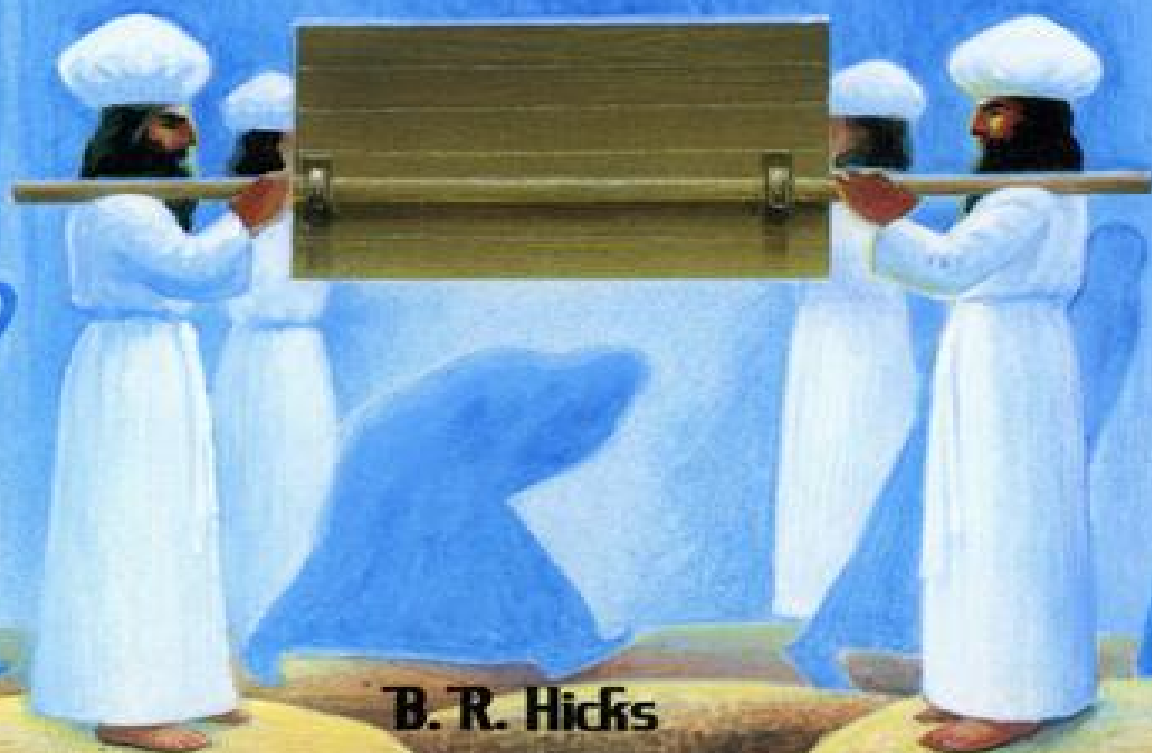



The Forty-two Stops The Israelites Made On Their Journey From Egypt To Canaan's Land



B. R. Hicks



**The Forty-two Stops
The Israelites Made
On Their Journey From
Egypt To Canaan's Land**

by B. R. Hicks

Table of Contents

Introduction

Chapter One: The Four Stops Israel, As God's Son, Made In Egypt

I. As a Son, Israel Began Her Journey to Canaan's Land from Egypt at Ramses, where They Experienced the Blood of the Lamb that Redeemed Them from Death.

II. As a Son, Israel's Second Stop in Egypt Was at Succoth, where They Experienced God's Invisible Cloud of Protection.

III. As a Son, Israel's Third Stop in Egypt Was at Etham, where They Experienced Having the Visible Pillar of Cloud and Pillar of Fire Protecting and Guiding Them.

IV. As a Son, Israel's Fourth Stop in Egypt Was at Pi-hahiroth, where They Experienced a Baptism between the Icy Walls of the Red Sea that Protected Them from Their Enemies.

Chapter Two: The Thirty-six Stops Israel, As God's Espoused Bride, Made In The Wilderness

I. As God's Espoused Bride, Israel Stopped at Marah, Her First Stop in the Wilderness, in the Wilderness of Shur, where She Prophetically Experienced the Bitter Waters of the LORD's Crucifixion and the Sweetness of His Resurrection Life.

II. As God's Espoused Bride, Israel's Second Stop in the Wilderness Was at Elim, where She Experienced a Prophetic Foretaste of the Resurrected Christ's Pleasurable Rule and Reign in Her Lover Heart.

III. As an Espoused Bride, Israel's Third Stop in the Wilderness Was in the Wilderness of Sin, where She Experience God's Testing.

IV. As an Espoused Bride, Israel's Fourth Stop in the Wilderness Was at Dophkah, where They Experienced the LORD's Knocking on Their Heart's Door so that He Could Reveal More of His Love, Light, and

Life to Them.

V. As an Espoused Bride, Israel's Fifth Stop in the Wilderness Was at Alush, where She Was Tested by the Spirits of Wild Beasts (khah-yooth).

VI. As an Espoused Bride, Israel's Sixth Stop in the Wilderness Was at Rephidim, where She Experienced Being Tested by Thirst.

VII. As an Espoused Bride, Israel's Seventh Stop in the Wilderness Was in the Wilderness of Sinai, where She Received God's Oral and Written Torah-Truth.

VIII. As an Espoused Bride, Israel's Eighth Stop in the Wilderness Was at Taberah or Kibroth-Hattaavah, where She Experienced the Results of Her Unrestrained Lust and Gluttony.

IX. As an Espoused Bride, Israel's Ninth Stop in the Wilderness Was at Hazeroth, where She Was Taught the Necessity for Living within the LORD's Protective Fences and Walls.

X. As an Espoused Bride, Israel's Tenth Stop in the Wilderness Was at Rithmah, where She Was Taught that All Idols of Hate, Scorn, and Death Have to Be Cleansed from the Lover Heart.

XI. As an Espoused Bride, Israel's Eleventh Stop in the Wilderness Was at Rimmon-Parez, where She Was to Grow in the Knowledge of God's Love that Was Found in His Holy Torah-Truth.

XII. As an Espoused Bride, Israel's Twelfth Stop in the Wilderness Was at Libnah, where She Was to Learn Greater Humility and More Gratitude for the Gift of His Provision of the Bread of Life and His Love in His Son.

XIII. As an Espoused Bride, Israel's Thirteenth Stop in the Wilderness Was at Rissah, where She Received a New Portion of the Father's Anointed Dewdrops of the Night, which Were His Love, Light, and Life in His Written Law of Love, which She Was to Share with Others.

XIV. As an Espoused Bride, Israel's Fourteenth Stop in the Wilderness Was at Kehelathah, where She Learned to Assemble, as a United Brotherhood, around the Tabernacle so that God's Presence in the Tabernacle Would be the Center of the Nation.

XV. As an Espoused Bride, Israel's Fifteenth Stop in the Wilderness Was at Shapher, where She Was to Learn about the LORD's Good [shaw-far] Thoughts toward Her.

XVI. As an Espoused Bride, Israel's Sixteenth Stop in the Wilderness Was at Haradah, where She Was to Learn the Son's Reverence for His Father and the Son's Humility in Doing His Father's Will.

XVII. As an Espoused Bride, Israel's Seventeenth Stop in the Wilderness Was at Makheloth, where God Sought to Bring Her into Greater Unity with Him and with Each Other.

XVIII. As an Espoused Bride, Israel's Eighteenth Stop in the Wilderness Was at Tahath, where She Had to Learn Who God Was and that He Was Her Creator so that She Could See Her Gross Idolatry in Making the Golden Calf.

XIX. As an Espoused Bride, Israel's Nineteenth Stop in the Wilderness Was at Tarah, where She Was to Meditate on the LORD's Torah-Truth and All Her Past Blessings.

XX. As an Espoused Bride, Israel's Twentieth Stop in the Wilderness Was at Mithcah, where She Was to Remember God's Sweet Blessings and Express Greater Gratitude to Him and Humbly Repent of Her Past Failures.

XXI. As an Espoused Bride, Israel's Twenty-first Stop in the Wilderness Was at Hashmonah, where She Was to Learn to Sing a Prophetic Song to Her Coming Messiah.

XXII. As an Espoused Bride, Israel's Twenty-second Stop in the Wilderness Was at Moseroth, where She Was to Learn to Stop Her Complaining and Make the LORD's Name of Mercy and Grace Known by Submitting to His Will.

XXIII. As an Espoused Bride, Israel's Twenty-third Stop in the Wilderness Was at Bene-jaakan, where She Was to Gain More of God's Wisdom, Understanding, and Knowledge.

XXIV. As an Espoused Bride, Israel's Twenty-fourth Stop in the Wilderness Was at Hor-hagidgad, where She Learned Gratitude for All He Had Done for Her in His Humility Obedience in Order to Save Her from Death.

XXV. As an Espoused Bride, Israel's Twenty-fifth Stop in the Wilderness Was at Jotbathah, where She Learned Better How to Please the LORD with Praise and Thanksgiving, in Pain as Well as in Pleasure.

XXVI. As an Espoused Bride, Israel's Twenty-sixth Stop in the

Wilderness Was at Ebronah, where She Was to Learn God's Moral Principle of Transition or Passing from One Set of Conditions to Another.

XXVII. As an Espoused Bride, Israel's Twenty-seventh Stop in the Wilderness Was at *Ezion-gaber*, where God Blessed Her with Faith and Courage to Fight and Overcome the Giants She Would Face in Canaan's Land.

XXVIII. As an Espoused Bride, Israel's Twenty-eighth Stop in the Wilderness Was in the *Wilderness of Zin- Kadesh*, where the LORD Sanctified Her Anew.

XXIX. As an Espoused Bride, Israel's Twenty-ninth Stop in the Wilderness Was at *Mount Hor*, where, through Aaron's Death, She learned that God Is No Respector of Persons.

XXX. As an Espoused Bride, Israel's Thirtieth Stop in the Wilderness Was at *Zalmonah*, where She Was Tested to See Whether She Would Press Through the Shadow of Death in Order to Reach the LORD's Prepared Table of the Love, Life, and Light of His Name.

XXXI. As an Espoused Bride, Israel's Thirty-first Stop in the Wilderness Was at *Punon*, where the LORD Proved Her Strength and Depth of Loyalty to the LORD God and His *Torah-Truth* and Tested Her Willingness to Become a Soldier in Warring Against Leviathan's Doubts and Distractions.

XXXII. As an Espoused Bride, Israel's Thirty-second Stop in the Wilderness Was at *Oboth* where She Was Taught not to Confer with Familiar Spirits or Spirits of Divination.

XXXIII. As an Espoused Bride, Israel's Thirty-third Stop in the Wilderness Was at *Ijea-barim*, where She Was to Learn How to Respond to the Enemy's Taunts that Would Lead Her to Become God's Adversary, if She Listened to Him.

XXXIV. As an Espoused Bride, Israel's Thirty-fourth Stop in the Wilderness Was at *Dibon-gad*, where She Could Find Eternal Freedom from Leviathan's Deceit and Lies.

XXXV. As an Espoused Bride, Israel's Thirty-fifth Stop in the Wilderness Was at *Almon-diblathaim*, where She Was to Learn to Hide Herself in the Tower of the LORD's Secret Holy Name and Be Joined to the Sweetness of the LORD's Divine Brotherhood.

XXXVI. As an Espoused Bride, Israel's Thirty-sixth Stop in the Wilderness Was at Abiram, where She Had a Prophetic Taste of the Light that Awaited Her in Canaan's Land.

Chapter Three: The Two Stops Israel, As God's Spouse-Wife, Made In Canaan's Land

I. As a Spouse-Wife, Israel's First Stop in Canaan's Land Was at Jordan-Jericho.

II. Israel's Last Stop on Her Journey Was at Jodan-Gilgal in Canaan's Land.

Introduction

In the Israelites' journey from Ramses, Egypt, to Gilgal in Canaan's Land, they made forty-two stops. Over the course of this journey, the Nation of Israel experienced three different levels of relationship with God:

- In Egypt and the four stops therein, Israel was known as the *Son of God*¹.
- In the wilderness and the thirty-six stops therein, Israel was known as *God's Espoused Bride*².
- In Canaan's Land and the two stops therein, Israel was known as *God's spiritual Spouse-Wife*.³

These pictures that Israel presents in the nation's journey from Egypt to Canaan's Land are shadows and types of Christian believers' pilgrim journey from Earth to the Heavenly Canaan's Land, as they grow in Grace and Knowledge of Jesus Christ: first, as a *Son* (a child of God), then as an *Espoused Bride*, then as a *Spouse-Wife*. Within the *Bride of Christ*, different spiritual levels of growth can be achieved. The *Bride* can become *Stand-up-Singing Soldiers* in the *LORD's* 144,000, who follow the *Lamb* whithersoever He goeth, as well as *Priests* in the *Melchisedec Priesthood*. The *New City*, the spiritual *New Jerusalem*, which is *God's spiritual Canaan's Land*, will be the *Bride's* eternal abode. This study explores more of the depth, height, length, and breadth of this spiritual analogy, as we follow *Israel's* journey, from place to place and experience to experience, on her way from bondage in *Egypt* to freedom in *Canaan's Land*.

-
- [1.](#) See Exodus 4:22-23.
 - [2.](#) For more lessons on Israel's wilderness journey, see: B. R. Hicks, [*Israel's Journey From Egypt To Canaan's Land*](#) (Jeffersonville, Indiana; Christ Gospel Churches Int'l., Inc., 1992).
 - [3.](#) The term Canaan's Land means married land. See also Isaiah 54:5-7, Jeremiah 3:20, and Hosea chapter 2, where God speaks of His relationship with Israel as that of a husband and wife

Chapter One

The Four Stops Israel, As God's Son, Made In Egypt

In each place the Israelites stopped, they received substance or experiences from God that were essential to their progress in their journey. They began their journey from where they were stopped, in *Ramses*, and here they received the blood that redeemed them from Egypt. At their second stop, *Succoth*, God gave them His Cloud for protection. At their third stop, *Etham*, they received God's Cloud and Fire for guidance. At their fourth stop, *Pi-hahiroth*, they received a baptism, as God opened a Way for them through the Red Sea.

I. As a Son, Israel Began Her Journey to Canaan's Land from Egypt at Ramses, where They Experienced the Blood of the Lamb that Redeemed Them from Death.

This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto all the congregation of Israel, saying, **In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:...** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.... And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt (Exodus 12:2,3,7,13).

And they departed from Rameses in the first month, on the fifteenth day of the first

month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians (Numbers 33:3).

While they were stopped in their departing place, as God's newly liberated slaves in Egypt, the LORD gave the Israelites the protective blood of the lamb, which they applied to their houses in Ramses. Thus, the blood saved the children of Israel from the Death Angel. This was a joyful occasion for the Israelites who walked forth into their new freedom with the blood of the lamb that was a shadow and type of the shed Blood of God's Lamb, Jesus Christ, His Only Begotten Son, Who has taken away Death's sting.

The Hebrew word for *Ramses* is *rah-mes-ace*, which means "the Son of the sun." The Egyptians had named Ramses in honour of the idol Baal, their sun god. However, the Israelites' trust was not in the Egyptians' god, but in the protective blood of the lamb. The LORD's *kabode* Glory hovered over the lamb's blood that covered the door posts of their houses, protecting the inhabitants from the LORD's destroying Death Angel who passed through the land of Egypt that fateful night. God sent this Death Angel from Heaven to slay the firstborn of the Egyptians and the firstborn of their beasts because of their obstinate refusal to liberate God's Son, the Nation of Israel, and for having slain the Israelites' newborn sons.

II. As a Son, Israel's Second Stop in Egypt Was at Succoth, where They Experienced God's Invisible Cloud of Protection.

And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children. (Exodus 12:37).

And the children of **Israel removed from Rameses, and pitched in Succoth. And they departed from Succoth**, and pitched in Etham, which *is* in the edge of the wilderness. (Numbers 33:5,6).

The Hebrew word for *Succoth* is *sook-khoth*; it comes from *sawkak*, which means to entwine as a screen, to fence in, to cover over, to protect, defense, to hedge in, to join together, to set, to shut up.

Here, Israel, as a Son, trusted completely in the LORD, their Heavenly Father, for their protection from the Egyptians, while they abode in humble, flimsy booths at Succoth.

In Succoth, the children of Israel had the Almighty LORD God over their heads, as an infinite, invisible, and invincible Cloud that was joined to their flimsy booths. This cloud became a sure protection from their formidable enemy —Pharaoh and his army. Thus, they were completely safe and secure.

This stop teaches us, today, that when our situation appears the most hopeless and helpless, the infinite LORD God proves Himself by joining His Almighty Strength and Power to our weakness.

III. As a Son, Israel's Third Stop in Egypt Was at *Etham*, where They Experienced Having the Visible Pillar of Cloud and Pillar of Fire Protecting and Guiding Them.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people. (Exodus 13:20-22).

And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness (Numbers 33:6).

The Hebrew word for *Etham* is *ay-tham*, which means boundary of the sea. The Israelites trusted the invincible Almighty LORD God to lead and guide them to Etham on their way to Canaan's Land. At Ramses, Israel had received the gift of God's Blood in the form of the lamb's blood, but they had not yet received Light for their way. Hence, when Israel, as God's Son, was in the darkest part of the invisible way toward Etham, they received the LORD's visible Pillar of the Cloud and His Fire-Light to govern and guide them. Then, the Israelites could continue on their journey by day, under the LORD's cool Cloud-umbrella that shielded them from the burning rays of the sun, and by night, they had His Cloud of Fiery Light that clothed them

with a garment of warmth that shielded them from the cold.

Etham was a very important stop for Israel because, there, he received the LORD's Pillar of the Cloud and Fire or God's Divine All-seeing Eyes to guide them out of Egypt, all the way through the wilderness to the Jordan River, which bordered and joined the wilderness to Canaan's Land.

Israel's stop at Etham teaches us that, at all times in our spiritual journey to the Heavenly Canaan's Land, the All-seeing Eyes of the Fire of the Holy Ghost protect us from destructive troubles, trials, and temptations of the heat by day and from the dangers, death, and destruction that stalk us by night. The LORD's Eyes of Fiery Light always behold all our stops and situations in life that God has appointed, according to His Purposive Will, and they protect us from harm along the way.

IV. As a Son, Israel's Fourth Stop in Egypt Was at *Pi-hahiroth*, where They Experienced a Baptism between the Icy Walls of the Red Sea that Protected Them from Their Enemies.

Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea (Exodus 14:2).

And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol. And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah (Numbers 33:7,8).

Moreover, brethren, I would not that ye should be ignorant, how that **all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;** (I Corinthians 10:1,2).

The Hebrew word for *Pi-hahiroth* is *pee-hah-khee*, which means mouth or entrance of caverns or place of reservoirs.

The LORD's All-seeing Eyes in the Cloud and Fire guided the Israelites, completely turned them around, and placed them in a perfect position to be a target for their enemies. This is what Israel faced when they were making

their exodus from Egypt:

- The Egyptians, an aggressive enemy, were coming up *behind* them;
- The Red Sea, a complete obstruction, was *before* them, preventing them from moving forward;
- The enemy's Migdal watchtower was on *one side* of them, scrutinizing their movements;
- The Egyptian god, which had been left standing after God's Judgments, was on the *other side* of them.

The Egyptian idol-god was purported to be a prophet that peered into the future for Pharaoh. This was the idol that caused the idolatrous Egyptians to follow the Israelites into the sea under a false prophecy of victory.

In order to make His Holy Name known through His wonderful, miraculous Works in the sea, the LORD purposely led Israel, as His Son, into a place of hopelessness and helplessness, which placed them before their enemies at the Red Sea.

At the Red Sea, the LORD God proved that His Unbegotten Name, with its infinite, divine Eyesight, was the supreme Ruler over all false gods, including Egypt's last god, Baal-zephon, which was a nothing.

Because the Israelites were small in spiritual stature and because they could not see the LORD's invisible glorious Name, in their mortal mentality, they feared, cried, and complained to Moses about their presumed fate at the Red Sea that would bring them death. They could not see that this was to be a wonderful display of the LORD's miraculous Power of deliverance from death and a preservation of their lives, not their doom.

The Angel of God and the Pillar of the Cloud and Fire removed from before the Israelites and stood between them and the Egyptians. The Cloud and Fire and the Angel of God formed a protecting wall all that night, which prevented the enemy's camp from coming near Israel. Then, the LORD miraculously opened the Red Sea into twelve channels, formed by icy walls on the right and on the left, so that the twelve tribes of Israel could cross through the Red Sea. While their enemies slept, they marched all

night, through the sea to the other side, to the banks of the wilderness.

In the morning, the Egyptians, following the false prophecy of their idol, proudly pursued the twelve tribes of Israel into the twelve channels in the midst of the sea. The infinite All-seeing Eyes of the Sovereign LORD looked through the Cloud and Fire from the wilderness side of the Red Sea and burned off the Egyptian's chariot wheels and their horse's hooves and melted the walls of ice, which made the waters of the sea come crashing down on the Egyptians, destroying them.

As a result of Israel's miraculous deliverance, she progressed in her spiritual growth in the following ways:

- Israel had a birth of spiritual Eyesight that the LORD's divine Purpose is always for deliverance and for new Life in the midst of hopeless and helpless situations. Israel, as the LORD's newly Espoused Bride in the wilderness, saw the LORD's wonderful Works that He wrought on the Egyptians.
- Israel feared or revered the LORD as her Espoused Bridegroom.
- Israel believed the LORD, her newly Espoused Bridegroom.
- Israel believed Moses to be God's chosen one to lead her to Canaan's Land.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. **And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses** (Exodus 14:30,31).

The Israelites' stop at the Red Sea teaches us, also, not to believe Leviathan who says that God has brought us to our desperate situations to kill us. When God brings us to a new trial, His divine Purpose always is to show us His mighty Works of deliverance. He destroys wrath, doubting, and obstinate rejection, and He replaces them with His Tranquil Trust, His Living Faith, and His Silent Resignation. He is not the God of Death, but the God of Life.

At the Red Sea, Israel experienced the LORD's Love, Life, and Light

through His icy water baptism, as it were. As Israel passed from Pi-hahiroth, through the Red Sea, to the wilderness side, the LORD's cold, vaporous Breath from the icy walls covered her as though she were baptized in water.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, **and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;** (I Corinthians 10:1,2).

Israel experienced a complete, victorious, living deliverance, in contrast to the Egyptians who were drowned in the depths of the sea. While the Egyptians died, Israel lived. Thus, Israel entered into a new place of national freedom on the banks of the wilderness side of the Red Sea.

Israel's miraculous experience of blood, Fire, and Water, as a Son in Egypt, is a picture and type of Christ's Blood, Fire, and Water in His Death and Resurrection. The same Principle of blood, Fire, and Water was pictured in the Courtyard of the Mosaic Tabernacle. The blood, Fire, and Water symbolized the spiritual experiences found in the Foot-realm and the Loin-realm of the Spiritual Stature of the LORD Jesus Christ. These were God's gifts of salvation to Israel, His Son in Egypt. They are also gifts to believers in Jesus Christ, today.

Chapter Two

The Thirty-Six Stops Israel, As God's Espoused Bride, Made In The Wilderness

On Israel's forty-year journey through the wilderness, on her way to Canaan's Land, the LORD led her by His Cloud and Fire to thirty-six different places. In their wilderness experience, the Nation of Israel was known as God's Espoused Bride.

I. As God's Espoused Bride, Israel Stopped at *Marah*, Her First Stop in the Wilderness, in the Wilderness of Shur, where She Prophetically Experienced the Bitter Waters of the LORD's Crucifixion and the Sweetness of His Resurrection Life.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.... And he cried unto the LORD; and **the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet:** there he made for them a statute and an ordinance, and there he proved them,(Exodus 15:23,25).

Israel, as God's Espoused Bride, made her *fifth* stop on her way to natural Canaan's Land at Marah; however, this was her *first* stop in the wilderness. The Hebrew root word for *wilderness* is *mid-bawr*, which means to arrange, to speak, to subdue, advice, to answer, to appoint, to bid, to command, to commune, to declare, to destroy, to give a name, to promise, to pronounce, to rehearse. The Hebrew word for *Shur* is *shoor*, which means going around, as a wall, or turning about as a merchant. The Hebrew word for *Marah* is *maw-raw*, which means bitter; it is from the root word *mar*, which means bitterness, angry, chafed, discontented, heavy.

According to the LORD's Purposive Will, the Cloud and Fire led the Israelites to a place of humble, painful thirst so that God could reveal their prideful murmuring spirit against His righteous Holy Name and His just Governance and Guidance. The Crucified and Resurrected LORD Jesus Christ desired that Israel fellowship His Suffering and His Resurrected Power, prophetically, under the type and shadow.

The Crucified Christ allows us to taste of the bitterness of His Death on the Cross, while the Risen Christ sweetens all bitter water and situations with His Life. In answer to true prayer, Jesus always casts His Living Nature, the Tree of Life, into the midst of all our painful situations and circumstances.

This is one of the first spiritual Moral Principles of Truth that we must learn in the wilderness, on our pilgrim journey to the Heavenly Canaan's Land. We must go through our spiritual education and moral development on Earth in order to be a successful pilgrim who reaches the New Jerusalem above.

II. As God's Espoused Bride, Israel's Second Stop in the Wilderness Was at *Elim*, where She Experienced a Prophetic Foretaste of the Resurrected Christ's Pleasurable Rule and Reign in Her *Lover* Heart.

And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters (Exodus 15:27).

And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. **And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there** (Numbers 33:8,9).

Israel's *sixth* stop since leaving Ramses was her *second* stop in the wilderness. The seventy palm trees that Israel encountered at Elim were prophetic pictures of Christ's spiritual Governmental Promises to the weary, overcoming pilgrims, who are journeying in Christ's Way to the Heavenly Canaan's Land.

The Hebrew word for *Elim* is *ay-leem*, which means *palm trees* from a place in the desert. *Ay-leem* comes from the Hebrew root word *ah-yil*, which means strong, strength, pilaster, support, oak or other strong trees.

The Cloud and Fire led the Israelites to Elim to reveal, through the seventy palm trees and the twelve wells of water, the Resurrected Christ and His divine Promises that emanate from His eternal Melchisedec Priesthood.

The translation of the Hebrew word for *well* is *fountain (ahyin)*, which refers to Christ's redemptive Understanding and His resurrected Eyesight that give spiritual contentment in all things, both in pleasure and in pain.

How unspeakably sad that most of the Jewish pilgrims who journeyed from Egypt never learned their spiritual lessons, neither in the "Marah" humility of the Crucified Christ, nor in the "Elim" comforts of the Resurrected Christ! As a result, they became murmuring and complaining pilgrims who missed their opportunity to enter into Canaan's Land. The LORD commanded the Israelites to wander, alive, for forty years in the wilderness to prove to them that they could live in the wilderness on His Bread and Water and not die, in spite of the many times they falsely accused God, Moses, and Aaron of trying to kill them. In their old age, they died short of attaining their destination in Canaan's Land; however, they could not refute the fact that the Living God had kept them alive in the wilderness!

III. As an Espoused Bride, Israel's Third Stop in the Wilderness Was in the *Wilderness of Sin*, where She Experience God's Testing.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: **And the children of Israel said** unto them, **Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger** (Exodus 16:1-3).

And **they removed from the Red sea, and encamped in the wilderness of Sin**. And they

took their journey out of the wilderness of Sin, and encamped in Dophkah (Numbers 33:11,12).

On her journey to Canaan's Land, the Cloud and Fire led Israel to her *third* stop, which was in the Wilderness of Sin. This was her *seventh* stop since leaving Egypt. The Wilderness of Sin was a place of painful hunger to which the Cloud and Fire purposely led Israel to prove who among them had truly learned Christ's lessons of humility and exaltation at Marah and Elim.

The Hebrew word for *Sin* is *seen*, which means miry, thorn bush, rugged, desert, dry, marsh, to tread, clay, dirt. The LORD God the Father purposed to reveal His Son, again, to the Israelites, by giving them Bread from Heaven each day, in the form of Manna, a picture of the Crucified Christ. Later, through the *selah* Rock, the Risen Christ gave them His Water out of the Father's *zoor* Rock. This Manna-Bread was a foreshadowing of the Crucified Christ Who would come down in flesh as the Living-Bread from Heaven. Despite the proud murmuring and complaining of the distrustful, disobedient Israelites, the LORD faithfully gave them His Bread every day. This was His Corn from Heaven for their bodies and souls.

In the Wilderness of Sin, the Father showed Israel His Unbegotten *kabode* Glory in the Cloud and Fire, which led them from one stop to the next. He gave them Bread in the morning and meat in the evening, and He also gave them rest on the seventh day, a Sabbath day. In this place that represented the Crucified Christ and the Resurrected Christ, in conjunction with the LORD's Bread and Water, they experienced the Father's Unbegotten *kabode* Glory through the Resurrected Christ.

We never read that the Israelites ever praised, blessed, or thanked the LORD for His Abundant Goodness, manifested through all His wonderful Works for them. How unspeakably sad! If we stop to think about the great things that God has done for us, we have to say with David: "How precious also are thy thoughts unto me, O God! how great is the sum of them!"

IV. As an Espoused Bride, Israel's Fourth Stop in the Wilderness Was at *Dophkah*, where They Experienced the LORD's Knocking on Their Heart's Door so that He Could Reveal More of His Love, Light, and

Life to Them.

And they took their journey out of the wilderness of Sin, and encamped in Dophkah
(Numbers 33:12).

Although the wilderness was uninhabited, untracked, and unfurnished, the LORD's Cloud and Fire faithfully led Israel through it. In His divine Love and Wisdom, the LORD knew His Purposive Will and His trackless Way He had laid through the midst of the wilderness. He also knew the Table He would spread for Israel at each stopping place.

The LORD led Israel to Dophkah, her *eighth* stop in her journey, but only her *fourth* stop in the wilderness, for the purpose of knocking on the door of her *lover* heart so that He could reveal to her His Love, Light, and Life. If she would hear His Voice, she would enter into a higher personal, spiritual relationship that He had purposed and planned for her in Dophkah.

Behold, I stand at the door, and knock [*dof-kaw*]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Revelation 3:20).

The Hebrew word for *knock*, here in this verse, is the same Hebrew word that Jesus used to the Laodicean Church when He was standing outside of the door of their *lover* hearts, knocking. The Laodicean Church was stopped, as it were, in the wilderness of lukewarmness, so the LORD was knocking (*dof-kaw*) to see if anyone would personally hear and personally invite Him to enter into his *lover* heart.

The name *Daphkah* is from the Hebrew word *dof-kaw*, which means to knock, to press severely, to beat loudly, to overdrive. This meaning shows us how obstinate the *lover* hearts were in the Laodicean Church, for they turned a deaf ear to the *severe* knocking of the precious LORD Jesus Christ. The Risen Christ Jesus desperately desired to come into their *lover* hearts in order to deliver them from Leviathan's lukewarmness, which they displayed in their hateful death and darkness and their scorn for the LORD's Love, Light, and Life.

It was the LORD's glorious Cloud and Fire that led Israel to Dophkah, where He knocked on the door of their *lover* hearts, reminding them of their

first love experience on the banks of freedom at the Red Sea. After crossing the Red Sea, they had shouted and danced with love and joy for the LORD's divine Governance and Guidance. The LORD was preparing Israel's hearts at *dof-kaw* for receiving His Law of Love at Mount Sinai. He was renewing the Israelites' hearts with His fiery Love so that they could receive His fiery Law.

The LORD also writes His Law of Love in our *lover* hearts at our spiritual Mount Sinai. Remember, the LORD Jesus Christ can write His Law of Love in our *lover* hearts only if we voluntarily open the door and let Him come in to revive our *lover* hearts.

The Resurrected Christ had to stand outside, knocking (*dof-kaw*) at the door of the lukewarm *lover* hearts of the Laodicean saints. The righteous LORD will not write the *Torah-Truth* of His fiery Love in lukewarm hearts. Hearts must be on Fire in order to receive more Fire. Remember, Christ Jesus chooses for us to be either ice cold, with His cold frozen Humility from the icy Depths, or hot with the *kabode* Glory Fire from His resurrected Heights.

V. As an Espoused Bride, Israel's Fifth Stop in the Wilderness Was at *Alush*, where She Was Tested by the Spirits of Wild Beasts (*khah-yooth*).

And they departed from Dophkah, and encamped in Alush (Numbers 33:13).

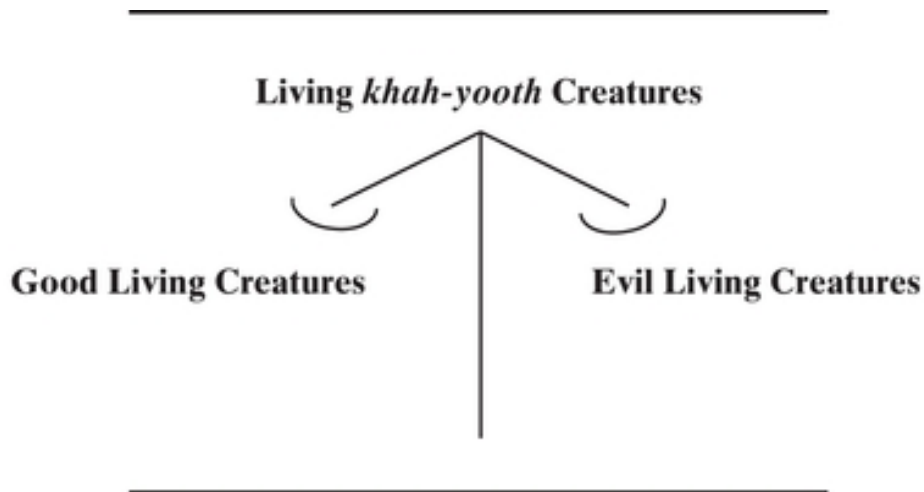
On her pilgrim's way to Canaan's Land, the Cloud and Fire led Israel to her *ninth* stop, which was her *fifth* stop in the wilderness. This place was called Alush. The Hebrew word for *Alush* is *aw-loosh*, which means a crowd of men or a place of wild beasts (*khah-yooth*). *Alush* was the perfect, proper place for the Cloud and Fire to lead the Espoused Bride of Jehovah for her next experience. After this stop, she could continue on her journey as a successful pilgrim to Canaan's Land. Although God's Word is silent about what happened here, the LORD's Moral Principles of working with humankind teaches us that He always tests us after He has blessed us and before He blesses us again.

