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## The Amorites

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This is the third article in a series of 7 articles on the 7 "categories" of evil spirits that the Scriptures describe. This article will focus on the "Amorites". It is very important to understand how each of these evil spirits operates in order to recognize if our hearts are currently "infected" with any of them, and to recognize them in the hearts of others. These spirits are real, and their effects in people's lives are devastatingly real, so it is important to recognize their *modus operandi*.

Since entire books could be written on each type of evil spirit, we could not possibly cover each type completely in a single article. Each article in this series, therefore, will serve as a brief overview of each type of spirit. God willing, we will post future articles that will expand on each of these types of spirits.

Throughout this series, whenever we refer to an "Amorite", for example, we may be referring to an Amorite **spirit** or to a **person** "infected" with that type of spirit.

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## What's in a name?

A great deal can be inferred directly from the meaning of the word "Amorite". As we mentioned in the first article of this series (under the section "[The 7 types of evil spirits](#)"), "Amorite" means, "mountain people; renowned". Since mountains refer to tall and impressive land masses that dominate over valleys, we can infer that the Amorite spirit is a spirit of **self-exaltation**. The word for Amorite in Hebrew comes from another Hebrew word, *amar*, which means, "to utter, to say"; this implies that people with Amorite spirits are people who **want their name uttered** or mentioned. Amorites are **fame-seekers**, seekers of human glory and greatness. Practically all dictators in history are Amorites. People like Saddam Hussein, Fidel Castro, Adolph Hitler, and Joseph Stalin, who like to dominate and control others, who love to see pictures of themselves

plastered all over entire cities and countries, and who love to see their subjects revere and worship them, are men whose hearts are possessed by Amorite spirits.

Just as mountains tend to dominate over the landscape they are in, Amorites are people who like to dominate and rule over others. They tend to establish an imposing and seemingly immovable presence.

***"<sup>19</sup>Then came the disciples to Jesus apart, and said, Why could not we cast him out? <sup>20</sup>And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matthew 17:19-20)***

When the Lord talks about us removing mountains, He was not simply talking about "big problems", as most preachers teach. He was talking about the uprooting of spiritual powers in high places. Instead of focusing our faith on getting things from God, our faith is to focus on the tearing down of principalities and powers that get in the way of God's kingdom being established on Earth. We are soldiers in a battle to take back the Earth for God, and, as soldiers, we are not here to please ourselves but to execute the orders of our Commander-In-Chief, the Lord Jesus Christ. This "taking back of the Earth" from the Amorites that dominate it is not to be done through human means, but through the activation of faith that is apparently small in comparison to these spirits, but which has the dynamite potential to overtake them, because our faith is a seed with **kingdom potential** in it. You and I, my brother and sister, have the potential to establish God's kingdom on Earth. **All** believers have the capability to tear down Amorite spirits from the heavens.

## **"What say you, oh king"?**

As we said above, the Hebrew word for Amorite comes from another Hebrew word meaning, "to say, to utter". Besides referring to the Amorites' zest for publicity, for hearing their name uttered and revered by others, this also implies that Amorites love to "say", and have people "obey". The word "Amorite" could literally be translated as "sayer". They long to be like ancient Roman emperors who simply give out orders and have people moving heaven and earth to get those orders fulfilled. In other words, Amorites love to be **kings**.

In the first article of this series (under the section "[The 7 types of evil spirits](#)"), we listed the 7 types of evil spirits, which appear in Deuteronomy 7:1; they are the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites. When doing a computer search of the Old Testament verses that contain either of these 7 names in Hebrew along with the Hebrew word for king, *melek*, interesting results appear:

<b># of Verses</b>	<b>Verses referring specifically to...</b>
23	Amorite kings
2	Amorite and Canaanite kings
3	Canaanite kings

3	Hittite kings
1	Kings of all 7 nations except for the Gergashites

Notice how this verse count is dominated by the Amorites, confirming the fact that the Holy Spirit relates the Amorite spirits with **earthly kings** that try to get in the way of **His** Kingship. Amorites see God as their competition. Since they want subjects who obey anything they say, Amorites resent subjects who disobey their commands because they claim to have heard the voice of God giving them a different command:

