

Mount of Blessings: *Char Haggidgad*

*And they removed from Bene-Jaakan
and encamped at Hor-Haggidgad, Numbers 33:32.*

Israel's journey in the wilderness was characterized by dynamic contrasts. Trials and respite, tribulation and comfort are mingled together, to accomplish the Master's design. He lovingly uses contrasting experiences to sever us from the world and draw us close to Him, as we surrender to His Omnipotent Will.

Char Haggidgad or *Hor Haggidgad*, as it was alternately called, was Israel's twenty-eighth encampment since leaving Egypt. This camp site was located in Arabia, as is viewable on the map (see page 207). According to the map, the Children of Israel would not actually turn northward for three more camps. Then they would settle in the Kadesh Valley for another thirty-eight years. But they would not resume their approach toward Canaan's borders until all who originally left Egypt would be decomposing in the desert sand; all, that is, except for Moses, Aaron, Caleb, and Joshua, and perhaps their unnamed families.

Most who died were judged for their continued willful rebellion and failure to humbly submit to the Father's sifting. Such ones were unfit to claim the Promised Land. However, as it will be in the Time of the End, some of the desert fallen were faithful elderly saints who were mercifully laid to rest rather than having to face the intense spiritual battles, still to come in Israel's final fourteen encampments (covered in book three of this series).

But for the few original Israelites, who survived the first twenty-eight camp experiences in the wilderness journey, the trials of the trail were

only made harder by the faithless criticism and conflict now carried on by the next generation.

What Moses felt and suffered in this portion of the journey is described in Deuteronomy 9:24-29 and 10:1-7. At *Char Haggidgad*, also known as *Gudgodah*, Moses referred to Israel's continued rebellion, "Ye have been rebellious against *Yahweh* from the day that I knew you," (Deut. 10:24). Very clearly he describes how *Yahweh* led them deeper into tribulation at *Bene Jaakan* (Deut. 10:6), in an effort to humble their hearts.¹⁶⁶

Deuteronomy 10:7 names campsites not mentioned in the Numbers 33 itinerary. Experts in biblical languages are inconclusive in their explanation of this difference. The most reasonable explanation seems to be that some of these campsites went by more than one name. For example, *Gudgodah* is *Hor Haggidgad*, also called *Char Haggidgad*. While this twenty-eighth campsite may be called by three different names, each variation of the name contains the same meaning: "to penetrate and make headway."¹⁶⁷ These Hebrew names also suggest specifically making "good" progress through the rocks of "Gidgad Mountain," or "the Hollow of *Gidgad*," in the Septuagint.¹⁶⁸

The Latin Vulgate translates *Char Haggidgad* as "the Mountain of Gad," giving the connotation of "a narrow passage" or "a great cutting off."¹⁶⁹ Modern sources refer to this station as "a hole in the cleft, or a liar,"¹⁷⁰ *Yahweh's Breath Bible*, Volume 1, defines this place as the "cleft of the rock."

Fittingly, as *Yahweh* often turns our hearts in the "cleft of the rock," it was here that Israel began to arch into the right direction again. Israel's experience with the Father's tender care at *Char Haggidgad* is echoed in the chorus of the well-known hymn:

He Hideth My Soul

He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depths of His love,
And covers me there with His hand,
And covers me there with His hand.¹⁷¹

THE NEEDLE'S EYE

Notably, *Char Haggidgad*, referring to “the narrow passage,” is the Hebrew equivalent to the Greek word *trupema*, translated as “the eye” of the needle, in the King James version of Matthew 19:24.



Gamala is the Greek word translated as “camel” in the above verse. This is an incorrect translation, as is verified in the *Aramaic-English New Testament* footnotes. *Gamala* rather means a “heavy rope.” Thus, the Saviour wasn’t saying that it was impossible for a rich man to enter into the Kingdom of Heaven, as it would appear from the analogy of a camel passing through a needle’s eye. Rather, the Saviour was instructing us to unravel from the hindering trappings of this world in order to enter in to the “Narrow Way to Life.”

