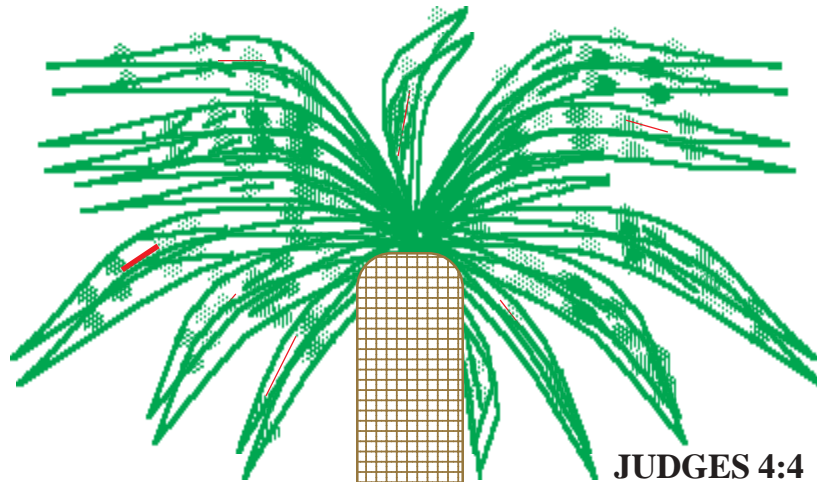


The Song of Deborah

WHO WAS IT WHO "COMMANDED JUDGES TO BE OVER MY PEOPLE ISRAEL" ?

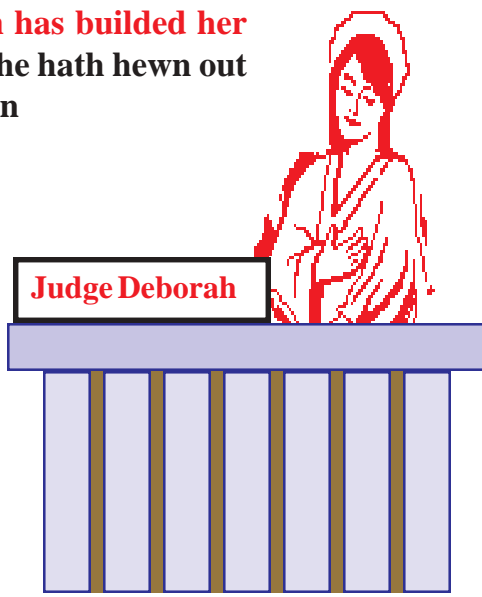


JUDGES 4:4 And Deborah, a prophetess, the wife of Lappidoth, she judged Israel at that time.

JUDGES 4:5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim: and the children of Israel came to her for judgement.

PROVERBS 9:1

Wisdom has builded her house, she hath hewn out her seven pillars.



WHO COMMANDED THAT DEBORAH BE ESTABLISHED AS A JUDGE?

GALATIANS 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

The Song of Deborah

**DaySpring from on High
P. O. Box 820
Alvin, TX 77512 - 0820
United States of America**

This publication is written in two column style. For ease of navigation, use the arrow keys or the page down and page up keys. The hand or scroll bar can also be used if desired.

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JESUS ASKED THIS QUESTION:

LUK 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, **Tell us, by what authority doest thou these things? or who is he that gave thee this authority?**

3 And he answered and said unto them, **I will also ask you one thing; and answer me:**

4 **The baptism of John, was it from heaven, or of men?**

5 And they reasoned with themselves, saying, **If we shall say, From heaven; he will say, Why then believed ye him not?**

6 But and if we say, **Of men; all the people will stone us: for they be persuaded that John was a prophet.**

7 And they answered, that **they could not tell whence it was.**

8 And Jesus said unto them, **Neither tell I you by what authority I do these things.**

WE ASK A SIMILAR QUESTION:

"TELL US, BY WHAT AUTHORITY WAS DEBORAH PLACED AS A JUDGE OVER ISRAEL? OR WHO IS HE WHO GAVE THIS AUTHORITY?"

II SAMUEL 7:11 **And as since the time that I commanded judges to be over my people Israel and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.**

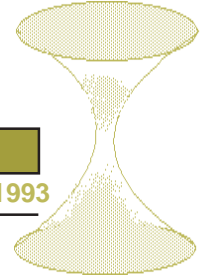
JUDGES 4:4 **And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.**

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DaySpring from on High

THE MYSTERY OF ELOHIM
THAT ENCAPSULATES TIME

DaySpring from on High, P.O.Box 820, Alvin, TX 77512-0820, January 1, 1993



The Song of Deborah



Deborah sat under the palm tree and judged Israel. The Israelites had been under the cruel rule of Sisera, a king of Canaan. Deborah used her prophetic gifts to stir up an army of 10,000 led by Barak to bring a great victory in which they "fought from heaven - the stars in their courses fought against Sisera." Barak went down from Mount Tabor (the mount of transfiguration) and fought by the waters of Megiddo to win a great victory. Here is part of the victory song. It is a type of the battle depicted in the pages of the book of Revelation.

Judges 5:1 Then sang Deborah and Barak the son of Abinotham on that day saying.

5:2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

5:3 Hear O ye kings: give ear, O ye princes, I, even I, will sing unto the LORD, I will sing praises unto the LORD.

5:4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and heavens dropped, the clouds also dropped water.

5:5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

The victory won was a huge victory for Israel and Deborah participated in it as both a prophetess and as a judge for Israel. This was certainly a rather unique position for a woman - particularly in that day and time. And perhaps, it would even be noteworthy in this day and time when the role of women in church and government is still the subject of controversial argument among and within religious groups.

As one surveys the cover of this booklet, the question is presented, who "commanded that judges be over my people Israel"? Looking at II Samuel 7:11, it is obvious that it is the LORD who is doing the speaking. Therefore, one very likely would reach the conclusion that the LORD himself set the judges over Israel.

Then we go on to Judges 4:4-5 and see that Deborah, a prophetess, judged Israel. She dwelt under the palm tree and the children of Israel came to her for judgement. Then, we must deal with this question. Did the LORD himself establish Deborah as a judge over Israel? It would seem that we would answer this in the affirmative unless we felt that these scriptures were incorrect. After all, the words in II Samuel were written after Deborah had already been a judge in Israel.

Now this brings up an even more interesting question. What about the teachings that women are to keep "silence" in the church and that women are not to "usurp authority" over men. Did not Deborah prophesy? As a prophetess, she could hardly fulfil her role without speaking in the assembly. Did she not have authority over both men and women in Israel? After all, both men and women (the children of Israel) came to her for judgement. If the LORD himself set her in this role, why did He do it?

Perhaps this line of questioning is proving upsetting to those who have staked out certain rigid positions concerning the ministry of women. After all, let's look at the scriptures which "really" pertain to women's position. This will prove that what happened with Deborah was merely some kind of aberration and is being used as merely some slick line of questioning in order to mislead.

1CO 14:34 **Let your women keep silence in the churches: for it is not permitted unto them to speak;** but they are commanded to be under obedience **as also saith the law.**

1CO 14:35 And if they will learn any thing, let them ask their husbands at home: **for it is a shame for women to speak in the church.**

1TI 2:11 **Let the woman learn in silence with all subjection.**

1TI 2:12 **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**

1PE 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

So in the scriptures above, we've really laid out our case - the women should keep silence and not usurp authority over men. Evidently, the situation with Deborah was just some kind of aberration but the real message is given in the scriptures above. After all, Deborah was under the law as mentioned I Cor 14:34. So, it is best just accept it and not ask further questions. But someone once said, how can we complete our quest if we don't ask questions? Is it Ok to ask questions?

Jesus taught by asking questions. He knew what questions and thoughts were in men's hearts. He had a way of framing the questions in order for men to see the thoughts and intents of their heart.

He knew that John the Baptist was established as a forerunner to announce the coming of the Messiah. And he also knew that the scribes and priests did not want to accept John because they did not want to accept him. He knew that they would have trouble adjusting to the new dispensation. So, he asked them a question to cause them to deal directly with the issue.

LUK 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

LUK 20:2 And spake unto him, saying, **Tell us, by what authority doest thou these things? or who is he that gave thee this authority?**

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LUK 20:7 And they answered, that they could not tell whence it was.

LUK 20:8 And Jesus said unto them, Neither tell I you by what authority I do these things.

The scribes and priests did not want to admit that he proclaimed the Messiah's coming was under heaven's authority. But, they knew that the people believed he was a prophet.

They were in a box, and rather than deal with it and admit what they knew, they simply refused to answer the question - and the long awaited coming of the Messiah passed them by.

So, let us go back to the question of Deborah? Was her authority from heaven or of men? And if it was of heaven, why did God set a women in a position of rulership over men - a position of not only prophesying but judging? And, if her authority was only of men, why do the inspired scriptures speak of her as being a judge and prophetess?

