

From Water to Wine - Part 2

by Art Katz

The sermon emphasizes the call to engage with the Jewish community in New York City through obedience and transformation of existing traditions.

Duration: 43:59

Scripture: Isaiah 55:1, Matthew 6:33, Matthew 24:30-31, John 2:1-11, John 4:13-14, John 7:37-38, Revelation 19:7-9

Topics: "Miracle"

Description

In this sermon, the speaker shares a powerful experience where the Spirit of God fell during a prayer meeting. He also describes a symbolic dream he had about a Brooklyn candy store and a rabbi's calling card. The speaker emphasizes the importance of adding our own unique contributions to existing structures and transforming them, comparing it to turning water into wine. He also mentions the need to make contact with the Jewish community and shares a personal story of reaching out to a Jewish family in need.

Transcript

Keep us, my God, in the thing that is perfect, even now. For we're jealous in getting your full statement, Lord, that you dot the I's and cross the T's and put your exclamation points and underlinings where they need to be. That what is in your heart would be fully registered upon ours.

That we might give ourselves, Lord, to being your servants and fulfilling the remarkable thing hinted at in this text. So we thank you, Lord, precious God. Come and continue, Lord, with us, we pray.

We cherish every word that proceeds from your mouth and desire that fulfillment, that you might obtain your glory and that many might believe upon you. In Jesus' name, amen. Well, I'm looking over the little things that I scribbled this morning.

It looks like I've already cited most of them. What it will be now is more or less a summary than any really fresh thought, but it wouldn't hurt in summarizing and underlining some of the principal thoughts. And John is reminding me that I should probably take this occasion, before I do that, to share the principal dream that came to me about 25 years ago in this place and for which we have waited fulfillment and believe that the New York invitation is that fulfillment.

You can even help us in the interpretation. We've never had a satisfactory interpretation of that dream that maybe has waited for this time and for this congregation. So here it is.

I dreamt that I was on top of a mountain walking with another brother, following a figure in front of us, maybe some hundreds of yards away, and that our every move was dependent on how we closely observed where he was going. And the brother with me was never identified in the face that I could recognize, but the sense of his brotherness was clear, that this was one with whom there was a relationship of trust and of history. And at the last moment, I watched this figure in front of us dip into a side path, and if I had not observed it, I would have missed it.

But because I caught it at the last moment, we were able to follow him down in a labyrinthine pass down that mountain to the base of the mountain. The mountain, by the way, was domed rather than peaked. You know what that means? It means that it's more ancient.

And when we got to the bottom, I was by myself. The brother somehow was not in the picture, and I'm looking up to the-- well, first of all, I'm seeing the base of this mountain, and it's remarkable. It has, like, squared-off stones, but they're not cut by hand.

But they give the impression of foundational stones, and they're covered with moss, indicating their antiquity. And I'm looking up. I'm standing on that plateau, the floor, looking up at the mountain from which I've just come, and great boulders begin to roll off on me.

And I'm looking up, and these great boulders are coming down, and they're missing me, just falling harmlessly by me. And one last boulder coming, as they say, that has your number. And I'm looking up.

I'm finished. And as it's coming down, I hear a voice saying, Watch out. I don't see the figure.

And I take one step, and it misses me. The next scene is I'm on that plateau, and I'm on a moving escalator, moving toward a building in which I know I'm to receive a shower. And that escalator is not loaded with people.

Only here and there are a few souls, but I'm the only one taking off all my clothing, and not at all ashamed to do so, and folding it neatly, and putting it down by my feet, and putting an object on top of it, which is supposed to be my Bible. I never do see in the dream the shower, but I know that it's necessary for me to be stripped, and it's necessary for me to be cleansed. And when I come out of that shower, I'm in New York City, clearly, unmistakably.

And there are great crowds. And in the crowd, I notice a distinguished-looking people that are clearly Jewish, wearing Van Dyck beards, but not like your typical Orthodox, where there's just unkempt, but nicely trimmed and giving an indication of a quality and a character not often found among Orthodox. Certain erudition, learning, dignity, bearing, a significant kind of people.

