

DEEPER TEACHINGS
(MEAT OF THE WORD)

#57

NO DEVIATION

By Sam Fife



According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

1Co 3:10

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Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. 7 And the LORD appeared 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. 8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, *having* Bethel on the west, and Hai on the east: and there he built an altar unto the LORD, and called upon the name of the LORD. 9 And Abram journeyed, going on still toward the south. 10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land. 11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon: 12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive. 13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair. 15 The princes also

of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife? 19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way. 20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

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

Gen 20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah. 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife. 4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? 5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this. 6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine. 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the

men were sore afraid. 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake. 12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife. 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He *is* my brother. 14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife. 15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee. 16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved. 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bore *children*. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

Gen 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him.

In our previous articles, this is a great mystery the mystery of a man and a maid, the Lord has been leading us to set forth the glorious truth that, it is in the fulfillment of the God-ordained mystery of a man and a maid in the natural that natural life is created.

We have therefore also pointed out that when Paul in Ephesians, chapter five discusses the great mystery of a man and maid, and their God ordained relationship with one another, and then at the close of his great discussion at the end of the chapter he says he is speaking of the great mystery concerning Christ and his Church, he reveals that it is in the spiritual fulfillment of the great mystery of a man and a maid, by Christ in his husband bridegroom ministry and the church, the bride congregation, that incorruptible supernatural life is going to be created. And through this means the manchild through whom Christ shall reign in the millennial age shall be born and grown up and manifested.

By this we mean it is in walking out the mystery of a man and a maid in the natural, from the time of their first meeting, to the time of their going steady, to the time of their engagement, to the time of the marriage ceremony to the time of the entering into the marriage chamber, and the God ordained marriage bed union. The union in which the bride, in her unreserved submission of her whole being to her husband, as he overshadows her in the marriage bed union, literally draws out of his natural loins the seed of life, which, when planted in her womb, creates a new life and thus a natural manchild is created.

The whole Bible reveals that this type is set before us to proclaim that when God finally finds a many membered husband ministry, and a many membered bride congregation, who will stay together long enough to walk this mystery out in the spirit, every step of the way, and through their doing so an incorruptible immortal manchild life will be created.

This means walking it out together from the time of their first meeting when they are drawn to one another by what they see in the spirit in one another. To the time of their going steady, this is when the bride congregation no longer runs after every traveling preacher that comes along but settles down to meet steadily several times a week with one husband ministry that God raises up in her midst. To the time of the engagement which is the time when both, the

ministry and the bride congregation, puts every other man and woman out of their life and decides that this is the bride. and this is the husband that they want to walk this mystery out with to the end.

To the time of the marriage ceremony, this is when the husband ministry and bride congregation say in their hearts, I take this one for my wedded husband, or wife, before God, until death do us part. The death of our flesh and the birthing of this manchild in us. To the time of the entering into the marriage chamber, and being caught up into that spiritual marriage bed union, by which the wife's loving, unreserved submission of her whole being to her husband ministry, as he overshadows her in that spiritual marriage bed union. The union by which the wife's submission literally draws out of the spiritual loins of her husband ministry those seeds of life, the incorruptible seed, the word of God, the final revelations by which death itself shall be overcome and an incorruptible immortal manchild will be manifested.

When one gets their spiritual eyes open he finds the whole Bible only has one revelation in it, and that is the mystery of a man and a maid, and the manchild that is born out of their union. It begins in Genesis with Adam and Eve, and out of their union came Abel, the holy seed that God worked through, to bring forth life in the earth. So we see the mystery of a man and a maid, and a manchild that is born of their union.

Then after Cain slew Abel, the Bible says the woman knew her husband again and she brought forth another seed, Seth, whose name means appointed, and then men began to call upon the name or the spiritual nature of the Lord again.

There again we see the mystery of God being fulfilled in the mystery of a man and a maid. The woman and her husband, and Seth, the manchild that is born of their union.

Then following on through, we find Abraham and Sarah, and God said, Behold Sarah shall have a son, and again we see the mystery of a man and a maid, and a manchild. Then

Isaac and Rebekah, and out of them came Jacob, the elect of God, a man and a maid, and a manchild. Then Jacob and Rachel, and out of them came twelve sons, a many membered seed, a many membered manchild, and again we see the mystery of a man and a maid, and a manchild, the mystery of life.

Then following the Bible on through, we find Ruth and Boaz, and out of their union came Obed the father of Jesse, who was the father of David, who was the spiritual father of Jesus, and again we see the mystery of a man and a maid, and a manchild. Then we find God in many places saying to Israel, "I am married to you," referring to her as his wife, and out of their union came Jesus the son of God, and again we see the mystery of a man and a maid, and a manchild.

Then, following the Word, of God on through, we come to the beautiful mystery of Solomon the beloved king and the Shulamite maiden and in the end of that book one born out of that union who was as it were the company of two armies, and again we see the mystery of a man and a maid, and a manchild that was born as a result of their union.

Then we come to the big mystery as we discover that the Bible teaches everywhere that Jesus died to purchase and cleanse with His own blood a virgin bride, the church, and when we follow the scripture through, then in Revelation 12, we find that woman, the church, clothed with the sun. Clothed with Jesus her heavenly bridegroom, bringing forth a manchild that is caught up to the throne to rule all nations and again we see the glorious mystery of a man and a maid, and a manchild.

Those who would deny that the relationship of the church congregation and the ministry today is that of a husband and wife in the spirit, let them remember that the bride of Christ is not just dwelling in the heavens, but on the day of Pentecost he came back and filled his bridegroom ministry with his own self. And his place of abode is here in the Body today, where through the husband ministry he is planting in the spiritual womb of the woman, the church, that

incorruptible seed, the Word of God, that shall birth that manchild of Revelations 12.

For this reason the Apostle Paul in Ephesians, chapter five again reveals the mystery of a man and a maid, and a manchild, as he uses a whole chapter of scripture to discuss the relationship that God has ordained for the man and maid, and bride and bridegroom. Then when he comes to the close of it, he states clearly that he is not merely discussing the relationship of a natural man and his wife, but the great mystery concerning Christ and his church. And so we see that all the way through the Bible, we have only one revelation, the mystery of a man and a maid, and the manchild that is born out of their union. All that leads us to this last hour where God is taking the mystery out of the book and making it light in His husband ministry and bride congregation all over the world today, and thereby writing the final beautiful story of the mystery of a man and a maid, and Solomon and the Shulamite, of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Rachel, that mystery that shall find its ultimate final fulfillment in us.

