

K-069 the Wilderness Call

by Art Katz

The wilderness call is a call to spiritual growth and maturity, where one is separated from the world and its influences, and is called to serve God with a spirit of truth.

Duration: 1:22:28

Scripture: Isaiah 35:3-4, Isaiah 41:10, Ezekiel 20:12, Matthew 6:33, Matthew 25:31-46, Hebrews 12:12, James 1:17

Topics: "Wilderness"

Description

In this sermon, the speaker shares a personal experience of delivering a message on Elijah in Jerusalem. Despite misinterpreting a note and speaking for longer than intended, the speaker believes that the anointing on the word was recognized. The sermon emphasizes the need for preparation for the coming of the Lord and the fulfillment of biblical prophecies. The speaker also highlights the messianic task of preaching the good news, healing the brokenhearted, and setting the captives free, as well as the importance of caring for the least of these.

Transcript

It's mud up to the kneecaps. We've had to leave our cars off the property in order to walk in. The roads are not negotiable.

The mosquitoes, this mild, nothing, you've seen nothing. You haven't seen our winters. I don't want to exaggerate it, but the Lord has blessed us and provided everything needful.

But nevertheless, when you compare it with the lifestyles and affluence and flicking of switches to get the proper air conditioning, temperature, and this convenience and that, and cars that will start up at will. We have to pray that our cars will start, even when they're plugged in all night. We've had a car plugged in with a woman that was expected to give birth, and indeed, it came in like 4 a.m., and we did get the engine started, but the transmission was completely frozen.

We could not shift gears. As it is, she almost died from hemorrhaging. So you live here.

You take certain risks that would not be your experience if you lived in other places. So wilderness. Hey, Art.

Yeah. I got one word that I think David Wilkerson said, and I think since we're on that, it's in Luke 3.2. Read it. The third chapter, the second verse, it says, Ananias and Caiaphas, being the high priests, and it

says the word of God came unto John, the son of Zechariah, in the wilderness.

In other words, he was saying it passed by them, and the word of God came all the way down to John. It's something like these guys are in a certain status, but the word of God came all the way. What was that, Luke 3? Luke 3.2. David Wilkerson mentioned that one.

He said when you really read that, you're really blessed deeply. Because when you read it at first, you don't care. That's a good, beautiful verse.

Yeah. It's something that the word of God came Ananias and Caiaphas, the high priests. They were supposed to be the ones that went in and met God.

Here is the word of God passed through them and came to John in the wilderness. The minute I heard it, I just corresponded to it, that God is speaking to John here in the wilderness and those who are in that place. Good.

Maybe it's good to note the scriptures that are being referred to in Luke 4, so long as we're in Luke, verse 1 of chapter 4. Jesus, being full of the Holy Ghost, returned from Jordan and was led by the Spirit into the wilderness. As I'm suggesting also, Elijah was led in, John the Baptist was led in by the Spirit, obedience to the Spirit for a necessary wilderness experience that has its culmination in verse 14, and Jesus returned in the power of the Spirit into Galilee. Somewhere between going in and coming out, the issue of power was established.

This has been, I think, an embarrassment in our charismatic movement that somehow having the baptism of the Holy Spirit does not automatically of itself confer power. I think there's a lot of phony bologna and highfalutin, look my no hands and blowing people down, maybe it's the bad breath that makes them to go down, but I doubt very much if that's the power of God being demonstrated. But I'll tell you there's another power available if you're not too discriminating.

If you have a professional and ministerial itch to prove something and demonstrate something, and it's not God, there's another who will accommodate you very quickly. The embarrassing and painful and dangerous thing is that great numbers of people are so entranced by any demonstration of power that they, without weighing or sensing, approve and validate and assume it must be God. Everything that is demonstrated in the character of that one who's making the demonstration is not godly.

There's not a corresponding character in keeping with the degree of power being manifested. Something is not right in Denmark. Something is rotten in Denmark when there's not a character that corresponds to the power.

Great grace was upon them all, and with power gave the apostles testimony of the resurrection of Jesus Christ. And strangely, I was called to be a speaker of a full gospel thing by a couple who came in ministry who are in the power demonstration of people going over and so-called healings and all of that, and the message God gave me was completely contrary. But one of the things I remember about it was it was the message on the danger of deception predicated on the fascination for power that characterizes our charismatic generation.

