

## 19601227 R2R12 (1)

Sermon study number R2R number 12. The following message, titled Balaam, was given Tuesday evening, December 27th, 1960. Now, let's start in Numbers, the 22nd chapter, that's where we want to start, and get a little bit of the background of the story.

The Israelites were moving up on their way toward the land of Canaan as God had commanded them, and they came close to the children of Moab. Who was Moab? That's a good question. Where did Moab originate from? Lot's daughter, that's right, and Moab means father.

They named their children Moab because, you remember, after God had gotten Lot out of the cities of Sodom and Gomorrah, and he had destroyed them with fire and brimstone, that his daughters were afraid that there was no one else left upon the earth, and they desired to preserve a seed by their father. And so they had this, one of them had this son, and his name was Moab, which means father. They had this child by their father.

And so these Moabites had heard, I believe, what God had done to the Amorites and different of the other enemy, and they were absolutely terrified when they saw this multitude of people like grasshoppers, you know, coming up and going toward Canaan's land. And so their king, Balak, he knew about this Balaam, and so he sent people to him, and we want to begin to get a little truth there about Balaam. There's a little stature of truth about Balaam.

He sends, let's begin in verse 5 in the 22nd chapter. In this Balak, he sent messengers, therefore, unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt. Behold, they cover the face of the earth, and they abide over against me.

Come now, therefore, I pray thee, and curse me this people, for they are too mighty for me. For adventure I shall prevail, that we may smite them, and that I may drive them out of the land. For I want that he whom thou bless is blessed, and he whom thou curses is cursed.

Now, you may say what you want to about Balaam, but Balaam had a measure of the knowledge of God at one time in his life. He was definitely a prophet from God at one time. And this king knew that, and he makes a statement, who you bless is blessed, and who you curse is cursed.

But, beloved, that only works when God is doing the controlling of the blessing and the controlling of the cursing. And by that, yes, there's a stance in which I can curse with my tongue, if I was a wicked and a sinner, but you cannot curse anybody, not really as far as doing any evil unto them, or neither can you bless that person, I don't care if it's the dearest person to you in the flesh, and you want to bless that person ever so much, you cannot bless, and you cannot curse, apart from God. You do not control the blessing and the cursing, but Balaam did not know that.

But, Balaam is a type of a lot of Pentecostal people who have a measure of knowledge of God,

and have a measure of the gifts, but they know nothing of the crucified way. Now, the first thing about, let's make our little stature, let's look at Balaam's stature. We use the cross, not only to portray to us the spiritual man, but we use it also to portray the fleshly man, because it portrays the stature of a man, whether good or bad.

And, in verse 7, let's look at the first thing here. And the elders of Moab and the elders of Midian departed with rewards of divination in their hand, and they came unto Balaam, and they spake unto him the words of Philae. And so, now, we know that it was customary to give reward for divination.

And what does that mean? Divination means finding the mind of God. And even though Balaam had a gift of prophecy, even though he had a measure of the knowledge of God, still, beloved, he sought in various ways, contrary to God, to find the mind of God. Just like God's people do today.

God's first way for you to find his mind is to get on your knees and pray for a direct revelation, for the spirit of discernment to discern and to reveal and to show unto you what God wants. But we find that from this verse, now, remember, I believe that Balaam lived in part of a country. Wasn't he a Moabite too? Didn't he live in the same part of that country? I believe he did.

Yes, I'm pretty sure that Balaam was a Moabite. And so, you know that certainly, in an important matter, in Balak's, the king's life, that he would not send for somebody that he did not know and hadn't been acquainted with and hadn't used before. So, you can know from the context that Balak had been acquainted with Balaam and had been in a habit of sending him reward for divination.

That was customary between kings and prophets, not only in Israel, but in other countries. By that, I mean this. It was customary for kings to go to the prophets to find out the mind of God.

That's what I'm saying. Of course, as long as God's prophets were pure and clean, they would not accept reward. To show you this thing existed in other countries, let's look at Naaman the leper.

When he came to Elisha, the prophet, and he wanted to be healed of his leprosy, and finally, after much struggling with his flesh, he finally humbled himself seven times in the river Jordan and was healed. And remember, then, he wanted to reward Elisha for finding the mind of God, for divining unto him the mind of God, and Elisha refused it. But remember, his servant, Gehasa, ran after him and took reward, and the leprosy that had been upon Naaman fell upon Elisha's servant, Gehasa, for his taking reward.

It shows you, beloved, one thing, how much that God hates serving for a spirit of reward. And that thing has to be knocked out of all of us. And when we get to the place to where we don't serve for dollars and cents, and God's got that part of covetousness out of us, and we don't desire that, there are other ways we can serve for reward, of the well-done of the people, the prestige of the people, and this and that thing.

But to serve God out of the sense of your heart means that you serve and give and you ask for nothing in return. And you can serve one people or hundreds of people, it doesn't matter. The number, the prestige, that doesn't matter when you're not serving for reward.

And you know something? Our murmuring and our complaining as Christians proves that we serve God for reward. Did you know that? And when things don't go along with us and we're not rewarded for our praying, our coming to church, our reading the Bible, our this and that, we're tempted to murmur, because that old spirit, that old desire for reward is in every human heart and must be crucified. All right, so he sent the rewards of divination and he said unto them, Lodge here this night, he was delighted with those rewards and he thought he might be able to get ahold of them, Balaam was, the context shows you this, and I will bring you word again as the Lord shall speak unto me, and the princess of Moab abode with Balaam, and God came unto Balaam and said, What men are these with thee? And Balaam said unto God, it wasn't that God was ignorant, do you believe that God knew who was with Balaam all the time? Well, of course he did.

God just wanted to see if Balaam would tell the truth to him. A lot of times we even try to misrepresent things when we're telling things to God. Did you know that? And he said, And Balaam said unto God, Balaam, the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth.

Come now, curse me then, for adventure I shall be able to overcome them, and drive them out. And this brings us now to the second thing here about Balaam. This should be a real good lesson for all of us.

And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people, for they are blessed. Now there was a threefold message that God gave unto Balaam. First, he said, Thou shalt not go with them, number one.

Number two, he said, Thou shalt not curse the people. And number three, he said, for they are blessed. How can you curse that which is already blessed? You can't.

A lot of people have been trying to curse me for many years. They can't do it because I'm already blessed with God. As long as I obey God and stay in the place, I'll bless it.

And verse 13, And Balaam rose up in the morning, and said unto the princess of Moab, Get you into your land, for the Lord refuses to give me leave to go with you. In other words, he did not declare the full message of the word. He did not declare, that was his second failure.

He did not declare the full word. You see what I mean? He just says, I can't go with you. The Lord says, I can't go.

