

The Land of Giants: Alush

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

Word spread quickly among the Amalekites that an Israelite “invasion” was coming their way. With their success in freeing the slaves at *Dophkah*, Israel’s activities and whereabouts became increasingly noteworthy to the surrounding nations. Now, as the multitude entered their land, the Amalekites observed Israel’s progress with defensive hackles raised.

It would have been impossible for Israel to pass through the land unnoticed. Their journey had been marked by the miraculous parting of the Red Sea, the destruction of the Egyptian army, bitter waters turned potable; and to top it all off, they were continuously led by a supernatural Presence manifesting as an alternating Cloud or Pillar of Fire. Never before had the heathens heard such stories or witnessed such feats as those wrought by Israel’s Almighty Yahweh.

But with the eyes of the surrounding nations now riveted upon them, and with the euphoria of the mighty *Dophkah* deliverance freshly burning in their breasts; the Children of Israel began to shift their focus and praise from Yahweh to themselves. After *Dophkah*’s victory, they felt pretty good about themselves. So good, in fact, that they seem to have forgotten it was Almighty Elohim who had wrought this great deliverance through them.

There is nothing like a heroic rescue to stimulate hope and joy. And it was only natural for the victors to catch up the new “recruits” with details of their prior adventures. In fact, the newly freed captives needed to hear about the workings of Providence that brought their deliverers out of captivity themselves. The retelling of the miracles in the Exodus should have strengthened their own faith in God, enabling the combined group to face the fierce Amalekites in their pathway as they headed toward the Mountain. But, something about the spirit of

the telling was a little too humanly focused. Relating their eyewitness account of the miracles of Yahweh would have strengthened their faith. But, Israel's faithless reaction to the gathering threat speaks volumes. Clearly, their eyes and praise were not focused on their Source of Strength. Thus, the stories failed to strengthen them for the testing at *Alush*.

Have you ever heard of the word "deboost"? It is an interesting word. It means just the opposite of "boost." We have all heard the word "booster" from the early days of space travel. A "debooster" slows down the rocket for safe landing. With this fresh manifestation of pride, Israel needed a "de-boaster" on their way to *Alush*. Unbeknown to them, a humbling deboost was awaiting the puffy people of God, at their ninth campsite. But they

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were much too self-occupied to notice the occasional moving of a bush, or the dislodging of a rock that tumbled from a ledge.

Unseen eyes observed the passing multitude: the eyes of giants. Giants lurked about them in that mountainous region near *Alush*. When the word was finally whispered among them, the nation of Israel grew silent and fearful. But, let us not get ahead of our story.

KNEADED, LEAVENED AND FAITHLESS

Names in Hebrew reveal the nature of the event or person, as experienced in a region. This fact, gives clues to aid in reconstructing experiential details from Israel's stay in *Alush*. *Alush*, means "leavening," or "I will knead (as bread)."¹⁰⁶ Kneading is related to leavening in that it is the process of mixing water and leaven with meal. Thus, the name of this ninth campsite reveals that Israel experienced some "kneading" which permeated the entire assembly, as a little yeast leavens the whole lump (1 Corinthians 5:6).

Why was this place called *Alush*: the place of kneading? Bread dough, in the kneading process, has no control over the results. The

experience is deep and penetrating. The dough is powerless to resist as it is slapped, punched, divided, shaped and pressed. When the



kneading is complete, no part of the dough is left unleavened. It has become one, unified lump. This is the purpose of the kneading and leavening.

But, whether this kneading and leavening process produces unity in good, or evil, depends on the agent with which our dough is

leavened. In the Scriptures, we find leaven used in both the positive and negative symbology.

Negatively, the symbol of leaven represents sin, as is shown in the following verse:

"...Beware ye of the leaven of the Pharisees, which is hypocrisy," Luke 12:1.

When leaven relates to sin, the process of leavening represents the complete influence a little sin has in the life. Thus, the week of Unleavened Bread represents being cleansed of this sinful leaven.

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth," 1 Corinthians 5:7-8.

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But, while we are to become unleavened from sin, we are to then be releavened with an entirely different agent. Thus, the Unleavened

Bread week was followed by Pentecost. At Pentecost two loaves were offered, both made with leavening to represent the spreading influence of the Spirit of God in the new lump (1 Corinthians 5:6-7). Thus, in its positive form, leaven represents the Spirit of the Kingdom of God.

"Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," Matthew 13:33.

As the leavening is hid in three measures of meal, till the whole is leavened (Matthew 13:33), secretly and silently the transformation takes place, infusing us with His Spirit. The leaven of the Kingdom does its work until we are ready to be "set" in the "oven" and offered to the world, as a taste of the true Bread of Heaven.¹⁰⁷ This is the good work accomplished by Heavenly leaven.

At *Alush* we see that both evil and good work among us like leaven.¹⁰⁸ There is no question that this kneading process was to have been positive. Yahweh was working to spread faith and the unifying Spirit of the Kingdom throughout the camp. It was His intent to induce the blending of heart and purpose between Yahweh and His people. This is the function of the *Alush* kneading Yahweh's end-time children are to experience, as is suggested in a number of passages.¹⁰⁹

For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, Hebrews 2:11.

But, while sanctification was no doubt Yahweh's purpose, ancient Israel became leavened with the wrong agent in their *Alush* experience. Here, Israel again faced a water crisis, but this time the threat was coupled with their fear and anticipation of the giants they would soon meet.

How could there be a water crisis at *Alush*? Wells were present there, just as there had been at *Dophkah*. But these wells yielded disappointment in the place of water, for debris and stones had clogged the wells. Their water skins, filled at *Dophkah*, were again

empty. Thirst moved in once more. And the sinful leaven of crying, cursing, groaning and grumbling "spread throughout" the encampment.

Instantly gone was the joy of the *Dophkah* deliverance. Finding stopped up and useless wells, at their *Alush* campsite, brought the rejoicing to an abrupt halt. No longer mindful of how Yahweh had led them in their past, the sinful leaven was quickly "kneaded" through the mass. Rather than being united with their Mighty Redeemer in sanctified hope, Israel chose to be a very faithless and ungodly lump.

THE TRUE BASIS FOR FAITH

How could ancient Israel so miserably fail the *Alush* test of faith? Had not the *Marah* experience taught them that God would quench their thirst? Certainly, the manna falling that very morning should have demonstrated Yahweh's ever-present provision.

And what of the heathen "giants?" Had not Yahweh decimated the entire Egyptian army? Reading this sobering account, one may marvel that there seemed to be no transference of past experience into future faith and fidelity!

But our amazement largely stems from mistaking the basis for faith. Surprisingly, faith does not come by experience. Faith comes only from the infusion of God's Word, as the Bible states plainly in Romans 10:17. "*So then faith cometh by hearing, and hearing by the Word of God.*" Our models in the wilderness certainly verify this biblical truth.

Clearly, Israel had been remiss in hearing Yahweh's Word. For now, when they needed it, their faith was sadly lacking. If only they had recounted the Word of Truth as they journeyed from *Dophkah*, if only they had kept their eyes focused upon Yahweh as the True Living Word and Source of all life and help; Israel's leavening agent might have been faith, and the *Alush* record entirely different.

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Like *Migdol* (the Tower) which was visible from the beach of *Pi Hahiroth*, Israel's *Alush* perspective should have been a sanctifying scene. For we are told that the Children of Israel got their first glimpse of the holy Mountain of God from *Alush*.¹¹⁰ The very place, where Yahweh, in a burning bush had commissioned Moses, was now majestically in view.

Surely the people had heard of Moses' experience at Horeb (Mount Sinai), to which they were being led. What depths of understanding might await them in the shadows of Mount Sinai? What Divine encounter might they anticipate at the place where their leader first directly met with God? But having been fully leavened with fear and doubt, no room remained in the multitude's mental "dough" for contemplation of the Mount.

God's people are still prone to fear and doubt. For this reason, Paul admonishes us, in 2 Thessalonians 2:1-2, not to be easily shaken in mind nor troubled in spirit, but to draw together in submission to Yahshua. Are we more prepared than they, to face a similar test of faith? Only if we are continually "hearing" God's Word will we face this test with sanctified leaven.

UNPREPARED IN THE REALM OF THE GIANTS

One thing was certain, while Israel was busy worrying over water at *Alush*, they were unprepared for an encounter with giants.

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight, Numbers 13:33.

How can we be certain that the sons of Anak dwelt in the region surrounding *Alush*? First, as we will discuss more thoroughly in the next chapter, the Amalekites would attack Israel in *Rephidim* (the campsite after *Alush*). This is recorded in Exodus 17:8-16.