The LORD always puts us in situations where there are crowds of people

with Leviathan's moronic, mortal mentality of hate, scorn, death, and darkness to see if we will remain true in choosing Christ's Love, Reverence, Light, and Life as our continual abiding place. God also places us in the midst of Leviathan's beastly spirits of wrath, doubting, and rejection to see if we will remain true to Christ's Peace, Faith, and joyful acceptance of His Father's Purposive Will. The Apostle Paul also fought these same beastly spirits at Ephesus.

If after the manner of men **I have fought with beasts** [*khah-yooth*] **at Ephesus**, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die (I Corinthians 15:32).

There are two sides to the *khah-yooth* creatures, a word that comes from the Hebrew root word *khaw-yaw*, which means to live. Many times, God's Word mentions the good and evil, living *khah-yooth* creatures.



The *good* living *khah-yooth* creatures are mentioned in the Book of Revelation.

And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, **were four beasts** [*khah-yooth*] **full of eyes before and behind**. And **the first beast** [*khah-yooth*] **was like a lion**, and **the second beast** [*khah-yooth*] **like a calf**, and **the third beast had a face as a man**, and **the fourth beast** [*khah-yooth*] **was like a flying eagle**. And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts [*khah-yooth*]

give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created (Revelation 4:6-11).

These living Beasts were created beings who were overcomers during the time of the *first* pre-historic Creation. They minister to the LORD's Holy Name, and they lead the twenty-four Elders in praise to the LORD's Holy Name.

In the beginning, the *good khah-yooth* creatures overcame Leviathan by making a choice to be true and faithful to the Wisdom of the LORD's Holy Name. They ministered to the LORD's Holy Name in tranquil trust and in silent resignation. Because they sowed a fruitful ministry to the LORD's Name, they reaped an eternal ministry to the Wisdom of the LORD's Holy Name.

The *evil* living creatures are mentioned in the Book of Zephaniah.

And flocks shall lie down in the midst of her, **all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds:** for he shall uncover the cedar work. **This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in!** every one that passeth by her shall hiss, *and* wag his hand (Zephaniah 2:14,15).

The *evil khah-yooth* creatures (rebels) chose Leviathan's stolen wisdom; therefore, they became wild Beasts in the land. When they died, during the first Creation, their souls were bound in the Deep, but their wicked spirits were left free to roam throughout the world so that they could keep on trying and testing the LORD's people at God's appointed time. These spirits are mentioned many times in God's Holy Word. The Prophet Zephaniah called these *khah-yooth* spirits "destructive Beasts of the nations."

The Prophet foretold that the spirits of Beasts would inhabit the ruined city of Nineveh. The LORD warned the idolatrous House of Israel that He would send these dangerous, destructive spirits of Beasts to dwell in the land of her ruined kingdom.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, **that no man may pass through because of the beasts:** (Ezekiel 14:15).

The LORD also promised to send these vicious spirits of wild Beasts on Egypt for their cruel abuse of His people.

And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: **I have given thee for meat to the beasts of the field and to the fowls of the heaven** (Ezekiel 29:5).

The LORD made a covenant with King David that he would be resurrected to rule forever as the king of Israel. After the one-thousand-year Reign of the LORD Jesus Christ, these evil spirits of Beasts will be removed, once and for all, out of the Earth. At the resurrection of all the dead, who have remained in their graves after all overcomers have been resurrected and raptured,* God will return these evil spirits to their own resurrected bodies. Then, they will be judged at the great White Throne Judgment and receive their eternal punishment. These disobedient spirits, souls, and bodies will enter into their eternal abode, where they will ultimately have to bow their knees to the LORD Jesus Christ and confess with their mouths that Jesus is both LORD and Christ, to the glory of God, the Father.

When Jesus was tested here on Earth, the Holy Spirit drove Him into the wilderness for forty days and nights, where He fought against Satan and these vicious, wild, evil *khah-yooth* Beasts.

And **he was there in the wilderness forty days,** tempted of Satan; **and was with the wild beasts** [*khah-yooth*]; and the angels ministered unto him (Mark 1:13).

Jesus, the Son of Man, was loyal to the Wisdom of His Father's Holy Name, LORD; therefore, He resisted Satan and the evil *khah-yooth* living spirits of creatures for forty days because the Heavenly Father's Holy Dove-Spirit filled Jesus without measure.

For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him (John 3:34).

The meaning of the Hebrew word *aw-loosh* teaches us to expect the same opposition from Satan and these wild *khah-yooth* spirits on our own spiritual journey in the Crucified Way to the Heavenly Canaan's Land. Obviously, most of the Israelites never learned their spiritual lesson in Alush, which was evidenced by their inimical attitudes towards God and His leaders at the very next stop.

VI. As an Espoused Bride, Israel's Sixth Stop in the Wilderness Was at *Rephidim*, where She Experienced Being Tested by Thirst.

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was no water for the people to drink.* Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is this that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? (Exodus 17:1-3).

And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink (Numbers 33:14).

Rephidim was Israel's *tenth* stop in her journey, but her *sixth* stop in the wilderness. The Hebrew root word for *Rephidim* is *raw-fad*, which means to spread a bed of rest, to refresh, and to comfort. The LORD's Purposive Will and Master Plan, revealed through the leading of the Cloud and Fire, brought Israel to Rephidim, a place that had no water. God wanted to test Israel's trust in Him, and He wanted to show forth His miraculous redeeming Love, Light, and Life by giving them water in a place of no water. Yet they again viciously murmured, complained, and falsely accused their leaders of having a secret motive to kill them with thirst, despite the multiplicity of God's wonders and miracles that they had already seen and experienced.

In all the previous nine stops, the LORD had proven His wonderful Works of Love, Life, and Light and that He was a God of Love, Life, and

Light. In order for the Israelites to murmur, to complain, and to accuse their leaders falsely, in Rephidim, they had to hate and scorn all the LORD's former Works and marvelous Love, Life, and Light that He had extended to them.

Nevertheless, in His manifold Mercy and gracious Goodness, God commanded Moses to go to Horeb and, there, to stand upon the *zoor* Rock and to smite it. This would open, in advance, the *naw-hawr* River of Love from the LORD's Law at Mount Sinai, although the children of Israel were still in Rephidim. Since Mount Horeb was between 8,000 and 9,000 feet above sea level, it was a great miracle for God to lift Moses up to the top of the Father's *zoor* Rock, where he was to stand. Moses smote the *zoor* Rock, and it opened up, sending forth a great river from the opening in the Rock.

This scene was a picture of the Resurrected Christ Jesus making an opening in the Divine Godhead of the Father and the Holy Ghost, after His Blood had been offered on the Cross, and after His Fire and Water experience in Hell and Death so that the Man, the Humanity of Jesus, could enter the Godhead.

When Moses smote the *zoor* Rock on Mount Sinai, the LORD caused His miraculous Unbegotten River of Love to flow forth, invisibly, all the way to Rephidim. Then, through Christ, the Son of God, this one, divine River of Love was separated into twelve invisible streams. When these invisible streams struck the visible rocks in the wilderness, the visible rocks burst open, sending a visible stream of water that flowed into each of Israel's twelve camps.

Thus, the unified camp of Israel was abundantly supplied with the LORD's River of Love through these twelve streams that flowed all the way from Sinai to Rephidim, in order to comfort, to restore, and to refresh His ungrateful people, despite their inimical murmuring, complaining, and false accusations against God and His leaders. However, after the LORD God had comforted, restored, and refreshed Israel, He allowed Amalek, the enemy, to fight with them.

This teaches us that when we have sown fleshly murmuring, complaining, and false accusations against God's Purposive Will in our lives, He will cause us to reap what we have sown, by allowing the afflicting flesh of Amalek to attack us.

Amalek is a picture of Leviathan's afflicting depression, oppression, and

sadness that works through Leviathan's mortal mentality in man's flesh. We overcome this "Amalek" enemy by lifting up holy hands in gratitude to the LORD, with praise, blessing, and thanksgiving for the precious, victorious Blood of Jesus Christ, and by using the LORD's eternal, sharp, two-edged Sword of Truth that overcomes all Leviathan's fleshly enemies. The LORD's infinite Divine Truth slays and swallows up all our hindering, fleshly nature.

VII. As an Espoused Bride, Israel's Seventh Stop in the Wilderness Was in the *Wilderness of Sinai*, where She Received God's Oral and Written *Torah-Truth*.

In the third month, when the children of Israel were gone forth out of the land of Egypt, **the same day came they *into the wilderness of Sinai*. For they were departed from Rephidim, and were come to the desert of Sinai**, and had pitched in the wilderness; and there Israel camped before the mount (Exodus 19:1,2).

And they departed from Rephidim, and pitched in the wilderness of Sinai (Numbers 33:15).

The Hebrew word for *Sinai* is *see-nah-ee*, which means burning bush, thorn bush, mire. The Cloud and Fire faithfully led Israel to Mount Sinai, her *eleventh* stop in her journey since leaving Egypt, but which was her *seventh* stop in the wilderness. From there, God had revealed His Waters of comforting, refreshing, and restful Love, and it was at Mount Sinai that the LORD also had chosen to reveal His Oral and Written Law of Love that was written with His black Humility Fire.

The LORD's Oral and Written *Torah-Truth*, given at Mt. Sinai, was a picture of Christ Jesus, His Living *Torah-Truth* that was, at the Father's appointed time, to be revealed in the Holy Flesh of His Only Begotten Son. The Unbegotten Father revealed His Humility Love in His Only Begotten Son, the LORD Jesus Christ, Who is the Divine, Living *Torah-Truth*. By all His wonderful Words and His miraculous Works on Earth, Christ, the Son of God, displayed God's *Torah-Truth* or Law of Love in Holy Flesh. The living Holy Flesh of Jesus Christ died in our place, and He again arose from

Hell, Death, and the grave, clothed with His Father's Unbegotten, Immortal Glory; therefore, to Him be All the Glory!

Today, the Risen LORD Jesus Christ comes into penitent souls in a Seed Form and grows up into a Full Spiritual Stature in the hearts of obedient souls who feed on His Living Word of Truth. He also writes His Law of Love in all willing *lover* hearts. Consequently, the obedient *lover* heart will love, fear, praise, bless, and thank Jesus in everything, both in pleasant things and in painful things, knowing that all things are for the *lover* heart's good and for Christ's Glory.

At Mount Sinai, Israel withdrew in fright from the Voice of the LORD Christ, Who spoke His Oral Law of Love to them. They preferred that Moses speak to them instead of having the *Son of God* speak to them. As a result of their choice, the LORD hid from them His Written Law of Love by putting It in His Ark, which was placed behind the veil in the Mosaic Tabernacle. Only the High Priest went into the Holy of Holies once a year, where the Ark was kept. Thus, the Israelites could neither hear nor see the LORD's Oral and Written *Torah-Truth*. Because the ears of the Israelites chose not to *hear* the LORD's precious Law of Love, He also hid His Written Law of Love from their *sight*.

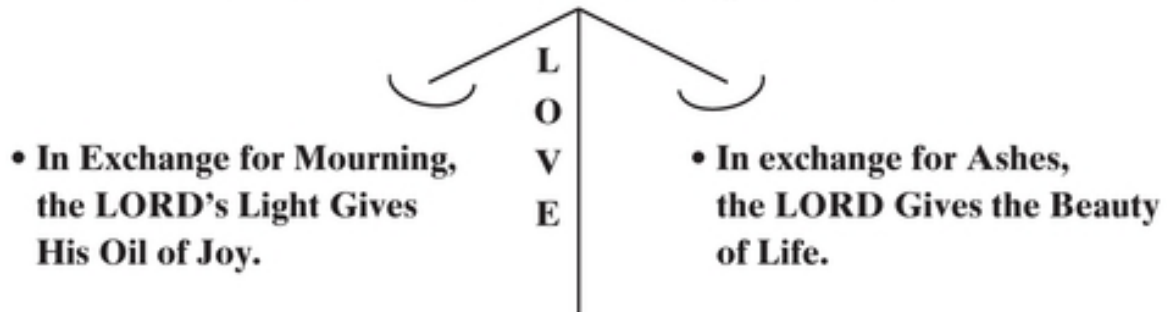
However, God's Purposive Will and Master Plan, executed and revealed through Christ Jesus, His Only Begotten Son, is for our ears to hear, and our eyes to see God's Law of Love written in our *lover* hearts. Hence, we can become walking Trees of Righteousness and do deeds of love.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified (Isaiah 61:3).

This is a precious, priceless Promise for the called, chosen, and faithful Bride of Jesus Christ—the one who has given her spirit, soul, and body as a living sacrifice to the LORD.

The following scales shows the Father's Love, Life, and Light in Christ Jesus.

• **In Exchange for the Spirit of Heaviness,
the LORD Gives the *aw-lal* Highest Praise.**



- **In exchange for Ashes, the LORD Gives the Beauty of Life.**

The Hebrew word for *beauty* is *peh-ayr*, which means embellishment, fancy headdress, goodly bonnets, to explain, to make clear. *Peh-ayr* is the word that also was used for the goodly bonnets that the Priests wore.

And a mitre of fine linen, **and goodly bonnets** [*peh-ayr*] **of fine linen**, and linen breeches of fine twined linen, (Exodus 39:28).

Moses put these beautiful bonnets of the Priesthood on Aaron and his sons, according to the LORD's command.

If, as Priests of the LORD Jesus Christ, we leave the sacrificial ashes of prayer before the LORD, He will give us His beautiful Bonnet of Understanding that will explain His *Torah*-Truth and give us clarity of thought, thus sharpening our perception and comprehension of His deep Wells of Truth. This is the beauty that the LORD gives to the meek.

For the LORD taketh pleasure in his people: **he will beautify the meek with salvation** (Psalm 149:4).

- **In Exchange for Mourning, the LORD's Light Gives His Oil of Joy.**

The Hebrew root word for *mourn* is *aw-bal*, which means to bewail and

to lament. In exchange for our mourning in prayer, the LORD anoints us with the Son's Oil of Joy that is above His companions.

Holy mourners who carry their sorrows and others' sorrows to the Throne of Mercy and to the Throne of Grace, and who pour them out, as did Hannah, are rewarded with Christ's Light of Truth and the Father's Oil of Joy, through Christ, God's Only Son.

The Hebrew word for *joy* is *saw-sonē*, which means cheerful, glad, and welcome. This is the Father's Joy that fills the *worker* heart and the *lover* heart and makes them cheerful and joyful over every bit of God's *Torah-Truth*.

Thy words were found, and I did eat them; and **thy word was unto me the joy and rejoicing of mine heart:** for I am called by thy name, O LORD God of hosts (Jeremiah 15:16).

Thy testimonies have I taken as an heritage for ever: for they **are the rejoicing of my heart** (Psalm 119:111).

The Father's *saw-sonē* Joy welcomes all Truth and all service to the precious LORD. The Father's Joy causes the *worker* heart and the *lover* heart to welcome all restraints of Truth and all service to Him, whether in lowly, painful service or in highly exalted service.

- **In Exchange for the Spirit of Heaviness, the LORD Gives the *aw-lal* Highest Praise.**

The Hebrew word for *heaviness* is *kay-heh*, which means to be feeble, to observe, to wax dim, a smoking candle that has been burned up to give light to others' pathways. The LORD rewards, with the highest form of praise, the *worker* hearts and *lover* hearts that have borne the spirit of heaviness for Christ's sake.

When the LORD's faithful servants have displayed perseverance and persistence in doing God's Purposive Will and fulfilling His Master Plan, although their candles of Light have burned down to a dimly burning wick, God will renew their wicks. He will restore the Oil of Joy by clothing these

faithful ones with His Highest *haw-lal* Praise. The LORD's *haw-lal* Praise transports the soul and spirit into the highest form of His Delight, Ecstasy, and Joy; then, the heart and soul overflow to the LORD, and to His people, with the sparks of His fiery Love.

This *haw-lal* Praise or a Hymn was what Jesus sang with His Disciples at the institution of His New Covenant in His Body and Blood, before He went to the Garden of Gethsemane.

And **when they had sung an hymn** [*haw-lal*], they went out into the mount of Olives (Matthew 26:30).

Jesus knew that His Disciples would sleep the entire time they were in the Garden of Gethsemane with Him. He knew that His sweat and Blood would flow down, as He agonized in the final moments before He was betrayed. He knew that He would take the low, humble place of being strengthened by one of His own created Beings, yet Jesus sang His Hymn of *haw-lal* Praise to His Heavenly Father for the privilege of going to Gethsemane, to the Cross, to Hell, and to Death. (LORD, let us be like You!)

The LORD's *haw-lal* Praise is joined to His *shaw-bakh* Praise, which is a triumphant Praise for the LORD's Light and Glory that victoriously swallows up all of Leviathan's hate, death, and darkness. Jesus Christ delighted to do His Father's *raw-tstone* Will because His Law of Love was written in His innermost *Lover* Heart.

Then said I, Lo, I come: in the volume of the book *it is* written of me, **I delight to do thy will, O my God: yea, thy law is within my heart** (Psalm 40:7,8).

The Son of God's whole Purpose or Delight is to bring pleasure to His Father's Holy Heart. Jesus Christ is called God's Son of Love. God's King is Love, and His Kingdom is Love.

Who hath delivered us from the power of darkness, and **hath translated us into the kingdom of his dear** [love] **Son:** (Colossians 1:13).

Since King David attained the Fullness of God's Love, under the shadow and type, if we fail to lay hold of His Love, David will surely bear witness

against us who have lived under Jesus Christ's fulfillment of His Father's Love.

Their heart is as fat as grease; **but I delight in thy law...** Let thy tender mercies come unto me, that I may live: for **thy law is my delight...** Unless **thy law had been my delights**, I should then have perished in mine affliction... **O how love I thy law!** *it is* my meditation all the day... I hate *vain* thoughts: but **thy law do I love...** I hate and abhor lying: **but thy law do I love...** I have longed for thy salvation, O LORD; and **thy law is my delight** (Psalm 119:70,77,92,97,113,163,174).

David stripped away the barriers of Leviathan's hate, death, and darkness that would have separated him from his love for the LORD's *Torah*-Truth. He discarded all peripheral interests that would distract his heart and mind from his concentrated study of the LORD's *Torah*-Truth.

Studying the LORD's Law of Love leads the soul and spirit into His calm, tranquil, and refreshing Waters of Life. But the soul and spirit that fails to study the *Torah*-Truth, will have his heart drown in Leviathan's bitterness. Precious LORD, help us not to fail to lay hold of your Truth in our stop at spiritual Mount Sinai.

The LORD God has purposed and planned for His Oral Law of Love to open our *ears*, and for His Written Law of Love to open our eyes of Understanding.

VIII. As an Espoused Bride, Israel's Eighth Stop in the Wilderness Was at *Taberah* or *Kibroth-Hattaavah*, where She Experienced the Results of Her Unrestrained Lust and Gluttony.

And he called the name of the place *Taberah*: because the fire of the LORD burnt among them (Numbers 11:3).

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. **And he called the name of that place *Kibroth-hattaavah*:** because there they buried the people that lusted (Numbers 11:33,34).

The Hebrew word for *Taberah* is *tab-ay-raw*, which means *burning*. The

Hebrew word for *Kibroth-Hattaavah* is *kib-roth-hat-tah-avaw*, which means the graves of longing or lusting. The longings of the Israelites became their graves for their fulfilled lust.

Israel's *twelfth* stop in her journey to Canaan's Land, which was her *eighth* stop in the wilderness, was at a place called Taberah and Kibroth-hattaavah. In their excessive lusts and gluttonous surfeiting, the people burned for wild meat, and because their lusts were unrestrained, the LORD's wrath burned against them and brought them death, after their having all the meat they craved for a whole month.

Taberah was in the Wilderness of Paran. The reason it was also called Kibroth-Hattaavah was because of the pestilence of death that followed the ungrateful Israelites.

In His righteous Wrath, the LORD grants sinful man the fulfillment of his lustful, fleshly desires so as to prove that man's life does not exist by natural food alone. The LORD teaches impudent sinners that the plague of lust leads to the plague of death. However, those who love Him and deny the sinful desires of their flesh are all led by the LORD to greater Depths and higher Heights of His Love, Light, and Life, which is His eternal Living Satisfaction.

Although the LORD granted the Israelites their lustful desires in their hearts, He sent spiritual leanness to their souls.

And he gave them their request; but sent leanness into their soul (Psalm 106:15).

Out of their spiritually lean, lustful souls, the people continued to complain against the LORD's Manna, accusing it of being insufficient Bread. For this reason, their souls began to dry up and melt away. Impudently and insolently, they blamed God's gift of Heavenly Manna for being the reason for the loss of vitality in their souls and for the exhaustion of their bodies. It was not God's miraculous, strength-giving Bread from Heaven that had brought leanness to their souls and death to their bodies; rather, their own lustful desires of their flesh that had done it. Their graves of lust have become an everlasting witness of the LORD's punishment by death for *fulfilled, sinful desires*.

The LORD's eternal lesson, which He taught Israel at Taberah or Kibroth-hattaavah is this:

- Obedience to the LORD brings Satisfaction and Life.
- *Disobedience* to the LORD brings wretched spiritual leanness to the soul and death to the body.

Remember, the Israelites' stop at Taberah or Kibroth-Hattaavah teaches us that the denial of our fleshly desires is the secret, hidden Humility Way to the LORD's Love, Light, and Life that He reveals to us on our pilgrim journey. This is the way we acquire the Mark of the Prize of the LORD's High Calling in Christ Jesus.

The Cloud and Fire led the Israelites to Kibroth-Hattaavah so that they could know the humble, denying Power of the Crucified Christ and therefore repent of their unChristlike fleshly lust and desires. Instead, they wept out of their lustful desire for wild flesh to eat, while their souls delighted to remember the worldly food that their harsh Egyptian taskmasters had provided for them, even though they had lived as *afflicted slaves* when in Egypt. They wept in total disappointment and dissatisfaction over the LORD's Life-giving, satisfying Manna Bread in the wilderness.

The lustful Israelites greedily and ungratefully flew upon the quails with an insatiable appetite and never offered a word of thanks to the Heavenly Father for His gracious, merciful gift. Remember, the LORD will make His glorious Name known, either by His Mercy or by His Wrath. Because these disobedient, lust-filled rebellers had obstinately refused to learn the LORD's Name through His divine Mercy and Life, He sent His Sovereign Name in His Wrath and in Death to destroy them.

The *obedient* Israelites learned the LORD's *Merciful and Gracious Name* in their *worker* hearts and in their *lover* hearts, while the *disobedient* Israelites learned the LORD's *Wrathful* and *Judgmental Name* in their bodies. Remember, the LORD is infinitely faithful to save and to reward the innocent and to punish and to destroy the guilty.

IX. As an Espoused Bride, Israel's Ninth Stop in the Wilderness Was at Hazeroth, where She Was Taught the Necessity for Living within the LORD's Protective Fences and Walls.

And **they departed from Kibroth-hattaavah, and encamped at Hazeroth.** And they departed from Hazeroth, and pitched in Rithmah (Numbers 33:17,18).

The Hebrew word for *Hazeroth* is *khats-ay-roth*, which means yards, villages, enclosure, wall, private property, well guarded grounds, fenced in, the ground around the Tabernacle. The Cloud and Fire faithfully led the Israelites to a new place, Hazeroth, their *thirteenth* stop on their journey to Canaan's Land, but only their *ninth* stop in the wilderness. Here, the LORD wanted to teach them the necessity for living inside His protective fences and walls of restraint. The LORD's Cloud and Fire were protective walls of restraint round about Israel, both day and night, as they were led from place to place in the wilderness. The LORD's walls of restraint prevented her enemies from invading the Israelites' camp. All who remained inside the Father's Cloud of restraint were safe and secure.

The LORD faithfully sends us drastic measures and painful situations to impede and to prevent us from going in the wrong direction. This is how the LORD guards us against Leviathan's unrestrained moronic, mortal mentality of the flesh that drives us backward from the LORD.

The LORD has recorded all of Israel's different stops in their journey and all her failures as a nation to give us a complete picture of Leviathan's immoral depravity that works in our mortal flesh and manifests itself through forbidden greed, sex, and food, depravities that man has inherited from Adam the First. Israel's journey, with all her stops—from Ramses, Egypt, to Gilgal in Canaan's Land—was to be a series of planned experiences, from which she was to learn about Leviathan's hate, scorn, death, and darkness that work through mortal flesh.

If we choose to journey onward and upward in our spiritual ascent to the Heavenly Canaan's Land, we must put off the old man, Adam the First, and put on the New Man, Christ Jesus, the Second Adam.

That ye put off concerning the former conversation **the old man, which is corrupt** according to the deceitful lusts; 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** (Ephesians 4:22-24).

Israel's past errors and sins are an eternal witness of the Righteousness

and Faithfulness of the LORD's Holy Name that ministers just *Judgment* upon *impenitent* souls and manifold *Mercy* upon *penitent* souls. The LORD always awakens fresh daily Truth to His sincere pilgrims who daily renew their firm resolution to journey on to His New City in the Heavenly Canaan's Land. In the New City, Christ's weary pilgrims and faithful Bride will be rewarded with the eternal Delight of God and His Son, His wonderful Word, and His Purposive Will. The LORD will continually reveal His wonderful Works to His faithful pilgrims.

Thanks be unto God for His eternal fences, walls, and closed gates of restraint that prevent our spirits, souls, and bodies from attaching us to forbidden people, places, and things. Thanks be unto God for the fenced-in villages and cities that He has sent that have prevented us from taking our own will and way in this present life. Our own will and way prevent us from receiving the LORD's wonderful Word, Purposive Will, and wonderful Works through His Son, Christ Jesus. The LORD's restraints are the wonderful Works of our God, and they are marvelous in our eyes.

X. As an Espoused Bride, Israel's Tenth Stop in the Wilderness Was at *Rithmah*, where She Was Taught that All Idols of Hate, Scorn, and Death Have to Be Cleansed from the *Lover Heart*.

And they departed from Hazeroth, and pitched in Rithmah. And they departed from Rithmah, and pitched at Rimmon-parez (Numbers 33:18,19).

The Hebrew word for *Rithmah* is *re-them*, which means the Spanish broom, pole-like stems, a juniper tree. The Cloud and Fire led Israel to this *fourteenth* stop on her journey to Canaan's Land, which was her *tenth* stop in the wilderness, as another step forward in her spiritual education and moral development. The stop in Rithmah was part of her preparation for entrance into the earthly Canaan's Land.

Israel's stop in *re-them* also taught her that God's Purposive Will consisted of sweeping out all the unclean things of Leviathan's hate, scorn, death, and darkness that were still in the spiritual sanctuary of her *lover heart*. God's Word, with its Law of Love, is like a broom, with its long pole-like stems or straws, that faithfully sweeps out all idols of hate, scorn,

death, and darkness from the *lover* heart, leaving it a clean sanctuary for the LORD's *Torah-Truth* of Love to be written there for Him and for all His Creation.

As a nation, Israel would never have been able to conquer the idolatrous enemies in Canaan's Land until the spiritual sanctuary of her *lover* heart had been swept clean of the idolatrous golden calf, which they had made in the wilderness. But once the nation had been cleared of the guilty idolaters, the Israelites who were overcomers were able to drive out Leviathan's ungodly, idolatrous images of hate, scorn, death, and darkness in Canaan's Land. Israel would not have been able to war against the people who were practicing idolaters in Canaan's Land without having first allowed God to remove the idolatry in their own hearts.

We, too, can never know the Joy, Peace, and Satisfaction of Christ Jesus' Love, Light, and Life in the inner sanctuary of our *lover* hearts until we have allowed the Broom of Love of the Crucified Christ to drive out all false forms and inner images of hate, scorn, death, and darkness that linger there. We must allow Christ to sweep away the filth of our flesh and spirit, as the Apostle Paul commanded the Corinthian Church.

Having therefore these promises, dearly beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit**, perfecting holiness in the fear of God (II Corinthians 7:1).

Jesus Christ's priceless Promises are His strong, powerful Broom stems that sweep away the filth of the flesh or our mortal mentality. It is Leviathan's filth that holds our spirits captive and rules in our *lover* hearts. The Father, Son, and Holy Ghost will show us our unclean, filthy attitudes that are like the little foxes that spoil the vines (Song of Solomon 2:15). If we ask the LORD to search us, try us, and see if there be some wicked way in us, the LORD will hear and answer. This was the Psalmist's prayer also.

Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting (Psalm 139:23,24).

The Psalter's abhorrence of the wicked way of the disobedient constrained him to pray for the LORD to scrutinize his heart and to reveal and to correct whatever moral imperfections he had. The Psalter knew that

he was incapable of searching out the thoughts of his sentiments, opinions, and feelings. He wanted his spirit cleansed of these filthy things so that the LORD could lead him on in His everlasting Master Plan.

After we, too, have been cleansed from a filthy spirit, we can be filled with Christ's holy, sanctifying Love that leads us onward in His Master Plan. Remember, sinful attitudes, hateful scorning, sad murmurings, and bitter complaining are spiritual filth in God's Eyes. All these filthy attitudes are from Leviathan's prideful rebellion and witchcraft that deceive us in our human will and fill us with wrath, doubts, and rejection of God's Holy Will. Christ's Truth and Love form a powerful Fence of Restraint to keep us from Leviathan's wretchedness, misery, poverty, blindness, and nakedness. If God is being glorified in our bodies and spirits that belong to Him, we will make the choice for Him to sweep our inner *lover* hearts clean, every fleeting moment of the day, with His divine Broom of Truth and Love.

We must take sufficient time in our spiritual *Rithmah* to surrender, completely, all filthy things in us to the LORD so that He can fill us with Christ's experiential Tranquil Trust and Silent Resignation in our hearts and wills. Let us allow God's Spirit and Word to cleanse and sweep out all small unclean, profane thoughts, feelings, and deeds from our hearts and minds.

Let us not be like most of the Israelites who stopped in Rithmah, yet who never learned their spiritual lesson; thus, they missed the Prize of inheriting Canaan's Land.

XI. As an Espoused Bride, Israel's Eleventh Stop in the Wilderness Was at *Rimmon-Parez*, where She Was to Grow in the Knowledge of God's Love that Was Found in His Holy *Torah-Truth*.

And they departed from Rithmah, and pitched at Rimmon-parez (Numbers 33:19).

The Hebrew word for *Rimmon* is *rim-mone*, which means a *pomegranate*. The pomegranate is the symbol of God's Love that is hidden in His Divine Word. The Hebrew root word for *Parez* is *pehrets*, which means a breaking forth, to disperse, to spread abroad, to increase, to grow, to open, to urge. The Cloud and Fire led the Israelites to this stop at Rimmon-Parez, their *eleventh* stop in the wilderness, but her *fifteenth* stop

since she had started her journey, so that the people could grow in the true Knowledge of God's Love in His Word or *Torah-Truth* that was likened unto a pomegranate that is full of red, juicy seeds.

God's pomegranate Love, which is found in His Holy Word, was waiting for the Israelites hungry *lover* hearts to come and dwell in His Holy Word so that He could satisfy their hunger and thirst with His divine Love.

The Moral Principle of God's divine Love is hidden in the Truth of His Holy Word—from Genesis to Revelation—that Jesus Christ desires for us to consume in our longing to know Him as our Bridegroom.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him (I John 2:5).

If we guard God's precious Word in our *lover* hearts, His quickened Word will become like a ripe pomegranate, bursting open in our hearts, in our appointed summer season. The LORD's divine Love from His Word fills our *lover* hearts with His satisfying Delight. God's eternal, divine Love in His precious Treasures of Truth fills the heart with eternal Satisfaction and Contentment. However, until we learn the Truth, we blindly and ignorantly look for this Treasure in creatures; inevitably, we experience only disappointment. Before we find the LORD's Eternal Truth, we live empty-hearted and distressingly disappointed, so we blame the creature for not giving us the contentment that our souls desire. What a day of illumination is ours when we discover that God is the Source of all satisfying Delight, Love, and Contentment.

In the Song of Solomon, the Spouse-Wife of the Bridegroom compared her love for her Bridegroom to spiced wine from the juice of the pomegranate.

I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: **I would cause thee to drink of spiced wine of the juice of my pomegranate** (Song of Solomon 8:2).

In the natural realm, the juice of the pomegranate was obtained by crushing it in a wine press. Spiritual pomegranate juice was a special, refreshing drink of Love that the Spouse-Bride prepared from God's Holy Word for

her Husband. For a lost and dying world, the Heavenly Father prepared the Cross of Calvary that would crush out His Love Blood from His Only Begotten Son. Christ's Pomegranate-Love Blood flowed from His Word that had been made Flesh and, then, nailed to a Cross.

Likewise, the LORD sends us through His winepress of suffering, which is every afflicting situations that comes our way, in order to break and to crush us so that He can shed forth, through us, His Pomegranate-Love Blood to all whom He has appointed.

But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him (I John 2:5).

God's Love cannot be perfected since it already is holy, sacred, and divine. While God is Love, and His Love is perfect, as far as we are concerned, God's Love is perfected in us as we keep His Word of theoretical Truth in our heads and His experiential Truth in our hearts. We must allow experiential Knowledge to rule and reign in our *lover* hearts by practicing good deeds of Love, according to the LORD's Purposive Will.

Although God's divine Love is found in His Holy Word, it is shed abroad by the Holy Ghost that is in us.

And hope maketh not ashamed; **because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us** (Romans 5:5).

The Holy Ghost sheds abroad God's Love in our *lover* hearts as a sweet, fragrant pomegranate drink. While the Holy Ghost is making intercession through us in other tongues in prayer, He also is shedding abroad God's Love in our spirits and souls. Consequently, after praying in God's Holy Spirit, we are filled to overflowing with His divine Love. Then, we can satisfy the hearts of others by speaking the Truth in Love. They become the recipients of God's deeds of pomegranate-Love through us.

