

## 19610124 R2R13

Sermon study number R2R13. The first message, titled, Abraham, was given Tuesday morning, January 24th, 1961. How many of you have wondered why the Bible has always expressly spoke of the God of Abraham and Isaac and Jacob? Why? Abraham is the type of the father, and as God revealed himself unto Abraham, he revealed himself in the father realm.

And as he revealed himself unto Isaac, he was the type of the son realm. And Jacob as the holy ghost, because in these three revelations, under these three myths, you'll find the fullness of God revealed. Through Abraham, Isaac, and Jacob.

And that's why you'll find the revelation unto Isaac was different than that of Abraham, and the revelation of Jacob was different again. And that explains, again, Phillip, the question that we had, I think, the last time I was with y'all, I had them spending all Sunday night trying to give me the answer. While that Jacob's blessing, he says over there in the 49th chapter of Genesis, that he had prevailed over his progenitors there.

And in the sense that Jacob is the type of the holy ghost and is able to divide the blessing. Jesus couldn't divide the blessing as long as he stayed upon earth. You see what I mean? He had to go back to heaven and send the holy ghost, because just like this morning, we've all been in different parts of the room, and the holy ghost has been there dividing the blessing.

He's the divider of the blessing. And where that Abraham, he blessed just his son, Isaac, and then Isaac blessed his son, Jacob, but then we find Jacob a divider of the blessing. He had enough blessing, he could divide it among all 12 sons.

And so Jacob, the revelation of God unto Jacob is a type or picture of the holy ghost. This is such a wonderful truth, that I would like to study it with the whole church, but I feel that way on everything we start on on Tuesday, and yet I know that one day, soon, we'll have the printing press, and all these things will be down in print. And it will be so wonderful, then people can lay hold of many things, and be able to, I mean the rest of them that can't be here on Tuesday, but then when you understand this, then I want you to understand the realm that God is revealing unto Abraham is no small realm.

It's the father realm, the head realm, and it's just wonderful. So maybe we'll study these three realms here from time to time. It seems like the Lord wanted to insert something along here with the Mosque Guild Psalms, because they're a real meaty, heavy type of study.

And some of you here, we could sit down and go right through, but some of you, it's too meaty for you to digest and enjoy. Well, at one time, so the Lord inserts other things that are, they're not lighter truths in one way, they're just as deep and as precious as can be, but in another way, they are a more insightful form of teaching, and are so therefore easier comprehended. Now then, back to our little stature.

We had a separation last week, or started by this, the separation of Abraham, didn't we? And also the revelation of God unto Abraham. And the first revelation we saw was the Lord, the first realm of the Lord, which when the word is capitalized like that, it means Jehovah. And it's like a bubbling spring, that Jehovah is a bubbling spring.

It's like, if you ever drank of the waters of the spring, and I don't know, maybe you used to do like I used to do, I always had an inquisitive mind. And I think my daughter, Barbara, is one jump, or maybe several jumps ahead of me, because she has a tremendous inquisitive mind to the point of almost running you distracted of asking you questions. If you explain one thing, that only props another thought in her mind, and you've just got to keep going with her.

But I used to have an inquisitive mind too as a child, and that's how you learn, if you let God direct that thing. And it can take another form and be just curiosity, that you want to know things just because you're curious. And that doesn't work spiritually.

If you want to know something, and the motive for knowing that thing is because you want to get closer to Jesus and to be like Him, then the Lord will open up. But if you're just curious, like many people are, they want their ears tickled, they want to hear something new, and it's a curious spirit within. It isn't a hungry spirit, or as Brother Ramsey would say, a hungry spirit for the Lord at all.

It's just curiosity. And that's the danger spirit, because when that curiosity spirit comes up and we let it go, it'll just swallow anything so long as it's new and different. But I used to wonder what I would drink out of a spring.

We had a certain spring over there on the side of the hill at Grandma's place, and we always played down in that area there. When the blackberries were ripe, well, that was a wonderful place to go and just eat berries and play. And we used to have the biggest berries.

I'm not exaggerating. You could just say in a few minutes, well, just fill up a gallon bucket with those great big berries, because from this spring, there was a creek that run down through there, and it was shaded. And the most beautiful blackberries grew back in there.

And we'd play hide-and-seek and play, and we'd get thirsty on a hot summer day visiting Grandma, and we'd go over to the spring. And I used to wonder how that spring could keep on bubbling constantly, and it never ran dry. It seemed to have a hidden source of supply.

That's the way God is. He is the self-existent one who reveals Himself, and you just drank all the days of your life, and you go back, and the spring is just as new and just as bubbling and just as full up. You haven't drunk it down a bit, because within Himself, He has power to generate constantly revelation.

It's a thing that we can't never really comprehend naturally, fully in this life, and I wonder if we'll comprehend it fully in the life to come. But we'll keep on drinking, that's for sure. And the promise

in the book of Revelation is that He will continue to lead from fountain unto fountain of living water, even in that day.

Isn't that wonderful? But I want to tell you something, beloved. This life is the only life that you'll have the privilege to drink of the waters of the crucified Christ. That's why I want to drink and drink and drink, and the Lord is bringing me into a realm within that I've cried and prayed for a long, long time about.

Sure, I've had a little taste of it here and there, all the way up through the stature, but I'm in a place in God that I never have been before in my life. There's such a rejoicing and delighting in my heart. These days are the privilege of being counted worthy to suffer persecution.

Instead of producing a drawing back feeling, and yes, in the spiritual man, there was always rejoicing, but my fleshly man, up until the last few weeks, I would experience a drawing back. Even I went through the realm of surrendering to Barrett and wasn't bitter in return and unforgiving in return, but the delight in the faith, I never knew how to do that, and I've been crying to the Lord about it. Even this morning, He was pouring out, and just the Spirit was weeping and crying for my enemies.

I know who my enemies are, at least some of them, and I know their persecution, I know their lies, and to be able to just delay and have the Spirit of God weep and cry for them and just feel that delight and that joy and rejoicing as much as they were heaping, because I saw this, that they are really doing me a favor. I saw that clear this morning that I've ever seen in all my life, that while they heap upon me, it just causes my Father to heap blessings. And for every persecution, my Father heaps blessings, and I could see they really are doing me a favor, that it was just such a wonderful thing that God would provide such a mysterious way for you to go on with Him and for you to get the blessings.

And it's just such a joy and rejoicing in my heart these days. I have all the privilege, while I could get on that subject, there's so many things the Lord is revealing. But this was the first experience that Abraham had.

It was the Lord who called him out of Ur of the Chaldees and revealed to him the place over there in Canaan's land, Bula land, Merit land, and began to lead him out. And the first separation that we saw Abraham experience was his kindred and his country in general. And there's always that general separation that comes among our kindred and among the people of our country when we first take the Lord.

Then as we continue to go on, we find the Lord begins to narrow this thing down, and He'll begin to put His finger on different special people that might be standing between you and the Lord and going home. Then we studied about Lot, didn't we? Huh? Now, let's go back maybe and back up and study a little bit more in detail. I was pulled in many directions last week by the Spirit.

In fact, I hadn't known that I was going to be in this subject. So, let's back up. In fact, I didn't know just what all the Lord was going to teach us or give us or how much He wanted me to go into this thing, but let's go back now and review.

And we'll try to lay hold of the things that the Lord has upon. So, and I'll leave that little stature separation over there. It fits in with this main big stature, but I'm leaving it over there so you may see it clearly.

And yet we're going to weave it in with the big stature here. Let's go back and we see a fourfold experience that Jehovah gives unto Abraham. A little stature here.

I don't know if I'm going to have room to put it there, but you'll see anyway. And this is the way it is that's going on with the Lord. He takes us around in layers of the little stature.

And our stature begins to grow as we get taste on all four points of the cross, which is a picture of Jesus, until we really grow up into the head realm. Now, let's see the first or the fourfold thing that the Lord, Jehovah, did. Just the one who revealed Himself.

