

Mountain of Hah. Desert of Sinai

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

After September 11, dubbed "9-11," many former workers from the decimated Twin Towers contemplated the circumstances which had caused them to miss or be late for work that day, saving their lives. One New York company invited these former Twin Tower employees, to share their office space. At a morning meeting the stories were shared of how each of them came to miss the disaster that likely would have claimed their lives. Remarkably, all the stories revealed "deliverance" by "little things."



One executive arrived late to work because his son had just started in a new kindergarten program that morning. Another man was alive because it was his turn to bring donuts to the office. One woman was late because her alarm clock failed to ring. Another was delayed by a traffic accident on the New Jersey Turnpike. One man missed his bus, while another's car wouldn't start. One woman spilled food on her clothes and had

to take time to change, while someone else turned back to answer the telephone. Another told of how an irritating morning with her young son dawdling over his breakfast had made her late to work that fateful morning. Still another had difficulty getting a taxi. One businessman, accustomed to walking to work, had to stop at a drug store for a Band-Aid needed because he had developed a blister from his new shoes.

As the stories were shared, it became clear that in nearly every case, these survivors were spared by unexpected small challenges, which they had earlier deemed as irritations. They were kept from the falling towers by things like: traffic delays, spilled food, a missed bus, a child who dawdled, or a foot with a blister. Oddly, these very circumstances which had appeared so frustrating at the time, were later causes for thankfulness.

How often in life, it is the little things that determine our future. Many times we perceive these little things to be annoyances, like a rock in one's shoe. But, for those who love and serve Yahweh, even the "negative" experiences in life have a "silver lining," for "all things work together for good to those who love God" (Romans 8:28).

Throughout their wilderness wanderings, thus far, Yahweh had been working, bringing about circumstances and events in Israel's experiences which would prepare them for their momentous eleventh campsite appointment.

In every physical deprivation, in each enemy encounter, Yahweh's Presence and power had been leading and working for the good of His people. These "negative" circumstances, which Israel had deemed as irritations, many times demanding that Yahweh remove them, were really a "spiritual-boot-camp" of sorts. Had Israel faced each prior test with grace and submission, they would have been far better prepared for their thunderous and fiery encounter with the Holy One Who would descend to speak with them from the peak of Mount *Sinai*.

Exodus nineteen gives us the general timing and location of this special campsite:

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. ²For 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.

The Children of Israel left *Rephidim* and camped in the Desert of *Sinai*. Forty-five days after leaving Egypt, the people had finally arrived at the Holy Mountain of God.¹³³ It was here that Israel would meet with Yahweh and receive the writing of His holy Law. Displaying the incredible power of Yahweh in using even negative locations and circumstances for His glory, the region of *Sinai*, so named for its well-known “thorns,” “hatred,” and lunar worship; was now set apart by Heaven for a very special Divine appointment.

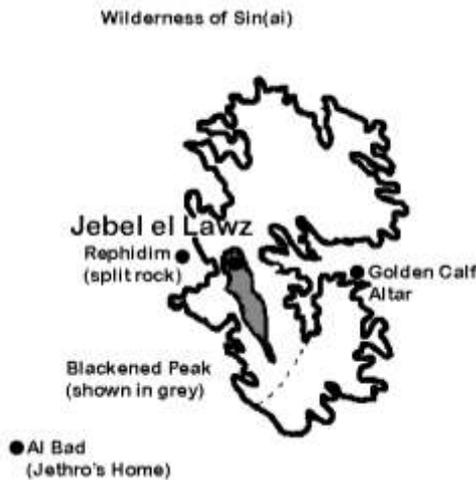
Horeb, as this mountain area is also named, means “desolate,” “parched,” or a “wasteland.” Yet, it was the site Yahweh had selected to pour out an extraordinary blessing.

THE MOUNTAIN OF GOD IN THE LAND OF MIDIAN

Locating this sacred mountain need not be confusing. As we will demonstrate biblically and archaeologically, only one mountain fits all of the biblical characteristics. An Arabian map calls this mountain *Jebel el Lawz*, “the mountain of almonds.” But the locals have long called it *Jebel el Musa*, “the mountain of Moses.”

Both the placement of this mountain; which stands in the land of Midian, in Arabia (Exodus 2:15 and Galatians 4:25), and the compelling artifacts located at this site, reveal that this must indeed be the Mount *Sinai* of Israel’s eleventh campsite.

As the map below shows, *Rephidim* was on the western side of *Jebel el Lawz*. The split rock, from which water flowed, still stands as mute testimony to this site's validity. The eastern side of the mountain is where we find the base of the altar which bore the golden calf. Israel's eleventh camp was located on this side of the Mountain.



This was the very same Mountain where Moses, who herded sheep for Jethro, his father-in-law; first encountered Yahweh, in the burning Bush. At that initial encounter, Yahweh had plainly stated that He

intended to bring Israel back to this very spot, to worship Him.

"So (Yahweh) said, 'I will certainly be with you. And this shall be a sign to you that I have sent you: When you have brought the people out of Egypt, you shall serve God on this mountain,' Exodus 3:12 (emphasis supplied).

Today, the silent peaks of *Jebel el Lawz* still bear the visible mark of Yahweh's Presence. As the following picture shows, the highest part of the Mountain is visibly darker. This is not a shadow. The Mountain peak has actually been permanently blackened, by the Fiery Presence of Yahweh.



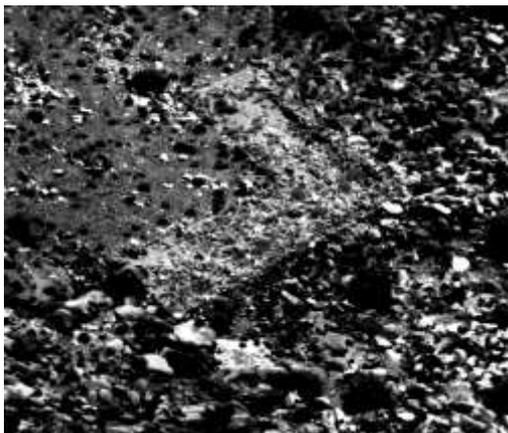
The fact that Yahweh pre-

sented Himself upon Mount *Sinai* in fire and smoke is biblically recorded in Exodus 19:17-18 (emphasis supplied):

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

The next evidences to support the claim that *Jebel el Lawz* is the real Mount *Sinai* are archaeological. The altar to Yahweh and the altar base of the golden calf, are still standing. In addition, the boundaries, which Moses constructed about the Mountain base, are also still visible to this day.

Yahweh's altar, which Moses was instructed to erect, was made out of unhewn stone.



As many animals were to be sacrificed upon this altar, there is an animal corral near the altar site, visible as a seven lying sideways in the left aerial photo.

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My Name I will come unto thee, and I will bless thee. And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it, Exodus 20:24-25.

The photo on the right shows the base of Yahweh's altar, as it still stands near the eastern foot of *Jebel el Lawz*.



The Bible also tells us that Yahweh instructed Moses to build twelve pillars representing the

twelve tribes of Israel. These pillars, although broken apart now, are also found at this mountain's base (see the photo below). Each pillar



was constructed of twelve cylindrically-shaped stones set atop one another.

And Moses... built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel, Exodus 24:4.

With all of this overwhelming evidence, we can state with certainty that *Jebel el Lawz* is, indeed, the Holy Mountain of Yahweh, located in Midian.¹³⁴ Having established this, let us now turn our attention to the important events which took place during Israel's stay at this site.

It was at this campsite, where Israel remained for several months, that Yahweh gave His written Law. Here the instructions for building the Tabernacle were given and carried out. It was in this place that the people fell into idolatry and erected the famous golden calf. In fact, so many noteworthy

events took place at this campsite that an entire volume could be written about it, exclusively. Thus, we cannot possibly be comprehensive in our study of it, in this one chapter. But, we will prayerfully attempt to highlight the key points.

ON EAGLE'S WINGS OF PROVIDENCE

The first order of business, in Yahweh's *Sinai* communications with His people, was to assure them of His continued provision and watchcare. This promise to protect His people, preparing for them a "table" even "in the presence" of their "enemies," is carried down to final Israel as they experience spiritual *Sinai* as well. Yahweh's assurance that He would carry His people through to Canaan was likened to sustaining them "on eagles' wings."

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Ex. 19:3-6.