And somehow, I get into conversation with them, and they're offering me a lift in their limousine. And they're supposed to take me to the bus station where I would rendezvous with the brother with whom I began the dream. And in this dream, we drive past the bus station, and I'm saying, Hey, aren't you supposed to let me up? Oh, they said, We'll bring you back there later.

I never do see that brother again in the dream. The next thing, I'm in Brooklyn. And in that portion of Brooklyn, Flatbush, which I know very well, I walked and played through those streets as a kid, and we're

sitting on the sidewalk in rickety wooden chairs very reminiscent of the Depression years, when you had no entertainment but just a kid would sit and play outside and talk, sitting on the stoops, sitting on these chairs.

And these people are talking and relating to me as if there's no problem whatsoever. There's a remarkable accord and an acceptance of these people, though I myself do not have a beard, and clearly I'm not out of their milieu and out of their environment, but their acceptance is clear. The talk is very easy and pleasant.

I'm not at all a threat or rejected. And at one point in that time with them, I'm saying, I need a haircut. And so the one brother says, well, the Rebbeson, the rabbi's wife, gives haircuts.

I said, oh, okay. And the next thing I know, I don't see the haircut and I don't see her, but I know I received one. The next scene is a series of scenes.

I'm in a Brooklyn candy store. Typical. The only thing is that it's completely abandoned and all of the fixtures have been removed from it, even the light fixtures.

But I know that there'd be a candy store, and I'm sitting on the floor with the kids from this Jewish community and kind of talking and playing with them in the light that comes through the windows, and one of the kids gives me his father's calling card. He's a rabbi. The card is black, and the letters are in pale yellow of the kind that the yellow star that Jews wore in the concentration camps.

And I notice the address, but I know that there's no synagogue at that particular address, and yet so it must be symbolic of something. The final scene is I'm back again with the whole community of them, and we are actually crossing Avenue U. And as we're crossing, one of the men turns to me and he says, from where have you just come? The fact of the matter is I've just come back from Africa. And I'm turning to him and I'm saying, well, I had just... I found myself speechless as if someone had pulled a cord, a plug, out of the wall.

I had not the energy or the strength, the ability even to give a simple piece of information, and the dream ended. I walk with a start with that kind of conclusion that somehow if that plug is disconnected, I'm unable even to give information, let alone anything of significance. And it was time to go to the morning prayer meeting.

And so I'm walking to the prayer meeting, talking it over with the Lord, learning it's a private personal dream, although I share this with Ben Israel. He said, share it. We spent the entire morning, two to three hours, just reviewing the different aspects of that dream and giving various suggestions of what the boulder might mean, what the haircut might mean, but this much was clear.

The dream was indicative of a call to New York City. Whatever New York City represents, much more than what it is in itself, maybe a statement of Galut, the exile of Jews scattered in all lands, and what this particular Orthodox people represent, I don't know. But we understood that it was a statement from the Lord that our ultimate destiny was New York City and the Jewish community there.

So when the invitation to New York came, we felt that it was an answer to that dream which we had been holding for a quarter of a century. I'll tell you how the invitation to New York came. Some of you are seeing the pamphlet or booklet that we're preparing for Jewish readers in New York.

It came to us from a Jewish brother in Florida who called to say the Lord has given him a burden that something should be written for Jews in New York about the coming time of Jacob's trouble, already becoming apparent in the increase of violence, anti-Semitism, and that we should be the ones to write this, and that he would pay for everything, a budget of \$12,000, 12 being the number of the tribes of Israel in the apostolic number. And so we took that to heart. This brother is not flim-flam.

He's a man of almost my age, earnest, and if he says the burden was from the Lord, I believe that without question, and that it would be advertised in the New York Times. I suggested the New York Times book review section because that appeals to a leadership of a very distinct kind. And when you read that, we have four copies of it circulating the room here.

You'll see that it's not addressed to the ordinary Jew, but some who have either a religious background or a sophistication, an erudition of a certain kind to make the content meaningful. Well, I had just written the introduction, and I brought it down to the morning prayer meeting. And those who are in the room will remember that as I began to read it, the Spirit of God fell.