When one follows this mystery through to its beginning they can go back even beyond Abraham and Sarah, to Adam and Eve. Yea, we can go all the way back to God Himself, and discover that the mystery of all life was the mystery of a man and a maid, for it was because all life is created through the fulfillment of this mystery that God brought forth the human creation in the first place. For the Bible tells us that in the beginning there was only God. But because God has a father nature He had to bring forth a son.

The highest revelation that we have of God's nature is when Jesus came into the world and for the first time called God, Father. Up until that time no man in the world had a full revelation of God as a father. During the Old Testament age He had progressively revealed Himself to the children of Israel through the seven names which revealed the various attributes of His nature. But when Jesus came into the world proclaiming God as Father and Himself as son, He brought

the fullest revelation of the nature of God, which is the nature of the Father. When one has a father nature they must needs birth a son in order to fulfill their nature, otherwise the craving of their nature would go forever unsatisfied. Therefore in the beginning or even before the beginning, when there was only God, there was a desire in His father nature to bring forth a son, a many membered son, but the problem was he didn't have a wife. This would have been a problem perhaps for us but it wasn't a problem for God because his wife also was within his own being, for there was both male and female within himself.

There is a beautiful type in Genesis which reveals this truth, where the Bible tells us that when God created Adam and Eve he didn't create two separate entities, a man and a woman and two separate acts of creation, but he just created a man in his own image who had both male and female in himself. Then he took the female part of man out of his side and placed her at his side and called her woman, but she is not woman. She is only the female part of man. Then he brought the woman to the man and said, for this cause shall a man leave his mother and his father, and cleave to his wife that the twain might be one flesh.

Thus in creating Adam in his own image with both male and female in himself, this reveals that God in the beginning had both male and female in himself. Therefore, not having a wife was no problem to him, for when he brought forth the human creation, what he did was, he took his wife out of his own side, just as he took Adam's wife out of his side, placed her here on the earth and now through Jesus Christ He is in the process of entering into a marriage union with that wife that shall in the endtime bring forth a many membered son, a manchild manifesting his own nature in all its fulness.

Because God does all things in threes he did this the second time when he created Adam with both male and female in himself, and took Adam's wife out of his own side and placed her at his side, and then brought her to the man, that in the manchild that was born of their union, the two

might become one flesh. That was the second time, but because God does all things in threes, he did this a third time. For two thousand years ago Jesus came into the world and the purpose for which he came was to birth in the last days a many membered son in his own likeness. But again the problem was he didn't have a wife, and he could not take a wife from any of the daughters of this world, for he was from a different creation than the daughters of this world. For they were of a fallen creation and he was of an unfallen creation. We have a beautiful type which reveals this glorious truth back in the book of Genesis when after Isaac, Abraham's son was sacrificed in a figure, Abraham sent his servant Eliezer out and told him to bring back a bride for Isaac. This of course, was a type that after Jesus, the son of Father God, was sacrificed, the Holy Spirit, the servant of the Godhead, of which Eliezer was a type, went out in the world to call out and bring back a many membered bride for Jesus, the son of God.

But when Abraham sent Eliezer out and made him put his hand under his side, and swear that he would not take a bride for Isaac from among the daughters of Canaan, the land from which Abraham was, but that he would go back into Abraham's country and from his kindred bring back a bride for his son. This was a type to proclaim that when Jesus Christ the Son of God came into the world he could not take a bride from among the daughters of the land which he dwelled, but had to have a bride from his Creation, and from his country, but there was none here in the world.

Once again there is an apparent problem, but once again God solved it by taking a man's bride out of his side, for when Jesus Christ hung on the cross, and a Roman spear pierced his side, and blood and water poured out, God was taking Jesus bride out of his own side. For the Bible tells us that the life is in the blood. And water is a type of Jesus spirit. Therefore this signifies that he was pouring out his life and his spirit upon those who accepted him, and became his bride here in the earth, that she might have his life and

his spirit in her. Therefore he might have a bride from his creation, through which a husband ministry, he might plant in her womb that incorruptible seed, which shall birth the manchild of Revelation 12 in the latter day.

So we see that the mystery of life either natural or supernatural is in the mystery of a man and a maid. Only in the fulfillment of this mystery from the beginning to the end can life be brought forth, and thus we see that any deviation from this mystery will produce death and not life, both in the natural and in the spirit.

Particularly that deviation that is called divorce. For it was through the deviation from the mystery of a man and a maid which is called divorce that death entered into the world in the beginning. For Adam and Eve were brought forth in the beginning as the creation out of which God, the eternal husband, through his marriage union with the creation, would bring forth in the end a many membered son in his likeness. But when Lucifer, the false lover, came in and began to woo the woman through Eve, and she turned from her true husband God, and went a whoring after Lucifer, her false lover, that the human creation was divorced from its marriage union with God and death and the fall entered into the picture.

Most people are so carnal in their understanding of the term divorce that they think it only means to go down to the court, and have a carnal judge of this world system decree that they are free to leave their husband or wife to go and marry someone else. But that is not the true meaning of the word divorce. It is only one carnal manifestation of it. Permanent division is divorce. When one entity accepts its separation from another, is permanent in their heart so that they are permanently divided from that other entity, then they have divorced them. That is God's definition of the term divorce, permanent division. When Lucifer brought about permanent division between the first creation, which was in Adam and Eve, and God, he caused Adam and Eve to divorce themselves from God. That is why God had to send

Jesus and purchase a new creation bride through which he shall bring forth a manchild in these latter days.

Therefore what brought death into human experience in the beginning was that deviation from the mystery of a man and a maid called divorce. First the devil divorced Adam and Eve from God. Then he divorced Cain and Abel from one another, and then he divorced the nations from one another. Then inside the nations he divorced the denominations from one another, and inside the denominations he divorced the minister from the church, and the church from the minister, the people from the ministry and the ministry from the people. He divorces children from their parents, dividing them permanently. Divorce, divorce, divorce, is that deviation which has brought death into the earth.