And why? Why didn't he say? Because he was hoping that he'd be able to come out and to get around in one way or another and still get that reward of divination. He didn't want to send back



And even the carnal mind is deceitful. The carnal heart is deceitful and will even make you think this is the will of God to go over here if you think you can get more money out of me. You see what I mean? And so Balaam still had a little fear.

But let's look at how that nevertheless, down in his heart was still this desire for reward. Now, the number three in verse 19, he said, Now, therefore, I pray for you, Terry. He said, You're also you're also here this night that I may know what the Lord will say to me more.

And so that was the third thing. Desire for God to change his mind. Now, we know that God can change his mind.

He's not a God that will, you know, just not change. But when he changes, it's for his glory and for our good. But look, how could God ever change his mind on this? He could not change his mind about his chosen people.

He could never change his mind to curse Israel when he'd already blessed Israel and already called her and chosen. And yet there was still that desire, hoping that God would change his mind and he'd be able to go curse those people and receive this reward of divination for divination from the king. All right, let's go on.

And down in verse 20 and 21, we have the fourth thing. And God came unto Balaam at night and said unto him, If the men, now notice the if here and underscore it. If the men come to call thee, rise up and go with them.

But yet the word which I shall say unto thee, that shalt thou do. And Balaam didn't. I want you to notice that Balaam rose up in the morning and saddled his ass and went with the princess of Moab.

He didn't wait for the men to come unto him. In other words, God was going to give him a second token of his will. God would have not.

Who knows what God would have done? He wouldn't have let those men come unto him. Maybe he would have given them a vision that would have terrified them and sent them on their way. But Balaam couldn't wait.

He said, now here's my opportunity. God's changed his mind. And so we see the fourth thing about Balaam, we'll see it a little bit later on, is perverse.

His perverse way. And that word perverse means headlong, to rush in. That thing of the place that makes us just jump in, hook, line, and sinker, before we've waited upon God, before we've gotten the final word from the Lord.

We get just a little bit from God and then we jump out. And how many times and how long has God been teaching us this thing? A lot of times we jump up and we're off, just like Balaam. We're

up and we're off before God has finally given us the full pattern.

It's a wonderful thing to learn to wait upon God. Balaam didn't know how to wait upon God until the thing was made fully clear unto him. And it shows this, because look in verse 22, and God's anger was kindled because he went.

Now if God had given him the second token, God's not that kind of a God that he tells you to do something and then he turns around and gets mad at you and gets his anger kindled up because that you go and do what he tells you to do. He's not that kind of God. But God's anger was kindled because Balaam did not wait.

God said, if the men come and call for you, well then you can go with them and yet the word that I speak through you, that's what you'll speak. But he didn't even wait for the men to come. He didn't even wait for the second witness, as it were, of the Spirit of God unto him.

He just took up, got up and took off early in the morning because he had his mind and his eye upon that reward. Now then, let's pass on and look then at the next stature of truth here in this matter. Praise God.

And we'll see how he got in trouble as he went on in a perverse way. What does perverse mean? Something that's perverted means that it's turned aside from its original state or status. Perversion is turning aside from the original plan, the original status, the original purpose, whatever the situation is.

And so our ways, beloved, are contrary to the ways of God. He said, if the heavens are higher than the earth, so are my ways higher than your ways and my ways than your ways. So our ways are perverted ways.

They're turned aside ever since Adam sinned from the way and the mind of God. Now then, let's look on. God's anger was kindled.

I want you to notice this. And the angel of the Lord stood in the way for an adversary against him. Beloved, it's a sad thing when we turn out of the way of God and the angel of the Lord was none other than Jesus Christ here.

You'll see it later on in the story. And Jesus stands as an adversary against us. That's a tremendous thing.

And I want you to notice Balaam's attitude. He does just like a lot of other people. When God calls them to walk in the crucified way and they turn out of the way and they find God withstanding them on every corner and nothing going right, things beginning to happen to them and all like that, then they'll start blaming everybody else.

You'll watch them just seethe and boil just like a pot of boiling water on the stove. They're just

seething and boiling with criticism and backbiting and debunking. They're just seething.

That's how Balaam was here. Let's look at it here. Now he was riding upon his ass and his two servants were with him.

God, even then, the Lord gives a stature of warning. You know the Lord is really merciful. Isn't he precious? Isn't he wonderful? Even though Balaam started in his own way, you find the stature.

There are four times that God warned Balaam here. And so will he do with you and me when we turn out of the way. That's what I say, children.

If you're walking sincere with the Lord and you don't know whether to step over here or you don't know whether to step over here, you're seeking God, you don't know which way to turn, wait upon the Lord and whatever seems right to you, then test it. Step over here. And if you have stepped out of the way, your Father is merciful.

He's not going to just knock you down and stomp you right there because you stepped out of the way, but He'll warn you. And then if you're sincere, you'll step right back again. See what I mean? And so you don't have to worry about walking this way and going on for God because you're serving the merciful God.

And so in spite of Balaam's carnality, we find God begins to warn. Verse 23. And the ass saw the angel of the Lord standing in the way and his sword drawn in his hand.

And the ass turned aside out of the way and went into the field. And Balaam smote the ass to turn her into the way. The first thing God does to you is shakes the sword of the word of God.

And when people are walking in the flesh and the Lord will do it through his servants, beloved, or do it to you personally, he'll shake the sword of the word of God. And when he shakes that sword, it cuts them. And look at Balaam.

He got mad in his ass because the ass had enough sense to know that Balaam was in the wrong way. And the ass was trying to get in the right way because he saw the sword was shaking at him. Isn't that wonderful, huh? And so the first thing that God does to you is shakes the word or shakes the sword.

And loving people get mad just like Balaam when they're full of carnality and they're full of stubbornness and they want their own will and they want their own way. Yet all the time professing just like Balaam to be doing God a service, that professing to be led of the spirit. So that's the first thing that God did then was to shake the sword at Balaam.

But the angel of the Lord stood in a path of the village, a wall being on this side and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself onto the wall and crushed Balaam's foot against the wall. The second thing that you want to get is a crushed foot.

And again, Balaam got out and he really began to pray and say, Lord, something is wrong. Things are not going right. I want you to reveal to me what's happened here.

Lord, please show me your way and if for a chance I've missed you and so forth. He prayed like that, huh? He got mad and smoked the ass again, took it out on the poor old dumb ass. And the ass had more sense.

The ass could see the angel of the Lord and he could see that there was the Lord standing before him and so he plunges into the wall and Balaam still doesn't tumble and stand. Beloved, listen. If people would only humble themselves, they have a way of knowing the truth deep down in your heart.

Did you know that? You can know the truth. You can know the truth if you're sincere. And all of us have had that experience, haven't we? Or I sure have.