Let's see how He worked here. All right, back in chapter 12, as we've already said, we find that it was the Lord. And it's spelt with capital letters and that refers to Jehovah.

When it ends with a small d, it refers in the Hebrew to Adonai, or the master, the husband. But here, it's the self-existent one who reveals Himself. Now the Lord had said unto Abraham, Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee, and I will make thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee and curse them that curseth thee.

And indeed shall all the families of the earth be blessed. So the first thing that Jehovah did was to separate. And I'll just put that word separate here because you have it up here.

The Lord separated. Isn't that an interesting thing? Always the price of blessing, there must come separation first. More sanctification, more separation, more set apart for the Lord.

So that was the first experience of Abraham here. And then on down in verse 7, we see the next thing that the Lord revealed unto him. And the Lord appeared unto Abraham.

In fact, let's see where Abraham was. Bear this in mind because it fits in another stature of truth. This is a wonderful life of Abraham here and his revelation of God because it has to do with the father realm, or the head realm.

Now this little cross of truth, if we had our main stature like over here on the board, there's the brazen altar, there's the laver, there's the altar of incense, there's the candlestick, there's the table of showbread, and there's the ark. Now if you want to know where this belongs, I don't know why

God's got us here because we've jumped the gun on you and we're way up in the head realm. But this stature of experience should go right up to the top like that because this is the father realm.

And yet I know some of you won't understand it fully, but you'll conceive some of where that you are in regards to what realm you are spiritually if your eyes are open. But I just want you to see what realm we are studying in here. Now then, the second thing that he revealed here, beginning in verse 6, because this is an important place in Abraham's life and fits into another stature of truth that we'll speak on sometime here later.

And Abram passed through the land unto the place of Sikkim, unto the plain of Moray. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land.

And there builded he an altar unto the Lord who appeared unto him. And so we find there the next thing after separation was promise. The promise that God, he'd already told him that for him to get out unto, I don't believe he had showed him exactly the land before.

He said, Unto a land that I will show thee. And then when God appears unto him, he said, I will give thee this land. For the first time, Abram had a vision of the land and as his eyes looked up, he saw the thing that God had promised him.

Isn't that precious? Now look, that's the way it is with us spiritually. Faith comes by hearing and hearing by the word. The first thing that we have is just the word of the Lord.

You hear by the word of God that there's such a place out yonder for you. And as you walk by faith, prophetic faith. Walking forward, it won't be long until you'll come to a place to where your eyes, spiritually speaking, you'll get a new vision of Jesus.

You will see the thing that God promised back there for you. And his eyes beheld the land and God confirmed again and promised, this is the land that I spoke to you way back yonder about. This is the inheritance I've got for you.

I will give you this land. And so he built an altar unto the Lord. There were four altars that Abraham built.

And we will study those four altars because it's a stature of truth there. But we won't go into them now. But you can make a note of them and sometime we'll study the four altars that Abraham built.

You see, this is like weaving a pattern. Now we can start right here and add a little cross of Abraham's four altars. You see how the Lord is weaving a beautiful spiritual picture and always the truth is woven in the form of the cross.

And they're just a series, multitudes as it were, of little crosses that fit all around this one big cross or all in it. Wherever you look, it's Jesus in the word of God. Because this word is to reveal him.

But we won't go off into that. We'll try to stay on the main territory and go back and pick that one up in a wee bit sometime later by the Spirit of God. Now you know the story here.

There was a famine in the land of Canaan. And Abraham, he's still, he's just not perfected in this revelation. Although he's getting revelation in the head realm of the Lord, of the Father, he still isn't grown up enough to walk in it.

And there's a famine in the land so he forsakes the land and goes back to Egypt instead of standing there and trusting God. And so you know the story. He was afraid for his life.

He still hadn't surrendered up his own life unto the Lord. And he's afraid that those kings down there would see his wife and Sarah was beautiful and fair to look upon. And she was his half-sister so he really didn't, he didn't tell as big a lie as Isaac did.

Because Sarah was Abraham's half-sister. And so he told Sarah, he said, now you tell these people that you're my sister. Because if they know that you're my wife then they'll kill me just to get you.

He forgot the promise so quickly. And that's the way we are. We let the devil cheat us out and we get fears like that the devil's going to kill us before we can inherit this land that God has promised us.

You see what I mean? And so Abraham forsakes Canaan's land. He goes on down into Egypt. And verse 15, let's look at it.

The princess also of Pharaoh saw her, speaking of Sarah, she was very fair, and commanded her before Pharaoh. In other words, commended her before Pharaoh. And the woman was taken into Pharaoh's house.

And he entreated Abram well for her sake. And he had sheep and oxen and he asses and men's servants and maid's servants and she asses and camels. And the Lord, notice this is the Lord now, plagued Pharaoh and his house with great plague because of Sarah, Abram's wife.

So we see the Lord bringing deliverance to Abram through these plagues. He began to plague the Egyptians. And Pharaoh called Abram and said, what is this that thou hast done unto me? The Lord must have revealed also to Pharaoh what it was all about.

Why didst thou not tell me that she was thy wife? Why saidst thou she is my sister, so I might have taken me to wife? And now therefore behold thy wife, take her and go thy way. And Pharaoh commanded his men concerning him, and they sent him away and his wife and all that

he had. So it was the Lord then here, Jehovah, that delivered.

Isn't this precious? Jehovah delivered. He not only separated, he not only promised, but he delivered. Here's the fourfold experience.

That's three of them there. Now then let's go on to the next one. And still under this realm, he hasn't gotten any higher revelation except this is just the Lord, Jehovah, the one who is revealing himself.

And then we covered this one last week too. You know the story. We covered it of how there was a strife between Abraham's herdsman and Lot, his nephew, and so forth, and how that Lot chose the place of Sodom and the well-watered valley there, the plain of Jordan, and so forth.

Then on down in verse 14. And the Lord said unto Abraham, after that Lot was separated. So you see these two separations here were worked out right down here in this first revelation of the Lord, Jehovah.

And after Lot was separated from him, the Lord said, lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward. So all right, up here should go. I'll bring it up here.

New vision of the cross. The Lord told him to look up in the form of a cross. Look at the land from the south to the north.

There's the length and the breadth and there's the depth and the height. As we mentioned last week, same thing that Paul was talking about over there in Ephesians when he said that Christ may dwell in your hearts by faith, that ye be enrooted and grounded in love may be able to comprehend with all saints what is the breadth and the length and the depth and the height. There's the cross of Jesus.

So he got a new vision of the cross. Now look how much ministry that Jehovah worked just in this realm with Abraham here, revealing himself as the father. And so it was a wonderful experience that he had there.

Yeah, I believe last week we studied about the Lord the Most High, didn't we? Is this clear to you now? I mean, is this clear to you of Abraham, the Lord revealing himself to Abraham? It's real precious. I mean, to me, these are just jewels and nuggets that no human being could buy from me. If they would, I didn't get this.

You don't get this in a commentary. You don't get this in a seminary. Only the Holy Ghost will open the word to the eyes of those that are babes and sucklings.

And to be a babe and a suckling, that means a nursing babe, how much we have to humble ourself. And like Sister was testifying this morning that she doesn't pay attention to what people

tell her. She's seeking, I mean, unless it fits in with the word, she seeks the word and the Spirit for herself, and that's what God wants us to do.

Then when somebody gives you the word, you'll know if it's so or not. And so we're living in a day that if we don't seek the word, beloved, I believe that we're very near. In fact, I know we are.

God showed me a vision also when the Spirit was interpreting the message in the beginning that the Spirit gave through Sister Mary here about the shortness of time. I also saw a seven. There's so much I'm just busting, if you'll excuse the expression, to teach you people here in the church, and I'm working as fast as I can.

And I've tried to go and give spiritual things that are of more importance to you first. So when I back up and I start over other things that you need to know, but this you need to know first of how to move up in the stature and go on with God. And so I'm on those things first, but I'm going to go back and teach dispensations to you here that you might understand the plan of God from Genesis to Revelation.

