



In this issue:

- The Antichrists of Canaan
- Anne's Article: The Woman and the Serpent, Part 2C: Miriam and the Fall from Grace

Note: Please remember to tag this newsletter so that it goes to your "Inbox" and not Spam or "Promotions."

An archive of past issues is available [here](#).

Pictured above is the Gustave Dore Bible Illustration titled *Noah Curses Canaan*. Canaan went forth from Noah's presence and brazenly colonized what would later be known as the Holy Land, re-introducing demon worship to the post-flood world.

In this issue, we continue with our study on the history of the Antichrist from Dr. Lively's book-in-progress *Where Satan Dwells*.

THE ANTICHRISTS OF CANAAN

In this issue we will identify and address the Antichrist figures associated with the land and/or religion of Canaan, from the conquest of the land of Canaan to the rise of the Hebrew empire.

The Moabite King Balak

Following the exodus from Egypt, the first Antichrist figure we see is King Balak of Moab, east of the Jordan river which the Hebrew armies had yet to cross into Canaan proper. Although not Canaanite by blood, the Moabites had been subjugated by the Canaanites (Numbers 21:26-29) and worshipped Canaanite demons: “*Woe to you, O Moab! You are ruined, O people of Chemosh! He has given his sons as fugitives, And his daughters into captivity, To an Amorite king, Sihon*” (v.29).

We have noted that God explained to Abraham in a dream that his descendants would not receive the right of possession of the Holy Land until the “fullness” of the

perversion, specifically incest, homosexuality and bestiality (Leviticus 18:1-30). This was the vile religion of the Canaanite family of nations established by Canaan, grandson of Noah.

Canaan, the man, might have been the Antichrist who preceded his nephew Nimrod in that role. We don’t have enough information to form a firm conclusion, though it is highly significant that when he was banished from Noah’s presence, Canaan chose to colonize and name after himself what would later be known as the Holy Land.

This writer shares the belief of some that this land (in its antediluvian form) was the site of the Land of Eden, with Jerusalem the site of the Garden of Eden. In any case, the territory is unarguably special and precious to God and it is highly significant that Canaan would appropriate it as the site of the worship of demons.

The reign of King Balak of Moab corresponds to the time when the iniquity of the Amorites had reached its fullness. The Moabites were not descendants of Canaan, but of Lot by incest with his daughters, as were the Ammonites (Genesis 19:36-39). As such they were especially susceptible to Canaanite religion and became “Amorites” as it were in religious practice.

King Balak appears to be the Antichrist in the generation after the Hebrew exodus from Egypt. Numbers 22-24 recounts how Balak famously (and unsuccessfully) hired Balaam the magician to curse the Israelites, and in Numbers 25: 1-3, but finally succeeded in weakening the Hebrews by sending in Moabite maidens to seduce the Hebrew men into sexual sin and the worship of Chemosh, the abomination of the Moabites (who may have been Satan himself).

“While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel” (Numbers 25:1-3).

We are assuming that Baal Peor is identical to Chemosh, the demon identified as “the abomination of the Moabites” in 1 Kings 11:7. He is listed there along with Ashtoreth the goddess of the Zidonians, and Molech and Milcom the abominations of the Ammonites as the demons worshipped in Jerusalem under King Solomon. It is possible that Chemosh, Milcom and Molech are simply different names for Satan by different Canaanite tribes or nations. Ashtoreth, as we have previously noted is the demon “bride of Satan” synonymous with Ishtar of Babylon.

Importantly, these demon(s) were worshiped at specially constructed altars, which, in our theory, serve as demonic spiritual portals or dwelling places.

The Threat of “Foreign Wives”

In the matter of Baal-Peor, and later regarding King Solomon’s fall into sin, the instrument of Satan to corrupt the Hebrews was sexual seduction by “foreign wives.” While it is commonly believed that all intermarriage of Hebrews with non-Hebrews was forbidden, the Bible identifies only two groups who were subject to the ban: Canaanites and “mamzers.”

The Canaanite intermarriage ban is stated in Deuteronomy 7:1-3 and limited to seven Canaanite nations: *“the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites...you shall utterly destroy them...you shall not intermarry with them.”*

parent (<http://en.wikipedia.org/wiki/Mamzer>). Hebrews were forbidden to marry a mamzer.