Deep down in your heart, if you're honest, you do what God wanted you to do. But all the time, going your own way and still trying to make out like that was the way God wanted you to go because you wanted to tell yourself that you wanted to make yourself believe because that was the way you wanted to go. Number three here, praise God.

And the angel of the Lord went further and stood in a narrow place and there was no way to turn either to the right or to the left. The third thing that God will do will be to shut you up in the truth. Balaam was shut up in the truth.

He couldn't turn to the right or to the left. And sometimes we've all had that position, haven't we? Sometimes when it seemed like we'd gone as far as we could go, we didn't know which way to turn. It seemed like you couldn't turn to the right, you couldn't turn to the left.

It's time for you to humble yourself and get down on your knees and wait upon God and say, Lord, what's going on here? Have I missed you? Have I missed your mind? Have I missed your will? You show me the way out. And God will do it. And when the ass saw the angel of the Lord, she fell down under Balaam.

And of course, Balaam retented, huh? And Balaam's anger was kindled and he smoked the ass with a staff. Poor old dumb animal. We've got to have a scapegoat.

You ever notice that? When people are walking out of the will of God, they've got to have a scapegoat. And I've been a scapegoat for an awful lot of people. He was really mad now.

And the Lord opened the mouth of the ass and she said unto Balaam, what have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, because thou hast mocked me, I would there were a sword in thine hand, for now would I kill thee. Old Balaam was so mad. Isn't that something? Now he had to know that that was a miracle.

If that ass opened its mouth and spoke unto him, he had to know that that was God speaking through that ass. Who was Balaam's anger really against? God. He wanted to kill the very vessel that God was trying to speak to him through and trying to stop him from his perverse way.

Isn't that something? That was the fourth thing that God did, was spoke through a man. That was the fourth warning. And how far did he went? That was a miracle.

I never heard an animal speak, did you? I mean by direction of the Lord. Sometimes I know they can take animals and teach them and train them to speak some animals. I've heard crows speak and other birds and who? Dogs.

Is that right? And well there's different animals that you can take and train them to speak. But I mean as far as God speaking and especially through an ass of all animals, no human being I don't believe could ever teach an animal, I mean an ass to speak. And so God went that far to try to save Balaam from his perverse way.

So we find even a little stature of truth there in how that the ass answered Balaam there. You see you find the cross everywhere. And God spoke a little message through him trying to get him to see.

The first thing he said there, you can write it down or make a note there. He said, what have I done unto thee? What have I done? And you know sometimes, beloved, when I go and face up people, when I haven't done anything to them and yet they're enmity and devouring, it makes them all the more madder. Did you know that? If you're not guilty of anything, if they're only devouring you and criticizing, if you go and face them up it only makes them that much more madder.

Just like Balaam and the ass. The ass said, what have I done? And why has thou smitten me? What have I done and why? These three times, why smitten me? Why have you smitten me? I'd like to know. Now this little stature here of course belongs up here at the top.

This is how the Lord spoke through the ass. He spoke a crucified message unto Balaam. Trying to get Balaam to stop and to recognize his condition.

And then that only made him all the more madder. He was really, he said if I had a sword in my hand I'd kill you right now. And the ass said unto Balaam, am I not thine ass upon which thou hast ridden ever since I was thine unto this day? I am yours, I am your servant, that's what he's saying.

I am yours, I've been yours all the day of my life and I served you well. Isn't that what Samuel, the prophet, when he stood before Israel and they had begun to backslide and Samuel's heart was so aggrieved and he stood before and he said witness against me. Whose ass have I taken? What have I stolen from you? And in whose hand have I received a bride? Beloved, I am not

perfect today.

I tell you people that all the time. I've never put up a banner and say look at me, I've attained unto perfection. I've never said that.

I have my faults and my errors and my failures of the flesh, just like you do. But if you've got them and I've got them, do you have any right to poke at me and criticize and divide me because I'm struggling to overcome mine like you are? Of course not. But I am trying to go on for God and I am trying to serve the people the best way that I know how under the setup and the condition and the situation under which I live from day to day.

And if at any time that you feel like I'm making a mistake, all you have to do is come and speak with me like a brother or like a sister or two and we'll get out and pray and I'll be just as sincere about anything that you're sincere about and you better believe it. So if that's true, then why? And this was the message of God to Balaam and the ass was saying I'm yours. I've served you well all the days of my life.

And in number three he said was I ever want to do so unto thee? In other words, examine me. Have I ever crushed your foot before? Have I ever refused to go in the way? This was God's message. In other words, this isn't me.

This is God behind me making me do this thing. I never did this to you before. I never spoke to you before.

I never crushed your foot before. I never went out of the way with you before. This is God speaking.

And still Balaam didn't get it. Then the Lord opened the eyes of Balaam and he saw the angel of the Lord. After the ass had spoken the little message of the cross, his eyes were opened.

And he saw the angel of the Lord standing in the way and his sword drawn in his hand. And he bowed down his head and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee because thy way is perverse before me.

Means step well, rushing headlong, rushing speedily into something, doing your own way. No time of waiting. You've got to do it right now.

You've got to rush right out now. And the ass saw me and turned from me these three times. Unless he had turned from me, surely now also I had slain thee and saved her alive.

The very thing that was saving Balaam, he wanted to kill it. And beloved, that's the way the flesh will do. The very thing that will save you, just like a lot of people, if they had their way.

What is their anger against when they're angry against me? They're not angry against me. They're angry against this message. The very thing that would save them from their self-will and their flesh and their carnality and would crucify that thing they're running from.

And they don't want any part of it. And so they're trying to slay me, hoping that they'll slay me as a message. Well, beloved, if they slayed me literally, God's message would still go forward.

Did you know that? It's always going forward. And Balaam said unto the angel of the Lord, I have sinned. Now he confesses it.

For I knew not that thou stoodest in the way against me. Now, therefore, if it displeased thee, I will get thee back again. And the angel of the Lord said unto Balaam, go with the man, but over the word that I shall speak unto thee, that thou shalt speak.

So Balaam went with the princess of Moab. And when Balaam heard that Balaam was come, he went out to meet him unto his city of Moab, which is in the border of Ireland, which is in the utmost coast. And Balaam said unto Balaam, did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honor? That sounds sort of like a pilot talking to Jesus, doesn't it? And Balaam said unto Balaam, lo, I am coming to thee.

Have I now any power at all to say anything? The word that God put in my mouth, that shall I speak. And Balaam went out with Balaam, and they came unto Curjah, and Balaam offered oxen and sheep and sent to Balaam and to the princes that were with him. And it came to pass on Moab that Balaam took Balaam and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

In other words, the utmost, when you mean the utmost, you mean the extremity, not just that he brought him up to the high place, that he might see the utmost part of Israel. And I know there are many things involved here, but what Balaam was really wanting to do was, first of all, he gave him, this is my impression here, a general view. He took him unto a high place of Baal that he might see the utmost encampments.