***"<sup>17</sup>But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. <sup>18</sup>And they called them, and commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup>But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup>For we cannot but speak the things which we have seen and heard." (Acts 4:17-20)***

As we saw in our [previous article](#), the Jebusites in the Body of Christ want to prevent God's people from speaking. They prefer spiritually lame believers who have no spiritual authority and who will never dare to question the "rulings" decreed by authorities. Jebusites, therefore, become the Amorite's "right-hand men". Jebusites are the police, the enforcers of the Amorite king's laws. A clear example of this appears in the following passage:

***"<sup>19</sup>The high priest then asked Jesus of his disciples, and of his doctrine. <sup>20</sup>Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. <sup>21</sup>Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. <sup>22</sup>And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? <sup>23</sup>Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:19-23)***

In Jesus' days, the high priest, a legitimate spiritual authority, was revered by religious people. No self-respecting religious Jew would dare to question anything the high priest said. When Jesus challenged the high priest's questioning in verse 21, one of the priest's officers struck Jesus in the face with the palm of his hand as if to say, "How dare you question my Amorite king's orders? You are a nobody compared to him. Just shut up. Stop expressing yourself and answer what the priest specifically asked you." Here, the officer was under the influence of a Jebusite spirit while the high priest exerted an Amorite influence of kingly domination over the religious people of those days.

Notice how the Amorite spirit can manifest itself through a real authority who is holding a position established by God Himself. In John 18:19, the priest before which Jesus stood is called "high priest" by the Holy Spirit, and the office of "high priest" was an office instituted by God Himself (Leviticus 21:10). God bestows authority upon a person, but he or she has the prerogative to either exercise that authority under God's anointing or to exercise it in his or her flesh. When that authority promotes God's will, it spreads God's **king**dom. When it promotes man's will, it spreads the kingdom of an

Amorite. You and I have been equipped with the mind of the Anointed One (1 Corinthians 2:15-16) and are called to discern which kingdom is being spread and to act accordingly.

## How are you using your palms?

In the section above, we saw how a Jebusite, an officer of the high priest, struck Jesus with the palm of his hand. Why the "palm of his hand"? To answer this, we have to go to the Old Testament. The Hebrew word used in the Old Testament for "palm" is *kaph*, which can refer to the palm of the hand or to the sole of the foot (and is translated as "sole" in many places). The word *kaph* comes from another Hebrew word, *kaphaph*, which means "to bend down, to bow down", referring to the palm's ability to bend, as when you close your hand. Therefore, when the officer struck Jesus with the palm of his hand, he was ordering Jesus to "**bow down**", to "submit" to the Amorite's commands.

The "palm" also conveys another message, which can be found when we study a relatively obscure passage in Deuteronomy:

***"<sup>11</sup>When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: <sup>12</sup>Then thou shalt cut off her hand, thine eye shall not pity her." (Deuteronomy 25:11-12)***

The word translated as "hand" in verse 12 is the Hebrew word *kaph* mentioned above, meaning that, in Hebrew, verse 12 literally says, "Then you shall cut off her palm". When matching this passage against John 18:19-23, we can see that the "husband" corresponds to the high priest, the "wife" corresponds to the officer of the high priest, and the other man is Jesus. Many believers (under the influence of Jebusite spirits) act like zealous wives protective of their husbands, lashing out at anyone who dares to say anything that questions the pastor's "greatness" or authority.

