

The Valley of Humiliation

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.

1 Corinthians 10:11

Volume 1 of *Called to Canaan* explored the “road rules” of Redemption, focusing Canaan-bound “travelers” upon their relevance to the last generation. In that volume, we followed the steps of Justification, Sanctification, and Covenant-making through the fourteen camp-lessons from Goshen, in Egypt, to *Rithmah* (also known as *Kadesh Barnea*) on the edge of the Promised Land. We have, furthermore, discover that the forty-two camps, listed in Numbers 33, correspond to lessons in spiritual growth. These lessons are essential to those who will answer the call to come out of darkness (Egypt) and walk in the Heavenly Light of the Fire and Cloud. In addition, these forty-two camp-lessons link to events soon to take place in the forty-two-month-prophecy (1260 days) foretold in Revelation. Submittedly passing each of these forty-two camp-lessons matures our faith and develops our characters. It is also the process of the sealing, during which our Heavenly Father writes on His people His 42-letter Name, shown below:

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

Wonderful, humbling, and inspiring is the concept of being sealed in the Father’s Name. Receiving this sealing Name should be the sincere goal of every professed follow of *Yahshua*. There is, however, a vast chasm of difference between the belief of those who merely desire it, and the conviction of those who live by it and are being matured in it. The Saviour Himself said, in Matthew 22:14, “*For many are called, but few are chosen.*” Why the discrepancy? It is because the **process**

of having that glorious 42-letter Name etched upon our characters is so complete a transformation and so deep a humiliation, that nothing of our “old man” will survive it!

PROMISED HUMILIATION

“Canaan” is said to be the “Promised Land,” representing our goal, spiritually. Yet, Israel cannot merely drift into Canaan. It must be conquered (Matthew 11:12). The word “Canaan” means “merchant-dizing,” and “humiliation.” The Messiah once drew attention to these concepts, as He asked,

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

Mark 8:36-37

How many followers of *Yahshua* (our Messiah) think of Canaan in these terms? Are professed Christians prepared to “buy” gold tried in the fire, rather than the “merchandise” of this world? Are *Yahweh’s* people, humbling their hearts for the coming lessons in suffering that will annihilate their pride? The sobering reality is that ancient Israel’s middle fourteen camp-lessons preview the final experiences of *Yahweh’s* people— experiences just ahead of us, lessons in total humiliation. All who live godly will suffer, as it says in 2 Tim. 3:12.

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Did you ever have to repeat a grade of school during your elementary years? Did you ever have to repeat a course of study in high school or college? The feeling of failure is repugnant. Indeed, parents and teachers attempt to shield the young from the sarcastic censure of their peers, as well as the personal feelings of inadequacy that accompany such an humiliating experience.

Fundamentally, humiliation is one of the most difficult conditions to endure. It is natural for a person to protect one's dignity, fight for one's rights, and preserve one's pride, for the "natural" heart is full of self-serving and sin.

In all walks of life, people view themselves through rosy glasses, painted by pride. By nature, we cannot see ourselves in our true, prideful character. In our own estimation, we maximize our importance and goodness, while minimizing our sin and character flaws. It was this human trait that Jeremiah lamented:

"... People view themselves through rosy glasses, painted by pride."

The heart is deceitful above all things, and desperately wicked: who can know it? Jeremiah 17:9.



To illustrate how it is human nature to "sugar-coat" our character flaws and view ourselves with hyperinflated egotism, consider the story of New York's infamous "Two Gun" Crowley (*pictured in the center of the photo on the left*). On May 7, 1931, following a sensational manhunt, Frances "Two Gun" Crowley was cornered in an apartment on West End Avenue by one hundred and fifty law-

enforcement officers.

The shoot-out which followed lasted for about an hour, as police tried every trick in the book to capture the "cop killer." New York's eyes were riveted on the scene, having never before witnessed such a stand-off in its streets.

When Crowley was finally captured, Police Commissioner E. P. Mulrooney is quoted to have said that Crowley was one of the most dangerous criminals ever encountered in the history of New York. “He will kill,” said the Commissioner, “at the drop of a feather.”

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Promised Land.”*

But, is that how “Two Gun” Crowley regarded himself? No! As it later came out in the news release, Crowley had written a letter, stained with blood, during the gun-battle with the police. He wrote,

“To whom it may concern... Under my coat is a weary heart, but a kind one – one that would do nobody any harm.”

With such a powerful personal testimony, one might be inclined to believe that poor Crowley had been framed. Perhaps the whole shoot-out was a big mistake. But, before we determine whose perspective, Crowley’s or the Police Commissioner’s, was the more accurate, consider what had taken place to precipitate this terrible siege.