Now I know Schofield says here a fourth part, but the word utmost means unto the extremity, unto the uttermost part, just like when Jesus says, as we use that scripture over there in Hebrews 9.27, where for he is able to save them unto the uttermost, that come unto God by him, or save them, come unto the extremity, up unto the top, unto maturity. It's not just enough to be saved from the penalty of sin, we need to be saved from our sins and from our ways and our thoughts and so forth. And so anyway, he was hoping, his purpose in all the views that he gave unto Balaam, which were four of them, let's look at them, because there were four prophecies, and this is the first one, and it came from the high place of Balaam.

There were a lot of things involved here. He took him to the high mountain of Balaam. And first of

all, he was hoping that Balaam would see something within the camp, now listen to me, that would justify him for cursing the people.

And beloved, that's the way sinners will do God's people. They will look and they'll pick fault. There were things inside of Israel's camp that was worth cursing, all right, as far as the individual thing was concerned.

But that wasn't what Balaam, or what Balak wanted. He wanted them cursed all over, with an overall cursing, so that they would be destroyed. And beloved, if we had salvation this morning, we can never be cursed from the presence of Jesus.

Isn't that wonderful? If we go on with him, we can never be cursed, because we have been brought out from under the curse of sin and death. Nevertheless, as we go on in our individual life, there are things, attitudes, dispositions, things in our camp that needs to be cursed as far as that thing is concerned, but not curse us, you see what I mean, and condemn us and cover us again back with the curse of sin and death. How many of you understand that? That was number one.

Number two, Balak thought that his God and his way of worshipping was the best. And that old spirit of spiritual pride was there, just like it is with many people today. And he was hoping that Balaam would be able to see the glory of his idols and his gods and compare with what he saw down there with Israel, and would be able to say, well look, there's no comparison.

This is God, see. And a lot of times that spirit prevails, beloved. In fact, it does among God's people today.

We're each trying to, until God gets that thing, your eyes open to it, well we're trying to push our way better than the other fellows' way, you see what I mean, instead of lifting up to Jesus. Each group is boasting about what he's got, and what he possesses, and which is the best and all. Just lift up Jesus, he's the best, that's all.

And we'd all humble ourselves and look upon him. Then you'll recognize Jesus when he comes, through the holy babe, or either through some other group, or some other people. Whatever you recognize of Jesus, take it and receive it, and eat it, because it'll be good, because it's him.

So that's the first place that he prophesied from. So he takes him up there and he builds seven altars, and he takes seven oxen and seven ram, and this will tell you something there, that old Balaam had a knowledge of sacrifice. He brought the oxen for the sin offering, and the rams for the consecration offerings, and so he offered up that which was proper and right.

And Balaam said unto Balaam, build me seven altars, and prepare me here seven oxen and seven rams. And Balaam did as Balaam had spoken, and Balaam offered on every altar a bullock and a ram. Seven is the number of completion, complete atonement for sin, and complete blood

for consecration.

And Balaam said unto Balaam, stand by the burnt altar, and I will go. Peradventure, the Lord will come to meet me, and whatever he showeth me, I will tell thee. And he went to a high place.

And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth and said, return unto Balak, and thus thou shalt speak. And he returned unto him, and lo, he stood by his burnt sacrifice, he and all the princes of Moab.

And he took up his parable and said, Balak, the king of Moab, hath brought me from Aram out of the mountains of the east, saying, and he tells where he's brought from, I don't know if that's a part of Moab or not, said, come, curse me, Jacob, come, defy, Israel. Now then, he gives a little stature here, here's his first prophecy, and he begins to reveal it unto the king of Moab. He said, how shall I curse whom God hath not cursed, or how shall I defy whom God hath not defied? And so I want you to notice that, in other words, that by that he was made known, God was, that Israel was blessed of God.

You can't defy or you can't curse that which is already blessed, and that's what he's saying in so many words. Down in verse 9, he gives the second thing. And from the top of the rocks I see him, and from the hills I behold him, and lo, the people shall dwell alone and shall not be reckoned among the nations.

Israel is a separated people, praise God. He speaks of her as separation. She's blessed with God and she has a peculiar separation.

She's going to dwell alone, where? Upon the rocks and upon the hills, the high places in the face of God, separated from the face of the world, separated from the nation. Isn't that wonderful? And he said, who can count the dust of Jacob and the number of the fourth part of Israel? In other words, Israel is increased. There is an increase.

He's on the sign of the increase of Israel. Who can count her? She's like the dust of the earth and like the stars of the heavens. Who can count the dust of Jacob? In other words, he's likened in the seed of Jacob unto the dust, just like God told Abraham that his seed, his natural seed would be.

And I want you to notice how he continually talks about Jacob and Israel. Jacob refers to the natural prosperity of Abraham, and Israel refers to Abraham's spiritual prosperity. And so he talks about both of them there constantly.

Isn't that wonderful? And he said, let me die the death of the righteous and let my last end be like his. And so he said, let me die the death of the righteous. So he proclaims Israel to be righteous.

And he said, let my end be like his. Why? Because she had God in her midst and she was

righteous. How? Through the blood and through the water.

And so he prophesied. And Balak said unto Balaam, what hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether. And he answered and said, must I not take thee to speak that which the Lord hath put in my mouth? And so, of course, Balaam has, I mean, Balak has the same spirit too.

He thinks that maybe God will change his mind if he can just get, if he can just get Balaam in the right place, maybe he'll get what he wants coming out of him. Look, there's a lot of people that think if they can just get in the right place, and I know you and me had that experience too, if you just get in the right place, you can pray. Or if you get in the right place, you can study the word of God and so forth.

And yet when that place got right, well, you still didn't make the grave, showing that we have to learn to be instant, in season, out of season. If you can pray, if you are right with God, you can pray right here in this church as well as you can pray in somebody else's church. You can pray at home just as well as you can pray at church.

But we get a lot of things built up that we've got to have a certain place. Now, don't misunderstand, we know that it is good to have a secret place at home that's consecrated and set apart. And yet, if your heart is right with God and you're in contact with God, you don't have to have any particular place.

There are some people that think, beloved, if they're just in the right place in the right group, they can prophesy, they can speak in tongues, they can interpret. That's silly. If you've got the gift of tongues and interpretation, it'll work in this church just like it will in another church.

You can prophesy in this church just like you can in another church. See what I mean? You don't have to have the right place as such from that viewpoint. And so, Balak had that same idea.