Is what we are seeing here very much different than what happens in some religious assemblies today? The leadership may desire that a women not speak at all to a group that includes men. However, because the anointing upon the speaker is recognized by the people (as in the case of John the baptist), they may grudgingly let a women speak.

But look at how clear the three sets of scriptures are on the preceding pages. After all, this thing with Deborah was just an aberrant - which Webster defines as a person whose behavior departs substantially from the standard. Well, is this the case, or were there other women in the Bible whose behavior fell into the same "aberrant" category?

It is obvious that one who occupies the office of a prophet (or in the case of a woman - a prophetess) is equipped to function under the anointing. But should a prophetess be allowed to teach or advise men? Would it not be even more astounding if we found in the scriptures where a king and priest went to a prophetess and asked for a word from the LORD? When they sought for a word, surely the LORD would not speak thru her, or would he? What do you predict?

King Josiah was one of the more righteous kings of Judah. When the temple was cleaned out and repaired, a book of the law was found and brought to the king. When the king had heard the words of the book of the law, he rent his clothes and commanded that an inquiry be made of the LORD. This is the story of that inquiry.

2KI 22:12 And the **king** commanded Hilkiyah the **priest**, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the **scribe**, and Asahiah a servant of the king's, saying,

2KI 22:13 **Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found:** for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

2KI 22:14 So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, **went unto Huldah the prophetess**, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (**now she dwelt in Jerusalem in the college;**) and they communed with her.

2KI 22:15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

2KI 22:16 **Thus saith the LORD**, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

2KI 22:18 **But to the king of Judah which sent you to enquire of the LORD**, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard;

2KI 22:19 **Because thine heart was tender, and thou hast humbled thyself before the LORD**, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; **I also have heard thee, saith the LORD.**

The Encyclopedia Judaica gives some additional information about Huldah; **She was one of seven prophetesses mentioned by name in the Bible. After Josiah found the copy of the Torah in the Temple, he consulted Huldah rather than Jeremiah, because he felt that a woman would be more compassionate and more likely to intercede with God on his behalf ... In addition to being a prophetess, Huldah also conducted an academy in Jerusalem (Targ., II Kings 22:14). The "Gate of Huldah" in the Temple (Mid. 1:3) was formerly the gate leading to Huldah's schoolhouse . . .**

So this Huldah not only prophesied and advised the priest and king, but she also was a teacher - in effect a college professor. Thus, Deborah was our first "aberration" and Huldah is our second. Are there more?

Well, you might object, these examples are Old Testament examples. You won't find prophetesses mentioned in the New Testament - surely not! Would it surprise you that Jesus himself was ministered to by a prophetess?

LUK 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

LUK 2:36 **And there was one Anna, a prophetess, the daughter of Phanuel**, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

LUK 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

LUK 2:38 **And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.**

Well, you might say, even though this was written in the New Testament, it was before Jesus came into his ministry. I would like to see mention of a prophetess after Jesus came into his ministry and after the New Testament church was established. How about four prophetesses?

ACT 21:8 And the next day **we that were of Paul's company** departed, and came unto Caesarea: and **we entered into the house of Philip the evangelist**, which was one of the seven; and abode with him.

ACT 21:9 **And the same man had four daughters, virgins, which did prophesy.**

Then there is the story of the woman who evangelized an entire town so that they came to Jesus. His disciples did not particularly like the idea of Jesus even talking to a woman - but Jesus did it anyway. Note that the Bible specifically states that she talked to the men in the town.



The Woman at the Well

JOH 4:14 But **whosoever drinketh of the water that I shall give him shall never thirst**; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

JOH 4:15 The woman saith unto him, **Sir, give me this water, that I thirst not**, neither come hither to draw.

JOH 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

JOH 4:26 Jesus saith unto her, I that speak unto thee am he.

JOH 4:27 **And upon this came his disciples, and marvelled that he talked with the woman**: yet no man said, What seekest thou? or, Why talkest thou with her?

JOH 4:28 **The woman then left her water-pot, and went her way into the city, and saith to the men,**

JOH 4:29 **Come, see a man, which told me all things that ever I did: is not this the Christ?**

JOH 4:30 **Then they went out of the city, and came unto him.**

JOHN 4:31 In the meantime while his disciples prayed him, saying, Master, eat.

JOHN 4:31 **But he said unto them, I have meat to eat that ye know not of.**

Yeshoshua's disciples had gone away to buy meat and during this time that he talked to the woman at the well that Jacob had given to his son Joseph. Joseph is the son that received the birthright. His disciples marveled that he even talked to a woman and were even more puzzled when Jesus told them that he had meat to eat that they did not know of.

But was it not the branches (daughters) of Joseph that were given the blessing that the "branches run over the wall:" (See Genesis 49:22)? Could this be a wall of tradition?

The scriptures tell us that Israel gave his son Joseph a double portion and that the birthright belonged to Joseph. The birthright has to do with inheritance. Therefore, for Joseph's offspring there was not only a portion for the sons but also for the daughters.

GEN 48:21 **And Israel said unto Joseph,** Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

GEN 48:22 **Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite** with my sword and with my bow.

1CH 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; **but the birthright was Joseph's:**)

This birthright caused the daughters of Joseph to be incredibly bold in claiming their inheritance. They were not willing to let any walls of tradition stop them.

GEN 49:22 Joseph is a fruitful bough, a fruitful bough by a spring; its branches run over a wall. (NASB).
2 Lit. , daughters

Now it seems that Joseph begat Manasseh who begat Machir who begat Gilead who begat Hopher who begat Zelophehad who begat no sons. But, surprise of surprise, he begat five daughters.

JOS 17:3 But Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, **had no sons, but daughters:** and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

So, with no sons, it would seem that this line of Joseph would end and the inheritance was lost. After all, was it not the tradition that sons had the inheritance instead of the daughters?

NUM 27:1 **Then came the daughters of Zelophehad,** the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

NUM 27:2 **And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation,** by the door of the tabernacle of the congregation, saying,

NUM 27:3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

NUM 27:4 **Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.**

It was unheard of for daughters to be so bold. Imagine bringing this case before Moses, the priests, the princes and the congregation. So Moses agreed to bring their case before the LORD. Surely, the LORD would speak words that would put these upstart daughters in their place.

NUM 27:5 **And Moses brought their cause before the LORD.**

NUM 27:6 **And the LORD spake** unto Moses, saying,

NUM 27:7 **The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.**

No doubt the men were shocked to find out that the LORD sided with these daughters of Joseph and told Moses that they were to receive their inheritance!

So this line of examining the scriptures is really getting upsetting. But be fair! Why not look instead at the accounts of some of the women who the scriptures say were submissive to their husband. Take Sarah, for example, whose example was praised in the book of Peter.

1PE 3:5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Why can't women just be meek little beings like Sarah and just simply obey their husbands? Why are they always questioning? After all, the husband is always right. But, since the above scripture refers to Sarah, how did she handle herself when she and Abraham didn't see eye to eye?

GEN 21:8 And the child grew, and was weaned: and **Abraham made a great feast the same day that Isaac was weaned.**

GEN 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

GEN 21:10 **Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

GEN 21:11 **And the thing was very grievous in Abraham's sight because of his son.**

It would seem that Sarah had gone too far. Ishmael was Abraham's own flesh and blood. And here Sarah wanted him to cast out his own son. No wonder, the scriptures say it was very grievous in Abraham's sight.

No doubt Abraham was very surprised to receive such a strong message from his wife. Would he tell Sarah to obey him no matter what or how would he handle this? We find that Abraham very wisely turned to God for the answer. But did he get the answer he wanted to hear? Let us examine the God's reply.

GEN 21:12 **And God said** unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; **in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

GEN 21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

Abraham probably thought that God and Sarah were in cahoots and did a number on him. But nevertheless, he did what God said and cast out the bondwoman and her son.

The Encyclopedia Judaica says this about Sarah: **She was one of the seven prophetesses and her prophetic skills were superior even to those of Abraham (Ex. R. 1:1). While in Haran, Abraham converted the men and Sarah the women. The change of her name from the original Sarai ("a princess to her own people") to Sarah denoted that henceforth she would be "a princess to all mankind" (Gen. R. 47:1).**

So how did it come about that Sarah saw what had to be done concerning the casting out of Ishmael and his mother? How did she know this? It seemed, in the natural, that she simply went off the deep end with anger when she saw Ishmael mocking Isaac. But, instead she was speaking prophetically as a prophetess. It was thru the eye of the Spirit that she saw what God wanted.

It becomes apparent that the prophetic office is not related to natural gender. There may be prophets and prophetesses, but they all operate under the same Spirit and the authority of that Spirit. They see thru the eye of the Spirit. The Holy Spirit reveals the message to them thru the hidden man of their spirit as they operate in the prophecy.

1 PE 3:4 But let it be the **hidden man of the heart**, in that which is not corruptible, even the **the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

1PE 3:5 **For after this manner** in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1 COR 14:32 And the **spirits** of the prophets are subject to the prophets.