The idiom "on eagles' wings" has significance for us today. What was true for Israel of old, will be true for God's people in the last period of time. Notice the similarities:

And to the woman were given two wings of a great eagle, that

*"This (Sinai)
promise (that
Yahweh would)
protect His people,
preparing . . . a table
even in the presence
of their enemies, is
carried down to final
Israel . . . as well."*

*she might fly into the wilderness, into her place, where she is nourished
for a time, and times, and half a time, from the face of the serpent,
Revelation 12:14.*

In Revelation, the woman, who represents Yahweh's end-time people, is born on eagle's wings into the sheltering wilderness. There she is nourished, protected, and hidden from the Serpent - Dragon, who seeks her destruction. For Yahweh's last-day Children, the promise of Eagles' Wings is a mighty one indeed.



On Eagles' Wings

To dwell in the shelter of Yahweh,
Is to abide in His shadow of grace,
To say of the Lord: 'He's My refuge,
In God my sole trust will I place!'

Then He will uplift you on eagles' wings,
Bear you on the breath of the dawn,
Make you to shine like the sun,
He's the Rock which you stand upon.

No fowler can snare in the Palm of His Hand,
And famine can bring you no woe,
Under His wings is your refuge,
He is faithful wherever you go.

You need not fear the terror at night,
Nor death's arrow in flight by day;
Though thousands should fall at your side,
His wings keep you out of harm's way.

And He will uplift you on eagles' wings,
To His angels He's given your care,
To bear you o'er clouds of darkness,
And keep you most tenderly there.

He makes you to shine like the sun,
In angels' arms keeps you each day,
And there you may stay so long as you choose.
From Him your heart will not stray.

And He will uplift you on eagles' wings,
In His strength no foe can withstand,
You are sheltered, protected, and kept,
While you stay in the Palm of His hand.¹³⁵

From Moses' first trip up the Mountain, he returned with the message from the LORD, which later inspired David to write the 91st Psalm. The evidence of Yahweh's loving care was all about them, and Israel responded to the promise of security in Yahweh: All that the LORD hath spoken we will do, Exodus 19:8. Significantly, this was the first of seven communications between Yahweh and Moses on the Mount.

And the LORD said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon Mount Sinai, Ex. 19:10-11.

Both ancient and future Israel find refuge in a place in the wilderness. In both cases, that "place" has been prearranged by Yahweh Himself. The purpose of this preordained retreat is to "instruct" His people on how to live in sanctification. That is the fullest meaning of the word, "Torah." Such instruction is spiritual nourishment. Indeed, while providing spiritual instruction to Israel of old, Yahweh was also providing instruction and prophetic insight for us who "read" "the end from the beginning," (Isaiah 46:10).

As the Dragon tried to destroy the people of God in the first wilderness journey through the "hidden locust" of the desert, the Amalekites, so he will try to destroy the people of God in the last

“wilderness journey,” by sending upon them the “locust” hidden in “smoke,” (Revelation 9:3).

And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of (Yahshua) Christ, Revelation 12:17.

DWELLING WITH A HOLY GOD

Israel spent a little less than one year receiving instruction at the Mount. One of the most exciting developments to take place while the Children of Israel camped at Mount *Sinai* was the construction of the Wilderness Tabernacle.

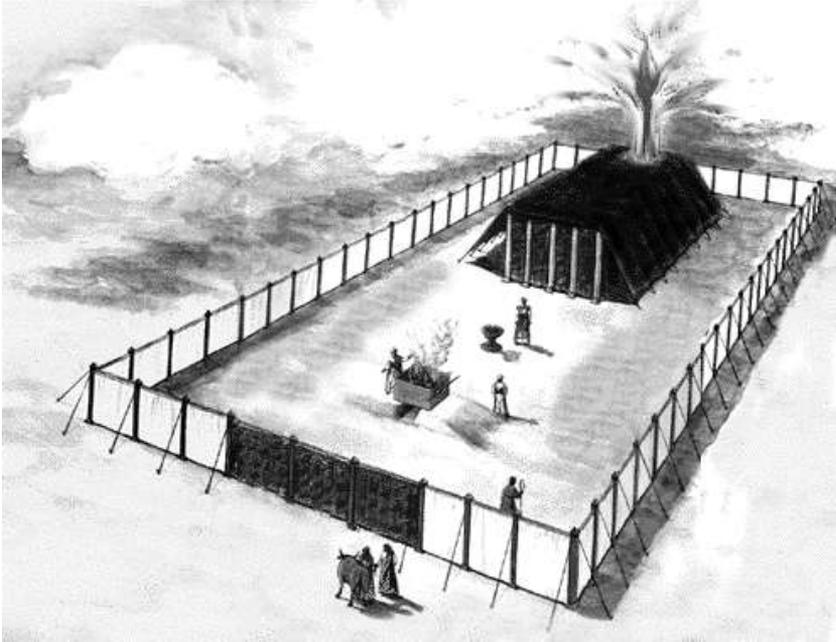
Once the camp was set in order, and all were cared for, Moses began making trips up the Mountain to speak with Yahweh. In all, he ascended the mount to meet with Yahweh a total of seven times. During his meetings with God, Moses was told that Yahweh desired to physically dwell with His people in a very visible and special way.

"The Sanctuary was designed... to be an object lesson of how we are cleansed of sin, set apart for holy use, and indwelt with the Holy Spirit."

Let them make Me a sanctuary that I may dwell among them, Exodus 25:8.

The place of meeting was to be set up in the center of the camp with the tribes arranged around Yahweh's Tent. But the Sanctuary did not exist from Israel's start at this encampment. Up until this point, Yahweh had been visibly with His people through a warming and enlightening Pillar of Fire by night and a cooling and comforting Cloud by day. This form of leading was to continue, even after the construction of the Sanctuary. But, while Israel was encamped, Yahweh's visible Presence would remain upon the Tabernacle, leaving it only to lead the people, during their travels.

And when the Cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys: But if the Cloud were not taken up, then they journeyed not till the day that it was taken up. For the Cloud of the LORD was upon the Tabernacle by day, and the fire was on it by night, in the sight of all the house of Israel, throughout all their journeys, Exodus 40:38.



The Sanctuary was designed by Yahweh, Himself, to be an object lesson of how we are cleansed of sin, set apart for holy use, and indwelt with the Holy Spirit. Every part, every activity, every event was to portray a prophetic picture revealing Yahweh's intention for our salvation. The furniture, the lamplights, the shewbread, each specific sacrifice, every holy object, and every holy day was a lesson in divine grace that told the story of redemption. How sad, then, that so much of the story has been distorted, removed, annulled, and the message lost to this last generation, the very people who need to comprehend its magnitude and share its secrets the most.

As we come to comprehend the significance of the Sanctuary, its emblems, and its services, we gain deeper insights into the steps Yahweh's end-time people will take in order to dwell with Almighty God, at the end of this age.

In the Sanctuary, Israel past, present, and future, is fitted to dwell in Yahweh's Holy Presence, for all eternity. And this is the purpose of the Sanctuary: to prepare sinful man to eternally dwell in the Presence of our Holy God, experiencing the Holy Place

*Who shall ascend into the hill of the LORD? Or who shall stand in His Holy Place? He that hath clean hands, and a pure heart...
Psalm 24:3-4*

All of this powerful symbology given through the Sanctuary was provided to ancient Israel as a lesson book of indwelling grace. These oracles were given to Israel of old, that they might be shared with spiritual Israel in every age, especially at the end of time.

This is He, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us, Acts 7:38.

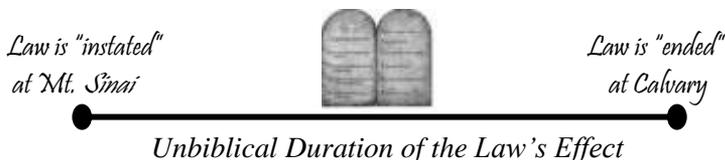
THE LAW OF GOD? WHAT DOES IT MATTER NOW?

As is revealed throughout the spiritual symbology of the Sanctuary, the Law is vital to each phase of justification, sanctification and glorification. Perhaps the most vital and important of all spiritual events to take place at *Sinai* was the "giving" of Yahweh's holy Law. Yet many Christians today fail to see its current significance. This is because popular Christianity teaches that the Law of God is a burden and a curse. So horrible was the Law, that Yahshua had to come to lift its curse from us. This very belief system serves to relegate *Sinai* and its events to the archaic pages of irrelevant history. What value can *Sinai* or Yahweh's Law possibly hold for us today?

Certainly the idea of spiritual Israel encountering the lessons and tests of ancient Israel in the final sealing process seems to fall apart with the contemporary views of *Sinai's* message ending at Calvary. Most

of Christianity asks, “What difference does it make whether you come to the Mountain or not?” Adding to the popularity of this view, others firmly believe, “Jesus Christ kept the Law in my place so I don’t need to keep it. Isn’t Christ the end of the Law?”