If he could just get Balaam, it didn't work here because he didn't have him in the right place. Now, if he can get him in another place, it'll work. And so, let's look and see where else he's going to.

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them. Thou shalt see but the utmost part of them, and shalt not see them all, and curse me then from thence. I'll bring you to another place to where you won't see all of them.

You won't have such a view as you did before, and your view will be more concentrated. And if you can concentrate your view, surely you ought to be able to find something to pitfall and to criticize and condemn. Now, we know there was plenty to criticize in one sense.

God had things to pick. He had bones to pick with Israel, didn't He? Her murmuring and her complaining. But that was between God and His people.

You see what I mean? Those personal things. Just like, Beloved, I have no right to come. And even when you people come and say, Well, if you see this wrong or you see that wrong, well, you tell me.

It's not my business to tell you. It's not my business to criticize or pitfall unless you run into a snag and you can't get any further and you've absolutely gone ahead and helped. Then we step in to try to help you.

But otherwise, it's a personal matter between you and God when it comes to your personal little faults and failures in your everyday life. You see what I mean? God doesn't want us to develop hog eyes that we can just see and look for everything that's wrong with everybody. He wants dove's eyes that are gentle and meek and loving, washed with milk, so that we see that which is good instead of that which is evil.

Beloved, there's not a one of us. If you put each one of us up on a screen with a spiritual microscope that you wouldn't find faults and failures and things to be crucified and things to be dealt with. But listen, that doesn't give anybody license to curse us and condemn us as we learned back there Wednesday night.

Who is he that condemns us? Where is he? It is God that justifies. Now then, and so he said and he brought him into the field of Zoltan to the top of Pisgah. Alright, this was the second place then that he brought him was to Pisgah.

If you can just get up here and get a different view, you just didn't get the right kind of view down there, Phelan. If I just give you another view, you'll be able to curse them, that's for sure. You just can get a closer view here, a more detailed view where you'll be able to see something that's worthy of being cursed.

And of course they go through building the seven authors again and the seven bullets and the seven ranks and so forth. And he goes out to meet the Lord. Verse 16, And the Lord met Phelan and put a word in his mouth and said, Go again unto Phelan and say thus.

And when he came to him, behold, he stood by his burnt offering and the princes of Moab with him. And Phelan said unto him, What hath the Lord spoken? And he took up his parable and said, Rise up, Phelan, and hear, hearken unto me, thou son of Ziphon. Praise God.

And then he gives another little stature of truth, which is really precious. But if you read these things, but I'm telling you all the truth, you cannot know them or discern them. We were here about the second place now that Balak has taken Phelan, hoping to get him a different view of God's people and hoping for him to change his prophecy as to the blessing of cursing.

Now, the first time he gave a view of God's people, he gave a prophecy concerning God's people. They're blessed of God. They're separated.

They're an increased people and they are righteous people. Now he gives a prophecy concerning God himself. And what is God trying to do? He's trying to speak unto Phelan.

God is no respecter of persons. God would have become acquainted with Phelan and that's the purpose of this prophecy. And so let's look at it.

Praise God. In verse 19, God is not a man that he should lie, neither the son of man that he should repent. He has said, and shall he not do it? He has spoken and shall he not make it good? All right, now then, let's look at this.

The first thing is that we see the Lord revealing his character. Let's look at God's character. Phelan is prophesying and revealing God's character.

Now there's a little stature of truth. Look at this. It's just like a beautiful rug or something weaving.

Here we are over to our one big side of stature of truth. And under that we have one and here comes another one. The cross is just woven everywhere in the word.

And beloved, to people who are not going on and being married with Jesus in their heart, it doesn't mean a thing to them. It gets monotonous to them. It gets boring to them.

But to those of us who are going on with God and wanting to be married to Jesus and to be married to the crucified way and the humble way, it's our bread. It's our meat. It's our life.

It's our joy. It's our love. And when we just get thrilled, oh my, when we find a new truth.

Let's look at the stature of God's character here. First of all, he cannot lie. He cannot lie.

God is not a God that lies. God don't say one thing one time and another thing another time, because that would make him a liar. And like we learned here Sunday morning, that spirit from Eber that we learned, which means transition, cross over, which is nothing other than just that old deceivable lying spirit of the flesh.

That one time we're one way, another time we're another way. And just if we served a God like that, how could we go on? We'd never know where we stood, now would we, huh? But he's a God that cannot lie. And notice the second thing, that neither the son of man that he should repent, not repent.

God does not have to repent. Father's man has to repent. He's not like the son of man that he has to repent.

He's not talking about Jesus there. He's talking about the son of Adam. We have to repent.

To repent means to change your mind. I know that sometimes God changes his mind because that people repent. You see what I mean? And humble themselves and that will cause God to

withdraw his wrath or his judgment from you.

But God never does repent of the blessing that he promises his people. Hallelujah. He's not a son of man that he'll think that he's going to bless you one day and then the next day he's not going to bless you if you go along and are worthy of that blessing.

You see what I mean? Now then, number two, he has said, and shall he not do it? And the third thing about the character, he does what he says. Because, beloved, he's God. Sometimes we say things and we intend to do them, but because we're not God, we don't have the power to make things work out and to keep our word.

But God does what he says because he's an omnipotent God and he's got the power to make all things work around us so he can keep his word. And then the fourth thing about his, he does what he says and he makes good what he says. And shall he not make it good? In other words, when he speaks, beloved, it's always for good.

He makes it good. God's word is always good. Even his judgments are good.

Did you know that? And righteous and holy. You know, you have to get really acquainted with God before you can understand that. I used to read over in the book of Revelation and it would talk about how the eternal paradise is going to be just like it was when there was the temporary paradise and temporary hell.

As I've explained that to you before, there was hell divided into two parts, you know. And so Jesus died and one part was called, or Hades was divided into two parts. One part was called hell.

That's where the fruit stand was. And this part over here was called paradise. They couldn't go into heaven until Jesus had died and put the blood up here in heaven.

And this is a picture of the way it's going to be in the, this was just a temporary abode for the wicked dead and a temporary abode for the righteous dead until Jesus died upon the cross. Of course when the final great white throne judgment comes. But when the great holy city comes down like this.

And over here, the Bible says, is the length of fire. Why did God put the length of fire right there in view? Where did these people here could see here and where these people here could see here? It took me a long time knowing God and getting acquainted with God before I could understand that saying and rejoice about it. I mean, I just, in my prior reason, that seemed all wrong.

It seemed like that God would have just put those people away where we never would be able to, you know, to look at or never have to look about. And I think, well, what kind of, how could this be such wonderful joy here? And the Bible says that there's smoke in the rising continually out of the length of fire. There's smoke will rise day and night.