Because of their origin in the incest of Lot and his daughters, both the Ammonites and Moabites were mamzers and thus excluded from inclusion in the Assembly of Israel (the pool of marriageable potential partners) for ten generations (i.e. forever, according to rabbinical interpretation), in contrast, for example, to Edomites and Egyptians who were only banned for three generations (Deuteronomy 23:1-8).

In Ezra and Nehemiah we see the reinstitution of the intermarriage ban among the exiles who had returned to Israel from Babylon. The foreign wives that Nehemiah forced the returning exiles to put away in Nehemiah 13:23 were from the mamzer nations of Moab and Ammon, and from Ashdod where Canaanite refugees of the purging of the land by the Israelites (Joshua 11:22) had intermarried with Philistines (Zechariah 9:6).

One purpose of the Book of Ruth is to reveal the power of Christ, the Kinsman-Redeemer (represented by Boaz), to redeem the mamzerim (represented by Ruth the Moabite). King David (and by extension Christ Himself) would have been a mamzer if not for the redemption of his great-grandmother Ruth. Also in the line of Christ was Boaz’s mother Rahab, a Amorite (Canaanite) presumably redeemed by having become a Hebrew prosthelyte (Joshua 2; Hebrews 11:31; James 2:25).

What is most important to our study from this short digression is that the threat to the Hebrews from “foreign wives” was not primarily racial but religious and cultural, related to the ritual demon worship and corrupt sexual practices common to the specific nations subject to the intermarriage ban. *“Do not give your daughters to their sons or take their daughters for your sons, for they will turn your children away from following me to serve other gods”* (Deuteronomy 7:3-4).

Righteousness Under Joshua Suppressed the Demons

Under the war-time reign of Joshua, with the Ark of the Covenant going before them, the Hebrews took possession of most of the land of Canaan. None of the demons could resist them because the Lord was present with them and fought for them. Their only failures occurred when they disobeyed the Lord. But they did not fully drive out the Canaanites, which failure allowed the demons to remain among them.

At the end of his life, Joshua warned the people: *“Do not associate with these nations that remain among you; do not invoke the names of their gods or...bow down to them... if you intermarry with them and associate with them, then you may be sure that the Lord your God will no longer drive out these nations before you. Instead, they will become snares and traps for you, whips on your backs and thorns in your eyes, until you perish from this good land ”* (Joshua 23:7-13).

The people vowed not to intermarry with them in a ceremony at Shechem where Abraham had built his first altar to the Lord (Joshua 24:24-26; Genesis 12:7) and they continued to prosper for a number of years. However:

“After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel. Then the Israelites did evil in the eyes of the Lord and served the Baals. They forsook the Lord, the God of their ancestors, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them. They aroused the Lord’s anger because they forsook him and served Baal and the Ashtoreths” (Judges 2:10-

daughters to their sons, and served their gods (Judges 3:5-6).

The Book of Judges describes the spiritual warfare that ensued as a series of wicked rulers (who may or may not have been Antichrists) arose each time the Hebrews succumbed to demonic worship, only to be defeated when God would raise a deliverer in response to the sincere repentance of the people.

King Cushan-Rishathaim appears to be the first of these possible Antichrists, defeated by the deliverer Othniel: *“The Israelites did evil in the eyes of the Lord; they forgot the Lord their God and served the Baals and the Asherahs. The anger of the Lord burned against Israel so that he sold them into the hands of Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years. But when they cried out to the Lord, he raised up for them a deliverer, Othniel”* (Judges 3:7-9).

King Elgon of Moab: *“Again the Israelites did evil in the eyes of the Lord, and...the Lord gave Eglon king of Moab power over Israel for eighteen years. Again the Israelites cried out to the Lord, and he gave them a deliverer—Ehud* (Judges 3:12-15)

King Jabin of Canaan: *“Again the Israelites did evil in the eyes of the Lord, now that Ehud was dead. So the Lord sold them into the hands of Jabin king of Canaan, who...cruelly oppressed the Israelites for twenty years, they cried to the Lord for help”* (Judges 4:1-3). Deborah led the overthrow of Jabin, though she is not called a deliverer.