Most Christians have misinterpreted the Scriptures regarding the Law. In so doing, they have placed the Law on a timeline that supposedly started at *Sinai*, and ended at Calvary, as is shown on the following timeline:



But, limiting the Law to such a short term of human history is far from biblical. Both the popularly held “starting” point and the “ending” point are determined by misunderstanding several New Testament teachings. To find the Truth in the Bible about the Law and its place in our lives today, we must be willing to consider all the Scriptures on the subject (which we recommend one do in personal Bible study). For the Truth to shine forth, no belief can be gained while one Scripture is at odds with another. The Bible is in full harmony, when rightly interpreted.

So where did the idea come from that the Law ended at Calvary? At the outset, it appears to be from the Bible itself. Consider the following statement by Paul:

For Christ is the end of the Law for righteousness to everyone that believeth, Romans 10:4.

But, if we misinterpret Paul’s statement to mean that the Law literally came to an end with Yahshua’s death, this verse comes into conflict with Yahshua’s own Words, found in Matthew 5:17-18:

Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.

Yahshua stated most plainly that not even the tiniest accent marks on the letters of the Law would pass away or be destroyed until all was fulfilled. And lest anyone misunderstand, believing all to be fulfilled in the life of the Saviour, He added that while Heaven and Earth remain, the Law would continue to be in full effect.

So what does this mean about the duration of the Law? Will it come to an end someday? The Earth will certainly end, as we read in Revelation 21:1. But, Heaven, in reference to the dwelling place of Yahweh, is the Place of God's Throne.

Wherever His Throne stands, there is Heaven. The Bible also teaches that Heaven, the place of Yahweh's Eternal Throne, will exist forever.

"Yahshua stated most plainly that (no part) of the Law would pass away or be destroyed. . . while Heaven and Earth remain."

Psalm 11:4 "The LORD is in His holy Temple, the LORD'S throne is in Heaven..."

Psalm 89:28-29 "My mercy will I keep for him for evermore, and My covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."

Plainly then, if Paul, in Romans 10:4, is teaching that the Law ended with death of the Saviour, this belief clashes with Yahshua's teachings. But, as we have already stated, Paul wasn't teaching something counter to Yahshua. This verse, and the handful of others interpreted similarly, does not actually indicate that the Law is ended. It is being misinterpreted by popular Christian thought.

How then should we rightly interpret Paul's statement in Romans 10:4, where it says that "Christ is the end of the Law"? The word "end" in this verse is translated from the Greek word τέλος (telos). According to the definition found in the *Strong's Exhaustive Concordance*, this word can be translated to mean "termination," but this is not its primary meaning. The first, and primary meaning, listed in *Strong's* is "**to set out for a definite point or goal**," (Greek #5056).

*"(In Romans 10:4)
Yahshua is the goal
of the Law" not the
termination of it.*

Vast is the difference in meaning depending on how the small word "*telos*" is interpreted. Since both meanings do legitimately come from the *Strong's* definition, how can we be certain about which interpretation is correct? We must always interpret Scripture in context with other Scripture (2 Peter 1:20, Isaiah 28:9-10). There is only one way to interpret this verse and still have it fit with Yahshua's words. This is to use the primary definition, given in *Strong's*, understanding it to read that "Yahshua is the goal of the Law."

Clearly, rather than teaching that Yahshua put the Law to an end, Paul wanted us to understand that the Saviour is drawing us into such a close relationship with Him that He may live out His life within us. This is the goal of the Law. Yahshua's holy Life, which was sinless (meaning that He kept the Law in every detail – see 1 John 3:4), was a living Example, of perfect obedience to the Law. Through His Sacrifice He took our sins (transgressions of the Law) upon Himself, and through His indwelling grace and power, we are enabled to walk in future victory. Thus, He is our Living Example of submission to the Commandments of Yahweh, which is the goal of every true follower of Yahshua.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth, 1 Peter 2:21-22.

Far from being the end of the Law, Yahshua's Life, Death, and current priestly Ministry are inextricably intertwined with the Law. His Life was our Example of full obedience to the Law. His Death was in payment for our breaking of the Law, and His priestly Ministry provides us with the Power to not only be forgiven for past transgressions, but to walk in obedient victory for the future.

This whole picture is portrayed by Paul in Romans Chapter Six:

"... The lessons of Sinai are so deeply connected to Pentecost that the Pentecostal experience of Acts Two is actually a result of it."

What shall we say then? Shall we continue in sin (breaking the Law), that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into (Yahshua) Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Romans 6:1-4.

SINAI AND THE PENTECOST CONNECTION

Most Christians have connected Israel's eleventh campsite with the giving of the Law. But, few have noted the Pentecost connection to *Sinai*. Yet, Pentecost is definitely a part of the *Sinai* experience, as we will soon demonstrate. In fact, the lessons of *Sinai* are so deeply connected to Pentecost that the Pentecostal experience of Acts Two is actually a result of it.

Pentecost is most well-known as being the sacred Day on which the Fire of the Holy Spirit fell upon the apostles. From this momentous experience, the Early Christian Church was born, and the Gospel was carried to the then-known world.

But, Pentecost was also the day which Yahweh chose to speak from the peaks of *Sinai*. It was on the Day of Pentecost that ancient Israel quaked as they heard the Heavenly trumpet peals and the thunderous intensity of Yahweh's Voice, unforgettably articulating the principles

of His Holy Law. And through understanding what the Law has to do with the whole Pentecost experience, God's end-time people will be prepared to receive the Heavenly Fire, when it falls again on a soon-coming Day of Pentecost.

Before we explain the significance of the Law in receiving the outpouring of the Holy Spirit, let us biblically establish the claim that the Law was given from Sinai on Pentecost. To do this, we must first reveal all the names given for this sacred annual Sabbath. This day is known by six main names, four of which are found in the Scriptures:

- ❖ **Feast of Weeks** - Exodus 34:22
- ❖ **Feast of Harvest** - Exodus 23:16
- ❖ **Shavuot** (Hebrew)
- ❖ **Pentecost** (Greek for fiftieth) – Acts 2:1
- ❖ **Day of the Assembly** – Deuteronomy 18:16
- ❖ **Atserret** (Hebrew for conclusion)

As has already been mentioned in this chapter, the Bible records that the Children of Israel came before Mount *Sinai* in the third biblical month (see Exodus 19:1-2). The third biblical month is the month in which Pentecost falls. But, to determine the Day in which Yahweh spoke from *Sinai's* peak, we must remember, the names for Pentecost. One of them is “the Day of the Assembly.” In Deuteronomy, we find that the people were gathered at the base of Horeb, in the Day of the Assembly:

According to all that thou desiredst of the LORD thy God in Horeb in the Day of the Assembly, saying, Let me not hear again the Voice of the LORD my God, neither let me see this great Fire any more, that I die not, Deuteronomy 18:16.

There are seven annual Days of Assembly, also known as “holy convocations,” in a biblical year. Pentecost is the only one of these which falls in the third biblical month (Leviticus 23:21). Thus, we find that it is biblically provable that God spoke His Law from *Sinai* on this significant Day.

Like the New Testament Pentecost, the *Sinai* experience was electrified with the Power of Yahweh. The Children of Israel were

gathered at a safe distance around the eastern base of the Mountain. From there they were witnesses to the Fiery visitation which appeared upon Mount *Sinai's* highest peak. The mountain trembled, demonstrating how poorly even its formidable strength could endure the Touch of the Almighty. Before Yahweh spoke, unearthly Trumpets rent the air with clear and soul-piercing tones. Lightning flashed from the peak and the mountain smoked, having been burned to the core, forever changed by this Day in the Presence of the One and only *El*.

Breathless, the people huddled together awaiting His Voice. And then when He spoke, the whole Earth seemed to diminish. So awesome was the Might and Power of Yahweh that the trembling people scooted backward, retreating far from the smoking Mountain. Yahweh had just finished proclaiming the outline of His holy Law, known as the Ten Commandments, when the people cried out to Moses, pleading for the Voice to stop.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was, Exodus 20:18-21.

Because Yahweh stopped speaking after having spoken the Words recorded in Exodus 20:3-17, most Christians have mistakenly believed that the Ten Commandments are the complete Instructions of God. But as David plainly believed and taught, there are also Statutes, with Judgments and Testimony, besides the initial Ten Commandments all of which comprise the holy Law.

The Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes... The judgments of the

LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward, Psalm 19:7-11.