There'll be day and night for them. For us, there is no day and night, but be one continual, glorious, perfect day with Jesus and God in the life of this holy city. Until, as I told you before, I saw two reasons for it.

But look at the fact that these people will look here and see the water of life coming out from under the throne and see the tree of life growing down on either side with its twelve manner of fruit. It will add to their torment because that they had rejected that, knowing they could have had it. And just like the rich man, when he was in hell, he wasn't crying for a liter of water because he was there in his spirit, his soul, his body was in the grave.

He was crying for a drop of that spiritual water that he turned his back upon. Oh, just one drop of it would bring satisfaction. And brother, we know that's true too, don't we? Just one drop of the spirit of God brings such joy and such satisfaction to our souls.

One drop of the water of the word brings such satisfaction. Until you get to the place to where you can appreciate the drops, beloved, you'll never appreciate the torrent that will come and bring power. And so, beloved, my friends, as we look upon that scene, it will remind us continually of what Jesus Christ has saved us from and will provoke a continual praise in our soul that would never be provoked otherwise.

You have to know, beloved, how that even when God makes, when he says his word, he makes it good. He not only keeps it, but he makes it good. Isn't that wonderful? And so God's, his word says this is how it's going to be and that's going to be a good thing because God will make it good for these people who are here and for these people who are here.

And you have to get acquainted with God in a deeper way to understand how that all of God's word is good. Because just as he said that in Romans, all things work together for good to them that love the Lord. He's able to make it good, able to make his word of judgment good to you, beloved.

But see, people don't know that and they run away from the judgment of the word. Did you know that? They run away from the cutting of the word, not realizing that God's word is good and he'll make it good for you, beloved. It might hurt like everything, but as it begins to heal up and as the peaceable fruits of righteousness begin to come, you begin to shout and praise God as for one, that's right.

All right, so he gives a revelation then of God's character. Let's hurry on and get the second thing then that he gives a revelation of God, not only his character, but his nature, which is to bless. He said, behold, I have received commandment to bless and he hath blessed and I cannot reverse it.

And so we get a picture of God's character and get a picture of his nature. Get acquainted with God, beloved. It's God's nature to bless, just like when I was praying this morning and the spirit

was prevailing.

Therefore, lost souls, in the word of the Lord, come up in my heart and sometimes the spirit pleads the promises of God's word as you pray. And the spirit was pleading that promise in Peter over there where it said that God is long suffering to usward, not willing that any should perish, but that all should come to repentance. Why? It's God's nature to bless every soul in the world.

A lot of times people because, beloved, they're carnal minded and they're evil and they're wicked and they're so far from God and they're such strangers to his nature. They'll say, well, I don't see how a just God can send a soul to hell. Beloved, it's because that they do not know the nature of God.

It isn't God's nature to send souls to hell. It's his nature to bless. Amen.

It's his nature to bless. If we go to hell, it's because that we walk over God's blessing and walk right on into hell. Now then, number three, let's see God's vision there.

And I believe all this is precious. It's been a little while since I've been in this. All right, let's see God's vision.

We get his character and his nature and his vision. And over here under his vision, let's hang another little cross of truth. My, my, they're just interwoven until you feel like you've got a Persian rug or a Mexican rug here, all full of beautiful colors of truth.

So let's look at the little stature of truth, of God's vision. Let's see how God looked upon his people. And that's what God is trying to show on the Baylight.

What a revelation. He's showing God's character, God's nature, and God's vision. Let's look at how God looked upon his people.

Number one in verse 21, he has not beheld iniquity in Jacob. Isn't that wonderful? Other people can look at it and they behold iniquity, but what does God see? He doesn't see iniquity. Because, beloved, I'll tell you why.

God looks on the spiritual man that has been begotten of the Son of God, and in him is no iniquity or no evil. Yes, in our going on with God, God wants to show us the iniquity of this carnal house that we one time lived in, that we might tear down, that the spiritual house might grow. But when God looks upon us, he looks upon the spiritual man that has been begotten in the image of God inside of our hearts, and he does behold iniquity.

Isn't that wonderful? Oh, hallelujah, because the word says over there in Ephesians 7, he said that you put off concerning the former conversation of the old man, which is corrupt, according to deceitful lust. Now, God never has denied that the old man is full of corrupt, deceitful lust, and he's full of iniquity, because he was born in iniquity. He said, and be renewed in the spirit of your

mind, and that ye put on the new man, which after God is created in righteousness and true holiness.

That's what I wanted there. The new man is created in righteousness and true holiness. So what's God's vision? No iniquity in his people, even though that they like looked upon him, and he thought that he saw something there worthy of cursing.

All right, let's hurry on here. What's the second thing about God's vision? Neither hath he seen perverseness in Israel. No iniquity, no perverseness.

Well, you know that Israel was perverse, and how does that fit in the picture? No perverseness, no iniquity, no perverseness. Where does the perverseness come? It comes in the flesh, not in the spiritual man, because Paul said, when I would do a good, he said, I find evil is present with me, and he said, that which I want to do, I don't do, and that which I don't want to do, I do. There is a strife between the two natures, and all of us have had that strife.

Everybody, that's how you can tell when you're going on for God, is when that strife comes up in your soul. You don't want to do this thing over here, but there goes the question, and overdoing it, and you come back, and you weep, and you cry, and you pray, and say, Lord forgive me, crucify, and there's a longing to go this way, to pray, to fast, to get into the Word, and so forth. That's the spiritual man.

There's no perverseness in the spiritual man, because he's greedy, and righteous, and true holiness, and longs to go in the way of God. Isn't that wonderful? Alright, now then, number three. So when God looked upon Israel, he didn't see any iniquity, he didn't see any perverseness, because he's looking at the spiritual man.

The Lord, his God, is with him. Praise God. And so when God looked upon him, what did he see? Praise God.

Beloved, he saw his glory, right there in the midst of the ark of the covenant. Isn't that wonderful? He saw the glory. Beloved, we ought to cry, this ought to provoke us this morning, Lord give us a vision like unto your vision.

Instead of looking at our brother and sister's flesh, let's look at him with the eyes of the Lord Jesus Christ. Let's look at his spiritual man, and see how his spiritual man is. It's without iniquity, without perverseness, and the glory of God is upon him, if he has a spiritual man that is to measure.

And then number four, and he said, and the shout, praise God, hallelujah, the shout of the king is among them. Praise the name of the Lord. So when God saw Israel, what did he see? He saw no iniquity, no perverseness, he saw the glory of God in their midst, and he saw the shout of the king.

Who was the shout of the king? Yes, that's right, the ark. Who was the king among Israel? It was that ark of the covenant. And when the ark of the covenant moved into the camp, you notice how the shout would go up high.

