

The Treasures of Egypt

"Moreover, Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ," 1 Corinthians 10:1-4.

This is not a book about ancient archaeology, nor is it intended to reveal tidbits of historical trivia. Far from being merely a detailed peek into Israel's past, the real focus of this volume is the future of spiritual Israel. Written as a "reality check" on the end-time Christian's endeavor to reach the spiritual Canaan Land, the message of this volume is meant for the last generation of Yahweh's people.

While researching for the content of this book we found our viewpoint on the meaning of "righteousness by faith" completely challenged. This is an in-depth study on the experiences of the children of Israel as they traveled campsite-by-campsite to literal Canaan. Through it, we found some doctrines challenged and vital lessons presented which we must learn to enter the "Pearly Gates" of the New Jerusalem.

Perhaps searching for timely gems of truth in the story of ancient Israel's wilderness wanderings seems strange at first. Most students of the Word just skip over the thirty-third chapter of Numbers, thinking it is an unfruitful desert wasteland. But, the following "camp lessons" plainly reveal that this assumption is a false one. Every part of God's Word is "profitable." Chapter 33 of Numbers is no exception, for in this seemingly insignificant chapter is revealed the biblical names of the campsites of Israel along with the order in which the Israelites experienced them. And it is from these essential details that we find a prophetic shadow picture in which to construct a portrait of final Israel's walk from spiritual Egypt to the Heavenly Canaan.

Not only are the campsite experiences spiritually significant, as a travelogue for the end-time people of God, the ordinal number of the campsites also bears special meaning. Forty-two in Scripture indicates "the preparation and proving" of God's people. This is the journey that final Israel must take.

"The earthly experiences of Yahshua... parallel the walk of ancient Israel from Egypt to Canaan."

The fact that the wilderness wanderings of ancient Israel were a prophetic shadow picture of final Israel is not a new concept. Paul taught the experiential parallel of Israel, past and future. Desiring the Corinthian Gentiles to understand their spiritual heritage, (1 Cor. 10:1) Paul explained this parallel (which is expanded to a three-fold application in the table on Page 9).

Considering that the Saviour is our Example in all things (1 Peter 2:21), it is noteworthy that the earthly experiences of Yahshua also parallel, in many respects, the walk of ancient Israel from Egypt to Canaan. Certainly, since Yahshua walked through the forty-two campsite experiences, last day followers of Yahshua *haMashiach* can expect the same (Matthew 20:23).

TYPES AND SHADOWS FROM EGYPT

The parallel between Israel's deliverance, then and now, begins in the setting of bondage. Because of a severe famine in their land, the Children of Israel had moved to Egypt. Egypt (*Silor*) means "black," or "darkness," in the Egyptian language. Since light is a biblical metaphor for truth (Psalm 119:105), darkness is the absence of truth (John 3:19-20). In Revelation 18, Yahweh calls His people out of the darkness of this world. Like Israel of old, God's people find themselves in bondage in the realm of darkness: a spiritual Egypt.

Similarly, today there is a spiritual famine in the land. In these last days, the famine is for the Word of God (Amos 8:11). Like Joseph's brothers, Christians have gone into this darkness seeking "food." But

their stay brought them into the cultural traditions of men, clothed in darkness.

Consider also the parallels in the duration of that bondage, which may have some impact on end time events. Using the 360-day lunar calendar and the year 1446 BC, as the year of the Exodus, we find an interesting parallel: The Children of Jacob were 430 years in Egypt, and there were 430 days between their arrival at Mount Sinai and when the spies returned with their negative report after spying out the land. This was also 490 days from the beginning of the year, Nisan 1, according to the instructions given to Moses for calculating Yahweh's time.¹

One year later, on the first of Nisan, the tabernacle was set up in the wilderness (Exodus 40:2). Another significant number in this story is "forty." Forty will be repeated throughout the Old Testament, life of Messiah, and the experience of the end-time saints. The ordinal number of the campsites and the number of days, months, or years holds prophetic meaning as well as symbolic meaning for the last generation. We will note these applications as they appear in our walk through the wilderness.