And I started to break and to weep, and people started to come out of their chairs in prayer and prophecy. It was a visitation of the Lord as marked as anything that we had ever experienced in our history, and as close to the Lord's calling in Acts 13 to the Antioch Fellowship separate unto me. It was a clear separate unto me by a visitation of the Lord in the reading of the first portion of that document before the entire assembled community in the prayer time.

It wasn't my coming down from my bedroom and saying, I got a dream. It was the Lord himself clearly establishing the call to New York. Two days later, we had a second visitation of the Lord.

A brother from New Zealand was present to prophesy, and the Lord filled in and made yet more tangible this remarkable invitation, which we interpret as being the answer to the dream that New York was an ultimate destiny or destination. So you're free to offer interpretation for any of that, maybe in conjunction with what we are considering today. Here's what I wrote earlier this morning.

Whatsoever he saith unto you, do it. Even go to the Jewish Orthodox community in New York City and fill up their water pots to the brim by your presence as commanded by the Lord as his whatsoever, drawing water from the wells of your salvation, filling up what is appropriate to their purification that is presently partial and stagnant, and then draw off from what is completed in keeping with their own Jewish rites and practices till it be turned into a new wine better than at the first for rejoicing at our wedding. The substance of the water, I'm quoting now from Matthew Henry's commentary, and by the way, don't turn to commentaries immediately.

Seek first the Lord directly for illumination, and then after you have exhausted all of that, then you're free to look at a commentary. And Matthew Henry was remarkable in this text. He writes, the substance of the water required a new form by the addition thereof.

So it's water added to water, maybe either water of a new kind or water of a similar kind, and that the blessing of the gospel turns the water into wine as against the shadow of the law, which is water, legal purification according to the law and the tradition of the elders. That the first miracle presages the last as it culminates in the wedding feast of the Lamb, our translation at their restoration. Listen to that, our translation at their restoration.

Their need is met by wine to complete their ceremony and their wedding, that at their meeting of that need for them, which is their restoration, is also at the same time our translation, our glorification. So the two things come as one. There's no translation of the church, no glorified body, no coming of the Lord until Israel's destiny is affected.

One is contingent upon the other, but their destiny requires our filling up. Whatsoever he sayeth and he doeth, even go to the Jewish Orthodox community in New York and fill up their waterpots. Christ would have the new wine brought to the governor of the feast, remaining himself concealed as the true benefactor, for the extraordinary tokens of Christ's presence and power were not to supersede or jostle out the ordinary or traditional rules or methods of piety and devotion.

This is Matthew Henry. So this is me. He transforms it unto joy of salvation, not by replacement but by the filling of the existing thing to the brim, by more of the same, through the implicit unquestioning obedience of his servants to his whatsoever.

The substance of the water, thereby acquiring a new form. So I'm reading into this text our own call to New York. As a servant obeying the whatsoever of God, though it doesn't make any immediate sense and we don't know what it will in fact detail, but somehow the obedience and the coming and drawing out of the well of our own salvation will bring their stagnant water to the brim, which is the requirement not to replace it but to transform it.

And so the tendency of the church has been to repudiate and to reject what is existent in Jewish tradition and observance of the law as being passé. But I think that the Lord is implying far from that, my intention is not to displace it but to employ it. And that you have got to be willing to add your water to what already exists and only the water that you can bring will transform that substance into another, namely wine.

So if the governor will say that this new wine is better at the last and not the first, what will those who drink it say? They will have to agree that indeed that's true. The new wine exceeds the old and rejoice for what has come. The prophetic man interprets the scriptures in the context of the historic moment.

So I would say that they will run out of wine or it will be apparent that they have not anything more in view of the increase of terror and persecution that will everywhere afflict them with the collapse of the stock market, their security, their categories, their religious and humane and liberal views will come to an end. They'll know that there's a lack. Or just as the consciousness is coming first to the director of the feast, it will subsequently come to them and at that moment the Lord is acting to bring them into not just the continuation of what they had but into a new quality, a new dimension of divine reality that more than will answer the crisis of lack will bring them into a joy unspeakable and full of glory.