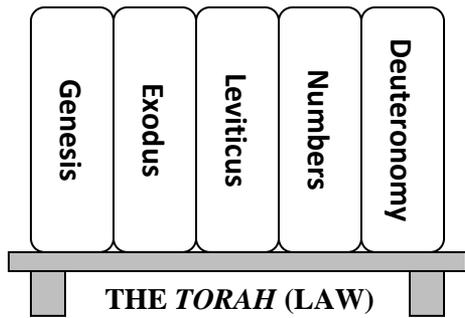
Thus, as the Psalmist recorded, Yahweh's Law contained the following four parts:

- 1) **TESTIMONY** – this is witness of the people who have either loved and obeyed Yahweh or despised and rejected Him. We are encouraged to learn from those who have gone before us. Thus, the Testimony portion of the Law gives the reader wisdom.
- 2) **STATUTES** – the Statutes are the “fine print” of the Instructions. They add detail to the Ten Commandments and aid us in understanding more fully Yahweh's intent. As David said, Spirit-empowered obedience to the Statutes produces a joyful heart.
- 3) **COMMANDMENTS** – the Commandments are like the chapter headings while the Statutes are like the content of those chapters. The Commandments are the Ten categories of Yahweh's Law. Through walking in harmony with them, we gain enlightenment.
- 4) **JUDGMENTS** – the Judgments are the blessings or cursings which come to us based upon our loving obedience or rebellious disregard of His Instructions. Yahweh's Judgments are, as David noted, always righteous.

Considering these four categories of the Law, clearly the Chapter of Exodus Twenty or even the addition of Deuteronomy Five, cannot encompass the whole Law of God. So what part of the Bible IS the Law?

To answer this, we need to look at the original Hebrew word translated as “Law” in the Bible. It is *Torah*. *Torah*, as defined by the *Strong's Exhaustive Concordance* means, “**a precept or statute,**

especially the Decalogue (Ten Commandments) or Pentateuch (first five books of the Bible)—Law,” (Hebrew #8451). Thus, the *Torah* of Yahweh is Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.



So what does the *Sinai* experience teach us about the final Pentecost, still to come? The answer is actually contained in the root word for “*Torah*.” The root of *Torah* is *Yawraw* (Strong’s #3384). *Yawraw* means “to flow as water, that is to rain.”

We may typically associate Pentecost with fire, after all this is the day when tongues of Fire fell from Heaven indicating that the recipients had been completely filled with and empowered by the Holy Spirit. But, “fire” isn’t the only symbol the Bible uses to represent the Spirit of *Yah*. Another metaphor is “water.” This is why the ultimate Pentecost, future, is referred to as the Latter Rain (Joel 2:28-31).

“The Early Rain preparation, which fits God’s end-time people to receive the Latter Rain, is Spirit-empowered obedience to the holy Law...”

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh, James 5:7-8.

In preparing to receive the end-time Pentecost “Latter Rain,” we find a pattern for instruction in the experience of the apostles. The Fire didn’t fall on everyone. Only those, who prepared to receive it, experienced the outpouring of the Holy Spirit, in Acts Chapter Two. In the same way, there are necessary preparations for

those who will receive the “Latter Rain,” or Heavenly “Fire,” on the next fulfillment of Pentecost. Hosea wrote about these preparations in Chapter Ten:

“Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you,” Hosea 10:12.

And now we come full circle in viewing the complete picture of Pentecost for Israel, past -and spiritual Israel, future. The “Early Rain” preparation, which fits God’s end-time people to receive the “Latter Rain,” is Spirit-empowered obedience to the holy Law of Yahweh. As we walk, in Yahshua’s strength, in harmony with the Will of God, expressed in His holy *Torah*; we experience the breaking up of our “fallow ground,” receiving His righteous Seed, and producing a harvest of loving obedience and blessing.

You see, the Gospel is not only about Yahshua’s Sacrifice, to atone for our past sins, it is also about His indwelling Power which strengthens us to gain the victory in future temptations (Jude 1:24). This abiding connection through the indwelling Spirit is the Early Rain. This is a significant lesson to be gained in Israel’s eleventh campsite. Through abiding in Christ, we are empowered to fulfill His righteous *Torah*, as it says in Romans, Chapter Eight.

For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Romans 8:3-4.

For those who are rendering to Yahweh full loving obedience (1 John 5:2-3), the body Sanctuary is being prepared to fully receive the indwelling Spirit of God. Upon such ones, the Pentecost Fire or the Latter Rain will soon fall. This truly is “Living Water” in a spiritual “desert.”

As Israel witnessed at *Rephidim*, Yahweh provided His people with literal water in a wasteland. But at the base of *Sinai*, the water that poured forth was that of the Early Rain.



In the spiritual dryness of the world today, this Living Water, flowing from the whole *Torah* still provides wisdom, enlightenment, joy, and blessing. And for those who receive it, letting this “water” fully work the soil of the heart, the experience of the *Sinai* Pentecost prepares us for the showers of Acts to fall all over again. This is the vital “water” provided to those in the end-time wilderness.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes, Isaiah 35:6-7.

GEMATRIA OF THE ELEVENTH CAMPSITE

Let us look at the significance of this campsite being the eleventh encampment since leaving Egypt. Each campsite will reveal to us hidden meaning, not only through what Moses named it, but also by its ordinal position in the itinerary. Note these ordinal meanings, as applied to the journey:

- One (1) represents unity, the head, *Adonai*, first, strength. At *Succoth* they gathered into companies by tribe, and committed their lives to the strength of their God. At this place of "temporary dwelling" we are reminded as we leave Egypt's darkness, that "this world is not our home; we're just passing through..."
- Two (2) indicates the woman, the Church, the elect, union, division, separation, relationship, house, blessing. At *Etham* the multitude contemplated what they had just "come out of" to be separate unto the Lord. They were now out of Egypt in a relationship with their God. They were the elect, in union with Him. We, too, strengthen our commitment to the Heavenly Master early in our departure from darkness. We lay aside our designs for self-preservation and transfer our trust from self to the guiding Light of Spirit-Fire.
- Three (3) is the number of approval, the bridge to righteousness, the Covenant, to instruct and nourish. *Pi Hahiroth* was the third camp. It was the place of spiritual warning that Israel would be pursued by the Egyptian army, but their covenant-keeping God would make a bridge. And He did, a land-bridge through the Gulf of *Aqaba*. Once our allegiance is fully yielded to Yahweh God, we will be tested with fear. May His perfect love cast out all fear when we seem to be trapped. May we look upon our High Tower and watch Him make an unseen bridge to safety.
- Four (4) represents dimension, the door, a pathway, and to lead. At *Marah*, Israel must learn another dimension of Yahweh's leading: sacrifice and deprivation test one's commitment to His leading. Skies are not always blue, and pathways are not always smooth. Ahead of us lies a slough of bitterness, deprivation, and questioning. Will we be still and see the salvation of the LORD? Will we taste the sweetness when the Branch enters to heal?
- Five (5) indicates God's grace, peace, protection, covering, promise of the Spirit revealed. Israel's fifth encampment was at *Elim*, the oasis of water and palm trees. There the people

were reassured of God's protection and care for them. There they rested and were strengthened. We, too, will find "oases" in this desert journey to encourage our weary souls.

- Six (6) is the symbolic number of man, weakness of man, inventions of man; but it is also the nail that bore our sins on the tree of Calvary. The sixth place of encampment seems to have been in a marshland where the ground was "weak." From the strengthening of brethren, testimony, and song, we will be victorious through bogs which test the firmness of our foundation.
- Seven (7) is the number of fullness, completeness, the Word of God, God's perfect plan, the weapon of the Word, the Sword of the Spirit. Here in our experiential Wilderness of *Sin*, our loyalty to Yahweh's perfect plan will be tested. At the heart of this testing will be our commitment to keeping the true biblical Sabbath. The Sabbath is a demonstration of God's perfect plan being carried out in preparing His people for the sealing.
- Eight (8) represents resurrection, new beginnings, new birth, our Messiah, the Living Word and renewal. It was at the eighth campsite that Israel began to trust in Yahweh for the new beginnings they were making. This was a new way of life, living by the Word.
- Nine (9) points to judgment, finality, the end of an age, and good and evil exposed. And so it was that the "proving" approached. It was at *Alush*, their ninth encampment, that they became aware of the threat of nearby giants.

"Eleven is the number (of)... the supreme sovereignty of Yahweh, and the hatred of the nations, under the direction of the Whore of Revelation..."