Crowley and his girlfriend had been parked in a car on a deserted Long Island road, when a police officer tapped on the window and asked to see Crowley’s license. Crowley responded by simply drawing his gun and murdering the police officer. So heinous was his crime, having shot the hapless officer multiple times, that after his apprehension and trial, Crowley was sentenced to the electric chair.

The elapsed time between his arrest and judgment day brought no change in Crowley’s virtuous view of himself. Even then, Crowley didn’t blame **himself** for his circumstances. When he arrived at the execution site, Crowley remarked, “This is what I get for defending myself.”¹

Surprising as it may seem, Crowley’s rosy view of himself is “normal” for unregenerate hearts. A prideful, personal perspective is common in all mankind. This is why in his well-known book, *How to Win Friends and Influence People*, Dale Carnegie concluded,

“Criticism is futile because it puts a person on the defensive and usually makes him strive to justify himself. Criticism is dangerous, because it wounds a person’s precious pride, hurts his sense of importance, and arouses resentment.”²



But Carnegie’s conclusion on the importance of protecting “precious pride” causes trouble on the road to Canaan. As it says in Proverbs 16:18, “*Pride goeth before destruction, and an haughty spirit before a fall.*”

With our prideful natures intact, we will never enter the Promised Land. It is only the future home of those who have passed through the Valley of Humiliation and come out in meekness and full

surrender to *Yahweh*, mistrusting self, but fully trusting the Almighty.

Centering on the theme of humiliation, experiencing Israel’s middle-camp lessons, will be among the most difficult of all the tests and “chiselings” *Yahweh’s* people must pass through in their progress toward antitypical Canaan. From the camp-lessons and the ordinal numbers of these middle fourteen campsites, we may gain clearer and deeper insights into the Walk of Faith.

REVELATION IN THE WILDERNESS

In the first fourteen campsites, as is explained in *Called to Canaan*, Volume 1, we were reminded that final Israel will develop trust that obeys. May this second volume of this three-part series help you, as an end-time saint, to manifest humility that fully surrenders. Then, in the third volume, we will view a future Israel with spiritual warfare that conquers “giants.” The time-frame in which these 42-camp-lessons will be fully refined and developed is the ultimate forty-two months foretold in Revelation 13:5. This period is also known as the 1260 days in Revelation 12:6.

A Great Time of Trouble is coming. It will encompass 1260 days of spiritual refining under great duress. But don't despair, those forty-two months of trials and suffering will be tempered with victories, divine encounters, and precious promises.

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of [Yahshua], Philippians 1:6.

"... [The] sealing process will be a time of extended mercy to the submittedly repentant or judgment to the stubbornly rebellious."

We may know that all His biddings are enablings. He will provide our sustenance; our bread and water will be sure. But, in this volume, the distinctions between those "called," and those "chosen" to be sons, will become starkly apparent.

Remember that while many are called, few are chosen (Matthew 22:14); yet, one need not despair. The second set of fourteen camp lessons, set forth in this volume, will reveal who is listen-ing in the wilderness. It will outline what *Yahweh* is doing in our lives through the trials that will prepare us to fully become "sons of the Living *YAH*." As the study will

reveal, this timeline and sealing process will be a period of extended mercy to the submittedly-repentant, while it will bring judgment to the stubbornly rebellious.

Bear in mind that the lessons to be learned during the first two years of travel were about forming a Covenant-relationship of trust between Israel, Moses, and the *El* (God) of Abraham, Isaac, and Jacob. The second one-third of the journey, will focus our attention on the essentials of surrender, so vital in the process of being "molded" and "refined" into "sons of *Yahweh*."

Time and time again, throughout this middle segment of the journey, we will find a "calling out," a "separation" between the complainers and the compliers; a kind of "cutting away" or circumcision of the

spiritual body, removing that which would leaven and destroy the whole.

From the chastisement of these humbling camp-experiences, a remnant was being developed, who would repent and humble their hard hearts (Hebrews 3:7-8). As we follow ancient Israel's experiences, may we keep alert to the needed training for the remnant of this last generation. May we be that people! Now, as then, many will be called out. But only those who submit to *Yahweh* in the forty-two lessons of testing will be among the "chosen" who ultimately remain to possess Canaan, at last. May you be among that final remnant, who **answer** the Call to surrender.

SIGNIFICANCE OF THE NUMBERS

Of those who left physical Egypt, there had been about 600,000 mature men (Exodus 12:37). Surprisingly, when numbered just before crossing Jordan, there were still about 600,000 warriors prepared for battle (Numbers 26:4-51). Although the rounded number may be an approximation, its primary meaning is figurative and spiritual. "Six" represents mankind; "hundred" denotes calling, and "thousand" represents the completion for the Father's ultimate glory, for eternity.

