



# SERMON NOTES

From a message delivered live on  
 Shabbat August 2, 2008  
 1<sup>st</sup> of Av, 5768

At Bnai Yahshua Synagogue  
 of Prosperity, South Carolina  
**Emet Ministries**  
[www.emetministries.com](http://www.emetministries.com)

---

By Rabbi Dani’el Rendelman  
[ravemet@comcast.net](mailto:ravemet@comcast.net)

---

## “Journey of Faith”

It is easy to skim through the names, genealogies and journeys in the Tanakh. Honestly, many verses in the Torah concerning census taking, tribal names, and cities seem mundane and unnecessary for the modern believer. Take for example these verses from Exodus / Shemot 6:

|                |   |
|----------------|---|
| Exodus<br>6:15 |   |
| Translit       | u.ve. <u>nei</u> shim. <u>on</u> ye. <u>mu. el</u> ve. <u>ya. min</u> ve. <u>o. had</u> ve. <u>ya. khin</u> ve. <u>tso. khar</u> ve. <u>sha. ul</u> ben- <u>ha. ke. na. a. nit</u> e. <u>le</u> mish. <u>pe. khot</u> shim. <u>on</u> :                           |
| English        | And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. These are the families of Simeon.   |
| Exodus 6:16    |   |
| Translit       | ve. <u>e. le</u> she. <u>mot</u> be. <u>nei- le. vi</u> le. <u>tol. do. tam</u> ger. <u>shon</u> u. <u>ke. hat</u> u. <u>me. ra. ri</u> u. <u>she. nei</u> <u>kha. yei</u> le. <u>vi</u> <u>she. va</u> u. <u>she. lo. shim</u> u. <u>me. at</u> <u>sha. na</u> : |
| English        | And these are the names of the sons of Levi according to their generations: Gershon and Kohath, and Merari. And the years of the life of Levi were a hundred thirty and seven years.  |
| Exodus 6:17    |   |
| Translit       | be. <u>nei</u> ger. <u>shon</u> liv. <u>ni</u> ve. <u>shim. i</u> le. <u>mish. pe. kho. tam</u> :   |
| English        | The sons of Gershon: Libni and Shimei, according to their families.   |

|             |   |
|-------------|---|
| Exodus 6:18 |   |
| Translit    | u.ve. <u>nei</u> ke. <u>hat</u> am. <u>ram</u> ve.yits. <u>har</u> ve.khev. <u>ron</u> ve.u.zi. <u>el</u> u.she. <u>nei</u> kha. <u>yei</u> ke. <u>hat</u> sha. <u>losh</u><br>u.she.lo. <u>shim</u> u.me. <u>at</u> sha. <u>na</u> :                                 |
| English     | And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were a hundred thirty and three years.  |
| Exodus 6:19 |   |
| Translit    | u.ve. <u>nei</u> me.ra. <u>ri</u> makh. <u>li</u> u.mu. <u>shi</u> e.le mish.pe. <u>khot</u> ha.le. <u>vi</u> le.tol.do. <u>tam</u> :   |
| English     | And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.  |
| Exodus 6:20 |   |
| Translit    | va.yi. <u>kakh</u> am. <u>ram</u> et-yo. <u>khe</u> .ved do.da.to lo le.i. <u>sha</u> va.te.led lo et-a.ha. <u>ron</u> ve.et-mo. <u>she</u> u.she. <u>nei</u><br>kha. <u>yei</u> am. <u>ram</u> <u>she</u> .va u.she.lo. <u>shim</u> u.me. <u>at</u> sha. <u>na</u> : |
| English     | And Amram took him Jochebed his father's sister to wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty and seven years.  |
| Exodus 6:21 |   |
| Translit    | u.ve. <u>nei</u> yits. <u>har</u> ko.rakh va.ne.feg ve.zikh. <u>ri</u> :  |
| English     | And the sons of Izhar: Korah, and Nepheg, and Zichri.   |
| Exodus 6:22 |   |
| Translit    | u.ve. <u>nei</u> u.zi. <u>el</u> mi.sha. <u>el</u> ve.el.tsa. <u>fan</u> ve.sit. <u>ri</u> :  |
| English     | And the sons of Uzziel: Mishael, and Elzaphan, and Sithri.  |