And I said, will God trust power again except there be an apostolic character to those to whom it is given? Because if there's anything that distinguishes an apostolic or prophetic character, it's being a vessel for the display of the power of God without the corresponding vanity and self-exaltation that will appropriate

the glory to itself or build on that basis a national ministry or any other kind of thing. The wilderness men are obscure. They're hidden.

They don't come forth until they're called forth. And when their purposes are finished, they're either taken up to heaven or their heads are lopped off. There's no continuing benefit to themselves for the display of God in them.

That's part of the wilderness. There's something shaped in the wilderness that has to do with that character that does not need applause, does not need acknowledgment, will not appropriate to itself, for itself, anything that is passing through it that comes by the power of God. Our very prudently made a statement in one of those messages, you know, the power of God is the love of the Father.

Of course, 1 Corinthians 13 said, you know, you can have all those things, but unless we're in the character of that love of the Father, then it's nothing. Good. Well, all of this, I think, answers to the question about the powerlessness of our contemporary church.

Despite all of the preoccupation and interest about power and all of the giddy running after it, there really is a scandalously, a scandalous absence of power, if you're really honest about it. And it must be that God is waiting for that wilderness character. So, what is it between verses 1 and verses 14 that Jesus himself is led by the Spirit, being full of the Holy Ghost, into the wilderness, and returned from the wilderness in the power of the Spirit.

Something is transacted in that 40 days, which corresponds to the 40 years of Israel in the wilderness, and our own wilderness experience. Can I raise a rhetorical question? One that needs not be now answered. How many of us know that we have had a wilderness experience? Have you been through a wilderness experience? And are you willing so to be placed? And is it a once and for all, or a very frequent, if not a continuous, requirement of those who have a call of this kind? And it's a voluntary thing.

He was led by the Spirit, but he wasn't yanked by the scruff of his neck. I think where the charismatic movement stopped was at verse 1. At a baptism in the Holy Spirit, that they were unwilling to be led into the wilderness. But immediately on that basis, began to promote a certain lifestyle, a certain denominational upsurge, a certain plethora of ministries that applauded men, and founded institutions in their name.

Can I inject something right here? I remember going back, when my ministry first started. I had a couple of them, some saints that were going to promote me in ministry. Here we were standing, we had a big building, and on a main street, they were saying, let's pray about it, and we prayed a week or so, and just kept praying and asking the Lord, you know, to keep witnessing this.

But as I stood outside that building one day, my brother-in-law owned the building, and it was beautiful, it was on a main street, and the Lord quickly did me a verse, by watching me say, that I will never, the Lord will never give you something to do, that you can do. And so, it was easy for me to do, what was before me. I mean, it's something that you have to do on your own.

And I just said, it just couldn't be of God, you know, because it just saved me, from going into ministry, and taking money, and going through all that, when it was really something that we were going to do, and the Lord really never gave us any confirmation. You know, this is what people really, they get the invitation, they get the opportunity, and they take it, because it's going to be a road to success. Something that is

outside our American experience, but is a common place in Europe, is that most ministers in the church systems of Europe, are federal employees.

They are government employees. Their salary is not paid by their church, it's paid by the state. And the people pay a church tax, so that atheists, who don't give a rap, who will never darken the door of a step, the step of a church, will pay the tax, just merely to be on the rolls, which gives them a right to be buried, and that their children should have infant baptisms.

They want to have the benefit of certain religious things. It's a whole system, by which the clergy becomes a professional class, and is compromised at its very root. How do you bite the hand that feeds you? And not only feeds you during your adult life, but also retires you very comfortably.

If I'm not mistaken, they retire with full salary. And the salary as a government employee, is not the kind of piddling thing that many of our ministers know, who are working with small congregations that can barely sustain them. They retire handsomely.

They are trained by the state. The faculty of theology is in the state university. And the whole system of prestige, and acknowledgement, has to be on the basis of the kind, that secular and academic men also subscribe.

So you see that there's something working, to produce a class of men, who minister in a way, that never sound a cry, never raise a standard, never challenge the status quo, because they are being totally sustained by it. We have a greater opportunity in our own churches, where a pastor is supported through the congregation. But I think even there, there's a recognition, that you don't dare offend those, who provide your sustenance.