We are at a new historic threshold between the two communities who are biblically based and scripture revering and honor the God of scripture who have been historically to this moment separated that the Lord is wanting, that are joining in an accommodation. It's critical for their salvation and our glorification. Remember the word poignant that came up yesterday or pathos.

If we treat those rude stone jars with contempt we're not going to be fastidious to fill them There's got to be a certain empathy and respect even though we know that what is practiced from them is more traditions of men than biblical requirement. Still, it has to do with a sense of piety with a desire to be clean before God. We can't be contemptuous and disdainful of that and be servants that fill that pot.

The fact that they are stone and that they are not cast bronze or sculpted things indicates the word that I use, melancholy. We have to look upon them with a certain kind of pathos and a certain poignancy. Oh, how pitiful that these Jews think that by the washing of their hands and the containing of this water that somehow it's serving purposes that are holy.

But that's their limitation, that's their blindness. And so the Lord himself employs that and does not discard that. If we discard it in our own hearts and our own attitudes the miracle is nullified.

Something is required from us that which is out of his own heart which is a pathos of identification and sympathy with the thing that is and exists though it's stagnant and only partial and more the tradition of men than it is the actual requirement of law. We cannot bypass it and put the wine directly on the table. It's got to come through that existing framework.

And that's a test for us. If there's an element of pride or superiority that will not condescend to that forget the whole miracle. Something is being tested in the servants.

There's more than just blank obedience. Who knows what was in their hearts that had to be overcome in fulfilling the requirement to fill those spots and needs to be overcome in our hearts also. And as I'll pick up tomorrow probably of what happened in Canada you'll have a graphic picture that many Christian hearts are not willing and are antagonistic to any condescension to the Jewish community and its practices as it now is.

They would completely not only discard and reject any ministry to those spots they would bring them down and completely shatter and destroy them and say that the new has replaced them. The Lord did not replace, he employed. You need to be one with him.

I would say if one could come to them or a church could come to them and show and take their water used only in a ceremonial way in their desire to obtain some kind of cleanliness and show them a greater implication and application that would bring a water of a kind that fills up what they already have and changes its substance. Not discarding it but bringing new dimensions of understanding of what real holiness is and what real cleansing is and what real separation is of which you have only a partial and pitiful and inadequate expression. But we're not dismissing that expression we're bringing an additional water of application and interpretation to fill it up thereby changing its substance.

And that's something they can't perform for themselves it's got to come from others who have the better water of life but do not despise what they have. But I think this comes back to the suppleness of the wine skin. If we are too brittle in our own categories and balk at an obedience of the whatsoever that he requires the miracle is nullified.

So there has to be a flexibility a suppleness and an ability to understand what the Lord is wanting and requiring and not to balk at it because as if we are condoning, justifying or sanctifying the traditions of men and yet we can add water to that and thereby transform it. The Lord is saying a number of things here and we have to somehow they're not piecemeal they're all related and integral. Remember that when I came to that yeshiva in New Jersey on that winter night they were celebrating Shalom there were schnapps on the table booze and gin for men who do not have access to the spirit of life and need to simulate something by a substitute.

So maybe until they see the expression of the true wine of necessity they'll have to dabble with its equivalent become red-eyed over it and that's part of our function and our ministry to them. So much will be at stake in how I deport myself assuming that a door of acceptance is granted and don't think that I'll not be provoked there'll be wise alecks and men who are seething with anger the officials may have a lot of me but there'll be men who'll be jabbing making wise cracks and taunting me and making implications about Jesus as being illegitimate that my response to those provocations will be critical.