From I Peter 3:4, we can see that Sarah was in subjection to the **hidden man** of her heart, a **meek and quiet spirit**. Well, you might say, she didn't seem too meek to me - where did she get the audacity to speak to her very own husband about casting out the bond woman? As someone once said, meek doesn't mean weak. Moses - as the scriptures say - was a very meek man, but he was also very courageous and had the strength of his convictions.

Would Sarah have been better off to have handled it differently with Abraham? It is rather curious that the Apostle Paul uses this very example in the epistle to Galations as a textbook example of how to tell the difference between the law and the Spirit. Abraham seemed to be missing an ingredient that God destined Sarah to supply.

GAL 4:19 My little children, **of whom I travail in birth again until Christ be formed in you,**

GAL 4:20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

GAL 4:21 Tell me, ye that desire to be under the law, **do ye not hear the law?**

GAL 4:22 For it is written, **that Abraham had two sons, the one by a bondmaid, the other by a freewoman.**

GAL 4:23 **But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.**

GAL 4:24 **Which things are an allegory:** for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

GAL 4:25 **For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.**

GAL 4:26 **But Jerusalem which is above is free, which is the mother of us all.**

GAL 4:27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

GAL 4:28 Now we, brethren, as Isaac was, are the children of promise.

GAL 4:29 **But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.**

GAL 4:30 Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.**

GAL 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

GAL 5:1 **Stand fast therefore in the liberty wherewith Christ hath made us free,** and be not entangled again with the yoke of bondage.

If we look at the law as being the word, then we can see that the law without the Spirit is dead. The example concerning Sarah and Hagar is indicative of this.

2 COR 3:6 Who has made us able ministers of the new testament; not of the letter, **but of the spirit: for the letter killeth, but the spirit giveth life.**

If the prophetic eye of the Spirit is closed, then men (and women) become blind and the flesh mind takes over. This is what happened to Israel in the days that Samuel was young.

1 SAM 3:1 And the child Samuel ministered unto the LORD before Eli. **And the word of the LORD was precious in those days; and there was no open vision.**

3:2 And it came to pass at that time, when Eli was laid down in his place, **and his eyes began to wax dim, that he could not see.**

3:3 **And ere the lamp of God went out in the temple of the LORD where the ark of God was ...**

We can see from the above that the priesthood of Eli and his corrupt sons had lost the eye of the Spirit. What does it really mean when the lamp of God goes out? To the natural eye, one could walk into the temple and see the seven lamped candlestick burning, and not realize that the glory had departed from Israel.

Now we will make a proposal that the seven lamped candlestick in the temple represents the word. However, when there is no oil (or open vision of the Spirit), the light goes out. If one were to look at the candlestick without the oil, it would be the same as the five foolish virgins who had no oil in their lamp.

Galations 4:24 tells us that the story about Abraham and his two sons and his two wives is an allegory. Webster defines an allegory as a story in which people, things, and happenings have another meaning, as in a fable or parable. So, since we are told to look for the allegorical meaning, let's do that.

When we are told that Abraham had two sons, one after the flesh, and one by a freewoman, we must ask what is the difference between these two sons? What was Abraham's situation when Ishmael was born? Isn't it true that when Sarai was barren, his name was Abram, and uncircumcized? So, Abram represents the flesh husband which has wrapped itself around the spirit husband. Therefore, it was necessary for this flesh husband to be cut away before God would allow the womb of the Spirit (represented by Sarah) to bare. Are we not told that the flesh must be circumcised away from our heart?

JER 9:25 Behold the days come, saith the LORD, **that I will punish all them which are circumcised with the uncircumcised.**

Jer 9:26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corner, that dwell in the wilderness: for all these nations are uncircumcised, **and all the house of Israel are uncircumcised in the heart.** (see also Romans 2:29)

1 PE 3:4 But let it be the **hidden man of the heart**, in that which is not corruptible, even the **the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

The law was interested only in outward appearance of the flesh, but God was more interested in the state of the spirit - that hidden man of the heart that was not only in Abraham but also in Sarah. So, Abraham is a type of our spirit which is male (**hidden man of the heart**) and may be in either a regenerated or unregenerated state.

But just a minute! How can you say that a natural woman has a hidden man of the heart within her? Well, do not the scriptures in Galations say that this was an allegory and we are to understand the allegorical meaning? Is it not true in the following scriptures that the natural women Sarah has within her a hidden man of the heart, a meek and quiet spirit?

1 PE 3:4 But let it be the **hidden man of the heart**, in that which is not corruptible, even the **the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

1PE 3:5 **For after this manner** in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

1 THESS 5:23 And the very God of peace sanctify you wholly; and I pray God **your whole spirit and soul and body** be preserved blameless unto the coming of our Lord Jesus Christ.

Each person, as it says in I Thess 5:23, has a spirit, soul, and body. This applies to both natural men and natural women. Therefore, it is not unreasonable to say that both Sarah and Abraham had within them a masculine spirit, the hidden man of the heart. In subjection to that hidden man of the heart, Sarah brought forth the word that Ishmael was to be cast out. In subjection to that hidden man of the heart, Abraham cast out the bondservant and her son as God had spoken to him.

However, even though Abraham obeyed God, do not think that there was not warfare in his mind. He was caught between Sarah and Hagar and he had to choose the mind of the flesh or the mind of the spirit. This brings us to the second part of the allegory.

GAL 4:24 **Which things are an allegory:** for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

GAL 4:25 **For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.**

GAL 4:26 **But Jerusalem which is above is free, which is the mother of us all.**

GAL 4:29 **But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.**

Even as there was a masculine part that applied to both Sarah and Abraham, there is a feminine part also. Hagar and Sarah are an allegory for the mind of the flesh and the mind of the spirit. A mind (or soul) is where thoughts are conceived and is feminine. Abraham had to decide whether he would sow after the flesh in his flesh mind (Hagar) or after the spirit in his spiritual mind (Sarah). The word soul is from the Greek word psuche - a place where thoughts are conceived, obviously feminine.

MARK 8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

MARK 8:35 For whosoever will save his **life** shall lose it: but whosoever shall lose his **life** for my sake and the gospel's, the same shall save it.

MARK 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own **soul**?

MARK 8:37 Or what shall a man give in exchange for his **soul**?

MATT 26:38 The saith he unto thee, My **soul** is exceeding sorrowful, **even unto death:** Tarry ye here and watch with me.

Note in the passages in Mark 8, that word soul and life are used interchangeably and are from the root word psuche. Even Jesus had to let his soul die in the garden. We can see why the Lord chose the allegory of casting out Hagar and Ishmael to illustrate this, because it is a life and death matter which must be done with finality.

The concept of a feminine part within a natural male may be bothering some of you. No doubt Paul's message below was directed at men (as well as women) when he in effect talked about men becoming part of the bride of Christ.

2 COR 11:1 Would to God ye could bear with me a little in my folly: and indeed bear with me.

2 COR 11:2 For I am jealous over you with godly jealousy: **for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**

2 COR 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so **your minds should be corrupted** from the simplicity that is in Christ.

2 COR 11:4 For if he that cometh preaches **another Jesus**, whom we have not preached, **or if ye receive another spirit**, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

In the above verses, the mind (or soul) is presented as a feminine virgin which is espoused to the husband. This statement applies to natural men as well as women. But, it also points out that this can be corrupted by another spirit (spirit is shown in the masculine role). Now we can have a corrupted soul (Hagar) which is symbolic of bringing forth after the flesh or, we can have a pure soul (Sarah) which is symbolic of bring forth after the spirit. The potential corruption of the soul applies to both natural man and women.

WITHIN A NATURAL WOMAN IS A MALE SPIRIT

1 PE 3:4 But let it be the **hidden man of the heart**, in that which is not corruptible, even the **the ornament of a meek and quiet spirit**, which is in the sight of God of great price



WITHIN A NATURAL MAN IS A FEMALE SOUL (WILL OR MIND)

2 COR 11:2 For I am jealous over you with godly jealousy: **for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**



It is well recognized that we are to be led by the Spirit thru our spirit - which we have said is masculine. It is also well recognized that it is not desirable to be led by the soul - which is feminine. Therefore, the soul (FEMININE) should be in subjection to the spirit (MASCULINE).

Now, it follows that whether the body of a natural person is male or female, it has very little to do with the fact that they have a spirit and soul. The natural anatomy of the body only affects the body - not the soul and spirit. Men have souls and spirits and so do women.

Now, in the soul realm, a physical body male may be led by his soul - in effect, he is being led by the soul (the woman) and not by the spirit. Also, in the spirit realm, it is entirely possible that a physical body woman may be led by the Spirit in her spirit (masculine).

Now, if we are to be led by the Spirit in our spirit, do we want the woman (soul) or the man (spirit) to lead? Remember, we are talking about the spirit realm and not the body realm. Of course, we want to be led by the Spirit thru our spirit. We want the woman (soul) to be in subjection to the spirit. Now, look at the verses below again. Isn't that what they say?