The book, *The Spirit of Truth*, which is now going to be published, in a few months, had its inspiration in this one thing. That in a certain visit to Canada, on a Sunday off, a Jewish brother said, Art, you've got to hear our pastor. He's a wonderful preacher.

I said, oh praise God, there's a famine, for the word of the Lord in the land, that I went running with expectation. And there I was up in the balcony, bracing myself for this great experience, that would come, and already somewhat distressed, as I looked around, and saw the signs of boredom, and kids together, elbowing each other, and husbands and wives, looking like they were living the truth. Something was amiss.

There was not a reality, that I would expect, for a man who's a man of the word, congregation of such a man. And then the word began to come. And I'm listening to the word, and I'm nodding, and giving approval, to something that is, doctrinally sound, and biblical, but my guts, are going haywire.

Every alarm system is ringing, and I'm nodding, this disparity between my head, and my gut, and I finally realized what it was. He was speaking correctly, but the spirit of the speaking, was violently opposed, to the words themselves. His word was calling, for something radical, based on the biblical text, but his spirit was saying, to the congregation, now don't get rattled, don't panic, don't think, that I'm intending for you, to take this seriously.

This is just a sermon, remember, we have an unspoken agreement, you provide me, with my security, my parsonage, my salary, my retirement, and I'll provide you, with a good biblical message, every Sunday. That's when the Lord, broke upon me, the issue, of the spirit of truth, which the world, cannot receive. The

spirit of truth, is more than just the truth.

He was speaking, quote, the truth, but he was not speaking it, with the spirit of truth. It was not the whole truth, and nothing but the truth. Remember what the widow woman said, now I know by this, that thou art a man of God, and the word in thy mouth, is truth, through and through.

You shall know the truth, and the truth, shall set you free. And maybe, what we're looking at, at modern Christendom, are the tens upon tens, of unnumbered multitudes, of congregations, of people in bondage, hearing a technical word, of biblical correctness, but contradicted, by a spirit of compromise, and therefore, it's not the whole truth, and if it's not the whole truth, it's not the truth, at all. And therefore, they're not being set free.

So the prophet of the, the function of the prophet, is to come into the midst, of that kind of subterfuge, and blow the whistle, both in word, and in presence, and in deed, to not allow, that kind of subterfuge, to continue in the name, of Christianity, but to reveal it, for the pretense that it is, the sham, and the hoax that it is, by a word, of such a kind, that is like a knife, that cuts through, the whole deception, and people gasp, and come alive. Why, there's a woman in this room, who said to me, in the first hearing of me, who had been, a notable charismatic, for her adult life, she said, now that I've heard you on, she said, I feel like I've been deceived, up till now. I've always remembered that.

That's what it's going to require, and can it come from anyone, except one that is brought up, out of the wilderness place, because if you're in that system, you become sublimated, attenuated, to the half truth, to the way of life, you get the slap on the back, you're one of the boys, you're invited to the conferences, you go out, afterwards for a meal, and you chuckle together, and there's a fraternity, of hail fellow well met, and I've seen those fraternities, not from the inside, but from the outside. I've come down in hotels, where there have been international, full gospel conferences, and I was one of the, secondary speakers, in a physical contrast, to the flamboyant, so of the others, and I would walk into, the dining hall, and there would be a table, full of these prosperous, and affluent, nationally known men, and they look up for a moment, and give me a raised eyebrow, and look, and then go back to, and I take a table somewhere, at the other end of the room, feeling like a turd. Are you willing for that? You know, there's something in us, that craves recognition, by people, who are where the action is.

And until God brings you, out of your obscurity and hiddenness, there is no action to speak of. There is no distinction. And then, when he does employ you, instead of the distinction, that would have been self-honoring, and flattering, you become a reproach, and a stink.

As my brother had to tell me, David, who came yesterday from Israel, you're being called, a false prophet in the land. So, we're examining something, of such a critical nature, for the last days. I have not talked of it, in any detail, though I've mentioned already, this morning again.

I will meet with them, in the wilderness of the nations. Ezekiel 20, and Hosea 2, and other places. I'm sorry? Ezekiel 20.