But of course not the least of the benefit and reasons for the Lord sending me is to get to understand where they are directly hearing them out of their own mouths that we would not speculate what we think they believe but be in the midst of them and catch the whole sense of where they're at how they understand the future how they understand the present what they expect messianically and I'll tell you this because they are waiting for the the Hasidim the Lubavitcher Hasidim it's a certain segment there are two or three principal different orthodox communities and they're not in great agreement the one in Williamsburg, Brooklyn is different from the one in Eastern Parkway, Brooklyn and they even dress differently and when you go to Israel in the Meir Shearim you can distinguish orthodox

Jews on the basis of their dress some come out of Polish some out of Romanian some are disciples of this rabbi some of that rabbi there's not a complete coherence but the Lubavitcher who have Rabbi Schneerson the one, the most evangelical movement to be found among the orthodox who go out into the world that when we were in Russia we found that their rabbis had come and they're establishing communities and giving teachings to Russian Jews who have been robbed of any knowledge of their own identity as Jews for the 70 or 80 years of the communist atheistic rule and so there's a void that they are filling John Parson's radio program in Russian began with our visit to a certain city in Ukraine on our way to Kiev and we stopped in this town we couldn't go further and I said, I announced at the

dinner table at the hotel we are not leaving until I've made contact with a Jew where are you going to find that it's late at night and so there's an orchestra playing it must be a Jewish musician and so we sent our interpreter a German interpreter to speak to them in German because they could understand that they speak Yiddish and the man said well there is a synagogue here but it's closed now but if you go this way and that way you can find it we went out from the dinner table into the dark night and found the synagogue closed, shut, tight I took a copy of Ben Israel in Russian and I slipped it through the mailbox and said well that's the best we can do but then I noticed there's a man across the street looking at us suspiciously wondering what we're about we went across the street

started talking to him he was a policeman but he was off duty taking a constitutional stroll and well what are you doing at the synagogue I said well we're Jewish and we want to make contact with the Jewish community oh he said I don't know how you would do it now everything is shut down but he said I remember that I took a my wife took a computer class and she was talking about some Jewish students in that class and she knows where they live so he went to the telephone called his wife got the address and 15 minutes or a half hour we're standing outside the doorway of an apartment building ringing the bell knocking on the door of this Jewish family and the door opens and the man's looking at these foreigners standing outside on their mat and we introduced ourselves we wanted to make

contact with the Jewish community and he welcomed us in his wife was a nurse and they took out everything that they had their tuna fish their eggs what do you call those sturgeon eggs caviar the best that they had schnapps, booze, bread and we had a little feast and while we were there the son came in with a pig tail what do you call it and he told us that he had attended a course on the meaning of Jewish

history religion given by the Lubavitcher Chassidim in that town and when John heard that it pricked our hearts where are the Christians giving them an understanding of what it means to be Jewish according to the faith and to the Bible rather than the traditions of men so that began John's desire to start a radio program in Russia and John said Art will you pray for me and lay hands on

me and communicate what you have he said when you said you'll not leave town until you make contact with a Jew I thought fat chance but I have to say God has honored your tenacity and give me pray for me that I would have that same spirit and that the Lord would open the way so now here's the thing this Rabbi Schneerson whom I've heard speak for three hours in Yiddish and you could hear the proverbial pin drop men stood up for three hours to hear this sage and the wisdom that would issue from his lips the breadth of his knowledge not just in scripture and rabbinical tradition and Torah but he had been an engineer and knew secular realms of knowledge and bring in appropriate things he was a tower of wisdom they thought that he had the qualifications to be Messiah because they were not as

steep in the biblical requirement as we ourselves because he was brilliant because he was righteous because he led a holy and sanctified life because he was a great teacher because he was the descendant of six or seven generations of distinguished rabbis that he was the Messiah but he went and died on them in his 91st or 93rd year but they were so persuaded that he had to be the Messiah that they are awaiting his resurrection so in a magazine to which I subscribe is an article by David Berger a rabbi and a professor of history at Queens College in New York saying that these Hasidim and orthodox Jews are introducing for the first time the dangerous Christian heresy of believing that a man can die and be resurrected again who is Messiah and who had not fulfilled his earthly calling and that

it requires his coming again he said if that begins to penetrate the Jewish community it opens us to Christian belief and this is the most dangerous heresy that has ever come down the pike and needs to be recognized and combated and that's the New York into which I'm coming that's the controversy that is presently raging about whether there could be an expectancy that a man who had lived and exhibited and demonstrated such godly qualities as to be recognized as Messiah can die and then be resurrected to come to fulfill his Messianic call if Jews can believe that Rabbi Berger says in his article it will not take much to move them from Rabbi Schneerson to Jesus Christ Rabbi Berger says in his article it will not take much to move them from Rabbi Schneerson to Jesus Christ we are at a