King Zebah or Zalmunna of Midian: *“The Israelites did evil in the eyes of the Lord, and for seven years he gave them into the hands of the Midianites...When the Israelites cried out to the Lord because of Midian... [he said] I delivered you from the hand of all your oppressors...I said to you, ‘I am the Lord your God; do not worship the gods of the Amorites, in whose land you live.’ But you have not listened to me”* (Judges 6:1-10).

Gideon was the deliverer this time, but the people had degenerated far into idolatry and sexual degeneracy. Gideon’s own father had built the town altar to Baal and erected an Asherah pole. Gideon followed God’s instruction to *“Take the second bull from your father’s herd, the one seven years old. Tear down your father’s altar to Baal and cut down the Asherah pole beside it. Then build a proper kind of altar to the Lord your God on the top of this height. Using the wood of the Asherah pole that you cut down, offer the second bull as a burnt offering”*(Judges 6:25-26).

Before “Gideon’s 300” could win the physical battles with the Midianites, Gideon first fought and won the spiritual battle, earning the name Jerub-Baal (“Fights with Baal,” Judges 6:32).

At the end of the physical battles, *“Gideon arose and killed Zebah and Zalmunna, and took the crescent ornaments that were on their camels’ necks”* (Judges 8:21). These crescent ornaments were idols associated with Bel (Baal) and are mentioned by Isaiah in a prophecy about Babylon: *"Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle"* (Isaiah 46:1). These scriptures support the argument that the Islamic god Allah is Baal, since the crescent is the symbol of that demonic religion.

King Abimelech, the First Hebrew Antichrist

LORD their God, who had delivered them from the hands of all their enemies on every side; nor did they show kindness to the household of Jerubbaal (that is, Gideon) in accord with all the good that he had done to Israel” (Joshua 8:33-35). According to some rabbinical sources, the god Baal-berith was depicted as an obscene article of idolatrous worship, possibly a simulacrum priapi [statue of an erect penis] (Yer. Shab. ix. 11d; 'Ab. Zarah iii. 43a).

Abimelech, one of the seventy sons of Gideon, was an exceedingly wicked man in a society that was now extremely corrupt. He persuaded the demon-worshippers of Shechem (still a Canaanite city at this time) to back him in a political coup to become sole ruler by killing all of his brothers. In response “*They gave him seventy pieces of silver from the house of Baal-berith with which Abimelech hired worthless and reckless fellows, and they followed him. Then he went to his father’s house at Ophrah and killed his brothers the sons of Jerubbaal, seventy men, on one stone [though the youngest escaped]...[then] All the men of Shechem and all Beth-millo assembled together, and they went and made Abimelech king, by the oak of the pillar which was in Shechem*” (Judges 9:1-6).

When later the leaders of Shechem turned against him, Abimelech burned them alive (“about a thousand men and women”) in the Tower of Shechem. But, reminiscent of the prophecy against Satan in Genesis 3:15, his skull was crushed in the process by a millstone dropped on him from the tower by a woman (Judges 9:46-53).

Importantly, God did not provide a deliverer in the time of Abimelech but punished Abimelech by His own hand (Judges 9:56). And the next time that the people turned again to demon worship (Judges 10:6-8), God responded by saying “...*you have forsaken Me and served other gods; therefore I will no longer deliver you. Go and cry out to the gods which you have chosen; let them deliver you in the time of your distress*” (v. 13).

The next judge of significance, Jephthah the Gileadite (the ninth judge) was not identified in scripture as a righteous man, but only a military victor and from that time onward the unity of the Hebrew tribes was broken and there was much fighting among them (eg, Judges 12 & 19-20).

Following Samson, whom we will address in the next section, respect for the things of God and for Hebrew leadership continued to diminish. Starting with Judges 17: 6 through to the rise of the Hebrew monarchy, it began to be said that “*In those days there was no king in Israel; every man did what was right in his own eyes.*”

The Philistines

“*Now the sons of Israel again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years* (Judges 13:1).

After the death of Abimelech, the chief antagonists of the Israelites were the Philistines. Though not Canaanites by blood, the territory they occupied “*was counted as Canaanite though held by the five Philistine rulers in Gaza, Ashdod, Ashkelon, Gath and Ekron*” (Joshua 13:3).

There is no identifiable Antichrist figure during the forty years of Judges 13:1, however, God appointed a deliverer in Samson, who was anointed from before birth for the role of punishing the Philistines for their oppression of the Hebrews.