Sometimes the Torah portion can be a little mundane. Often (maybe not often) the sermons we hear are boring as well. Here's a list of some things to do during a boring sermon:

- See if a yawn really is contagious.
- Slap your neighbor. See if they turn the other cheek. If not, raise your hand and tell the rabbi.
- Listen for your rabbi to use a word beginning with 'A' then 'B' and so on through the alphabet.
- Raise your hand and ask for permission to go to the rest room.
- Whip out a hankie and blow your nose. Vary the pressure exerted on your nostrils and trumpet out a rendition of your favorite praise and worship song.
- Chew gum; if the sermon goes on for more than 15 minutes, start blowing bubbles.
- Try to indicate to the teacher that his fly is undone.

- By unobtrusively drawing your arms up into your sleeves, turn your shirt around backwards.
- Try to raise one eyebrow. Then try to raise the other.
- Crack your knuckles.
- Twiddle your thumbs.
- Twiddle your neighbor's thumbs.
- Wiggle your ears so that the people behind you will notice.
- Listen attentively!

If we are honest we will admit that we do ignore parts of Torah even though we say that the entire Torah is for us today. Take for example the names of the given in the first book of Exodus or the recounting of the wilderness journey of the nation of Israel in Numbers / Bamidbar 33. Boring reading? To such an attitude we have the words of 2 Timothy 3:16, "all scriptures is YHWH breathed and is useful for teaching, for reproof, for correction, and for training in righteousness," **The word "all" means "all."** Every single chapter, verse, sentence, word, and even letter has been given to us so that we can better fellowship with man and appropriately worship YHWH.

"You should not be ignorant of how your ahvot (fathers) were under the cloud and all passed through the sea; and were immersed into Moses in the cloud and in the sea; and all did eat the same spiritual food. Now all these things happened to them for EXAMPLES: and they are written for our warning, upon whom the ends of the olam hazeh (world) have come," 1 Corinthians / Quirinthia Aleph 10:1-3,11.

In this verse from Corinthians the word translated "example" is the Greek term "tupos." It is from "tupos" that we get the English word "type" or "model." The events in the dessert wilderness were types and models for us today. Indeed, everything that happened to Israel, from the brazen serpent to the water from a rock, is a type and pattern for future generations.

Luke tells us "Then He opened their minds so they could understand the Scripture.. He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day." (Luke 24:45-46) The Torah includes history, prophecy, and types and shadows that give us instruction for living. Remember that future events are foretold in the Scriptures in order to change our life today. Why study scriptural genealogies or boring journeys in the Torah? Because it is through the Torah that YHWH speaks to us about life. Numbers 33 and the journeys of Israel are prophetic pictures of the

ministry of Y'shua. This chapter is a shadow of end times events. The stations of Israel model the path each sold out believer walks before YHWH. The list of journeys or "stations" in Numbers 33 is no different. This chapter is living history; it is prophecy for today and the days to come. May YHWH open our eyes that we could behold wonderful things from His Torah in this chapter.

A believer can mature to great spiritual levels by grasping the simple message that "what happened to the people of Israel in Biblical times is a picture of what happens to people today." History repeats itself. The times may have changed but the scenarios are still the same. Everything – everything – that occurs in your life is a message from the supernatural side. YHWH is speaking behind the details of the day. In every way the Creator is calling us closer.

Let's first have an overview of the events in this chapter and set the stage for personal application. Then we will discuss how Numbers 33 is an amazing foretelling of the end of days.

Yisrael was rescued from the bondage of Pharaoh by the strong and mighty arm of YHWH. Remember that "pharaoh" is symbolic of slavery and sin. The actual phrase "pharaoh" means "fence" or "boundary." The pharaohs in our lives hold us back and fence us in from accomplishing YHWH's will. Our spiritual life begins with being set free from the Pharaoh of sin and death. However, we must resist the magnetic pull of sin and satan. We will be tempted to return back to sin, compromise, rebel, and complain. Romans / Romiyah 6:16, "Don't you know that to whom you yield yourself slaves to obey then his servant you become. Whether you are a slave of sin unto death or obedience unto righteousness."