All right, let's look at the days of the week. Every seventh day was to be holy unto the Lord, a Sabbath, a time of rest day. We know that after every six months passed by, in the seventh month there was another special time of celebration for Israel.

After each six years passed by, in the seventh year it was called the time of release, and the whole land was released for a period of rest. They didn't cultivate the land, but the land rested, and there was a certain amount of release that was made to the poor. And then after seven times passed over, which would be 49 years after there was a cycle of seven times seven, in the 50th year it was called the year of jubilee.

So I'm telling you how these cycles work. Now it works also in these thousand year periods. Scientists also have found that there was a prehistoric creation and that our earth as such, the rock formation and all that they can, well they don't know how old it is.

They've gone up as far as about 25 million years that they've discovered. You say, how does that fit in? Well, it fits in like this. In the beginning God created the heaven and the earth, and this earth in the beginning, this original earth, must have lived for millions of years.

And it's a definite fact that there was a prehistoric creation. They found the petrified animals. You can go right down here to Silver Springs, Florida, or used to.

Last time I was over that lake you could see it. The water is clear as it is now. And you go in these dry spot on boats.

And even in a regular boat you can look over the side and see the mountains that you're riding over. And here are these great big valleys in between. And there's a petrified dinosaur laying up the side of one of those mountains like the earth was in a tremendous chaos and like he was

trying to climb and escape.

So these things, I mean, they proved them. They found animals in the rocks. These archaeologists and geologists, it's amazing the things they've discovered about our earth in this day.

And yet what a pity that they've discovered so much about the natural earth and know nothing about their own earth. They don't know the petrified things that land back in the flesh and their own earth that need to be dug out. But then the earth became, or it says was without form, or in the original it means it became without form and void.

And darkness was upon the face of the deep. Here's a picture again of what happened to man in the beginning. God created man in this state.

Then man is in this state right now until there's a new creation that takes place in his heart, a new birth. This is what happened to, then when the earth got in this condition, the spirit of God began to move and brood over the earth. And then God called order, or he recreated.

You see what a present day man and animals and so forth have come out of this creation. And so this creation here is just about 6,000 years old. It's pushing up towards the 6,000 year mark.

Jesus Christ is going to set up the millennium reign. And it's going to be a time of rest. All these others were only pictures of what God was going to do in this final great 1,000 year reign where all things will be brought under subjection and so forth.

Now I want to go back and study these all through the word with you there sometime. There's just so many wonderful things to study. I'm just saying these things to you so you can be looking forward.

Don't think when we run out of the Old Testament tabernacle and the book of Ezekiel and the book of Revelation that we're going to run out of things to teach about and so forth. I mean I could teach, if God never showed me anything else already on the things that God has given me, I can teach the rest of my life away on things that God's already revealed. We're just about 5 minutes to 12.

And the vision that I saw of the number 7. Now it might have been to the number 7, it just now comes to me. No wonder the Spirit put that on board because he's showing me what I did see. As well as it has to do with time, all right.

But it's this 7, this sensation. It's the millennium reign of Christ, that's what I saw. Because the 7 was in beautiful, that fiery glory that belongs up to the Shekinah glory ramp.

And I saw after he was prophesying and speaking, interpreting about the wedding ring. Not the espousal ring. And that amazed me when he said wedding ring.

Because I've never heard the Spirit, always he spoke before of the espousal ring. When you get the espousal ring, it's up to you whether you're faithful and loyal and true and go all the way and get on the garments of the bride. Whether you're going to be in that great wedding day.

Now Mr. Babineau and all of her daughters and the rest of them, they knew God at one time. They had the espousal ring at one time. But they're going to be rejected because they have committed fornication during the espousal period.

And God's going to put her away because of fornication. Letting the heart go out after other things. And oh, the Spirit was weeping so and crying and interceding so for the leaders of God's people.

God's had that on me for several weeks now. I can't get away from it. It's not me, but it's the Holy Ghost weeping and interceding.

Because beloved, the leaders are keeping God's people from entering into the things that we're talking about. You know why? Because they're so full of jealousy and envy and strife. And that's why they hate me, if you won't know the truth, in this city.

Because I've got something that'll lead people on. And people that have fed off of it for years can testify my experience of how God has taken them on. I know by experience also don't have to have anybody to testify.

But beloved, it was wonderful this morning when God showed me the wedding ring as the Spirit was interpreting. And then I saw this beautiful golden number seven. I never saw it in that realm before.

I knew it was full of the glory of the Lord. And I saw that wedding ring come down and hang. It fit right over the end of the seven like that and just hung on the seven.

I didn't understand what I see. I see now why God made me put it on the board. I see clearly now the Spirit, what God was saying.

Beloved, only those that are married to Christ are going to rule and reign with Him. In the thousand-year reign. Only those that are overcomers, only those that are married.

And if you're overcome, every time you overcome, you get a little bit more of Jesus. You get a little bit closer to Him. And beloved, I don't care where we are in God.

You may say, well, I'm living in all the light. I know. I am too.

But I find every day He tells me new things. He shows me new ways that I can overcome, new ways that I can be like Jesus. And He did from the beginning.

Before I ever had the baptism of the Holy Ghost or knew about this wonderful way, God was talking to me from on high. And you heard me testify how I'd be laying prostrate on the floor, maybe in my living room or in my study, seeking the Lord, just seeking the Word. Not seeking man, but seeking the Word.

And I've had God lift me up out of the Spirit. I mean, in the Spirit, out of the body. Or if it seemed like my spirit was hanging up there somewhere right before the Lord and my body would be down there.

And I've heard God speak to me and say, there's more envy and jealousy and strife that's got to come out of you. And I'd be so hurt. It just hurt me so bad because I wasn't conscious of any of that.

I thought, well, all I was conscious of was His love and His presence. And I was just running along the best way I knew how. And I couldn't argue with God.

And I'd say, well, Lord, I don't know where it's at in my life, but if you say it's there, I know it's there. And if it wasn't in us, if we were perfect this morning, we would be translated. We would be translated because we'd be just like the Lord.

We'd be just like the resurrected Christ, and away we'd go. And so if He's leaving us here, it's because He's given us the privilege to drink of these waters of crucifixion. And so I'd say, Lord, you teach me.

I don't know. And I was sincere. And I'd be walking along, and some situations would come up, and I'd feel a movement of something within my breast, of emotion of some kind.

And I didn't know what it was. And I'd hear the Holy Ghost speak to me. I didn't know that's what it was, but that's who He was.

And just like He was putting His finger right in something inside of me, and He'd say, see, that's envy. Maybe I'd be a little ruffled at somebody. And before I'd just push it back and go on enjoying the Lord and not pay no attention, not dealing with it.

And the Lord would say, see, that's strife. See, that's enmity. See, that's jealousy.

That's the preparation of the bride I'm talking about. See, it takes years to go on. This is no small thing that we're in, and it takes time to grow up in a God.

But that's what He was showing me, and that's why He had me put it on the board. So I praise Him for it. So now I go home with an enlightened understanding.

But sometime we'll talk about these dispensations, but we're right here, right on the coming of the millennium reign of the Lord Jesus Christ. Now then, let's hurry on here. I believe we studied last

week about the Lord, the Most High God, didn't we? All right, let's go back and pick that up here, because we studied that the Lord began to reveal Himself, Jehovah, because Jehovah is the Father, Ram, the head, Ram.

But we want to lift up Jehovah in Jesus. You'll never know Jehovah outside of Jesus. If you find Jehovah, you're going to find Him right up in the head, Ram, of the Lord Jesus Christ.

And so we learned then of the Most High God, our El Elyon, possessor of heaven and earth. The Hebrew there was El Elyon, which means a possessor of heaven and earth. Now then, El Elyon gave Abraham another little stature of experience.