The children of Jacob had not begun their stay in Egypt as slaves; it just ended up that way. Many come into spiritual bondage from much the same course: They enter spiritual darkness to find answers, or to meet their needs in some way. Bondage creeps up slowly, as they stayed in spiritual darkness. Because they found pleasing answers and were accepted by others in the spiritual darkness, they began to make a comfortable living there.

*Know ye not that the friendship of the world is enmity with God?
Whosoever therefore will be a friend of the world is an enemy of God,
James 4:4.*

Let us give some further consideration to how the bondage creeps upon us. Near the palace of Pharaoh, Joseph's family was given the best of the land. They made their home on the "edge of darkness," in Goshen, the land of "many waters." Prophetically, "Waters" often signify masses of people from varying religions and cultures. The newcomers were separate from the Egyptians on the edge of the

Mediterranean Sea, or at least could have remained religiously separate and distinctive. In that fertile land of Goshen, they raised their crops and livestock. They practiced their religion, all the while increasing in tolerance for the nearby "darkness."

One may wonder why Yahweh even allowed His people to dwell on the fringes of "spiritual night." Most likely, He intended for them to shine with Truth in a land of polytheism. But prosperity can become a block to the advance of Truth. For prosperity often goes hand-in-hand with complacency. The descendents of Jacob prospered and filled the land. Seventy souls⁴ had entered Egypt. "Seventy" signifies the eye, or focus of Yahweh's plan. It also represents the window to the soul.² Thus, even the meaning of the number suggests the two possible outcomes to living in this "new home." Israel could either walk in harmony with God's plan; or slowly drift away from Him, following after the spiritual darkness so prevalent around them.

But this drift from prosperity into spiritual complacency did not happen during the lifetime of Joseph. He was focused on Yahweh's plan and became a beacon of light in the dark land of Egypt. With his prophetic gift for interpreting dreams, Joseph had come to the attention of the Pharaoh, as is stated in Genesis, Chapter 41. The remaining chapters of Genesis offer a sketch of Joseph's marriage to the daughter of the priest of On, (Genesis 41:45) his going throughout the land on the business of the Pharaoh while sharing tidings of the True God, and the arrival of his kin to sojourn in the land. The fact that Joseph followed Yahweh's plan and shared the truth throughout Egypt is revealed in Scripture:



And Joseph went out from the presence of Pharaoh and went throughout all the land of Egypt, Genesis 41:46.

Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt... Psalms 81:3-5.

"The testimony of ancient Israel is recorded that we may live by faith; where they fell into criticism, bitterness, and doubt."

It wasn't until the political climate changed, after the death of Joseph and the rise of a new pharaoh, that the descendents of Jacob found their environment oppressive. Even that oppression advanced slowly. Yet even when the Egyptians "made their lives bitter with hard bondage" (Ex. 1:14), God heard their cries for help and sent a "deliverer," a type of the Messiah, the Heaven-sent Deliverer, to come (Deut. 18:18-20).

Other than Yahshua, the Messiah, Moses is probably the most prominent religious leader of all times. He is without question the most important prophet of Judaism, honored by Christianity, Islam, the Baha'i Faith, Rastafari, Chrislam and many other religions.³ By the time Moses re-entered Egypt at the command of the Great "I Am," the children of Jacob, which had begun their stay in Egypt as seventy individuals had grown into a population of more than two-million.⁴

The drama of pleasure-to-survival-to-oppression-to-escape has run its circadian cycle several times in history. We can expect that it will have its final course in the days ahead. Some groups of Christians are experiencing it, at some stage, even now. The experience of God's people in Egypt will be our experience. Their weaknesses and victories are for our attention that we may overcome where they did not. The testimony of ancient Israel is recorded that we may live by faith; where they fell into criticism, bitterness, and doubt.