This is why the Bible says God hateth putting away in the natural, that is, divorce in the natural. It is also a type to proclaim God hateth putting away in the spirit. For natural divorce of a man and his wife or a wife and her husband, is only the carnal physical manifestation of the fact that they have divorced themselves from one another in spirit. And divorce from God's standpoint is not just the carnal physical manifestation of a woman leaving her husband and going to the court and getting a paper legalizing it, but God's definition of the term divorce is spiritual.

If a woman or a man are separated from one another in spirit, or even physically for a little while, if neither one of them accepts that separation as permanent in their own spirit and continues to pray for God to bring them back to oneness with one another, then it cannot be divorce, it is only temporal separation. But when one or both of them accepts that division in their own spirit as permanent, then they have divorced their companion. Even if they lived in the same house with them for the rest of their life before God, they have still divorced their companion. I know many couples in the natural who are divorced from one another in their spirit, permanently, even though they are still living in the same

house together. And many do so until their death, but they have accepted their division as permanent and long since forgotten that first love they had when they were young and first married, and have divorced one another.

This is an abomination in the sight of God, as is all divorce. For one thing that God hates more than anything else is this deviation from the man and this maid mystery called divorce, for it is the one that has produced death in the earth, and it is the one that must be done away with in order for life to enter into being. For the opposite of divorce is union or marriage, and that is what God is seeking to bring forth in the earth, that perfect union between the creation and Himself, through Jesus Christ. And as long as the principle of divorce is allowed, either in the natural or in the spirit, death will always prevail in the earth. It is only when the principle of divorce has been done away with completely that eternal life will come into being. Thus divorce never was and never will be part of God's purpose for any being in his creation.

Jesus tells us that during the time of Moses and the children of Israel, because of the hardness of men's hearts God allowed it, but this was only God accepting less than his perfect will, out of his great love for mankind, until he could bring us to this New Testament age and reveal his hatred for this abomination called divorce. The reason that he hates it so in the natural is to proclaim that he hates it so in the spirit. And particularly does God hate the abomination which has been going on in the Babylonish church system for the last eighteen hundred years, of the woman congregation putting away her husband ministry every two or three years, because they cannot **die to self** to find their oneness in submission to their husband. They call in a new pastor in the fondling hope that another man will be able to bring her peace and another husband will be able to bring her life. Not only that, but in the Babylonish denominational systems that we have all come out of, the husband ministry is always looking for another woman that perhaps has a bigger church building

and can pay a greater salary, and will give him more prestige. Therefore he puts away his wife every two or three years and moves on to another wife and the whole thing has been an evil abomination in the sight of God for centuries.

In the Baptist Seminary where I graduated, we were taught that it is the normal thing to expect to change churches every three or four years, because by that time the church gets tired of the same minister and the minister needs a new congregation.

Such a thing has been a spiritual adultery in the sight of God for centuries. Therefore in this end-time move of God where we are called to **die to self**, that God might erase our differences with our companions and bring us to oneness, there is no valid reason for divorcing our companions, and our wives, and our husbands either in the natural or in the spirit. Excepting as Jesus said, that it be for the cause of fornication.

When God brings a husband ministry and bride congregation together, he has joined them together in the spirit to walk out the mystery of the man and the maid to the end. The only valid reason for that ministry leaving that church is if the spirit calls him out for a time to minister to the rest of his wife across the world, and the Church lays hands on him and sends him forth with her blessing. And while he is gone that ministry is still her husband and that church is still his wife. They are only separated from one another for the work of the Lord for a short season, and there is no valid reason for a member of the body leaving one body and one ministry because they cannot get along there and going to another. For if they cannot **die to self** to find their oneness with the husband they have, they will not find it with another man that they go to.

Therefore we see that the real cause of death in the earth is that deviation from the man and the maid mystery called divorce. The step that leads to that deviation called divorce is the deviation that we find in the heart of Abraham and Sarah, in our scripture text for this article. That of denying one's

wife and saying she is my sister, or denying one's husband and saying he is my brother

It is clear that Abraham and Sarah, who first received a promise of a manchild being born to them supernaturally were the type of every other man and maid that would come after, and especially the type of the woman, the church, and the husband bridegroom ministry which shall bring forth the manchild of Revelation 12. The fact that the seed that God promised Abraham and Sarah had to come forth supernaturally since at the time that God gave the promise, Sarah's womb was too old and dead to bring forth a manchild through nature, the natural way, makes it certain that we are a type of the bride church, and the bridegroom ministry, that will supernaturally bring forth an eternal incorruptible manchild in these latter days. Therefore when the spirit gives us a revelation of God's dealings with Abraham and Sarah to work in them that which was necessary to bring forth this manchild, we will get a revelation of God's dealings with us to work in us that which is necessary to bring forth the manchild of Revelation 12.

In Genesis 2, verse 7, we find the first promise of God to Abraham that he would give him a seed, a manchild. In Genesis 21, verse 2, we find that seed, that manchild finally being born. In between we find God dealing with Abraham and Sarah to purge out of them every deviation from the mystery of a man and a maid in order that this manchild might come forth, and the biggest deviation that we find God dealing with and purging out of them was the temptation during the time of famine to deny their wife or their husband in their heart. For when one in their heart begins to deny their husband or their wife this is the first step toward divorce.

Though Abraham and Sarah were the elect and chosen of God to bring forth this manchild, they yet had to have this great deviation purged out of them before the manchild could be born. As we follow them through their temptations through which God purged them we can get a glorious

revelation of our own journey. Therefore in chapter 12, of Genesis, we find Abraham getting his call from God, leave thy home, thy country and thy father's house and go into a new land that I will show thee and I will make thy name great and in thee shall all the families of the earth be blessed. This of course, is a type of God calling us to leave our natural country, the old creation of this world, and our natural home and our natural father and our natural relationships and go into a new land in Christ that he shows us after we start walking in the spirit, so that through us all the families of the earth can ultimately be blessed. Then in verses 6 and 7 of Genesis 12, after Abraham had come into the Promised Land which is a type of us coming into Christ, verse 7 says the Lord appeared unto him and promised him a seed, saying, unto thy seed will I give this land. This is a type of you and me after we have been called and born again coming into Christ, our promised land, and then receiving a promise from God that a manchild seed will come out of us who will reign over the earth.