1 PE 3:4 But let it be the **hidden man of the heart**, in that which is not corruptible, even the **the ornament of a meek and quiet spirit**, which is in the sight of God of great price.

1PE 3:5 **For after this manner** in the old time the holy women also, who trusted in God, adorned themselves, **being in subjection unto their own husbands:**

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Now, let's take a look at subjection and submission. We could make the blanket statement that a natural woman should always be in subjection to her natural husband - no matter what. This would be putting the law on someone without the benefit of the Spirit which looks not so much at circumstances, but at the inner thoughts and intents. A question: Should Lot's married daughters have obeyed their husbands no matter what? If you were one of Lot's married daughters, would you have stayed in the city or would your decision be to leave, even if you had to leave your husband?

GEN 19:14 And Lot went out, and **spake unto his sons in law, which married his daughters**, and said, Up, get you out of this place; for the LORD will destroy this city. **But he seemed as one that mocked unto his sons in law.**

GEN 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

GEN 19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; **the LORD being merciful unto him: and they brought him forth, and set him without the city.**

GEN 19:24 **Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;**

We can see from the above, that blind submission to a person can result in death, particularly if that person is being led by their feminine soul rather than their masculine spirit. Putting people under the rules and regulations of blanket statements of the law without teaching them to be led by the Spirit is a form of bondage. Paul asked why we would want to go back to the weak and beggarly elements of the law and its bondage.

Those who would lead by manipulation usually employ some type of rules or laws which have half-truths woven into them. An example of this is that the leader is always right - no matter what and the people owe him blind submission.

The scriptures show many examples of how when a leader begins to abuse his powers, he may be removed - even if this leader was set in that place by God himself. The following example makes that very clear.

1SA 16:1 **And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?** fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1SA 16:13 **Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.** So Samuel rose up, and went to Ramah.

1SA 16:14 **But the Spirit of the LORD departed from Saul,** and an evil spirit from the LORD troubled him.

Did not the LORD instruct Samuel to anoint Saul king over Israel and did not Samuel do it? Yes. However, if the Spirit of the LORD departs from a leader and that leader begins to lead out of the soulish reasoning of man, then we are under no obligation to submit to the soul. We do not let the soul (woman) usurp authority over the man (spirit). One can but look at the various war crime trials and shake the head in wonder at the things that were done in blind submission to corrupt leaders. These leaders get blind followers by robbing them of the intuitive voice of the conscience that speaks softly in one's spirit. Instead, they are put under bondage by rules and laws which appeal to the soul.

2 COR 11:3 **But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.**

Paul spoke of the simplicity that is in Christ. Why make submission so complicated with rules and regulations. Let it be based on the simplicity which is the anointing of Christ.

True submission comes to simply this. If the Christ (anointing of the Spirit) is speaking out of another person, submit to it. If the flesh is speaking out of another person, don't submit to it, but give a Christ-like response. Why make it complicated?

But, you might object, it's easier to follow the law of rules and regulations. Yes, it is easier, but you will always be under the bondage of the inherent weakness of the law.

But, the hard part is learning to walk in the spirit and exercise the gift of discernment. Yes, but isn't it time that we grow up? And, when we begin to exercise our senses to discern good and evil, we will grow up into the head which is the Christ anointing.

EPH 4:14 **That we henceforth be no more children,** tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive;

EPH 4:15 **But speakin the truth in love, may grow up into him in all things, which is the head, even Christ.**

HEB 5:13 **For every one that useth milk is unskilful in the word of righteousness:** for he is a babe.

HEB 5:14 **But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

Well, you might say, this all sounds very good, but the proof is in the walk and not in the talk. And that is quite true - as David found it to be. Even though the Spirit of the LORD was upon David - and he knew what Saul was doing was wrong - he had to walk it out. He was required to give a Christ-like response to Saul - and he did.

Unfortunately, until we are perfected, all of us are a mixture of spirit and soul. We allow children to go thru a learning process. So, we must also be forgiving of others and ourselves if we make mistakes. We will attend meetings where there is a mixture of messages from the spirit and from the soul. Paul admonished us about the spirit (masculine) retaining leadership in the assemblies. He wanted the soul (feminine) to keep silent, otherwise, there would be confusion. If the soul wanted to speak, it should wait until it got outside the assembly and then it should ask questions of the spirit (husband).

1CO 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

1CO 14:28 **But if there be no interpreter, let him keep silence in the church;** and let him speak to himself, and to God.

1CO 14:29 **Let the prophets speak** two or three, and let the other judge.

1CO 14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.

1CO 14:31 For ye may all prophesy one by one, **that all may learn**, and all may be comforted.

1CO 14:32 **And the spirits of the prophets are subject to the prophets.**

1CO 14:33 **For God is not the author of confusion, but of peace**, as in all churches of the saints.

Now what is the context that Paul is talking about? Isn't it how to how to keep the meeting assemblies in the spirit and out of the flesh so there will not be confusion? Then, what advice would Paul give about the soul speaking out in the meeting?

1CO 14:34 **Let your women keep silence in the churches: for it is not permitted unto them to speak;** but they are commanded to be under obedience as also saith the law.

1CO 14:35 And if they will learn any thing, let them ask their husbands at home: **for it is a shame for women to speak in the church.**

Those who would interpret the above in an absolutely literal sense may feel have a definite feeling that their lollypop is being taken away. But, if the above is to be taken in the absolute literal sense of natural women never speaking in the church, then it is obvious that those **handmaidens** who **prophesied** in the **very first church meeting** on the day of pentecost **were in very serious error.**

ACT 1:13 And when they were come in, **they went into an upper room . . .**

ACT 1:14 These all continued with one accord in prayer and supplication, **with the women, and Mary the mother of Jesus**, with his brethren.

ACT 2:15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

ACT 2:16 **But this is that which was spoken by the prophet Joel;**

ACT 2:17 And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

ACT 2:18 And on my servants **and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:**

Of course, you know that the scriptures given in Acts about the sons and daughters prophesying were written in the book of Joel many years before the day of pentecost. So, those who would want to take the 1 Corinthians 14 scriptures about the women keeping quiet in church in an absolute literal sense may also want to scissor out the offending scriptures in the book of Joel. After all, Joel gave them license to prophesy in church along with the sons.

2 COR 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so **your minds should be corrupted** from the simplicity that is in Christ.

Paul uses the allegory of how the serpent deceived Eve in the above verse to show us how our mind can be corrupted by the serpent. But how did this breach occur that allowed the deception to take place?

John 4:24 tells us that God is a spirit and they that worship him must worship him in spirit and truth. Another word for spirit is breath. God took the breath or spirit and formed him from the dust of the ground and a living soul came into being.

GEN 2:6 And the LORD God formed man of the dust of the ground and **breathed into his nostrils the breath** of life: and **man came a living soul**.

Now Adam was first formed and Eve was within him. Therefore, if we pursue Paul's example about the mind, no breach existed between Adam and the Eve that was within him. The serpent did not have an entry point. And then an event happened that changed the course of history. Eve was separated out of Adam when he fell into a deep sleep. Man was made subject to the vanity of the mind.

We may think that Adam, with Eve inside him, was made subject to the vanity of the soul willingly, but the scriptures tell us differently.

LUKE 3:38 Which was the son of Enos, which was the son of Seth, which was the son of **Adam, which was the son of God**.

ROM 8:19 For the earnest expectation of the creature waiteth for the manifestation of the **sons of God**.

ROM 8:20 **For the creature as made subject to vanity, not willingly**, but by reason of him who hath subjected the same in hope.

ROM 8:21 **Because the creature itself also shall be delivered from the bondage of corruption** into the glorious liberty of the children of God.

It is clear from the above that the process of the fall began when the creature, **NOT WILLINGLY**, was made subject to vanity. This vanity allowed falling into the bondage of the corruption of the reasonings of the soul or as Paul says the mind. So, what happened with Adam was part of the long range plan of God to bring him into the glorious liberty of the children of God as stated in Romans 8:21. You might say that it was written in the volume of the book that Adam would fall even as it was written in the volume of Jesus Christ's book that he would be Adam's savior (see Hebrews 10:7).

Contrary to popular opinion, the beginning of the subjection to vanity did not begin when Eve ate the forbidden fruit. The preparation for this subjection to vanity began far earlier. When Adam was created, he was clothed with garments of light. Eve was inside him and protected also by these garments of light. For all practical purposes, they were invulnerable to the beguiling of the serpent who could not find a breach in their defense.

They were safe and protected by that armour of light that is spoken of in Romans 13.

ROM 13:11 And that, knowing the time, that **now it is high time o awake out of sleep:** for now is our salvation nearer that when we believed.