When we understand while the number of Israel's un-trained army numbered 600,000. The number 600, in Hebrew Gematria, represents the exercise of man's maximum strength and effort. But, man's maximum effort is insufficient. Thus, like the Egyptians, who drowned in the Red Sea, we cannot be victorious in our own strength. But, Israel numbered 600,000 warriors. When we add three zeroes to 600, the meaning of man's maximum efforts remains, man's efforts are then empowered by *YAH* power for completion.

Through His power, that which was unattainable, is accomplished. Like the little boy's lunch of five loaves and two small fish which the Saviour used to feed the five thousand, *Yahweh* takes the insufficiency of our maximum human effort, as helpless as it will be, and blesses it, coupling it with Divine Aid. Thus, the spiritual significance of 600,000 "saints" entering Canaan foreshadows *Yahweh*'s people in the last days. Those who reach the Promised Land will

attain Canaan when their maximum human effort (of the will) is blessed and overshadowed by the Divine Will and Perfect Power. Such involvement in our own salvation, as small as it is, links us through the cable of complete surrender to the will of *Yahweh*, to bring about total victory, -so essential in the last days.

Wherefore, my beloved, as ye have always obeyed. . . work out your own salvation with fear and trembling. For it is [Yahweh] which worketh in you both to will and to do of His good pleasure, Philippians 2:12-13.

PREPARING THE HEART “SOIL”

Considering the difficult lessons and tests to be faced in final Israel’s middle fourteen typological “camp-experiences,” one will need to prayerfully prepare the heart to receive the seeds of submission. This will be a daily commitment. These *tikkun* (Hebrew for lessons and tests) will shatter the foundation of one’s own carnal character.

It is likely that, while reading the camp-lessons outlined in this volume, pride may be fully exposed, starkly revealed in the deepest recesses of the soul. Pray that it will be so! One’s fundamental arrogance, previously masquerading under “acceptable” markers like “dignity,” and “personal rights,” may be forced out from under the “rocks” of self-righteousness. Thus, at times, reading this volume may be difficult and uncomfortable. May we each one persevere, as our souls are warned and warmed, and, finally, conformed to His Will.

To help prepare the “soil” of the heart to understand and appreciate these vital camp-lessons, seek the Father’s Throne in prayer and contemplation of the second chapter of Timothy.

Yea, all that will live godly in [Yahshua] shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived, 2 Timothy 3:12-13.



SUMMARY OF THE INTRODUCTION

- The forty-two camp experiences of ancient Israel, listed in Numbers 33, represent essential lessons in spiritual growth through which end-time Israel will also pass.
- These forty-two camp-lessons link to events soon to take place in the forty-two month prophecy (1260 days) foretold in Revelation.
- Submittedly passing each of these forty-two camp-lessons is the process of being sealed in the Father's 42-letter Name.
- As this volume will detail, passing Israel's middle-camp lessons will be among the most difficult of all the tests *Yahweh's* people must experience in their conquest of Heavenly Canaan. This is because the lessons of the middle fourteen camps center on humiliation and the annihilation of human pride.

Pondering Pomegranates: Rimmon Perez

*And they departed from Rithmah, and pitched at
Rimmon Perez, Numbers 33:19.*

A

mechanic was removing a cylinder head from the engine of a motorcycle when he spotted a well-known heart surgeon in the shop. The surgeon was there waiting for the service manager to take a look at his motorcycle. Shouting from across the garage, the mechanic challenged: “Hey Doc, can I ask you a question?”



With an amiable smile, the surgeon strolled over to the man’s side. The mechanic straightened up, wiped his hands on a rag, and asked, “So, Doc, look at this engine. I open its heart, take the valves out, fix ‘em, put ‘em back in, and when I am finished, it works like new. So, how come I get such a small salary and you get the really big bucks, when you and I are doing basically the same kind of work?”

The surgeon paused, smiled, and leaned over to whisper to the mechanic, “Try doing it with the engine running.”³

When you think about it, *Yahweh's* work on our hearts has something in common with “open-heart surgery,” performed with the “engine”

running. But, until we come to Him for a new heart, we, like the heart patient, may be on “borrowed time.” Certainly, Israel needed “the new heart” experience performed by the Master heart specialist, but they had refused both the diagnosis and the life-saving “surgery.”

How sobering to realize that Israel had come to the very borders of Canaan only to be found unworthy of its attainment. Their unbelief had cost them the Promised Land! Now, the doomed multitude disassembled, as the Cloud began to lead back into the wilderness. They knew they would never taste of the Land of Milk and Honey. Their lack of faith and idolatrous fear had brought upon Israel a terrible judgment.

For [Yahweh] had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, Numbers 26:65

With heavy, yet unrepentant hearts, the multitude headed for the northern end of the Gulf of Aqaba. Demonstrating their persistent heart problem, the people continued to complain that they should have remained in Egypt (Numbers 14:3). These hard-hearted, unrepentant, and idolatrous people had broken their covenant with YAH, and then blamed Moses for their own faithlessness.