Now, let's look at this experience that El Elyon gave unto Abraham. We had the revelation there. We studied a little bit about it, but let's go back and pick up some truth about it then.

First of all, he revealed Himself as a shield. Remember that? This is the Lord, this Ram, speaking now, because Abraham has come up now. Our God is revealing the Father, Ram, as the Most High God, possessor of your heaven and your earth.

And, oh, there's just so much here that we could stop. I could be just weeks on this subject. But, beloved, you take these patterns, and you go home, and you study, and you dig, and the Holy Ghost will reveal.

This is the key. There's just so many realms that the Holy Ghost will reveal to you about the Most High God, possessor of heaven and earth. And so the first way He revealed Him was His shield.

After these things, the word of the Lord, notice it's still Jehovah, but on this higher realm, came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield. I'm thy protection. I'm thy defense.

And the word also means scale, S-C-A-L-E. And isn't that wonderful? You take a fish that's got a scale. Nothing can get through those scales.

They're so interlocked. Have you ever noticed how a fish's scales are? They start this way, and they come under always, like that, so that there's an interlocking. And the Bible speaks over there in Job of the devil's scales, you know, Levitian over there in 39th chapter, I believe it is, or 4th chapter, Job, one of the others, about his scales of pride that nothing can pierce them.

Nothing can pierce them. He's laid his scales of pride so close that nothing can pierce them. And so the same idea of protection here, and the Lord says, And by exceeding a great reward.

And so he is the reward. The Most High God is a rewarder. Because that Abraham wouldn't take a shoe latching or a thread or a hair bow from the king of Sodom.

He didn't want anything contaminated from that king. He was willing to keep himself separated

from those things which defile. Then he found that God would reward.

And, beloved, that's true for us. If we'll pay the price and meet the condition and separate ourself from those things which will defile the devil, oh, yes, he'll come and make you think, oh, you're going to starve to death or you're going to be poor or you're going to lose out or you're just missing a good thing. But you just hold still.

You'll find God as your reward. And that has to do, whether it's in finances or whether it's in things of God, I don't care what it is, God will be your reward if you'll just hold still and make the separation first and make it from a pure, clean motive. Don't try to buy anything from God because that's not the motive of obedience.

When you love God, it's just like Brother brought out Sunday night preaching about the three Hebrew children. They said, Oh, King, be it known unto you. Whether our God delivers us right now, that don't have nothing to do with it, but this thing is certain.

We're not going to bow down to your God. Now, that's the kind of motive that you've got to have if you want the Son of God to be with you in the furnace. A lot of times, we'll serve God if we think God will deliver us, if we think God will reward us.

We serve God more for reward than we realize. God's got to get that old spirit of reward out of you. And I'll tell you how it works, and I've told you about it before, and I'll tell you about it again.

You know, when we do things for other people, let's see how many of you have ever done something for somebody else, and they didn't appreciate it, and you only got a stab in the back or a slap on the face or this or that, and you felt so terrible, you were just plain hurt, and you suffered from your hurt. Let's see. You know why you hurt? It was the spirit of reward in you that hurt.

When you're in love with Jesus, and you do everything because you love Him, you don't even look for reward from people. They can spit on you, and you'll just shout and holler, howling, and you'll thank you, Jesus. They're just working for me a far more great eternal weight of glory and reward.

But we don't feel that way about it. Why? Our flesh has got that spirit of reward down in it that's got to be crucified. And so God said, I am your reward.

Your motive has got to be pure. A lot of times we do things for people. Oh, yes, the spirit tells us to, and we do it.

But our flesh is there in John's thing too. And then when people, we don't get the reward of thanksgiving and prestige and all that we anticipated getting, then we get hurt, and we feel so bad, and sometimes we cry. And so God said, I'm your reward, but not until Abraham.

It didn't, Abraham, it didn't enter his mind that God was going to reward him. He wasn't doing it for reward. He just told the king of Sodom, I don't want any of your, not even from a shoe latchet to a thread or a hair ribbon.

The least thing you could think of, I don't want any of your possessions. I don't want anything to defile lest that you say that you've made Abraham rich, lest I've gotten reward from you instead of God. So he went right on, and it wasn't long until God came.

And the Lord God, the most high God, possessor of heaven and earth, he possesses heaven and earth, and he will reward you. But a lot of times, beloved, we want reward from people and not from God. We do.

It's natural in us. That when you do something for somebody, you like for them to come up and put their arm around you and hug you and kiss you like I did Sister Edith this morning. Now listen, let's not misunderstand.

When I'm on the receiving end, God expects me to show gratitude. That's right. That's right.

For me to show gratitude, I was doing that which was right for my sister. But let's suppose Sister had made me this lovely suit back here, which she did. And I really did appreciate because it's impossible for me almost to buy clothes in town, first place, as a minister, and second place, because of my outrageous long waistline.

And so I appreciate. But let's suppose that I just had taken it, and oh, halfway thanked her, and then just went out and talked about her and gave her the knife when her back was turned and this and that. And then that got back to her.

Then how would she feel? See, what we're dealing with is our reaction to circumstances. If they don't appreciate, God will judge their unappreciative spirit. But how am I supposed to act when people don't appreciate? That's the question.

I'm supposed to learn that God is my reward and people are not my reward, and I'm not to look to them and say, Well, listen, beloved, you don't learn that lesson overnight. I'm going to clue you. I'm not perfected in it, but bless God, I've learned a considerable bit since I started out in this way.

And I want to learn it perfectly to where that I can rejoice in the Lord for everything that comes my way. You see, we do good. Here's what we have to get educated to in this life, that we do good and we get evil back.

And then we get disappointed and discouraged and we hurt and we suffer and we weep. But it's because this thing of reward is not worked in, that we can't understand that when we do good, our payday is not to be now, beloved, necessarily. And if it is, God will repay us with himself.

Because we're still a carnal to a certain extent, while we like that outward pay that we get in a

demonstration of Thanksgiving and so forth. Now, that doesn't absolve you when you're on the receiving end and others are doing things for you. Anything, I don't care what it is, if it's not riding around the block.

God wants us to say thank you and to be appreciated. And tell one another, I mean, come and tell them. Not that the Lord wants us to get in the flesh and just, you know what I mean, I'll gush over you and you gush over me.

No, that's not what God wants. But he's wanting sincere appreciation. I have to preach the word of the Lord.

You've heard me testify and God's taken me up on my word and he will again. I'll preach his word if I have to preach it to the four walls, whether anybody wants it, whether they appreciate it. I know I'm not going to, but one time in California I did when he sent me out of the ministry to write these books and the word would come to me in such a wonderful way.

I just have to walk up and down and say, hear ye walls, the word of the Lord today. I couldn't keep it, it was just coming out. And God may take me up on it again.

But that doesn't mean that it doesn't help the servants of God for you to express appreciation for the word. And there's one way the Lord has used little Jeanette. I'll tell her to her face.

I've never made mention of it before. Every once in a while, and I know it's God, see, maybe the devil. I have my battles too, see.

Sure, I'm not going to back up. Sure, I'm not going to listen to him. But you can encourage me, see, as well as me encouraging you.

It works both ways. And every once in a while, just at the right time, Jeanette will come and she'll put her arms around me and she'll hug me and she'll tell me how she appreciates the word that God gives her through me. I don't get that very often from people.

I don't need it very often. Just when I need it, the Lord will give it to me. But every once in a while, that happens with her.

Now, I've never said a word. It's the first time I've ever mentioned it to anybody. But see, I'm just showing you how.

Now, that doesn't mean you have to run up and hug my neck after Bible class this morning. We're just saying how this thing works, though, a matter of reward. Let's hurry on now real quick.

And then the next thing that we see there, this is real precious. We see it's the Most High God that even reveals himself as Adonai, our Lord. And notice that is spelled with a small d. Praise God.

There you are again. Notice that I say that the Lord's realm or the Father realm is the highest realm and the marriage realm. Now, this will explain something else to you.