The word for "secrets" at the end of Deuteronomy 25:11 is the Hebrew word *mabush*, which refers to a man's private parts. Literally, *mabush* means "that which provokes shame", and comes from another word, *buwsh*, which means "to put to shame". Therefore, when Jebusite believers use their palms to strike those who speak in Jesus but who have no "religious title" to support their words, they are seeking **to provoke shame**, to humiliate the other person, but it is a flesh-induced shame, not a Spirit-induced shame, since it generally is based on a comparison of human titles. To the high priest officer of John 18, Jesus was a nobody; He was not even a Levite, so He could not aspire to "priesthood" under the covenant that was in place at the time. Annas, however, was **the** "high priest", the priest above all priests, the highest spiritual authority recognized by the people. The officer would turn to the high priest, and he would see a man robed in elegant high priest attire; he would then turn to Jesus, and see an "itinerary preacher" from Galilee, of all places; and, who ever heard of a prophet coming out of Galilee (John 7:52)? Besides, this "preacher" was now a prisoner. It was "obvious" to the officer which of the two was the greater individual, so the officer proceeded to slap Jesus with his palm and ask, "How dare you talk back to the **high priest**? Shame on you" (John 18:22). Jebusites protect their Amorite pastors

from believers who are speaking under the prophetic anointing by telling the believer to compare his or her human titles to the pastor's human titles, and most of the time, if not always, the Amorite pastor will win this comparison.

Throughout Scripture, whenever a distinction is made between "**man**" and "**woman**" in a given passage, "man" will generally refer to a **spirit** and "woman" will refer to a **soul**. This is not to say that women are not spirits, but is to say that, in their husband-wife relationship, women have a "soul" role while men have a "spirit" role. When a woman is in her "wife" role, she must be submissive to her husband, in the same way that a soul must always be submissive to God's Spirit. When a woman steps outside of her **role** as "wife", she can, at **any** given moment, speak under the anointing of the Spirit and give a word of the Lord to her husband which he **must submit** to, because, in the Anointed One, there is no "man or woman", the Bible declares (Galatians 3:28). Being a "wife", therefore, is a **role** a woman plays. If she lives in submission to the Spirit, she will know when she is to put on the hat that says "wife" and when she is to put on the hat that says "**son** of God" (Luke 20:34-36). Having said all of this, we emphasize once again that, in Scripture, passages that distinguish between "man" and "woman" are making prophetic figures of spirits versus souls.

Therefore, when Deuteronomy 25:11 speaks about the wife taking the "private parts" of her husband's attacker with her hand, the Word is referring to a **soul** questioning the attacker's "**manhood**", i.e.- his **spiritual** authority. Whenever Jebusites tell prophets to shut up, they are saying,

*"You are not a spirit; you are a mere soul, and, as a soul you must submit to the authority of the Amorite, because he is a spirit and you are just a soul"*

This is why so many male and female believers are deprived of their spiritual "manhood" (I am speaking in the Spirit), and live as submissive souls, never becoming aware of their spiritual authority in Christ, the Anointed One. Amorites make a concerted effort to remove your awareness of that spiritual authority, because they want your unconditional faithfulness. They want you to see them as the king, the one whose sovereign will **must** be fulfilled. Since the will resides in the heart, they want to control your heart, making every effort possible to prevent your heart from hearing God's voice directly. Amorite pastors, with the help of their Jebusite officers, love to preach the following:

*"I will hear the voice of God for you. That's what I am here for. You just submit to my authority, obey everything I say, and you will be OK with God. You desperately need my covering and approval, because, without it, you are in rebellion, and God will not bless your life. Don't ever, ever go to God directly and ask him if what I said is from him or not. There are many spirits of deceit out there, and you might just hear one of those spirits and think it is God speaking to you. You are not equipped to hear God's voice. John 10:27 is not true. Leave all that 'discerning' stuff up to me. Let me be your **hero**. Let me be your king."*

Another spiritual interpretation for the word for palm in Hebrew (*kaph*) can be seen through the following passages:

***"Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst,***

***saying, The LORD our God shall deliver us out of the hand of the king of Assyria?" (2 Chronicles 32:11)***

The word translated as "hand" in the passage above is the Hebrew word *kaph* once again, so the final part of the verse should really say, "The LORD our God shall deliver us out of the **palm** of the king of Assyria". Since the palm is the hollow, inner part of the hand, to be in a king's palm means to be in his grasp, or **to be under his total control**. When the officer struck Jesus in John 18:22, he was telling Jesus, "I am under this man's total control, and so you should; submit yourself to him!!".