We must constantly be reminded that Israel was freed from Pharaoh and we have been set free from our enemies as well. However, after the plagues punished the Egyptians the nation failed to enter into the Promised Land. The people believed the evil report of the 10 spies and were faced with strict punishment of dying in the wilderness. Because of their unbelief in the faithfulness of YHWH the wicked and perverse generation would pass away and their children would inherit the land of milk and honey. Along the way, Israel had forty years to work out their personal issues. Can you imagine waiting through 40 years of tests and trials? Does it sometimes feel

like you are in the middle of 40 years worth of wandering? It took one night, the night of Passover, for YHWH to bring Israel out of Egypt. Yet, it took 40 years for YHWH to bring Egypt out of Israel. Or did it? Our discussion begins with debunking this commonly held idea of a 40 year journey from Egypt to Eretz Israel. According to the Torah, the Israelites spent more than 40 years in the wilderness; they spent a total of 42 years.

In the Newer Testament, we read:

"And about the time of forty years suffered he their manners in the wilderness," Acts 13:18

It reads "about the time", that is, "around" forty years. It doesn't say "exactly 40 years. We know that Israel is punished one year of wandering for each of the 40 days the spies were surveying the land. What we must consider to have an accurate understanding is that the counting of the 40 years starts after the Hebrews were at Kadeshbarnea and on the verge of entering Canaan's land. Two years of time passed from that Passover night in Egypt and the agreement with the evil report from the 10 spies.

First, lets consider Numbers/Bamidbar 9:1-2

And YHWH spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the passover at his appointed season.

We can clearly see that at the start of the second year, the Hebrews were still in the wilderness. In the next chapter we read, "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." Later the people rebel against YHWH and gather to eat quail for about a month in Bamidbar 11. In Chapter 12 the nation is at the threshold of the Promised Land and ready to enter into the glory of YHWH. Bamidbar 13 recounts how the evil report was believed and were given 40 years to walk out their problems. This occurred at Kadesh Barnea, the very entrance of Canaan. There was 2 years from Pesach in Egypt to the evil report and 40 years from Kadesh Barnea to Yericho when they finally enter the land for a total of 42 years. This understanding is important because the number of years is highly symbolic. 42 is not only the number of years spent in the wilderness but also the number of stations or stops Israel made along the way to the Promised Land. The

number of years that Israel wandered in the wilderness is connected to the exact stops made along the route. This is important because even though these stops occurred thousands of years ago, they are still occurring today in our lives. There is nothing new under the sun. Whatever place you are at in your faith has already been visited by the nation of Yisrael. We are just like our forefathers who journeyed through the wilderness and struggled with rebellion, problems, unbelief, leadership, and spiritual battles. We haven't arrived at the Promised Land of Heaven. We are each on our voyage of emunah / faith. **We are each being changed from glory to glory. Along the way to perfection are 42 steps – the same exact steps taken by the nation of Yisra'el.** We read that the nation "rested" and "pitched" their tents. Numbers 9:21-22, "And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed."

From the deliverance from Egypt to the time they crossed the Yarden river, the nation camped 42 times. These areas are commonly referred to as "stations." These were not convenient places to stop by camps that were chosen by YHWH for the good/tov of His children. Sometimes the stop was to test the people. Other times the stop was for rest or even punishment. Amazingly, each station had to supply enough space for the tabernacle and people plus food and water.

The nation was led by the cloud of fire by night and pillar of smoke by day. The cloud of fire is symbolic of the Ruach HaKodesh – the fire of YHWH that leads us into all truth. The pillar of smoke is symbolic of the Torah – the powerful word of YHWH that teaches us how to offer our lives as a pleasing aroma of faithfulness. The people followed the glory of YHWH along their route. We must choose to do the same. We might not see the fires or shekinah glory BUT we can see the examples that have been left for us in the Torah.