As we share God's Love with Him and with His people, our spirits and souls experience Christ's Delight to do the Father's Will. God's Love that is shed forth through the Holy Ghost is like a fresh rain that waters the gardens of Truth in our hearts, making them fresh, fruitful, and fragrant for Christ's sake. God's divine Love is our comforting satisfaction and the

restraining preservation of our spirits and souls. God's Love is also a strong invisible umbilical cord that faithfully draws and holds us to the LORD. God's bond of Love in our *lover* hearts is like a gold chain that binds and joins our hearts to the LORD's Heart. God's divine Love makes us not ashamed, but bold and thankful for our privilege to share His Truth with others and to suffer for His great Name's sake in this present evil world.

God's Love is His powerful secret Substance that constrains us to show forth His Love by good deeds and in Truth. God's Love is not expressed in word and tongue, but in deed and Truth.

My little children, **let us not love in word, neither in tongue; but in deed and in truth** (I John 3:18).

Thanks be unto God for the privilege of stopping at Rimmon-Parez so that we might learn the source of His satisfying Delight and Love.

XII. As an Espoused Bride, Israel's Twelfth Stop in the Wilderness Was at *Libnah*, where She Was to Learn Greater Humility and More Gratitude for the Gift of His Provision of the Bread of Life and His Love in His Son.

And **they departed from Rimmon-parez, and pitched in Libnah** (Numbers 33:20).

The Hebrew word for *Libnah* is *lib-naw*, which means to be or become white like snow, to make bricks, to be made whiter. The Cloud and Fire led Israel to this *sixteenth* stop on her journey from Egypt to Canaan's Land, which was her *twelfth* stop in the wilderness, so that she could become *whiter*, by being clothed with more of Christ's snowy Icy Humility and *hode* Glory Gratitude.

In His great faithfulness at Libnah, God desired to purify the humility bricks in Israel's spiritual Building through further testings and trials in her wilderness journey. Every day, God's Purposive Will sent Israel's Manna food onto the humble ground, which compelled her not only to bow low on her knees but also to bow in her heart in order to gather her food in the place of humility.

The strength of this Humility-Wisdom Bread in the low place caused

Joshua, Caleb, Phinehas, and Eleazar to stand up higher and taller in greater understanding of and greater gratitude for God's gift of His Purposive Will and Master Plan. They were grateful for God's Love, Life, and Light that they received each day from His Manna Bread. The four of them saw it as a precious Substance that they could not grow in the wilderness. As far as the rest of the Israelites, they continually murmured, complained, and despised God's Manna Bread.

The LORD's Corn Bread from Heaven, which they received each day, was a twofold witness of His daily provision for His people and His daily deed of Love for His people.

God Commanded that the Twofold Witness of His Provision and His Love, Through His *Corn Bread* from Heaven, Be Preserved for a Witness for the Children of Israel after They Had Arrived in Canaan's Land.

- **Natural Corn from Heaven: *Everyday Was a Daily Witness of God's Faithful Provision of Bread and His Love for His People. The LORD's Provision and Love for Today Is the Bright Hope for His His Provision and Love for for Tomorrow.***

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no (Exodus 16:4).

And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey (Exodus 16:31).

- **The LORD's Humility Love-Bread or Manna Was to Be Joined to the LORD's Spiritual Law of Love in His Ark.**

And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. **As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept** (Exodus 16:32-34).

The LORD Joined the Honey Sweetness of the Manna to the Written Torah Love in the Ark.

The Sweetness of the LORD's Natural Manna Bread Was a Picture of the *Sweetness* of the LORD's Oral Law and Written Law that also Came down from Heaven in the Person of Jesus Christ, Who Was God's Sweet Son of Love.

God commanded Moses to put a pot of Manna (natural bread) before the

Written Law in the Holy of Holies to remind Israel of the sweetness of both the natural and spiritual Bread of Love from Heaven.

God commanded Moses to put some Manna in a pot or cooling flask and to put it by the Ark to personify how God ministers His Love in deed (Manna) and Truth (the Written and Oral Law). Since the heat of the sun melted the Manna, the ability of the Manna to exist under the fiery brilliance of the LORD's *kabode* Glory in the Holy of Holies was an ongoing, daily miracle.

Aaron laid the cool flask or pot of Manna before the Ark of the Covenant as a symbol that God's Love-Manna, by deed, was joined to His Written Law of Love in the Ark, as well as to His Oral Law of Love from the Mercy Seat. God miraculously preserved the Manna from breeding worms and from being melted, either by the sun or by the LORD's consuming, burning Glory.

The Psalmist bore witness of the sweetness of the LORD's spiritual Bread of Truth.

More to be desired *are they* than gold, yea, than much fine gold: **sweeter also than honey and the honeycomb** (Psalm 19:10).

Spiritual wealth is exceedingly greater and superior to material wealth. The LORD's Ordinances or Judgments are sweeter than honey. The sweetness in God's Judgments guides us to do His Purposive Will, giving us true satisfaction and everlasting happiness.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! (Psalm 119:103).

When we have feasted on God's Word, the part that has been quickened to our understanding is sweet, smooth, and most agreeable to our soul and spirit.

When their judges are overthrown in stony places, **they shall hear my words; for they are sweet** (Palm 141:6).

The judges in Israel were called rocks or stones. When they were cast down from their proud decisions to the low, humble place, they began to

understand God's Word in the low place, and they found it sweeter than honey.

The Espoused Bride found the Bridegroom's Understanding sweet as she sat down under His Apple Tree with great delight. God's Word truly is so sweet when we understand it.

As the apple tree among the trees of the wood, **so is my beloved** among the sons. **I sat down under his shadow with great delight, and his fruit was sweet to my taste** (Song of Solomon 2:3).

When the Spouse-Bride was filled with her Bridegroom's Words of Truth, her tongue and her lips dropped like a honeycomb with honey.

Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments *is* like the smell of Lebanon (Song of Solomon 4:11).

The Spouse-Bride described the Stature and Mouth of her Bridegroom, the Living *Torah* of Truth, as most sweet because of the sweet Word that proceeded out of His Mouth.

His mouth is most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem (Song of Solomon 5:16).

The wise man in Proverbs also bore witness to the sweetness of God's pleasant Words of Wisdom.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones (Proverbs 16:24).

If we allow God to open the eyes of our Understanding at our spiritual *Libnah* stop in this life, we will see and experience the sweetness of the LORD's revealed Written Word. Consequently, our heart, spirit, and soul will be filled with overflowing, unspeakable gratitude. The experience of God's revealed Word of Truth and Love generates fresh appreciation for His Table in the wilderness, as we journey on to the Heavenly Canaan's Land.

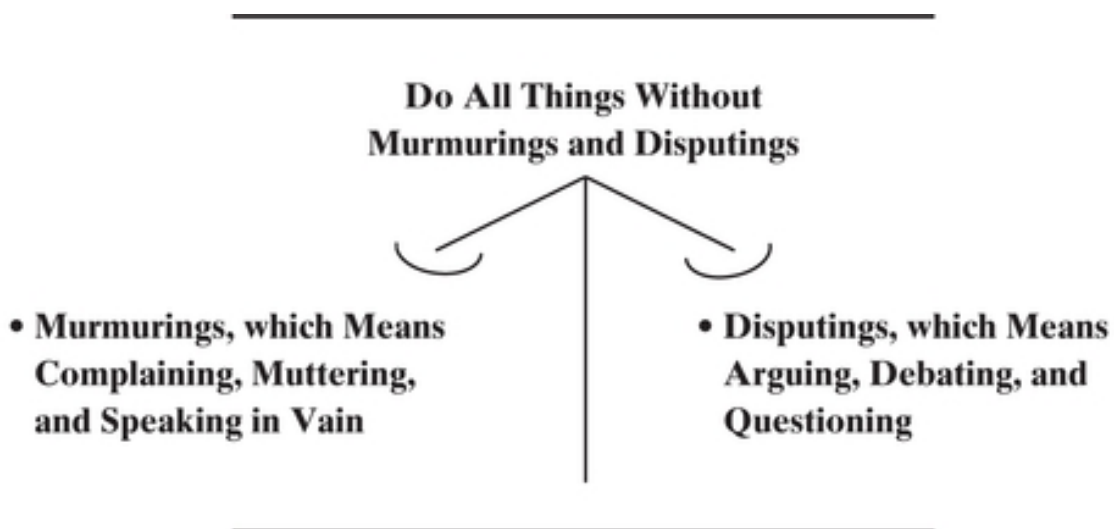
If the Israelites had humbled their hearts to accept, with lowly gratitude, the LORD's natural, sweet Manna Bread, they would have risen up with

powerful understanding of and great gratitude for the sweetness of the LORD's Oral Law of Love and His Written Law of Love.

If, as a nation, Israel had been grateful to God for His sweet Manna Bread, in the natural realm, and the sweet spiritual Bread in His Law of Love, in the spiritual realm, she would have praised, blessed, and thanked the LORD instead of scorning, murmuring, and complaining, all along the way, against Him and His chosen leaders. Because of their rebellious complaining, almost all the adults who had left Egypt died in the wilderness and were buried in the graves of their hate, scorn, death, and darkness that they had dug with their murmuring mouths.

The Apostle Paul commanded us not to murmur nor to dispute.

Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; (Philippians 2:14,15).



We cannot be bright, shining lights for Jesus in this world if we have darkened the globes of the lamps of our souls with the black soot of our scorning, murmuring, and complaining. We must clean the soot from the globes of our lamps so that Christ's Light of Truth can shine forth, through us, into this darkened world.

When, in Christ's true Humility Gratitude for our natural bread and spiritual Bread, we cast our spirits down to the low place on the ground, it is like throwing a rubber ball down; the harder we throw the ball to the

ground, the higher it will rebound. So the stronger we throw ourselves to the ground, at Calvary's Cross, the higher we will rebound in God's resurrected *Torah-Truth* of Love. The more we learn Christ's divine Humility by humbling ourselves under His Mighty Hand, the higher His Resurrected Hand will raise us up to Him in Heavenly Places.

Christ's honourable Humility is also likened unto the beauty of snow and ice: the whiter it becomes, the greater it reflects the brilliance of the Father's shining Unbegotten Light. The LORD's eternal Purpose in our stop at *Libnah*, through which we are swiftly passing, is for us to acquire the degree of humility that will reflect the Father's Light of Love. Let us not miss our opportunity at *Libnah* to grow whiter in humility gratitude and brighter in understanding His Word of Love. This opportunity comes but once in Time and Eternity.

XIII. As an Espoused Bride, Israel's Thirteenth Stop in the Wilderness Was at *Rissah*, where She Received a New Portion of the Father's Anointed Dewdrops of the Night, which Were His Love, Light, and Life in His Written Law of Love, which She Was to Share with Others.

And they removed from *Libnah*, and pitched at *Rissah* (Numbers 33:21).

The Hebrew word for *Rissah* is *ris-saw*, which means dripping to pieces, night of dewdrops, to moisten with drops, to break or ruin, broken pieces. The Cloud and Fire now led the Israelites to their *seventeenth* stop since having left Egypt, which was their *thirteenth* stop in the wilderness. In this special place in the wilderness, she received a fresh portion of the Heavenly Father's anointed Dewdrops of the Night so that she could share His Son's Stature of Truth with others, in preparation for their dwelling in Canaan's Land. It was time for the Israelites to receive a fresh anointing from the Father's Icy Humility Gratitude in the form of His Dewdrops of the night, pictured by the snow-capped mountains of Lebanon and Hermon. The LORD desired to teach Israel by giving her the experiential anointing of His cool, moistening Dewdrops of the Night; then, she could ultimately teach all other nations of His Love, Light, and Life in His Written Law of Love.

The Israelites had not individually and experientially learned this divine

Principle. Therefore, they could not share the LORD's Dewdrops of Humility Moisture in the Night with each other, which would have reinforced the Truth in all the people. How unspeakably sad that out of all the old-timers who had left Egypt, only four men received and learned the Father's Humility Dewdrops in their stop at Rissah. These four men were Joshua, Caleb, Phinehas, and Eleazar, who received the Father's Dewdrops of the Night and shared them with each other.

After they had spied out the land, Joshua and Caleb tried desperately to share their unified Humility Drops of Truth with the brotherhood of Israel, but, again, the old Israelites rejected the Father's Dewdrops of Truth in the Night that would have assured them that they always would win the battle, even though they were poor, helpless, and hopeless. The Almighty Father had shown His infinite Power through the blood and Fire in Egypt and at the Red Sea, when Israel was most helpless and hopeless.

We must never consider the size of the enemy nor our small, poor condition because God's infinite Almighty Power is the only relevant consideration to be made.

At first, the Spouse-Bride in the Song of Solomon¹ also refused to learn her lesson about the Father's Dewdrops of the Night from the Headship of Christ, her Bridegroom. The spiritual Bridegroom had come to His Spouse-Bride with His Head full of the Father's Dewdrops of the Night, and He had knocked on her heart's door. At first, she had refused to open the door, not realizing that His cool Dewdrops form the great anointed Humility Helmet of Salvation or the Well of Salvation. The Spouse-Bride was unaware that, on one side of the scales, her Bridegroom's cool Dewdrops of the Night were a protective Helmet against rebellious thoughts that reject the Bridegroom's Headship. On the other side of the scales, His cool Dewdrops of the Night form the Helmet of Salvation from the great fountains of the *tehome*.

Therefore **with joy shall ye draw water out of the wells of salvation** (Isaiah 12:3).

This Well of Salvation from the humility *tehome* Deep consists of the twelve Governmental Fountains of Satisfaction from the Son's twelve Governmental Names², given to Him by His Heavenly Father. The Father's anointed, humility Dewdrops of the Night or His twelve Fountains of

Satisfaction are for revealing His Only Begotten Son, the LORD Jesus Christ.

Although, in the wilderness, the Spouse-Bride temporarily missed her Bridegroom's night of visitation, she was not like most of the Israelites at Rissah. When she realized that her Bridegroom had gone, she immediately arose and went in search of Him.

The Bridegroom had left His Father's humility anointing of the Myrrh of His Holy Name on the lock of His Spouse-Bride's door. When the Spouse-Bride finally arose to open the door, she touched the anointing left by the Myrrh on the lock of the door, and it constrained her to dress immediately and go looking for her Bridegroom. She then shared her Bridegroom's glorious Spiritual Stature with the daughters of Jerusalem.

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem
(Song of Solomon 5:10-16).

The Bridegroom had left part of His Father's Unbegotten *tetragrammaton* Name *LORD* on the lock of His Spouse-Bride's door. The LORD's Name is pictured by *myrrh*, cinnamon, calamus, and cassia, and the Myrrh was what He had left on the lock of her door.

Take thou also unto thee principal spices, of **pure myrrh** five hundred *shekels*, and of **sweet cinnamon** half so much, *even* two hundred and fifty *shekels*, and of **sweet calamus** two hundred and fifty *shekels*, And of **cassia** five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin: (Exodus 30:23,24).

Because the Spouse-Bride touched the sweet humility anointing of the Father's Name, the Myrrh, the daughters of Jerusalem smelled the Father's Fragrance and desired to know the Bridegroom. The Anointing Oil of the

LORD's Name and the Snow-Waters of His Humility from Mount Hermon bound the Brotherhood together in the Melchisedec High Priesthood.

Behold, **how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore** (Psalm 133:1-3).

The Ointment on the High Priest's head and the humility Dewdrops in the Night from Mount Hermon are pictures of the growth of God's Love, Life, and Light in the soul and spirit. When the Father's Name is upon the Bride and the brethren, they are eternally joined together in glorious Unity and Harmony.

Mount Hermon's cool, exceedingly heavy dew in the natural realm caused lush vegetation to grow on its slopes and surrounding valleys. Likewise, the Father's moistening Spirit of His Name and Truth causes harmonious growth in our minds and hearts in our spiritual night season. It is here that we are clothed with the Father's divine Dewdrops of His Salvation that cleanse us from all dissatisfaction over His appointed stops for us in our spiritual wilderness of this world. Additionally, we are clothed with the Father and Son's satisfying Delight to make His Begotten and Unbegotten Names known, as well as the Eternal Truth of His Love. Only then, can we be One in His Divine Brotherhood and show forth Christ's Stature of Living Truth that was pictured in the Tabernacle in the wilderness.

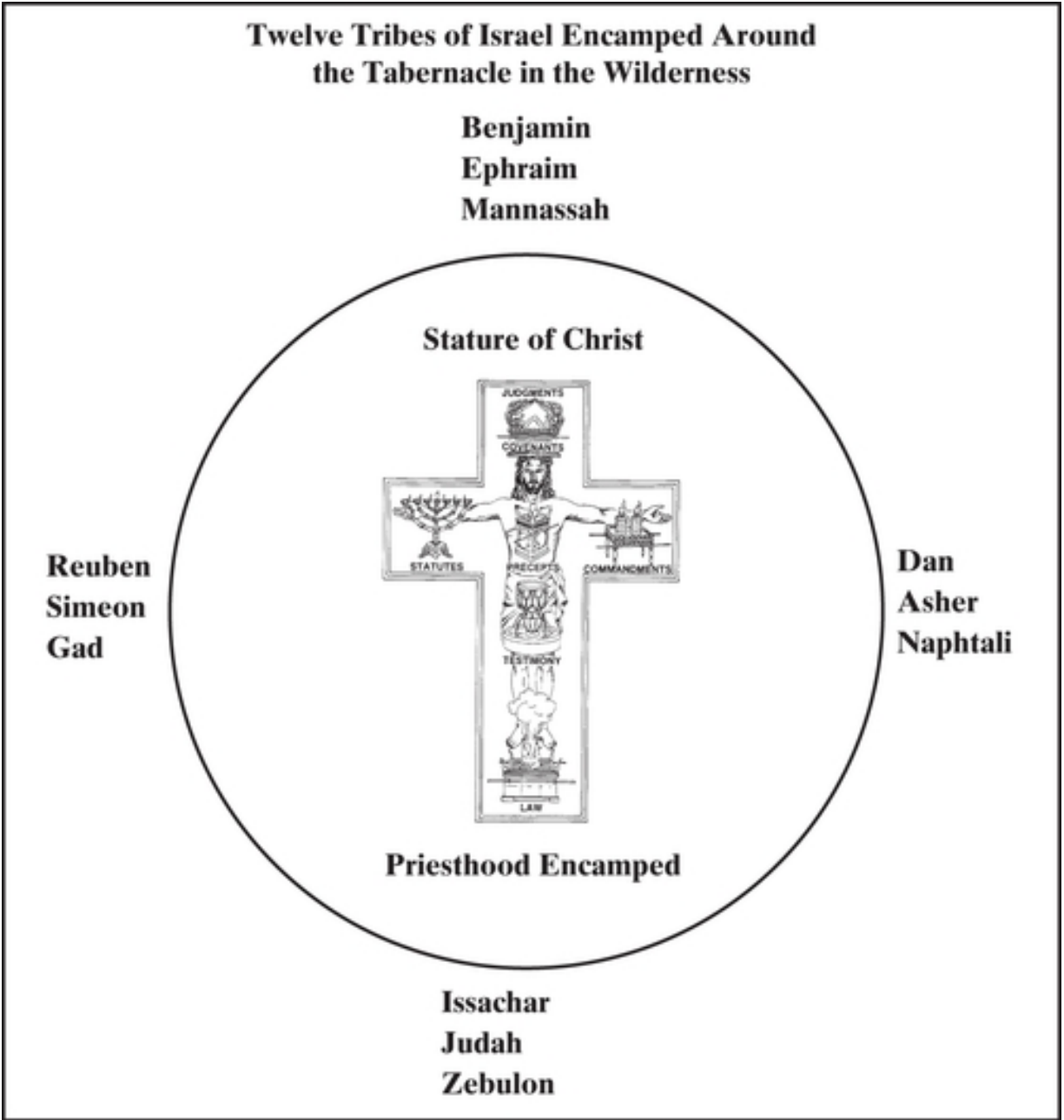
XIV. As an Espoused Bride, Israel's Fourteenth Stop in the Wilderness Was at *Khelathah*, where She Learned to Assemble, as a United Brotherhood, around the Tabernacle so that God's Presence in the Tabernacle Would be the Center of the Nation.

And they journeyed from Rissah, and pitched in *Khelathah* (Numbers 33:22).

The Hebrew word for *Khelathah* is *keh-hay-law-thaw*, which means a convocation. *Keh-hay-law-thaw* comes from the Hebrew root word *kaw-*

hal, which means to convoke, to assemble selves together, to gather selves together. Kehelathah was Israel's *eighteenth* stop in her journey that had started in Ramses, Egypt, but it was her *fourteenth* stop in the wilderness.

If, as a nation, Israel had learned her lesson concerning the LORD's humility Anointing of Unity in the Brotherhood, at Rissah, she would have been ready for the unified assembly of the Brotherhood in Kehelathah. However, only four adult men in Israel had learned their spiritual lessons in all the previous humility stops. Nevertheless, the Cloud and Fire led them, as a nation, onward to the next appointed place, where they were called together, as a Brotherhood, to assemble around the Mosaic Tabernacle, which pictured Christ Jesus's being in the midst of the Brotherhood or the Church.



The above diagram shows God's perfect Purposive Will and orderly arrangement of the tribes of Israel around the Tabernacle. In two ways, Christ was always the center of the wheel formed by the tribes: one, the furniture that pictured the Spiritual Stature of the LORD Jesus Christ was in the Tabernacle, and, two, the LORD's Presence dwelt between the Cherubims on the Mercy Seat. Thus, Christ was always in their midst, in type and shadow, and in His Presence, both when they marched and when they camped.

The LORD Jesus Christ, our High Priest, is the sweet Bread of Life and the sweet Tree of Life. He was anointed with His Father's sweet Unbegotten Name. Jesus Christ's Begotten Name is also a sweet Incense, which made His sacrifice in the Courtyard of the Tabernacle a sweet smelling Savor to His Heavenly Father and to all the Brotherhood. As long as the Israelites sought the LORD by going to the Tabernacle, they all absorbed Christ's sweet Fragrance and His Father's sweet smelling Savor, and they were unified in the Brotherhood with one unified Fragrance from the LORD's Holy Name.

Joshua, the leader and deliverer of God's people, also called for the same convocation of the Brotherhood around the Tabernacle or Tent when they were in Canaan's Land.

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them (Joshua 18:1).

When Israel met and communed with God around the Tabernacle in Shiloh, she took on the sweet smelling Savor of the LORD's Holy Name. As a result, she subdued, conquered, and overcame the enemies in the land.

Before it was in Shiloh, the Tent or Tabernacle was in Gilgal; then, after Joshua had conquered a great portion of the land, he brought the Tabernacle-Tent, with its furniture, to Shiloh, which was a central point for all Israel. Again, the Tabernacle-Tent was placed in the *midst* of the Israelites so that they could meet and commune with God and with each other.

When the Tabernacle-Tent was in the *midst* of Israel, both in Gilgal and in Shiloh, Joshua was able to subdue a great portion of the land that God had promised Abraham. The Tabernacle-Tent remained in Shiloh for 389 years. When the Israelites were true to the LORD, Who abode in the Tabernacle, they won all the battles against their enemies. However, when they became treacherous and turned against the LORD to serve idols, the LORD permitted their enemies to prevail over them.

Their victories in Canaan's Land depended on the Israelites' loyalty to the LORD God, Who was in their midst, and they also depended on their loyalty to each other, the Brotherhood.

Likewise, our victory revolves around our loyalty to Christ Jesus, our Tabernacle-Tent in our midst, and our loyalty to each other. Yes, we are our brother's keeper!

The lesson we are to learn at our spiritual Kehelathah (*keh-hay-law-tham*) is to assemble ourselves together, in Unity with the Brotherhood, around the LORD Jesus Christ, our Tabernacle-Tent, Who is in the midst or center of His people. That Christ's Spouse-Bride is *called, chosen, and faithful* to the LORD Jesus Christ, Who is always her Center, is something we must always remember. Neither should we forget that God's Humility Love and Christ's Gracious Gratitude must always abound in our hearts if we are to be united as One with Him and also be joined together in His Brotherhood convocation. If we are joined as one, our unified praises, blessings, and thanksgivings to God will be greater. Since the LORD inhabits the praises of His people, all in the Brotherhood are clothed with His glorious All-powerful Presence, as they worship Him. He is our Victory that overcomes all our enemies.

The Brotherhood convocation at the dedication of Solomon's Temple is a classic example of this precious Principle.

And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were* present were sanctified, *and* did not *then* wait by course: Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:) **It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he* is good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God (II Chronicles 5:11-14).**

When all the Priests, the people, the players, and the praisers were joined unanimously in one accord and one harmonious praise, the LORD's glorious *kabode* Glory filled His House. This triumphant victory was obtained only when all the Israelites had gathered together in one unified

Brotherhood convocation, thus forming a peaceful, living, spiritual Temple. Then, the LORD's Glory filled Solomon's natural Temple in their midst.

XV. As an Espoused Bride, Israel's Fifteenth Stop in the Wilderness Was at *Shapher*, where She Was to Learn about the LORD's Good [*shaw-far*] Thoughts toward Her.

And they went from Kehelathah, and pitched in mount Shapher (Numbers 33:23).

Shapher was Israel's *nineteenth* stop in her journey to Canaan's Land, but only her *fifteenth* stop in the wilderness. The Hebrew word for *Shapher* is *sheh-fer*, which comes from the root word *shaw-far*, which means fair, goodly, to glisten, to be beautiful, to be acceptable, to please, to think good.

The Cloud and Fire led Israel to Shapher so that she could learn about the beauty of the LORD's good Thoughts toward her. The LORD's wonderful Works that He had performed for Israel had come through His Love, Life, and Light for His people. The desire of the LORD's Nature of Love, Life, and Light was to fill Israel's *lover* heart with all His good Thoughts toward her, thus assuring her of His Love.

The word *shaw-far*, at it is used in God's Word, helps us to understand what God desired to teach Israel in Mount Shapher. The Psalmist recognized the LORD's good Thoughts toward him, for he expressed the ineffable happiness he had experienced in his heart from God's Love, Life, and Light, which was the same as the Love, Life, and Light abiding in His Son's Heart for his Father. The Son of God's Love for His Father constrained His Heart to bow to His Father in complete Submission, Silent Resignation, and Tranquil Trust. His Father, the LORD God, was the Son's Portion and His Lot.

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly [*shaw-far*] heritage (Psalm 16:5,6).

The LORD had this same beautiful [*shaw-far*] relationship with the Levitical Priesthood in the Old Testament. The land of Israel was apportioned to eleven of the tribes of Israel, but no land was assigned to the

Tribe of Levi. God said to the Levites “*I am thy portion and thine inheritance*” (Numbers 18:20).

Eleven of the tribes inherited created, worldly goods, but the priestly tribe of Levi inherited the *Person* of the Unbegotten LORD and His eternal *Treasures of Torah-Truth*.

The Psalmist acknowledged that, like the Levites, God was also His *Son's* Inheritance. Jesus Christ did not long for worldly goods because He had the precious Treasure of His Father's Holy Word in His Ears and His Master Plan before His Eyes. Christ Jesus' thirsty Spirit found its happy satisfaction in His Father's Love, Life, and Light.

God gave His Son the most beautiful (*shaw-far*) inheritance —His own Person. When one's soul and spirit discover, in spiritual Mount Shapher, that God is one's only *true* Inheritance —the most lovely and the choicest portion —the soul and spirit will be completely happy and satisfied. Then, this soul and spirit can drink from all twelve of the Son's Governmental Fountains of Satisfaction in the *tehome* Deep. The happy, satisfied soul and spirit of a person will have learned that the LORD God is perfectly suitable and all-sufficient, so the person will not envy their brother's portion.

This is God's perfect, divine Peace—the Peace that passeth all understanding. Gaining God's Peace is being in the place of exquisite, perfect Delight in the Persons of the Father, Son, and Holy Ghost.

Jacob prophesied that Naphtali would have beautiful (*shaw-far*) words or speeches of Truth to share with his brethren.

Naphtali is a hind let loose: he **giveth goodly words** (Genesis 49:21).

The LORD's *shaw-far* Beauty refers not to external beauty, but to the inner harmonious, happy formation that is built around the governing center point of the LORD's Love, Life, and Light. This Unity of Diversity is the LORD's beautiful conception of divine Harmony. This is the Harmonious Unity of Diversity with which God has garnished the Heavens.

By his spirit he hath garnished [*shaw-far*] **the heavens**; his hand hath formed the crooked serpent (Job 26:13).

Let us seek God and ask Him to teach us so that we might learn His

gracious Harmonious Unity of Diversity in the Brotherhood at our spiritual Mount Shapher. It is this Harmonious Unity of Diversity in the Brotherhood that surrounds the LORD Jesus Christ, God's center point of Love, Light, and Life in all things.

XVI. As an Espoused Bride, Israel's Sixteenth Stop in the Wilderness Was at *Haradah*, where She Was to Learn the Son's Reverence for His Father and the Son's Humility in Doing His Father's Will.

And they removed from mount Shapher, and encamped in Haradah (Numbers 33:24).

Haradah was Israel's *twentieth* stop in her journey, but her *sixteenth* stop in the wilderness. The Hebrew word for *Haradah* is *khar-aw-daw*, which means exceedingly fearing, quaking, trembling reverentially for the LORD's Name and for His Will. When the *lover* heart is clothed with the beauty of the LORD's good Thoughts of Love, Life, and Light, it is ready to be filled with the LORD's reverential Fear. The LORD will look on the humble one who fears or reverences Him.

For all those *things* hath mine hand made, and those *things* have been, saith the LORD: **but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth [khar-aw-daw] at my word** (Isaiah 66:2).

Although God's Hands have created all things, He overlooks all the rest of His Creation when He sees a humble, penitent, and contrite heart come before Him. The LORD's Eyes look with favor upon the poor in spirit and the humble, serious heart that is self-abhorring and self-denying in its reverence toward God's Only Begotten Son, the Crucified Christ —the one who is contrite and who *trembleth* or who *reverences* His Word.

All the things in the LORD's Creation have been made by His Almighty Power, and He continues to maintain them by His Almighty Power. However, they are not as delightful and joyful to Him as the humble, penitent, *lover* heart that reverences His Holy, Gracious Word.

The LORD's Eyes look for the heart that is truly:

- contrite because of its sin;

- penitent for its sin;
- pained, while persevering to have its sin pardoned;
- respectfully trembling in reverence for the just Judgment of God's Word.

For **the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose [*lover*] heart is perfect toward him.** Herein thou hast done foolishly: therefore from henceforth thou shalt have wars (II Chronicles 16:9).

The LORD God governs the whole Creation in His infinite Wisdom, Understanding, and Knowledge. All His creatures, with their thoughts, feelings, and deeds, are under His All-seeing Eye. The LORD's omnipresent Eye directs the Arm of His omnipotent Power and the Hand of His Almighty Strength to those whose *lover* hearts are perfect toward Him. The LORD's All-seeing Eyes run throughout the Earth, looking for the perfect *lover* heart that is upright before Him in thoughts, feelings, and deeds so that He can reward them by an increase of His Almighty Strength.

It is not how much we can do that impresses the LORD's All-seeing Eyes; rather, the LORD's Eyes are drawn to us according to the amount of Christ Jesus' Humility Spirit that we have put on, and also by how poor, contrite, and humble in spirit we have become.

Jesus Christ was God's Only Begotten Word, the Brightness of His Glory, and the express Image of His Person. Therefore, Christ thought it not robbery to be equal with God.

Jesus said, "**I and my father are one**" (John 10:30).

Although Christ was honoured and exalted in Heaven, He willingly divested Himself of all His Heavenly Honours, Divine Glory, and Almighty Power to come to Earth and be clothed with Humanity. He humbly put on the rags of dishonour by being born of a creature and by being clothed with the poverty of humanity, which hid His divine Glory. His powerlessness, in the face of His humiliation before all men, prevented anyone from knowing Who He was, apart from the Father's revelation of Him. He took on Himself the form of a servant to serve mankind in the midst of His

humiliation, poverty, and disgrace.

In Christ's Humility, He was a man of sorrows and acquainted with our grief. He had no place to lay His precious Head. The last and the lowest step of His poverty, humiliation, and obedience was His dying the death of the Cross.

The LORD Jesus Christ suffered the humbling death of the Cross, which was cursed, painful, and shameful. What an unspeakable deed of love and obedience He performed for the LORD's Name's sake and for the redemption of all Creation.

The All-seeing Eyes of the Heavenly Father run to and fro in the Earth, looking for *lover* hearts that are desirous to be obedient in following God's Lamb of Humility whithersoever He goeth. The LORD's Eyes of gracious favor are upon the poor, contrite *lover* heart that follows the lowly Lamb whithersoever He goeth.

The spiritual lesson that we must learn of Christ's humility Reverence for God's Word, Purposive Will, and Master Plan is eternally important. Israel's stop at Haradah in the wilderness was the most important lesson she had to learn concerning Christ's Reverence and His Humility. This is a most important lesson for us, too: to learn Christ's Reverence and Humility.

XVII. As an Espoused Bride, Israel's Seventeenth Stop in the Wilderness Was at *Makheloth*, where God Sought to Bring Her into Greater Unity with Him and with Each Other.

And **they removed from Haradah, and pitched in Makheloth** (Numbers 33:25).

The Cloud and Fire led the Israelites to the next stop, which was Makheloth, her *twenty-first* stop in her journey to Canaan's Land, but her *seventeenth* stop in the wilderness. Their stop here was to bring them into a greater bond of Unity with the LORD's Spirit and Truth. The Hebrew word for *Makheloth* is *mak-hale*, which means an assembly, a congregation. Mak-hale is from the root word *kaw-kal*, which means to convoke, assemble selves together.

After the LORD diffuses the Beauty of His good Thoughts from His Love, Life, and Light, He always brings His people into a new fellowship

with Him and with each other.

God's joyful blessings are in the midst of a congregation (*mak-hale*) of Unity. Jesus Christ sings praises in the midst of a unified congregation (*mak-hale*).