The fact that there was no Antichrist immediately following Abimelech is interesting

emerges in a new host, though his agenda proceeds through the work of his demonic underlings. This was the case following the death of King Bera of Sodom (Genesis 19:24-25), and the Pharaoh of the Exodus (Exodus14:28), both of whom were killed by God’s hand.

Although we cannot identify a Philistine Antichrist during the time of the judges, one obvious and highly significant Antichrist figure of the Bible was a Philistine who emerged later, during the time of the Hebrew kings. He was, of course, the warrior Goliath, whom we will address in the next issue.

SPECIAL OFFER: You can help Dr. Lively compete his prophecy books-in-progress, and receive a signed and numbered pre-publication copy of both books in manuscript form with a minimum donation of just \$50.00.

Friends, I have scheduled a two-week block of time in the second half of May to finalize and format three years worth of prophecy writings into two separate books: *The Soon Second Coming of Christ*, and *Where Satan Dwells: Antichrists Through the Ages*.

It's a huge job that requires intense focus, but I am determined to have both books in final printed and electronic form by the end of the year, and to have the manuscripts finished by mid-June. I will be sequestered in a resort-like setting in an undisclosed location, away from all normal work-a-day distractions, with a single goal: the completion of these manuscripts. Your donation of \$50 will help me to accomplish this task, and in return you will be one of the very first people to be able to read the finished manuscripts, which I will personally number, autograph and send to you.

I have decided to donate these books and all proceeds from them to Abiding Truth Ministries to raise funds for equipping and encouraging pro-family projects in the U.S. so your gift will offer the added benefit of advancing that goal as well

Thanks in advance for your help. Donate online here:
<http://www.defendthefamily.com/help/donate.php>
and then send me an email that you did so to scottlivelyministries@gmail.com or send a check or money order to Prophecy Book Project c/o ATM
PO Box 2373, Springfield, MA 01101



The Woman in the Desert

Part 2C: Miriam and the Fall from Grace

On and on the little girl runs, barefoot and robe flapping, along the packed mud of the riverbank, peeking now and then between the papyrus stems to catch glimpses of the tarred basket as it spins and caroms crazily along. *He must be getting awful dizzy.* The sun rises higher over the river and more boats glide by, sending ripples all the way to the bank and rocking the little basket frantically. *Could water have come in and choked him? What if he turned over on his face?* Tiring, she runs on doggedly, but the basket does not stop. Then suddenly around a turn the great palace of Pharaoh rises up, and the little basket catches among the reeds just as a group of women emerges, walking down to the short sand beach. The little girl knows their language as well as her own; crouching behind the thickest clump of papyrus, she listens to the women's excited voices as the ones running to the basket announce their find. She sees the commanding one – surely her elaborate jewels and headdress mean she is high up in the royal household! – beckon to have the basket brought, and then, hearing the cries inside, urge her servants to hurry as they struggle to pry off the heavily-tarred lid. The little girl strains to see the woman's face as she bends to pick up the wailing baby. She hears the fearful words, “This is one of the Hebrews' children!” *Is she going to call the guards? Throw him into the Nile?* And then she sees the unmistakable expression of delight on the woman's face...and a plan forms in her mind. A plan to bring her baby brother home.

All those of you who are acquainted from Sunday-school days with Exodus 2 know that things did indeed turn out well for Baby Moses, whose big sister's guardianship and fast thinking not only got him into the hands of Pharaoh's doting daughter, but also got him to spend his early childhood years (three to five of them) with his birth family. And though the central human figure of Exodus 2 is Moses, chosen even as a baby by God to be a deliverer (the basket he was floating in was a *taybah*, an ark, the same word used for the vessel in which God delivered a remnant of mankind from the flood), the character in the story who has hands-down always captured my heart was Miriam, the child picked by God to help deliver the deliverer. I always see her wearing the faces of little girls I have known, fondly sub-mothering baby brothers for mothers occupied elsewhere; they have always had an aura of being unhesitatingly willing to walk in front of enemy fire for their charges, and what's more, willing to do it without pay.

This being said, the Miriam we intend to talk about is no younger than ninety, and thus considerably changed (and not entirely for the better, it seems) from the heart-entangling little Miriam of Exodus 2. We meet her again briefly in Exodus 15 as a leader of Israel, one of the three named in Micah 6:4:

Indeed, I brought you up from the land of Egypt and ransomed you from the house of slavery, and I sent before you Moses, Aaron and Miriam.