ROM 13:12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, **and let us put on the armour of light.**

ROM 13:14 **But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.**

REV 16:15 Behold, I come as a thief. **Blessed is h that watcheth, and keepeth his garments, lest he walk naked and they see his shame.**

Now, if we study the above verses carefully, we will see that what is proposed is an exact reversal of the process that happened to Adam. We are told to wake up out of sleep and Adam fell into a sleep. We are told to put on the armour of light and Adam lost the armour of light. We are told to put on the Lord Jesus Christ (anointing) and Adam took off the Lord Jesus Christ and became subject to the flesh. We are told to keep our garments so that we do not walk naked. Adam lost his garments and walked naked and became subject to vanity and later shame. Let's examine the process of Adam's subjection to vanity in this context.

GEN 2:21 **And the LORD God cause a deep sleep to fall upon Adam, and he slept:** and he took one of his ribs, and closed up the flesh instead thereof;

GEN 2:22 **And the rib, which the LORD God had taken from man, made he a woman,** and brought her unto the man.

GEN 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of Man.

So we see that Adam slept and the part of him that was protected within was taken out and made vulnerable. We have heard of a person being made a "fall guy". Eve, in her unprotected state, was made subject to vanity and made a "fall woman." Both were now stripped of their anointing, their armour of light, and their garments.

GEN 2:24 Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh.

GEN 2:25 **And they both were naked, the man and his wife,** and were not ashamed.

When the soul became separated and became independent of the spirit, it made an opening for the flesh to beguile the soul. The soul (woman) was no longer tied to the spirit (husband). Paul used the allegory of Eve as a type of the soul mind to show that we should walk in the Spirit and not in the soul (woman).

It is entirely possible for a natural man in the soulish mind (feminine) to try to usurp authority over a natural women in the spirit mind (masculine). Let's look at the following verses written by Paul.

1 TIM 2:11 **Let the woman learn in silence with all subjection.**

1 TIM 2:12 **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**

1 TIM 2:13 **For Adam was first formed and then Eve.**

1 TIM 2:14 And Adam was not deceived, **but the woman being deceived** was in the transgression.

1 TIM 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

However, if the soul and spirit are together in one, as Eve was first within Adam, there is no breach for the enemy to enter and deceive.

Now, let's go back to our story of Adam and Eve in Genesis and follow the further process of the fall.

GEN 3: 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

GEN 3:7 And the eyes of them both were opened, **and they knew that that were naked**; and they sewed fig leaves together, and made themselves aprons.

GEN 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

GEN 3:16 Unto the woman he said, **I will greatly multiply thy sorrow and thy conception**: in sorrow thou shalt bring forth children; **and thy desire shall be to thy husband, and he shall rule over thee.**

Now we can see the additional extent of the fall. In the beginning, Adam and Eve were together in one vessel, clothed in garments of light. Eve was like the New Jerusalem, prepared as a bride, adorned for her husband (Rev 21:2).

GAL 4:22 For it is written, **that Abraham had two sons, the one by a bondmaid, the other by a freewoman.**

GAL 4:26 **But Jerusalem which is above is free, which is the mother of us all.**

Then came the process of the fall. Adam entered into a sleep. Sleep indicates a lessening of spiritual awareness which happened when Eve was separated out of Adam. The garments of light were lost and the stage was set for the serpent to beguile and betray. A breach of the defenses of Adam had been made.

Next came the eating of the forbidden fruit and the completion of the fall. We can see that Adam was originally under a higher covenant where he and his wife moved in perfect union. Doesn't Hebrews 11:13 tell us that they were strangers and pilgrims on the earth? But when they became separated and fell that they were under a covenant of bondage of the law. The law was that the husband would rule over the wife. Now, instead of an Abraham - Sarah relationship of the spirit, it became an Abram - Hagar relationship of bondage of the flesh. The law was cruel and gave the right to take what one wanted. The spirit was tender and loving and the husband received the adoration and love of the wife.

GAL 4:21 Tell me, ye that desire to be under the law, **do ye not hear the law?**

GAL 4:22 For it is written, **that Abraham had two sons, the one by a bondmaid, the other by a freewoman.**

GAL 4:23 **But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.**

GAL 4:24 **Which things are an allegory**: for these are the two covenants; the one from the mount Sinai, **which gendereth to bondage, which is Agar.**

GAL 4:25 **For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.**

So, we must choose which covenant we want. Do we want to be free or do we want to be in bondage under the rule of the weak and beggarly elements of the law? Do we want to serve the spirit or the flesh? Do we want to remain in a fallen state or do we want to obtain a restoration of what Adam lost? If restoration is what we want, then are we willing to cast out the state of bondage and enter the freedom of the New Jerusalem?

Are we now willing to cast out the bondwoman relationships of law and replace them with the free woman relationships of love? Are we ready to be delivered from the bondage of corruption into the glorious liberty of the children of God?

GAL 4:24 **Which things are an allegory: ...**

GAL 4:29 **But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.**

GAL 4:30 Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.**

GAL 4:31 So then, brethren, we are not children of the bondwoman, but of the free.

GAL 5:1 **Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**

Now, as we follow on in our examination of the fall, we see some further steps. Adam and eve were clothed with new garments to replace their garments of light.

GEN 3:21 Unto Adam also and to his wife did the LORD God (Yahweh Elohim) make coats of skins, and clothed them.

GEN 3:22 And the LORD God (Yahweh Elohim) said, **Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.**

GEN 3:23 Therefore the LORD God (Yahweh Elohim) **sent him forth from the garden of Eden**, to till the ground from when he was taken.

GEN 3:24 So he drove out the man; **and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

Now, isn't it interesting that the Yahweh Elohim said that man has become as one of us, to know good and evil? And then, even as Hagar and Ishmael were sent forth into the wilderness, the fleshly part of the Adam creation was sent out of the gate of the garden. The only way that they could return to the garden would be to go thru the flaming sword of the cherubim and allow the wood, hay, and stubble of their fleshly thoughts to be burned up.

1COR 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1 COR 3:12 Now if any man build upon this foundation, **gold, silver, precious stones, wood, hay, stubble;**

!COR 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; **and the fire shall try every man's work of what sort it is.**

1 COR 3:14 If any man's work abide which he hath built thereupon, **he shall receive a reward.**

1 COR 3:15 **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved yet so as by fire.**

It is clear from the above verses that we are not speaking of the foundational salvation of the spirit by grace. We instead are speaking of the salvation of the soul (mind) which is by works and may result in rewards. Doesn't Phillipians 2:12 tell us to **work** out our own salvation with fear and trembling? As we work out the salvation of our soul, we become candidates for transfiguration. The terrestrial dust from without the garden can be transformed into a celestial body. If our works are the silver, gold, and precious jewels of the Spirit that abide the fire, then they become ornaments for our spirit. It is also clear that to return, we can not run from the firey trials but we must directly face them.

When Adam was in the garden and dust (earth) was taken to make Adam a living soul (1 Cor 15:45), the potential to make good and evil choices entered in. The flesh chose to make evil choices. What was cast out was the Abram - Hagar nature. But, in returning thru the firey sword of the Cherubim at the eastern gate, the wood, hay, and stubble of that nature is burnt up and what is left is the Abraham - Sarah relationship of the spirit. As it says in the book of Ecclesiastes, to every thing there is a season, and a time to every purpose under heaven. A time to rend and a time to sew; a time to keep silence and a time to speak.

In Genesis 3:22, there is a very curious phrasing of "the man is become as one of us, to know good and evil".

GEN 3:22 And the LORD God (Yahweh Elohim) said, **Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever.**

In a way, the thought of the elohims knowing good and evil is somewhat troubling. But, in this study, we haven't tried to dodge anything, so let's follow up. The first account of the creation of man is given in Genesis chapter 1.

GEN 1:27 **So God (Elohim) created man in his own image**, in the image of God (Elohim) created he him; male and female created he them.

Then, it was later in Genesis chapter 2, that dust (earth or flesh) was taken from the earth and the already created breath (or spirit) breathed into it. The creation of the breath had already taken place and the being that was formed (not created) became a living soul. A soul has the right to make choices.

Before we continue, perhaps we should lay some foundation concerning the names or natures of God. Perhaps, this is most efficiently done by studying Psalm 91:1 & 2.

Psalm 91:1 He that dwelleth in the secret place of the **most High** (El Elyon) shall abide under the shadow of the **Almighty** (El Shaddai).

PSALM 91:2 I will say of the **LORD** (Yahweh), He is my refuge and my fortress: my **God** (Elohim); in him will I trust.

In the above (Hebrew words in parenthesis), we can see the various natures that God chooses to manifest. The most High or El Elyon is the totality or the all in all of God. The Almighty (El Shaddai) is as the mother nature or the breast of God. The LORD (Yahweh) is as the father nature. And God (Elohim) is as the parents, Yahweh and El Shaddai together (See Proverbs 8:22,30).

We note in Genesis 1:27 that it was Elohim (or the parents) that created man in their own image. In the genealogy given in Luke 4:38, we are told that Adam was the son of God. Then, in a way, we might say that Adam was a son that was brought forth in the image of the powerful Elohim (starting with a capital "E").

Following up on this theme, we go to the New Testament and find that Jesus mentions the word "gods" spelled with a small "g".