*"The Amalekites came and attacked the Israelites at Rephidim..."
Exodus 17:8-16*

It was because of this malicious attack, that Yahweh later judged and punished the Amalekite nation.

"Samuel said to Saul, 'I am the one the LORD sent to anoint you king over His people Israel; so listen now to the message from the LORD. This is what the LORD Almighty says: "I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt." 1 Samuel 15:1-6

Still, the Bible does not connect the Amalekite nation with the giant Sons of Anak. This connection is found by researching one of the Hebrew terms for “giants,” that being “*nefilim*.” The *Nefilim bene* (sons of) *Anak*, were “giants” of the Amalekite race, as it says in the online Jewish Encyclopedia.

The Hebrew "nefilim bene 'Anak" (Num. xiii. 33) are called "jabbarun" in the Koran (sura v. 25), and "jababirah" in other works, both words being the plural of "jabbar" (giant). In the Koran (l.c.) giants are mentioned in connection with the twelve spies sent by Moses to explore the land of Canaan. According to Mas'udi, the giants were of the Amalekite race. (JewishEncyclopedia.com)

Thus, the sons of Anak, as we have seen, were of the Amalekite nation. And the Bible tells us that they were “giants.” The word “giant,” can be accurately translated as “burly,” “a tyrant,” or “giant.”¹¹¹ This indicates that they were not only large in size, but also they were fierce. And the Israelite warriors appeared to themselves as “grasshoppers” in comparison (Numbers 13:33).

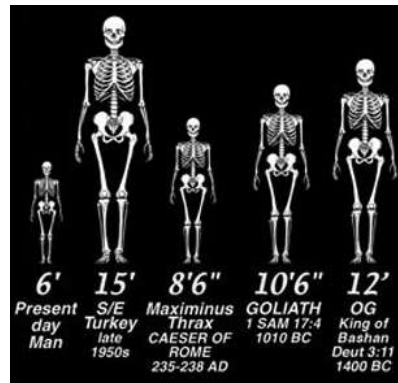
There is linguistic (through the Hebrew word “*nefilim*”) and archaeological evidence to support the theory that these sons of Anak were physically giants. One such archaeological find is a human femur bone, held by a six-foot tall man in the photo on the next page. A femur bone of this size would have been part of a twelve-foot tall person. Clearly, the Bible means exactly what it says when we read, “*There were giants in the earth in those days...*” (Genesis 6:4).



Not only were there giants among the people of Amalek, the sons of Anak also dwelt in the regions of Edom and Moab, bordering Canaan. These people, known in that region as the *Rephaim* or *Anakim*, were known by the Moabites to also be descendents of Anak. They were known by other names, as well. The Moabites called them "*Emins*," and the Ammonites called them "*Zamzummins*."¹¹² These *Rephaim* were of the nine nations living in Palestine at the time *El Shaddai* promised the land to Abraham (Genesis 15:20). Og, King of Bashan, was one of the *Rephaim*, taken out by the Israelites under Joshua

(Deuteronomy 3:11, Joshua 12:4; 13:12.) By the measurements, given of his bed, we can determine that Og, also, was of giant size.

It is thought that the giants among the Philistines may have been remnants from these tall and fierce people, who had occupied the valleys of *Alush* and *Rephidim* (2 Samuel 21:1; 1 Chronicles 2). The Bible records that Goliath of Gath was about six cubits and a span in height (1 Samuel 17:4). In modern measurements, this means he was about ten and a half feet tall. The skeleton diagram to the right shows the heights of the sons of Anak in comparison to modern man. The Children of Israel were comparable in size to modern man, so the image shows plainly why they referred to themselves as "grasshoppers."



During their short stay at *Alush*, Israel was at first oblivious to the potential danger the Amalekites presented. This we can determine from the fact that the people were busy bickering and backbiting over the lack of water. But, toward the end of their stay at *Alush*, awareness that they were camping in the realm of giants seems to have dawned upon the assembly. Complaint was replaced by silent fear. The dreaded attack by the sons of Anak didn't materialize while Israel remained at *Alush*. But, it was here that the impending battle's outcome was being determined.

How can one's victory or defeat in a future war be decided before the first resounding sword clash? Israel's only Source of power and strength was Yahweh. Without Him the now famous Israelites had no might in which to boast. And because of their sinful leaven, Yahweh was withdrawing from them.