We go over these things and we approach them from different viewpoints always. And the more we approach them, the clearer they have to become in your own heart and mind. Let's go back to the matter of Israel and Egypt.

What was Israel's first experience there in Egypt? It was the blood, wasn't it, huh? There over their doors and the lentils and the posts of their doors. That was their first experience. And there's a lot of people, beloved, a lot of God's people that are still sitting in the house in Egypt.

All they've got is the blood, the dead angels passed over, and that's all. Now, that's where we fall out. A lot of people, I don't fall out.

They fall out with me. There are a lot of Jesus-named people that are real fanatic, and they think that nobody is going to be in heaven unless they've been baptized in the name of Jesus and received the baptism of the Holy Ghost. Now, I can't agree with that, knowing what I know about the Word of God and the types and the pictures.

They had nothing but the blood the day that the death angel passed over in Egypt, and the blood was sufficient to stay the hand of death. Now, if that wasn't true, beloved, then God would be guilty of casting his own blood into hell. Let's not get fanatic on this thing.

Let's get it in its right place. These people, if they've got the blood, that's all they've got, and they're walking, it's much like they will be a guest at the wedding. Now, Jesus gave a parable of a man that comes in as a guest to the wedding, and he didn't have on the wedding garment.

What is the wedding garment? You have to have the blood, the garment of the blood, to even be a guest at the wedding. And it's an oral custom that if I was a man and I was going to make a marriage for my son, and he was getting married, that it would be my responsibility to send out wedding garments. That's how they could tell who was invited, because nobody could get in to that door, even as a guest, unless they had a robe that had been presented from the father of that son.

And that's the way it is with us. God has presented a robe of blood for those. That's all these people had.

Now then, all right, they come on up here, and then came the crowd. Let's just back up here for a minute. Go with me to Exodus and look for yourself, and we'll just study a little bit here as these things come to us.

And these have to clarify things in your mind. So that we can be of one spirit and one mind and still have the word of the Lord to back us up. And I don't want any doctrines of my own.

I don't want any ideas of my own. I just want the Lord, that's all, and his revelation. Now then, they have started toward Canaan's land.

Is that right? Now, let's go back to chapter 12, and you see where the blood was supplied. That's all they had. And the death angel passed over just at the sight of the blood.

Isn't that right? Is that Bible? Am I stretching the blanket, or am I adding anything? Am I taking the word just like it was? In the 12th chapter, in verse 12 and 13, they've already had the instruction for the Passover land. Well, I will pass through the land of Egypt, says God, this night, and will smite all the firstborn in the land of Egypt, both man and beast, against all the gods of Egypt. I will execute judgment, I am the Lord.

And the blood shall be to you for a token upon the houses where ye are. And when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt. Now, that's black and white, isn't it? All right, now let's pass over.

Just in the 13th chapter, they get out of Egypt after the blood had been applied, and the death angel passed through, and God told them to get going in so many words. And so they did, and they started for Canaan's land. Now then, and they come to verse 21.

Now, we still have not gotten to the Red Sea. I want you to see this pattern of following along just as plain with the triangle of truth there. At the grave and altar, we get two things, and up here at the laver, we get the third thing.

We get the blood first, is that right? And second, we got the fire. And then we have the water, up there at the laver. Now there's your triangle of truth.

Here is your foundation for spiritual building. And without this, you cannot build very far spiritually. God will bring you up to this thing, and you'll either lay these foundations in, or you'll find yourself in due season going back from the Lord, as sure as two and two is four.

Now then, let's look in verse 21, and we see the fire next. Just the same pattern here. Let's look at it.

In verse 21, and the Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. What's this? Holy Ghost baptism.

Holy Ghost baptism. Now I didn't know I was going to get back on this subject again today. It's going to help me ask my people to bear witness.

This is not a subject I hammer on by any means. But when the Holy Ghost brings it in, we don't turn her down. We weave her in because it's truth.

All right, here's yours. See the same picture? Here's the blood. Second, here was the fire of the Holy Ghost.

Is that clear? And Paul spoke over there in Corinthians, and he said they were baptized unto Moses in the cloud and in the sea. Let's see if he gets it in order. Go with me to 1 Corinthians.

Faith doth by hearing, and hearing by the word of the Lord. In 1 Corinthians now, the same pattern. I want you to notice it.

Same order. Moreover, brethren, I would not have, would not that ye should be ignorant how that all our fathers were under the cloud and all passed through the sea. Which came first? And what came next? And at number 2, at verse 2 here, he said, and were all baptized unto Moses in the cloud and in the sea.

Do you see the order? Now, does that mean that God is limited, that he must always work in this order even though this is his divine directive order, generally speaking? No. Some people get water baptism before they get the fire. And some people get the fire before they get water baptism in the name of Jesus.

We mustn't limit God. But here is God's order. Now, this happened, we're still in Egypt.

We're not out of Egypt yet. And so we come on up here then, and it wasn't long then until they met the Red Sea. Do you see what I mean? This is the time of death.

And this is why I'm going to show you something here because I can see the spirit moving from the message. Some of you weren't here in the beginning, but the Holy Ghost gave this message about the wedding ring. It was not the espousal ring.

It was the wedding ring. And I'm going to show you where Israel got the wedding ring. And once that you're married to God, there is no backsliding then.

And woe be unto you if you turn from the Lord. He'll beat you double for your sin. And that's exactly what God has done to Israel.

Israel as a nation is married to God. He says so. And he calls Israel his adulterous wife.

And God does not believe in divorce after marriage vow has been taken and a covenant has been sealed. God never gave anybody the reason for divorce on the grounds of adultery, only for fornication. And fornication is that which is committed when you're espoused and before the final vow or covenant is made.

All right. Now then, so on over in the 14th chapter there, it said, It came to pass that in the morning watch the Lord looked into the host of the Egyptians through the pillar of fire and of the cloud and troubled the host of the Egyptians and took off their chariot wheels and they drove

them heavily so that the Egyptians said, Let us flee from the face of Israel for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thy hand over the sea that the waters may come again upon the Egyptians, upon their chariots and so forth.

Well, you know the story there. And on down in verse 29, But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the land of the Egyptians.

And Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the Lord did upon the Egyptians. And the people feared the Lord and believed the Lord and his servant Moses.

Beloved, the reason God wants to take us to the pool, this is baptismal pool right here, it's what Paul was referring to in 1 Corinthians there, is because there are a lot of little Egyptians in our life that God wants to bury in the sea. Go with me to the 16th chapter of Ezekiel. And God is recounting the history of Israel here.

And we go to this chapter every once in a while. It's a tremendous chapter. And the book of Ezekiel fits together with the book of Revelation.

You'll not understand either book until you understand them really together. Again the word of the Lord came unto me saying, Son of man, call Jerusalem to know her abominations and say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan, thy father is from Amorite, and thy mother is Hittite. As for thy nativity in the day thou was born, and where was Israel born as a nation now? In Egypt.

Thy navel cord was not cut, neither was thou washed in water to stoople thee. When was she born? When the blood was put as a nation, when the blood was put over there, and God spared her and put the blood as a covering. That was the beginning of the thing.

And he said your navel cord wasn't cut, you wasn't washed at all, thou was not salted at all, and I told you that they salted children that were children of the king and born to be in royalty and to be kings. They were salted. It was a covenant of salt.

You can get up your concordance and study about the covenant of salt all through the word of God, and God plainly said that there was no sacrifice in this Old Testament that was to be likened in the salt of the covenant. Salt is a type of fidelity and purity and loyalty and cleansing and so forth. So when a child was salted at birth, it meant that they were salted to do the will of God.

We need to salt our children, just like these little ones that are coming in here. They need to be salted with the word. This word will salt them down, preserve them to the will of God.

Doesn't the Bible say so? So he said you wasn't salted. You wasn't washed. Your navel cord wasn't cut.