The Hebrew multitude has just been led safely through the Red Sea and Pharaoh's armies drowned in it, and Moses now leads the “sons of Israel” in the most famous of the songs of deliverance (see Hannah's song in the previous chapter). Meanwhile the women grab their tambourines – which they remembered to pack despite the hasty departure -- and Miriam leads them in dancing and singing the refrain:

*Sing to the LORD, for He is highly exalted;
The horse and his rider He has hurled into the sea.*
Exodus 15:21

are her days of nurturing and protecting the great man of God.

It is when we next hear of Miriam, in Numbers 12, that her progress seems to have taken a detour. Moses, during the second year of wandering in the desert, has turned up with a Cushite wife. We are not told whether this is his original wife, Zipporah, who was sent away with his sons in Exodus 18:2, and who is now re-joining him, or whether this is a new wife. The term “Cushite” may be a contemporary reference to Zipporah's native land of Midian, or it may be the more commonly used reference to Ethiopia, or even to some other place. But in any case, Miriam and Aaron (in that order) have strong objections, and the Bible does not tell us why. They don't have a problem, however, putting Moses back into his outgrown little-brother place and “speaking against” him, apparently in public. To make matters worse, they throw in a little sibling rivalry:

...and they said, has the LORD indeed spoken only through Moses? Has He not spoken through us as well? And the LORD heard it.
Numbers 12:2

And, unfortunately for Aaron and Miriam, He not only heard, but took prompt action. The next thing Miriam and Aaron know, they are called on the carpet by God, standing with Moses at the door to the tent of meeting, with God speaking in full awesomeness from the pillar of cloud at the doorway. God calls Aaron and Miriam forward and delivers the following rebuke/informative talk:

*Hear now My words:
If there is a prophet among you,
I, the LORD, shall make myself known to him in a vision.
I shall speak with him in a dream.
Not so, with my servant Moses,
He is faithful in all My household;
With him I speak mouth to mouth,
Even openly, and not in dark sayings,
And he beholds the form of the LORD.
Why then were you not afraid
To speak against My servant, against Moses?*
Numbers 12:6-8

Then God departs, His anger burning against them, and when the cloud is gone, Aaron looks at Miriam and she is white as snow, covered with *tzara'at*, the disease most often rendered by Bible translators as “leprosy.” But it is not leprosy. *Tzara'at* is a disease, all right, but a disease of the heart and spirit, one most easily understood as “sin.” In the Old Testament, it fell under the jurisdiction of God's law because it was an outward manifestation of inward or unintentional sin which, by taking a physical form (ugly skin disease) it called attention to itself and thus provoked the sinner to repentance. Jewish tradition holds that the main type of *tzara'at*-producing bad behavior is *lashon hara*, or “evil speech,” slander and the like, which springs from uncharitable thoughts about others and self-aggrandizing motives. Miriam and Aaron are obviously guilty of both – the Lord nails them on one count of baseless speaking against Moses and one count of styling themselves Moses' equal in receiving direct revelation from God. But then why is Miriam the only one punished? Verse 9 tells us that His anger burned against “them.” Ah, but this is why Miriam is the spiritual component in our Woman in the Desert trilogy (physical, emotional, spiritual – remember?).

First, we have to do justice to Aaron by pointing out that his response to the horror of

good reason for Aaron to be instantly healed, since repentance and seeking the wronged person's forgiveness would do away with the inner condition of sin, and thus the outer skin condition. But of course, Aaron did *not* get the disease and Miriam did get it before either of them had an opportunity to confess and repent. We are not told that Miriam repents, but the fact that she is healed (after Moses intercedes with God on her behalf) tells us she must have. That's because, if you remove the symptom but not the cause, then the symptom just pops up again before too long. I believe the answer to Miriam's predicament can be found in the midst of the special relationships of these three people and their Heavenly Father.