Verse 8 of Genesis 12 says that after Abraham received the promise, he removed from there unto a mountain on the east of Bethel and there he builded an altar unto the Lord and called upon the name of the Lord. Now Bethel means, House of God, and all the way through the Bible, when we find the term name of God, or name of Jesus, he is always speaking of the nature for the name is only symbolic of the nature. When the Bible refers to the nature of God, it is referring to God's nature as being spirit or spiritual as contrasted to our carnal, physical, fleshy nature. Therefore when the Bible here says Abraham came to Bethel and began to call upon the name of the Lord, what it really means is that he got in the spirit and began to call upon the spiritual nature of the Lord.

So the picture that we have up to this point in Genesis 12, is Abraham had been called by God and left his home and country, marching towards the new land God would take him into and he had come into Canaan land, and received the

promise of a manchild seed coming forth from him, come to Bethel the House of God, gotten in the spirit and began to worship God in the spirit calling on the spiritual nature of the Lord.

This typifies you and me having received our call from God to leave the natural creation, the natural world and our natural relationships, and go to a new land that God would show us. By faith getting up and going out not knowing where we were going as Abraham did and coming into the promised land typifies us getting born again into Christ and dwelling in him our Promised Land. Receiving the promise that a manchild seed will come out of us that will reign in the earth and coming to Bethel, the House of God, and calling upon the nature of God, the spiritual nature of God, is comparable to us receiving our baptism in the Holy Spirit, where it is then that we begin to call upon the name, the nature of God and to worship God in the Spirit, and no longer in the carnal letter.

Verse 9 tells us that after this, Abraham journeyed going on still toward the south. Since going toward the south always bring us into warmer climates, where we can receive more warmth of the sun, Abraham journeying on toward the south typifies us journeying deeper and deeper into the mystery of God, where we begin to partake of more of the warmth of Jesus and his life and truth. But amazingly enough, the next verse tells us, that as Abraham journeyed on toward the south in the promised land, suddenly a great famine came, and when the great famine hit, instead of staying in the land and trusting God to take him through it, Abraham suddenly began to fear that God could not take care of him in the land during the famine. So he went down into Egypt and there in Egypt he denied his wife, Sarah, because of the fear of Pharaoh and the men of Egypt. and said, she is my sister, and Sarah denied her husband Abraham, and proclaimed to all in sundry, he is my brother.

Now it would be very foolish for us to assume here that this famine came accidentally. It would be foolish for us to think

that God could not have prevented this famine from coming. Certainly he could have. And certainly it did not come accidentally. But what we see is that God allowed the famine to come for a very important purpose. Just to bring Abraham to the test and see if he had the faith to stay in the land during the time of famine, and he and his wife Sarah had what it takes to get down on their knees together and pray the thing through together, until God broke the famine, and brought forth abundance again. Or to see if they would do exactly what they did, backslide, lose their faith in the promise of God, go back down into the Egyptian realm of the flesh and there in the spirit of Pharaoh and the Egyptian system, deny his wife and say of her, she is my sister.

The whole thing is planted here in the word of God to typically reveal to us that after we have been called by God, left our home and country, come into Christ our promised land, received the baptism of the spirit and come to the house of God, begun to walk in the spirit, received the revelation that a holy seed, the manchild, is going to be born, then just about the time God joins us, the husband ministry together with a bride congregation to walk out this glorious ministry to the end, and we begin journeying on towards the south, getting deeper and deeper into the land, it is just about that time when God will draw back the hedge and let the famine come. The demons of division will sweep into that local body, differences of opinion will arise, confusion will be wrought, separation brought between the husband bridegroom ministry and the bride congregation, so that when all come to assemble together that the seed of life might come forth, the bride congregation will be so bound that she will not be drawing on the husband ministry to bring forth the seed. The husband ministry will not be able to bring forth and therefore no one gets fed and pretty soon you hear the members of the body crying, what is wrong with the ministry, they are not feeding us anymore. And so the great famine will be on.

Do not imagine, dear ones, that this famine has come accidentally. Do not imagine that God could not have prevented it. Do not imagine that he could not have continued to pour out revelation to feed everyone's soul . What has happened is that God, in the wisdom of His great plan has allowed it to let both the husband ministry and the wife congregation be brought to the test that they might see whether they have what it takes to stay in the spirit and stay in the land, and stay in the move of the spirit and stay in the revelation of God. To get down on their knees together, still bride and bridegroom, husband and wife, one in spirit, and pray the thing through until God breaks the famine and the demons of division flee and they are brought back into such a holy union with one another that the seed of life is pouring forth again and all are fed and God's abundance comes forth again. Or, if like Abraham and Sarah of old, they will lose their faith in the revelation of God, backslide in their hearts, drop back down into the Egyptian realm of the flesh, forget the whole mystery of a man and a maid and the promise of a man child. And the husband ministry denies their wife and begin saying of the members of the congregation, this is just Sister Jones, or Sister Brown, or Sister Smith and the wife congregation denies their husband and denies the whole mystery of God, and the mystery of life. They begin thinking of their own individual self needs and say of the husband ministry why, that's just Brother Fife, or Brother Walker, or Brother Lopez, or Brother Hinson, or any of the other ministry that have given themselves to bringing forth eternal life in the earth.

You see, at the point where we find Abraham and Sarah here, God's glorious promise to them of the birthing of a supernatural manchild has been made null and void for Abraham, the husband ministry, has denied his wife and Sarah has been taken into the house of Pharaoh, and certainly God is not going to bring forth the promised manchild out of any union between Pharaoh and Sarah. Therefore, through Abraham and Sarah's lack of faith to stay in the land, stay

one as husband and wife during the time of the famine, unless something is done, God's whole purpose to bring forth a manchild through their union is thwarted.

Abraham still believed God's promise that a manchild would be born, but he did not have yet the faith to stay in the land during the time of famine that the promise might be fulfilled. He still believed God's promise that a manchild would be born, but he didn't yet have the faith to continue to walk in that union with his wife during the time of famine, that alone could bring forth that manchild. So it is with many that we see in the move of the spirit of God today. They have received the revelation that a manchild is to be born, even many have received the revelation that it is only through the mystery of a man and maid being fulfilled that this manchild can come forth. But when the hedge is drawn back and the demons of division and deceit and temptation sweep in, and the whole body gets bound up and famine hits the land, they do not yet have the faith to stay on the land. To walk in the revelation and get down with their bride congregation and their husband ministry and pray the thing through together, each one continuing to say in their heart, I know this is my husband, and I know this is my wife. But they drop back down into the Egyptian realm of the flesh, and of the old creation relationship, and the carnal natural understanding.