GRIEVING THE HOLY SPIRIT

As long as Yahweh was with them, the Children of Israel were an unstoppable superpower. Yet, never at any time was Israel to think they had done the mighty works now whispered among the nations. Every victory they had tasted, every deliverance Israel had experienced was due to the power and Providence of the One who truly lead them.

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As long as they were obedient and loyal to Him, Yahweh had made twelve powerful promises to Israel. These promises still apply to spiritual Israel today. In Exodus 23, Yahweh lists what He will do when we trust and obey. There is even significance in the number of covenant blessings Yahweh promises to perform: "twelve" being the number of God's Kingdom. As you read them, remember to make spiritual application to the last-day saints:

Verse 20: I will send an Angel before thee to keep thee...

Verse 22: I will be an enemy to thine enemies

Verse 23: I will cut them off
Verse 25: I will take sickness away from the midst of thee
Verse 26: I will fulfill the number of thy days
Verse 27: I will send My fear before thee...
Verse 27: I will make all thine enemies turn their backs to thee
Verse 28: I will send hornets before thee...
Verse 29: I will not drive them out in one year...
Verse 30: I will drive them out little by little
Verse 31: I will set thy bounds...
Verse 31: I will deliver the inhabitants of the land into thy hand

Such wonderful promises had been made to Israel. These powerful assurances were to bear them on “eagles wings,” all the way to claiming Canaan. But, God’s promises are provisional. When we foolishly stray from sub-mission, we unwittingly wander from blessing. Thus, these twelve covenant promises, which Yahweh had already been carrying out on Israel’s behalf, were being withdrawn. Yet, little did the people know, they were in danger of losing them all. For there is no sin more serious than that which grieves away Yahweh’s Spirit.

What was unfolding at *Alush* was far more serious than the people perceived. With the leaven of doubt, criticism, and complaint now having fully pervaded the multitude; slowly, a little more with each ungrateful and backbiting complaint, Yahweh’s Spirit was being grieved away. Thus, Israel, while worrying over their physical thirst, was left spiritually “naked” and “unprotected.” Sadly, this reality wasn’t to dawn on them until Israel actually encountered the giants, at their very next campsite.

*“... The spiritual
 crisis of Alush
 actually began at
 Dophkah.”*

So what can we, journeying to ultimate Canaan, learn from ancient Israel’s failures at *Alush*? First, prayerfully and successfully meeting each wilderness *tikkun* (lesson/test) is vitally important. The spiritual crisis of *Alush* actually began at *Dophkah*. For ancient and end-time Israel, the testing at *Alush* follows the victory at *Dophkah*. Thus, our

attitudes and responses to the triumph affect our perspectives and reactions in the ensuing trial.

Dophkah, represents the Saviour pleading with lost sheep to accept His deliverance from their strongholds of darkness. This invitation to deliverance is followed by the kneading, and leavening of *Alush*. The agent with which we are leavened at *Alush*, depends upon our response at *Dophkah*. Thus, we will either be imbued with gratitude, humility, and praise to the True Deliverer. Or we will find ourselves consumed with pride, boasting, and self-exaltation. Thus, even though the Bible does not tell us that Israel lost their humble reliance upon their Deliverer as they left *Dophkah*, the end result plainly reveals this reality.

Because Israel was puffy and a bit too self-reliant in their jubilation over *Dophkah's* success, they were already disconnecting themselves from their only Source of strength. Yet, their connection with God had slipped without the people even noticing it.

Even in moments of praise and rejoicing, we cannot let our focus on Yahweh's Word grow slack, nor our need for continual reliance on prayer be forgotten. Perhaps especially in the jubilation following a great victory, we must carefully keep all praise directed upward, while walking soberly to our next "wilderness" experience.

For a people foolishly disconnected from Yahweh's sanctifying Spirit, the discomfort of their thirst was more than they could faithfully bear. And in the unfolding of ancient Israel's experience, we find a vital warning for our serious consideration: the kneading of *Alush* either spreads the bitterness in our lives, or fully imbues us with submission to the Kingdom-of-God Spirit working within.

More and more, the water (cleansing) and oil (enlightening) of the Holy Spirit is spread throughout the life of the one who not only opens the door to the Saviour's pleading knock, but also continues to "sup" with Him in a personal relationship. See the process in Paul's words to the church at Corinth:

Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech

of them which are puffed up, but the power. For the Kingdom of God is not in word, but in power, 1 Corinthians 4:18-20 (Emphasis supplied).