Another passage where the Hebrew word for palm is used to speak about being under someone's total control is the following:

***"And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." (Jeremiah 15:21)***

Again, the word "hand" used in the phrase "hand of the terrible" above is from the Hebrew word for palm, *kaph*. The word translated as "terrible" is the Hebrew word *ariyts*, which is derived from the word *arats*, meaning, "to tremble, to fear, to oppress". Amorites love to oppress and to create a sense of dread and fear in the people they want to rule over. If there is any doubt, just consider those who have lived under the oppression of Amorites such as Fidel Castro or Saddam Hussein. It is interesting to note, however, that many people who live under Amorite domination become so accustomed to the Amorite's reign of terror that they often speak in favor of their oppressive leaders, rarely saying anything negative against them. Through the help of the Jebusites, the Amorites brainwash people into actually thinking that it is a **sin** to say anything that confronts the Amorite leader.

So far, we have seen how Jebusites strike others with their palms as a command to "bow down" to the Amorite, and as an act to provoke shame and to question the other person's spirit authority. The palm also represents being under the Amorite king's total control. My beloved brother and sister in Christ, is there blood in your palms? Have you ever unknowingly struck a son of God in the face because he or she dared to question "your" pastor's commands or viewpoints?

***"<sup>3</sup>For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness ... <sup>7</sup>Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths." (Isaiah 59:3,7)***

[The word translated as "hands" in verse 3 is *kaph*, once again.]

If there is innocent blood in your palms, God wants you to repent, and if you do, God will wipe the blood of His son from your hands, and He will release you from that Amorite-defending, Jebusite spirit that has established itself in your heart. God did it with Saul of Tarsus. He can do it with you. He wants to do mighty things through you, just as He did with Saul of Tarsus, but you must be willing to recognize **Him** as your only **King**, the only One deserving of your **unconditional submission and loyalty**. Don't let any Amorite take God's place in your heart, even if that Amorite has the title of



"Pastor", "Prophet", "Apostle", "Bishop", "Reverend", "pope", etc.

## **Don't let the rooster crow on you**

Before the events that took place in John chapter 18, the Lord gives Simon Peter the following prophetic word:

***"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." (John 13:38)***

Why did the Lord use a rooster to confirm Simon Peter's denials? To answer this, we need to observe a rooster's behavior. I have always been a city person, but I have heard from people who have owned chickens that roosters usually establish their domination over an "harem" of female chickens. From what I have heard, a rooster get very jealous and aggressive when another rooster invades its territory and usually fights against any intruding rooster to drive it away from its "girls". In other words, roosters want to be "kings of their territory", and they get very aggressive when any "intruder" comes to put its domination into question. The "chicks" are his, and no one better try to take them away from him!! This is why roosters are a perfect example of the Amorite spirit. Amorites are **territorial spirits** who like to dominate over great numbers of souls, seeing them as trophies of their "greatness", and people who have Amorite spirits in their hearts exhibit this exact behavior. The territorial nature of the Amorites is emphasized by the following passage:

***"<sup>21</sup>And Israel sent messengers unto Sihon king of the Amorites, saying, <sup>22</sup>Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. <sup>23</sup>And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel." (Numbers 21:21-23)***

[Paraphrasing, Sihon king of the Amorites said to Israel: "Don't come near my property, or I'll shoot".]

From what I recall, roosters spread the feathers in their necks as they crow to form something resembling a "crown" or "wreath" around their necks. This is a way of saying, "Hey, I am lord and master of this territory; I am top dog here". As one studies John chapter 18 carefully, it becomes evident that the Amorite spirits were crowing the night that Jesus was arrested:

***"<sup>15</sup>And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. <sup>16</sup>But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. <sup>17</sup>Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. <sup>18</sup>And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." (John 18:15-18)***

Notice that, in his first denial, Simon Peter is inside the high priest's palace. Simon Peter

had entered the rooster's territory. Annas, the high priest, was an Amorite, and one of his servile subjects, the young lady who kept guard at the door (v17), confronted Simon Peter about being one of Jesus' disciples. In spiritual terms, the young lady, under a Jebusite influence, was asking Simon,