THE PROPHETIC PATTERN OF MOSES, MESSIAH AND THE END-TIME SAINTS

To begin our examination of what it takes to walk by faith, as victorious, end-time Israel, we will note the numerous points of comparison between the experiences of Moses, Yahshua, and the last generation of saints.

| Moses | Messiah | 144,000 |
|---|--|--|
| <ul style="list-style-type: none"> • Faced an infant death decree - <i>Ex. 1:16, 22</i> • Was led out of Egypt - <i>Ex. 2:15; 12:33-38</i> • Entered Egypt on a donkey - <i>Ex. 4:20</i> • His people demanded a sign that He was of God - <i>Ex. 4:17, 28-31</i> • He spoke for God to the People - <i>Ex. 3:15</i> • He was one of his people - <i>Ex. 2</i> • He offered his life for his people - <i>Ex. 32:32</i> • He was called God's "first born son" - <i>Ex. 4:22</i> • He was taken to Heaven as the first fruits - <i>Jude 1:9</i> | <ul style="list-style-type: none"> • Faced an infant death decree - <i>Matt. 2:16-18</i> • Was called out of Egypt - <i>Matt. 2:15; Hos. 11:1</i> • Entered Jerusalem on a donkey - <i>Matt. 21:5</i> • His people demanded a sign that He was of God - <i>Matt. 12:38, 39</i> • He spoke for the Father - <i>John 14:10</i> • He became flesh; "His own" - <i>John 1:11, 14</i> • He gave His life for His own - <i>John 3:16</i> • He was called the "Son of God" - <i>Luke 4:41</i> • He was taken to heaven as the Wave Sheaf - <i>Acts 1:9; Matt.27:52</i> | <ul style="list-style-type: none"> • Are born sinners (deserving death) - <i>Rom. 5:12</i> • Are called out of Darkness (spiritual Egypt) - <i>1 Pet.2:9</i> • Enter populations in service (symbolic of the donkey) - <i>Rev. 21:7</i> • The Sabbaths are their sign that they are of God. - <i>Ex. 31:13; Rev. 14:12</i> • They will speak the Word only - <i>2 Tim. 4:2</i> • They will highly esteem others - <i>Phil. 2:3</i> • They will willingly sacrifice their lives for others - <i>Phil. 2:3; Rom. 9:3</i> • They are called the sons of God - <i>Rom. 8:14</i> • They are the first fruits who rise in the final harvest - <i>Rev. 14:15</i> |

THOSE WHO PREVAIL WITH GOD

The Children of "Jacob," whose name means the "supplanter or deceiver," would be thereafter called the "Children of Israel," meaning "those who prevail with God." They had been called out of "darkness" into His marvelous light (1 Peter 2:19), and were now called Yahweh's "sons," His "first born" (Exodus 4:22). Consider the spiritual parallel to the above prophetic statements: Those who "prevail with God" are called out of "darkness" to be the sons and daughters of God. These called out ones would do exploits for Yahweh, as will this last generation:

And such as do wickedly against the Covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits (crusades), Daniel 11:32.

Upon leaving Egypt, the Israelites traveled through "the wilderness to the Red Sea." Under Yahweh's protecting care the multitude was miraculously delivered, as they were led through each crisis. All are types for the last generation, as we will explore more fully throughout this book.

FORTY-TWO CAMPSITES TO CANAAN



From the list of Israel's camping places, summarized in Numbers 33, and by using cross references; we will find much hidden meaning to encourage us through our own "wilderness experiences." In their journey, we may find our own, for the camping sites of ancient Israel correspond to our own experiences in redemption! Even the Hebrew word for "departures" (*motza'eihem*) comes from the same root as *descendants*.⁵ Belonging to the Messiah makes us descendants of Abraham

(Galatians 3:29), if indeed, we believe and follow Torah as He did

(1 John 2:6). As such, we may, in this trek through the wilderness, find hidden parallels to the Christian's spiritual walk and end-time prophecy.

Remarkably, every nuance of the wilderness trek is significant in constructing our end-time template. Even the number of campsites is noteworthy, as it signifies the process of Yahweh writing His Name upon His Children.