The husband ministry begins to look upon the bride congregation as only human flesh, after all, and a flesh woman, and begins to say, this is only my sister in the Lord, just another saved Christian. And the bride congregation begins to look upon their husband ministry as only Brother so and so. They forget the promise of God, that a manchild is going to be born, and they forget that if a manchild is going to be born that it has to be of a union between a spiritual man and a maid.

Out of fear for their self needs, they begin to deny the principle of wives submit yourselves to your husband, and husbands love your wife as Christ loved the church and gave

himself for it. They begin to think of themselves again as just individual Christians with their own individual life in the Lord to lead. They fail to go on seeing that only out of union between a husband ministry and bride congregation when we all become one son of God, can we all enter into life.

We need to notice in Genesis 12:13 why Abraham did this. As we read he said to his wife Sarah, say I pray thee, thou art my sister that it may be well with me for thy sake and my soul shall live because of thee. Notice Abraham's one concern was that his soul should live. Once he had left the land and gone down into Egypt he was more concerned about his soul life than he was about the promised seed that God had promised coming forth. Somehow he became possessed with the idea that God was more concerned about him having a soulish life in God, than he was about bringing forth the holy seed that he had promised Abraham and Sarah.

But God had not called Abraham and Sarah that they might have a soul life, and soulish life in God. That was not his purpose for calling them out of Ur of the Chaldees, choosing them, giving them the land. His total purpose for calling them was that they might be the vessels through whom he might bring forth the holy seed. Thus it is with us when we backslide off the land, when the famine comes, and drop back down into the Egyptian realm of the flesh, we become more possessed with the idea that God is more concerned about us having a soulish life in God than he is about bringing forth the promised seed, the eternal manchild. But God has not called us by his spirit out of this world so that we might forever have a blessed soul life in God, and walk down streets paved with gold, and loll around in buildings made of jewels. His total purpose for calling us and making us bride and bridegroom, is that we might be the vessels through whom he might work, to bring forth the holy seed that shall deliver the earth from the bondage of corruption. Then verse 14 and 15, that it came to pass when Abraham came into Egypt that the Egyptians beheld the woman that she was very fair and the princes of Pharaoh also saw her

and commended her before Pharaoh and the woman was taken into Pharaoh's house. You can be sure ministry, that when we turn from the revelation of God, and backslide down into the Egyptian realm of the flesh and carry the woman congregation down there with us, and move back into individualism and individual Christianity, that the prince of Lucifer, the Pharaoh of this world's system, were going to behold that this woman the church, who was ordained to be our wife, is very fair. You can be sure that Lucifer himself, through the princes of this world, wants to enter into a bride bridegroom relationship with the woman the Church, to produce a false manchild, a false prophet through which he can rule the world because Lucifer knows that humanity has got to have some kind of God to worship. He knows that they are going to follow a manchild of some kind, and besides that Lucifer himself has not lost his religious instinct and he has been seeking for centuries to enter into a husband relationship with the woman in every generation.

That is what he did with Eve to produce Cain whom the Bible says was of that wicked one. That is what he is seeking to do today to get a hold of the whole woman, the flesh, and the church, and draw her into a husband relationship with him and plant the seed in her that shall produce an evil false prophet manchild.

The Book of Revelations calls him the false prophet that shall collaborate with the beast, and were it not for the faithfulness of God to preserve the true woman for us, the husband ministry through whom Christ is wooing his bride, you can be sure he would do so. You can be sure that anytime that we cease to see the woman as our bride, our wife, and go with her down into the Egyptian flesh realm, that this world is going to make his move to take her into his house.

Then we notice that verse 16 says, that Pharaoh entreated Abram well and he had sheep and oxen and he asses and men servants and maid servants, and she asses and camels. Therefore, we can be sure that the ministry today that loses

their faith in the revelation of the mystery of the man and the maid, when the time of the famine comes and backslides, and goes back down into the Egyptian realm of the flesh, and takes the woman with him and delivers her over into the house of Pharaoh as Abraham did, you can be sure that the Pharaohs of this world will entreat that minister well for the woman's sake and allow them to have beautiful parsonages to live in with swimming pools in the backyard, million dollar church building and servants, men servant, and maid servant, and beast of burden to do their work for them. For he is willing to pay that price to have the woman in his house and the ministry that delivers her into his house will be well treated by this world's system.

So we see that it almost seems that God's plan and purpose to bring forth a manchild through Abraham and Sarah has been thwarted. For Sarah is now in the house of Pharaoh. Abraham is more concerned about his soul life than fulfilling the purpose of God to bring forth a manchild. For certainly God is not going to bring forth that manchild out of the union with Pharaoh and Sarah, but suddenly God moves on the scene, not because of Abraham and Sarah's perfect faith, but because of his faithfulness to his word, and to his purpose, and he begins to plague the house of Pharaoh because of Abraham's wife.

The great truth that we can glean from this is, as long as Pharaoh of this world, and the people of this world system, keep the woman that God has ordained to bring forth a manchild unto him in Pharaoh's house, and bound up in this world's system, you can be sure that the peoples of this world will continue to be plagued with the plagues of God; strife, sickness, sin, suffering, death, fear, and war. For it is only through this woman the church being delivered over unto her true husband, that ministry of Christ, and dwelling in the land with him, until the mystery of man and maid is fulfilled in them, and a manchild is born that can deliver the creation from the bondage of corruption, that the peoples of this world system themselves will ever be delivered from

sickness and sin, and suffering, and death, and the plagues of God.

Therefore God moved on the scene and he began to plague the house of Pharaoh with many plagues, and therefore Pharaoh called Abraham and said, take thy wife and go back to the land. Through God's faithfulness to Abraham, and not at this point Abraham's faithfulness to God, Abraham and Sarah were delivered, and chapter 13, verse 1, says, Abraham went up out of Egypt, he and his wife and all that he had and Lot went with him unto the south, and Abram was very rich with cattle and with silver and gold.