May the sanctifying power of the Holy Spirit be spread throughout our wills and affections. May our reliance upon Yahweh and our dependence upon His Word grow deeper with each passing day. In this manner, the internal agitation (kneading) of the Spirit will lead us in further repentance and fuller submission to the sanctifying guidance of the Fire and Cloud.

Sanctify them through Thy truth; Thy Word is truth, John 17:17.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord (Yahshua) Christ, 1 Thessalonians 5:17.

Thus the call of the Holy Spirit ("*many are called, but few are chosen,*" Matthew 22:14) to the end-time Children of God, is illustrated through the lesson at *Dophkah* (knocking at the door) and *Alush* (leavening, or spreading throughout). And with the lessons from ancient Israel's failure at *Alush*, may we all be forewarned and prepared to faithfully stand, when this wilderness *tikkun* comes to us.

IDENTIFYING THE END-TIME GIANTS

Spiritually, the threat Israel faced in the land of the giants may be compared to the ominous requirements of the "beast and the false prophet" (Revelation 14 and 16). These are the "giants" yet ahead in the final saints' pathway.

Mentioned previously in this volume as the number of Revelation's end-time beast, the number 666 is associated with "giants" in Hebrew Gematria. It translates to be literally "height," "gain," and "hidden."¹¹³

And he (the beast rising out of the earth) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men... and he had power to give life to the image of the beast... And

he causeth all...to receive a mark... Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six, Revelation 13:13-18, excerpts.



The unclean spirits, of Revelation 16:13, come out of the mouth of the dragon, the beast, and the false prophet. The reference to coming out of the mouth against end-time, Spiritual Israel denotes enchantment or threatenings. These three will meet Israel again at the end of their journey.

Today God's people, collectively, may be at *Alush*. With the One World Government quickly gaining ground in the global arena, the enormity of the threat is like "giants in the land." Many will fold in fear when they perceive these giants at their door! To the End-Time people of God, the threat at *Alush* and the follow-up attack at *Rephidim*, picture a soon-coming time when political and religious powers will unite to overthrow Yahweh's faithful.

"... In Hebrew gematria the number 666 also means, 'to trample My testimony'."

In the Scriptures, animal-like beasts are often used to represent political powers and kingdoms (nations). The number of the final giant of kingdoms, just called in Scripture, "The Beast," is 666 (Revelation 13:18). In Hebrew Gematria the number 666 also means "to trample My testimony."¹¹⁴ Thus, we are given a clue, through the number meaning, of the nature of that power which will arise to devour God's people and control the world.

Originating from the reign of Solomon, we get a preview of the coming world domination via the monetary system's connection to religious control. As author, William Blackburn explains:



The Bible is inherently designed to solve its own riddles and in that context I should add that these numbers **666** are elsewhere present in the Bible. And in that light it may behoove us to undertake a

further study of these various occurrences of this number. Let us turn to the Old Testament (1Kings 10:14) wherein the subject matter relates to the riches and possessions of King Solomon. Verse 14 reads: "Now the weight of the gold that came to Solomon in one year was six hundred three score and six talents of gold (666)." What's important here is the context in which this number is used (i.e., gold) and the fact that this gold was "symbolical of the height or essence of man's desire, but all vanity." And so it was that King Solomon had amassed a huge storehouse of riches, and all of this was to satisfy his lust for material wealth. Of course this wealth was acquired by and through the hardships; the blood, sweat and tears of many a slave, or working class citizen, as they're called. There is a definite parallel or correlation between King Solomon's vanity and lust for money and power, and what is referred to as "The Mark of the Beast" in the Book of Revelation."¹¹⁵

The tyrannical system Solomon implemented during his period of vanity and idolatry, will be reinstated by the end-time Beast, in the last days. In the end, Solomon represents turning to the wisdom of man, overturning the oracles of Yahweh, and lusting after the power and pleasures of idolatry and immorality. In the parallel, we may expect the antichrist authority to gain the cooperation of nations and peoples through religious knowledge of Scripture blended with sophistries!

We have seen that the "mark of the beast" issue, forced upon all people through religious and economic "reform," finds its precedent

in the management of Solomon. Yet, there is another aspect of this 666-mark that comes through the sons of Ishmael. Like the menacing giants who watched Israel from various mountain vantage points, end-time giants will "hide" behind more than one "mountain," - meaning "that which looms up."