John 10:34 Jesus answered them, Is it not written in your law, I said, **Ye are gods?**

John 10:35 If he called them **gods**, unto who the word of God came, and the scripture can not be broken.

So, Jesus makes the distinction between gods with a small "g" and God with a capital "G". He refers to this being written in the law.

So, let's go to the law and examine the scriptures.

PSA 82:1 **God (Elohim) standeth in the congregation of the mighty; he judgeth among the gods (elohims).**

PSA 82:2 **How long will ye judge unjustly,** and accept the persons of the wicked? Selah.

PSA 82:3 Defend the poor and fatherless: do justice to the afflicted and needy.

PSA 82:4 Deliver the poor and needy: rid them out of the hand of the wicked.

PSA 82:5 They know not, neither will they understand; **they walk on in darkness: all the foundations of the earth are out of course.**

In the above scriptures, we see Elohim spelled with a capital "E" and elohim spelled with a little "e". Further, it appears that Elohim has a controversy with the elohims. That controversy was that they did not judge justly, they walked on in darkness, and the foundations of the earth are out of course. Now, when we try to place where this controversy with the elohims occurred, it would appear that the most likely timing is in the period between Genesis 1:1 and Genesis 1:2.

GEN 1:1 **In the beginning, God (Elohim) created the heaven and th earth.**

GEN 1:2 And the earth was without form, and void; and **darkness was upon the face of the deep.**

ISA 45:18 For thus saith the LORD (Yahweh), that created the heavens; God (Elohim) himself that formed the earth and made it; he hath established it, **he created it not in vain**, he formed it to be inhabited: I am the LORD (Yahweh); and there is none else.

Thus, if we consider that Elohim (in Genesis 1:1) did not create the earth in chaos or vain, then it would appear that some event happened to plunge the earth into darkness.

What happened to the elohims (little "e") was that their foundations were out of course and they walked on in darkness. When a foundation is out of course, you have chaos and that is what happened in Genesis 1:2. So, strange to say, we might say that some aspects of the fall of the elohims began as early as Genesis 1:2 and came to fullness in Genesis 6:2.

GEN 6:1 And it came to pass that when men began to multiply on the face of the earth that daughters were born unto them.

GEN 6:2 **That the sons of God (Elohim) saw the daughters of men that they were fair: and they took wives of all which they chose.**

GEN 6:3 And the LORD (Yahweh) said, **My Spirit shall not always strive with man, for he also is flesh**, yet his days shall be an hundred and twenty years.

This chronicle shows us that the elohims rejected the celestial relationships and instead descended to the earthly, terrestrial relationships. The penalty for this was that they would die like men. And, when we follow on with the account of the fall of the elohims in Psalm 82, we find that that is exactly what happened.

PSA 82:6 **I have said, Ye are gods (elohims); and all of you are children of the most High (El Elyon).**

PSA 82:7 **But ye shall die like men**, and fall like one of the princes.

PSA 82:8 Arise, O God (Elohim), judge the earth: for thou shalt inherit all nations.

Isn't strange how we have been taught that the fall was one event - when the forbidden fruit was eaten? But, when we really examine it, we see it was a series of events that started in the heavens and descended ultimately to the earth. The prodigal son did not fall from father's house all at once but fell step by step.

THE PROCESS OF THE FALL

- Perfect Creation (Gen 1:1) - elohims are sons of El Elyon (Psalms 82:6)
- Chaos comes (Gen 1:2) - elohims fall into darknes and foundations of earth are out of course (Psalm 82:6)
- Image of Elohim is created which is given the name of man (Gen 1:26, 27)
- The soul was formed by taking dust and putting breath into it.
- A garden containing choices (tree of life, tree of good and evil) was planted and man was placed in the garden (Gen 2:8)
- Adam was alone - did not seek presence of God (Gen 2:18)
- Adam was placed in a deep sleep (Gen 2:21)
- Eve was taken out of Adam - they were naked and not protected against eating of the tree of good and evil (Gen 2:22,25)
- Temptation of Eve (Gen 3:1 to 5)
- Eve eats forbidden fruit and gives it to Adam (Gen 3:6)
- Adam and Eve realize nakedness and hide from the presence of the Lord (Gen 3:7,8)
- Judgement given to woman - pain of childbirth and put under the rule of man (Gen 3:16)
- Judgement given to man - earn living by the sweat of brow (Gen 3:21)
- Skins relace garments earlier removed from Adam. Denied access to tree of life (Gen 3:21)
- Adam and Eve driven from garden (Gen 3:21)
- Cherubim and flaming sword guard entrance to garden (Gen 3:24)
- Sons of Elohim choose to marry daughters of earth and reject daughters of Elohim (Gen 6:2 & Mal 2:15,16)

We have spoken of the story of Abraham and Sarah as being an allegorical representation of some of the things that took place in the fall. The casting out of the Hagar - Abram nature is similar to Adam and Eve being put forth from the garden. Now, are there some elements of the Abraham experience that illustrate the pattern of that deep horror and darkness of the fall of the elohims? Perhaps there are in the following scriptures.

GEN 15:6 **And he believed in the LORD;** and he counted it to him for righteousness.

GEN 15:9 And he said unto him, Take me an **heifer** of three years old, and a she **goat** of three years old, and a **ram** of three years old, and a **turtledove**, and a **young pigeon**.

GEN 15:10 And he took unto him all these, **and divided them in the midst**, and laid each piece one against another: **but the birds divided he not**.

GEN 15:11 And when the fowls came down upon the carcases, Abram drove them away.

GEN 15:12 **And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.**

GEN 15:13 And he said unto Abram, **Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;**

GEN 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

GEN 15:16 **But in the fourth generation they shall come hither again:** for the iniquity of the Amorites is not yet full.

GEN 15:17 And it came to pass, that, **when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.**

GEN 15:18 In the same day **the LORD made a covenant with Abram**, saying, Unto thy seed have I given this land ...

The deep sleep, the horror and darkness were flashbacks to the time of the fall in the heavens. When, he was placed into a deep sleep, it was symbolic of the sleep that Adam was placed in. The smoking furnace was symbolic of the firey trials of the place called Egypt (Deut 4:20).

Origen, one of the early church writers, made a rather curious observation. He said that usually when the scriptures talked about going to Egypt, it was in the context of "going **down**" into Egypt. When the scriptures talk about going from Egypt, it usually talked about "going **up**" out of Egypt. Therefore, if we begin to look at the account of the seed of Abraham going down into Egypt and into bondage, it is parallel to Adam and Eve leaving the garden and falling into a lower realm.

But, fortunately, they would not always stay in that lower realm, but they would return to the estate from whence they came. And the LORD made a covenant with Abram to guarantee it.

It is curious concerning the pieces that were sacrificed as part of the covenant. The heifer, the she goat and the ram were divided in the midst. The turtledove and the pigeon were not divided - why?

To answer this, we must be aware of some very unique characteristics about the turtledove and the pigeon. In their nests, there are always two eggs, no more, no less. One egg is always male and the other is always female. The doves (or pigeons) from the two eggs are always mated for life. It may be that God did not divide the dove and the pigeon because they were a symbol that the perfect male-female relationship that once existed in the celestial realm would one day be restored. Sarah would be both his sister and wife.

The Encyclopedia Judaica gives some further details about Sarah: **Even Abishag the Shunamite, whose beauty is extolled, never achieved half of Sarah's attractiveness ... When Abraham journeyed to Egypt, he concealed her in a chest lest she be ravished by the Egyptians. Nonetheless she was discovered by customs' officials (Gen. R. 47:1) As a token of his love, Pharaoh gave the land of Goshen to her as a hereditary possession. For this reason the Israelites subsequently lived there (PdRe, 36). Sarah prayed to God to deliver her from Pharaoh and an angel was sent to whip the king at her command ... It was a result of this sign of divine favor that Pharaoh gave her his daughter Hagar as a handmaid (Gen. R. 45:1)... During her lifetime, the doors to her house were always hospitably open; her dough miraculously increased; a light burned from Friday evening to Friday evening, and a pillar of the divine cloud rested above her tent (Gen. R. 60:16).**

The above description of the beauty and talents of Sarah is rather striking. When one considers that what Sarah was a diminishment from the glory that belonged to Eve, it makes one wonder what Eve was really like.

Now, to tie things together, we will look at a few scriptures concerning the trip **down** into and **up** out of Egypt.

GEN 12:10 And there was a famine in the land: and Abram **went down** into Egypt to sojourn there; for the famine was grievous in the land.

GEN 13:1 And Abram **went up** out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

It was when Abraham went down into Egypt that Pharaoh wanted Sarai for his wife.

GEN 12:11 And it came to pass, **when he was come near to enter into Egypt**, that he said unto Sarai his wife, Behold now, **I know that thou art a fair woman to look upon:**

GEN 12:18 **And Pharaoh called Abram and said**, What is this that thou hast done unto me? **why didst thou not tell me that she was thy wife?**

GEN 12:19 Why saidst thou, **She is my sister?** so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

It was while Abram and Sarai were in Egypt that Hagar the handmaid was added to the household. Sometimes, when the spiritual womb is barren, we try to help things out by resorting to the flesh of Egypt.