There was a time when I was a young Baptist minister, when I almost backslid over this scripture. I was pastoring a small Baptist mission with only a little handful of people, living in a little shack that was called a parsonage that had only two rooms: one for the stove and one for the dining room table, the couch, and the bed. Because I did not understand the mysteries that are here, I read where Abraham had backslidden and lost his faith and denied God, denied his wife, lied about her, and yet God brought him out of the experience richer in cattle, silver, and gold than he had been before. When I read that I looked around at my own surroundings and the fact that my total income at that time was fifty dollars every two weeks, and that my wife and baby were living in a shack that most people wouldn't use for a tool shed, and I said Lord, I don't understand. I haven't backslidden and gone back into the Egyptian world system. I'm still striving to win souls, to stay on the land, to tell the truth, and you are sure not making me rich in cattle and silver and gold. But that was before I learned the great truth that in the mystery of scripture, gold is symbolic of deity, the supernatural nature of God, that is being worked in us for our sacrifice, and silver is symbolic of the redemptive work of Christ, or the willingness to suffer with him that others might be redeemed. Cattle in the Old Testament, the flock, were a symbol of God's sheep today that God gives his ministry the privilege to watch over and to feed.

Later on as I began to see these mysteries then it dawned on me that there in that little humble place God was working in me the silver of redemption, the gold of his incorruptible nature, and preparing me to watch over a multitude of his cattle and sheep across the world today, that is so great that he has had to give me an airplane in order to get to them all to feed them.

Now I realize that he was truly making me rich in silver, cattle, and gold. I realize that in God's great wisdom, that even though Abraham fell back from the promise of God, that the things he learned the hard way there made him richer in the wisdom of God, and the nature of God when he came out of it.

I realize that what was being taught here is that even though we may backslide, and go back down into the Egyptian world and the flesh, and deny our wife, deny the revelation of God, that God in his wisdom is able to make the hard things that we go through while we are down there and the hard lessons we learn work in us the gold of his nature, and the silver of his redemption. He will not fail to move on the scene in time and bring us back into the land, for he will not allow us to be tempted more than we can bear. Then he will break the famine and renew the promise in our hearts, and because of his faithfulness to his word and purpose, we will come out of the experience richer in the gold of God's nature, the silver of redemption than we ever were before and better prepared to lead God's flock and to feed God's sheep across the world.

But as we continue to follow the life of Abraham, we find in chapter 20 of Genesis, verse one, that Abraham had not yet had this deviation from the mystery of a man and a maid, which produces death and leads to divorce, called denying his wife, purged fully out of him. Therefore there came a time when God let the famine come again to test Abraham, that Abraham might again see that there was yet weakness within him that needed to be purged out.

Chapter 20, verse 1 says then Abraham journeyed from thence toward the south country and dwelled between Kadesh and Shur, and sojourned in Gerar. Abraham said of his wife Sarah, she is my sister, and Abimelech, King of Gerar, sent and took Sarah. So we see that once again, because there was still within Abraham that weakness that could cause him, when the pressure is on to deny his calling in God, and forget the true purpose for which God has called him out of Ur of the Chaldees which was that he might bring forth a manchild, a holy seed, through his union with Sarah. Forget the promise of a manchild from God. Deny the God ordained relationship between him and his wife, and because that weakness was yet within him, God had to let him go down into Gerar, the place of sojourning again. And I tell you beloved, as long as that weakness is yet within us that can cause us to forget that we have been called out of the Egyptian world system, not to have an individual soul life in God, but so that God might have a husband ministry, and a bride congregation out of whose union he might bring forth an eternal incorruptible manchild. As long as there is that weakness that is within us that can turn away from the true purpose of our calling, and the promise of a manchild to come forth, and deny the God ordained relationship between us, us who are the ministry and the bride congregation, then God will allow the famine and the pressure to come upon us again, and again, and again, and again, until this deviation from the mystery of a man and a maid, which alone produces life, has been purged out of us.

Now in verse three of Genesis 20, we read that God came to Abimelech by dream by night, and said to him, behold, thou art but a dead man for the woman which thou hast taken, she is a man's wife. Notice the difference between the judgment of God on Pharaoh the first time and the judgment of God promised to Abimelech here. The first time Abraham went down into Egypt and denied his wife, the judgment of God that come on Pharaoh for taking her into his house was only that his house was plagued with plagues, but here to

Abimelech, the judgment that God promised him for taking this wife from Abraham was death.

Not just plagues, but death. Complete death, once for all and forever. The reason this is so is because this effort on the part of Abimelech to take the woman, the wife of God's elect, Abraham, into his house was a type of the last effort of the god of this world's system. The last effort he is going to make in these last days to take the woman, the true church through which God has purposed to bring forth a manchild, from the true husband ministry that God has ordained for her, to pull her out of God's order.

Since this is everybody's last chance, and since it is only through the true husband ministry having this woman to bring forth a manchild that shall deliver the creation, if the Pharaohs or the Abimelechs, of this world system were to succeed this time, then it would not just be the plagues and sufferings that they have

experienced all these centuries that would be their judgment, but it would be death forevermore. For their only hope of deliverance, the only hope for the deliverance of the whole creation is that this woman be left to the true husband ministry through whom Christ is going to bring forth in her a manchild, that the creation might be delivered.

Then we notice in verse 4, Abimelech saying to God, Lord wilt thou also slay a righteous nation? Said he not unto me, she is my sister, and even she herself said he is my brother. In the integrity of my heart and the innocency of my hands have I done this. This sets before us a truth that ought to sober those of us who are the husband ministry, and the bride congregation. For it proclaims to us the truth that we cannot blame Lucifer, the devil, for our backslidings, and for our unfaithfulness to the promise of God, and to the revelation of God, anymore than Abraham could say, it was Abimelech's fault that Sarah wound up in Abimelech's house. For it was not Abimelech's fault. Abraham and Sarah were the ones who had the promises.

They were the ones to whom God has revealed himself, and they were the ones to whom God had been faithful time and time again. They were the ones as Abimelech said to God, who had deceived Abimelech and said, she is my sister, and he is my brother. Above all it was still Abraham's fault, for he was the husband, he was the first one who said to Sarah, say I pray thee thou art my sister.