To help us along the path, we are going to examine some of these stations and discuss how we can proceed to spiritual growth and maturity.

As we begin this discussion let's first review a popular commentary from Rashi on the stations in Numbers 33. "The account of the journeys is analogous to a king whose son became sick, and he took him to a faraway place to be healed. On the way back, the father began to mention all the stages of their journey, saying to him, "This is where we slept. This is where we felt cold. Here you had a headache, etc." Each station has a story and a lesson to learn. We are sin sick in a far away place and the king is

leading us home. Along the path of our spiritual journey we must hear the voice of YHWH and obey.

**We also know that 42 months equal three and a half years.** The wilderness travels of Israel are prophetic of how the nation of Israel and the world will suffer greatly for the 42 month period when Yerushalayim is down-trodden.

Revelation 11:2, “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

Revelation 13:5, “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”

Now, we can study the so-called “boring” wilderness years of Isra’el as a type or shadow of the great tribulation. Indeed there is much to learn if we will just take the time to look at YHWH’s wonderful Torah! What we are discussing today are the needed multiple witnesses concerning spiritual life today and end time events!

Let’s look at this journey with a renewed mind and see what YHWH has in store for us. At these stations we can clearly find a three-fold message that is historical, practical, and prophetic. Follow along in Numbers 33 as we examine the journey of faith!

As the nation is leaving Egypt they first camp at “Ramses.” This is when the 42 years begin. Named after a pharaoh of Mitzrayim, this area was the highest quality land in Egypt. (Genesis 47:11) Here, YHWH is declaring the “end from the beginning” as seen in Isaiah 47:10. YHWH is leading us to a life of quality, peace, blessing, prosperity, and joy. The next 42 months may be difficult but they are for our good. YHWH chastises those whom He loves. **YHWH stretches us to a place of faith.** The 42 months of Revelation as seen in Chapter 12 will challenge us to look to a city whose foundation is in Shamayim. No matter what the future holds we must look to the glorious rewards of the Heavenly Yerushalayim.

Next, the people take up camp at “Succoth.” This word “Sukkoth” literally means “tent” or “temporary dwelling.” This is the same word used for “chag sukkot” or the “festival of tabernacles.” YHWH was showing the people that each step of obedience is a temporary step. Each battle we face, doctrine we challenge, demon we conquer, or issue we settle is just a temporary tent. Whatever you are going through right now is just temporary whether it is good or bad. Life is full of mountains and valleys. It was here at Succoth that the bones of Yosef were retrieved. His bones had been left here to be carried into the Promised Land. **This is prophetic of the dry bones of the nation of Yisrael that will rise up on the latter days to inherit the Land of Israel.** During the last

days some of us will be dwelling in tents or “sukkot” as we flee the wrath of the anti-Messiah.

The third stop is in “Etham.” This name literally means “with them.” Etham is on the edge of the wilderness and is symbolic of Revelation 12 when HaSatan is cast down to earth and is “with them.” The anti-messiah and false prophet will be empowered by the enemy. Though YHWH is with us, the enemy will be Etham or “with them.” We must remember that “greater is He that in us than he that is in the world.”

BETWEEN HERE AND PIHAHIROTH - Ex 14:2; Nu 33:7

- Overtaken by Pharaoh - Ex 14:9
- Exhorted to look to God - Ex 14:13,14
- The cloud removed to the rear - Ex 14:19,20
- Red Sea divided - Ex 14:16,21

The next camp was at “Pihahiroth.” This is near where Pharaoh began chasing the nation which eventually led to the sea parting. In Revelation 12:6 we see that the “earth helped the woman.” The earth will help hide the saints during the acharyit hayamim. This city’s name is a compound word. “Peh” is the Hebrew word for mouth. “Ha Hiroth” means “the wrath.” As a believer we must battle the wrath of those who will speak evil lies about us. The end days will be no different. “The wrath of the mouth” will be unleashed as the enemy’s mouth utter blasphemies against YHWH in Revelation 13:5.