I will declare thy name unto my brethren: in the midst of the congregation [*mak-hale*] will I praise thee... **My praise shall be of thee in the great congregation:** I will pay my vows before them that fear him... All the ends of the world shall remember and turn unto the LORD: and **all the kindreds of the nations shall worship before thee** (Psalm 22:22,25,27).

Saying, I will declare thy name unto my brethren, **in the midst of the church** [*mak-hale*] **will I sing praise unto thee** (Hebrews 2:12).

Psalm 22 is a prophetic Psalm of Jesus' triumph over death on the Cross and His *haw-lal* Hymn, which He sang with celebrated, festival Joy and Delight that He carried with Him to the Garden of Gethsemane, to the Cross, and to Resurrection Morning. Jesus Christ's *haw-lal* Hymn will extend through the ceaseless ages, including the great finale of this world. The LORD Jesus Christ will sing His *haw-lal* Hymn with the great multitudes of all souls or congregations, when they all bow their knees to Him and when all their tongues confess that He is the LORD Jesus Christ, to the Glory of God the Father.

Wherefore God also hath highly exalted him, and given him a name which is above every name: **That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father** (Philippians 2:9-11).

Then, in this great congregation of souls, who are all bowing before Him, the LORD Jesus Christ will lead and direct the universal choir of all souls in an All-Breath Praise to the Heavenly Unbegotten Father.

Let every thing that hath breath praise the LORD. Praise ye the LORD (Psalm 150:6).

Each member of this great unified congregation (*mak-hale*) will offer praise to the LORD Jesus Christ. They will be joined to each other to offer

up *haw-lal* praise to Him, and they will offer a new gratitude song of unified praise to the Son of God and to the Heavenly Father.

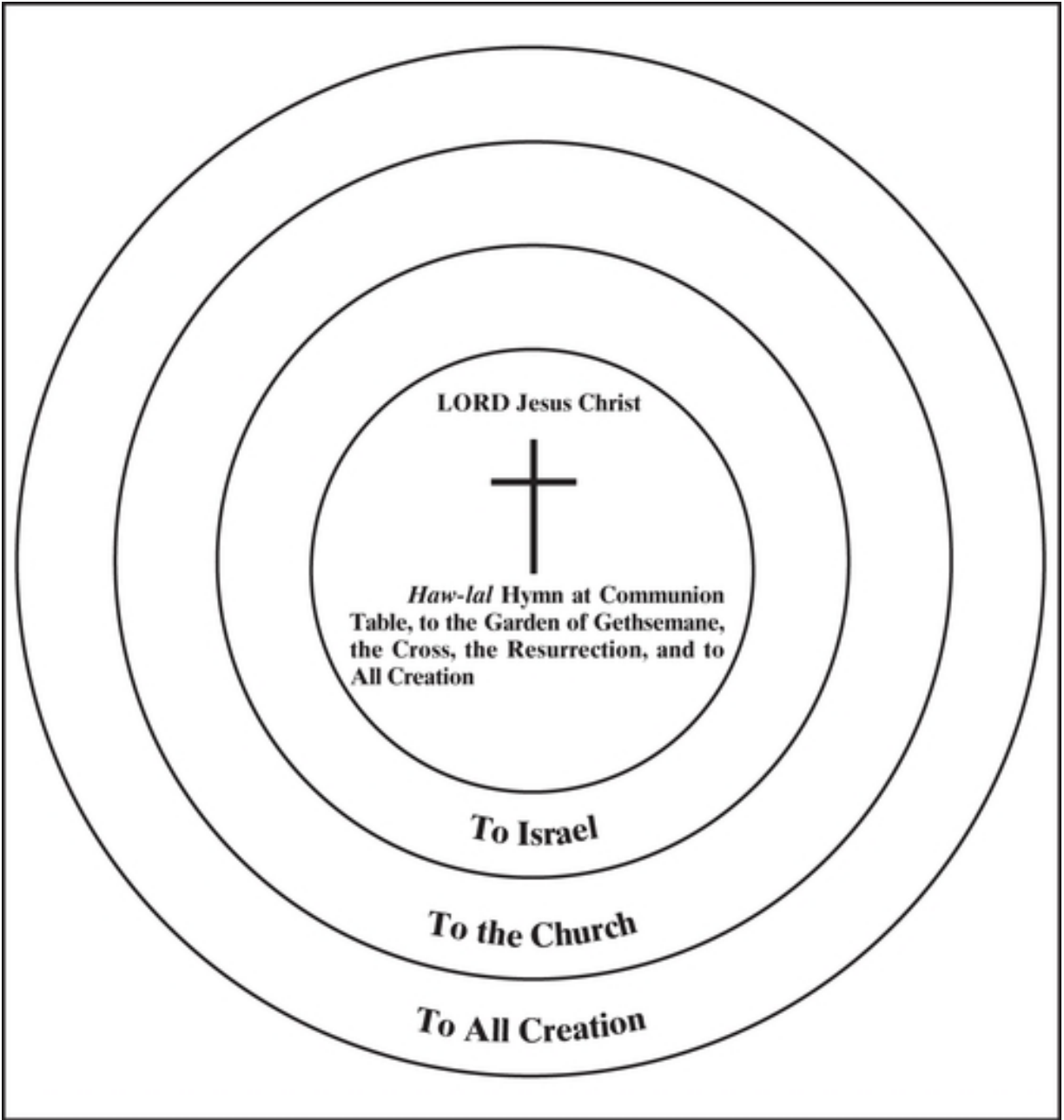
I will give thee thanks in the great congregation: [mak-hale] I will praise thee among much people (Psalm 35:18).

I have preached righteousness in the great congregation [mak-hale]: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: **I have not concealed thy lovingkindness and thy truth from the great congregation [mak-hale]** (Psalm 40:9,10).

This New Song of Universal Unity, sung by all Creation will come from the LORD's *tiphereth* Wheel of Glory, made up of this great congregation. Psalm 148 reveals this prophetic song of all Creation:

Praise ye the LORD. Praise ye the LORD from **the heavens:** praise him in **the heights.** Praise ye him, **all his angels:** praise ye him, **all his hosts.** Praise ye him, **sun and moon:** praise him, **all ye stars of light.** Praise him, **ye heavens of heavens, and ye waters that be above the heavens.** Let them praise the name of the LORD: **for he commanded, and they were created.** He hath also stablished them for ever and ever: he hath made a decree which shall not pass. **Praise the LORD from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapour; stormy wind fulfilling his word: Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.** He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD (Psalm 148:1-14).

Israel's stop at Makheloth was her foretaste of God's ultimate uniting of All Creation.



To God be all the glory for His unspeakable gift, the LORD Jesus Christ!

XVIII. As an Espoused Bride, Israel's Eighteenth Stop in the Wilderness Was at *Tahath*, where She Had to Learn Who God Was and that He Was Her Creator so that She Could See Her Gross Idolatry in Making the Golden Calf.

And they removed from Makheloth, and encamped at Tahath (Numbers 33:26).

The Hebrew word for *Tahath* is *takh-ath*, which means the bottom, depressed, below, beneath, amaze, sweeping to ruin, alarm, astonished. The Cloud and Fire led the Israelites to this *twenty-second* stop in her journey, which was her *eighteenth* stop in the wilderness. In this place, *Tahath*, God wanted to destroy all their false thoughts about their origin. The Truth is that man had his origin from the highest and the lowest Dust from the Unbegotten Father's *zoor* Rock and the Begotten Son's *selah* Rock. Therefore, in order for Israel to have been grateful to God for Who God is and to be grateful for her own origin, she had to learn Who God is and who man is.

This is what Israel needed to learn: the LORD God had formed man out of Dust; this *Dust* had come from God's *zoor* Rock and from the ashes of the Son's *selah* Rock. Man has his very existence from God's Dust, from His Son's Ashes and His Breath. This is the Substance from which man became a living, eternal soul, but this was just man's beginning on Earth. When man was given the opportunity to use his freewill choice in order to prove his obedience to God's Command, man chose the Tempter's, Leviathan's, lies and followed him.

Sadly, Leviathan led man's high and low Dust astray from God's Love, Life, and Light; as a result, Leviathan turned God's highest and lowest Dust of Love, Life, and Light into the highest form and the lowest form of sinful hate, scorn, death, and darkness.

God's Purposive Will and Master Plan included taking Israel to *Tahath* to teach her about her precious, priceless origin from the Dust Substance of the Unbegotten Father's *zoor* Rock and from the Ashes of the *selah* Rock.

Hearken to me, ye that follow after righteousness, ye that seek the LORD: **look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged** (Isaiah 51:1).

We also must look at the height of Leviathan's perverted spiritual pride that led man astray by making man believe that he was a god who could oppose the One and Only True, Omnipotent God. Leviathan also led man to the depth of natural, proud perversion and distorted satisfaction.

The new Understanding that comes from the Son and the Father, at our spiritual *takh-ath*, fills the penitent soul and the humble spirit with overwhelming gratitude to God for His divine Substance of Dust and Ashes

and for His Salvation of created man that has come through the shed Blood of the LORD Jesus Christ. For this reason, God the Father called His Son's Name "Wonderful".

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his **name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace** (Isaiah 9:6).

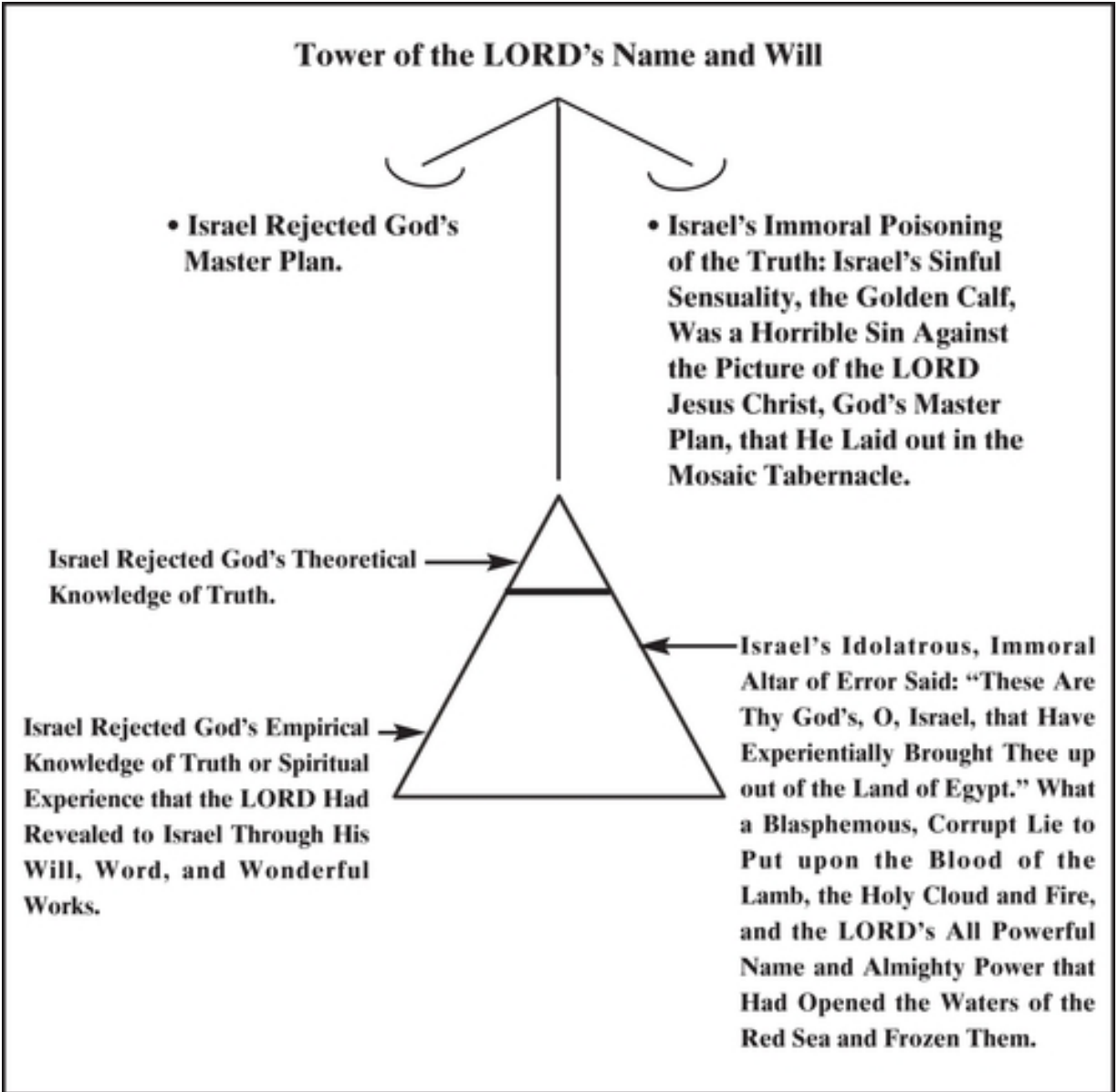
The LORD beseeches us to seek after the righteousness that we had in Eternity-past, in God's Bosom, as Dust and Ashes or as Seeds of Love, Life, and Light.

If we desire to be justified and sanctified, we must zealously press hard after the Mark of the Prize of God's High Calling in Christ Jesus. We must seek the LORD Jesus Christ to restore the Image of His Father's Love, Life, and Light in our old hearts. We must put off Leviathan's images of hate, scorn, death, and darkness and put on Christ Jesus. In order for our old hearts to be restored and renewed in us, we must seek Christ for His Humility and His Righteousness. Just as Israel did, we must make a stop at our spiritual *takh-ath* in order to consider our origin and the smallness of our beginning as a tiny Seed or a tiny grain of Dust and Ashes. We must look unto the *zoor* Rock and the *selah* Rock from whence we were hewn by the hammer of the Father's Unbegotten and Begotten Word. We must learn that the LORD is a jealous God. He will not share His precious Law of Love with any idolatrous thoughts in our hearts and lives. We must learn to join Christ's Law of Love with our experience of His Blood, Fire, and Water that He freely gives.

Israel had to go to *Tahath* to learn her lesson, again, and to repent, again, of her great sin of idolatry in making the golden calf.

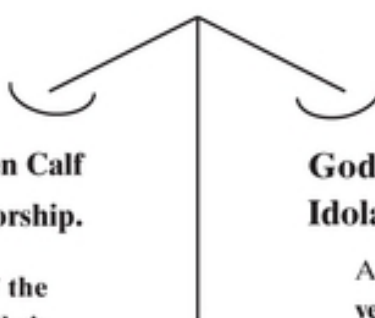
The Hebrew word *takh-ath* has its origin in the Hebrew root word *to-akh*, which means to depress, to humble. *Takh-ath* or *toakh* is the same word that was used for Moses' smashing the Tables of the LORD's Law of Love beneath or under the Mount.

The following diagram shows the Moral Tower of God's Purposive Will, His Master Plan, the theoretical Knowledge, and the experiential Knowledge that Israel trod underfoot when she made an idolatrous golden calf.



The idolatrous calf destroyed Israel's experiential Knowledge of the LORD. The LORD meant for His empirical Knowledge to be the supporting part of the theoretical Knowledge of His *Torah* Law of Love. Moses smashed the theoretical Written Law of Truth beneath the mountain so that it would not be joined to these idolaters. Israel had stood at the nether part or beneath the mount and had received the LORD's Oral Law, which had forbidden them to have any other gods before His Holy Name and Face. This taught Israel, and it teaches us, that the LORD will not dwell in the place of idolaters, nor will He tolerate idolatry in the human heart.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, **and brake them beneath the mount** (Exodus 32:19).



**Israel Made a Golden Calf
to Worship.**

And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD (Exodus 32:3-5).

The Israelites Had Experienced the Oral Law in Their Ears, which Forbade Practicing Spiritual Whoredom of Idolatry by Having Other Gods. But in the Same Place, at the Bottom, Beneath the Mount, They Made a Golden Calf.

**God Punished Them for Their
Idolatry.**

And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount (Deuteronomy 9:21).

The LORD Destroyed His Moral, Theoretical Law from the Top of the Mountain, Hiding It from Israel and Refusing to Dwell and Rest on This Idolatrous Place and in the Idolatrous Hearts of the People. Beneath the Mount, They Broke the Oral Law that They Had Heard. Moses Ground the Golden Calf to Powder and Made Them Drink the Broken Law with Water. Consequently, the Broken Law Broke Their Lives and Their Existence on Earth.

After Moses had made the Israelites drink the water that was mixed with the dust of the burnt calf, the dust of the calf clung to the guilty ones and manifested itself in their foreheads. (The plague of leprosy as a punishment for idolatry is seen in the life of Uzziah who had leprosy arise in his *forehead* when, in his pride, he transgressed against the LORD by usurping the Priest's place and burning incense in the Temple.) The Tribe of Levi stood with Moses, killing the idolaters, thus ridding them from the camp; therefore, God chose the Tribe of Levi for the Priesthood.

XIX. As an Espoused Bride, Israel's Nineteenth Stop in the Wilderness Was at *Tarah*, where She Was to Meditate on the LORD's *Torah-Truth* and All Her Past Blessings.

And they departed from Tahath, and pitched at Tarah (Numbers 33:27).

The Hebrew word for *Tarah* is *teh-rakh*, which means to breathe, to loiter, to rest, to wait, to cause to wait, to keep back, to be liberal. The Cloud and Fire led Israel to her *twenty-third* stop, which was her *nineteenth* stop in the wilderness. This was to be a place in which she could rest and meditate on the precious, awesome Truth that she had already received and on the LORD's judgmental Wrath upon idolatry, which they had experienced at their previous stop. The Israelites were to rest and meditate on the LORD's Words of Truth so that His Law of Love could be favorably inscribed in their hearts as their eternal legacy. Here, they could meditate on the LORD's *Torah-Truth* of Love with its weighty *laws of purity and severe retribution for idolatrous impurity*. Here, Israel could rest and meditate on the LORD, with no thoughts about having to move forward. She could cogitate on her glorious, priceless inheritance from the LORD and His wonderful, marvelous protection, deliverance, and guidance in the way, both spiritually and naturally.

Today, the LORD desires to write His *Torah-Truth* in our *lover* hearts, just as He wrote it in stone on Mt. Sinai. Then, we can meditate on It and love It while we praise, bless, and thank the LORD for all His spiritual and natural blessings.

Israel was given a rest from all her disturbing, distressing, and annoying things that she had encountered while journeying in the way. At *Tarah*, she enjoyed emotional calm and mental tranquility, while she reflected on the LORD's *Torah-Truth*. Here, Israel could think on the unspeakable Heights of the LORD's infinite Mercy and on the divine Depths of His loving Grace in her salvation from Egypt, which had been wrought through the Glory of the Father, the Blood of the Son, and the guidance of the Holy Ghost.

XX. As an Espoused Bride, Israel's Twentieth Stop in the Wilderness Was at *Mithcah*, where She Was to Remember God's Sweet Blessings

and Express Greater Gratitude to Him and Humbly Repent of Her Past Failures.

And they removed from Tarah, and pitched in Mithcah (Numbers 33:28).

The Hebrew word for *Mithcah* is *maw-thawk*, which means sweetness, pleasantness of discourse. Israel's stop in Mithcah was her *twenty-fourth* stop in her journey since leaving Egypt and her *twentieth* stop in the wilderness. This was a place in which she was to remember the LORD's past blessings, with sweetness and pleasantness, so that she could increase in her spiritual growth. The LORD desired that Israel remember how He had made the bitter waters at Marah sweet when Moses had cast the tree into the waters. The tree was a picture of Christ, the Tree of Life. The sweetness of God's Good Deeds constantly increases in the obedient soul who follows closely behind God's Cloud and Fire, whether it is resting or continuing to journey. When we look back, retrospectively, the LORD also opens our eyes to see, from our new place of growth in Him, where we could have been more surrendered and more grateful to God than we were. Thus, we are able to humble ourselves and to repent for past failures.

At one period of his life, David had sweet counsel with his friend Ahithophel, as they communed about the LORD's precious *Torah-Truth* on their way to worship in His Sanctuary.

For *it was* not an enemy *that* reproached me; then I could have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him: But *it was* thou, a man mine equal, my guide, and mine acquaintance. **We took sweet counsel together, and walked unto the house of God in company** (Psalm 55:12-14).

Ahithophel was David's trusted and intimate friend and companion. Yet Ahithophel displayed unspeakable betrayal of God's *Torah-Truth* of Love when he betrayed David and switched his loyalty to David's rebellious son, Absalom.

Contrary to the lips of a wicked heart, the wise *worker* fills his lips from his *lover* heart with the sweetness of the LORD's loving *Torah-Truth*, even during trying tests, dangerous doubts, and destructive difficulties. The lips of a loyal heart continually increase in sweetness. They learn; they listen;

and they grow.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning (Proverbs 16:21).

The sweetness of wise lips will always answer with choice words from the LORD and with pleasant tones of His Holy Spirit. The ears that hear the LORD's sweet Counsel of Truth will always give truthful answers in His Sweetness. They will always remain true in spiritual friendships. If we are loyal to the gracious LORD, we will be loyal to each other.

The counsel of a true friend is precious and sweet.

Ointment and perfume rejoice the heart: so *doth* the **sweetness of a man's friend by hearty counsel** (Proverbs 27:9).

Sweet counsel comes from *worker* hearts that are filled with the LORD's ointment, perfume, and sweet odors of His Holy Name that have come from spending time in prayer. They diffuse, to the nose of their listener, the LORD's sweet Fragrance that they have received from the LORD's good Pleasure.

In his parable to Abimelech, Jotham recorded the fig tree's choice to refuse to give up its sweet relationship in God's Purposive Will merely to rule and reign over the other trees.

But the fig tree said unto them, **Should I forsake my sweetness**, and my good fruit, and go to be promoted over the trees? (Judges 9:11).

Delicious sweetness is present in the fig tree in the natural realm and in the spiritual realm. The fig tree's fruit is sweet, both fresh (alive) and dried (dead). The fig tree esteemed the pleasurable of God's Purposive Will to be more sweet and precious than having an exalted position of ruling apart from God's Will.

The Bridegroom, in the Song of Solomon, declared that the lips of His Spouse-Bride were sweet as the honeycomb; honey and milk were under her tongue. The journey with Jesus in His precious Word grows sweeter with every step.

Let us not miss our spiritual stop at Mithcah, in *our* wilderness, where

we learn to grow and to increase in the sweetness of the LORD's Holy Name.

XXI. As an Espoused Bride, Israel's Twenty-first Stop in the Wilderness Was at *Hashmonah*, where She Was to Learn to Sing a Prophetic Song to Her Coming Messiah.

And they went from Mithcah, and pitched in Hashmonah (Numbers 33:29).

The Hebrew word for *Hashmonah* is *khash-mo-naw*, which means fertile. *Hashmonah* comes from the Hebrew root word *khash-man*, which means firm and capacious in resources, wealthy, and princes.

When the Cloud and Fire led the Israelites to *Hashmonah*, this was their *twenty-fifth* stop on their journey to Canaan's Land, but it was their *twenty-first* stop in the wilderness.

The Hebrew word *khash-man* was used in one of David's Psalms.

Princes [*khash-man*] shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; *selah*: **To him that rideth upon the heavens of heavens, which were of old**; lo, he doth send out his voice, *and that* a mighty voice (Psalm 68:31-33).

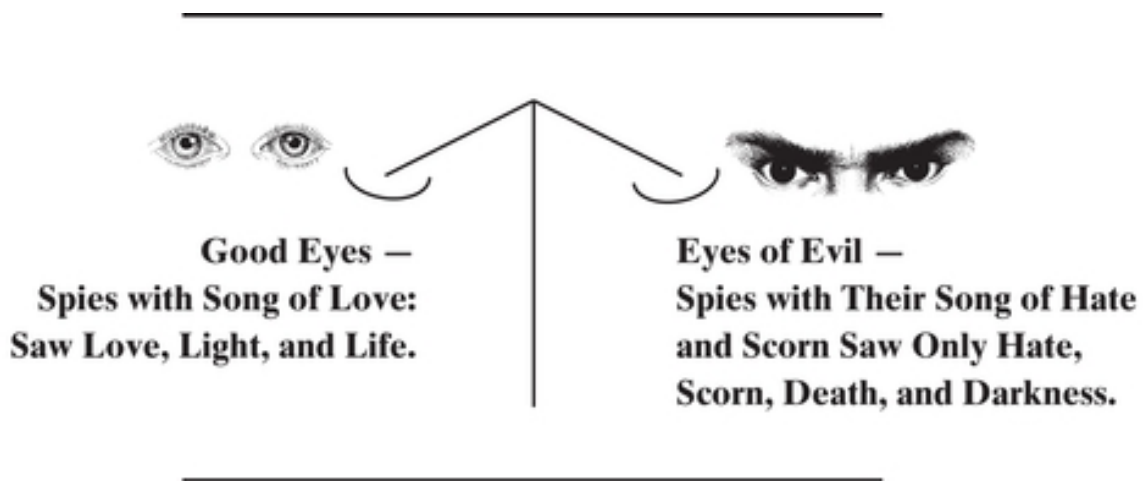
God, as the Eternal, Supreme, and Sovereign Ruler over all the universes, rideth upon the Heavens of old or *keh-dem* Eternity-Past. The wealthy princes from Egypt and Ethiopia will go up to worship the LORD Jesus Christ during His Millennial Reign on Earth. These princes will sing praises unto *Jah*, Who rode upon the eternal Heavens of Heavens. The Heavens of Heavens are the *highest* Heavens; they are the Eternal House of the Unbegotten, Eternal Father that, unlike our temporal world, will never pass away. The Father's House is in *keh-dem* Eternity, and it will never pass away.

Here, at *Hashmonah*, the Israelites were to learn to sing, prophetically, to the Unbegotten LORD of *keh-dem* Eternity, Who was their Coming Messiah, Christ the LORD. God had fertilized the Seeds of His *Torah*-Truth in the *lover* hearts of the willing overcomers. Thus, they would be able to share their prophetic song by singing to Him in anticipation and hope of His

Coming as the Messiah. Sadly, there were only four Seeds who could sing this song: Joshua, Caleb, Phinehas, and Eleazar. Out of all the adults who had left Egypt, only these four men learned their spiritual lesson in Hashmonah. Thus, they were able to sing prophetically, in their *lover* hearts, to their Messiah because the Seeds of the *Torah*-Truth had sprung up in their *lover* hearts to the LORD, Who was the true Ruler in Canaan's Land.

When they returned from Canaan's Land, where they had gone as spies, Joshua and Caleb were singing this song of love, faith, and hope. They gave a good report of the land, saying that it flowed with milk and honey. They saw the giants in the land as little grasshoppers before the LORD, while they saw themselves as the giants.

The ten evil spies who had gone along with Joshua and Caleb had no song; therefore, they saw the land as an evil land that devoured its inhabitants. They saw themselves as grasshoppers, when compared to the giants in the land. As a result, they again accused God and His leaders of bringing them out of Egypt to kill them.



The Psalmist prophesied that when Israel's Messiah returns, with His infinite, divine, capacious resources and His victorious hosts from Heaven, He will cause the hostile nations to bow and to send their wealthy, peaceful princes out of Egypt and Ethiopia in submission to Him, as they willingly come under the LORD's Supreme Sovereignty.

Although God will use force to get these hostile nations to come to Him, He will open their eyes and cause them to submit willingly to the LORD

Jesus Christ and His supreme Headship.

When our eyes have been opened, now, to know and to see Christ the LORD, we willingly submit to Jesus Christ in all twenty-one stops in our spiritual wilderness. We joyfully submit to our Saviour, with His Blood, Fire, and Water, and to our Bridegroom, with His Stature of *Torah-Truth*. We willingly come, with unspeakable joy and delight, praising, blessing, and thanking His Holy Name for the privilege to bow down and to submit to His Supreme, Sovereign Headship.

When the Seeds of His Truth have been fertilized with His Love, Life, and Light, God sends His appointed ones to come and dwell peacefully with us, under His divine Cloud of Sovereignty. To God be all the Glory!

XXII. As an Espoused Bride, Israel's Twenty-second Stop in the Wilderness Was at *Moseroth*, where She Was to Learn to Stop Her Complaining and Make the LORD's Name of Mercy and Grace Known by Submitting to His Will.

And they departed from Hashmonah, and encamped at Moseroth (Numbers 33:30).

The Hebrew word for *Moseroth* is *mo-say-raw*, which means correction, chastisement, warning, instruction, moral restraint, check, discipline, doctrine, rebuker, halter, band. The Cloud and Fire led Israel to this special stop, which was her *twenty-sixth* stop since she had begun her journey, so that she could humbly receive the LORD's instructions and stop her proud murmuring, complaining, and debating with God; then, she could stop trying to make her name great, and, instead, make the LORD's Name of Mercy and Grace known by humbly submitting to His Will and Way. This was Israel's *twenty-second* stop in the wilderness.

At our spiritual *Moseroth*, we, too, must learn to stop using our great spiritual wealth of Truth to make our own names known instead of making the LORD's glorious Name known. We must stop proudly lifting up our *lover* hearts in great delight over God's gifts to us instead of delighting in the LORD, the Eternal Giver. Let us always be humble and grateful for our personal relationship with the LORD God, the Divine Giver, more than for our spiritual gifts.

The LORD gives us night seasons of darkness so that He can open our ears to hear His spiritual discipline, given especially for our times of darkness and distress.

The Hebrew word for *discipline* means *disciple*. The LORD's discipline is an act of teaching, instructing, and training the mind, the soul, and the spirit to listen for His still, small Voice in the midst of sufferings, testings, and trials, as well as in the midst of pleasure, progress, and peaceful times. Discipline is the LORD's spiritual education and moral development in our minds, souls, and spirits. This is the projection of His theoretical Knowledge and His empirical Knowledge.

The LORD also disciplines by acts of correcting, chastening, castigating, and punishment. He places us where we are subjected to trials and tribulations that come from His perfect command for us. Those who have been taught to keep their mortal mentality under the LORD's best discipline will, at all times, be constantly on their best guard against Leviathan's inimical thoughts of hate, scorn, death, and darkness.

If we kick, spurn, and contemptuously drive away God's sharpest discipline, when we are subjected to greater adversity, we will learn nothing of Christ's Humility Gratitude and submission to His Father's Will.

It is God's divine desire to give us His moral restraint through His *Torah*-Truth when we are in a battle with Leviathan's moronic mortal mentality. We resist the enemy by quoting Scriptures, by praising and blessing His Name, and by thanking the Blood of Jesus Christ. As our enemy, Leviathan always desires to turn the soul and spirit away from Christ's Love, Light, and Life, through the thoughts of hate, scorn, death, and darkness that he projects into our minds.

This *mo-say-raw* stop in our wilderness of life is the LORD's stop that teaches us His Restraint and Discipline in His Way of Everlasting Life. The LORD's holy discipline prevents our feet from leaving His Way of Love, Reverence, Life, and Light in Christ Jesus, and from walking in the way of Leviathan's hate, scorn, death, and darkness.

In Psalm 119, the Psalmist made these three observations:

- The LORD is faithful to afflict and to discipline His children.

I know, O LORD, that thy judgments *are* right, **and that thou in faithfulness hast afflicted me** (Psalm 119:75).

- It is good for *me* to have been *afflicted*; hence, I have learned thy Word.

It is good for me that I have been afflicted; that I might learn thy statutes (Psalm 119:71).

- Before I was afflicted, I erred in my way.

Before I was afflicted I went astray: but now have I kept thy word (Psalm 119:67).

Beloved, our departure from the LORD's right Way has its sequel in suffering and affliction. Nevertheless, suffering and affliction are God's little red schoolhouse, as it were, where we learn more about His Word.

Remember, the LORD Jesus Christ came in flesh to suffer our affliction and to learn obedient discipline in our place. Therefore, He is God's Living Word, Who, in our time of affliction and pain, comes to teach us and to help us to learn obedience from His discipline.

Surely he hath borne our griefs, and carried our sorrows: yet **we did esteem him stricken, smitten of God, and afflicted....** He was oppressed, and **he was afflicted, yet he opened not his mouth:** he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Isaiah 53:4,7).

Because the LORD Jesus Christ has borne our afflictions and sorrows, we also must learn to help bear the afflictions and sorrows of others.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: (Isaiah 58:10).

When we draw out our souls to other afflicted souls, giving them the Word of God that we have learned in our discipline, we will be rewarded by being clothed with the noonday Brightness of the Son's Glory. The soul who loves the way of instruction in affliction shall find the Father's secret paths of true

Knowledge.

Jesus Christ took our place of chastisement, suffering, and discipline; therefore, He is able to teach us and to help us to learn our lesson of discipline in our affliction and suffering. How unspeakably sad for us if we miss His lessons of instruction in our *mo-say-raw* stop on our journey to the Heavenly Canaan's Land!

Israel could never repeat the privilege that she had in taking her journey to Canaan's Land, nor can we. This is a one-way privilege and a one-way trip.

XXIII. As an Espoused Bride, Israel's Twenty-third Stop in the Wilderness Was at *Bene-jaakan*, where She Was to Gain More of God's Wisdom, Understanding, and Knowledge.

And they departed from Moseroth, and pitched in Bene-jaakan (Numbers 33:31).

The Hebrew word for *Bene-jaakan* is *ben-ay-yah-ak-awn*, which means the son of Jaakon. This word comes from the son of *aw-kawn*, an unused Hebrew root word that means to twist, tortuous. The Cloud and Fire led Israel to this *twenty-seventh* stop in her journey to Canaan's Land, which was her *twenty-third* stop in the wilderness, so that she could attain more of God's Wisdom, Understanding, and Knowledge that are able to defeat Leviathan's stupidity, misunderstanding, and ignorance. God had bestowed on Israel His *Torah-Truth* that discerns the twisted, tortuous turns of Leviathan's devious, deceitful thoughts, feelings, and deeds. The LORD's *Torah-Truth* exposes Leviathan's moronic mortal mentality that is so grievous to the LORD's divine Love, Life, and Light.

The wise soul does not adorn itself inwardly or outwardly with Leviathan's hateful, deathly, dark thoughts, feelings, and deeds. Rather, the wise soul gives itself to minister spiritually to the LORD's Holy Name on High, conferring on His Name all the praise, the honour, and the blessing that is its due. We must adorn the LORD's Holy Name with spiritual Beauty, Honour, and Splendor, through our praising, blessing, and thanking His Name.