They didn't know anything about separation. The first thing they had to be separated from was from Egypt there. They had to be salted, and they had to be swaddled.

That means they were bound up unto the Lord. No one did that part. He said, none I pitied thee to do any of these unto thee, to have compassion upon thee, but thou was cast out in the open field to the loathing of thy person in the day that thou was born.

Immediately she was cast out in the field to start her journey toward Canaan's land. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, live. Yea, I said unto thee, when thou wast in thy blood, live.

He salted her with the words of life, and he swaddled her with the words of life, you see. And he said, I have caused thee to multiply as the bud of the field. Thou hast increased and waxed and graped.

Thou art come to excellent ornament. Thy breasts are fashioned. We just had a teaching on that in the Song of Solomon, how the bride's breasts are going to be fashioned.

And thine hair is grown. There's the hair of subjection, the purple hair. Whereas thou wast naked and bare.

You wasn't clothed at all. You were just stripped. And when I passed by thee and looked upon thee, behold, that time was the time of love.

And I spread my skirt over thee and covered thy nakedness. Now when a man spread his skirt over a woman, that meant that he was not only espousing her, but he was marrying her. And when God spread his skirt over, what was the skirt of the Lord? I have seen it many times, this shekinah glory.

When God gave the tabernacle, you see, then he gave this revelation here of the blood and of the Holy Ghost and water baptism in the Red Sea. And then the next step, there's your fourfold experience of marriage and relationship. You see what I mean? You can put this around a cross if you want to.

It's all right with me. And the next thing that God spread out over was the cloud of glory. So the next thing that we find in Jesus, where is this cloud of glory? Up above the Ark of the Covenant.

It's in Jesus. It's the Lord wrapped. This is the skirt.

You see what I mean? This is the skirt. The skirt of Jehovah is the skirt, the head wrapped, the Lord wrapped, the shekinah glory. And so this is what I saw this morning in the seven and in the wedding ring.

It's wonderful. I mean, how the Spirit has spoken expressly right in line with what we are teaching about from the Word. And so it's just precious.

Now here is the experience. First the blood, then the Holy Ghost, and then the baptism, and then the glory. There is your realm of marriage unto the Lord.

And this is all in Jesus. The blood is in Jesus. The Holy Ghost is in Jesus.

Because the Holy Ghost could not come until Jesus went back and he breathed out the Holy Ghost upon his disciples. It come out of Jesus. The waters of his death come out of him.

And the glory cloud, the Lord realm, the Father realm, the Jehovah realm is going to come out of Jesus. You're not going to get anything except in Jesus. And except as you walk upward in this crucified way and climb higher and dive deeper to yourself, you will come unto these things that I am preaching about.

See, I've gone over this realm with you how many times recently. But let's go back over it again because I see it wasn't quick until you. Now we see here's the tabernacle.

And this is Jesus. On this tabernacle was a picture. Not only in the tabernacle we see these three full things, but we see the pain in the tabernacle and the cloud and the glory above it.

Remember I told you there's a cloud that rested over the tabernacle? Huh? That's the type of the spirit. And this was in view at all times. This cloud was.

But there was a glory that was hid within this cloud. There was a third realm that was hid. And when this glory appeared, it didn't always appear.

It was hid within this main cloud. This looked like just a regular. It was like a regular cloud.

It had the appearance of a regular cloud only in the pillar form. As it hung over the tabernacle. And then at night it took on the fire realm.

So here's the tabernacle, a picture of the sun. And this cloud realm that hung over the tabernacle, a picture of the spirit. And this glory realm, a picture of the Father.

Here's your spousal skirt. This is what God's talking about in Ezekiel. God said, I spread my skirt over you.

But this skirt was not revealed back here. It was hidden here. Just like in Jesus.

You've got Jesus and everything's hidden in him. Well, why don't you have these other things? Because you haven't dug into it to get them. This glory cloud, this inner cloud, this secret cloud, this hidden cloud.

The same glory that abode over the Ark of the Covenant. But this Shekinah glory, which was not always in view. Mainly when Israel sinned and she needed correction.

Then the glory. You'll read where it says, not just the cloud appeared because the cloud was already in view. But the glory appeared.

I preached on that recently. For example, when Miriam and Aaron sinned against Moses by accusing him and complaining and talking about him. Don't talk about the servants of God.

If you feel like they're making a mistake, you come and then treat them as a father or a mother. Don't go to somebody else and say, oh, well, Sister Senex did this. And Brother Leroy did this.

And Sister Hicks did this. And they sure ought not to have done that. And so on and so on.

If you are sincere and you really feel that the servant of God has made a mistake, you come to that servant. If you don't, you're not sincere. You're a hypocrite.

That's so. Now, it might be strong words, but that's so. I can't say that I'm sincere toward my sister Senex here or any of the rest of you.

If I come before God and God shows me things that I should talk to her about. And then I don't come to her as the Holy Ghost leads. And we talk about them and get down and pray together.

If I'd run off and say, oh, you know what, Sister Senex, she's not crucifying this and she's not doing this and doing that. Why, I'd be the biggest hypocrite in the world. But if you're sincerely concerned about your brother or your sister, you will go to that brother and that sister when the Holy Ghost sends you.

And you'll keep your mouth shut the rest of the time. Thank you. And so when she did, when Miriam and Aaron accused Moses, listen, God heard it, the Bible says, and the glory of the Lord.

This Shekinah come down and stood. If you've ever seen the Shekinah glory of God, even in the fullness that I've seen it in, I mean you'll tremble. You'll stand, even when God's not judging you, you'll stand and you'll tremble.

And I've seen this cloud many times. I didn't even know what God was doing for me by those days. I didn't even know what was going on.

I had no one to confer with that was further ahead that could explain or teach me. But I'll never forget one time when Sister Cody was at my house, and I was praying for her and ministering to her. Just had come back from Mexico, and the Shekinah glory moved over me.

I've heard you, I mean you've heard me testify to that. And it was like the Lord pulled the lid out from the bottom of it, like it was a, had a lid on the bottom of it. And just like I could just see His

hand sliding something across.

And the golden rain out of that cloud fell down on me, and I thought I was going to die of joy and ecstasy. That's right. And God spoke out of that cloud, and He said these words to me.

I never asked God for them. I was the most surprised person in the world. I wasn't even there for myself.

I was there for my sister. Of course, she doesn't know what I saw and what I heard, but she saw the evidence on me. It's just like when God falls on you.

A lot of times I ask you when the Lord gets through with you, what was the Lord saying to you? What was the Lord doing? I know it was God, because I see the evidence saying. And so she had the same experience, and God spoke these words, and He said, No voice that's formed against you will prosper. And I've watched it over a period of time.

You watch it. I guess I've got more enemies on one hand than anybody else in the world. But I've got a lot of people on the other hand that love me, not fleshly love, but people that have heard the Word and would stand by me and give their life for me if necessary, not because of fleshly love, but because of spiritual loyalty and appreciation for the Word of the Lord.

And so that's just not me. Why is it a dangerous thing? Because when this glory is over a person, and Moses had this glory over him, God revealed the glory of the Lord unto Moses. So when they touched Moses, they were touching God's glory, not Moses, but God's glory.

And so when Moses gets disobedient, don't worry, God will take care of him. He didn't get to go to Canaan's land. And God disciplined Moses, but he didn't leave Moses' discipline to anybody else but himself.

And so we have to be careful. But this is what he's talking about here in Ezekiel. Does that answer your question, honey? And we went through the same thing in Ezekiel.

Remember, we saw those three realms there was the firmament or that cloud realm of the Spirit. And that's why a lot of people can have the Spirit of God, the cloud over. And still not gone on into the glory realm.

So there is that. All right. Now we'll back up and try to go again here.

Oh, yes. Uh-huh. We're back there in Genesis.

We was talking about the Lord there in the 15th chapter. The first way the Most High God revealed himself unto Abram was by being the shield and being the exceeding and thy exceeding great reward. Isn't that wonderful? My, God is extravagant here, as it were, with his adjectives, and yet not extravagant at all because he's able to back up every word that he says by exceeding

great reward.