The fifth stop of Israel was at “Marah” which means “bitterness” or “rebellion.” We too must deal with the bitterness of rebellion. There are seven things that YHWH hates: one who sows discord among the brethren. Rebellion sours the refreshing water of YHWH’s presence. We are warned to make sure that we do not fall into the sin of Marah. In Palm 95 we are told not to harden our hearts as the people did here. They wanted fresh water and were upset that the drink was bitter. The spirit of rebellion is opposite of the spirit of unity. It is in the spirit of rebellion that the end times beast will rear its ugly head. In revelation 13:5 the beat rebels against YHWH and leads the world to take the mark of rebellion.

Next, the nation comes to a place with 12 springs and 70 date palms. This is “elim” which means “their leader.” Revelation 13:7 shows how the world follows the evil leader. The people of faith follow the leader Y’shua who is the Melech of Israel. Elim is where each person had to drink from one of the 12 streams. This is symbolic of how the 12 gates to the New Jerusalem will be named for each of the 12 tribes of Israel. The 70 date palms are symbolic of the “nations” of the world that also must be grafted

into the vine and will be able to drink from the same wells of Israel. The living waters of YHWH will bring healing to the nations.

The seventh stop of Israel is seen in verses 10-11 and is called the “red sea.” In Hebrew this is Yom Suf which is literally the “reed sea” or the “sea of the end.” This station is symbolic of how we must come to the end of our self and crucify our flesh. We must take up our execution stake and follow Y’shua. Prophetically, those who overcome do so by the “blood of the lamb, word of their testimony, and not loving their life until the death,” Revelation 12:11.

At the Wilderness of Sin is where YHWH provided the manna and the quail for the people. The end of days will be full of supernatural provision. “I have never seen the righteous forsaken nor his seed begging for bread,” Psalm 37:25. While YHWH will provide supernaturally we should not totally depend on this for our life today or in the future. YHWH does not want us to live miracle to miracle. Miracles are supernatural rescues from YHWH. We are not to be in constant need of rescue and miracles. Instead, YHWH wants us to live in obedience to His word which will mean that we are living “blessing to blessing,” **As we obey Torah AND prepare for the days ahead YHWH will provide the blessings and the miracles.**

The ninth station for Israel is called “Dophkah” which comes from the root word “Adonis.” Adonis is the Phoenician god from where the word “lord” is translated. Revelation 12:17 shows us the end times battle of the false Adonis or Lords and YHWH. The practical lesson to learn here is service to YHWH. Man can not service 2 gods. We must choose to service YHWH only. Whatever occupies your time is your god. Do you spend more time in worship and ministry or something else? YHWH is also removing the false lords from our tongues.

In verses 13-14 is the stop at “alush.” This is where water flowed from the rock. At “alush” Moshe acted in anger and struck the rock for water to flow. This was a misrepresentation of Y’shua. In Revelation 13:3 the anti-messiah uses false signs to appear as power from God.

When the nation stops at “Rephidim” they come in contact with Amelek and fight an interesting battle. Here the nation is promised victory as Moshe’s hands are raised. If his hands fall then the nation fails. The name Rephidim literally means “reph yadim” or the “weakening of the hands.” **When our hands are weak – when we are tired or frustrated – we should spread them in praise and prayer to YHWH.** ‘Lift up your hands in the sanctuary,’ Psalm 134:2. Of course, the mark of the Beast is placed in the weak hands of the unbelievers as seen in Revelation 13:16-17. The events at Rephidim can be found in Shemot/Exodus 17:1-13

The next station is in the Wilderness of Sinai. In Hebrew, the word for “in the wilderness” is “bamidbar.” In the wilderness, YHWH is able to speak clearly to us and reveal His will. In the wilderness we are removed from the comfort zones of normal life. YHWH led Moses, Israel, Elijah, and Y’shua into the wilderness for preparation and calling. Revelation 13:1 shows us that the major end times events and even Babylon is found in the midst of the wilderness, surrounded by sands.