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There were a total of forty-two campsites from Egypt to Canaan. At each campsite, the people were given opportunity to grow through a specific *tikkun*, a spiritual "repair," as suggested by the meaning of the name of each station. Furthermore, each of these forty-two encampments correspond to one of the forty-two letters in Yahweh's full name: "I Am that I Am." This Name comes out to be 42 in Hebrew Gematria. Furthermore, these same forty-two letters are the first forty-two letters of the Book of Genesis!⁶

God's forty-two-letter Name is written in three sets of fourteen letters, as shown below:

| | | |
|-------------------------|--------------------------|-------------------------|
| <i>Final 14 Letters</i> | <i>Middle 14 Letters</i> | <i>First 14 Letters</i> |
| | | |

When we choose to follow the God of Abraham, He writes His name on our lives and in our minds, as we read in Revelation 3:12; 14:1. This writing is a process and a journey. As the Father takes us step-by-step through the lessons of the forty-two campsites, those who receive His instruction will be sealed in His Name.

Is there any spiritual significance to the number forty-two? Why are there forty-two letters in Yahweh's Name? Why are there forty-two experiences which Israel must pass through from Egypt to Canaan? In

Hebrew Gematria, forty-two is a profoundly significant number found at the root of creation and re-creation. It is represented by two Hebrew letters:⁷

Mem 04 = מ – Water, preparation
Bet 2 = ב – house, relationship, blessing

We find the number forty-two in several places. Sometimes this number is revealed explicitly, and sometimes this number is concealed in a list of forty-two items which are not even enumerated. Forty-two encompasses the concept of revelation and concealment like a man who is revealed to the world when he goes out, and a woman who is building the home concealed from public view.⁸

The number forty, in Hebrew, suggests our "ascent from one level to the next higher one." When we have aged to forty years, we get a new life mission. Perhaps there is something to the saying: "life begins at forty." Certainly, attainment of a higher level can come only after first reaching and fulfilling all aspects of the previous level.

Mem is the Hebrew letter corresponding to forty. As we have seen, *Mem* – symbolizes water. Does this have anything to do with attaining a higher level? Spiritually, baptism is stepping into a higher spiritual level. The biblical meaning of the number forty also suggests a return to the Garden in Eden with the male and female walking in unity with God. It is new life, new purpose, and a higher revelation.⁹

But, to complete our look at forty-two, we must also address the spiritual message of the number two. "Two" in Hebrew Gematria is the picture of a house with an open door. The two in Hebrew is always feminine, as it is the female that can double itself, or reproduce. Similarly we, in relationship with God, will reproduce, bearing fruit for His Kingdom.

Bearing yet another witness to connect Israel's past with its future, we find this key number present in prophecies of the future. Forty-two is quite literally connected to the end-time experiences of the saints in the duration of the final time of trouble. Notably, as it states in Revelation 13:5-7, the beast will make war with the saints for forty-two months.

Thus, Yahweh's forty-two-stage training "program" bears deep meaning for Israel past, present, and future. It is true that Israel, for the most part, failed the course; thereby, becoming a warning to us, rather than an example to follow. In fact, only two from the original Exodus ultimately learned the lessons in Yahweh's wilderness school. Ultimately, only two from Egypt entered the earthly Promised Land. Those are frightening statistics! May we learn from Israel's mistakes, that we may increase the ratio. "From the errors of others, a wise man corrects his own."—Jonathan Swift. Therefore, we will consider the mistakes of ancient Israel as we prayerfully step forward to follow our Master more faithfully than they.

FREEDOM: DO WE WANT IT?

Israel's first mistake was one of the heart. They might have physically left the realm of Egypt, but their hearts remained behind. Israel departed from *Rameses* (Numbers 33:3), meaning "treasures," from the area called Goshen, meaning "cultivated, to labor."¹⁰ Their journey began by faith. They left the "treasures of Egypt" and their "labor" of slavery at the end of ten plagues on the nation of Egypt, while the Egyptians mourned their dead. A great multitude gathered for departure on Passover night (Exodus 12:38), the eve of the Unleavened Bread week, the 15th of Abib/Nisan, (because evening precedes morning in the biblical day, as it says in Genesis 1:5, 8, 13).