*"Chicken, what rooster do you belong to? You don't belong to that rooster called Jesus of Nazareth, do you? Just look at what my rooster, the high priest, is doing to that rooster!!"*

Notice how verse 18 emphasizes the "servants and the officers", all of them servile subjects of the Amorite high priest. The warmth of the "fire of coals" represents the covering and protection that Amorites offer their subjects. **"Without me"**, the Amorites say, **"you'll be out in the cold!! Come and put yourself under my protection. Just give me your unconditional loyalty, and I'll take care of you! Just throw your apostolic calling in the fire the same way everyone else already has. That serves as more coal for my fire!!"**

Simon threw his **apostolic** calling here because the one questioning him was the servant who "kept at the door". Doors or gates in Scripture are symbolic of judgment, because judgments in ancient cities were performed at the gates, and the ministry most related to "word of judgment" is the apostolic ministry, since the **apostolic anointing** is to endow the Church with wisdom (1 Corinthians 2:1 and 2:7, Colossians 1:1, and 1:28-1:29), and wisdom is given by God to execute judgments (1 Kings 3:9-12).

In Simon's second and third denials, the rooster strikes again:

***"<sup>24</sup>Now Annas had sent him bound unto Caiaphas the high priest. <sup>25</sup>And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. <sup>26</sup>One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? <sup>27</sup>Peter then denied again: and immediately the cock crew." (John 18:24-27)***

From one Amorite high priest, Annas, Jesus was sent to another Amorite high priest, Caiaphas (there were two high priests at the time, according to Luke 3:2). As this happened, the chickens of Caiaphas the rooster got on Simon Peter's case once again, asking him if he was one of Jesus' "chickens". When Simon Peter denied being a disciple of Jesus, he cast the **prophetic anointing** on his life into the fire. This can be said for two reasons. One is the fact that Annas and Caiaphas were co-high priests, and, as we saw above, Simon's first denial was at the price of his apostolic calling; since the apostolic and the prophetic anointing generally work together (Ephesians 2:20), we can infer that the denial while Jesus was with Caiaphas cost Peter his prophetic anointing. A second reason is because the word translated as "stood" in John 18:25 is from a Greek word literally meaning **"was"**; this means, therefore, that verse 25 referred to Simon Peter's **presence** there. In Scripture, the ministry most related to the manifestation and the fullness of God's presence is the prophetic ministry, since the prophetic anointing removes the void in people's lives, giving them a sense of purpose and calling; in other words, the prophetic anointing brings the fullness of God's presence into people's lives.



Peter's third denial, in John 18:27, cost him the **evangelistic anointing** on his life. Why? Because the one confronting him asked him if he had been with Jesus at the **garden**. The garden speaks of a place with "earth", which points to the Girgashite spirit, which we studied in a [previous article](#). As we will see in a future article (God willing), Simon Peter the fisherman was a man under a strong Girgashite influence in his life, and it was precisely when Jesus broke this influence (Luke 5:1-11) that He called him to be a mighty evangelist, a "fisher of men". Simon had been a practical businessman all of his life, and it was only when Jesus broke this Girgashite practicality that Simon woke up to the higher calling on his life, which was to be a mighty evangelist of God. When the servile Girgashite of John 18:27 confronted Simon about being in the garden, he was, in a spiritual sense, reminding him of his Girgashite roots, thereby calling him to resign from that "lofty ambition" of being a mighty evangelist for God.

Notice how Simon Peter's denials were all spawned by conversations with **servants**. There was a **spirit of servility** in the air that night, and that spirit drained Simon Peter from his apostolic, prophetic, and evangelistic anointing. As we studied in a [previous article](#), these are precisely the 3 "**male**" ministry anointings (the 2 "female" ministry anointings are the pastoral and the teacher anointing). Simon Peter, therefore, was drained of his "**spiritual manhood**", so to speak, and was reduced to a mere **soul**, a scared soul that would die without the warmth and covering of some Amorite spirit. When we allow Amorite spirits to crow on us, we are drained from **our authority as spirits**, and become mere souls that differ little from animals, since animals also have souls (but no spirit). When you are deprived from your spirit authority, you are deprived from your "humanity", from what truly makes you and me unique and different from animals and all other created beings in the physical realm. Don't let the rooster crow on you.