historical I'm getting Holy Ghost chills we are at a historical moment at a crossroad of time in which every factor is palpating including the September 11th destruction of the trade towers that has affected the whole climate and disposition of New York that I could not recognize my own city that the new cordial atmosphere and humbling had come to an entire people whose arrogance and antisocial attitudes were well known I could not believe the respect and kindness and deference that is now exhibited which would make my coming and ministry men like me more acceptable than before so it's a whole conjunction of time and event at the same time that what is triggered in Israel is now affecting Jewish communities worldwide that antisemitism is erupting of the vilest kind that has not been

known since the Middle Ages the blood libel that Jews kill Gentile children and use their blood in the making of their matzah and ritual needs has not been heard since the Middle Ages coming from university professors and learned people in sophisticated civilizations Jews are terrified because they had not dreamed that this kind of thing could take place in modern times that they're more frightened now by what is erupting than even by the Holocaust past this is ominous this note that's being struck is being struck worldwide Norway, Denmark, France 600% increase in antisemitic episodes the firebombing of their

synagogue and when the firemen come to put it out they are pelted with stones by Muslims to keep them from extinguishing the flames they have complained to the French authorities

that we're not being defended we need protection as French citizens and the French government has said don't expect it we are not capable of providing it it's too extensive it cannot be controlled by government and so when I heard that I knew what it is that will constitute the grit of the time of Jacob's trouble and why Jews will be uprooted and fleeing in nations which are not necessarily opposed to them but cannot protect them they cannot remain in urban centers where they will be identified as Jews it would just be too dangerous we're going to see bombs what do they call them human bombs these suicide bombers not confined to Israel but blowing themselves up in New York City and a Jew will be afraid to go out on the street as they are afraid to go out on the street now in Germany,

France, Italy and these three nations England, Germany and France leaders of the communities distinguished Jewish voices have warned their communities learn a new language and pack your bags because it's not going to be safe to remain but pack your bags to go where? and so the whole issue of places of refuge for Jews in flight becomes the paramount issue before the church of the last days for this woman will flee into the wilderness where a place has been prepared for her and where she will be fed for three and a half years and if that place is not provided there will be no Jewish survival at all the Jewish community monitors all of these reports we only get a little fragment they know exactly what is happening worldwide and they are terrified and because they are terrified as I was

sharing in the break that we had they are much more amenable to consider a friendship with evangelical Christians because of they are so desperate for allies and someone standing with them at a time when they are threatened everywhere and they realize that the evangelical Christians are the ones that have the deepest affinity for Israel but they are also the most dangerous because they seek the conversion of Jews but whatever the danger in that they are so desperate for the ally that they are now approaching and showing themselves friendly to evangelical Christians and ministries in a way that here before had never existed that is a plus for me and as you will remember from the letter that I wrote I am suggesting to them little thing that I am in myself maybe this is the beginning of some

kind of bridge of connection that will bring to the Jewish community a support from Christians who will be made more knowledgeable about Jewish life and need through your willingness to accept and to instruct me and so you must not be hasty to dismiss me as a threat when it may well be a provision of God for a new historical moment that has arrived in which there needs to be some bridge of connection between essentially believing or scripture revering communities so pray for that letter pray for its acceptance pray for the door to be opened pray for my ability to be a student among them at my age and to learn of them and to deport myself in such a way as does not shut the door though I would be provoked or whatever that they will catch something of the sense of the Lord in the grace that

will accompany me before them but talk about dreams I have had a dream here at Ben Israel where I was awakened by a pounding on the front door something like 3 or 4 o'clock in the morning I went down in my pajamas and bathrobe two policemen were at the door and arrested me and someone from my house not Inger and threw us into the back seat of the car bound and drove us off into the night and I'm asking what are you doing what does all this mean and one of the two men turned and said you are among those who love the Jews you know that after our three year being cast out from this place and the return Inger said she would not return until we had extended the living room the house is too small and so we extended it and upstairs I have now my loft which if you come there will be a tour I will