- Ten (10) is symbolic of the Law, responsibility, the Hand or discipline of God, correction and confidence in Yahweh, and His testing. At *Rephidim*, Israel experienced a demonstration of the discipline and provision found through the Rod of God. It is the rod of correction and victory for those who surrender their lives into the Hand of God.
- Eleven (11) is a number that is thought to only have negative connotations. Actually, there are both positive and negative spiritual meanings found in this number. Thus, it serves for both reproof and warning. Negatively, the number 11 $\sim (1 + 1 = 2) \sim$ is symbolic of Jezebel, the whore of Babylon (as the keeper, body, or witness of "strange doctrines"). It also indicates disorder. Positively speaking, however the two ones, forming the 11, compound the meaning of the single one. In this meaning, the sovereign authority of Yahweh is doubled with regard to the human comprehension of it. Perhaps this is why the enemy has turned this number into a challenge of God's authority over the affairs of men.¹³⁶ It is significant that the place of instruction, *Sinai*, was the 11th camp spot. In it is revealed the supreme "sovereignty" of Yahweh, and the hatred of the nations, under the direction of the Whore of Revelation, warring to destroy loyalty to Yahweh's Government.

At this eleventh camping place, under the divine protection of the Cloud and the Pillar of Fire, the pagan nations were held at bay. Thus, Israel came safely into the very presence of God to be taught by Him, although encompassed by the enemy on every side. As we have already mentioned, the root word for "*Sinai*" means "tares" or "thorns," even "demons" in one passage, according to Brad Scott of *Wildbranch*.¹³⁷ In the Syric language, "*Sinai*" means "to shine" as the moon, which was an object of worship in the area, (Exodus 3:3-4). The New Testament converts its root to "anti-christ."¹³⁸

In fact, Satan has tried to completely usurp the number eleven. In so doing he is exalting his authority above the Most High, whose number of two ones signifies Yahweh's supreme Authority! Of course, the enemy's purpose is to destroy the government of the Most High as seen on Mount *Sinai*, the eleventh stop in route to Paradise.

Here are some examples of how the number eleven is being claimed by the enemy and given significance for his twisted cause. The number **eleven** is today being used by the Enemy of souls to bring terror on the earth:

1. The Islamic terrorist attack upon this country happened on September "11."
2. The Twin Towers visually looked like the number "11."
3. The first airplane that exploded into the Towers was American Airlines flight "11."
4. Several of the terrorists lived in a residence in London at an address of number "11."
5. In the 1972 Munich terrorist attack at the Olympics there were "11" Israeli athletes massacred by "11" terrorists that were involved.
6. Amazingly, the god of destruction, is revealed in Revelation **9:11**, revealing who was responsible for the 9/11 attack upon the USA.
7. Abaddon is the identity of *al-Qaida's* terrorist god with the numeric value of 11!
8. The Madrid, Spain, train bombing was on March 11, 2004.
9. The Mumbai (Bombay), India train bombing was on July 11, 2006 (reportedly the bombs in India went off within an 11 minute span).
10. The Islamic Muhammad died in the year 632 AD = 6 + 3 + 2 = 11.
11. Supposedly he received the revelation of the *Quran* over a period of 22 years, which is a multiple of eleven.¹³⁹

"...By staking spiritual claim to the number eleven, the enemy is working to exalt his throne over Yahweh's" and is distorting light so that it is viewed as darkness.

Consequently, by staking spiritual claim to the number eleven, the enemy is working to exalt his throne over Yahweh's. Wasn't that the intent of the Serpent in the first place? And wasn't that his first temptation to Eve? "Ye shall be as gods?" "You can make yourself a

god." And with this twist in belief, the holy Mountain of God is cheapened and obscured. In this distortion, the **eleventh** encampment is viewed as the creator of spiritual darkness!

In this setting of deception and distortion, God chose to show His power and authority, not only to expose the folly of the local "antichrists," but also to establish His Name in all the earth. Yahweh would set His Mountain on Fire – "Fire in the midst" - to be acknowledged all the way to Egypt (where "pyramid" actually means "fire in the midst.") Here at *Jebel el Lawz*, "Mount *Sinai*," Yahweh would reveal to the nations His true Throne and the basis for His Government. Thus the world was enlightened that they, too, would desire to have the True "Fire in their midst."

SEVEN TRIPS UP THE MOUNTAIN AND THE COVENANT

Seven times Moses climbed the Mountain; seven times he returned with instruction for the people. Seven is the number symbolizing Yahweh's Eternal Word, the Sword of the Spirit, and His perfect plan for redemption. Would you not, then, expect the enemy of our souls to disparage the meaning of "*Sinai*" so as to bring reproach upon the Law, which is the foundation of Yahweh's authority on the earth? In so doing, the enemy undermines Yahweh's Covenant with His people, which is to endure for all time and in every age.

If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in His sight, and wilt give ear to His Commandments, and keep all His Statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the LORD that healeth thee, Exodus 15:26.

Now therefore, if ye will obey My Voice indeed, and keep My Covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine, Exodus 19:5.

This message is the same in every generation of spiritual Israel. If you will obey His voice and keep His Covenant, you will be that peculiar treasure unto Him above all people. Certainly, all the people of the earth are His by both creation and redemption, but when they

CHOOSE to listen, trust, and obey His compassionate instruction, they become not merely the “called,” but the “chosen” (Matthew 22:14).

In the life of every follower of Yahshua there is a journey to "*Sinai*." There we are to learn the timeless lessons Israel was taught centuries ago. This is the route to Canaan the Holy One of Israel has chosen for all His people.

It is through this vital instruction, this deep encounter with Yahweh, that we learn to become the acceptable living Temples of His Spirit, symbolized in the wilderness Sanctuary. It is here that the life-changing water of His Early Rain drops like Heavenly dew from the *Torah* revelation of His Character. Here, at our experiential *Sinai*, we are called to behold our lovely Yahweh. And in the beholding, we are transformed into His Likeness (2 Corinthians 3:18).

Some of the key revelations of *Sinai* include the following:

- Through the glimpse of Yahweh that we gain in our experiential *Sinai*, we find awareness that Yahweh is the God of Justice. He is strong and righteous in punishment. But He is also loving and eager to save.
- *Sinai* is where we learn to fully comprehend the ugliness and depravity of sin. “By the Law is the knowledge of sin,” (Romans 3:20). *Sinai*, the place of “thorns,” is where we learn that sin is a "thorn in the flesh" to one who follows the Master. Without fully comprehending “sin,” we cannot grasp righteousness. Thus, without a full *Sinai* encounter, we would be left to experience only useless “guilt.”
- Finally, at *Sinai* it is revealed that the Christian needs inward purification. It was in a "bramble bush" at the base of this Mountain that Yahweh's Presence appeared in Fire to Moses. This bush is a type of man's soul in need of His “Fire in the midst,” (Exodus 3:3-4)

These were the lessons Yahweh sought to teach ancient Israel as they camped at the foot of the Mountain. Remaining in this "classroom"

for about a year, the Almighty God dealt with this “stiff-necked people,” (Exodus 32:9), in awesome grandeur that set the surrounding nations wondering in amazement. On Moses' first trip up the Mountain the message to Israel contained the words of encouragement to enter a life-time Covenant with Yahweh. He, who had carried them on eagle's wings, would be their God, and they His people.

Then, on each subsequent trip, Israel was offered more insights into Yahweh's Nature and Character. The following is an outline of Moses' seven journeys up the Mountain and the corresponding instructions he gained from His time with Yahweh there:

1. First trip up the mountain (Exodus 19:3-8) - Acknowledgment and continued promise of Yahweh's care.
2. Second trip (Ex. 19:9-15) - Preparation instructions enabling the people to meet with Yahweh and receive His Law.
3. Third trip (Ex. 19:16-20:20) - Ten Commandments given.
4. Fourth trip (Ex. 20:21-22:33) - Statutes and Festivals explained.
5. Fifth trip (Ex. 24:1-32:19) - Sanctuary structure and furniture pattern given. Ironically, while Moses was meeting with Yahweh to get the Sanctuary plans, the people were defiling their body temples with idolatry (golden calf).
6. Sixth trip (Ex. 32:30 - 34:3) - Moses pleads for Israel.
7. Seventh trip (Ex. 34:4) - Tables of stone replaced; instruction reviewed.¹⁴¹

"... On (the) fifth trip, Moses was to bring Aaron and certain... leaders with him up the Mountain... where they would ratify the Covenant... and dine with Moses and Yahweh!"