GEN 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

GEN 16:2 And Sarai said unto Abram, **Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.**

GEN 16:4 And he went in unto Hagar, and she conceived: **and when she saw that she had conceived, her mistress was despised in her eyes.**

Then, we had the miraculous birth of Isaac and come back to our starting place of when the bond woman and her son were cast out.

After the flesh was cast out, there was a new relationship between Abraham and Sarah. It was a relationship of love and adoration. Yes, the following scripture applies, but there was now a greater depth now added to it.

1PE 3:6 **Even as Sara obeyed Abraham, calling him lord:** whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Perhaps the best way to explain it is this. Until recently, the law in most states was that a man had the right to consummate his conjugal rights - even by force if he wanted to. The wife could be forced to call him lord and master. Thus, in many cases, the wife gave herself not out of love, but out of obligation and law. And in the church system today, there are many who would put the law over women and in effect force them to obey. But, is this the higher way - the way of love? Is it the way that Ephesians tells us that Christ cherished the church?

Perhaps, the best way to explain this is in the words of Yahweh as recorded in Hosea chapter 2. He spoke of how He would bring the woman called Israel up out of Egypt and establish her in a higher relationship - that of love toward her husband - not obedience toward her master under the law.

HOS 2:14 Therefore, behold, **I will allure her, and bring her into the wilderness, and speak comfortably unto her.**

HOS 2:15 And I will give her her vineyards from thence, **and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth,** and as in the day when **she came up out of the land of Egypt.**

HOS 2:16 And it shall be at that day, saith the LORD (Yahweh), that thou shalt call me **Ishi** (husband); and shalt call me no more **Baali** (master).

HOS 2:19 **And I will betroth thee unto me for ever;** yea, I will betroth thee unto me in righteousness, and in judgment, **and in lovingkindness,** and in mercies.

In the above scriptures, the law of Moses has been replaced by a higher law - the law of love. The love and tenderness of the dove can be seen in the title of husband. Yahweh desires this from his betrothed one - the one He brings out of Egypt back to the celestial realms to sing the songs of her youth.

As we have examined the accounts of the acts of women in the scriptures, we have found that perhaps, what we thought was abnormal, is really the norm. The picture painted by some religious groups of women to be little robots that do exactly as men program them just does not fit the scriptures. We find from the biblical accounts that the women are keen in the Spirit and have the courage of their convictions. In modern day terms, we might say that the women described in the accounts given below have "spunk" and admirably so.

- **Deborah was a judge of Israel and the men and women of Israel came to her for judgement.**
- **Huldah advised the king, priest and scribes concerning the word of the Lord. She also taught in a college.**
- **Sarah was a prophetess and persuaded Abraham that the son of his flesh had to be cast out.**
- **Anna prophesied to Jesus.**
- **Rebecca saw in the spirit that the blessing had to go to Jacob when Isaac's spiritual eye was dim with age.**
- **Rachel had the beautiful eye of the spirit and her son Joseph received the birthright blessing of allowing the daughters to go over the wall.**
- **The daughters of Zelophehad challenged the law in order to receive their inheritance among the sons.**
- **Ester interceded for her people by putting herself in mortal danger when she broke the law of coming into the inner court when she was not called.**

When one reviews the catalog of courageous acts of these women, it is apparent that they shaped and even changed the course of spiritual history. But for Rebecca, would we be talking of the God of Abraham, Isaac and Esau today? These women heard the voice of the Lord and had the courage to act upon it.

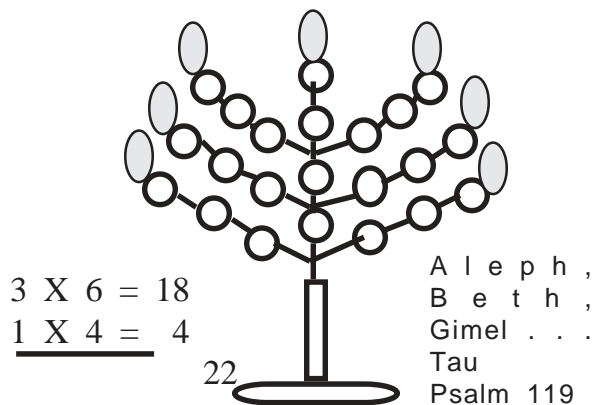
These women were all very courageous, but how do they fit in the pattern of bringing deliverance from Egypt and returning to the promised land?

Let's look at the method the Lord used to bring deliverance to the Hebrews caught in the bondage of Egypt. Certainly, we would say that He used Moses. However, what was the modus operandi of displaying the power of God before Pharaoh? Was it not the rod that Moses had when he encountered the burning bush? Did not this rod swallow up the magicians rod's? Was it not used to part the Red Sea and to bring water out of the rock. Was not this rod the same rod that became Aaron's rod that budded almond blossoms and was later placed in the ark? So, what is so special about this almond rod that Moses used? We submit that it represents the power of the spoken word of the Hebrew alphabet as shown in seven lamped candlestick.

EXO 25:33 **Three bowls made like unto almonds**, with a knop and a flower in one branch; and **three bowls made like almonds in the other branch**, with a knop and a flower: so in the **six branches** that come out of the candlestick.

25:34 **And in the candlestick shall be four bowls made like unto almonds**, with their knops and their flowers.

27:20 And thou shalt command the children of Israel, that they bring thee **pure oil olive beaten for the light**, to cause the lamp to burn always.



Why, because the Word must go forth in the beginning (John 1:1) and the alphabet is used to make words which become "Let there be light: and there was light." Doesn't a lamp or candlestick bring light? Consider the candlestick of Exodus 26. Does it not have almond knops and flowers in its design?

If you count the almond knops, you will find 22, the same number of letters that are in the Hebrew alphabet which is embedded in Psalm 119. From the alphabet, comes the spoken word. We have just touched on this here, but you will find fuller detail given in the writing, The Flourishing of the Almond Tree. In this writing, you will find the almond rod traced from Moses' rod on Mount Sinai to the parting of the Red Sea to Aaron's rod that budded with almond blossoms.

Once we discover the power of the spoken word, we find that without the illumination of the olive oil of the Spirit, we run into exactly the same problem that was encountered by the five foolish virgins. They discovered that the letter of the law, without the oil of the Spirit, killeth. Their blindness in the spirit resulted in a missed opportunity.

MAT 25:6 And at midnight there was a cry made, Behold, **the bridegroom cometh**; go ye out to meet him.

25:7 Then all those **virgins arose, and trimmed their lamps**.

25:8 And the foolish said unto the wise, **Give us of your oil**; for our lamps are gone out.

25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

25:10 And while they went to buy, **the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut**.

The soul mind loves to take the scriptures and do its logic upon it. And the end result is a soulish interpretation of the scriptures according to the letter of the law. When the Spirit is allowed to burn brightly in our candlestick, then the Word and Spirit interact together and we go thru the open door back into the bridal chamber. Here our spirit (the husband) and our soul (the bride) are married together. Sarah is a type of the New Jerusalem and it truly has come down as a bride adorned for her husband.

However, those who would try to go into the bridal chamber without the oil of the Spirit are excluded. They, like Hagar, are told to depart. They are blind to the realm of the Spirit.

We have discussed two trees, the almond tree and the olive tree. Those that are blind to the mysteries of the trees are similar to the blind man that Jesus encountered at Bethsaida. His eyes had to be opened thru two prayers - one to see the Word and the other to see the Spirit.

MAR 8:22 And he cometh to Bethsaida; and they bring a **blind man** unto him, and besought him to touch him.

8:23 And he took the blind man by the hand, and **led him out of the town**; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

8:24 And he looked up, and said, **I see men as trees**, walking.

8:25 After that he put his hands **again** upon his eyes, and made him look up: and **he was restored, and saw every man clearly**.

8:26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Thus, we have begun to open up the mysteries of the trees - the branches of which are used to celebrate the feast of Tabernacles. We can begin to see men as trees walking. Some men understand the word and walk as trees in the power of the almond rod.

Others not only know the word, but walk as olive trees which provide the oil that brings the light to interpret the word by the Spirit. they are candidates for the marriage of the Lamb and enter into a higher door, a marriage of the spirit and soul.

Zechariah saw this candlestick and he was as one awakened from the sleep of Adam as he described it.

ZECH 4:1 And the angel that talked with me came again, **and waked me, as man that is wakened out of his sleep**.

ZECH 4:2 And said unto me, What seest thou? And I said, I have looked, and **behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof**.

ZECH 4:3 **And two olive trees by it**, one upon the right side of the bowl, and the other on the left side thereof.

In some of the writings attributed to Thomas, there is mention of some sayings by Jesus. The gist of these sayings is that to discover the end, we must know the beginning. Also, that there are five trees in paradise that contain secrets that he who knows will not taste death.