And when they was right with God, bless God, that ark would fight for them too. That ark would search out a resting place, that ark would go before, nothing could stand when that ark moved down, bless God, by the direct command of almighty God, because it was a symbol of our Lord Jesus Christ as king of kings and Lord of lords, then in their midst. Isn't that wonderful? But when they wasn't living holy lives, it didn't matter if they did drag the ark in, there was nothing, the ark wouldn't fight for them when they weren't living right.

So he is with us. It doesn't matter how far you've grown with God, if you have a taste of him as king of kings and Lord of lords, the king still won't fight for you if you don't keep your life holy. Now that was God's character, God's nature and God's vision.

It looks like a pretty much jumbled up mess right now, doesn't it? It's getting so full. But if you're making your notes there along with us while you're understanding, how many are still with me now? I can't understand how people can stumble over the word of God when it's as simple as A, B, C. Now then let's look at the fourth part about God. In verse 22, we saw God's character, God's nature, God's vision, and the fourth thing is God's guidance.

When he looked upon, and this is one thing I'm proud about, he wanted to give a revelation. Well, who wouldn't want to know this kind of God? And if this kind of God had blessed this people, how could Balak even dare to think that he could ask Balaam to curse this people? Look at what kind of God was in the midst. In verse 22, it says here, and he said here, And God brought them out of Egypt.

He hath, as they were, the strength of a unicorn. Isn't that wonderful? The God of Israel has brought him out of Egypt. He's guided him.

If it had been just one family that come up, I said, all right, you might have questioned, if you were not a believer, if you started just looking on, you might have questioned if God had really led and guided that family out of Egypt. But we're talking about the multitude that went up out of Egypt, of men, women, children, boys, girls, old people, the whole worst, thousands of them went up. They had to have a mighty God to bring people like that up and to provide for them.

Praise God. Hallelujah. Then he said, Surely there is no enchantment against Jacob, neither is there any divination against Israel.

According to this time, it shall be said of Jacob and of Israel, What hath God wrought? And so again, he prophesies about Jacob and Israel. Jacob being the natural people and Israel being the spiritual ones. Where are we here? Oh yeah, we're in our big stature there.

And he gives another stature of truth here. This was about God. Again, he prophesies about the people.

I haven't been over this for a while, so I have to let the spirit refresh my mind as I go along. He said, Behold, the people shall rise up as a great line. And that word great means the nursing line.

Now, I think I've taught you that here before. I had taught my young people back there on Sunday night. There are three stages of power that God, like in Cicero, unto.

And there was the lines, well, remember that, the little baby line. And then there is the full grown line. And then there is the, sometimes the word is called an old line or a great line or a nursing line.

It's all the same thing, which refers to the mother line. These speaks of growth in power. Now, the least is a little baby.

Well, he has power, but he lacks wisdom. Did you know that a little baby lion, he'll attack anything. He'll attack the herd of elephants that could tramp him to death.

He's got power and he can devour and so forth and so on. But he doesn't have wisdom. He needs to grow on up.

Then there is the full mature line that, I mean, it has wisdom to lay, you know, and to spring and to get its prey and so forth and not damage or endanger its own life. But the most ferocious of all is the nursing line. Now we know that we know enough about animals to know that you can take a tame animal and when it's got its young, it'll be ferocious.

A dog or a little kitten or they'll bite or scratch or they'll be ferocious. Why? There's something, there is a strength that comes in them for protection of their young. And so he's prophesying down here about them.

Isn't that wonderful? And Israel hasn't come into this prophecy yet in its fullness, beloved. He says here, behold, he shall rise up as a great lion, a nursing lion. There's going to come a time when Israel is going to rise up when her King of Kings and Lord of Lords returns and she's going to be ferocious against the enemies of the Lord.

And that's going to be you and me if you're an overcomer. And we're going to come again and rule and reign with the Lord Jesus during the millennium reign and we'll help him put down all rebellion. The Bible tells us that we can rule with the rod of iron.

And then a second, he said here, and lift himself up as a young lion. You said, well, why is the young lion up here? Lift himself up as a young lion. Just like I told you here, a young lion, he doesn't have any more sense than to lift himself up against anything that comes before him.



to curse in the place of Peor. And so they go through the same process. And when Balaam saw, beginning in verse 24, it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantment.

But he set his face toward the wilderness. So it shows that Balaam had a practice of fleshly things, of trying to seek the mind of God. That word enchantment comes from the same word of serpent.

And he sought enchantments, things from the serpent's way of trying to find the mind of God. But this time when he saw how much it pleased God to bless Israel, well, then he didn't go that way anymore. But Peor has said, and the man whose eyes are open has said, He has said which heard the words of the Lord and saw the Almighty falling into a trance, having his eyes open.

And then he starts a 12-fold blessing here, which I'll not put on the board. It's right here in your Bible, and it's not necessary, so let's just read it. And you can check them off here if you want to.

And then you can color. That's why coloring your Bible is really wonderful, because you can color your patterns right there, and it saves a lot of writing and a lot of time. And when you look at it, well, there's your pattern standing before you clear as crystal.

He said, How goodly are thy tents, O Jacob, referring to the natural man. How good is thy tents. Well, how they've been blessed, how they've been increased to God, how they've been strengthened.

Their natural tabernacle is what he's talking about here. How you've been blessed, how you've been strengthened, how you've been sustained with bread and water as you have come up from Egypt. And he said, And thy tabernacles, O Israel.

He said, As the valleys are they spread forth. He's talking about the spiritual tabernacle now. Beloved, every spiritual tabernacle will contain valleys, because in the valleys is where we get to know Jesus as the lily.

He said, I am the lily of the valleys. And so he said, Oh, my, how beautiful. What does valley speak of? Valley speak of fertility.

Well, I mean, it breaks your heart when people stand up and say, Well, they want to live on the mountaintop all the time. They're not going to be no valley Christian. They don't even know what they're saying.

That's all. Because the valleys, I just challenge you. You go with me to Mexico and I'll show you that nothing grows on the mountains.

Now, a mountain is wonderful for vision and for view and for lifting up and for exaltation. There are some things that do grow on the mountains in Mexico. That's right.

Your papayas. How many of you have ever eaten a papaya? You've ever eaten a papaya, huh? They grow on the mountains there. And some banana trees grow on the mountains.

But that's not the most suitable place. The reason they grow them there is because they don't have any valleys. And they try to grow them there.

But they're spilling and they're not. Now, papayas will do fairly well. But your valleys are your best fertile places.

And when you come down the mountains and you'll see a great big valley land there and water running down through the middle of it and the beautiful green fields and fruit trees and all, you can't help but think of the spiritual pictures. And so he said the spiritual man, here's a little statue of truth. You can draw it out beside your Bible there.