In the language of the land of Ishmael, comes this clue; for every letter in Arabic there is a number value, similar to the Hebrew system. In Arabic, these numbers are called the "Abjad Numerals." It is a decimal number system used by the Hindu-Arabic people since the eighth century. In the Abjad system, there are twenty-eight letters corresponding to twenty-eight numerical values, which from ancient times have been assigned hidden meaning.¹¹⁶

Now, here is where it gets interesting. The numerical value of the Muslim phrase, called the "Basmala" ("in the name of God, {Allah} the merciful, the compassionate"). "The word "Allah" alone has the value 66." No other word can have that value.... it is the **number of his name!**"¹¹⁷



The photo above (right) shows how the name of Allah is written in Arabic calligraphy. This is not some kind of speculation, this is simply a historical, cultural fact. **"In Abjad numerals, the numeric value of لاله (or Allah) is 66."**

So if we added an extra 6, which is the number representing "man," we have 666. Simply said, the Antichrist could very well be a man who comes in the name of Allah, or who claims to be Allah. This is also interesting considering the measurements of Nebuchadnezzar's statue that represents the gentile (meaning "heathen") kingdoms throughout the ages.¹¹⁸



Nebuchadnezzar the king made an image of gold, whose height was sixty cubits and its width six cubits. He set it up in the plain of Dura, in the province of Babylon." Daniel 3:1

The sum of the statue measurements total 66! Once again only the number of a man, as the final human figurehead, is missing. There are many wicked contenders, spiritually and politically vying, to be the last "six" of Daniel's image, taking the role of the final Beast of Revelation.

As Malachi Martin, in the book *Keys of this Blood*, suggests, the human Beast may well be a pope. Promoted by Benjamin Crème, many New Agers have their eyes on "Lord Maitreya" (whose name means "loving kindness," and also numbers 666). And yes, there is a Middle Eastern hopeful, of the religion of Allah. And some note that Prince Charles of England or even Obama may fill the bill. But whether the final Beast is one of these, or an unmentioned and mysterious "dark horse," the One World Order, he will attempt to head, cannot remain cohesive for long.

We know this because the image of Daniel two has iron and clay feet. Just as iron cannot mix with clay, so the One World Order will never be the cohesive unit globalists envision. This is good news for final Israel as they experience *Alush*, the realm where the presence of giants begins to be a threat.

But, whether the *Alush* giants are a threat we face alone, or under Yahweh's wings, depends on our level of surrender to the Heavenly Father. If we have fully died to self, victories in freeing the captives of *Dophkah* won't puff us. And the discomfort of thirst, felt in the *Alush* test, won't cause us to spurn His indwelling grace. But, if self is still alive and well, rather than being Divinely defeated on our behalf,

the gathering giants will bring our ultimate doom. Thus, in a very real way, if self doesn't die from within, it will die from without.

A PROMISE FOR ALUSH

For those spiritual Israelites who remain fully submitted in the Saviour's Hands, there is a beautiful chapter in the Bible which contains powerful promises for facing the giants of *Alush*. It is the twenty-third Psalm:

"... If self doesn't die from within, it will die from without."

*The LORD is my Shepherd;
I shall not want.
He makes me to lie down in
green pastures;
He leads me beside the still waters.
He restores my soul;
He leads me in the path of righteousness
For His Name's sake.
Yea, thou I walk through the valley of the shadow of death,
I will fear no evil;
For You are with me;
Your rod and Your staff,
They comfort me.
You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the LORD, Forever!*



SUMMARY OF CHAPTER NINE:

- *Alush* means “leavening” or “kneading.” With the “dough” in the analogy representing God’s people, the process of being kneaded in the *Alush* experience represents being completely permeated with the leavening agent.
- When the End-time people of God experience the *tikkun* of *Alush*, it is meant to totally permeate them with the sanctifying presence of Yahweh. However, if we are disconnected from God, the *Alush* experience will serve to fully infuse us with bitterness and backbiting rebellion.
- The agent with which we are leavened in our “*Alush*” experience will be determined by whether we remain humble and submitted or become self-absorbed and disconnected after the victories of *Dophkah*.
- In the end of time, the giants which threaten God’s people at *Alush*, represent the threat of the global Beast power soon to attack final Israel.
- Only if we remain trusting, faithful, and submitted to God in the minor trials of *Alush*, will we be enabled to stand victoriously when attacked by these giants.