## **Malchus the servant**

In John 18:10, as Jesus was about to be arrested by the mob of chief priest officers (i.e.- the Amorites' Jebusites), Simon Peter did the following:

***"<sup>10</sup>Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus." (John 18:10)***

Why did Simon Peter cut off the **right ear**? Some might say, "Well, he was a fisherman, not a soldier, so his aim with the sword was not that good!!" I might take that answer if we were looking at this passage from a natural perspective, but, since the Holy Spirit took the time to remind John to write down which ear it was, we must be certain that God is trying to tell us something. **All** things that happen in the material world are consequences of things happening in the spirit world. To quote the singer Sting, "We are spirits in a material world".

The ear, obviously, refers to the act of hearing, and hearing, in Scripture, is very much related to the concept of **obeying** someone's orders. You cannot be a good waiter, for example, if you do not listen carefully to the client's order. You cannot be a good employee if you don't listen carefully to your boss's orders. You cannot be a good slave if you don't listen carefully to your master's orders:

***"Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people." (Isaiah 51:4)***

***"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them." (Deuteronomy 5:1)***

***"<sup>12</sup>And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. <sup>13</sup>And when thou sendest him out free from thee, thou shalt not let him go away empty: <sup>14</sup>Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. <sup>15</sup>And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. <sup>16</sup>And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; <sup>17</sup>Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. <sup>18</sup>It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest." (Deuteronomy 15:12-18)***

Notice how the sign of permanent "slavery" was made by piercing the slave's **ear** against the door (Deuteronomy 15:17). When Simon Peter cut off the servant's right ear, it is as if he was trying to free the servant from his slavery to his Amorite master, from his having to hear and obey his Amorite lord. It's like going to the zoo and opening the zebra's cage and telling the zebra to "go, go, run and be free like the wind". This "zebra", however, did not want to leave the cage. Malchus the servant was comfortable in his state of slavery, in his state of dependency to his Amorite master. This is why Jesus restored his ear, as a sign that Malchus did not want to be free, and as a sign to Simon Peter that he was trying to do things the wrong way.

The fact that Simon Peter cut off the **right** ear, as opposed to the left ear, is because the "right" side is generally related in Scripture to the establishment of authority:

***"<sup>1</sup> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. <sup>2</sup>The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. <sup>3</sup>Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. <sup>4</sup>The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. <sup>5</sup>The Lord at thy right hand shall strike through kings in the day of his wrath. <sup>6</sup>He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. <sup>7</sup>He shall drink of the brook in the way: therefore shall he lift up the head." (Psalms 110:1-7)***

By cutting off Malchus' **right** ear, it is as if Simon Peter was saying to Malchus: "Don't listen anymore to that authority you have yielded your heart to. Yield your heart to the

invisible authority of Jesus, not to the visible authority of the high priest". Even though Simon Peter's idea was right, his method was wrong. The Malchuses of this world cannot be set free from their self-imposed slavery through human means.

As shown by Psalms 110 quoted above, Jesus is a priest "after the order of Melchisedec" (Psalms 110:4, Hebrews 5:6). This type of priesthood is **not discernable with the natural eye**, as opposed to the priesthood after Aaron, which is. Malchus was following the Aaronic high priest, because his priesthood was naturally visible, and rejecting the Melchisedec high priest, because His authority was not naturally visible. Notice, however, that those who abide in the Melchisedec priesthood will be the ones who strike down earthly kings (Psalms 110:5).

Ironically, Malchus means "king", since it is the Greek version of the Hebrew word *melek* mentioned at the beginning of this article. "Malchus the servant", therefore, is a contradiction in terms. Malchus is a figure of so many believers who have not woken up to the awareness that they are **spiritual kings** (Revelation 1:6, 2:26, 3:21), **mighty spirit beings, strong conquerors** called to take the spiritual atmosphere back from satan so that God's kingdom may be established. We have the name of a king, but act and live like servants. We are mighty spiritual beings who are called to manifest God's power and glory, but we have resigned ourselves to living comfortable earthly lives under the warmth and covering of Amorite roosters who happily enclose us in their "chicken harems".