And then in verse 2, and Abram said, Lord God, I want you to notice now the D is small, and it refers to Adonai, the master, the husband, the Lord. Isn't that wonderful? But the Most High God, he is able to reveal himself as Adonai, the husband. This is real precious here to me.

Notice this. He said, What wilt thou give me, seeing I go childless? And the steward of my house is this Eliezer of Damascus. In other words, Eliezer is the one that's going to inherit my inheritance.

I've already separated myself from Lot over here now, and here one that's born in my own house, a servant here, is going to inherit. What am I going to do? But this is precious. I want you to notice it.

Now, Abraham is married to the Lord, and he recognizes that as husband, that it's God's responsibility to provide the seed or the son for the inheritance. Isn't that wonderful? Just like in the natural, it's the husband's responsibility to provide the seed that will produce a son. And the wife is powerless to have a son by herself.

Now, isn't she? And so here's this wonderful relationship that Abraham has come up to now, and God is revealing himself as the Lord God. But yet, back behind, I want you to notice the picture. It's Jehovah that's revealing himself as husband.

The one who contains all seed for procreation. And so he said, what am I going to do here? And Abraham said, Behold, lo, to me thou hast given no seed, and lo, where I'm born in my house is mine heir, this Eliezer. And behold, the word of the Lord came unto him.

Here you are. It's Jehovah ministering, you see. Unto him saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad and said, Oh, this is precious. Look now toward the heavens and tell the stars, if thou be able to number them, here's the promise for the spiritual seed, Isaac. And he said unto him, So shall thy seed be.

This Christ that's going to come out of your bowels through the seed of Isaac and on down through the spiritual seed that's going to be given. It was put into the lawns of Isaac. First it was put into Abraham's lawns.

That's why God had to wait until Abraham died physically speaking so God could put a supernatural seed and pass it on down then to Isaac. And that spiritual seed traveled all the way down. This is precious.

My, my, my. That seed was given until it come all the way down into the womb of the virgin Mary and lodged there as the spiritual womb. And then the word come one more time and entered, and

there was a union of the spiritual seed of promise and the living word of God from on high.

And there was a union of the two seeds, and the body of Jesus Christ was born. Isn't that wonderful? Oh, my. Blessed be his name.

And he believed in the Lord. I want you to notice this. And he counted it to him for righteousness.

And so he went on, and we had this study. Now, last week I went on and showed you this other thing, which is the next picture here. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it.

And he said, Lord God, notice it still now, this husband relation, although it's Jehovah behind the thing revealing himself as the husband. And he said, Lord God, whereby shall I know that I shall inherit it? And then God gives him a vision of the threefold Godhead. The same thing again.

He had this new vision, or not vision, but experience. And so remember we had the cross there, which was a sacrifice. He told him to take all those little animals, which represent the sacrifice of the Lord Jesus.

And then there was the smoking furnace that passed over. There's your cloud. You see that? And then there was the burning lamp that passed over that.

So there is your same one. So God himself entered into a covenant relationship with Abraham, a real marriage covenant, as it were, that this thing was going to really be produced between God and Abraham. And so there's your threefold picture of God, the sacrifice in Christ, the smoking furnace there, a type of the Spirit, and the burning lamp, a type of the Father.

How many of you really understand? So that was the fourfold revelation then of Jehovah up here under the realm of the Most High God. One of the most wonderful things in the Word of God is just, to me it is, but I mean, I'm just so thrilled about it because I can't tell you today, we'll study over it maybe, if the Lord carries, five years from now again, and we'll talk about some things that we can't talk about today. But even what we're talking about today is just, it's wonderful.

The Word thrills my heart. And you can tell when a person is wanting to be married to the Lord because the Word will thrill their heart. Did you know that? Because the Word is Jesus.

And when you feed on the Word, you're feeding on Him. And so let's ask the Lord to give us a new hunger for the Word. Feed on Jesus.

If you'll feed on Him at home, then you'll be able to feed better when you come to the house of God. That's why a lot of people come, they say, that message don't feed me. Well, you know why it don't feed them? Because they don't feed at home.

They spend their time on the telephone and running through their yam and gossiping and all, and

then when they come into the house of God, their hearts are like adamant stones, and their hearts are like unclad ground, and you drop some seeds of truth on it, and what happens? The devil's birds come and gobble it up before they get out the back door, and then when they leave, they say, well, that didn't feed me. Well, of course it didn't feed him. It didn't sink in.

How could it? This thing's got to sink in with you before it feeds you, and bless God, when it sinks in, boy, I'm telling you, you could just feel like you go straight up sometimes by reason of the glory of the Lord. Let's talk about the four altars that Abraham built. Everywhere you see, you see this cross.

You can't get away from it. I never laid the Bible out like this. God laid this Bible out like this.

Let's go back there into the 12th chapter now and pick up the first altar that Abraham built, and it's real interesting to see that Abraham built two altars in the valley and two altars on the mountains, and he alternated in between the two. The valley speaks of humiliation. It speaks of the crucified Christ, and then for ministers to stand up and think that it's nothing but spiritual pride that makes people stand up and say they live all time on the mountaintop.

That's not so. I don't care who says it. It's not so.

God didn't build it for mountaintop individuals. When you preach the word, you've got to come to the valley. I tell you why they use the word valley, because they have the impression that a valley is just to go along with the long, mule-faced and just old, you know, just can't hardly make it through.

That's not a valley. Valley is going through the persecution of Jesus. Valley is going through the humiliation of Jesus.

Valley is going through suffering that Jesus has put you in, not things you've brought on yourself. Valley is following in the footsteps of the crucified Christ. Mountaintop is being lifted up in the resurrection power in the resurrected Christ.

There's your height and your depth, and you'll never be lifted any higher than you're willing to go down. And most people, as Brother Ramshaw preaches, they want to go up before they go down. Every one of us are like that.

If we could go up without going down, our flesh would be happy. But you cannot. There is no other way.

Now let's look at it here. In verse 6 then, And Abram passed through the land and took place of Sikkim into a plain of Moray, and the Canaanite was then in the land. And so Sikkim means to be a plain.

Where was Abraham when he first built his altar? In Sikkim, which means a plain or a low place.

It was a plain. And the name of the place was Moray, which means teacher.

Isn't that wonderful? People can say what they want to, but the first teacher, your first teacher is the crucified Christ. And humility. And you see, people don't want to learn this truth because they don't want to go the crucified way.

They don't want to give up their clothes. I didn't either in the beginning. I had that same spirit on me that I want to ride in the biggest of an automobile and give me a Chrysler and give me all the fine clothes I could get so I could hold my head up real proud and say, I'm a Christian.

In other words, not bear any reproach for Jesus. And if people looked at me, well, I could just wear it back and say, Well, look at me. I look better than you do, and I'm a Christian.

And I thought I was going to win the world. We were taught that kind of doctrine in the church. That the more you had, outwardly speaking, the more you was going to convince the other fellow out there that you was a Christian and all this was really a wonderful way.

And all I did was provoke the other fellow to jealousy. That's all I did. His flesh got mad.

If he couldn't afford as much as I could afford, and if he could afford more, well, then it provoked his flesh to outdo me. And so there you went. Jealousy.

Flesh-provoking flesh. And so this is your first teacher, the teacher of Moray, as it were, in the plane of Sycam and humility there. And the Lord appeared unto him.

That was his first experience on the way to Canaan's land, the first time God appeared to him. Yes, God talked to him back there in Ur of Chaldeas, but this is his first experience on the way. And the Lord appeared unto him, unto Abram, and said, Unto thy seed will I give this land.

And there built he an altar unto the Lord who appeared unto him. He built an altar for this revelation. So what land was he talking about? This plane here in particular, that's what Abram was looking at right then, right where he was.