In fact, we can look at it, for a moment, if you don't mind the interruption. That the Israel that began, its national career, in the wilderness, ends it. Must go through it again, before it's of any use to God, in blessing the nations.

Again, another sifting, in a place where the flesh, has no disposition to be. You don't find, happy accommodations there. And I can tell you guys, I am not speaking metaphorically.

I want to reiterate that, this is actual. They are going to be, cast out into the nations. They are the outcasts of Israel, and the dispersed of Judah.

And however, my poor friend David, God bless him, doesn't want to contemplate, such a scenario. You heard our own prayers for him. There was a cry, at least in my own spirit, that what he's going back to, is going to be, ultimately and soon, a devastation.

And he's so wide-eyed, he's so identified with the nation, he's so patriotic, he wants it so much to be Zion, but it's so yet not unlike Zion, and never will be a Zion, until it will be sifted, and tried and tested, through the wilderness. I forgot in which book, of the Minor Prophets, it says, and I will sift them, as one sifts corn, in a sieve, and not one grain, shall fall to the ground. This sifting through the wilderness.

The wilderness is such a grid, G-R-I-D. It has difficulties, it has burrs, it has physical struggle, testing of every kind, as we know from the experience of Israel, at the first. It will be so again at the end, but... That's Amos 9-9.

I'm sorry? Amos 9-9. I will sift them, as one sifts corn, in a sieve, one by one. This process is going to be so selective, for God to find that remnant, that will endure and be established, as the restored nation, with another character entirely, because of what confronts them, and meets them in the wilderness place.

Ezekiel 20, verse 33, As I live, sayeth the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. Here's the issue of, of the theocracy of God, that must begin with his own nation, must begin first with his own church. The government shall be upon his shoulder, before it can be to the nations.

And what was the last official statement? We will not have this man to rule over us. But in the last days, I will rule over you. It will take a fury poured out, because you're not going to want it, you're stiff-necked, you're opinionated, you have your own mindset, frame of reference.

It will take a fury poured out, to uproot you, from the place of affluence, culture, and comfort that you have enjoyed, to bring you to a place of confrontation, and revelation, that would never have been found, in Montreal, or Toronto, or the high-rise towers of Chicago, New York, or the other places where, Jewish people are wont to be found. I will bring you out from the people, the same word people there, means nations, goyim, and will gather you out of the countries, wherein you are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. I'll tell you, I'm not a great biblical scholar, but I'll say that any time I find the same phrase repeated, in two verses, I'm alerted to, that God is wanting to say something acutely.

When he mentions fury poured out twice, you better believe that what it's indicating is, a last days anti-semitic, fury against the Jewish people, such a blast of hatred, and seeking for their life, that they'll not be safe in Toronto, or Montreal, or Auckland, or wherever it is they have found any degree, of safety. God will use this fiendish, satanic hatred, to allow them to be driven to a place, where he's waiting to meet them, the wilderness of the nations. I will bring you into the wilderness of the people, and there will I plead with you face to face.

I believe that this is so, literal. This is not poetry, and I wish you could have been with me, as God has given me occasion to be, in the wilderness place, and places that are already being prepared. I have actually been in a wilderness in Mexico, with a brother with his four wheel vehicle, who has been charged with the mandate, to plot a flight of escape for Jews, through the Sierra Madre mountains, who held my name for seven years, and called me, and wrote me, and I kept putting him off, and he sounded like some weirdo, about escape, and flight, and refuge, like some melodramatic stuff, that's so opposed to my taste.