If his wealth was bound tightly and strongly like a rope, it must be unwound like thread, which will pass through the eye of a needle.¹⁷² This concept leads us back to the previous camp-lesson with “the sons of the narrow path.” It encourages weary travelers to “count it all joy” to be cleansed and purified by the discipline of the Narrow Way. Praise *Yahweh* when you are corrected, disciplined, punished, and, seemingly, unraveled, that the Saviour may pull you through the “eye of the needle” into Life.

My son, despise not thou the chastening of [Yahweh], nor faint when thou art rebuked of Him: For whom [Yahweh] loveth He chasteneth... If ye endure chastening, [Yah] dealeth with you as with sons... Hebrews 12:5-8

The turning point in their journey, and in ours, comes after the unraveling through “affliction and tribulation,” the “cutting of the flesh; called “the circumcision of Messiah” in Col. 2:11

Those who enter the ultimate Promised Land, must pass through the “eye of the needle,” experiencing the “cutting” away of our sinful natures. This “cutting” or “unraveling” process is often perceived as painful and costly. But, as Israel learned at *Char Haggidgad*, without it, we are unable to receive the adoption of sons.

But rather than resisting the Divine cutting process, as if some strange thing had come upon us in the suffering, we should be thankful to the One Who gave all for our redemption. Do we even comprehend the cost upon the “natural man”? This unraveling process is identified by Thomas Bromley (1629-1691), as “the perfect death.”¹⁷³

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live, Romans 8:13.

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Some preachers have encouraged their sleepy saints to relax and let Messiah walk the desert for them while they watch from the side and praise Him for suffering for them and without them. This is the “false gospel” as identified by Paul in Galatians 1. “Grace” is not an “anesthetic”! It is Divine Power that enables our wills to take hold of the Promise, and live by it. Some preachers have suggested that it is “easier to be saved than to be lost,”¹⁷⁴ This wilderness journey starkly contradicts that view.

According to our prototypical journey with Israel, the only ones who will survive this chiseling, unraveling, cutting process, are those who have completely mortified the flesh in total love, trust, and obedience to their Creator-Redeemer. These three qualities actually are inseparable. Those who truly love, will trust, and those who love and trust, will follow in obedience.

And these all, having obtained a good report through faith, received not the promise: ⁴⁰ YAH having provided some better thing for us, that they without us should not be made perfect, Hebrews 11:39-40

END-TIME SPIRITUAL PARALLELS

The Hebrew root word, from which this station name is derived, tells us much about what is to be learned here. Strong's number H2735, *khore hag-ghid-gawd'*, may also be interpreted as “hole in the rock.” Job prophesied an application for the last generation:

They were driven forth from among men, (they cried after them as after a thief;) To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks, Job 30:5-6.

David found himself in such a situation, while running from his enemies. So did the saints of Scotland, the Waldenses, the Albigenses, Vaudois of France, and other faithful follower of *Yahweh* through the Ages.



Like theirs, our “fortress” will be in the “cleft of the Rock.” There He “hideth my soul.”¹⁷⁵

He shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure, Isaiah 33:16.

Thus, we see that the camp lesson of *Char Haggidgad* fortells our end-time experience spiritually and literally. We must spiritually experience the circumcision of the carnal heart, and we will physically experience *Char Haggidgad* in our escape to the mountains, fleeing literal persecution.

While it sounds “ideal,” to desire a life of “smooth sailing,” resisting the experience *Char Haggidgad*, such a easy existence is the most dangerous to the Christian, inviting complacency. What growth of “inward mortification,” what habit of self-denial, what renunciation of our own wills would be fostered? Paul wisely resolved to “die daily” (1 Corinthians 15:51), for only in so doing are we made fit to receive the election as sons.

THE MESSAGE IN THE ORDINAL NUMBER

Like Israel of old, leaving Egypt to enter Canaan, we are on a journey in pursuit of the Promised Land. Significantly, that is the meaning of the number twenty-eight, the ordinal number of this encampment.