The LORD's Holy Name is the eternal adornment of our *lover* hearts. We

also must clothe our minds with the beauty and splendor of Christ's Wisdom, Understanding, and Knowledge. We must stop filling our hearts and minds with our own mortal self and its hate, scorn, death, and darkness.

The ministry of spiritually adorning the LORD's Name also becomes the clothing for our souls and spirits. Christ's Beauty, Splendor, and immortal Resurrection Glory help us to adorn our Father's Unbegotten Holy Name. It is Christ's Risen Glory that swallows up Leviathan's mortal mentality of the flesh.

The Apostle Paul said: "Adorn the doctrine of God our Saviour in all things" (Titus 2:10). This refers to the faithful pilgrim who is walking in Christ's Love, Light, and Life, and who is giving Him praise and thanks in everything.

At *Bene-jaakan*, God also adorned the faithful ones in Israel, His Espoused Bride, with His Splendor and Majesty, and He prepared Israel, as a nation, to be His spiritual Wife in Canaan's Land.

The LORD God *adorned* the *natural Heavens* with His *Garment of Light* and the *natural Earth* with His *Garment of Life*, which is a picture of His *adorning our spirits, souls, and lover hearts* with His *Robe of Love*.

XXIV. As an Espoused Bride, Israel's Twenty-fourth Stop in the Wilderness Was at *Hor-hagidgad*, where She Learned Gratitude for All He Had Done for Her in His Humility Obedience in Order to Save Her from Death.

And they removed from Bene-jaakan, and encamped at Hor-hagidgad (Numbers 33:32).

While Hor-hagidgad Was Israel's *twenty-eighth* stop since her journey had begun, it was her *twenty-fourth* stop in the wilderness. The Hebrew word for *Hor-hagidgad* is *khore-hag-ghid-gawd*. This word comes from two other words: (1) *khaw-bal*, which means to wind, to bind, to writhe in pain of child birth, travail, and (2) *gud-go-daw*, which means, in the sense of cutting, a *cleft*; from *gaw-dad*, which means to crowd, to gash as by pressing into; to assemble selves into troops. *Khore-had-ghid-gawd* is akin to a word that means to invade, to attack. The word for cleft (*gaw-dad*) also

means cavity, socket, den, cave, and hole.

A part of the word *gud-go-daw* is present in the Hebrew word for *hole*, as it is used in the Song of Solomon.

My beloved put in his hand by the hole [gaw-dad] of the door, and my bowels were moved for him (Song of Solomon 5:4).

When Solomon wrote about the Bride and the guests at her and her Bridegroom's wedding, He was writing prophetically about the portion of believers who, during their lifetime on Earth, would grow to maturity in the Spiritual Stature of Jesus Christ and become His Spiritual Bride.

So when the Bridegroom-Husband came to knock on His SpouseBride's door to ask her to open the door and come out and serve His wedding guests with the Truth that she had learned about His Spiritual Stature, this was prophetically looking forward to Christ's ultimate Crucifixion on the Cross to redeem His Bride from death, and, then, His Resurrection to bring her life. When she made excuses and refused to do His Purposive Will, He put His Hand in by the *hole* in the door, showing her His nail-pierced Hand, as a reminder of the pain He suffered when He was nailed on the Cross for her; then, He left.

The sight of His humility, nail-scarred Hand aroused the SpouseBride's soul to go to seek Him and to do His Will. But the Resurrected Bridegroom-Husbandman had gone, allowing His Spouse-Bride to return to fellowship the suffering of the Crucified Christ. The Bridegroom allowed the keepers of the wall to wound the Bride and to take away Leviathan's veil of moronic mortal mentality from her that had constrained her to refuse to serve her Bridegroom's guests. She had refused to obey His Voice and share His precious Stature with the daughters of Jerusalem. As a result, she had to take a new path of suffering, brought on her by the keepers of the wall who had taken away her veil of independence. When she obeyed her Bridegroom's Voice and shared her Knowledge of His Spiritual Stature with the daughters of Jerusalem, she again found her personal relationship with her Bridegroom-Husband.

The Cloud and Fire had led Israel to the place of the *hole* or cleft of Christ's Humility, as it were, to remind her of all the mighty things He had done for her from the beginning—from the lamb's blood and the LORD's

Glory over her door in Egypt —to her present place in the wilderness. It was necessary for her to go to the cleft of the Humility of the Crucified Christ and to give Him all the glory for the present joy and blessing that she was experiencing in Him.

However, she was not to remain in her secret cleft of the Rock where He had led her; she was to come forth to the LORD's guests, in His House, and make known the Bridegroom's Spiritual Stature. She must share the sweetness, the splendor, and the beauty of the LORD's Wisdom, Understanding, Knowledge, and Prudence that the Father had hidden in the measure of the Fullness of Christ's Stature.

Remember, there are new ones who are hungry to know Him. In order to share Him with others, we must keep seeing our Crucified Saviour and Bridegroom and His nail-scarred Hand through the *hole* in our heart's door. We must constantly remember the holes that were made for us in the crucified Body of Christ Jesus. Seeing Him anew gives us a fresh new vision of Him in our *lover* hearts, which generates new Coals of His fiery Love in us.

When Jesus Christ went to Death and Hell, He overcame Leviathan's troops that were arrayed against Him.

For by thee I have run through a troop: by my God have I leaped over a wall (II Samuel 22:30).

The LORD Jesus Christ ran through the enemies' troops in Hell and Death and leaped over the wall of Death by means of His Father's Unbegotten, infinite, Resurrection *kabode* Glory. Through the Crucified and Resurrected Christ, we, too, can overcome all the enemy troops that are arrayed against us, for Jesus is the victorious Overcomer of them all.

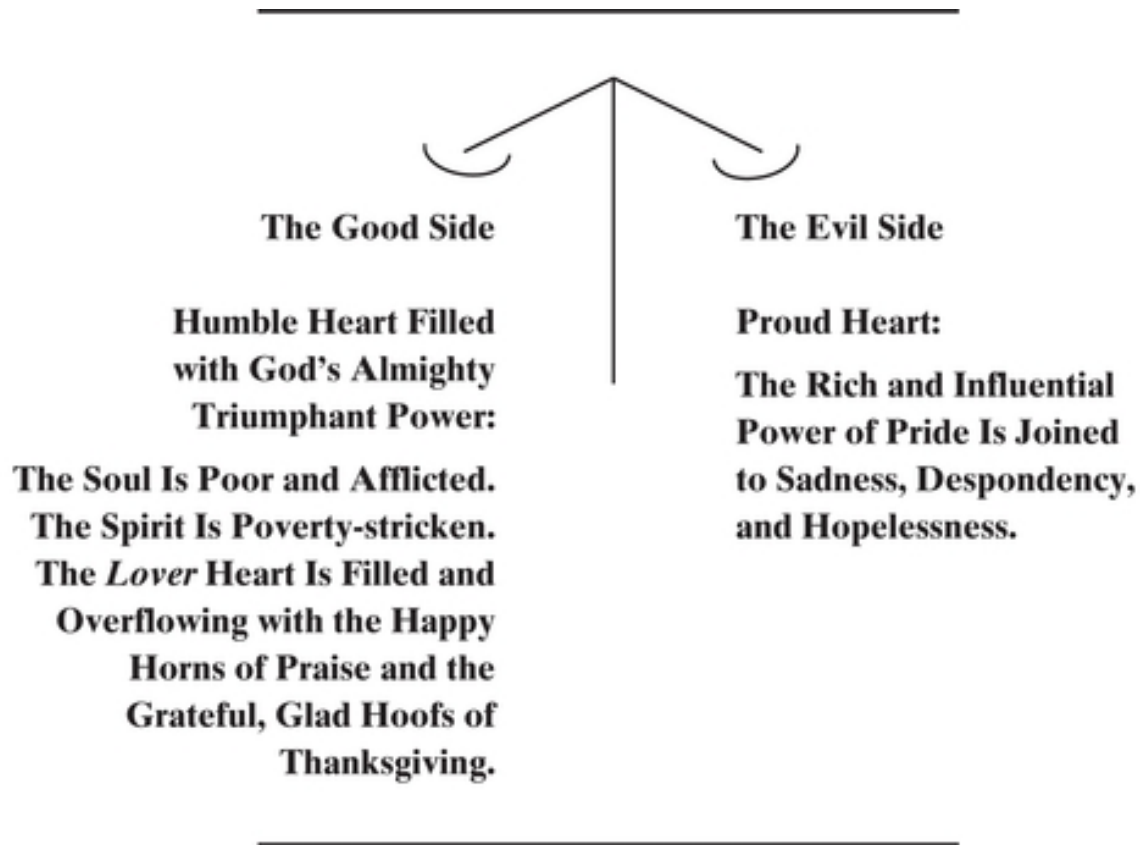
XXV. As an Espoused Bride, Israel's Twenty-fifth Stop in the Wilderness Was at *Jotbathah*, where She Learned Better How to Please the LORD with Praise and Thanksgiving, in Pain as Well as in Pleasure.

And they went from Hor-hagidgad, and pitched in Jotbathah (Numbers 33:33).

Jotbathah was Israel's *twenty-ninth* stop since beginning her journey, but it was her *twenty-fifth* stop in the wilderness. The Hebrew word for *Jatbathah* is *yot-baw-thaw*. It comes from the Hebrew root word *yaw-tab*, which means to be good, better, well, to improve, to benefit, to gladden, to make cheerful, goodness, and pleasantness. The Cloud and Fire led the Israelites to this *yaw-tab* stop so that they could learn to please the LORD with more cheerfulness. Here, they could increase in His Goodness and Pleasantness.

But I am poor and sorrowful: let thy salvation, O God, set me up on high. **I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please [*yaw-tab*] the LORD better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God** (Psalm 69:29-32).

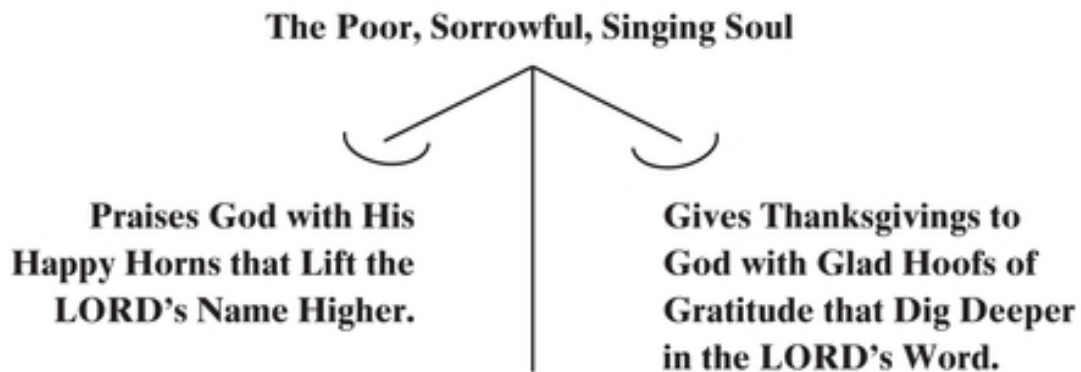
David understood that, in his pain and suffering, his cheerful praise and thanksgiving were more pleasing (*yaw-tab*) than its type and shadow: the ox's horns and hoofs from an animal of sacrifice in the sanctuary. The ox horns were a sign of the mature praise of lifting up the LORD's Name on High against the enemies of sadness and despondency. The ox's hoofs were a sign of deep gratitude for the LORD's Separation and Holiness. The eyes of David's *lover* heart were fixed on the LORD; hence, he could clearly see the comparative picture of life on both sides of the scales —both the good and the evil.



David was an incredible example of one who more fully pleased God with his praise and thanksgiving from his *lover* heart, in the midst of the cruel treatment he suffered for Christ's sake. His unwavering loyalty enabled his *lover* heart faithfully to offer, with gladness, his praise and thanksgiving in his time of pain, which pleased the LORD better than David's praise when things were pleasant for him.

Our spirit's glad praise is the LORD's powerful salvation that lifts the soul up on High, above Leviathan's dismal caves and his miserable gloomy pits. David's song of praise and gladness was his answer to his dark caves and his pits of self-pity.

David was poor and sorrowful in his affliction, but he chose to praise and thank the LORD with a song of gladness.



As a reward, the LORD lifted up David's soul and spirit higher (*saw-gab*), which means to be lofty and inaccessible, safe and strong. The Name of the LORD is the only true Tower; His Name is the only excellent and exalted One.

The name of the LORD is a strong tower: the righteous runneth into it, and is safe
(Proverbs 18:10).

**Let them praise the name of the LORD: for his name alone is excellent; his glory is
above the earth and heaven** (Psalm 148:13).

The righteous are the saintly ones who have a right attitude, with a glad song, in the time of poverty and pain. The Tower of the LORD's Holy Name is completely inaccessible to the evil dangers below. The LORD's glorious Name transcends all the universes.

Because the Psalmist sowed glad songs to God with his horns of praise and magnified the LORD's Name with his hoofs of thanksgiving, as it were, the LORD set him on High in the Tower of His Name.

This song of praise and thanksgiving was better and more pleasant in the LORD's Eyes than a sacrifice of a bullock with its horns and hoofs. When the poverty-stricken spirit and soul offer up their sacrifice of love in the form of praise and thanksgiving, in the midst of their pain and suffering, the LORD is better pleased.

It is comforting and consoling Knowledge for the "poor soul" to realize that the LORD is more pleased with the sacrifice of praise and thanksgiving

from a heart of love when it is experiencing pain than when it is experiencing pleasure.

Thanks be unto God for this unspeakable stop in the wilderness that has saved my life! Remember, we can always flee to the LORD and keep learning how to better please the Father, Son, and Holy Ghost through pain in this present world.

XXVI. As an Espoused Bride, Israel's Twenty-sixth Stop in the Wilderness Was at *Ebronah*, where She Was to Learn God's Moral Principle of Transition or Passing from One Set of Conditions to Another.

And they removed from Jotbathah, and encamped at Ebronah (Numbers 33:34).

Israel's *thirtieth* stop in her journey to Canaan's Land, *Ebronah*, was her *twenty-sixth* stop in the wilderness. The Hebrew word for *Ebronah* or *ebraw-naw* is derived from the Hebrew root word *awbar*, which means to cross over, a transition. The Cloud and Fire led Israel to this stop in the desert in order to prepare her for crossing over the River Jordan into Canaan's Land, although she would move to ten more stops in the wilderness before crossing the River Jordan.

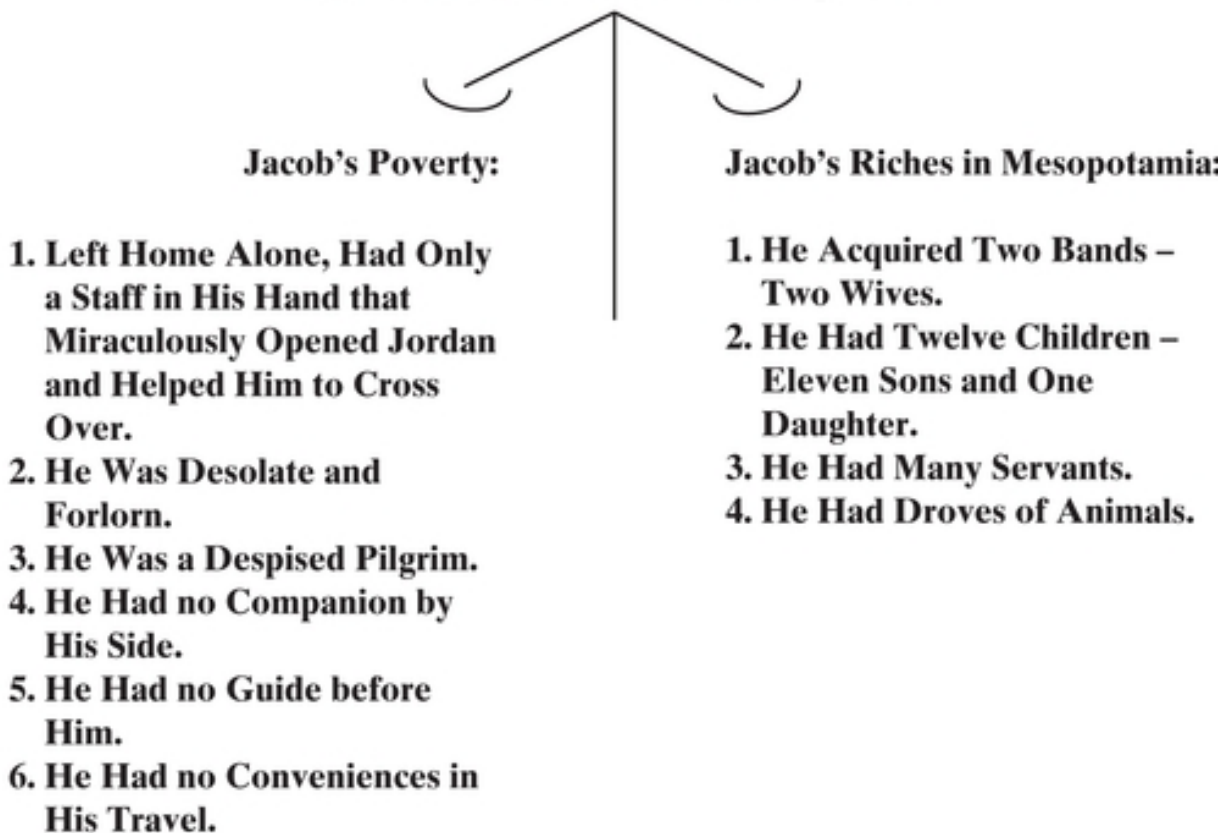
In Egypt, Israel was called a Son. The Son, Israel, made the transition from Egypt to the wilderness by crossing over the Red Sea, after which Israel was called the Espoused Bride or Church. Now, at this point, the LORD was preparing the Israelites, as an Espoused Bride in the wilderness, for a new transition because she would be called the LORD's Spouse-Wife or a nation after she had crossed over the River Jordan into Canaan's Land.

The meaning of the term *transition* is important. It indicates to pass over or across or passing from one place or state to another, and it denotes change. For example, there is change when seasons transition: in the transition from autumn to winter, warm weather changes to extreme cold; in the transition from summer to fall, extreme dry weather changes to wet weather, in the normal course of events. Transition involves changing from one state or place to another.

Jacob is a classic example of a person who experienced transition or

change in his life. When Jacob started his journey from his home in Canaan's Land, he carried only his staff in his hand. He was being sent to Mesopotamia to find a wife among his blood relatives. When Jacob departed from Canaan's Land and crossed over Jordan with only his staff, he experienced a great transition, a great change. He had left the riches of his home and family to go into extreme poverty and into a state of servitude in the house of his Uncle Laban. But after Jacob had arrived in Mesopotamia, God blessed him, so Jacob built great, exalted wealth upon his beginning state of humble poverty.

**Jacob's Choice of Poverty by Leaving Canaan's Land
in Obedience to His Parents –
Jacob's Reward of Riches in Mesopotamia**



By God's command, which came to him through his father and mother, Jacob had left Canaan's Land in poverty, but years later, by God's *personal*

command to him, after having served his Uncle Laban for twenty years, he left Mesopotamia with great wealth and returned to Canaan's Land.

However, on Jacob's arrival in Canaan's Land, he was cast back down to the poverty side of the scales because, although Jacob was wealthy, he stood alone and helpless, in total poverty, before his approaching brother, Esau, who hated him and wanted to kill him. In his pain and poverty, Jacob humbly wrestled in prayer with Christ, the Son of God in angelic Form, because he wanted the LORD to deliver him from his brother.

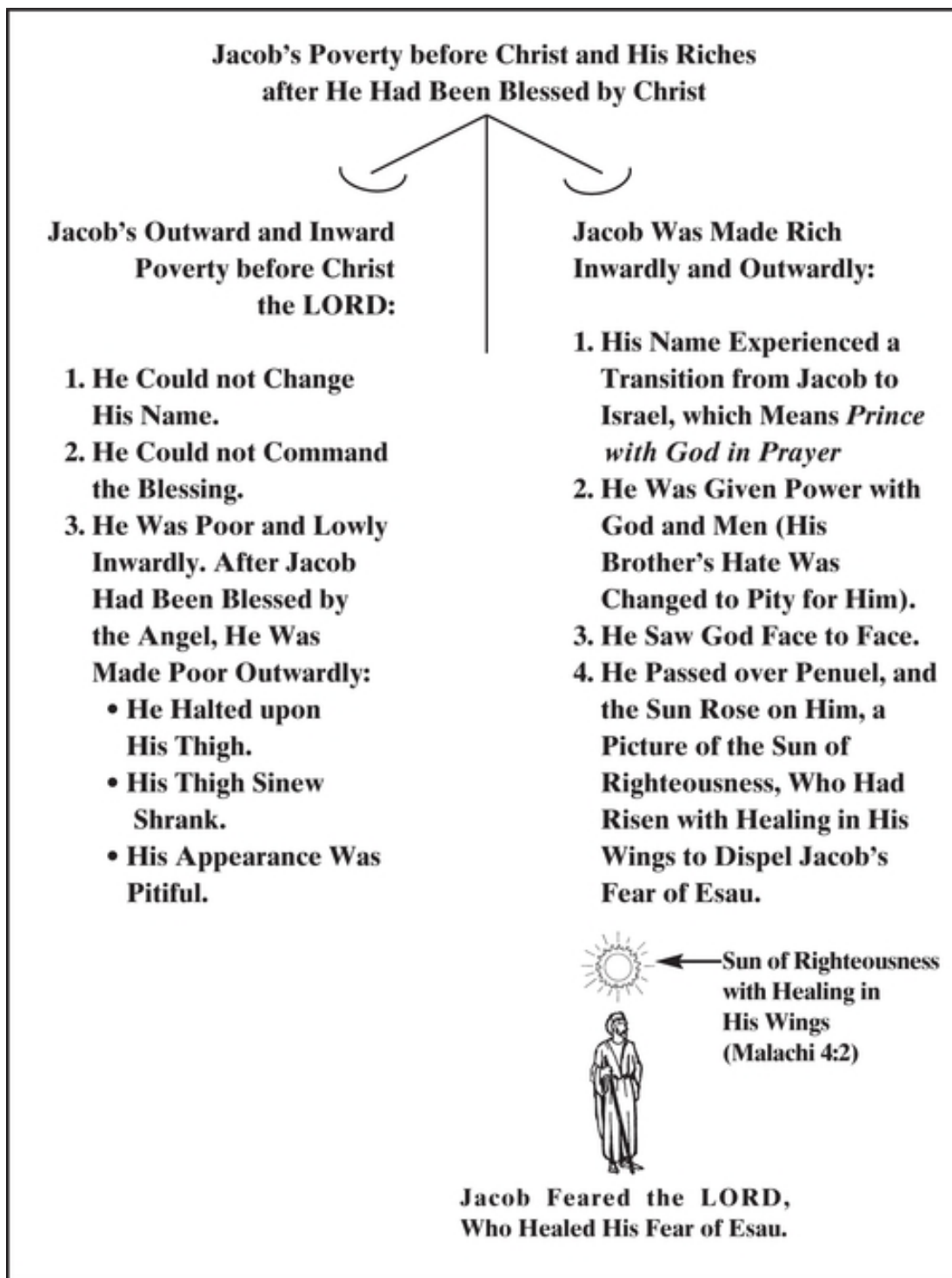
And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. **Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.** (Genesis 32:9-11).

Jacob wrestled in prayer all night until Christ blessed him with a spiritual transition or a *crossing over* from the name of Jacob to his new name Israel.

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. **And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.** And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh (Genesis 32:25-31).

Jacob humbly prayed to the LORD for the revelation of His Name, confessing the LORD's abundant blessing on him. Although Jacob was poverty-stricken when he had joined his Uncle Laban, and although he was struck with greater poverty when he stood hopeless and helpless before his inimical brother, he was in a state of even greater poverty when he wrestled

with the Christ. It was then that Jacob experienced the deepest poverty, both outwardly and inwardly.



The humiliation of Jacob's halting upon his thigh, which had been wrought upon him from having the LORD's *kabode* Glory upon him as he

had wrestled with the Christ, subdued the hate and murder that was in Esau's spirit against Jacob.

It is a glorious blessing to learn the LORD's secret Scales that join true poverty to true riches. This is God's Moral Principle of Transition or "passing over" that we must learn at our spiritual stop at Ebronah in our wilderness of life.

We must learn the LORD's mystery in our transition from one condition, form, stage, activity, and place to another, greater one. This is the Humility Poverty of Christ and the Riches of the Father's Exalted *kabode* Glory.

Jesus Christ is our perfect Example. He made a sweet tranquil transition from Heaven to Earth in order to assume a human Body and to cross over to Hell and Death for us. Then, He made another eternal transition from a human Body to a Glorified Body, when He returned to sit at His Father's Right Hand in Heaven.

Jesus always made His tranquil transitions in Silent Resignation to His Father's Purposive Will. Christ's pleasant praise and trustful thanksgiving were expressed in His *khaw-fates* Delight to do His Father's Will and to share His new Song of Delight with us.

In Christ, we have an incredible and indescribable Example before our eyes, and we have an unspeakable privilege to follow in the Footsteps of God's precious Lamb. When we are inwardly rebellious and bitter about doing the LORD's Purposive Will in our lives, His transitions are not sweet for us. However, if we call on Jesus Christ, His glorious Immortality will swallow up our bitter, rebellious mortality as we stop in *Ebronah*. Here, we will learn the mystery of the LORD's Transition and His Crossing Over, if we only ask and believe. If we will ask and submit to the LORD Jesus Christ and His Resurrection Glory, we will learn the joyful Delight of tranquil transition.

XXVII. As an Espoused Bride, Israel's Twenty-seventh Stop in the Wilderness Was at *Ezion-gaber*, where God Blessed Her with Faith and Courage to Fight and Overcome the Giants She Would Face in Canaan's Land.

And they departed from Ebronah, and encamped at Ezion-gaber (Numbers 33:35).

The Cloud and Fire led Israel to her *twenty-seventh* stop in the wilderness, *Ezion-gaber*, which was her *thirty-first* stop on her journey from Egypt to Canaan's Land. The Hebrew word for *Ezion-gaber* is *ets-yone-gheh-ber*. It comes from two root words *aw-tsaw*, which means to make firm, to close the eyes, and *gheh-ber*, which means a valiant man, a warrior, mighty, strong, to prevail.

The Cloud and Fire led Israel to this stop so that God could give her a giant "backbone" of a warrior to make her strong to fight the giants she would have to drive out of Canaan's Land. *Ezion-gaber* is the place in which God blesses our "backbone" and makes it strong in courage and faith to go forth to battle against the giants of our fleshly mortal mentality.

On the Cross, Jesus' Bones suffered being out of joint so that He could give us His resurrected *Bones of Strength* in our spiritual warfare against evil.

The Psalmist prophesied about the suffering of Jesus' Bones on the Cross.

I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels... **I may tell all my bones: they look *and* stare upon me** (Psalm 22:14,17).

Jesus suffered the dislocation of His Bones as He hung upon the Cross in our place so that He could give us strength to keep our *bones* in place. The enemies looked on Jesus and gloated over Him as they watched His precious flesh shrinking and His Bones appearing beneath His skin. They were unaware that the suffering of His Bones was for every believer's eternal victory and strength.

God increased the *bones* of His people in Egypt, causing them to increase mightier than their adversaries.

And he increased his people greatly; and made them stronger than their enemies (Psalm 105:24).

The LORD promises to make our spiritual and natural bones strong with His Resurrected Blood of Life, if we satisfy the afflicted soul.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make

fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (Isaiah 58:11).

God promised that, in Christ's Millennial Reign on Earth, Israel's *bones* will again flourish and be strong like young, fresh grass.

And **when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies** (Isaiah 66:14).

The Prophet Jeremiah experienced the Fire of God's Word burning in his *bones*, which enabled him to stand as a strong, burning Light in the midst of a darkened, idolatrous nation.

Then I said, I will not make mention of him, nor speak any more in his name. **But *his word* was in mine heart as a burning fire shut up in my bones**, and I was weary with forbearing, and I could not *stay* (Jeremiah 20:9).

Having God's burning Words in his bones compelled the Prophet Jeremiah to speak against the evils of his day. Although Jeremiah's words were received with rejection, reproach, and derision, he continued to speak. The dangerous denouncement of him did not daunt his *bones* of courage and faith.

Although the old rebels, murmurers, and complainers in Moses' day never learned their spiritual lessons at their previous stops, including Ezion-gaber, Joshua, Caleb, Phinehas, and Eleazar received giant "backbones" from the LORD's Strength and Courage. This enabled them to go into Canaan's Land, fight the giants, and win the battle. They possessed the land, despite the ten lying spies who earlier had frightened the people by spreading discontent, discouragement, and despair.

Joshua and Caleb, however, with their giant "backbones" of faith, honesty, and courage, gave a true report about the beauty of the land that flowed with milk and honey and about their ability to possess the land, according to God's Promise. Consequently, forty-five years later, Joshua and Caleb proved their "backbones" of strength and faith by conquering the mighty men of the land. When Caleb was eighty-five years of age, he took the stronghold of the giants at Kirjath-Arba, which is Hebron.

Caleb, the strong, capable one, conquered three giant sons of Anak, who also was a giant. As a reward, Hebron, with its upper springs and lower springs, was given to Caleb. The upper and lower springs were a picture of the *tehome* Springs above the Heavens and the *tehome* Springs in the Deep.

In the LORD Jesus Christ, God's Word in Flesh, is all the faith, courage, and strength we need in order to take Hebron (which represents God's Promises of Truth), from Leviathan's falsehoods. Through Jesus Christ, we can overcome the giants of the flesh, the world, and the devil.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (I John 5:4,5).

Christ's Faith is our Cause of victory. He is our spiritual Armor and Artillery by which we overcome all our enemies. By Christ Jesus' Faith, we can cleave to Him in holy contempt for the opposition and pride of this present world. Christ's Faith works by Christ's Love, which heals us from the disease of loving this temporal world. Christ's Faith sanctifies and purifies the *lover* heart from fleshly, sensual lust that tries to rule over our souls. Christ's Faith conquers the frowns and flatteries of this world. Christ's Faith gives us courage and strength to press on for the Mark of the Prize of God's Moral High Calling in Christ Jesus.

The Cloud and Fire led the Israelites to this stop in *Ezion-gaber*, where their "backbones" could be reinforced with faith, courage, and strength to conquer all their enemies and to possess their God-given Land of Promise!

XXVIII. As an Espoused Bride, Israel's Twenty-eighth Stop in the Wilderness Was in the Wilderness of Zin-Kadesh, where the LORD Sanctified Her Anew.

And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh (Numbers 33:36).

Israel's *thirty-second* stop, since the beginning of her journey, was her *twenty-eighth* stop in the wilderness. This stop was in the wilderness of Zin or Kadesh. The Hebrew word for *Zin* is *tseen*, which means to prick, a small

dot, sharp point, small puncture, a pointed object, such as a thorn. The Hebrew root word for *Kadesh* is *kawdash*, which means to pronounce morally clean, to appoint, to bid, to consecrate, to dedicate, to hallow, to keep, to prepare, to purify, and to sanctify self wholly.

The Cloud and Fire led Israel to Zin-Kadesh so that the LORD could sanctify her afresh and anew in all points. For example, many had not yet been sanctified and others needed fresh, new sanctification:

- There were young Israelites who had been children when they had left Egypt, and others had been born in the wilderness.
- There also were the remaining adults who had left Egypt: Moses, Aaron, Joshua, Caleb, Eleazar, and Phinehas, after all the others had died.
- Moses, Aaron, and the whole nation must be tried and proven with God's "spoken water out of the *selah* Rock, the Son of God".

It was here in Zin-Kadesh that Moses and Aaron failed to obey God's command to speak to Christ, the *selah* Rock. Instead of speaking *to* the *selah* Rock, in their insolent, impudent disobedience, they *smote* the *selah* Rock, twice, with the same Rod that God had miraculously caused to bring forth buds, blossoms, and almonds. Moses and Aaron not only wounded the *selah* Rock, but they also wounded the miraculous buds, blossoms, and almond fruit on the Rod of the High Priest.

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, **the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds** (Numbers 17:8).

The LORD commanded Moses and Aaron to take the Rod of God, a living witness of His miraculous Power to bring Resurrection Life out of Death, so that all could see and remember God's Almighty Power; therefore, they could honour, reverence, and obey Him in a greater way.

The LORD desired to use the miracle Resurrection Rod and the Divine Rock to sanctify hearts and to satisfy the thirst of the new generation and the remaining old generation. Thus, they would sanctify the LORD's Name of Love, Light, and Life by lifting it up and demonstrating that His Holy,

Righteous Name of Love had provided for all their needs in all their stops where He had led them through the wilderness.

Instead of lifting up the Name on the Rod, they wounded both the Rod and the Rock. They did not give Christ, the *selah* Rock, and the Father, the *zoor* Rock, the honour, glory, and power due to their Holy Name. They not only disobeyed the LORD's divine command, but they also substituted their wills and names above the LORD's:

- They substituted their own angry, violent will in place of God's Purposive Will.
- They smote and wounded Christ, the *selah* Rock, twice, by smiting it in woeful wrath.
- They wounded the buds, blossoms, and fruit on God's miraculous Rod, twice, by their sinful smiting.
- They scorned the *zoor* Rock of the Father's Love in holy commandment.

We have no record that Moses or Aaron ever repented of their impudent, insolent disobedience. On occasions, when Israel had wickedly sinned against God, Moses fell down many times, crying to God and pleading with Him, but when the LORD reproved and rebuked him for sinning against the Rod and the Rock, he never uttered a word of remorse or repentance. Moses' and Aaron's disobedience at Zin-Kadesh negated their privilege to lead Israel into Canaan's Land.

Moses never seemed to understand the serious consequences of his disobedience. After the LORD had told Moses that his disobedience had shut the door of his entrance to Canaan's Land, he still pled with the LORD to permit him to go, but he never showed remorse or repentance for what he had done.