Although the Exodus record of these events at *Sinai* is difficult to sequence, Dr. Edward Reese has pieced the order of activities together in his valuable Bible version, *The Reese Chronological Bible*.

By Moses' fifth trip up the Mountain, the rules of the Covenant, had been written and explained in Statutes for the assembly. The people having asked Yahweh to stop His awesome oration of the *Torah*, had desired that the rest of it be given to Moses. They had agreed to obey everything Yahweh commanded through Moses.

Then, on the fifth trip, Moses was to bring Aaron and certain of the leaders with him up the Mountain a short distance, where they would "ratify the Covenant." Moses had sprinkled the people with the symbolic "blood of the Covenant" just prior to divine appointment. Now, the last stage in Covenant-making was to share a meal together. So the representatives of the assembly had ascended the heights of Mount Horeb to dine with Moses and Yahweh.

And he took the book of the Covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant, which the Lord hath made with you concerning all these words. 'And He said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off... Also they saw the God of Israel, and did eat and drink, Ex. 24:7-8

All biblical covenants have certain elements in common. They all contain a proposal, like the marriage proposal. They all spell out the rules of the agreement, the "I do." They all include the blood ratification. And they are all sealed with the pledge of the covenant meal.¹⁴²

With the last of the instruction given, Moses, with the Tables of Stone, had descended to join Joshua awaiting him on a lower plateau. The rest of the leaders, having completed the Covenant meal, had returned to the camp. It was then that the noise from the camp reached their ears, (Exodus 32:17). As they progressed down the mountain, the sounds became more distinguishable.

Soon the horrified eyes of Moses and Joshua beheld the people naked, dancing before the image of the Egyptian false Trinity. Outraged, Moses cast the Commandment Stones from his hands. The revelry

stopped with the shattering stones, as all eyes turned guiltily upon their indignant leader. How fickle is the human heart! Soberingly comes the warning to us, for the Children of Israel had broken their Covenant with Yahweh the very day of its ratification!

POLLUTING YAHWEH'S WORSHIP WITH EGYPTIAN TRINITARIANISM

There are two significant, yet little-known, biblical facts about the worship of the golden calf, which need to be understood. First, the golden calf wasn't a single entity. There were three "gods" represented in the Israelite altar at the base of *Sinai*. This is something we will amply demonstrate in the next few pages. And secondly, Israel was actually "worshipping Yahweh" by blasphemously mixing idolatry into their supposed worship of the true God. Let us now demonstrate the basis for these two statements, biblically and archaeologically.

While the traditional Christian telling of this "golden calf" story has involved Israel directly worshipping one idol, the biblical and archaeological record differs from this popular view. Notice how the Bible states that Aaron used the Israelite's donated jewelry to make a molten calf, but then proclaimed it as "gods," plural.

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, Exodus 32:3-4.

Actually, the physical altar site, still standing at the base of *Jebel el Lawz*, along with the photos of what the Egyptian calf "god" most accurately looked like, plainly reveal that there was a trinity of false gods represented in this idolatrous shrine.

Let's begin with the authentic representation of the Egyptian calf "god," which the Bible referred to as the "golden calf." As the picture on the next page shows, the Egyptian calf "god" was usually made of gold, and is not a depiction of a single "god." The solar disk,

representing the serpent/sun “god,” as the “father” of the calf “god,” is shown on the head of the golden calf. Most Bible historians believe that the golden calf constructed by Aaron was like the one shown in this picture. Thus, in the idolatrous golden image, two “gods” were represented (father = sun disk, son = calf).



The third “deity” Aaron helped the Israelites to represent was female. It was not part of the golden calf itself, but rather was part of the altar base. While Moses rightly destroyed the golden calf (he ground it up and gave it to the people to drink as a punishment for their idolatry), the large stone altar base is still standing, allowing us to verify the presence of this third “god.”



As the picture shows (left), a fence is now constructed around the base of *Jebel el Lawz*, removing access to the stone altar site which once held the golden calf. But

upon these stones are telling petroglyphs depicting the Egyptian bull “god” *Apis* and his cow-wife *Hathor*. (See the example as it appears on this altar, shown in the picture on the right).



In the Egyptian false religion, this “bovine” family represented the unholy trinity. They did not always appear in four-legged form. This was merely believed to be the form they took when they walked the Earth. These “deities” were also known as the sun “god,” with the moon “goddess” being his wife. Their son was the false “savior,” or anti-christ.

In more modern times, the “sun god” has supposedly manifested as a bull in his earthly travels. This teaching is the basis for the myth of Europa and the Bull. Europa, another name for Samarimis (now called Mary) was a virgin. The sun “god” noted her “purity” and beauty from above. He changed into a white bull, came to Earth, enchanted Europa, carried her away, and raped her. He then returned to the sky.

This rape resulted in the birth of the sun “god’s” son (sometimes represented as a calf). Horrifying and depraved as is this story, it is the basis for the name of the continent of Europe. It is also the pagan basis for the current “Christian” teachings on the “trinity.”

Totally steeped in pure paganism, this ancient teaching wasn’t just isolated to places like Egypt and Europe. Throughout false religions and pagan mythology of the world, this same trinity can be found. They have different names, but the way they are worshipped and the “holy days” which honor them are always the same.



Europa Carried Away by a Bull (bronze sculpture by Lilli Finzelberg). Present given by American citizens to captain Johnssen after completing the maiden voyage of the steamer EUROPA in 1930.

It is not a coincidence that **all** of the holy days on the current “Christian” calendar are identical to the pagan worship days for this unholy trinity, manifested as the bovine family of Egypt, but originating in Babylon as Nimrod, Samarimis, and Tammuz. Two of the highest “holy” days for the worship of this trinity are: December 25 (the birthday of the sun “god’s” son) and Easter (the day of the unholy son’s resurrection). The son of the sun “god” has many names, including *Mithras*, *Baal*, *Tammuz*, *Molech* and even Jesus! But, in every culture, where he appears, no matter what his moniker, his birth and resurrection days make it easy to recognize him.¹⁴³

This diabolical trio of “deities” were honored in Israel’s abominable golden calf worship. But as terrible as this is, it was arguably even

worse that they did so while under the pretense of worshipping Yahweh!

And he (Aaron) received them (the golden jewelry) at their hand, and fashioned it (the golden calf) 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, Tomorrow is a feast to the LORD (Jehovah), Exodus 32:4-5

There is nothing more offensive to Yahweh than the mixing of profane, idolatrous practices into His sacred worship (Leviticus 20:2-4). It is the ultimate blasphemy and an act tantamount to the highest level of spiritual rebellion.

The LORD your God will cut off before you the nations... And after they have been destroyed before you, be careful not to be ensnared by inquiring about their gods, saying, "How do these nations serve their gods? We will do the same." You must not worship the LORD your God in their way, because in worshipping their gods, they do all kinds of detestable things the LORD hates... Deuteronomy 12:29-31 (NIV).

"... The (Christmas) tree itself, a symbol of the Rape of Europa, is no less an idol than the golden calf!"

No wonder Yahweh, Moses, and Joshua were incensed! As Moses threw down the Commandment Stones, all the people saw vividly that their idolatrous attempt to worship Yahweh, in the way and manner used to honor the false trinity, was a breaking of the Divine Covenant in the worst possible fashion.

But before we start clucking our tongues and wagging our heads at the shame of our spiritual forefathers, hadn't we better check our own "house?" Throughout Christianity, the phallic tree is decorated and set

within homes and churches in honor of the pagan birth on December 25! The tree itself, a symbol of the Rape of Europa, is no less an idol than the golden calf! Yet, many a Christian, when asked why they keep December 25th in supposed honor of the Saviour's birth, respond, "Oh, I know it used to be pagan, but that's not how I keep it. I keep it in honor of Jesus." Don't be fooled, dear reader! This is exactly what the ancient Children of Israel tried to do. And Yahweh's reaction to using modern "calf worship" to supposedly honor Him is no different today than it was then.

Her priests have violated My Law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them, Ezekiel 22:26.

If we would be the spiritual Israel who is being fitted to dwell in Heavenly Canaan, then we must put away all profane and idolatrous practices from our lives. We must turn from pagan forms of worship, choosing to honor Yahweh in ways and on days that please Him. Thus, even in ancient Israel's failures at *Sinai*, there are vital warnings and lessons to be found for us today.

SEEKING GOD OUTSIDE THE CAMP

As the Bible plainly records, Moses disciplined the Children of Israel for their profane worship. The golden calf was ground to dust and the powder drunk by the sinful multitude. And this was just the beginning of a series of ever-worsening punishments to fall upon the mass.