We must first return to the concept of biblical “types” that we used for the characters of Adam and Eve in *The Woman and the Serpent*. In that case it was the traditional match-up between one biblical character and one spiritual character or aspect of the divine. Here, though, we have the three-part ministry of Christ (prophet-priest-king) being anticipated by three separate people: Miriam the prophet, Aaron the priest, and Moses the “king” or supreme leader of Israel (although he is also a prophet, and, as the people's mediator with God, a priest). Seeing Miriam's role as prophet as the determining factor in this story helps to explain several things. First, it shows how offensive to God was her use of her prophetic gift for self-aggrandizement. When she and Aaron ask whether God had not spoken through them just as much as Moses, it is not Aaron the *priest* who really has a job-description claim on God's revelation to prophets. It is Miriam, whose insistence on seeing herself in a quality-of-messages-from-God contest with Moses both demeans the divine gift and offers a grievous insult to the Giver.

When Moses asks God for Miriam to be healed, it is God's reply that gives us a still deeper insight into the depth of the wrong which Miriam has done towards Him:

If her father had but spit in her face, would she not bear her shame for seven days? Let her be shut up for seven days outside the camp, and afterward she may be received again.
Numbers 12:14

Why does God use this rather distasteful example of secular tribal culture to suggest the appropriateness of Miriam's banishment? The giveaway is in the word “father.” If the confrontation scene between the Lord and Aaron and Miriam resembles nothing so much as a human dad calling three beloved children into his study to rescue the victim and deal with the two culprits, that's because it's supposed to. After all, even though He is Creator and Ruler of all that is, Jesus taught us to call Him *Abba*, “Daddy.” And this particular child (Miriam) has just spit in *His* face, despising the value of His gift and demeaning and attacking the child who has done nothing but return the Father's intimacy with loyalty and faithfulness. God's comparison, while reversed, is apt.

So Miriam the prophetess, leader of Israel, is put out of the camp, somewhere on the Sinai Peninsula, with food and water for seven days. No responsibilities, no companionship, no voices, no faces, not even any livestock. She is utterly comfortless and alone. Almost. Because, like Hagar before and Hannah after her, she no doubt found that the God of Israel is also the God of the Desert. In Miriam's case it is not just a physical or an emotional desert, but a spiritual desert. She has descended in an instant from a position of influence and respect and an acknowledged role as God's honored servant, to the depths of public humiliation, loss and exile. And she has only herself to thank. God's punishment speaks of her uncleanness; a person judged by the priest to have *tzara'at* was considered unclean and required to live outside the camp indefinitely, wearing clothes that represented

under the Levitical law, a period after which one could bathe in “living water” and then once more be accepted into society and, more important, accepted into God's presence in the Temple or Tent of Meeting.

But it is also possible that in those days of purification, particularly for Miriam recovering from the mortal sin-sickness of *tzara'at*, God does not stay far from the sinner even though the sinner is far from the tent. It is just possible that times of isolation and sensory deprivation or steep falls from grace and the awareness of having done things we believe we can never make right, that those times offer the very best altars upon which to place ourselves before the God who is always waiting there.

A mere few chapters from this one, Miriam dies without fanfare and without apparent mourning from her people. Aaron dies at the end of the chapter and is mourned for a full thirty days. The people can do without their prophet Miriam – they still have Moses who speaks “mouth to mouth” with God – but they mourn their first priest extravagantly.

And yet, in the Micah 6 scripture, Miriam gets equal honors with her brothers as a leader of Israel, and in the traditions of Israel she attains something like the beloved-ness and honor accorded to her little brother whom she guarded in the bulrushes. She is considered to be the human source of the “rock” or “well” which was thought to follow the thirsty nation of Hebrews in the desert wherever it went, based on a certain translation of Number 21:17 – “rise up O well and answer her” – and the inference that the water dried up because she died –

Now Miriam died there and was buried there. There was no water for the congregation, and they assembled themselves against Moses and Aaron.
Numbers 20:1b-2

In Jesus' day, the most common girl-baby-name was Miriam (“Mary” in English). But it was probably not just the law of averages that caused the woman who bore Christ, the Deliverer of mankind, to share a name with the girl who guarded the life of Moses, the deliverer of his people. Jesus' young mother did not deserve the shame and undoubted shunning that accompanied her miraculous pregnancy, a pregnancy which nearly shattered her marriage and even brought scandalous accusations against her Son years later: “‘Why, you *mamzer* [bastard]!’ they retorted [to Yeshua], ‘Are you lecturing us?’ And they threw him out.” (John 9:34 – CJB) Miriam earned her shame and exile by insulting her Heavenly Father; yet she was healed and restored. The name of both women means “bitterness.”