We, too, must remember that disobedience in our wilderness of Zin can prevent us from being wholly sanctified and satisfied; thus, we will be stopped from further spiritual education and moral development.

XXIX. As an Espoused Bride, Israel's Twenty-ninth Stop in the

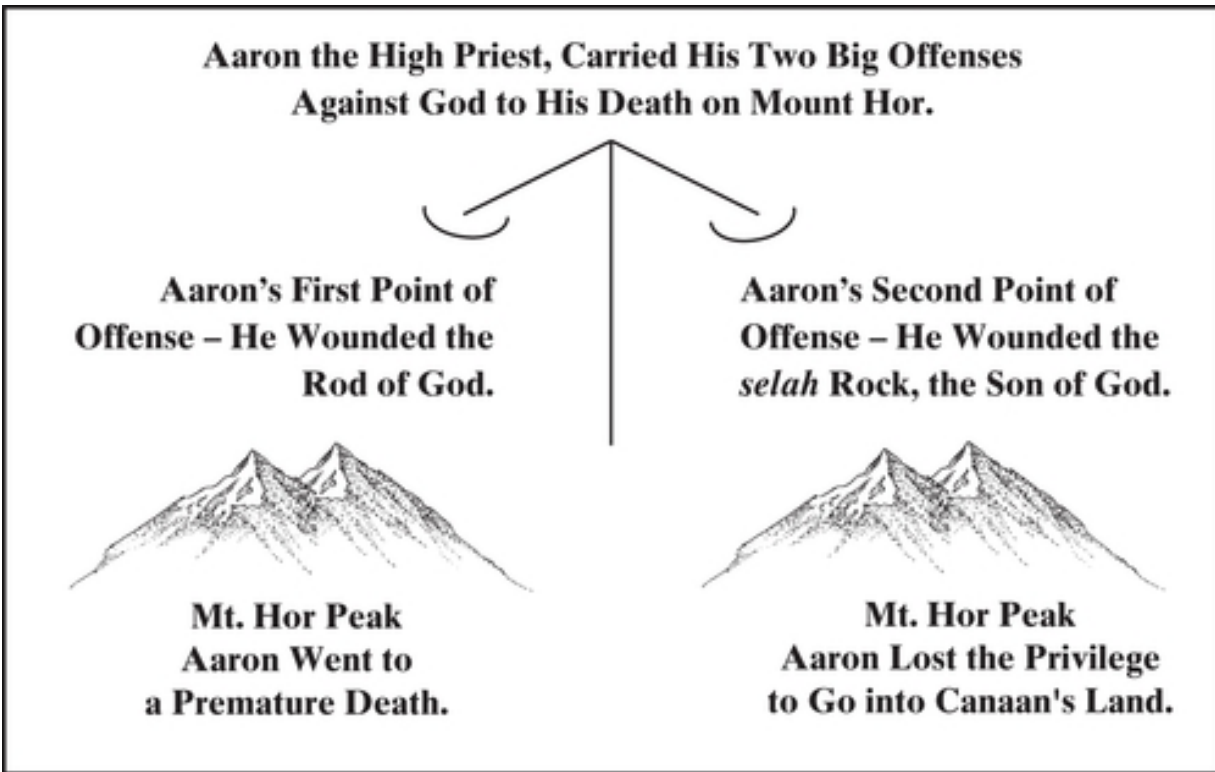
Wilderness Was at *Mount Hor*, where, through Aaron's Death, She learned that God Is No Respector of Persons.

And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month. And Aaron was an hundred and twenty and three years old when he died in mount Hor (Numbers 33:37-39).

The Hebrew word for *Hor* is *hore*, which means the mountain of mountains or the mountain with a double top. The Cloud and Fire led Israel to this *thirty-third* stop, which was her *twenty-ninth* stop in the wilderness, so that she could learn the Moral Principle that God is no respector of persons. He rewards the penitent, obedient soul, and He punishes the impenitent, disobedient soul. God punished Aaron for his disobedience by taking his life on Mt. Hor. Aaron died short of his goal of entering Canaan's Land, never having repented, nor ever having asked to go to Canaan's Land.

God's instructive lesson at Mount Hor also applies to us. We should learn that, through His Judgment, God is faithful to reward the innocent and to punish the guilty.

The LORD chose Mount Hor for Aaron's death because it had a double crag or double points. Mount Hor, with its double points, was a demonstration that Aaron had offended God in two points.



The LORD uses His leaders to bear witness to God's people that He is faithful to reward and to punish on both sides of the scales:

- God reveals the obedience of His good leaders and His reward to them to demonstrate His reward for things that are done the right way.
- God reveals the disobedience of evil leaders and their reward in order to demonstrate His punishment for things that are done the wrong way.

Let us remember how Moses and Aaron missed the prize of Canaan's Land at Zin-Kadesh lest we also become arrogant and disobedient in our own spiritual journey with Jesus, from the Egypt of this world to the Heavenly Canaan's Land. If we choose to become arrogantly disobedient, we will never be acceptable to the LORD God at any point on our spiritual journey.

Disobedience always leads to spiritual Death and premature natural death. How unspeakably sad when a disobedient pilgrim leaves a premature tombstone as an eternal witness that he chose the wrong way of his own will and his proud name. Let us not forget what a beautiful, brilliant Angel

Lucifer was until he sinned, but, immediately, the LORD cast him out of Heaven. His beauty nor his position saved him from the consequences of his sin —God is no respecter of persons.

XXX. As an Espoused Bride, Israel's Thirtieth Stop in the Wilderness Was at *Zalmonah*, where She Was Tested to See Whether She Would Press Through the Shadow of Death in Order to Reach the LORD's Prepared Table of the Love, Life, and Light of His Name.

And they departed from mount Hor, and pitched in Zalmonah (Numbers 33:41).

Now, Israel had reached her *thirty-fourth* stop since leaving Egypt on her way to the Promised Land. However, this was her *thirtieth* stop in the wilderness, at a place called *Zalmonah*. The Hebrew word for *Zalmonah* is *tsal-mo-naw*, which means shadiness. It comes from the Hebrew root word *tsal*, which means shadow of death.

The Cloud and Fire led Israel to this stop so that the LORD could further prove her to see whether her soul was sanctified from fleshly fear of creatures, on one side, and whether, on the other side, her *lover* heart revered Him enough to press on until she reached the Table of His Holy Name that He had prepared for her. Israel had to walk through the Shadow of Death or Outer Darkness on her journey to Canaan's Land so that she could find the LORD's Table and feed on His Name of Love, Life, and Light.

The Psalmist revealed that the LORD's Name is hidden in the Valley of the Shadow of Death or Zalmonah, as it were.

He restoreth my soul: **he leadeth me in the paths of righteousness for his name's sake**
(Psalm 23:3).

The paths of righteousness lead us through the Valley of the Shadow of Death for His Name's sake, for the LORD has hidden His Holy Name there.

The LORD Jesus Christ is our Shepherd, who leads us to the Table of His Father's Unbegotten Name as we walk through His Darkness of the Shadow of Death or Zalmonah, as it were. It is our Shepherd's Resurrection Glory from His Unbegotten Father that swallows up Leviathan's veil of

mortal fear of creatures in the Valley of the Shadow of Death. Apart from God, we vacillate between two sides of the scales: we either scorn creatures as being inferior to us, or we fear them as being superior to us. In this Valley, the LORD teaches us to reverence His Holy Name. After we find the Table of the LORD's Name and feast on it, we learn that the LORD is the Only, Superior, Sovereign Name, and if He be for us, no one can be against us.

The glorious testimony of the Psalmist has been a continual comfort to countless souls throughout the ages.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; **thy rod and thy staff they comfort me** (Psalm 23:4).

In this verse, the LORD revealed the divine Comfort of His Holy Name in the Valley of the Shadow of Death. The Rod of His Name, with its buds, blooms, and almond fruits, comforts all who mourn in the Valley of the Shadow of Death (Zalmonah). If, like Moses and Aaron, we destroy the Rod of the LORD's Name in the wilderness, we will not have it to walk us through the Valley of the Shadow of Death in Canaan's Land.

In the Valley of the Shadow of Death, Jesus Christ promised to bless and comfort those who mourn and repent of their fears of creatures.

Blessed are they that mourn: for they shall be comforted (Matthew 5:4).

The Hebrew word for *rod* is *shay-bet*, which means a branch, a stick for walking, fighting, ruling, correcting, and comforting. The LORD's Name on His Rod comforts, feeds, and is a steady companion in the Valley of the Shadow of Death. The LORD's Rod comforts us as it leads us in the paths of righteousness and to the Table of His Name. We would never know the great Power of the LORD's Name of Love, Life, and Light apart from walking in these paths of righteousness. Here, we discover that the LORD's Name is truly our All in All.

Boaz is an example of one who comforted another who walked in a Dark Valley. With his kind words, Boaz, the bridegroom, comforted Ruth in her Valley of the Shadow of Death.

Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted

me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens (Ruth 2:13).

The Hebrew word for *comfort* is *naw-kham*, which means to breathe strongly with pity and consolation. We will never know Christ Jesus, our Bridegroom's divine Comfort from His Heavenly Father apart from walking with Him in the Valley of the Shadow of Death. We learn Christ's loving, comforting Kindness from His Father's Name on His Rod, which leads us to the Table of His Father's Name.

After we have had a spiritual birth in our *lover* hearts of the Unbegotten Father's Water and Spirit, we have a constant awareness of His loving, comforting Kindness. Consequently, we are able to war against and to reject all influence from Leviathan's dark, deep, deadly gloom that overshadows us as we walk onward in this earthly Valley toward the New Jerusalem above, the New City. To God be all the glory for His comforting Love!

XXXI. As an Espoused Bride, Israel's Thirty-first Stop in the Wilderness Was at *Punon*, where the LORD Proved Her Strength and Depth of Loyalty to the LORD God and His *Torah*-Truth and Tested Her Willingness to Become a Soldier in Warring Against Leviathan's Doubts and Distractions.

And they departed from Zalmonah, and pitched in *Punon* (Numbers 33:42).

Israel's *thirty-fifth* stop during her journey to Canaan's Land was her *thirty-first* stop in the wilderness, which was at *Punon*. The Hebrew word for *Punon* is *poo-none*, which means to turn, to be perplexed, to be distracted. After the Cloud and Fire had led the Israelites to the pleasant Table of the LORD's Name, it led them to this painful, perplexing stop. Israel's journey through the wilderness to earthly Canaan's Land was *filled* with mortal perplexities.

Likewise, our journey in the wilderness of this present evil world is continually filled with mortal perplexities that the LORD appoints for us to pass through on our way to the Heavenly Canaan's Land, the New City. This is to prove us to see if we have learned to stop fearing the creature and

have truly learned to reverence and fear the LORD's Holy Name, which is the beginning of Wisdom.

Leviathan is always present to perplex our *lover* hearts with his fears, doubts, uncertainties, and complications. He tries to confuse our spirits by making it hard for our souls to understand why these things must be.

Leviathan's blindness perplexes and beclouds our understanding, conscience, memory, and intellectual powers, and throws a gloomy obscurity over the reality of the LORD's Truth and our experience of it. If we do not overcome him with the Blood of God's Lamb and the Word of our own testimony, we will be lost in captivity to his dreary, dull shades of perplexity.

Leviathan ever casts perplexing distractions on our minds in a vain effort to draw our minds away from the LORD Jesus Christ. The LORD allows us to be confronted by our strong enemy so that, at the present time, we can practice using the Blood of the Lamb in our spiritual warfare. Consequently, we will become well-trained soldiers to war against Leviathan in the heavenly battle that will take place after the Rapture of the wedding party.

If we expect to enter the army of the LORD Jesus Christ in Heaven, with Michael, the Archangel, and fight against Leviathan, the Dragon, the old Serpent, the Devil, and Satan, we need to become trained soldiers, now, in the warfare against Leviathan. We also know that in order to return with the LORD Jesus Christ and His Bridal armies, dressed in White Linen and riding on White Horses of Faith, to fight the last battle with Leviathan and his armies at Armageddon, we must be experienced by previously and personally having fought Leviathan while on this Earth and by having fought against him, together, with the Brotherhood, in Heaven.

Remember, we must become specially trained soldiers *now*. The LORD gives us the privilege *now* of warring against Leviathan in all the multitude of ways that he attacks our thoughts, feelings, and deeds. Let us not forget that, regardless of Leviathan's weapon, we win by the Blood of the Lamb.

The LORD's divine Purpose in leading Israel to *poo-none* was to try the strength and the depths of her roots of loyalty, in her *lover* heart, to the LORD God and to His *Torah*-Truth and to see whether she was willing to be a stand-up, singing soldier for the LORD. A good soldier cannot allow his mind to become entangled with all the painful perplexities, doubts, and uncertainties of his present circumstances.

When Christ's roots of Love are strong and deep in our *lover* hearts, we spring back from all of Leviathan's perplexing distractions. We stand up like singing soldiers and allow God's sharp two-edged Sword of Truth to flow from out of our hearts through our mouths against all Leviathan's lies and falsehoods. This was the Apostle Paul's advice to his spiritual son, Timothy.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier (II Timothy 2:4).

We rekindle the flames of Christ's divine Love in our *lover* hearts and overcome the enemy without by offering strong praises, blessings, and thanks to the LORD Jesus Christ for His precious All-conquering Blood. It works; we win!

XXXII. As an Espoused Bride, Israel's Thirty-second Stop in the Wilderness Was at *Oboth* where She Was Taught not to Confer with Familiar Spirits or Spirits of Divination.

And they departed from Punon, and pitched in Oboth (Numbers 33:43).

Israel's *thirty-sixth* stop on her journey was her *thirty-second* stop in the wilderness, at a place called *Oboth*. The Hebrew word *oboth* (*o-both*) means *water skins* or water bottles. It comes from the Hebrew root word *obe*, which means a necromancer, hollow sound, a familiar spirit, a prattling of a father's name.

In Biblical days, water bottles were made from animal skins; hence, they were called *water skins*. Because they were empty skin bags, they gave a hollow sound, like the empty, muttering spirits of witchcraft or familiar spirits.

On sixteen different occasions, after Israel had arrived in Canaan's Land, God forbade her, as His people, to have anything to do with a familiar spirits or spirits of divination.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God (Leviticus 19:31).

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people... A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them (Leviticus 20:6,27).

The LORD God forbade Israel to rob herself of her moral spiritual purity by dealing with familiar spirits and divination from Leviathan's world.

In order to inquire or peer into the future, Leviathan's soothsayers invoked the dead at his oracles. These deluded souls sowed blasphemous rebellion by seeking guidance from the dead, instead of seeking Truth from the Living God. Consequently, the LORD's *Torah*-Truth demanded that they who sow death must reap death by being stoned.

Rebellious souls blaspheme and scorn the LORD God's Purposive Will through the Sovereign Rule of His *Torah*-Truth. Because they scornfully disobey God's ability to make them happy and to satisfy them, they seek to invoke the wicked spirits of the dead to instruct them how to be happy and satisfied. However, it is sincere obedience to the LORD's Divine Truth that assures us of perfect happiness, complete comfort, and total satisfaction. Obedience to God's Law of Love also secures the present and future prosperity of our own souls and our family who follow us in the Way. Contrariwise, rebellious souls seek, independently from God, the oracles of the dead for their well-being and happiness.

The penalty of punishment for this immoral, dastardly deed is Death, both naturally and spiritually. To inquire for the living from Leviathan's and Lucifer's dark death-world is unspeakable blasphemy and rebellion against the Living LORD's Name, Glory, and Majesty.

King Saul, who sought guidance from the dead, gives us a classic example of what not to do. Saul's rebellious deed was an arrogant slap in God's Divine Face. Saul allowed his insane jealousy of David to drive him completely mad. He treated God's commands carelessly and disrespectfully. In his depraved mental state, he sought out a witch so as to make inquiries of the dead Prophet Samuel about his future battle with the Philistines. God had refused to answer Saul's pleas, which he had made in defiance and without repentance for his evil intentions. At that time, Lucifer was the

present prince of this world and still held the Keys of Death and Hell. This was before Jesus Christ had died and had taken away the Keys of Death and Hell from Lucifer. When the witch of Endor saw that she had brought up the Prophet Samuel's spirit and soul, she was horrified. Samuel had been brought up from Paradise, a resting chamber in Death for the Old Testament saints.

And **when Saul enquired of the LORD, the LORD answered him not**, neither by dreams nor by Urim, nor by prophets. **Then said Saul** unto his servants, **Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her.** And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: **and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.** And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? **And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.** Then said the woman, Whom shall I bring up unto thee? **And he said, Bring me up Samuel.** **And when the woman saw Samuel, she cried with a loud voice:** and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself. **And Samuel said to Saul, Why hast thou disquieted me, to bring me up?** And Saul answered, I am sore distressed; for the Philistines make war against me, and **God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.** Then said Samuel, **Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David: Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines** (I Samuel 28:6-19).

Samuel repeated what he had prophesied to Saul while he lived and revealed to Saul the ruin, defeat, and death that awaited him because God had become his enemy.

The Cloud and Fire led Israel to Oboth to teach them, as a nation, to avoid the temptation they would face in Canaan to seek answers about the future from familiar spirits. God forewarned and prepared them to reject such temptations. Because God had clothed Israel in His Glory-Cloud of Love, Life, and Light from His *Torah*-Truth, He sternly warned them against seeking counsel from the dead in the evil day of temptation.

Likewise, this is a pictorial warning for us. We must not seek advice from our own fleshly, dead carnal minds, nor from anyone else's. We must seek to be led by God's Word and by His Holy Ghost. God fills the obedient *lover* heart with His prophetic praises and thanksgivings for all present and future victories, and He foretells us all things we need to know through His Resurrected, Living Son, the Christ.

Remember, God's praises and thanksgivings are to be continually in our mouths for the LORD Jesus Christ and our Eternal Unbegotten Father.

I will bless the LORD at all times: his praise *shall* continually *be* in my mouth (Psalm 34:1).

The LORD desires our praise and thanksgiving in all joyful times and in all sorrowful times. This was a proven Spiritual Principle at the battle of Jericho. After the Israelites had marched thirteen times around Jericho, as a small, humble group of seemingly helpless strangers, they gave a great prophetic shout that caused the walls of Jericho to fall down flat.

We cannot shout prophetic praises and thanksgivings before or during the battle if we have not been prophetically practicing them in our time of joyful peace and tranquil quietness. The LORD's Holy, Powerful Name is the same in joy, in sorrow, in peace, and in war. The LORD's great, Holy Name, His wonderful Word, and His All-powerful Spirit deserve our continual praise and thanksgiving. On one side of the scales, Jesus wants us to be clean, *empty* "skin bags," while we are *full* "skin bags" of the Waters of the LORD's Holy Name, Word, and Spirit, on the other side of the scales.

The LORD Jesus Christ came in His Father's Name so that He could give us the Waters of His Father's Name, Word, and Spirit.

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive (John 5:43).

The Apostle Paul also assured us that the Waters of God's Word save us and continually regenerate us, as we drink of the Waters of Truth.

Not by works of righteousness which we have done, but according to his mercy he saved us, **by the washing of regeneration, and renewing of the Holy Ghost;** (Titus 3:5).

The LORD Jesus Christ promised that the Rivers of the Father's Love and Life would flow out of us through the Holy Ghost.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** (But **this spake he of the Spirit, which they that believe on him should receive:** for the Holy Ghost was not yet given; because that Jesus was not yet glorified) (John 7:37-39).

If any soul is thirsty and desires to be eternally happy, he must come to Jesus Christ and submit to His divine discipline. Then, that soul will become a River of the Father's Love, Life, and Light.

XXXIII. As an Espoused Bride, Israel's Thirty-third Stop in the Wilderness Was at *Ijea-barim*, where She Was to Learn How to Respond to the Enemy's Taunts that Would Lead Her to Become God's Adversary, if She Listened to Him.

And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab
(Numbers 33:44).

Although this was a total of *thirty-seven* stops for Israel since she had begun her journey, this was her *thirty-third* stop in the wilderness, which was at *Ijea-barim*. The Hebrew word for *Ijea-barim* is *eeyay-haw-ab-aw-reem*, which is derived from several other words: one part of the word comes from the Hebrew word *ee*, which means ruin, as an overturned heap; and one part comes from the Hebrew root word *aw-vaw*, which means to

crook, to do amiss, to bow down, to commit iniquity, to pervert, to do perversely, to do wickedly, to turn aside, and to do wrong.

Several different Moral Principles were involved at Ijea-barim. The LORD's Purpose in Israel's stopping there was to teach her how to respond to the enemy's *aw-vaw* evil winds of hate, death, and darkness that would coerce her to adopt an adversarial attitude and behavior toward God.

King David is an example of one who exhibited good spiritual behavior, when the renowned Shimei was acting shamefully and perversely (*aw-vaw*) toward him. Shimei, the Benjamite, cursed King David when the king was fleeing from his traitorous son, Absalom. David had chosen to flee from his throne in Jerusalem rather than to kill his treacherous son. So when Shimei, who had taken Absalom's side, met David in the way, he poured out vile curses and many wicked, wrongful accusations against David. However, God gave David victory over Absalom, when Joab killed him as he hung, trapped in the branches of an oak tree. Thus, when King David returned by the same way to Jerusalem, Shimei met the king in the same place where he had cursed him, but, now, he begged forgiveness for his previous perverse (*aw-vaw*) deed, seeing that David had kept his throne and was still the king.

And there went over a ferry boat to carry over the king's household, and to do what he thought good. **And Shimei the son of Gera fell down before the king, as he was come over Jordan; And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned:** therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. **But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him** (II Samuel 19:18-23).

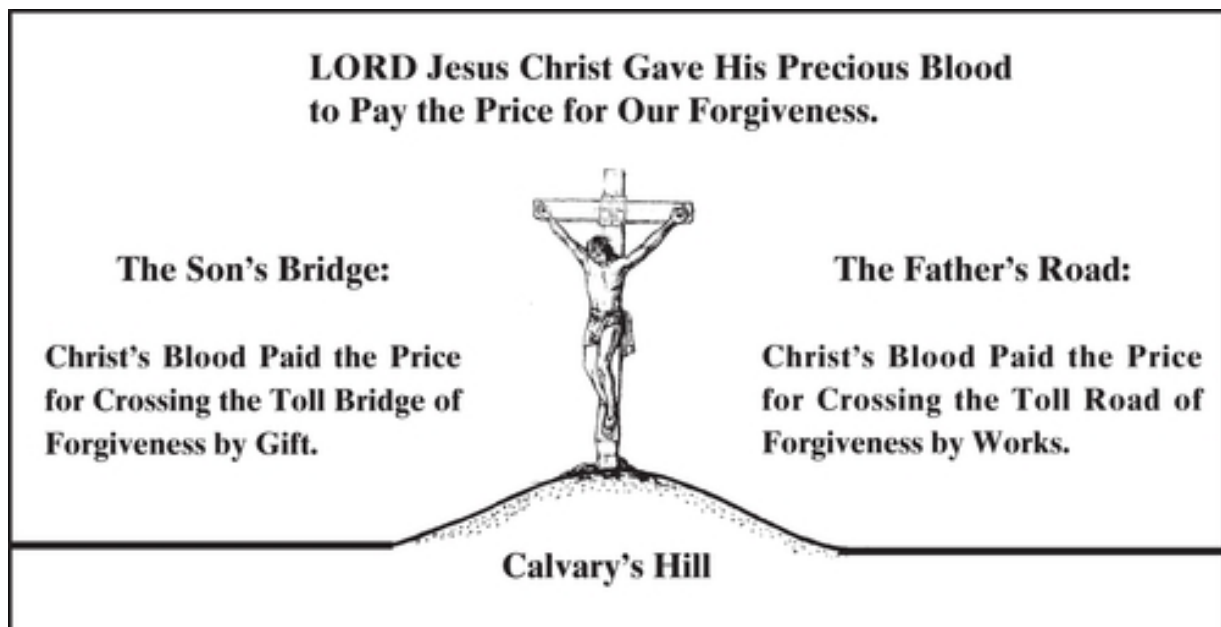
Despite all of Shimei's perverse (*aw-vaw*) cursings, King David did not return his evil intentions and hateful cursing, neither on his going nor on his return. Instead, David blessed the Name of the LORD for appointing him

the privilege of suffering for His Name's sake. On David's return, Shimei met the king and fell down before him, confessing his sin and begging David not to impute his iniquity (*aw-vaw*) to him nor to remember or take to heart his previous perversity against him. King David refused his mighty men their request to kill Shimei for cursing him because David was the LORD's anointed. By God's divine, manifold Mercies and infinite great Grace, David forgave Shimei and returned the LORD's Love, Light, and Life in place of Shimei's hate, death, and darkness. To commit wrong is human mortal mentality; to forgive wrong is God's divine, infinite Immortality.

If we destroy God's Bridge of Forgiveness of others, we destroy our own Bridge of Salvation from the Eternal Father. No one else can forgive our enemies but us. Forgiveness of others is both the key and the price of passage on the Toll Bridge to the Road of God's Forgiveness of our faults and failures. Jesus Christ is our Key, and He has paid the price of our toll on the Bridge to Christ's Road of Forgiveness.

Let us use Christ's Key of Forgiveness that opens the gate to the Bridge that leads to the Road of Christ's Forgiveness. Let us use the Key of Forgiveness in the way King Jesus and King David did. If we do not forgive others, neither will the Heavenly Father forgive us.

Following is a diagram that shows the Son's Forgiveness by Gift and the Father's Forgiveness by Works.



First, we see the Son's Bridge of Forgiveness for which He already has paid the price. When we kneel at the Cross and repent of our iniquities, transgressions, sins, and trespasses, the LORD freely gives us His Forgiveness by Gift. The Son *forgives*.

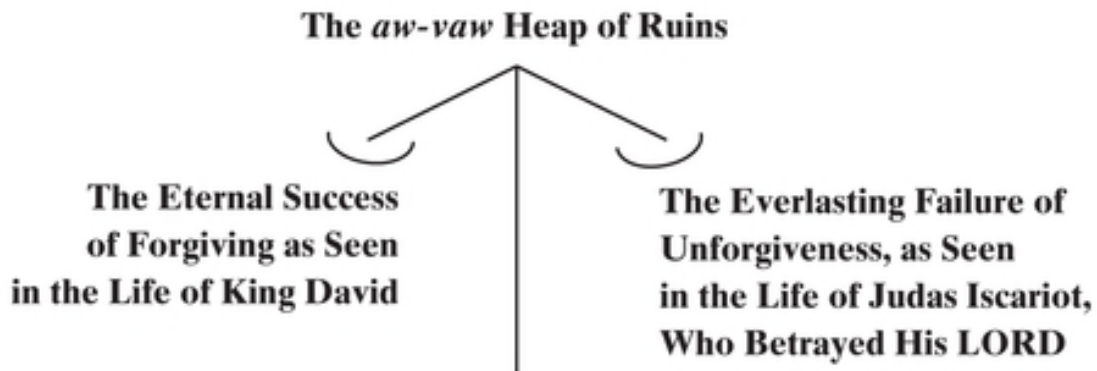
Second, we see the Father's Toll Road. Jesus already has also paid the price for the Father's Toll Road of Forgiveness. When we are walking on the Father's Road in this life, and we refuse to *work* and take on Jesus Christ's Blood that empowers us to forgive others, and neither do we use His Blood to wash away the sins committed against us by others, the Father will not forgive us of *our* offenses against others and against Him. Consequently, all our offenses on the Bridge and on the Road will be *remembered* by the Unbegotten Father.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses
(Matthew 6:14,15).

In forgiving us for our injuries to Him, God demands that we respect the Forgiveness we have received by forgiving those who have injured us. If we sow forgiveness to those who injure us, then we will reap the Father's Forgiveness for our injuries to Him. It is blasphemy of the Blood of Jesus Christ to take it for our own cleansing if we will not work to use it in forgiving others. We cannot extend our hands to God and receive His Mercy and, then, fill our hands with wrath and extend unforgiveness to our brother.

The Cloud and Fire led Israel to this special stop at Ijeabarim so that she could receive further instruction about the success of true forgiveness and a further warning from the LORD's instruction concerning the certain failure and penalty of unforgiveness.

Remember, it depends on our choice at this stop whether we become a successful pilgrim or a certain failure as a pilgrim. Let us remember the spiritual heap of ruins of hate, death, and darkness that come from unforgiveness so that we might learn from Shimei's example and repent.



On the right side of the scales, under “The Eternal Success of Forgiving”, notice that King David left a great witness in God’s Word of one who overcame Leviathan by turning from his own way, to the LORD’s Way of Love, Light, and Life. King David forgave Shimei and lived to an old age. He also prepared the way for His son, Solomon, to build the great Temple. To God be all the Glory!

Then, on the left side of the scales, under “The Everlasting Failure of Unforgiveness”, notice the example in God’s Word of Judas Iscariot, who failed by turning away from the LORD’s Forgiveness and His Love, Light, and Life. In his darkness, Judas could not find the *path of Life* back to Christ Jesus.

After the Apostle Judas had betrayed the LORD Jesus Christ, he realized that he had betrayed innocent Blood, yet in his darkness, he could not find his way back to Jesus Christ, so he hung himself; then, he went to the Bottomless Pit. In the future, Judas will come up from the Pit as the Antichrist.

If Israel, as well as any other persons, desire to find the LORD’s Path of Life that restores the soul and renews the spirit, they must turn from Leviathan’s paths of hate, death, and darkness, and turn to the Way of Christ’s Love, Light, and Life.

Jesus said:

- I Am the Way (Light)
- I Am the Truth (Love)

- I Am the Life (Path of Continual Restoration and Renewal).

XXXIV. As an Espoused Bride, Israel's Thirty-fourth Stop in the Wilderness Was at *Dibon-gad*, where She Could Find Eternal Freedom from Leviathan's Deceit and Lies.

And they departed from Iim, and pitched in **Dibon-gad** (Numbers 33:45).

Stop number *thirty-eight*, since the beginning of her journey, was Israel's *thirty-fourth* stop in the wilderness, which was at *Dibon-gad*. The Hebrew word for *Dibon-gad* is *dee-bone-gad*. It comes from the Hebrew root word *doob*, which means to mope, to pine, and to sorrow.

The LORD God revealed that despising His Statutes, abhorring His Judgments, and not doing His Commandments would force Him to send sorrow (*doob*) of heart to His people.

And if ye shall despise my statutes, or if your soul **abhor my judgments**, so that ye will **not do all my commandments, but that ye break my covenant**: I also will do this unto you; **I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow [*doob*] of heart: and ye shall sow your seed in vain, for your enemies shall eat it** (Leviticus 26:15,16).

In order for us to become an apostate from the LORD's Love, Life, and Light, we must practice self-defection, self-defiance, and self-justification. We must be aware that the degraded stairway of self-defection, self-defiance, and self-justification leads downward, away from Christ. The *blindness* of mortal mentality *calls* this *descending* stairway an *ascending* stairway of progressive *success*. *Mortal mentality* thinks it is *ascending*, when, in reality, it is *descending* to Leviathan's Pit of hopeless despondency and deadly depression.

Let us not take mortal mentality's stairway of self-defection, self-defiance, and self-justification because this stairway will lead us downward, away from our wonderful LORD, and turn Truth into lies so that instead of getting rid of the Old Fool on the throne of our *lover* heart, he will rule more strongly than ever, keeping us in bondage to him. The steps down our

mortal mentality's stairway to ultimate and complete loss of Christ's freedom are as follows:

- Step One:** Self-defection despises the LORD's Statutes.
Step Two: Self abhors the LORD's Judgments.
Step Three: Self-defiance rebels and refuses to obey the LORD's Commandments.
Step Four: Self rejects the practical application of the LORD's Love, Light, and Life in our everyday existence.
Step Five: The deceived conscience rejects the LORD's relentless reminding in the soul that it is going down, not up.
Self Six: Self-justification deliberately justifies itself and converts the evil picture of spiritual, downward failure to successful upward progress.
Self Seven: *Self* blinds the Eyes of Understanding, making them look down in scorn upon one's obedience to God's *Torah*-Truth of Love, seeing obedience as a weakness and as something inimical for one to war against.
Step Eight: Self-justifying, prideful eyes choose to believe that God's Way is an enemy to happiness and satisfaction.
Step Nine: The evil defector, defier, and justifier, *self*, now perceives the LORD's Purposive Will as a great restrainer to the lasting happiness and satisfaction of one's senses. Hence, God's Way becomes a chain of limitation, narrowing the satisfaction of *self's* desires.
Step Ten: The prideful *worker* heart is now filled with contemptible abhorrence for the LORD's Purposive Will and Master Plan.
Step Eleven: Now, the hardened *worker* heart exhibits open disgust and scornful disdain for the LORD's sanctifying Moral Law of Love.
Step Twelve: The Old Fool on the throne in the *lover* heart takes prideful joy in declaring that the soul and spirit are now completely liberated, free, and emancipated from the chains of bondage of the LORD's Sovereign Rule.

Thus, the apostate person—soul, spirit, and heart—becomes completely deaf, blind, and paralyzed, and concludes, in his self-justification, that his non-feeling state is one of rest, quiet, and peace and that he has been liberated. He does not know that, in a vain effort, he has twisted and turned the Truth of God's deep-felt convictions of guilt into a lying, paralyzed state. He does not know that his momentary feeling of delight is Leviathan's cheap imitation of the LORD's exquisite Love, Life, and Light. He does not see that his enthusiastic delight is an idolatrous delusion that will soon pass away.

In due season, when the apostate returns to reality because he realizes that something is wrong and that something is missing, he looks around, externally, for the solution to his inner problem. Then, the poor deluded apostate begins to seek help from the great institutions of worldly wisdom. For a season, the poor apostate feeds on the false fodder of worldly

promises, answers, and solutions, while the unsolved riddle of feeling that something is missing continues to leave his soul painfully lonely, wretched, and miserable. All man's vain, blind efforts can neither solve the mysterious riddle of his painful loneliness, nor deter his stop in *Dibon-gad* on his journey through life.