He's describing Israel here. He said, as gardens by the riverside. Your spiritual tabernacle is like valleys and it's like gardens.

And so how well we have studied this matter of gardens in the Song of Solomon, so we don't have to elaborate on that today. But the spiritual man was like gardens by the riverside. And I didn't even know what we'd be teaching on today.

And yet when I was praying there, the cry of the Spirit was coming forth this morning in prayer that God would make us willing to be planted by the river of his death. The Spirit was praying along that line because you're going to need to sink your roots down and lay hold of the waters of his humility and the waters of his death and the waters of his crucifixion if you would go on. And so number three, he said, as the trees of lime allures, which the Lord hath planted.

And so he's saying your spiritual tabernacle, they're like alloys, trees of alloys. Which if you remember back to the Song of Solomon, in the garden of the heart of the bride, those nine trees and how they fit together with the nine fruits of the Spirit. In Galatians 5, 21, 22, 23, you find alloys are a symbol of temperance.

And when he looked into the spiritual tabernacle of Israel, how he saw their growth of temperance, those that were really real with God. And then he said, and as cedar trees beside the waters. So she was like cedar trees.

And what do cedar trees speak of? We know they speak of cleansing and they speak of height because the cedar trees of Lebanon were tremendous. They grew to such giant trees just like the California redwoods and so forth. They were such a wonderful thing.

Now we come to number three. And he said he shall pour out the water out of his bucket. Praise God.

He's going to have plenty of vessels for extra supply. And his seed shall be in many waters. This

is prophecy concerning Israel.

And truly water speaks of people when it's speaking in this particular manner. And the seed of Israel is like someone was speaking the other day asking if some well-known person I heard over, somebody said, asking if they were a Jew. And someone said, well, I think they were from such and such a country.

Somebody else spoke up and said, well, that wouldn't keep them from being a Jew because you find Jews in every country, German Jews and Yugoslavian Jews, Russian Jews and Mexican Jews, American Jews. Their seed has spread to almost all waters. I dare say there's not a country upon the face of the earth that you could go to and not find the seed of the Jews that spread there.

Number five, and his king shall be higher than Agag. Who's he talking about? His king is Jesus, beloved, and he's going to be higher than Agag. And Agag is a symbol of the human will.

Agag was the king of the Amalekites that warred so against Israel. And Jesus is going to be higher than Agag, literally, and of course the Agag of our will. Number six, and his kingdom shall be exalted, the kingdom of the Lord Jesus Christ.

Number seven, God brought him forth out of Egypt as he hath as it were the strength of a unicorn. And so number seven, he reiterates the guidance of the Lord, prophesying the guidance. Because remember, Israel, she's part of the way up, but she's not all the way up from Egypt.

So while the prophecy is looking back, it's also looking forward to continual guidance until she comes unto the land of Canaan. Number eight, he shall eat up the nation to his enemies and shall break their bones and pierce them through with his arrows. And so there is victory over his enemies.

Number nine, he couched, he lay down as a lion. And so the idea there is a lion waiting and couching, ready to spring upon its prey. Number ten, and as a great lion or a nursing lion, the ferocious of all, who shall stir him up? My, my.

And that day when Israel comes unto her full power as a nursing lion under her king, Jesus, her Messiah, who will be able to stir him up? Beloved, nobody will dare to walk up and stir up. We were just talking about that subject on the way to church this morning. It seems like the Lord is fitting everything in and been prepared for this message this morning.

And I don't know how we caught on the subject, but we were talking in the car about how in the millennium reign, how Jesus is going to come. We was talking about the people, and I guess maybe them turning their back on the Lord. And we said, well, it was hard for us to understand how that after people had had a taste of Jesus, how they could turn their back on him.

And so I went on, I said, yes, but I said, look, I said, when Jesus comes in the millennium reign

and the devil is going to be found in the bottomless pit, you read it in the 20th chapter of Revelation, for a thousand years, and he's going to be gotten out of the way. And Jesus is going to clean out his kingdom of all open, and I'm saying open rebellion. And I was telling how God's going to bless.

He said that every man will sit under his own vine and his own fig tree. In a measure, the earth will be turned back to a stage of paradise, not completely, but there'll be such blessing upon the land and such overflowing of the waters of righteousness that those that are living upon the earth, they won't have to beat their brains out and running around with all of these spirits of the world trying to make a living and so forth. When you're hungry, just go out to your vine and fig tree and there'll be sustenance.

Praise God. And you'll be able to spend all their time worshiping the Lord and going up to the house of Jerusalem and worshiping God. What a day that's going to be.

And I said, but look, after all of that, there's going to be people living in that kingdom. They're going to eat of all this blessing. They're going to see the glory of Jesus.

They're going to see this whole wonderful thing. And at the end of that thousand years, when the devil is loosened out of his pit, he is going to go forth and gather the nations, the Bible says, and multitudes will still go after the devil. After living 1,000 years, they didn't come out in open rebellion.

They didn't dare to come and stir this nursing lion up. You see what I mean? They even pretended to be going along with the thing. It's like a lot of times people come in here and pretend like they're going on in a crucified way.

And it won't be long, though, until you see what I mean. At an end, there is a crisis and their real thoughts of their heart is manifested. So it will be in that day.

They won't stir up Israel because Israel is in power. But when their leader, Satan, is loosened again, then they'll try to rise up against the Lord. You know, that's still a mystery to me.

And then I went on with the children and I was saying, but look, let's go back even further than that. I said, there was the angels in heaven who tasted of all the glories in heaven. And there was Satan himself, one of the most anointed cherubs upon the Ark of the Covenant, and how they rebelled.

And that devil is a subtle devil. He can't curse you, child, if you're a child of God, this morning. But he can do another dirty trick to you.

And he can sneak around and tempt you to disobey the word of your God. And then he knows that God will lay the lash upon you. He can't lay the lash upon you.

He can't lay the curse upon you. But he'll turn around and tempt. The Bible says here that Balaam taught Balak how to cast a stumbling block.

He couldn't curse him and destroy him this way, but he took another turn. And he said, probably in so many words, come here, king, I'll show you how to do this thing. You just, God has told, they're separated people.

See, that's already been prophesied here, that they were separated people. And he said, they're not supposed to have anything to do with foreign men and women. And you just, you get your women and your men there and you tempt them.

To be drawn away of their lust and to commit fornication. And then you tempt them also with Baal there. God told them they mustn't worship anybody but God.

He's the only God they're supposed to serve and bow down to. And you tempt them to bow down to Baal over there. And then God will get angry with them and God will kill them for you.

And there was a whole bunch of them that died. Read your next chapter there and you'll find the story continuing on. This is the end of sermon study number R2R12.