We will not try to belabor the point here concerning the authenticity of these sayings. However, since we have begun to understand the mysteries of the trees, we will look at one more tree - the palm tree which Deborah sat under and judged Israel.

When we come thru a door of the Spirit even as the five wise virgins with olive oil in their lamps came into the marriage feast, there is a tendency to want to stop and rest. However, in the economy of El Elyon, there will probably always be new doors to enter. So, we will now begin to look beyond the almond tree and olive tree to the palm tree.

Matt 24:26 Wherefore, if they shall say not you, Behold, he is in the desert; go not forth, behold, he is in the secret chambers, believe it not.

Matt 24:27 **For as the lightning cometh out of the east, shineth even unto the west: so also shall the coming of the son of man be.**

JUD 4:6 And he sent and called **Barak** the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel comanded, 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.

JUD 4:7 And I will draw 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.

There is something rather awesome about the battle that Deborah and Barak fought because it is a type and shadow of the battle shown in Matthew 24. The lightning of Matt 24:27 is from the Greek word "astrape" which has been translated as "the bright shining of a candle". The name Barak means "lightning" or "flashing sword." We can see that the stage is set and that the bright shining light of the candlestick has been set in place. The setting is mount Tabor where Jesus' face became bright and shining as the sun when he was transfigured. This is a fight "for this mortal to put on immortality" thru the process of transfiguration.

The weapons arrayed against Deborah and Barak were formidable - nine hundred chariots of iron. But, no matter for the Lord has His chariots, too.

Psalms 68:17 **The chariots of God (Elohim) are twenty thousand . . .**

Songs 5:10 My beloved is white and ruddy, **the chiefest among ten thousand.**

Songs 5:12 **His eyes are as the eyes of doves** by rivers of waters, washed with milk and fitly set.

We note that the chariots of Elohim are twenty thousand and that Barak led an army of ten thousand. Song of Solomon speaks of a dove who is the chiefest among ten thousand. Could it be that along with the ten thousand sons coming down from the mount of transfiguration, there were ten thousand daughters in an army that joined in the fight. Perhaps, these daughters were like the ones who held up Moses' hands on the mountain so that Joshua could win in the valley (Ex 17:12).

Songs 6:9 My dove, my undefiled is but one ...

Songs 6:10 **Who is she** that looketh forth as the morning, fair as the moon, **clear as the sun, and terrible as an army with banners?**

Could it be that Deborah and Barak led an army of 10,000 sons and 10,000 daughters into this battle? These sons and daughters came down from the mount of transfiguration as "clear as the sun" in the chariots of the Cherubim as described in 1 Chron 28:18. These are they whose spirit and soul have been invited into the marriage supper of the lamb. These are part of the armies of Revelation 19.

Rev 19:11 And I saw heaven opened, and behold a white horse; an he that sat upon him was called Faithful and True, **and in righteousness he doth judge and make war.**

Rev 19:12 **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

Now, let's come back to our question - what is the meaning of the palm tree - particularly the one that Deborah sat under and judged Israel? We said that the almond tree related to the Word and the olive tree to the Spirit. A clue to this may be what happened under the palm tree in that it was a place of judgement. Those in the white horse army in Revelation are equipped to bring true judgement. Those that are equipped with the Word and the Spirit can see into the innermost thoughts and intents of the heart and judge truly.

We believe that God will truly redeem and restore all things that were lost in the fall. The ability to render righteous judgement was lost, so we would expect it to be restored. Let's look again at the controversy Elohim had with the elohims.

PSA 82:1 **God (Elohim) standeth in the congregation of the mighty; he judgeth among the gods (elohims).**

PSA 82:2 **How long will ye judge unjustly, and accept the persons of the wicked? Selah.**

PSA 82:3 **Defend the poor and fatherless: do justice to the afflicted and needy.**

PSA 82:4 **Deliver the poor and needy: rid them out of the hand of the wicked.**

PSA 82:5 **They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.**

What was the righteous judgement that the elohims lost? We can find a clue to this in Jesus' reference to the elohims.

John 10:34 **Jesus answered them, Is it not written in your law, I said, Ye are gods?**

John 10:35 **If he called them gods, unto who the word of God came, and the scripture can not be broken.**

Rom 8:30 **For whom he did foreknow, he also did predestinate, them he also called: and who he call, them he also justified: and whom he justified, them he also glorified.**

Now, if he called them elohims unto whom the word of Elohim came, who was this? No doubt, there could be considerable controversy about this, but this is not what we are driving at. Let's simply say that the word of God was made known to Israel and in the types and shadows of Old Testament Israel, there is a symbol of the true and righteous and unfailing judgement.

Usually the one who administered that judgement was the high priest and it was referred to as the Urim and Thummim. The Encyclopedia Judaica gives this information about the Urim and Thummim.

Urim and Thummim, a priestly device for obtaining oracles. On the high priest's ephod (an apron-like garment) lay a breastpiece (a pouch inlaid with 12 precious stones engraved with the names of the 12 tribes of Israel) --that held the Urim and Thummim (Ex 28:15-30, Lev 8:8). By means of the Urim, the priest inquired of YHWH on behalf of the ruler (Num 27:21; cf Yoma 7:5, "only for the king, the high court, or someone serving a need of the community"); they were one of the three legitimate means of obtaining oracles in early Israel (Urim, dreams, prophets; ISam. 28:6). Owing to the oracular character of the Urim, the breastpiece is called "the breastpiece of decision". ... Interpreting Urim to mean "those words give light" and Thummim as "those words are fulfilled," the rabbis explain that the oracle was effected by rays of light shining on the letters, or protruding from them and forming themselves into groups (Yoma 73b) so that the high priest could read it. Only priest speaking by means of the holy spirit and upon whom the *shekhinah* rested could invoke them. ... Unlike the decrees of a prophet, those of the Urim and Thummim could not be revoked. Only a king or a head of the Sanhedrin could inquire from the Urim and Thummim (Yoma 73a-b). ... The Urim and Thummim ceased to give oracular answers immediately after the death of the first prophets ...

It appears that the candlestick and the olive oil give light to the Hebrew letters of word and Spirit. It also appears that when these are established, the Urim and Thummim is used to interpret them. It is used to render the true judgement that the elohims lost.

Those five wise virgins that went through the door were invited to the marriage. The door closed behind them and they were taken to the marriage supper of the Lamb. In order to eat of the most holy things, they would need a knowledge of the Urim and Thummim.

Neh 7:65 And the Tirshatha said unto them, that **they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.**

Of course this Priest (and King) is of the order of Melchisedec and by birthright is the one that is honored at the marriage supper of the Lamb. This order of Melchisedec is not fragmented. In Israel, Reuben should have had the birthright, the priesthood, and the scepter. But, it was fragmented so that Judah got the scepter, Levi got the priesthood, and Joseph got the birthright. When the Urim and Thummim is re-established, the fragmentation ends and the king-priesthood of Melchisedec reclaims its birthright.

Deborah, the one who judged under the palm tree, was a foreshadow of the re-establishment of the Urim and Thummim. In Ezekiel, the entrances to the inner court are described and we see the palm tree.

Eze 41:17 To that above **the door**, even unto the inner house, and without, and by all the wall round about within and without, by measure.

Eze 41:18 And it was made with **cherubims and palm trees**, so that a palm tree was between a cherub and a cherub; and every cherub had two faces.

We are looking at a description of the entrance to the inner court of heaven. To pass between the firey cherubim, we must have a knowledge of the palm tree - even as the five wise virgins had to have a knowledge of the olive tree to pass thru their door. Those that attend the marriage supper of the Lamb will truly eat of the most holy things.

Even as the palm branches were used as a sign of Jesus entering Jerusalem, the palm branches are sign that the New Jerusalem has come down to us.

Rev 21:2 And I, John saw the holy city, **new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.**

When the palm tree is set in place, the ministry of the Urim and Thummim will be re-established. Those moving in this calling will petition the Supreme Court of the heaven and jurisdiction will be transferred from the courts and governments of man to the courts of heaven.

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, **the kingdoms of this world are become the kingdoms of our Lord, and of his Christ**, and he shall reign for ever and ever.

Rev 11:18 And the nations were angry ...

And yes, the nations were angry because they had lost their jurisdiction. The kingdoms of this world have become the kingdoms of our Lord and his Christ. **It is time for Deborah and Barak to sing their victory song.**

Psalm 68:17 The chariots of God (Elohim) are twenty thousand . . .

Psalm 68:18 **Thou hast ascended on high, thou hast led captivity captive . . .**

Judg 5:12 Awake, awake, Deborah: awake, awake, **utter a song**: arise, Barak, **and lead thy captivity captive**, thou son of Abinoam.

Judg 5:13 Then he made him that remaineth have dominion over the noble among the people: the LORD made me have dominion over the mighty.

Rev 14:3 **And they sung as it were a new song before the throne . . .**