28

Throughout Scripture, the number twenty-eight appears numerous times. There are twenty-eight chapters in both Matthew and Acts. Solomon, in Ecclesiastes, enumerates twenty-eight events which we experience in life (Ecclesiastes 3:2-8). It is Solomon’s description of life, enumerated in twenty-eight points. The number implies “new life in our bond with His power.” In fact, Eternal Life is encoded in the first twenty-eight letters of Genesis:

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

EARTH	AND THE	HEAVENS	ALEPH TAV	ELOHIM	CRE- ATED	IN THE BEGINNING
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Hebrew reads from right to left. The first thing to notice about this Hebrew sentence is that it covers a complete act of creation.¹⁷⁶ It happens in us, spiritually, in the same order!

We may quickly assume that the number “7” conveys that meaning. But no, seven is the number of *Yahweh's* perfect Plan, and Creation was certainly part of His Plan. But, it is the number “28” that represents Creation and Re-creation: From beginning to New Beginning; from life to Eternal Life.¹⁷⁷

But there is more. Note, regarding the above phrase, the following facts from Jeffrey Grant’s book, *The Signature of YAH*:

- The number of Hebrew words = 7
- The number of letters equals 28 (7x4 = 28)

- The first 3 Hebrew words translated “In the beginning (Elohim) Created” have 14 letters ($7 \times 2 = 14$)
- The last four Hebrew words “the heavens and the earth” have 14 letters ($7 \times 2 = 14$)
- The fourth and fifth words have 7 letters
- The sixth and seventh words have 7 letters
- The three key words: (Elohim), heaven and earth have 14 letters ($7 \times 2 = 14$)
- The number of letters in the four remaining words is also 14 ($7 \times 2 = 14$)
- The shortest word in the verse is the middle word with 7 letters
- The Hebrew numeric value of the first, middle and last letters is 133 ($7 \times 19 = 133$)
- The Hebrew numeric value of first and last letters of all seven words is 1393 ($7 \times 199 = 1393$)¹⁷⁸

But, there is still more...

- The Total number of letters in Genesis 1:1 is 42, the same as the number of camp lessons leading the multitude to their Land of Promise.
- These 42 letters may be divided into two sets of 28 or three sets of 14 (the number representing salvation).
- These 42 lessons also represent the experiences which those of the last forty days on this planet under judgment.¹⁷⁹
- The 30 days between the ending of the 1260 (days, now) and the 1290 are days of “death decree” against the saints and final call to the world, during which time they will be scattered..
- Add to that the 10 days of Trumpets sounding the final call and warning, brings the saints to the end of their forty days of tribulation and to the declaration of “He who is righteous, let him be righteous still...” Revelation 22:11.

Hidden, then, in the 28th camp-lesson is the call of *YAH*'s people into unity (2) with Messiah (8) in order to pass ($2 + 8 = 10$) their final test (10) for Life Eternal (28)!



CHAPTER 14 SUMMARY

- *Char Haggidgad* was the Hebrew term, referring to “making progress” through the difficult trials and “straight” experiences which try our mettle and test our faith.
- It is only when we pass the testing of *Char Haggidgad* that we can receive the adoption of sons and become heirs according to the Promise.
- *Char Haggidgad* is the Hebrew equivalent to the Greek word translated as “eye” of the needle. To pass through this Narrow opening into life, is impossible, unless one is unraveled from the cares and enslavements of this world.
- The camp lesson at *Char Haggidgad* foretells not only a spiritual “cutting away” of the old man of sin, but also forewarns of physical affliction, when the End-Time saints will be hiding in the dens and caves of the earth.
- This is the twenty-eighth encampment, in Israel’s journey from Egypt to Canaan. In Hebrew Gematria, twenty-eight is a number representing the call of *Yahweh’s* people into unity with Messiah in order to pass their final test for Life Eternal.