The Apostle Paul suggests (in Hebrew 11:24-27) that leaving Egypt may have been easier for Moses than the nearly three-million slaves. The Bible says he "esteemed the reproach of Christ greater riches than the treasures in Egypt." But, the slaves needed evidence that the God of their fathers was more powerful than the false gods encountered during their exile. The years of taskmasters, affliction, and burdens prepared the Israelites to hope in the stirring words of their "messiah" from slavery (Exodus

1:11). Thus, they listened and followed.

Some may wonder why the Children of Israel were left in bondage for so long. Remarkably, they weren't ready to be freed any sooner. Moses had tried to deliver them forty years earlier, but the Israelites had become accustomed to bondage and were comfortable in their "service" to Egypt. "*Who made you a prince and a judge over us?*" (Exodus 2:14) was their scornful retort to their would-be leader.

"... In the deafening silence of deliberate tolerance, sin boldly grows and our perception of it dims."

How can it be that a slave can become so comfortable in bondage that they resist and spurn the opportunity for deliverance? The Children of Israel enjoyed a reasonable amount of freedom and pleasure in their servitude. Gradually, they had adjusted to their ever-increasing loss of freedom, until it was increased to abusive slavery.

This process of how Israel came to be enslaved bears lessons for us today. Satan still inspires a spirit of cynical justification in the captive who accepts the normalcy of sin, finding evil increasingly tolerable. Snaring the unwary, the enemy draws many into "service" that requires compromise of conscience, ever so little at first. Eventually, this repeated searing of conscience strengthens the shackles of habit. But if an outside observer should mention the apparent bondage, the same justifying spirit of the Israelite slaves still manifests. "*Who made you a prince and a judge over me?*" translates to: "what gives you the right to judge me?" In this way it has come to be socially unacceptable to take notice of one another's bonds. Meanwhile, in the deafening silence of deliberate "tolerance," sin boldly grows and our perception of it dims.

Just as with the encroachment of Egyptian slavery, the devil doesn't start us off with spiritual chains. First, comes the sparkling wine; then the tasteless intoxication; finally, we find ourselves enslaved in a downward spiral, perpetually chasing a mind-altering stupor to make our existence tolerable.

But in spite of the severity of sin's slavery, the majority of Christians still desire the fleshpots of Egypt. Freedom is offered, but many still

have heart strings wrapped about spiritual Egypt. Thinking they can have the best of both worlds, they reason, "Serving the pharaoh isn't all that bad." Like Israel of old, before we can find true freedom in following the Messiah, we must escape the bondage of the heart.

Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I swore in My wrath, They shall not enter into My rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God, Hebrews 3:8-12.

That we might learn the lessons from the past, Paul reminds and admonishes us:

*For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well pleased; for they were laid low in the wilderness. Now these things happened as examples for us, that we should not crave evil things, as they also craved. And do not be idolaters, as some of them were; as it is written, *The people sat down to eat and drink, and stood up to play.* Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall, 1 Corinthians 10:1-12 (NAS).*

It is notable that all people who chose to sojourn with the descendants of Jacob, regardless of ethnic background or former religious

affiliation, became “Israel” to God and Moses. In the same way, all who are baptized into Yahshua, have become spiritual Israel today (1 Corinthians 12:13 and Galatians 3:27-29). The multitude’s passage from Egypt through the Red Sea suggests the inner freedom we experience when we receive liberty in Yahshua, symbolized by water baptism.

As passing through the Red Sea was the physical separation of ancient Israel from Egypt of old, so our baptism and commitment to following Yahweh is to separate us from our past slavery to sin (Romans 6:3-4). But, before we can become fully separated from our past enslavements, we must recognize bondage for what it is.