This was about all he could see except maybe a little vision over Yonah. But what was really open to his eyes was the place where he was. Because that's this place.

I will give you this place, and then I'll take you on somewhere else. And so then the second altar that he built is right down in the eighth verse there. And he removed from thence unto a mountain of the east of Bethel, and pitched his tent having Bethel on the west and Ahi on the east.

And he built an altar unto the Lord and called upon the name of the Lord. And so he removed thence unto a mountain. Now he's up here in a mountain.

And just make out like it don't say one was on one side and one on the other, but these two cities he was in between them. One was Bethel and one was Ahi. Here he gives another vision.

Bethel means the house of God. He gives the revelation of the spiritual man, as it were, or the house of God, the spiritual tabernacle inside of it. Ahi means a heap of ruins or the flesh.

He gives a vision of going on. God didn't put all these details in the Word, beloved, for nothing. He put these in here for our admonition.

He says so, that all things are written for our admonition. And he said all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness in 2 Timothy 3.16. And so in between these two places, Abram built an altar, and he called upon the Lord. This way over here, he was right in between.

He was lifted up to get a new vision, praise God. And so he called on the name of the Lord or Jehovah. Now let's see the next one.

Oh, there's just so many ways you can teach the Word of God. You can take one thread of truth and weave and weave. All right, what happened to him? He lost his vision because he came right down and went down to Egypt.

And before he could go any further spiritually over in chapter 13, verses 3 and 4, he had to come right back up to this place here before he could go any further. He backslid and went down to Egypt and got into all kinds of difficulty. And notice in chapter 13, verses 3. And he went on his journeys from the south even to Bethel unto the place where his tent had been at the beginning between Bethel and Ai.

He had to go back and renew the vision, and sometimes that happens with us. Sometimes God lifts us up on the mountaintop, and he gives us a vision of what he wants us to do, and we get a vision of the spiritual man and how he's to look. And then we get a vision of the heap of ruins, the flesh, and maybe God's wanting to deal with you about your hair or about your clothes or about this thing or that thing, and you backslide and go back to Egypt.

And you wallow around down there for a while, and then you're miserable. And then you begin to pray again and begin to get courage and decide you're going to go to Canaan's land, and then you've got to go right back to the place you run away from in God. Take another look at it.

Let's look at it now. Here's the spiritual man. Here's the flesh again.

Is this worth, you see what I mean, backsliding far and going back to Egypt far? Is it worth giving this up, the house of God, the things of God, the spiritual growth, the spiritual man? Was Egypt worth that sacrifice you made? And you come to a conclusion, no, indeed, it wasn't. The price was too great. And you come back up to Bethel and Ai, and you say, well, bless God, I'll take Bethel this time now, and I'll go on.

We all have those experiences. We all have them. Praise God.

Hurry on. Let's go to 13th chapter and verse 18 there, and we see another altar. After he's separated from Lot, he comes, after he had this experience of the mountain, he comes down again.

He finds power to give up Lot, see, and really separate himself and go on. And down in verse 18, Then Abram removed his tent and came and dwelt in the plain of Mamre, as in Hebron, and built there an altar unto the Lord. And so Mamre means to rebel.

He had to go back to the plain, the low place, in order for the Lord to reveal the spirit of rebellion. And isn't it when we come to the low place that we find the spirit of rebellion being revealed? Just let somebody shove you down and mistreat you. Just let somebody shove you into the persecution of the crucified Christ.

See how your flesh feels. It will rebel every time. Oh, you may not get up and throw a fit.

You won't if you're a child of God. Well, I mean, that is not like a sinner would throw a fit. You're not going to cuss and swing your fist or anything like that.

You may use your tongue a little bit. And even if you get to the place to where you control your tongue, you'll feel something grinding inside of you. And you're just a... I wish they hadn't interrupted me that day.

Until we get to the place to where we can rejoice for all things and give thanks for all things. It's a tremendous place. So the plain of Mamre is another teacher for you before you can go to the next mountain.

And it's interesting, if we had time, I'm just giving you a key here to compare these altars with his growth in the Lord. It's real interesting to notice how many altars that Abraham had to build before he could even get up to that second stature of revelation of the Lord. You see that he had to build.

Well, these three altars were built before he came up to the most high God experience. You see that? It's real interesting, oh, how the Lord has just woven the cross of truth all through the word of the Lord. And when you get in love with Jesus and you love him, oh, you just get so thrilled to eat off of spiritual revelation.

I can go to bed dreaming about this. I can think about it. Anything that God reveals to me, I just can eat off of it for months.

And it's just wonderful. Now then, let's take the last one, and, of course, that's a familiar one with all of us. I turn over to the 22nd chapter, and, of course, that was his Mount Moriah experience.

There was much experience that came in in between this last experience here. He built an altar on Mount Moriah for Isaac, and he had to offer up Isaac there. And this fits together with the last

realm of revelation in the stature of truth there.

And in the 22nd chapter, this is really precious. Let's see where I am at now. In verses 2 and 9, I guess, the Lord is speaking to him here, and he said, And he said, Take now thy son, thine only son, Isaac, the very one whom God has given supernaturally, whom thou lovest, which is the type of the spiritual man.

You have got to yield up the gifts and the ministry and the spiritual man unto God. He must be sacrificed, not that God wants to kill him, but God wants the surrender of the flesh, even hands off of the spiritual man. And get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will tell thee of.

And on down in verse 9, we find Abraham coming. You know the story, so I'm not taking time too much here. And they came to the place which God had told him of.

And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And so you know the story. And Moriah means the scene of Job.

Now we have a secret name of God that was used by the Jews. Sometimes it was pronounced or spelled Job, J-A-H, and sometimes we had just the letters J-H-B-H. In fact, Jehovah is the secret name.

What we call Jehovah is the secret name of God. It's the last, the highest ground in the Godhead. In other words, how do we get Jehovah? By inserting the vowels, E-N-O-N-A.

Those are your vowels, E-I-O-U. I believe it's the A-E-I-O-U are your vowels. So by inserting the vowels, we get the English word Jehovah.

But actually the Jews never, they had another name that they used for this. They never used this. This was the name that was hidden in the ark.

That's why it's in the head realm. You see what I mean? This experience in God. I know I'm teaching deep things for some of you here, but some of you can get something.

Everybody can get something. Some of you that are further in the Lord can get more. Seen of Job.

That's what Mount Moriah means. Seen of Job. He got a revelation and was seen of the Lord.

His experience there in Mount Moriah was tremendous. We'll probably speak more fully on it when we come to that section of his relationship under El Olam. It all fits together.

I'm going to show you this now. In that main stature is El Olam, which means the one, the everlasting God, or the God over secret hidden things. Now I want to show you how they fit together, see? Mount Moriah.

In Mount Moriah, Abraham saw some secret things of God that he'd never seen before. And we'll speak on them more fully. But these two experiences go together.

This one concerning the four altars, and this one up here concerning the name and the nature of God, the Father, that he revealed to Abraham, making Abraham, of course, then a type of the revelation of the Father. And the sun rose, and we found the Holy Ghost, and we found the Father. And so he said, My Father is in me.

The Lord was in him. And so Jehovah was in him. And he said to those Jews there, he said, Before Abraham was, I am, which is equivalent to the word Jehovah, or the secret one who reveals himself.

You see what I mean? The mysteries and the secrets. But this is a wonderful experience. So it's interesting to note between before every mountain comes a valley.

And how often, Sister Ethel, that's one of the first revelations that God gave me how many years ago. And I saw it by vision before I ever had the Holy Ghost. And I saw a mountain proceeding, I mean a valley proceeding a mountain, and God showed me like that.

And he told me that was going to be the series of my journeys, going to be valleys and mountains and valleys and mountains. And I didn't have this revelation, but here it is in Abraham's experience. A valley, and then a mountain, and then a valley, and then a mountain.

So don't despise the valleys that God puts you in, but learn the lessons that God has for you there.