Many important events occurred at Mt Sinai:

Ex 19:1,2; Nu 33:15

- Jethro's visit - Ex 18:1-6
- Judges appointed - Ex 18:14-26; De 1:9-15
- Torah given - Ex 19:3; 20:1-26
- Order for making the tabernacle, &c - Ex 24:1-27:21
- Tribe of Levi taken instead of the first-born - Nu 3:11-13
- Aaron and his sons selected for priesthood - Ex 28:1-29:46; Nu 3:1-3,10
- Golden calf made - Ex 32:1,4
- People punished for idolatry - Ex 32:25-29,35
- God's glory shown to Moses - Ex 33:18-23; 34:5-8
- Tabernacle first set up - Ex 40:1-38
- Nadab and Abihu destroyed for offering strange fire - Le 10:1,2; Nu 3:4
- Passover first commemorated - Nu 9:1-5

The thirteenth stop of Israel is at Kibrothhattaveh in Chapter 33 verses 16 and 17. This large word means “graves of longing” or “graves of lust.” Our spiritual journey certainly includes a death to lustful desires. **We must choose to delight in YHWH and put to death fleshly urges that are contrary to the word.** Here is where those who died during the battle with Amelek were buried. We read in Revelation that those who fight against YHWH will die and the blood will rise as high as the horse’s reins.

The nation comes to the town of “Libnah” or “Leban” along their way. This is a white land in the west and is known to be a center of trading and harvesting of the essential oil of frankincense. Frankincense is an aromatic resin that can be obtained by the boswillia tree. The bark is tapped and the resin bleeds the oil which then hardens into rock like “tears.” Frankincense was used in the kadosh anointing oil and was presented to baby Y’shua. This essential oil of the Scriptures that has many uses including calming stress and anxiety and healing asthma, coughing, and scars

Next the nation pitches their tents at “Rissah” which was a fortified city. Mishle / Proverbs 25:28 says, “like a city without walls is a man without self control.” Rissah is

symbolic of the fruit of self control. Prophetically we must learn self control and fortify our cities, homes, families, and bodies.

In Numbers 33:23-24 bnai Yisrael stops at Mount Shapher. “Shapher” means “journey.” This is the mountain of journeys. We have many spiritual mountains along our walk. These are times when we can almost physically feel or touch the presence of YHWH. On spiritual mountains YHWH is near and our problems are far. To bad we can’t stay on the mountain top. Remember that this was the desire of those who climbed to the top of the mount of transfiguration with Y’shua. They wanted to set up camp and abide in the manifest presence of YHWH. That didn’t happen. However, in the book of Revelation and in Matthew 24 we are told to flee to the mountains. This is a physical and spiritual climb. There are those who will physically camp in the mountains as the anti-messiah unleashes the fury of the adversary. **During times of testing we are all to flee to the mountains of YHWH.**

Remember that during the time of Ya’acov’s trouble many will flee to the mountains and be fed manna from YHWH. This is exactly what happened in the wilderness. This supernatural provision will take place for 42 months just as YHWH protected Israel in the wilderness for 42 months.

Revelation 12:6, “And the woman (Israel) fled into the wilderness, where she hath a place prepared of YHWH, that they should feed her there a thousand two hundred and threescore days.”

There is another prophetic verses that verifies our subject as both historical, applicable today, and prophetic for the end of days. Micah 7:14-15:

“Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. **According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**”

The 21<sup>st</sup> stop of Israel is at “Haradath.” This means “place of departure or fear.” This is symbolic of how we must depart from our fear of man and seek the fear of YHWH. One verse that we should commit to memory and keep before our minds is Matthew 10:28. Here Y’shua said, “Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell,” Matthew 10:28. We know that Revelation 12:11 says that they “overcame by the blood of the lamb, by the word of their testimony, and not loving their lives until the death.” If we are going to endure then we should not fear the loss of our life.

Next, the nation comes to “makheloth” which was near Moab and was actually a place dedicated to Molech. Why would YHWH allow the people to camp here? This station simply demonstrates that we are to be “in the world but not of the world.” As the days grow darker our light should shine brighter. The people of Moab and those living near us today need to see a living example of YHWH’s power. We are to keep the faith but we shouldn’t keep it to ourselves! YHWH does not call us or want us to only fellowship with like minded believers. **We aren’t to be reclusive or secret service saints. “Let your light shine before men that they may see your good deeds and glorify your father who is in heaven,” Matthew 5:16.** We must be like Y’shua and fellowship with sinners so that we can share Torah with the sinners. The end times will provide more opportunities for our light to brightly shine before the darkness of the world.