***"<sup>12</sup>Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. <sup>13</sup>For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. <sup>14</sup>Is Israel a servant? is he a homeborn slave? why is he spoiled? <sup>15</sup>The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant." (Jeremiah 2:12-15)***

[The word "spoiled" at the end of verse 14 should really say "taken as spoils". Amorites love to take spoils]

As a prophetic figure, Simon Peter, in his Girgashite earthliness, tried to free Malchus through human means, but the "Malchus Church" can only be freed through men and women who, like the Lord Jesus, are willing to die. Amorite roosters always threaten "non-submissive chickens" with death. This death can take many forms. For example, I have heard some Amorite pastors preach the following: "If you do not submit to your local church authorities, you will be left behind at the time of the rapture". Others preach, "If you do not ask for my covering to attend that spiritual conference, God will not bless you there". Others preach, "If you do not obey your pastor's orders, God will not prosper your business". All of these are different ways of saying, "If you don't submit to me, you will die". It is, therefore, those who are willing to die that become the "liberators of the Malchuses". Since they can't be intimidated with death, the Amorites cannot use death as a weapon to stop them from speaking. Even when the Amorites do kill these liberators, as they did with Jesus, their spiritual resistance cannot be annulled, since their blood cries out from the ground to God and unleashes God's righteous indignation on the Amorites. This is why the earth trembled when Jesus died, and many who were prisoners in their sepulchers were set free at that moment:

***"<sup>50</sup> Jesus, when he had cried again with a loud voice, yielded up the ghost. <sup>51</sup>And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; <sup>52</sup>And the graves were opened; and many bodies of the saints which slept arose, <sup>53</sup>And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matthew 27:50-53).***

By killing the liberators, Amorites seal their own demise. Unfortunately, not many are willing to lay down their lives (literally or figuratively) in order to see the Malchuses liberated. I hope, my brother and sister in Christ, that you are one of those liberators.

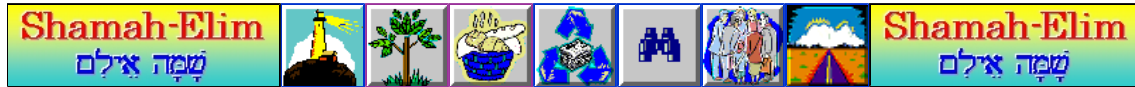
## **So much more to say**

There is so much more to say concerning the Amorites!!! God willing, we will post future articles where we will continue to study the Amorites and study the prophetic Word that God has already declared against these spirits and against those who harbor these spirits in their hearts. The lameness and muteness that the Amorites, the Jebusites, and the Girgashites have imposed on the Church will be broken, and God's glory **will** be seen in His house:

***"<sup>1</sup>Behold, a king shall reign in righteousness, and princes shall rule in judgment. <sup>2</sup>And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. <sup>3</sup>And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. <sup>4</sup>The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. <sup>5</sup>The vile person shall be no more called liberal, nor the churl said to be bountiful. <sup>6</sup>For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. <sup>7</sup>The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. <sup>8</sup>But the liberal deviseth liberal things; and by liberal things shall he stand. <sup>9</sup>Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. <sup>10</sup>Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. <sup>11</sup>Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. <sup>12</sup>They shall lament for the teats, for the pleasant fields, for the fruitful vine. <sup>13</sup>Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: <sup>14</sup>Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; <sup>15</sup>Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isaiah 32:1-15)***

***"<sup>5</sup>For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. <sup>6</sup>The foot shall tread it down, even the feet of the poor, and the steps of the needy. <sup>7</sup>The way of the just is uprightness: thou, most upright, dost weigh the path of the just. <sup>8</sup>Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. <sup>9</sup>With my soul have I desired thee in the night; yea, with my spirit***

*within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. <sup>10</sup>Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. <sup>11</sup>LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them" (Isaiah 26:5-11)*



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