show you and the carpenter built it was a Christian it was his first job in the establishment of his own company and he left a gaping hole in the wall of the upstairs loft that I have and I said to him aren't you going to repair that no he said he said that's your corey ten boom hole that hole is still there in my wall and I've got a desk up against it with my fax machine and my radio and so on you would never know that there is a hole large enough for adults to crawl through and go under my attic it has never been repaired when he said that this is your corey ten boom hole the spirit of God came down on my head and over my shoulders with the hem of my garment that hole remains so I don't know how the lord is going to do it our name gives us away our location is accessible we are not that

hidden unless there is a covering we will be found out but here is what I am expecting I am expecting regional revival we are on an Indian reservation here the leech lake Indian reservation and that's going to afford us a measure of protection and insulation from other governmental sources that have to respect Indian nationality and sovereignty they have already in red lake their own courts, their own police their own institutions I believe it will take place here and somehow that will be a protection also but the Indians then must be in alignment with this vision and call and right now they are distant so I am expecting regional revival by which they will be swept up and taken up into the purposes of God the brother in Idaho Mike Schwartz who invited me now for a second conference when

he called me the first time he said, Artie said after we talked about the details I have a dream that I don't understand does it make any sense to you? he said I saw lines of Jews bedraggled and in torn clothing and shredded and beaten walking in remote places and there were Indians on horses guiding them does that make any sense to you?

I said powerful so there is a drama that is being outworked and to which we are all called well when they come they will be occupying this building you can leave your blessing behind in this place that this will harbor them but the Lord has given us this building is itself a miracle this whole property was sold to an unbelieving man who tried to give this building to the one of the governmental agencies and they didn't want it and he was stuck with a tax liability and so he offered it to us we had withdrawn and taken all of our interest and just trusted the Lord and the building came back into our laps with the six acres of ground upon which it stands as a gift a benefit for him in being saved the tax bill and a blessing to us that enables you to be here now and Jews one day to find a place of refuge here so pray now for the return of the entire property that the Lord gave at the first going back now for 28 years when at the head of the camp road here as being a speaker 40 miles away from here and being brought to this property that was for sale it was a boys camp that had gone bankrupt and they said Art would you care to see this property?

I said why not I was living comfortably in a 17 room house in New Jersey that Inga loved I would have loved ever to remain and so sure let's go for a ride and we got up to the head of the road with no trespassing there was a chain across the entrance to the property I stepped over the chain as my foot came down on the property and the Lord said Dominion end time teaching center community refuge we did not even understand refuge for whom or what refuge meant we didn't know what community meant but when the word of the Lord comes take and fill up these stone pots with water you don't ask you obey that's why we're here that's why you're receiving the blessing and the benefit what did that end of the dream mean when I could not even give a piece of information as if a plug had been pulled out and I had not the life even to speak an innocuous thing let alone a ministry I felt that that was breaking the cord of connection between myself and the community and losing thereby the life, the energy, the dynamic, the strength that can only come as we are organically joined so that the dream ended like that and I woke with a start and a fright as the Lord showing the enormous significance of the connection between Antioch and

those that are sent from it laying on of hands of the Antiochal believers upon Paul and Barnabas God construed as being sent forth by the Holy Ghost it was not a cheap little genuflection or little ceremonial symbol it was a statement of identification that there would not have been the kind of apostolic ministry that turns the world upside down unless they had been sent and kept in connection with and being interceded for by that sending community.

Their laying on of hands was the statement that we are joined with those who go from us and the power and the authority that they had to turn the world upside down was that connection and so we need it as much now as at the first inception of an apostolic sending. Pray for the base, the Antioch as well as the one sent from it. Let's end with a prayer and a prayer that asks the question has that last boulder that had my number on it yet fallen? Have I stepped aside? Has it safely passed or is it yet some threat before departure for New York? So I put that before the Lord.

Who wants to conclude for us in prayer?

Audio: <https://sermonindex1.b-cdn.net/3/SID3153.mp3>

Source: <https://sermonindex.net/speakers/art-katz/from-water-to-wine-part-2/>

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