The rebellious spirit brewing in their hearts manifested in clandestine confidences and mutinous murmurings. Ironically, rather than repenting and submitting to *Yahweh's* righteous judgment, the people began making secret plans to select a different leader to take them back to Egypt! Even with Canaan disappearing in the distant horizon, the Children of Israel still stubbornly refused to seek “a clean heart” nor did they ask *Yahweh* to “renew a right spirit within (them),” Psalm 51:10.

And they said one to another, Let us make a captain, and let us return into Egypt, Numbers 14:4.

In effect, the Children of Israel demonstrated to *Yahweh* and to Moses that they were choosing “other gods.” No wonder YAH was provoked with Israel’s rebellious ways!

Even Nineveh, we later learn, with all its worldliness and corruption, was not so stubborn as the professed people of YAH. When faced with impending death and the judgment of the Almighty, the idolatrous Ninevites heard the words of *Yahweh* through Jonah, and repented in sackcloth and ashes. Thus, *Yahweh* spared them.



Both the Ninevites and the faithless Children of Israel faced certain death. But, the Ninevites, while having never witnessed any faith-building encounters with YAH, still saw their need and humbled their

hearts before *Yahweh*. They cast their all on the altar in sincere repentance. Conversely, the Children of Israel, in spite of having witnessed numerous demonstrations of YAH's mighty Power and loving care, sought to return to Egypt rather than repent!

*"Even Ninevah,
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Seeing their wickedness and persistent pride, *Yahweh* responded:

How long will it be ere they believe Me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them... Numbers 14:11b-12a.

Sadly, this example of the "hardened" heathen having softer hearts than the "saints" is far from an isolated incident. In fact, this same prideful and rebellious spirit manifested in the professed "Church" during Messiah's ministry. The Saviour pronounced woes upon the cities in which He had ministered, in consequence of their continual

stubborn pride and haughtiness. He even noted that if all the demonstrations of Grace which these cities had witnessed had been performed in Sodom, the Sodomites would have repented, as did the Ninevites!

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the Day of Judgment, than for thee, Matthew 11:23-24.

"...Yahweh's nominal, yet prideful followers are in greater danger of judgment than the stone-cold, blatant heathen!"

It is a sobering fact that *Yahweh's* nominal, yet prideful, followers are in greater danger of judgment than the stone-cold, blatant heathen! Like Israel of old, who were unfit to conquer Canaan; present "Israel," while harboring pride and refusing to seek a "heart transplant," is equally unprepared to possess the Promised Land, no matter how favored they think themselves to be. Many will continue the history of the Children of Israel in these last days.

THE PERILS OF PRIDE

There were three manifestations of pride demonstrated in Israel's conduct at *Rithmah* and at *Rimmon Perez*, the names Moses gave Israel's fifteenth encampment.

1. The Children of Israel refused to believe in *Yahweh's* promise to fight for them in the conquest of Canaan. They idolatrously magnified the power of their Canaanite enemies, while minimizing *Yahweh's* abilities to do as He had said. Thus, the people revealed their prideful rebellion against the *Torah*.

2. When *Yahweh* disciplined the Children of Israel by commanding them to return into the wilderness to live out their lives, they rebelliously refused to submit to *YAH's* chastisement. They arrogantly sent out a group of warriors to take Canaan in their own power, without *Yahweh*.
3. When that didn't work, and they were beaten and unable to carry out their defiant plans, the people still refused to submit to *Yahweh*, and repent. They mutinied against *Yahweh* and Moses, planning to return to Egypt under a leader of their own choosing.⁴

Their lives and futures threatened, because of their haughty pride, the Children of Israel still refused to take any personal responsibility for the terrible "fix" they were in. The idea of having to return to the wilderness where they would spend the rest of their days wandering, with no hope of ever entering Canaan, seemed too bitter a pill. It was no less than a well-deserved death sentence. But they refused to accept *YAH's* righteous judgment against them. The people foolishly prepared to protect their "rights" in every possible way.



If only they would have fallen on their faces before the Most High and repented for their haughtiness and unbelief. If only they had meekly submitted themselves into *Yahweh's* Hand, no matter the outcome. Like *Job*, of old, they should have said, "Though He slay me, yet will I trust Him." Had they done so, Israel's experience at *Rimmon Perez* could still have been victorious – spiritually, at least.

Moses was sorely grieved to see the depths of rebellion manifesting in ancient Israel. Far from the stiff-necked multitude, he perceived their danger and stood in the breach (Psalm 106:23-24). Moses pled for the people, imploring *Yahweh* that Egypt and all the nations would hear of it, if He destroyed Israel, as they deserved. They would say that the