In times past, I have watched a poor apostate soul go to his deathbed before he experiences God's "*doob* stop" in his journey of life. How unspeakably sad to watch an apostate soul on his deathbed become aware that his stairway of so-called progress was merely a vain illusion. In sorrow of heart and in agony of *nephesh* soul, he learns that his painful loneliness in life was not cured by the help of creatures, for the true secret of happiness and everlasting satisfaction is found only in the spirit and soul's eternal attachment to the LORD and His Love. Now, with his search over, he learns on his deathbed what he did not learn in his days of vigorous life. How unspeakably sad! We must remember that if we sow the stairway of self-defection, self-defiance, and self-justification against God, physically, emotionally, and spiritually, we will continually reap loneliness and the painful suffering of reality at death.

Let us not forget that the sowing of one seed of evil pleasure will be reaped a few thousand times more through the seeds of pain. When we fail to practice the empirical Knowledge of God's *Torah-Truth*, we lose even the theoretical Knowledge that we once knew. By not practicing the LORD's *Torah-Truth* of Love in our daily experience in life, we provide a door for Leviathan to walk through and clothe our minds with his hate against the LORD's theoretical and empirical Knowledge that we once knew and experienced.

Remember, the self-defection, the self-defiance, and the self-justification of the soul and spirit are speedy and swift. With his diseased perception of reality, Leviathan causes the mortal mind to believe its own blind judgment, which it has generated in order to justify itself. By his stolen darkness, Leviathan makes the mortal mind think that defection from God is true freedom and real progress. How unspeakably pitiful!

Leviathan treads down the LORD's Truth in the soul; then, he changes it into a lie that scorns and hates God and His Way of Holiness. Moreover, he pretends to imitate God the Father by elongating his lie in the soul, which makes the soul believe that it will find true happiness and complete

satisfaction in its newfound freedom, just as Adam-female believed Leviathan's lies in the Garden of Eden. Nevertheless, God's Eternal Sovereignty and Strength will send sorrow and lonely pining to this poor soul and heart, just as He sent to Adam-female when she chose the Serpent's will.

Thanks be to God for the *Dibon-gad* stop in our spiritual wilderness, where He pulls away Leviathan's veil of deceitful defection, defiance, and justification. At this stop, we can find eternal freedom from Leviathan's deceit and lies. When we are free, we find eternal, satisfying Love and Happiness in the LORD Jesus Christ. Then, the secret riddle of life is solved.

May we hear these warnings of Truth as the LORD's people. Let us choose the LORD and His eternal paths of freedom and His satisfying Love, and not choose self-defection, self-defiance, and self-justification on Leviathan's sick stairway. Let us choose to be faithful soldiers in the LORD's army and fight the good fight of faith.

XXXV. As an Espoused Bride, Israel's Thirty-fifth Stop in the Wilderness Was at *Almon-diblathaim*, where She Was to Learn to Hide Herself in the Tower of the LORD's Secret Holy Name and Be Joined to the Sweetness of the LORD's Divine Brotherhood.

And they removed from Dibon-gad, and encamped in Almon-diblathaim (Numbers 33:46).

Israel's *thirty-ninth* stop, in her complete journey from Egypt to Canaan's Land, was her *thirty-fifth* stop in the wilderness, which was at *Almon-diblathaim*. The Hebrew word for *Almon-diblathaim* is *almone-dib-law-thaw-yem-aw*. It comes from two Hebrew root words, the first of which is *aw-lam*, which means to veil, to conceal, to hide from sight, to hide self, secret thing, blind. The second root word is *deb-ay-law*, which means to press together, a cake or lump of figs.

This stop teaches us how sweet it is to hide ourselves in the Tower of the LORD's secret Holy Name and be pressed together in the sweetness of His Divine Brotherhood. When we maintain our own independent light, we

cannot be pressed into His One Light of the Brotherhood. Our example of this Principle is Abigail, the wise and beautiful wife of the wicked and churlish Nabal, who saved David from shedding innocent blood. After Nabal had provoked David's anger by his contemptuous treatment of David's messengers, Abigail hastened to meet David and his four hundred men who were on their way to avenge themselves of Nabal's impudent insults. She took needful supplies to David's hungry men, which included 200 cakes of pressed figs, and through her wisdom and prudence, she pacified David's anger and obtained his blessing.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said unto her servants, Go on before me; behold, I come after you. **But she told not her husband Nabal... Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.** I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling. **And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.** And David said to Abigail, **Blessed be the LORD God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.** For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. **So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy**

person (I Samuel 25:18,19, 26-35).

Abigail's sweet pressed cakes of figs and her ministry as a servant to the brotherhood appeased David and his brotherhood warriors and prevented them from shedding innocent blood. Abigail's sweet-fig, inner nature helped her to be a scapegoat for her evil husband, for she bore the burden of his wickedness by confessing his iniquity as an ungrateful, miserly man who had refused even to give food to David and his men after they had protected his possessions and servants in the wilderness. Out of her sweet soul, Abigail gave David 200 cakes of sweet pressed figs, and she also gave David a sweet prophecy about his future powerful reign as king over Israel, despite his present experience as being a fugitive from King Saul's persecution.

Later, after the Amalekites had stolen David's possessions, had taken his wives and children captive, and had burned Ziklag with fire, David went in pursuit of the enemy. On his way, he found a poor, weak Egyptian man in a field and gave him drink, bread, and some of his sweet fig cakes. This revived the man's spirit, and the man told David where he could find his wives and possessions.

When we see someone else's offense, we must learn to make restitution, as much as we can, by confessing their sin, forgiving their sin, and appeasing their enemies as much as possible. Abigail was a classic example of this beautiful Spiritual Principle. She found a way, by following God's Governance and Guidance, to make restitution to David for her wicked, churlish husband Nabal. The LORD's Moral Law of Restitution includes making restitution not only for our own wrongs but for others' wrongs.

We are God's property. If we steal a portion of God's time, tithes, and energy, we must make restitution to Him by giving back to Him because He is the rightful Owner. We must make up for God's lost time and energy by serving Him in a greater measure. We must reimburse Him for past tithes that have been stolen from Him, if we wish to continue on our journey to the Heavenly Canaan's Land.

When we stop at our spiritual *aw-lam*, we need to see whether or not we have robbed God of His property in some way. Remember, our spirit, soul, and body belong to the LORD. We need to seek and search out our hearts before the LORD and beseech Him to show us and to remind us where we

have been remiss, and to see whether we have forgotten something that we may have stolen from Him.

Another example is Hezekiah, who was nigh unto death, but the Prophet Isaiah had a poultice or lump of sweet figs made to lay on Hezekiah's deadly boil so that he recovered.

Then, again, this Principle is seen when they made David king over all Israel. The people sent cakes of prophetic sweet figs as a picture of their unified, loyal hearts in the brotherhood of Israel.

Moreover they that were nigh them, even unto **Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel** (I Chronicles 12:40).

There was abounding and abundant joy in all Israel when they united in one brotherhood and gave their support to one king —David.

The Cloud and Fire led Israel to Almon-diblathaim to test the depth of the inner roots of their spiritual loyalty to the LORD. God also tested the degree of Israel's sweetness to see whether she would follow the Father's Purposive Will in all things and rely on Him completely. The LORD desired that Israel grow into one nation that would exist in sweet reliance, dependence, and trust in Him and His Purposive Will and His Master Plan.

XXXVI. As an Espoused Bride, Israel's Thirty-sixth Stop in the Wilderness Was at Abiram, where She Had a Prophetic Taste of the Light that Awaited Her in Canaan's Land.

And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo (Numbers 33:47).

Abiram was Israel's *thirty-sixth* and last stop *in the wilderness*, but it was her *fortieth* stop since leaving Egypt. The Hebrew word for *Abarim* is *abaw-reem*, which means *regions beyond*. *Abawreem* comes from the root word *ay-ber*, which means a region across on the other side.

The Cloud and Fire led Israel to this stop in Abiram so that she could have a foretaste, through the LORD's prophetic, present Light, and thus be

able to see the experiential Light that awaited her in Canaan's Land —the *region beyond*. The LORD's Light is hidden both in His theoretical Truth and in His experiential Truth. The LORD's Light for today is the foretaste of His experiential Light for tomorrow, in the region beyond. This prophetic Light is our salvation. This Truth was the Psalmist's testimony.

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? (Psalm 27:1).

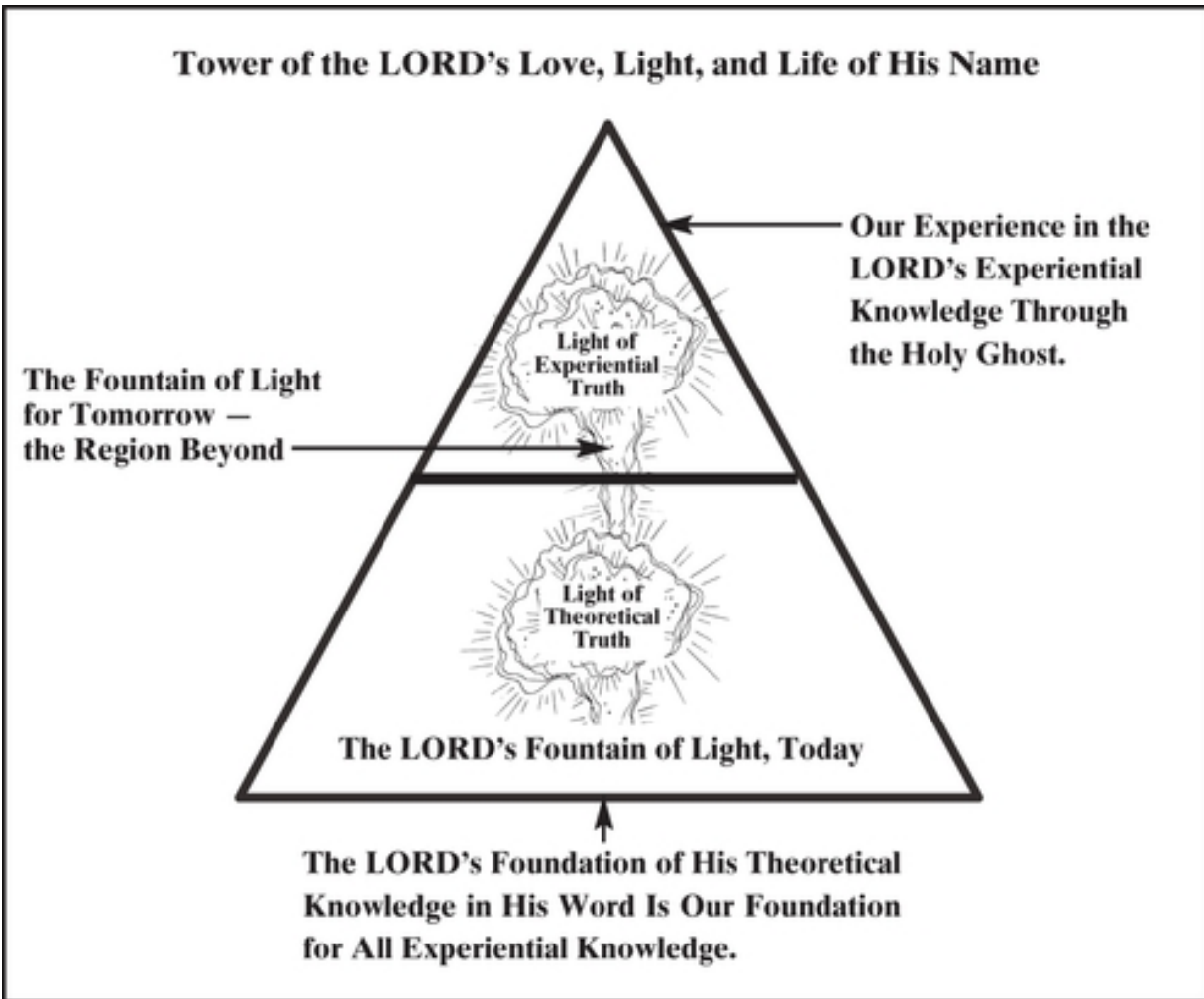
David said that the LORD's Light brought Tranquil Trust to his soul when he was experiencing uncertainties. The LORD's Light illuminated his outlook with joy and gladness for tomorrow —the region beyond. The LORD's glorious Light filled David's troubled *lover* heart with the brightness of Christ's Silent Resignation.

The LORD's precious, priceless Light in Christ Jesus enlightens our uncertainties, cheerfully illuminates our vision for today, and gives us bright hope for tomorrow —the region beyond. The LORD's prophetic Light causes our souls to shine with the Brightness of His noonday-sun Light.

As we faithfully walk in the LORD's appointed Light for today, we see a new fountain of prophetic Light for tomorrow, the region beyond, that springs up in the midst of today's fountain.

For with thee is the fountain of life: in thy light shall we see light (Psalm 36:9).

The LORD's infinite Light, today, gives the Light of His theoretical Truth, which becomes the foundation for the Light of His experiential Truth in the region beyond.



The LORD sows His foundation Light in the flower gardens of our *lover* hearts when we do the right thing by choosing the Light of God's Word as the foundation of all our future experiences.

Light is sown for the righteous, and gladness for the upright in heart (Psalm 97:11).

The LORD sows His Seed of Light in our *lover* hearts in the night season, if we faithfully and righteously praise, bless, and thank His Holy Name. Then, tomorrow, in our day season, the little Seed of Light springs up, increasing abundantly into an experiential illumination of God's Word of Truth. Moreover, in the New City, the little Seed of Light that has been sown and reaped in our *lover* hearts in this world, will yet bear fruit more abundantly in the Father and Son's Glory. Our souls and spirits will always feel the LORD's overflowing Gladness and Joy when our *lover* hearts are

full of the Tower of His Light.

It is the LORD's Joy in our *lover* hearts that picks up our feet, causing them to run with joy the race that is set before them. The Light of the LORD's Word is a Lamp for our feet, today, and a Light for our pathway tomorrow.

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

David kept the Light of the LORD's *Torah*-Truth upon his feet, before he gave a kingly command and before he took a step on the pathway of experiential Light for tomorrow.

The righteous clothe their feet with the LORD's *Torah* Lamp of Light today. Hence, the pathway of experiential Light for tomorrow shines brighter and brighter with the dawning of each new day. Consequently, if there are stones of stumbling, the Light removes them. If there are vicious vipers in the way, the Light swallows them up. If there are pitfalls in the way, the Light goes around them.

The LORD's Light of Truth is an infinite, inexhaustible, brilliant Light that shines forever.

With God's Light on our feet today, and His Light on our pathway tomorrow, in the region beyond, our feet are always solid and sure, and we can walk in the Light of His Purposive Will. If we walk in the Light, we will not walk in the errors of darkness.

The entrance of God's Word gives Light to our ears and to our eyes.

The entrance of thy words giveth light; it giveth understanding unto the simple (Psalm 119:130).

It is the nature of God's Word to minister Light to the soul and spirit. The LORD's Word is an infinite wellspring of perception and lasting satisfaction. The LORD's precious Word is a profound, everlasting Well of Understanding that never runs dry. It always leads the hungry disciple to the Eternal LORD, the source of all existence.

The LORD God personified this Truth when He commanded that one Golden Candlestick be made with seven lamps. The Candlestick was the only light in the LORD's Holy Place; it was a picture of the unified Light of

the Father and the Son. The Candlestick had one lamp of Light on its one shaft, its central pillar. This solitary lamp represented the Heavenly Father's Unbegotten Light. The other six lamps were a picture of the Son's Begotten Light. The six lamps received fresh, new Light every night and every day from the Father's Lamp of Light on the central shaft. Three branches came out on each side of the central shaft, which supported all six lamps. These six lamps on the six branches represented the Light of God's Only Begotten Son, Christ the LORD.

These six lamps of Light were positioned always to face toward the one Lamp on the central shaft of the Candlestick. The Father's infinite, Unbegotten Light from the central shaft was joined to the Begotten Light from the six branches. Thus, there was one Light of the Father and the Son that burned night and day in the Holy Place. The six lamps were dependent on the one central lamp as their source, since each of the six lamps was lit by its light each evening and each morning.

The Heavenly Father and His Only Begotten Son, the Christ, are One Divine Source of Light. The Eternal God is the Source of all Love, Light, and Life!

Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise** (John 5:19).

As the living Father hath sent me, and **I live by the Father:** so he that eateth me, **even he shall live by me** (John 6:57).

We must always look to Jesus Christ, in the region beyond, at the Father's Right Hand, to keep the Lamp-Light of His Word burning with new Light, each night and each day. He is our Source, and the Father is His Source. Jesus Christ always looks toward His Heavenly Father's infinite region beyond. The Unbegotten Eternal Father is the Infinite Source of all Light.

-
- * B. R. Hicks, [The Rapture](#) (Jeffersonville, Indiana; Christ Gospel Churches Int'l., Inc., 1983).
1. B. R. Hicks, [The Song Of Love](#) (Jeffersonville, Indiana; Christ Gospel Churches Int'l., Inc., 1966).
 2. B. R. Hicks, [The Revelation Of The Unbegotten And Begotten Names Of The LORD](#) (Jeffersonville, Indiana; Christ Gospel Churches Int'l., Inc., 1986).

Chapter Three

The Two Stops Israel, As God's Spouse-Wife, Made In Canaan's Land

Israel's relationship as an Espoused Bride now progressed to her last stage of spiritual growth, as her journey through the wilderness ended at the River Jordan, which bordered Canaan's Land. Once Israel crossed Jordan and entered the Promised Land, she became known as the Wife of God. As a mature nation, she would now produce sons and daughters for the LORD. However, Israel's journey was not complete, for she would make two stops before her conquest of Canaan's Land, which God had promised Abraham would be theirs.

I. As a Spouse-Wife, Israel's First Stop in Canaan's Land Was at *Jordan-Jericho*.

And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim **in the plains of Moab** (Numbers 33:49).

Having completed her wilderness journey and having entered Canaan's Land, Israel made her *first* stop, which was at Jordan-Jericho. This was now her *forty-first* stop on her journey. The Hebrew word for *Jordan* is *yardane*, which means the descender. The Jordan River originates in the snow-capped mountains of Lebanon and Hermon, which presents a picture of the Father's descending Humility Love, manifested through His Son and His Divine Brotherhood. From Mount Hermon, the Jordan eventually descends into the Dead Sea, which is 1300 feet below sea level.

When Israel was ready to cross the Jordan River, God walled up the

fruitful, descending Jordan into icy walls so that Israel could complete her journey. The Cloud and Fire, now having led them safely through the wilderness, left them, but the Ark still remained to go before them. From then on, it would be carried by the Priests and not the Cloud and Fire. So the LORD commanded Joshua to have the Priests carry Moses' Ark in front of the people to guide them through Jordan into Canaan's Land.

Before we proceed in our study, we need to learn about the two Arks that existed in Israel because they were vitally important in Israel's history of journeying to Canaan's Land and, then, in conquering it.

After having received the plans for the Tabernacle and its furnishings, Moses commissioned *Bezaleel* to make the *first* Ark. Later, God told *Moses* to make the *second* Ark as a place in which to keep the unbroken Tables of the Law. Bezaleel's Ark represented the Headship of the Son of God, the LORD Jesus Christ, and Moses' Ark represented the Headship of the Heavenly Father.

A. Bezaleel's Ark Was Part of the Furniture in the Tabernacle.

When the furniture for the Tabernacle in the wilderness was made, Moses gave strict instructions to Bezaleel as to how it was to be built.

1. The Ark's Size and Kind Were Described First.

God gave the blueprints for the Tabernacle and all its furnishings to Moses. God's instructions were very precise because the furniture in the Tabernacle and all the components of the Tabernacle itself were to be a shadow and type of His Son Jesus Christ. Just as the first Tabernacle was the means of Israel's approach to God, Jesus Christ, the second and more glorious Tabernacle, is our approach to God.

And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof (Exodus 25:10).

2. Bezaleel Built the Ark.

Since it was so important to follow God's Plans, Bezaleel executed the exact measurements and used the exact materials that Moses stipulated and built the Ark and the Mercy Seat accordingly.

See, **I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:...** The tabernacle of the congregation, and **the ark of the testimony, and the mercy seat that is thereupon,** and all the furniture of the tabernacle, (Exodus 31:2,7).

And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: (Exodus 37:1).

This is the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest. And **Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses** (Exodus 38:21,22).

3. Moses Commanded the Levites to Bear Bezaleel's Ark that Held the Broken Covenant.

After the Ark of the Covenant had been built, the Levites were given the job of carrying it when the Tabernacle was moved from place to place.

That **Moses commanded the Levites, which bare the ark of the covenant of the LORD,** saying, (Deuteronomy 31:25).

4. Moses also Wrote the Law in a Book and Commanded Israel to Put It in the Side of Bezaleel's Ark, which Represented Christ, the Only Begotten Son of God, Being Broken for Sinful Man Who Had Broken God's Moral Law.

And it came to pass, **when Moses had made an end of writing the words of this law in a book,** until they were finished,... **Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against**

thee (Deuteronomy 31:24,26).

Moses took the broken Testimony and put it in the Ark, which he covered by placing the Mercy Seat upon the Ark; then, he set the Ark in the Holy of Holies.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: And he brought the ark into the tabernacle, and set up the vail of the covering, **and covered the ark of the testimony; as the LORD commanded Moses** (Exodus 40:20,21).

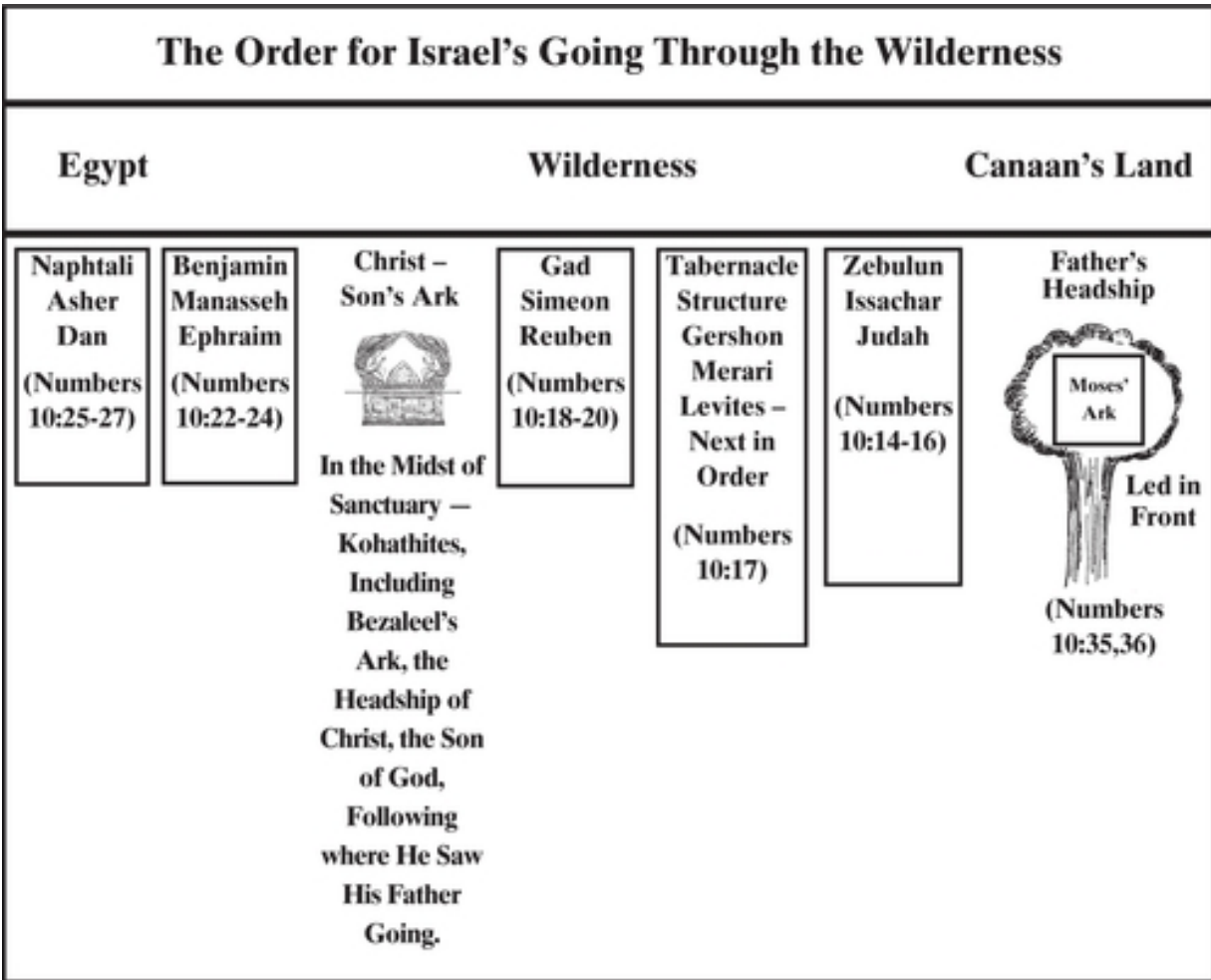
The LORD, through Moses, forbade Aaron, the High Priest, to come “at all times” into the Holy of Holies because this was where the LORD appeared in the *kabode* Glory on the Mercy Seat.

And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat (Leviticus 16:2).

The LORD spoke from the Mercy Seat, from between the Cherubims, and instructed Moses as to how to order the service of the Holy Place.

And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him (Numbers 7:89).

As Israel journeyed through the wilderness, the Levites or Kohathites carried *Bezaleel's Ark* in the *midst of the twelve tribes*, along with the other Sanctuary furniture. The position of Belazeel's Ark *among* the tribes represented the Headship of Christ Jesus, the Son of God. Many Scriptures confirm this Truth. On the other hand, when Israel journeyed through the wilderness, *Moses' Ark* (which had no Mercy Seat) *led the host of the Israelites*.



B. Moses' Ark Held the Unbroken Tables of the Law. This Ark Led Israel Through the Wilderness.

At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me (Deuteronomy 10:1-5).

So when the LORD told Moses to hew two Tables of stone, like unto the first two Tables of stone, and come up unto Him in the Mount, He also commanded Moses to build *another* Ark, in which he was to place the *unbroken* Covenant. The LORD assured Moses that, regardless of the imperfections that the people still had to overcome within themselves, they could not break His Divine *Torah*.

This second Ark, with its unbroken *Torah*, was a picture of the Father's Unbegotten *Torah*-Truth that sinful man cannot break. God had placed the *broken* Law in Bezaleel's Ark that had a Mercy Seat over it that was covered with atonement blood. This was a mediator between God and man and was a picture of His Only Begotten Son, Jesus Christ.

After departing from the Mount of the LORD, Israel journeyed for three days, with Moses' Ark that contained the unbroken Covenants sent ahead by the LORD to look for a suitable resting place. The Father's Ark was carried in the visible Cloud and Fire, which gave the people the joyful assurance that the LORD's divine protection was covering them.

And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they went out of the camp. **And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel** (Numbers 10:33-36).

Moses besought the Unbegotten LORD to rise up with His *kabode* Glory Light in the Cloud and Fire and to find a resting place, an abiding place for Israel in the wilderness.

As the Father led the way for Israel, when she went through the wilderness, just so in the days of His Flesh, the LORD Jesus Christ witnessed that He did only what He saw His Father doing in *front* of His Eyes. It was utterly impossible for Bezaleel's Ark to lead the way since six tribes of the Israelites went in front of it and six tribes went behind it. This position blocked the Ark's ability to see ahead or behind. Bezaleel's Ark, carried by the Kohathites of the Levites, followed Moses' Ark, which was carried in the Cloud and Fire. How perfect are God's types and shadows

that display His Truth!

When the LORD's appointed time came for Israel to resume their march, the Cloud and Fire moved forward and miraculously lifted up Moses' Ark into the Cloud.

When it was time for Joshua to lead Israel to Canaan's Land, the Priests, not the Levites, carried Moses' Ark (the Father's Ark) to the Jordan River. It was the Father's Ark that opened the Jordan River. As soon as the Priests' feet touched the brim of the water, the waters of Jordan stood up in one icy heap or wall—to the left and to the right. Hence, the people passed through Jordan on dry ground.

At the Red Sea, God had frozen the waters from the deep, below, on the right side and on the left side, so that the children of Israel could pass over into the wilderness and continue on their journey to Canaan's Land. However, at the Jordan River, God froze the waters that descended from *above*, from Mount Hermon, as well as the waters that flowed below, so that Israel could enter into Canaan's Land.

Moses my servant is dead; **now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel** (Joshua 1:2).

And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, **and the priests the Levites** bearing it, then ye shall remove from your place, and go after it... And Joshua spake unto the **priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people...** And thou shalt command the **priests** that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan... **Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan...** And it shall come to pass, as soon as the soles of the feet of the **priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap...** And as they that bare the ark were come unto Jordan, and the feet of the **priests that bare the ark were dipped in the brim of the water,** (for Jordan overfloweth all his banks all the time of harvest,) **That the waters which came down from above stood and rose up upon an heap very far from**

the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan (Joshua 3:2,3,6,8,11,13,15-17).

The LORD froze the waters of the River Jordan, from the place in the river where the Father's Ark stood, all the way up to Mt. Hermon, above. This long, icy wall, on the right side, was a witness to the enemies in Canaan's Land of the LORD and His mighty Power.

The remainder of the Jordan River, from Gilgal to the Dead Sea, failed to flow because it also was frozen into a long, icy wall. All Israel's enemies in the low lands also saw this long, icy wall and trembled in terror at the frozen Breath of Israel's Almighty God.

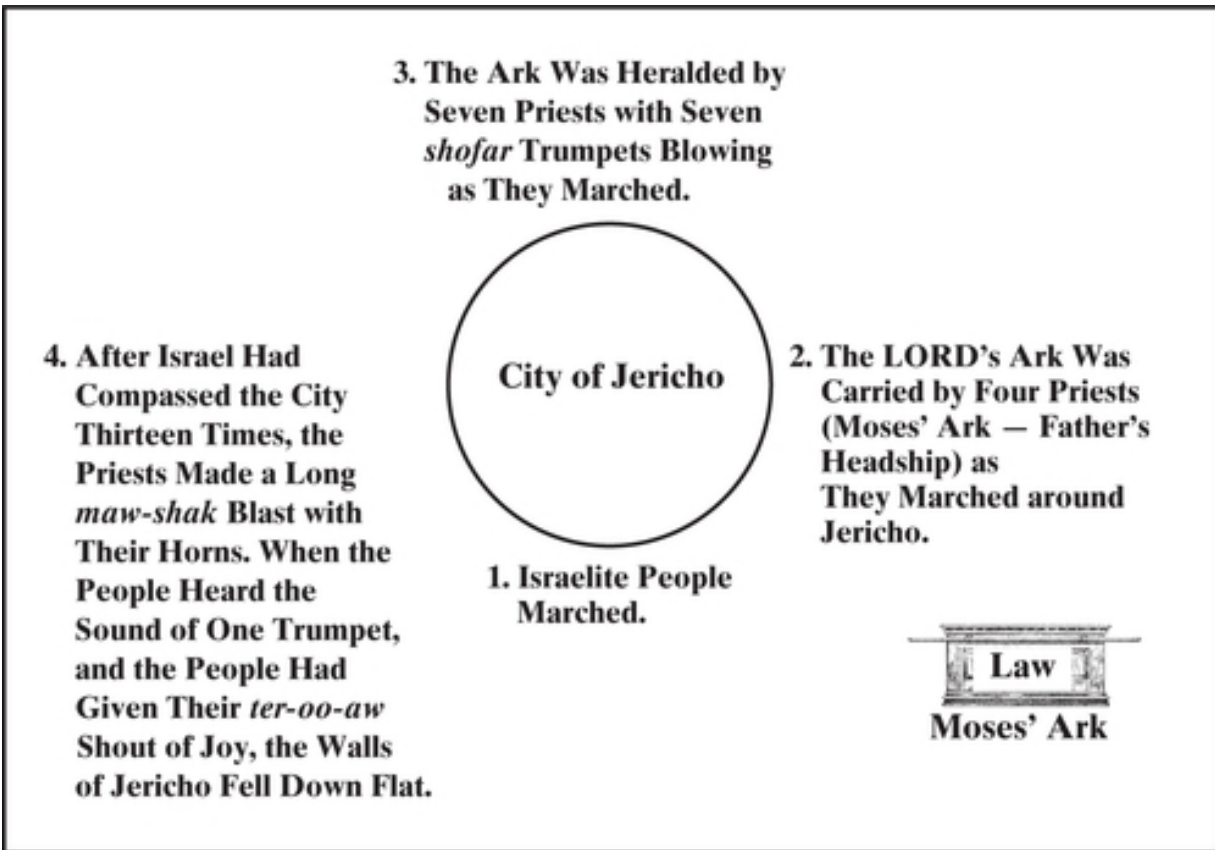
As the Priests held up Moses' Ark, each individual of the Israelites walked across the twelve stones where the Priests' feet stood. Thus, the people walked under Moses' Ark and under the LORD's *kabode* Glory and under His unbroken stones of the Law, His *Torah*-Truth.

The twelve stones from the *deep* in the River Jordan were a picture of the twelve Governmental Names of God's Only Begotten Son, the LORD Jesus Christ, Who supports the Ark of His Father's Headship and His Unbegotten Purposive Will. This is the same order in which Joshua overcame the inhabitants of Canaan's Land and drove them out of the land that had been promised to Abraham. Their first battle was at Jericho.

The Hebrew word for Jericho is *yer-ee-kho*, which means fragrant. It comes from the root word *yeh-rahk*, which means the moon, the light of the night. Jericho, a strongly fortified, royal city, was the most important city in the Jordan valley. The two spies who had been sent by Joshua to Jericho had been entertained and protected by Rahab; therefore, because she had saved their lives, they promised her protection when God would finally destroy the city.

Then, at the battle of Jericho, the LORD did miraculously destroy the city wall, as He allowed the earth to swallow up the entire wall that surrounded Jericho, except for Rahab's house and her family within. The Israelites took the city of Jericho captive and gave the spoils to the LORD as His Firstfruits in their conquering of Canaan's Land.