The spiritual desert, the time of loss of touch with the world and radical confrontation with God, is usually a time of confrontation for the believer. Sometimes the confrontation is with our own impurity and our desperately wicked hearts suddenly revealed in the dazzling light of God's immaculate holiness. Sometimes it is our inability to see how God will ever give us the means to accomplish one of His famous impossible tasks in the face of our woeful human inadequacies. I believe that for the one who deeply loves God, this the most parched and fearsome desert of the three – physical, emotional, spiritual – and that it is where our severest testing occurs, God's refining fire. *For those whom the Lord loves He disciplines, and He scourges every son whom He receives.* (Hebrews 12:6) Miriam was meant by God to understand her chastening as a life-and-death, matter, one that, as Aaron was quick to observe, reduced her to the condition of a stillborn child, “whose flesh is half eaten away when he comes from his mother's womb” (Numbers12:12). For seven days, the time often determined in the Mosaic law for women's purification rituals in

the prophet Jeremiah called the fire shut up in his bones, which he could not hold in.

We know our God, in these modern times, as a loving and compassionate Father, and scripture tells us that He will not test us more than we are able to bear. But the life-and-death of spiritual testing is in how much we *will* bear before throwing in the towel. The world, especially the “Christian” world offers us an increasingly tempting array of convenient solutions to the tests God has lovingly designed to make us purer in His sight. You can take your own inventory of influential Christian leaders and teachers of the past two decades and come up with a list of the biblical principles that have been modified, qualified or outright jettisoned in order to make Christianity more media-compliant and attractive to those who might not like the idea of giving control of their lives over to some God who is distressingly not-PC. And even without the convenient solutions, how easy would it be, in the middle of the burning desert, to just give up, stay where you are in your doubt, and try to get on with your life? But doubt is like death and faith is like life, and both, on the spiritual level, are progressive. And this is where Miriam becomes a “type” in our ongoing saga of the Woman, who becomes the Bride, the Church. Aren't we now watching the spiritual desert of the church in our own country, its trial by fire in which so many are willingly jumping into the flames with no more than the threat of public or peer disapproval or loss of tax status being waved at them? God will not test us yet with physical martyrdom or the loss of our families, those “nobler” martyrdoms that Christians, backed to the wall, have found the courage to endure over many centuries. No, He will test us with the purification of our faith and our hearts before Him, with the inner pain of utter surrender of our pride and doubt that is required to have peace with Him, though it costs us an easily-had (but short-lived) peace with this world.

Anne Lively

A Few Housekeeping Items

I am pretty-much a one-man show and run two highly active ministry organizations. Because I maximize my time to achieve the greatest impact possible for the Kingdom of God, I value straight-to-the-point resources and communications. If you desire to communicate with me on any matter including this newsletter please be as concise as possible and please use email, not the telephone, even if you have my phone number (except in emergencies).

You may reach me at scottlivelyministries@gmail.com

Donations

I have always followed a policy of providing my writings and other self-created resources without charge whenever possible. However, my support, and that of both of the ministry organizations I run, rely upon donations to operate. For all matters related to my prophecy studies and writings donations should be sent to Redemption Gate Mission Society, PO Box 2373, Springfield, MA 01101 or online [here](#). If you want your donation to be designated for any specific purpose, just send me a note or an email to say so, otherwise it will be used where most needed.

Today's Hot Links:

If the links don't work simply cut and paste or type them into your browser:

Subscribe	Share ▼	Past Issues	Translate ▼
<div>World-Government Has Begun http://themostimportantnews.com/archives/epocalypse-soon-the-great-economic-collapse-is-happening Driven by Germany (Again) http://www.telegraph.co.uk/news/2016/05/14/boris-johnson-the-eu-wants-a-superstate-just-as-hitler-did/ But Hitting the Third World First http://www.infowars.com/scenes-from-the-venezuela-apocalypse-countless-wounded-after-5000-loot-supermarket-looking-for-food/ Final Point: "Gay Marriage" as a Sign of the End Times <div>.....</div></div>			

Copyright © 2015

Our mailing address is: PO Box 2373, Springfield, MA 01101
Donate [HERE](#) in support of this ministry

[unsubscribe from this list](#) [update subscription preferences](#)