Therefore we see that it was not the woman but it was the husband ministry who caused the woman to deny the promise of God that a manchild would be born, and the calling of God for both of them to bring forth a holy seed. So we see today in this New Testament age in every generation since Jesus came, it has been the husband ministry who has been at fault every time the church has backslidden down into the Egyptian realm of the flesh, and forgotten her true calling to bring forth a manchild, and forgotten her true God ordained relationship with her husband ministry. For it has been the ministry that has been responsible before God to build faith in the woman, to stay on the land to strengthen her.

God has given the ministry his spirit and the word and the promises, and everything they need to do so. But in every generation it has been the ministry first that has fallen back into the Egyptian realm of the flesh and wanted a soul life of their own, instead of loving this woman the church, and giving themselves for her as Christ did, as Paul said in Ephesians 5, and living only for her to fulfill her body and bring forth a manchild from her womb.

Therefore just as it was Abraham's fault here that Sarah denied the relationship that God had ordained for her with Abraham, and the promise of God, you will notice here that God agreed with Abimelech that Abimelech was innocent and that it was Abraham's fault that Sarah had wound up in Abimelech house.

Even so we who are the husband ministry have to face the fact that when the woman the church fails today, it is our fault. There is an abomination, under the sun, in the church

of Jesus Christ today, and that is that much of the ministry has taught the woman the church that she must submit herself to her husband either in the natural or to the husband ministry, because the letter of God's word said so and because the law of God said so. But without teaching both her and the husband that God's order is first for the husbands to love their wives and give themselves for them as Christ did for the church. They have gotten the order reversed and they are teaching that wives should submit themselves to their husbands first, and God nor his word teaches this.

What God and His word teaches is that the order is first for husbands, both in the natural and in the spirit, to love their wives and give themselves for them, as Christ did for the church, living only for them, and having no life of their own as Christ did for his church. To build them a natural house, and a spiritual house to live in, to feed them with natural food and spiritual food, to clothe them with natural clothing and spiritual clothing, and to give up the seed that is in them to fulfill the woman's body and bring forth the fruit of her womb, a manchild.

Husbands and husband ministries, who fail to do this, try to force their wives to submit to them by quoting to them the letter of the word in Ephesians 5, wives submit yourselves to your husbands, but they do not realize that this is impossible. The woman cannot submit herself to her husband through the law. She does not have within her being the strength to do so. For she is the weaker vessel. When all human flesh fell, in Adam and Eve, God did not stand back and throw down his law through human flesh, the woman, and command her; now you come back and submit yourself to me because the law says so. But the Bible says God, the eternal husband made the first move and went calling for Adam and Eve in the garden, in the cool of the day, and tenderly slew a lamb and clothed them with its coat rather than their own fig leaves of self righteousness and self effort, to submit to him through the law.

Thus signifying that in Jesus he would come one day to give himself for the woman in love, so that she could be drawn into a union with him, so that through that union she would lose her weak inability to submit fully to him. He in giving himself for her, would be able to put his own seed in her and bring forth that strength by which she could lovingly, willingly, submit without the law.

When Jesus came he did not stand with the letter of the law and command the woman, the church, that she must submit to him because the law and the letter of the word said so, for he knew that she did not have the strength to do so, neither the nature to do so, because the law said so. But he gave himself for the woman, gave up the life that was in him to bring forth in the woman that strength and that life which could give her the strength to lovingly and willingly yield to him. Therefore the effort of both natural men and husband ministry to get their wives to submit to them first, through the letter of the law, without giving themselves for their wives as Christ did the church, to redeem her from her weakness and enable her to submit through love, is completely opposite to God's true order, and will never produce anything but frustration.

I have seen men who were drunken beasts who did not even walk with God, but could understand the letter of the law, and would tell their wives, the Bible says you are supposed to submit to me. Then they try to force the poor woman to do something that she did not have the strength within her to do through the letter of the law. I have seen ministers seek to force their natural wives to submit to them in everything through the letter of the law. I have seen their poor wives brought under bondage to this through fear and try desperately to do so, to submit to them in all things. But because it was not worked in their nature through their husbands first fulfilling God's order and giving themselves for them in love, as Christ did the church, though they put on an outward show of submission.

It was not worked in their nature and it was only the fig leaves of their own self effort that they try to clothe themselves with, as Adam and Eve tried to clothe themselves with fig leaves, instead of waiting on God to clothe them with the lamb's robe of strength and loving willingness to submit themselves for them in Christ, when he gave himself for his church.

So we see that unless the man puts the lamb's robe on the wife by giving himself for her, to pour into her, through love, the strength that is in him, so that willing loving submission is worked in her, the woman will never be able to do so,

I have seen men and ministers today, who have sought to force their wives to submit to them by pointing out the fact that it was the woman that was in the transgression, seeking to force submission from them for that reason. They forget two things. First, that it was precisely because the woman was in the transgression, and therefore had no strength to submit, that God had to come to Adam and Eve first to give himself for them instead of demanding submission out of them first. Jesus had to come to his bride, the church, first, and give himself for her in love to lift her up out of the transgression, so that she would have the strength to submit. Since Jesus the husband came as our example and first gave himself for the woman, that she would have the strength to submit, he delivered her from being under the curse, and in this New Testament age placed the responsibility not on the woman to first submit, but on the man to first give himself for the woman as Christ gave himself for the church. In order that her heart and nature might be changed and that she might have the desire and the strength to submit

So it is time for us who are the husband to face the fact that just as it was Abraham who first caused Sarah to fail, if the woman fails in the New Testament dispensation we cannot put the blame on her but we must put the blame where it belongs, and on us, and on the husband ministry

In verse 6, we hear God say unto Abimelech, yea. I know thou didst this in the integrity of thy heart, for I also withheld

thee from sinning against me, therefore suffered I thee not to touch her. So we see that God in faithfulness to his purpose kept Sarah pure and did not allow Pharaoh or Abimelech to defile her. This gives us great hope in this end time, for we therefore know a modern world counsel of churches that denies the new birth, and is not the true woman, will enter into an unholy affinity and union with Pharaoh, and this world system in the last days and yet God is going to preserve the true woman. He is going to preserve her for the true husband ministry that he has elected and ordained to enter into a holy union with her, to bring forth a manchild.