Joshua fought the battle of Jericho by adhering to the same order of having the *Father's Ark carried before* the people, while seven Priests, with *shofar* trumpets, and the mighty warriors of Israel heralded the Father's Ark, which went in front, as they marched thirteen times around Jericho: once for the Father's Unbegotten Name, and twelve times for the Son's twelve Governmental Names. Then, when their circuits of the city were completed, the people shouted the Name of the LORD, and the walls of Jericho fell down flat, again showing the Oneness of Relationship of the Unbegotten Father and His Begotten Son. With one shout of the unified brotherhood, which was accompanied by the LORD's whirlwind Breath, Israel's wonder warrior brought down Jericho's walls!



God gave these miraculous experiences to teach Israel that the infinite Father God is the same above and below and in front and behind. However, in reality, with the Unbegotten, Omnipresent Father, there is no above or below, nor any front or behind. The concept of above and below and front and behind exists only in the LORD's created Works, which is demonstrated by His low valleys and high mountains and His Humility and

Exaltation in the begotten spiritual realm so that, through God's Son, we may see and comprehend something about Christ Jesus' Father.

God's Law in His spiritual realm decrees that His Humility must precede His Exaltation, or His *below* comes before His *above*. The wise man proclaimed this Moral Principle in the Book of Proverbs.

The fear of the LORD *is* the instruction of wisdom; and **before honour is humility** (Proverbs 15:33).

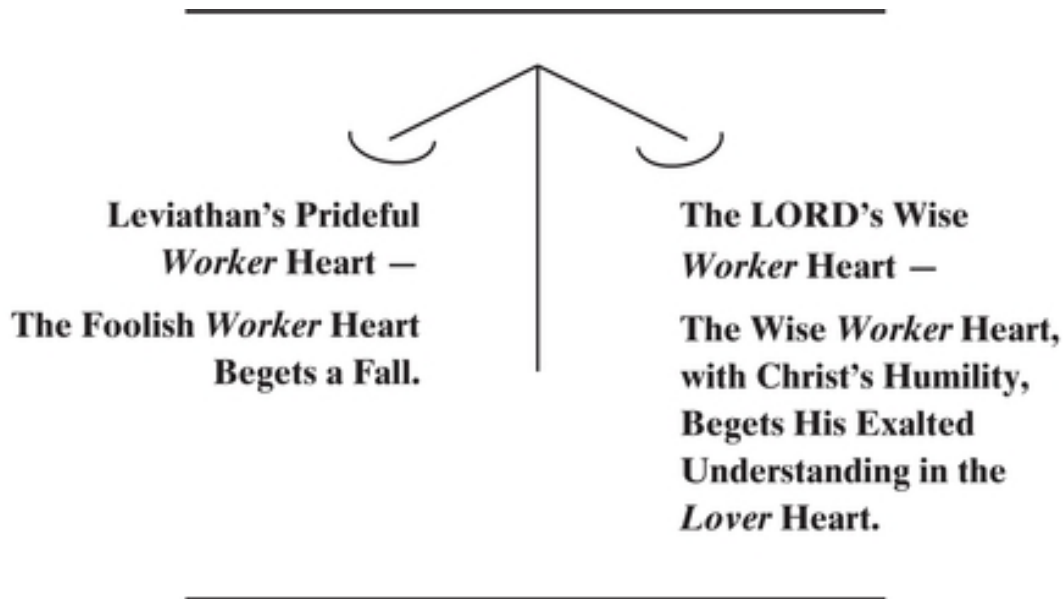
The Fear or Reverence of the LORD is true Humility, which is the eternal foundation for the exaltation of Understanding.

Before destruction the heart of man is haughty, and **before honour is humility** (Proverbs 18:12).

Before God exalts with honourable Understanding, He builds the foundation of humble reverence for His Word, Will, and Works.

God has ordained that Humility Wisdom and Fear must precede the exalted honour of Understanding. The foundation of Humility begins in the *worker* heart, then increases in Christ's Wisdom. Without Christ's Humility Wisdom, the exaltation of His honorable Understanding is impossible.

Remember, Leviathan's pride precedes the fall of a foolish man, but Christ's Humility Wisdom in the *worker* heart precedes His Exalted Understanding in the *lover* heart.

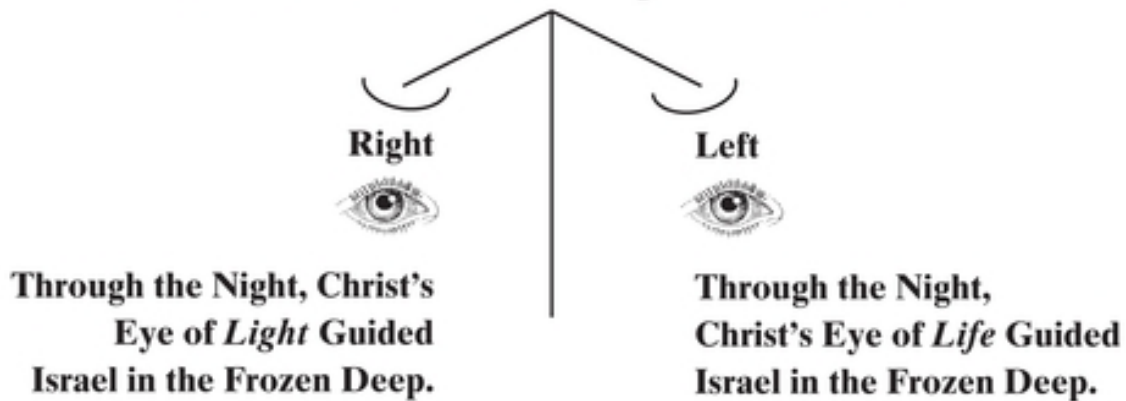


The reward of Christ's Humility is the riches of His Wisdom within His Fear and Reverence. Christ's Wisdom in the *worker* heart and His Understanding in the *lover* heart beget length of days in His Way of Love, Light, and Life.

Christ's Robe of Wisdom and His humble Grace adorn the *worker* heart, and His Understanding fills the *lover* heart so that the mind bends with willing obedience to His commands. The performance of His commands is easy, pleasant, and delightful.

The foundation of Christ's Humility Wisdom is the great preserver of His Peace, Unity, and Harmony in the Brotherhood. Christ's Humility Wisdom is God's provided way to deliverance and exaltation in Understanding. Christ's Humility Wisdom is the way to His patient Silent Resignation of Understanding, in the midst of His chastisements and corrections upon us and in us. Christ's Humility Wisdom is the Way to the Tranquil Trust of His Understanding that ministers His Mercy, Grace, and Hope in the midst of our repentance. For this cause, the LORD clothed Israel with the baptism of His Icy Breath from His icy walls that the twelve tribes of Israel passed through in the frozen Red Sea.

**Moses' Divided Sea and Christ's Eyesight of Light
and Life Guided Israel Through the Frozen Sea.**



Although the Nation of Israel walked through the frozen deep, clothed with Christ's Icy Breath, only four of the *original* male adults *who had left Egypt* passed through: Caleb, Joshua, Phinehas, and Eleazar. These four men received the humility baptism of Christ's divine Eyesight of Light and Life. Christ's Light and Life generated confidence in their hearts that they could conquer Canaan's Land and take it for their possession.

Later, God led the adults in the nation, along with their children, to Kadesh-barnea or "Rithmah, the broom," which took its name from the broom-like shrub that grew in the desert. At Rithmah, spies were sent into the land of Canaan. The ten evil spies, and all the people who followed them, rebelled against going into Canaan's Land. Consequently, they were condemned to wander in the wilderness for forty years until they died there. Nevertheless, Caleb, Joshua, Eleazar, and Phinehas lived through the forty years, having true faith and courageous hearts to go and possess the good land.

At the end of forty years, Israel again encamped at Kadesh-barnea for the final march into Canaan's Land, under the leadership of Joshua, who was accompanied by Caleb, Eleazar, Phinehas, and the new generation of Israelites. All the old generation who had rebelled had died in the wilderness, according to God's appointed Judgment upon them.

Now, Joshua, Caleb, Eleazar, Phinehas and the new generation were privileged to receive the new baptism of the Father's Icy Breath in the River

Jordan, as the Priests stood on the twelve stones in Jordan, holding up Moses' Ark that contained the Father's unbroken Law and that had His *kabode* Glory upon it. So the Nation of Israel not only passed through the icy, frozen *salt* waters of the Red Sea but also the icy, frozen *fresh* waters of the Jordan River. Israel's baptism in the Jordan River pictured a baptism in the Father's infinite, divine, fruitful Love.

How Israel went through the salt waters of the Red Sea is illustrated in the following diagram.

**The Father's Name, Revealed through
His Son's Twelve Governmental Names
in Water Baptism in the Red Sea**



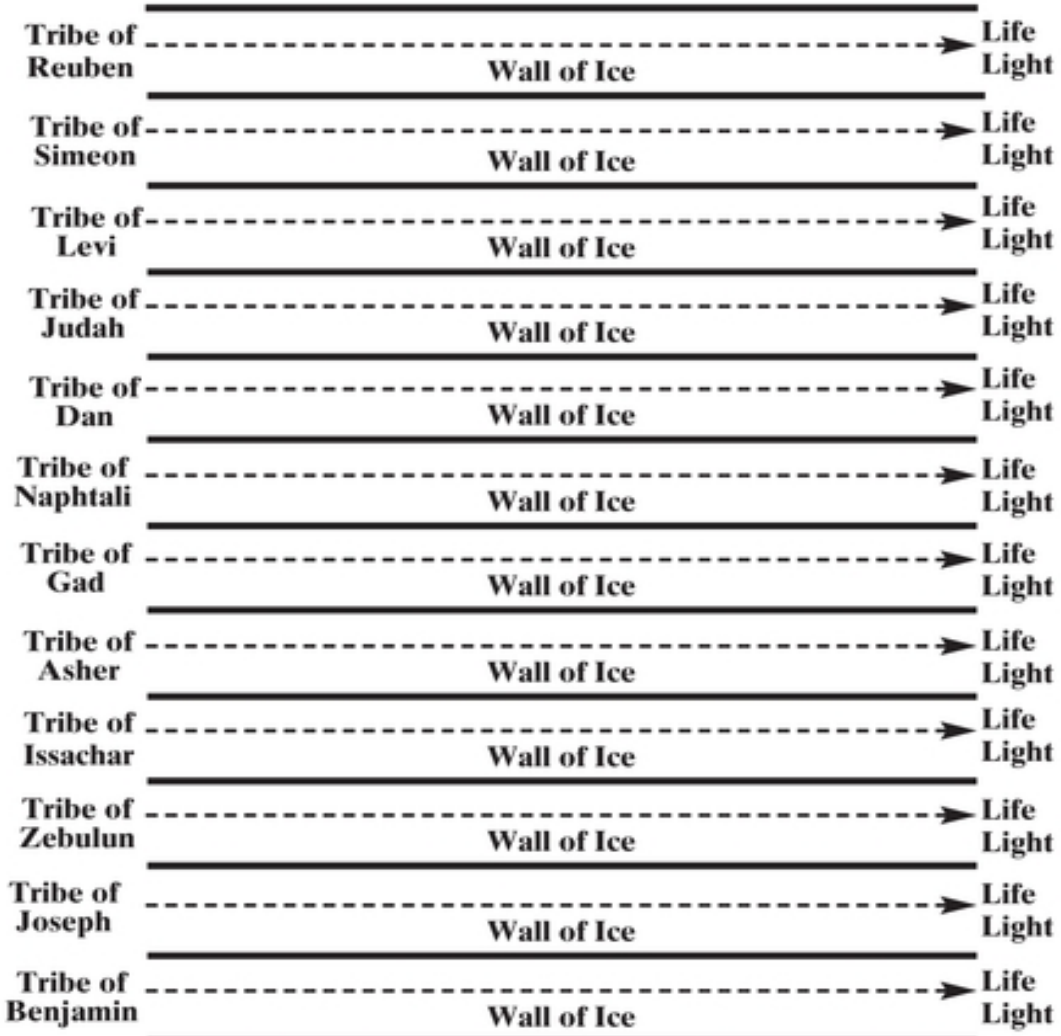
**Christ's Eyes of *Light* on the
Right Icy Wall**

**All Twelve Tribes of Israel Passed
through Their Own Separate
Tribal Channel, with Icy Walls on
the Right and Left.**

**Christ's Eyes of *Life* on the
Left Icy Wall**

**All Israel Passed through Their
Own Separate Tribal Channel, with
Icy Walls on the Right and Left.**

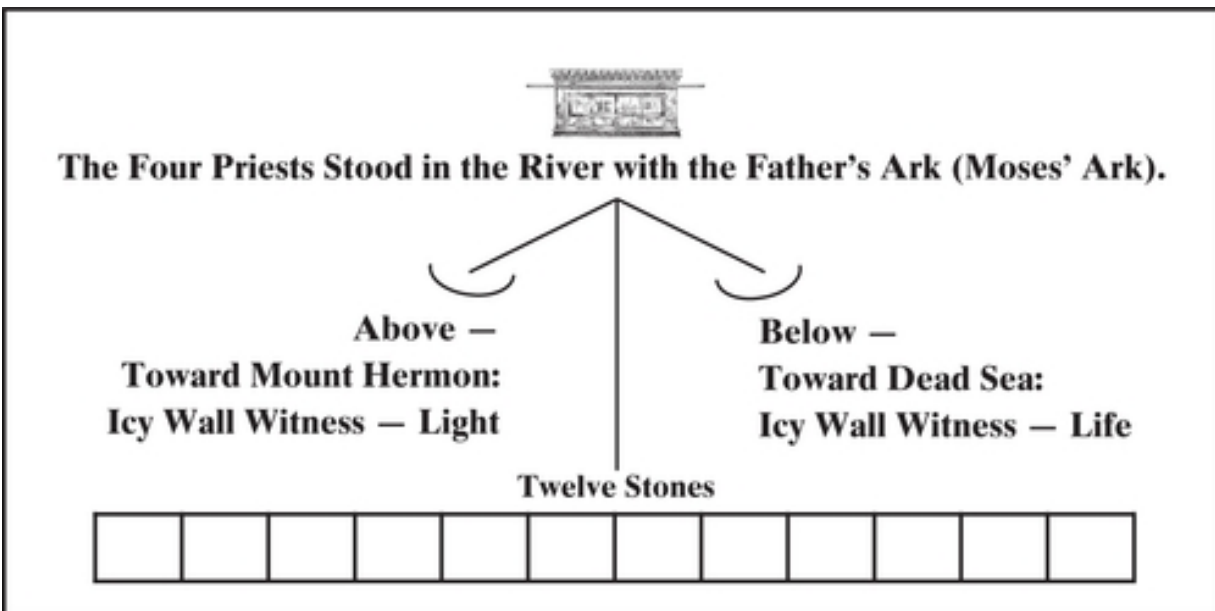
**Christ's Eyes of Light and Life
Wall of Ice**



Red Sea – Walls of Ice on the Right and Left

The Nation of Israel went through the Red Sea collectively or all at the same time, by the Father's Unbegotten, Unified Eyesight, yet each of the twelve tribes went through individually, by Christ's Humility Eyes of *Light* on the *right* and His Eyes of *Life* on the *left*. When we take on Christ's salty, Icy Breath of Light and Life, He leads us to His Father's *Unified Eyesight of Love* from the *above*, to the *below*, at Jordan's River.

The following diagram shows the LORD's arrangement and order for crossing the Jordan River.



Twelve stones were a foundation for the feet of the four Priests who supported the Ark, while they were flanked by the frozen, icy wall of Jordan's waters that were from the ascending heights, from above, out of their origin in Mount Hermon, and, on the other side, with the descending Jordan waters, frozen into an icy wall, all the way to the Dead Sea. All God's enemies in Canaan's Land saw this frozen, icy wall *from Mount Hermon to the Dead Sea*, and They were terrorized in fear of Israel's Almighty God.

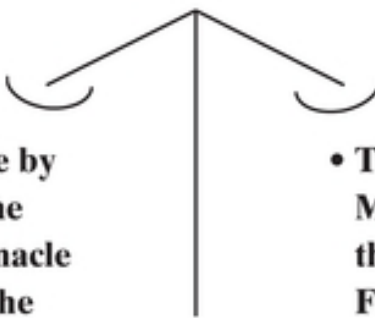
The River Jordan was a frozen witness of the LORD's Supreme, Sovereign Rule over all Creation, from the icy, snow-capped Mount Hermon, all the way to the salty Dead Sea, which is the lowest spot on Earth. The Dead Sea is the *deep* of the Earth.

When the Nation of Israel crossed the River Jordan, each person passed under Moses' Ark that had within it the *unbroken* Law, the LORD's *Torah-*

Truth, that God had given to Moses, the second time.

It is important to remember that there were two Arks —the first Ark, built by Bezaleel —and the second Ark, built by Moses.

What the Two Arks Represented



- **The Ark Made by Bezaleel for the Mosaic Tabernacle Represented the Headship of the Only Begotten Son of God.**

See, **I have called by name Bezaleel** the son of Uri, the son of Hur, **of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,...** The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, **and all the furniture of the tabernacle,** (Exodus 31:2,3,7).

- **The Ark Made by Moses Represented the Headship of the Father.**

At that time **the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.** And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. **And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me** (Deuteronomy 10:1-4).

Bezaleel's Ark dwelled in the Holy of Holies in the Mosaic Tabernacle

and represented the Headship of the Son's Spiritual Stature. The Mosaic Tabernacle was laid out in the form of the Cross or the Spiritual Stature of Jesus Christ.

Moses' Ark remained in a Tent, apart from the Tabernacle, until later, when David made a Tent for it in Jerusalem. There the Ark dwelled until Solomon built the Temple and put it in the Holy of Holies.

The Temple also was laid out in the form of the Cross, which represented the Spiritual Stature of the Heavenly Father. Moses' Ark, in the Temple, represented the Father's Headship. Solomon made huge Cherubims for this Ark, whose wings extended the entire width of the Holy of Holies.

II. Israel's Last Stop on Her Journey Was at *Jordan-Gilgal* in Canaan's Land.

When Israel was ready to cross the Jordan River, God walled up the fruitful, descending Jordan into icy walls so that Israel could journey on to her *second* stop in Canaan's Land, which was at Gilgal. Jordan-Gilgal was Israel's *forty-second* and last stop in her journey from Egypt to Canaan's Land before inhabiting the land as her own.

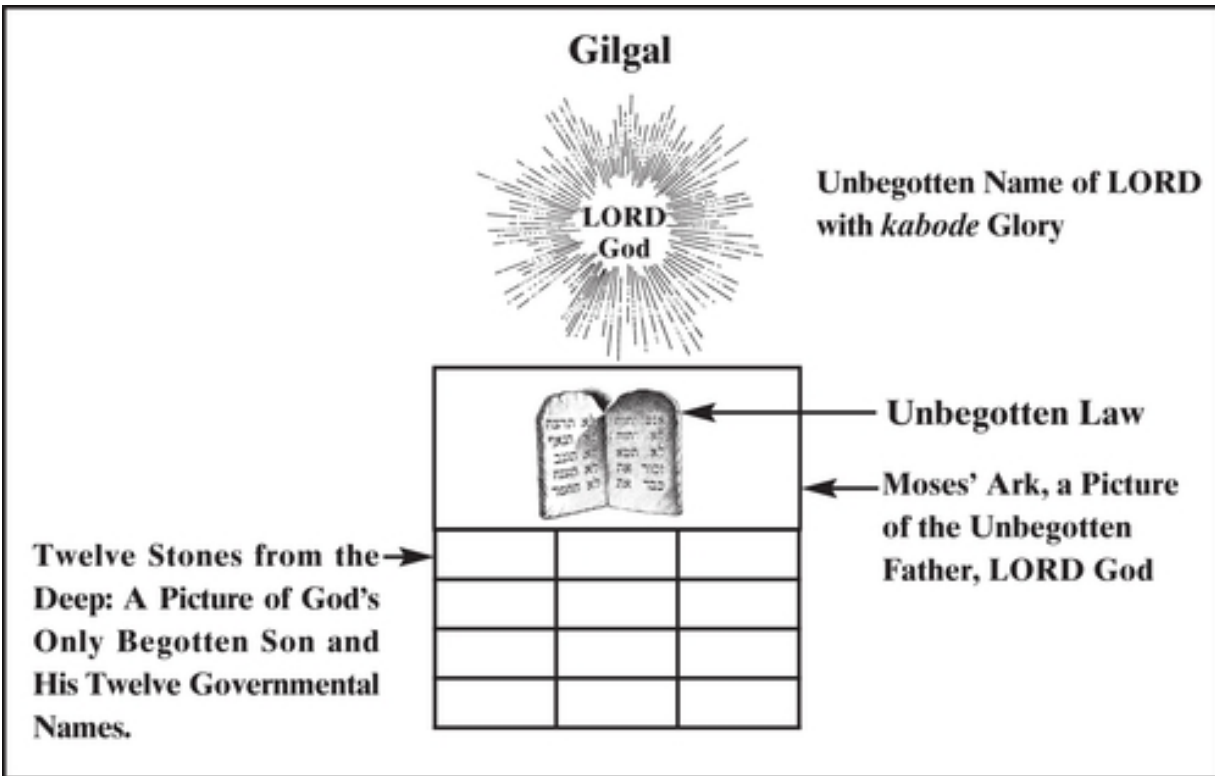
The Hebrew word for *Gilgal* is *ghil-gawl*. *Gilgal*, which means rolling, a circle, a wheel, a whirlwind, was so named because the new generation of the Israelites were circumcised there; the word *circumcise* indicates a circular motion, from the prefix *circum*, which means *around* or circle.

Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised. ... **And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.** And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, **This day have I rolled [ghaw-lal] away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal** unto this day. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho (Joshua 5:5,7-10).

The Israelites took the twelve stones, which God had miraculously provided in the midst of Jordan for the Priests to stand upon and which the Israelites had walked over, and carried them into Canaan's Land. When the people crossed over the stones, their feet were clothed with the Son's twelve Governmental Names: LORD, God, Merciful, Gracious, Longsuffering, Abundant in Goodness, Abundant in Truth, Preserver of Bountifulness, Forgiver of Iniquity, Forgiver of Transgression, Forgiver of Sin, and Just Judge. The Israelites were also crowned with the Father's Unbegotten Name LORD, which was in the Ark above their heads. This made the twelve stones most precious as their foundation; therefore, they carried them up to Gilgal, where they built an Altar as a memorial unto the LORD.

Because the Israelites passed under the Father's Ark and over the twelve stones, the old and new generations were joined to the Father, above, and the Son, below, as they entered Canaan's Land. They were baptized in the Unity of the Father's infinite, divine Love, and the Son's Unified Light and Life, empowering them, as one unified nation, to possess the Land with the LORD's All-conquering, Powerful Name.

The LORD's whole Purposive Will in His Eternal Word of Truth is always to show the Oneness of Relationship between the Unbegotten Father and His Only Begotten Son. Likewise, this same picture is seen in Gilgal.



These twelve stones were a witness from the Deep that Christ had joined the Father's Icy Breath from the frozen icy wall, above and below, making a supernatural way for Israel to cross over to Gilgal. The twelve altar stones were to be a perpetual memorial to their experiential baptism of the LORD's Ice and Fire as they passed through Jordan.

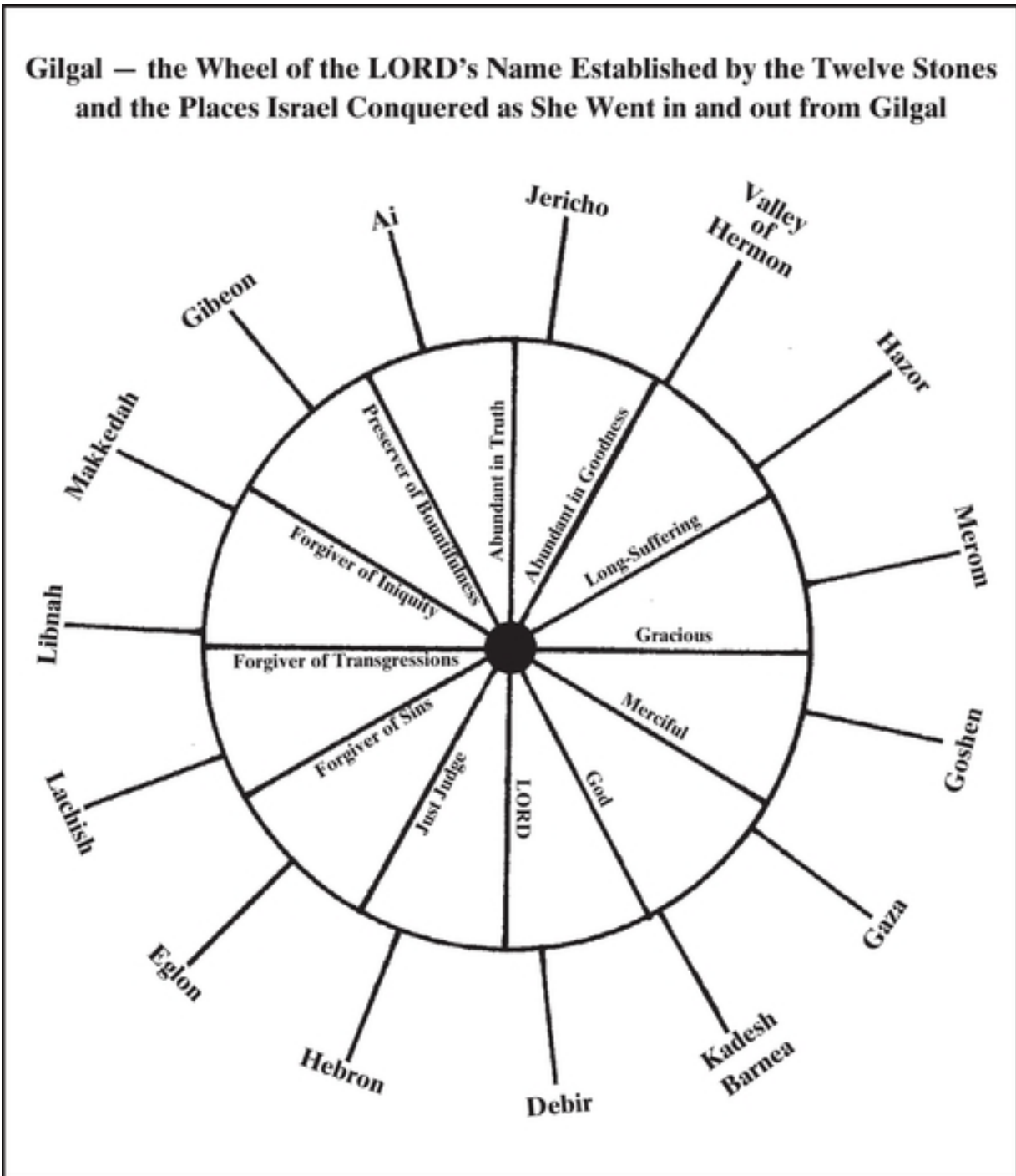
And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho (Joshua 4:19).

On the tenth day of the first month, Nisan, forty years earlier, the Israelites had taken the lamb for their Paschal sacrifice, before their departure out of Egypt. Although the children of Israel had taken the lamb on the tenth day, they had sacrificed it and eaten it on the fourteenth day.

On their forty-second stop, which was their second stop in Canaan's Land, it was as God's Spouse-Wife that the Israelites arrived at Gilgal, a suburb of Jericho in Canaan's Land. Israel's circumcision and their Passover lamb at Gilgal, on the east banks of Jordan, marked a new beginning for the tiny nation as God's mighty warrior. This was the beginning of Israel's victorious march as soldiers, as they conquered

Canaan's Land.

The LORD established the Wheel of His Name in Gilgal. Thus, the Wheel of the LORD's Name and the twelve stones that represented the Son's twelve Governmental Name from the Deep, established the place from which Joshua went forth to conquer Canaan's Land.

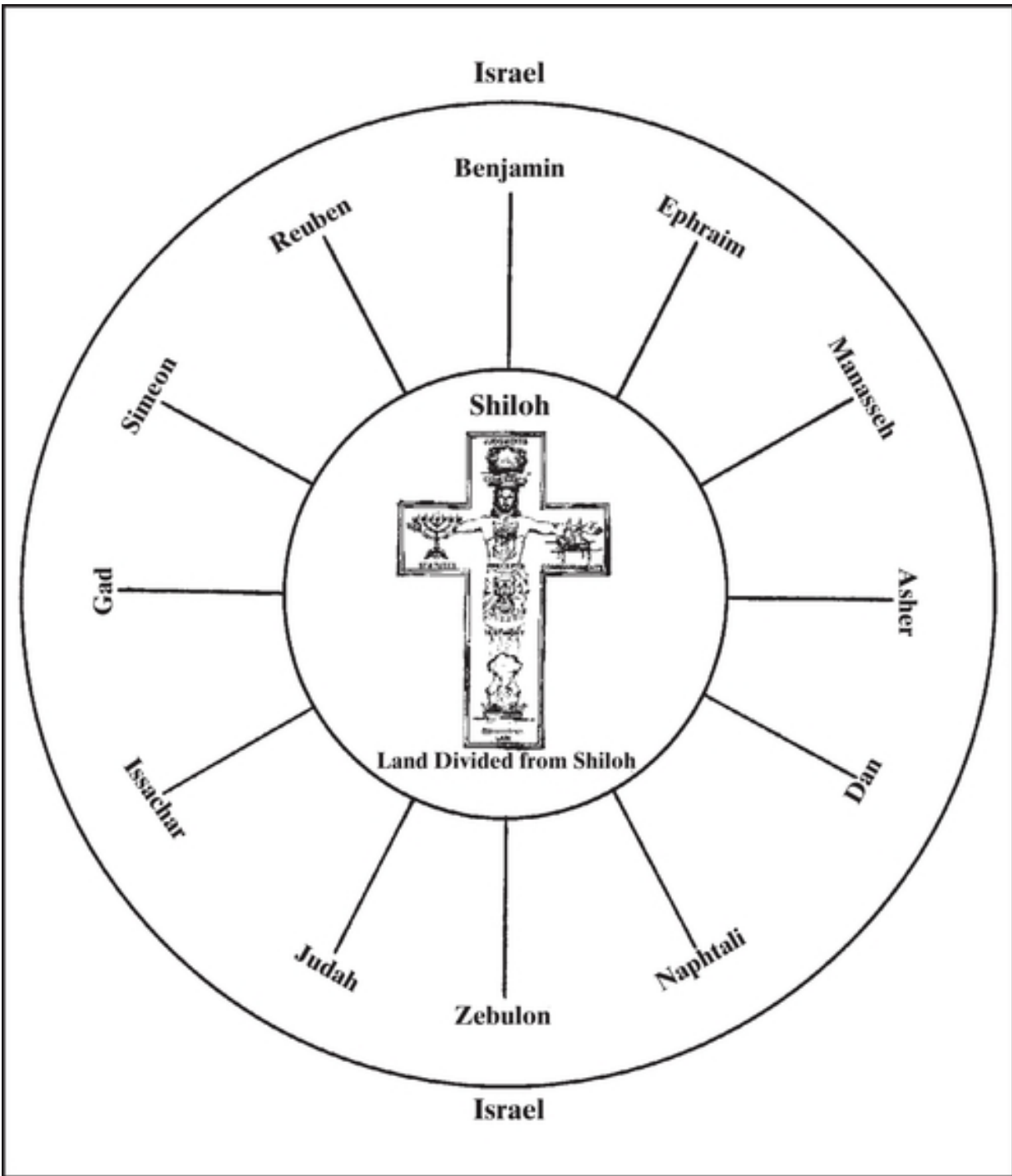


Joshua set up the Mosaic Tabernacle in Gilgal and placed Bezaleel's Ark in it. The Ark remained there until it was moved to Shiloh. The Tabernacle contained the LORD's *Begotten* Holy Name. The Father's Ark that was built by Moses was kept in a *Tent* near the Tabernacle; the Tent contained, then, the Ark that represented the Father's *Unbegotten* Holy Headship. The whirlwind of the Unbegotten LORD's Holy Breath accompanied His wonder warriors who went out from Gilgal to conquer the land. Under Joshua's leadership, Israel conquered all their appointed portions of Canaan's Land.

The forty-two stops Israel made in their journey from Ramses, Egypt, to Gilgal, in Canaan's Land, were all in God's Purposive Will and Master Plan for Israel, ordained by God to instruct her and lead her into higher Heights and deeper Depths in His Stature.

The Israelites started their journey as a Son in their spiritual relationship with the LORD. As a Son, they made four stops before entering the wilderness. Then, as Israel progressed in her journey, she was known as God's Espoused Bride in her thirty-six stops in the wilderness, before entering Canaan's Land or the Promised Land. In Canaan's Land, Israel was known as God's Spouse-Wife. So very few of God's people in His chosen nation learned all the lessons God had so carefully prepared for their spiritual growth because only four of the original group who left Egypt got to enter Canaan's Land.

Having entered the land and having victoriously fought the battle of Jericho, Israel set up the Tabernacle in Gilgal, where it remained as they conquered the rest of the land. Then, Israel moved from Gilgal to Shiloh, the place of rest from war and the dispersing of the tribes into the portions of their inheritance in Canaan's Land.



And **the whole congregation of the children of Israel assembled together at Shiloh**, and set up the tabernacle of the congregation there. **And the land was subdued before them** (Joshua 18:1).

Israel, from all parts of the land, went to Shiloh to serve and worship the

One True God.

**Joshua Warred for the Land and He Divided the Land
Among the Tribes of Israel**

**Joshua Warred from *Gilgal*,
Driving out the Inhabitants
of the Land.**

**Joshua Divided the Land
from His Position in *Shiloh*.**

Pray God that all His chosen ones, today, will learn their lessons as they journey from the spiritual Egypt of this Earth to the spiritual Canaan's Land of the New City. Israel's experiences are lessons for us to learn, for they are founded on God's Principles, established for us to follow in order to further our growth to spiritual maturity in the Spiritual Stature of the LORD Jesus Christ until we become His Spouse-Wife.