In Egypt there was one king, but many taskmasters. So, in Satan’s kingdom there are many forms of personal bondage. The taskmaster of drunkenness beguiles victims with a glass and the false-security of controlled gratification. The bondsman of lust allures by the prospect of appealing pleasure presumptuously enjoyed under the auspices of “willpower’s control.” The love of money initially appeals with all the “good” the increased wealth can do for God. But it quickly becomes a “god” of itself. Fashion is an equally wretched taskmaster, entrapping its victims into self-centered vanity and foolish pride. Drugs; tobacco; a thirst for power, position, and pride; all end in a dungeon of self-justifying lies.¹¹



These are some of the many taskmasters of spiritual Egypt. Spiritual Israel are those who will leave behind these trappings of bondage. In fact, unless we are willing to leave these “pleasures of Egypt,” we are unfit to enter Canaan. We just can’t be happy with real freedom until our love of the world has been vanquished.

An allegory is told of a professed-Christian man who met “saint” Peter at the Pearly Gates.

“Where is my T.V. set?” he asked Peter.

“Well, T.V. isn’t something we watch here...”

“Well, then where is the golf course?” Glancing quickly around the man noted with some consternation that no golf course was visible in any direction. “Don’t you have a golf course? What am I supposed to do with all my time?”

After a moment’s silence, Peter carefully explained, “The people who live here quite happily spend their time in the praise and service of Yahweh.”

Seeming not to hear Peter, the man interrupted, “Hey, I don’t see anyone I know here. Where are my friends?”

Again Peter was quiet a moment before responding, “I can see that you may be dissatisfied at what we have to offer here. This Place is open to all who will be happy here. But, before you make that determination, perhaps you’d like to check out the ‘other place’.”

Agreeing that this might be a good idea, the disappointed newcomer descended to visit the “other place” to see if it offered more pleasure and better accommodations. At the gates of Hell, the man was met by the brilliant angel, Lucifer, who gave him a glamorous tour of the bar, the golf course, the mammoth television system with holograms dazzling the eye. But the best part was that many of his friends were there. He immediately felt at home, and he knew this was the right eternal destination for him. So, he quickly returned to the Pearly Gate to thank Peter for the suggestion, and picked up his forgotten suitcase.

Back at the “other place” he excitedly looked around for his brilliant guide, only to be met by a dark, evil-looking creature. Scanning the view, he noted that nothing was the same. “Where are my friends? And where is the beautiful green and the happy people I met when I came here a little while ago?” the man asked in frightened confusion.

“Oh,” replied the devil, “All that was just advertising. This is the real place.”

“But, I didn’t think it was like this,” the man wailed. “You can’t keep me here under false pretenses like this!”

“False pretenses?” the devil laughed, “it isn’t false! Oh sure, I tricked you with glittering traps. But the truth is that if you’d had eyes for Heaven my traps wouldn’t have succeeded! You saw Heaven for what it really was and were unhappy with it. Only those who were happy with the ways of Heaven, while still on earth, can dwell in that Place. You spent your life with me. Like it or not, this is where you belong.”

*“... You cannot find
your own road to
Canaan. Through
Torah, Moses is still
the appointed
leader.”*

Uncomfortable as this allegory may be, it contains a truth we must consider. Where are our affections? Are we ready for deliverance in our hearts? Before we can follow the Messiah out of bondage, we must first want the freedom He offers. Thus, we begin by inviting you, dear Reader, to prayerfully fasten your affections on that which has eternal value. For before the first step is taken to leave the realm of Egypt, the heart must desire that deliverance.

In the next chapter we will begin our journey following the Children of Israel out of Egypt. In their journey we will find the process necessary for own spiritual growth. We experientially walk the same walk as ancient Israel. And we spiritually follow the same leader.

Moses was commissioned to show “the way” to the people of God. Through the *Torah* (the Law of Yahweh), it is still his commission today. But, Christians of the 21st Century are taught to ignore Moses. Even in that way, most will repeat the history of Israel in the desert. There were always some who would not listen, who wanted to go their own way, who thought they knew a better way, or who wanted to choose a new leader. That, too, has its parallel. Stepping out under the Blood (a symbol of justification) was, and is, only the beginning. Let us return to 1 Corinthians 10 to make this point: Paul understood the parallels and taught that Israel past and present are all “baptized unto Moses” as we head for the Mountain of Yahweh. You cannot find your own road to Canaan. Those who sought independence from