Moses was horrified by the blatant disregard for the Almighty God of the Universe. Had they indeed tasted, and been enlightened, and experienced the work of the Holy Spirit within? They certainly had been given every opportunity to have that enlightenment. Thus, Moses knew that they may have crossed the line into the unpardonable sin, (Hebrews 8:4-6). The people had already received the Statutes and Commandments and Judgments. They already knew there was no sacrifice for willful rebellion.

These thoughts must have rolled in his mind all the sleepless night, as he agonized in prayer over the wickedness that had been displayed in the valley below the Mountain. By morning Moses knew what he must do. He would put himself in the breach, to, hopefully, save the people: one life for the many.

With a heavy heart Moses climbed the Mount for the sixth time to offer himself, yes, as a type of Christ, Who would be freely given to save a remnant from this sin-cursed earth. Demonstrating a depth of love for lost Israel that is almost beyond comprehension, Moses pleaded with Yahweh:

*Yet now, if Thou wilt forgive
their sin-- and if not, blot me, I
pray Thee, out of Thy Book
which Thou has written, Exodus
32:32.*

*"Not even the life of
the spotless Son of
God can atone for
willfull, unrepentant
rebellion."*

Here was Moses asking God to receive his life as an atonement for the sins of the people! He pled, "Let me die with this people. Blot my name out, if my sacrifice may serve as their atonement." Indeed, his genuine offer made him an example of Christ's ignominious Gift for us. Yahshua was not ordered to give Himself for our sins. He offered Himself freely. But unrepented of, willful, rebellion can find no atonement (Hebrews 10:26). Against such are the Words:

*Whosoever hath sinned against Me, him will I blot out of My Book,
Exodus 32:33. The soul that sinneth, it shall die, Ezekiel 18:20.*

Not even the life of the spotless Son of God can atone for willful, unrepentant rebellion. We must confess and turn away from the evil. Then, and only then, does His Blood cleanse us from the past condemnation (1 John 1:9).

But Israel wasn't really repentant yet. They were like the children whose proverbial hands had gotten caught in the "cookie jar." They were sorry for the consequences, but weren't really remorseful for

their rebellion. So, Moses moved the Tabernacle outside the camp. Certainly he did not know then that the Messiah, Whom his actions prefigured, would be sacrificed "outside the camp." Thus, those who sought Him, would follow Him there, (Hebrews 13:12-13). For rebellion, it is necessary that we seek Salvation there. Only when we have truly repented can the Presence of Yahweh be restored to the "camp" of our souls. This is the picture of the broken Covenant and the process Yahweh goes through to restore us in it.

Still, the vast majority of preachers will tell their congregations that the Covenant was only for ancient Israel. But, the true nation of Israel was not based on genetic origin; it was based on the Faith of Abraham, the Father of the faithful. The Covenant made with Abraham was indeed the Everlasting Covenant, it is the "old" Covenant renewed, for our God is the same yesterday, today, and forever, (Hebrews 13:8). Those seeking to enter this Covenant with God are still being called to go "outside the apostatized camps" to flee idolatry and abominations. There we may repent for our participation in idolatry and worship Yahweh in spirit and in truth.

It was "outside the camp" that the remainders of the sin offerings were consumed, (Hebrews 13:11), just as it will be in the End of Time. The Lake of Fire that consumes the residue of sin, leaving not "root nor branch," (Malachi 4:1), will be outside "the camp of the saints," in the complete sense.

We are instructed to go "outside the camp" to bear His reproach! (Exodus 32:35). His reproach is in bearing the guilt that was not His own, that He might give to us a righteousness which is not our own! All this is pictured in the movements of Moses with the wayward multitude, from whom he withdrew while the Pillar of Fire rested outside of the camp.

For us, these events outside of the camp reveal an important message and example. These vital lessons should be considered by those inside the camp of the saints (Revelation 20:9), in the last days. If the Law of God -the Instruction from the Father- was given outside the camp, it is for the whole world to hear and keep. If the Son of God was crucified outside the camp, it is for the whole world to receive His gift of love and salvation.

The sin offering bullock represents the most expensive gift of Heaven. It also depicts Yahshua as our burden-bearer, and the One who prepares the soil of our hearts for His Seed. Just as the sin offering was sacrificed in the camp, but burned without the camp, Yahshua is the sin Offering for all who will be in the final camp of saints. Yet, He bore their sins on His Cross outside the camp.

One more illustration will be mentioned here, for it clarifies God's mercy and justice as He dealt with His people. That shadow-picture is found in the instructions regarding leprosy, (Leviticus 13:46), which represented the curse of sin. The leper was sent "without the camp." When the leper was cleansed of his leprosy, he could then move back into the camp. In the antitype, we move into the body of Christ when we are cleansed from the spiritual leprosy of sin.

Those who reject the Saviour's grace are foreshadowed in the deaths of Nadab and Abihu. For offering strange fire before the Lord, (Leviticus 10:1), their bodies were burned outside of the camp, where all sin and unrepentant sinners will finally be consumed, (Leviticus 14:8-20).

The vital lesson we are to learn through the *Sinai* rebellion is that we will not be brought into the "camp of the saints" until the leprosy of sin is burned out of our hearts outside of the camp. And if the whole camp is "diseased," flee! When the inside of the camp is in apostasy, worshipping the false trinity of the ancient pagans, it is time to follow the Cloud "outside the camp."

And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues, Revelation 18:4.

THE CONFUSION OF THE TWO COVENANTS

So much happened in a little less than a year's time at God's Mountain. Yahweh displayed His power and majesty to all far and near. He revealed His mercy and long-suffering, His love and justice, out of the golden-calf punishment. He revealed His will for lives to be lived in holiness, love, and trusting obedience. He gave Israel the sanctuary model with its types and shadows to show them the Plan of

Salvation in "stage play" fashion, that they might understand the sacrifice of Yahweh, and the plan for all His people. He is eager to bond with spiritual Israel in a relationship that will extend into eternity.

"To gain perspective on our Covenant relationship with Yahshua, the Heavenly Father provided a lovely shadow picture in the biblical betrothal."

But, the determining factor in whether we will be among spiritual Israel, on the day when they enter Canaan at last, is not based upon wishful thinking, nor useless claims. Our place among Israel, or lack of it, will be decided by whether we are honoring the Heavenly Covenant. In the Covenant, the Heavenly Father promised to be Israel's personal God. He promised to protect, nurture, and lead us. He also promised to ultimately take us Home. These are a few of His terms in the Covenant established with Abraham and his seed. But, there are terms for Israel, also. If we would be partakers of the Covenant with Abraham, co-inheritors of

his blessings, we are to live in obedience to the terms of the Covenant for Israel. These Covenant terms are spelled out in the *Torah*.

To gain perspective on our Covenant relationship with Yahshua, the Heavenly Father provided a lovely shadow picture in the biblical betrothal. The young man would first request His Father's approval in seeking his bride. Then he would travel to the bride's home and meet with her father. There the groom-to-be paid the bride's price. He would then drink of the fruit of the vine with her in emblem of sealing the Covenant in blood. The young man now had to leave his beloved. But as he took his leave from her, he left her with a special document called a *Ketubah*.

The *Ketubah* contained the assurances of his love for her, the promise that he would be preparing a place for her at his side, and instructions she was to follow to prepare for their life together. The intended groom would then return to his father's house and prepare the place for his bride. While he was away, she would fervently read her

Ketubah from him, delighted by his words to her and eager to know how to best please him.

From the perspective of the Hebrew betrothal, Yahweh intended for us to see the Covenant. The *Torah* is likened to our *Ketubah*. Thus, our attitude toward the *Torah* and learning to fulfill our part of the Covenant is like that of a Hebrew bride, eagerly reading her *Ketubah* and preparing for her beloved's return.

As a godly marriage cannot be formed if the prospective bride is unfaithful to the terms of the engagement, similarly we are to render loyal obedience with a faithful and willing heart that we may partake of the Marriage Supper of the Lamb. In the end, it will still be those who listen, love, and obey, that will receive the blessings promised in the Covenant, and enter ultimate Canaan, (Revelation 12:17).

Because he hatefully delights in denying us this glorious destiny, the Enemy has worked long and hard to create a substitute form of godliness. His lies are flattering to the carnal heart, as he intimates that we can serve both God and mammon, Yahweh and Baal. This is what Israel has been tempted to do in every generation.

An old classroom poster held a thought-provoking message: "If you can believe that wrong is right, you will soon believe that right is wrong." Never has this been more true than it is now. Today, God is misconstrued to be the tyrant and *Sinai* is portrayed as the center of oppression, bondage, and death! The Destroyer himself is depicted as the "deliverer," and the path to death is exalted as the "doorway to a higher life"!