The 24<sup>th</sup> stop was at Terah. This was a town named after Abraham’s father. This station reminded the nation that they had to depend on Abraham’s Heavenly father – YHWH Himself.

In Numbers 33:32-33 we see Israel camping at Horhagidgad. This is Petra the lost city of stone in the modern nation of Jordan. Literally, this campsite was the cleft of the cleft of the rock. This of course teaches us of the deeper times of intimacy with YHWH and His people. As we mature in YHWH and move from glory to glory we will have times of hiding in the cleft of YHWH’s presence. Those in the cleft of the Rock of Y’shua will endure to the end. “This is the endurance of the saints: those that kept the testimony of Y’shua and guarded the commandments.” Revelation 14:12.

Later, the nation stations themselves at Punon. Here the nation complained about their meals and their leadership. YHWH punished the people with a plague of snakes. Complaining is not allowed. **Maya Angelou once said, “If you don't like something, change it. If you can't change it, change your attitude. Don't complain.”** James / Ya’acov 5:9, “Do not complain about each other, brothers, or you will be condemned. Look! The Judge is standing at the door!”

The 39<sup>th</sup> stop was in Dibungad, the capital of Moab in East Jordan. This is one of many stops that were made in Moab. The Moabites were the enemies of Israel and the enemies of YHWH. Why would YHWH allow them to camp here? Why spend so many nights in Moab? The Hebrew phrase “Moab” literally is “mo ab,” which means, “who is my father?” or “what is my origin?” Our journey to follow YHWH is all about knowing abba YHWH and walking in His ways. Of course we are also in search of the true origins of YHWH. **Sadly, this is one campsite that many people never leave. They are happy with their religion and care little about origins, fossilized customs, pagan practices, and the like.** We must choose to continually have our faith and mind renewed. In Moab the people asked “who is my father” we must do the same.

Finally the 42<sup>nd</sup> stop was in the plains of Moab near the Jordan River. The people were ready to cross over and anon the brink of a breakthrough. It was here that Moshe was taken up to be with YHWH. Even His body disappeared and was not allowed to be found. YHWH knew that if the people would have worshipped or honored his body and his memory. Sadly, many fall into this area of sin as well. We chase spiritual memories, spiritual ghosts, or spiritual prophets. YHWH wants us to go forward in our faith and not dwell on the past. We should wonder in our heart about how it could have been. Nor should we think “well this isn’t how it used to be.” Instead we must go forward with YHWH and follow the cloud and fire daily. During the end of days there will be many false Moses / false prophets that will not disappear. Instead, they will call attention with false signs, wonders, and words. We must be careful not to fall after this delusion and seek the truth of Y’shua.

This was a place of faith and a place of unbelief. Like the tribulation, this station separates those who are Torah fans and those who are Torah keepers. All who were formerly numbered over the age of twenty, except Caleb and Joshua were now dead. Moshe is allowed to behold the Land but dies. Joshua sends two spies into Yericho and the people prepare to cross the river Jordan. Joshua 4:10 and 1 Peter 1:17

We have discussed many stations and areas along the path to perfection as an Israelite. Where are you now? Is your life different than you had once desired? Do you find yourself in an unfamiliar place with problems galore? **The lessons we learn from these stations are part of our purification process. They are readying us for the Promised Land. Each part of the journey is to purify us!**

Dwell upon 1 Peter 4:12-13, "Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Messiah, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation."

What happened to Israel happened for you. We need to learn from their example this powerful point – the wilderness was not their destination, it was only part of the journey. The Israelites didn't set out to wander around for forty long years. The nation of slaves didn't leave Egypt to get lost in the sand. No! They were set free to claim their inheritance in the Promised Land. **We must understand and live this powerful message. We should view the journeys of Israel as applicable to today and prophetic for tomorrow. The Torah isn't boring – it's our life's story!**