Moses received punishment from Yahweh! Through *Torah*, Moses is still the appointed leader. And that's just the first of many parallels between ancient and modern Israel.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Corinthians 10:11-12.

| Ancient Israel | Spiritual Israel |
|--|---|
| Vs. 1. Under the cloud and through the Sea. | We are under His Cloud and have been through the sea of baptism. |
| Vs. 2. Baptized to listen to Moses. | Baptized to listen to Moses (Torah). |
| Vs. 3. Ate spiritual meat - manna. | Eat the same spiritual manna. |
| Vs. 4. Drank from the Rock: Christ Yahshua | Drink from the Rock: Christ Yahshua |
| Vs. 5. Many succumbed to doubt. | Most disbelieve Moses. |
| Vs. 7. Many wanted idols. | Most want both the world and eternal life. |
| Vs. 8. They fell to sensual desires. | Most want a sensual religion. |
| Vs. 9. They tempted God by the worship of the serpent. | Some still blend the sacred with the profane, ultimately worshipping the serpent. |
| Vs. 10. They complained and griped. | Much complaining and griping still goes on. |

The wilderness journey explains God's plan for the life of every true Israelite. The truth herein will set us free if we will do more than view

it as interesting, ancient history. Ponder it. "Chew" on it. Get out of Egypt!!! Follow Moses; he was chosen, by Yahweh, to show you the way! And remember this important spiritual journey begins in the heart. Turn your heart from the attractions of spiritual Egypt. Desire that "better, Heavenly Country," as the Scriptures tell us Moses and Abraham did of old (Hebrews 11).

A WORD ABOUT OUR SOURCES

Often times, the Biblical record of these forty-two campsites is without embellishment or detail. How can we trace ancient Israel's experience through such a cryptic record, enough to reveal an accurate pattern for the end-time saints? There are four primary sources we will employ in painting an accurate picture of Israel's sealing process in the wilderness: Scripture, archaeology, linguistics, and Gematria.

First, we will use the Scriptures to interpret and add detail to the record of these campsites. In this sourcing, we will prayerfully seek to reveal all (or at least an accurate representative sample) the verses pertaining to the studied campsite.

Next, wherever possible, we will support camp locations and the activities which took place in these sites through historical artifacts and the archaeological record.

There will be times when the account of campsite is cryptic that only it's given name and camp order are revealed. Even in these cases, there is vital information with which to work. In Bible times, Yahweh's people were in the habit of naming a site based upon the encounter with God they experienced there.

An example of this is found in Genesis 28:18-19, where Jacob, having experienced the vision of the ladder to Heaven, set up a pillar and named his campsite *Bethel* (literally meaning "house of El" or "house of God"). This was a practice commonly done by the biblical patriarchs. Thus, the names of these campsites, largely given by Yahweh's people, reveal a great deal about Israel's experience in that place. For this reason, we will always examine the meaning behind

the campsite names, coloring the camp details of the camp experience for that framework.

Finally, Hebrew letters all have numeric value. Thus, a study of the numbers in this story will shed light upon the message of the camp as well. For this reason, we will take note of the ordinal numbers corresponding to each camp location. In so doing, yet another layer of meaning will be uncovered.



SUMMARY OF THE INTRODUCTION

- Ancient Israel’s experiences, tests and lessons are a prophetic shadow picture of the end-time saints’ journey from spiritual Egypt (bondage to sin and death) to ultimate Canaan.
- Forty-two camp locations are recorded from Egypt to Canaan. This is because there are forty-two *tikkun* (lessons and tests) which final Israel must pass through to be fitted for Canaan.
- There are also forty-two letters in Yahweh’s full Hebrew Name (translated: “I Am That I AM”). As we demonstrate loyalty to Yahweh through each of these forty-two *tikkun*, the Father’s Name is written upon us – it is the sealing.
- For us to spiritually follow ancient Israel in our own walk with Yahweh, gaining victory where most of them did not, we will need to wholeheartedly desire freedom, seeking the will and ways of Yahweh.
- Throughout this book, details about Israel’s campsites will be gained, biblically, archaeologically, linguistically and numerically.