In such a demonically twisted viewpoint, our "*Ketubah*" *Torah* appears a burden and our Covenant bond with the Saviour becomes a barrier to grace! And this teaching is deemed biblical by misconstruing Paul's Covenant allegory of the two women to add injury to insult.

To begin understanding Paul's teaching of the two Covenants found in Galatians Chapter Four, we must first look at the context found in Galatians Chapter Three. Here Paul likens the Law, which is the terms of the Covenant, to a schoolmaster. The Law acts as a schoolmaster

in that it teaches us “**how to**,” and what “**not to**.” That is what a teacher does. He teaches you “how to” write, “how to” read, and “how to” do math, and that which is right and wrong. Likewise, the Law of God (in Hebrew: The instructions of the Father, or *Torah*) teaches us how to live for Him; how to worship; how to love others; how to treat one’s enemies, and other vital teachings.

Paul explains further by offering yet another allegory; this one of two sons.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise, Galatians 4:22-23.

Before we can turn this into an analogy, making a comparison of likeness, we must first identify the characteristics of these two relationships: First, there was Hagar, Sarah’s maid, who took orders from her mistress. She was not free to do what she chose, but only to do what her mistress chose for her. Is that really such a terrible position in regards to the Christian life? Is the Christian life to be free to sin and live for the lusts of the flesh? No! In that mindset, that person is not even a servant, let alone a “son” and “heir.” But the point here is that Hagar and her son, could never be heirs, for sonship comes “by faith.” It is as if they would ever be under the schoolmaster; never moving on to the maturity of knowledge that makes one free from the need of a teacher. She was a slave under the law of her mistress, and her son was born by the “works of the flesh.”

By contrast, Isaac was the product of faith. He was the child of promise, not immaculately conceived, yet a combination of faith and works. Humanly speaking, Sarah could not have a child. Isaac was the “seed of Abraham,” although Sarah was too old to conceive. Isaac was truly a miracle birth to teach us that the “seed of Abraham” is a merging of living Faith with works, not of faithless “works of the flesh.” Hagar represented the works of the flesh, but Sarah symbolized a changed life by faith. Paul used the metaphor of these two women and their sons as a means of explaining the Covenants.

Which things are an allegory (one thing represents another): for these are the two Covenants: the one from the Mount Sinai, which engendereth (to beget, or give birth) to bondage (used figuratively of dependence and servitude), which is Hagar. For this Agar (Hagar) is Mount Sinai in Arabia, and answereth to (corresponds to, or is equal to in rank) Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free (a miracle gift), which is the mother of us all, Galatians 4:24-26 (parenthetical notes supplied).

At Mount *Sinai*, the instruction was given to His people, that they might serve Him as a kingdom of priests. While the people then responded by agreeing to do all that Yahweh had spoken, they could not do as they wanted (Romans 7), for they directed their faith to a man, Moses, rather than to the God of Moses.

With these two women, the study of the Two Covenants begins. Briefly then, may it be known that there was no fault in the Covenants. The Covenant made at *Sinai*, with its instructions for living, was not to blame for Israel's failure to listen and obey. But they seemed to expect to keep it by "the flesh," in their own will-power. That was the experience, in the allegory, of Hagar and Abraham having a child by their own design, and failing miserably of achieving the promise. The history of Israel bears out the futility of this "righteousness by my own design."

Do we then make void the Law through faith? God forbid: yea, we establish the Law, Romans 3:31.

Hagar, representing Israel's response to the Covenant at *Sinai*, and the physical Jerusalem, are together a picture of what human wisdom and effort will produce. The worship of the golden calf, while Moses and the elders were having the ratifying Covenant meal on the Mountain, is a good example of what Paul was talking about to the Galatians. Even while they said "I do" to Yahweh, their hearts were polluted! That is bondage! But, the miracle in Sarah, the Everlasting Covenant made with Abraham and his seed (of Faith), link to the Heavenly New Jerusalem, built by Yahweh Himself.

In summary, Abraham's relationship with Hagar is a mini-picture of what it looks like to muster obedience to God's Law by our own strength of will. To make things happen to help God fulfill His promise is bondage. It is the "flesh" at work, and the flesh profits nothing. The entire Sanctuary "stage play" was but a tool by which to teach us what Yahweh was doing **for us, through us, and in us.**

It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are Life, John 6:63.

"... Faith without works is dead. . . and the Spirit-empowered works which we render to Yahweh are an offering of love."

Still, in the example of Sarah, we do not see a picture of being "dragged to glory" while we rest in our "spiritual easy chairs!" The truth of our part in this Covenant portrayal is revealed by the fact that Abraham and Sarah didn't immaculately conceive a child. While Sarah was too old to bear a son without a miracle, she and Abraham participated, by faith in the exercise of the promise. This is the Covenant picture of truly living by faith, for faith without works is dead (James 2:20-26). And the Spirit-empowered works which we render to Yahweh are an offering of love.

I delight to do Thy will, O my God; Thy Law is within my heart, Psalms 40:8

Israel had the Covenant made with Abraham long before they "signed" their Covenant with God at *Sinai*. In Exodus 6:2-8 it states that the Covenant was given to Abraham, and was repeated to the Children of Israel BEFORE they came out of Egypt. It is the Everlasting Covenant to the "seed of Faith."

In the end, those who have served God by their own habit, training, desire for recognition, or reward, will, like Hagar and Ishmael, be sent away (Galatians 4:30). Only those who, through faith in the gift of the Son of God, walk after the Spirit of God, letting the mind of Christ be

developed in them so that they find pleasure in His will and presence continually, only these will be the heirs of the Kingdom. This is what it means to be genuinely spiritual Israel. Notably the natural born and those that are converted “heathen” must both be grafted in to comprise final spiritual Israel (see Romans 11:18-27).

Today, we wander in a wilderness of sin with an attitude of self-preservation. Although there are ample evidences of our Heavenly Parent's loving and tender care for us, providing all our needs, giving us security, and a promised inheritance, if we listen at the Mountain through the filter of an unsundered heart, we will be no better than Hagar.

In and of itself, Mount *Sinai* was barren. But, God came down to it, putting His holy Fire in its midst. That itself is an analogy of the person in Covenant with the Almighty. Among the rules for life and illustrations of redemption, Yahweh spoke His blessings from the Mount. He told Moses to instruct Aaron to pass on His blessings to His children, and they extend to all His children who walk in faith by way of the Mountain:

The LORD bless thee, and keep thee; The LORD make His Face shine upon thee, and be gracious unto thee: The LORD lift up His Countenance upon thee, and give thee peace, Numbers 6:24-26.

So Yahweh commanded Moses to number the people, (Numbers 1:2), and it was “the twentieth day of the second month” when they left the Mountain, (Numbers 10:11).



SUMMARY OF CHAPTER ELEVEN:

- The biblical Mount Sinai is now called *Jebel el Lawz*, also known by the Arabian locals as *Jebel el Musa* (the mountain of Moses).
- When the Children of Israel arrived at the base of *Sinai*, Yahweh's first order of business was to assure them He had claimed them as His own. He promised to bear them on

“eagle’s wings” to their Canaan destination. While this was a literal promise to ancient Israel, it also applies spiritually to end-time Israel.

- Israel experienced several key events at *Sinai* in order to prepare them to enter Canaan: they received the written Law; known as the *Pentateuch* or *Torah*, in Hebrew; they were given instructions for the Sanctuary and constructed it, so that God could dwell among them; and they were ratified in the Covenant with Yahweh.
- Yahweh chose to speak the Law from the peaks of *Sinai* on the Day of Pentecost. This is because the truth and wisdom gained from the *Torah* are likened to the early rain. As we receive these truths into our hearts and are changed by them, we are prepared to receive the outpouring of the Holy Spirit in the Latter Rain.
- Moses ascended the Mountain seven times. This is significant in that it is the number of God’s perfect plan for man’s spiritual completeness revealed in the Covenant. Israel’s experiences and lessons gained at *Sinai* explain the terms and blessings of our Covenant relationship with God.
- The Children of Israel fell into idolatry by worshipping the pagan trinity, while professing to worship Yahweh. Israel today is tempted by this same false worship, but it is no less offensive to God now than it was then. When we rebelliously participate in worshipping Yahweh after the manner the pagans use to worship their false gods, Yahweh’s Spirit must leave our soul “temples” as surely as the Sanctuary had to be taken outside of the rebellious camp.