Everytime the big Church system begins to go into harlotry, God will call the true woman out of her and preserve her undefiled for the true husband ministry, that God has elected and ordained to bring forth the fruit of her womb. Therefore God said to Abimelech, restore the man to his wife, for he is a prophet and he shall pray for thee, and thou shalt live, but if thou shalt restore her not, thou shalt surely die. These words of God also set faith and joy raging in our souls.

For they reveal that only if this world system finally turns the woman, the church, over to the true husband ministry that God has ordained and elected to bring forth the fruit of her womb, a manchild, shall the creation itself be able to live. For only in the bringing forth of this manchild can the creation be delivered from the death that is upon it. This true husband ministry that God is restoring in the last days, even as God said to Abimelech, he is a prophet. and so the spirit ministry of this last hour is a prophetic ministry

For the testimony of Jesus is the spirit of prophecy. And it is to that true husband ministry that the spirit of God is going to reveal beforehand the full revelation of God's purpose for this earth in the last days, and they alone will be able to move into it, in a way that in their burden for the creation, even Abimelech and Pharaoh's house shall ultimately be delivered ,

Verse 14 says so Abimelech took sheep, oxen, menservants, and women servants and gave them unto Abraham and restored Sarah his wife and Abimelech said, behold my land is before thee, dwell where it pleaseth thee.

So we see that after God had wrought in such a mighty way, all of Abimelech's land was before Abram, and he was free to walk up and down in the midst of it, and dwell wherever he pleased. There is going to come a day beloved, when God has made it real to this world system that his elect husband ministry is the prophet of God, who in union with the woman the Church, shall be able alone to deliver them, that we are no longer going to be strangers and sojourners in this world. The land will no longer belong to the Abimelech world system, but the whole land will be before us, the whole earth, and we shall be free to manifest the glory of our God in it, and dwell in it wherever we will.

Then verse 16 says, and unto Sarah, Abimelech said, behold I have given thy brother a thousand pieces of silver, and behold he is to thee a covering of the eyes unto all that are with thee and with all other, and thus she was reproved. So Abraham prayed unto God and God healed Abimelech, and his wife and his maid servants, and they bare children, for the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

In closing we want you to see the three great blessings that Abraham, Sarah, and Abimelech came out of this experience with. Abraham got a thousand pieces of silver, Sarah got a covering for her eyes, and Abimelech and all his house got healed and his wives wombs were opened up, so that they could bring forth children also.

First Abraham got a thousand pieces of silver. Those who know the mystery of Christ know that silver, wherever it is found in the Bible speaks of the redemptive work of Christ, the willingness to suffer to redeem others. Zero in the numerology of scripture is nought or nothing. Three is the number of completion, and one represents union or oneness with God. Therefore, Abraham received one thousand

pieces of silver. One and three zeroes typifies to us the great truth that God had finally brought him to the fulness of nothingness in himself and therefore complete oneness to God, and therefore he was ready to bring forth the manchild. We find this same one thousand pieces of silver in the Song of Solomon. Where Solomon, the king, who owned the vineyard got one thousand pieces of silver, but the labourers in the vineyard received only two hundred, thus signifying that when we come to the completion of nothingness in ourselves, and thereby perfect oneness in him, we will have come forth in the son and no longer will be just labourers in the vineyard with only two hundred pieces of silver. But we will have the

thousand pieces of silver, the fulness of redemption wrought in us and therefore prepared to go forth as the manifested sons of God. Ready to bring forth the manchild in us as Abraham was here, now ready to bring forth the manchild with every deviation from the man and maid mystery finally purged out of him.

At this point we see his name has been changed from Abram to Abraham. Abram means father of a nation, but Abraham means father of a multitude. While he was still growing in his faith and union with God, his name was Abram, and he was only worthy to father a nation, natural Israel in the natural. But here when he received the one thousand pieces of silver he was brought to the completion of nothingness in himself, perfect oneness with God, and therefore in God was the father of the multitudes and worthy to

bring forth the manchild, a type of Jesus through whom all the multitudes in the earth should come to know salvation.

Sarah received a covering for her eyes. From this point on, her eye was single toward her husband, and she could see no other man save him. Thus signifying when the woman the church, has been down with her husband through all these denials of the true man and maid mystery, and finally that deviation has been purged out of both of them, and her

husband ministry has the one thousand pieces of silver, and been brought to the completion of nothingness in himself, and therefore one with him who is fully willing to give himself for her. To live only for her that he might redeem her with redemptive love, then she will be fully submissive, then she will have eyes only for her husband, then her husband ministry will be a covering for her eyes. They will not have to quote the letter of the law to get her to submit. You will notice at this point also that Sarah had also had a change of name. Her name which was formally Sarai, which means contention, was now changed to Sarah, which means princess.

For God had finally purged out of her all deviations from the man and maid mystery, and in being no longer a contentious woman, but one brought into true submission to her husband, she had become a princess, part of the family of royalty, ready to bring forth a manchild. Thus signifying that when the woman, the church, has had purged out of her all deviations from the mystery of a man and a maid, and brought unto full submission to her true husband, Jesus, through this husband bridegroom ministry so that her husband is a covering for her eyes, she will be no longer just a contentious church woman, but she will be a princess, dwelling in the royal family of God. The wife of the Son of the King, and thereby worthy to bring forth a manchild, an incorruptible manchild in these latter days.

Therefore, chapter 21, verse 1 says, the Lord visited Sarah, and the Lord did unto Sarah as he had spoken, for Sarah conceived and bear Abraham a son in his old age, just as God had promised. Thus revealing that when every deviation from the mystery of a man and a maid has been purged out of the husband ministry, and the woman church, where the woman will have become a princess and the husband will have his thousand pieces of silver, and the Lord will visit them at the set time then the incorruptible many membered, manchild will be born.

We close by pointing out that at the same time the womb of all of Abimelech's wives were opened, and they began to bring forth children when Abram prayed for him, this is to signify that when the manchild finally comes forth and reigning during the millennial reign of Christ, through his ministry to the creation, its womb will be opened. Those who have never known before will begin to bring forth children unto God also, and the whole creation shall be delivered from the bondage of corruption, through the manifestation of the sons of God. Hallelujah, the Lord God Omnipotent Reigneth. Amen.