Sounds like a movie scenario, and I didn't want him to come up to the community, who needs a harebrained character, you know there's something about things Jewish, that bring the characters out of the woodwork, and so finally I couldn't put this guy off, I said, I'm coming to Springfield Missouri, if you'll meet me there, I'll meet with you. He flew in, we flew in, sitting in a restaurant, with Dan McConaughey, our pilot, and in walks this blonde, blue eyed boy, slightly built, you know, a gentile of the gentiles, the moment I saw him, something leaped in my spirit, like Elizabeth, bearing John, at the salutation of Mary, no question, God's man, God's appointment, and we sat down, and he said, I've been holding your name for seven years, God has given me a mandate, to establish an escape route, and you're one of five men, that God has told me, will be related with me in this, he told me the names of the other, I knew the other men, every single one of them, a multi-millionaire, a pastor, whom Shelley Folk, has now replaced, in Scottsdale, Arizona, this man has gone on to be, now with the Lord, a banker, substantial, reputable, serious man, we have met in this banker's, high rise club, and talked together, over this thing, this young man, has moved now from Phoenix, he's on the border of Mexico, directly south, in a little spot, you can hardly find on the map, and has a half million dollar, vineyard, and when I visited him last, I've been there now, two or three times, I said, how did you come to this, the vines themselves, the plantings cost, over three or four dollars each, and he had over, 50 to 100 thousand of them, the last word, in Israeli drip, irrigation system, and he said, I had to have this, I'm in such a location, that if I don't have, a valid occupation, I'm immediately, a suspect, as being one, in the drug thing, and I had to have it covered, and the Lord has provided this, so on one of my trips with him, he took me in, in a four wheel vehicle, to show me segments, of this escape route, I'll tell you dear saints, I trembled, that we ourselves, would come out alive, I never saw cactus, so high, 20 feet high, sand dunes, absolute, desolate places, no water, the most primitive, back, wilderness places, I had ever seen, this is the path, he says, God has shown me this, this and this, the man speaks Spanish, he was an antiquarian, a museum curator, who used to go in, and find these Indian villages, and find their artifacts, and bring them to museums, he has a remarkable knowledge, of this whole, the most remote area, and I can tell you, if I took the time, how many others, I know personally, that God has shown me, are links in this, and remember, why we came here, when we lived, in that 17 room house, in New Jersey, and I came as a speaker, 40 miles from here, and they said, Art, there's a property for sale, would you care to see it?

I said, sure, why not?

And they drove me up, to the boys camp here, that was bankrupt, with a chain across it, and I came out of the car, and I came over the chain, and my foot came down, on the property, and the Lord spoke, Dominion, the name it now bears, end time teaching center, community, refuge, those were the only words, and exactly the words, and on the basis, of that intimation, it wasn't, I wouldn't even call it, a still small voice, an intimation, a whisper of God, everything was set in motion, that radically altered, the whole fabric, and makeup of my life, living in New Jersey, my publisher's community, having some ministry, with Catherine Coleman, being on several, of her national telecasts, and radio programs, and books being published, and I could have gone, you know, in a direction, of

increasing recognition, and ministry, and the Lord brings us here, thinking that refuge meant, persecuted saints, in the last days, until this young man, came into my life, and something opened up, for the Lord to show me, graphically, demonstrably, something is already in motion, places are being established, I carry a photograph, of a painting, in my address book, of a property in Oregon, that shows Jews, in the most bedraggled condition, spent, broken, hunched over, fatigued, weary, hopeless, coming in straggling lines, off the west coast, through a backwoods place, cut through, where they put the, like the telegraph poles, or whatever it is, and they're coming into, two barrack-like buildings, by a river that's called, the Salmon River, a painting, by a woman in the spirit, who had

never, ever seen that property, I can tell you, I have been on that property, those barracks exist, and the man who was commissioned, had been a high-flying, wheeler-dealer, in the Bahamas, ready to buy his own island, had his own commercial plane, boat, I mean the guy would, and he had been a Christian, as a kid, and the Lord stripped him, to the bone, took him out of that whole thing, reduced his life to nothing, and thrust him, in that rural, wilderness area, in Oregon, and then, in the course of his time, there unfolded, that he want this built, and that built, before he ever revealed to him, that it was going to be, for Jews, in flight, dear saints, I have to persuade, my own community, that this is not, some romantic affinity, of my own, the fact of the matter is, it violates, my

own taste, I don't like it, it sounds too melodramatic, but this is absolutely, authentic, and true, and we're going to see it, worldwide, and I think I mentioned, one time earlier, when I was in New Zealand, why the Lord, would be bringing me there, when the action, I would have thought, would have been in Europe, or other nations, this little backwater, island, I think, well how does that relate, to the burden, that God is giving me, and one day sharing, this very text, in New Zealand, the Lord impressed me, that New Zealand itself, the whole nation, is a wilderness, among the nations, that is to say, it's not in the main line, it's not in your places, of prestige, and affluence, it's a little, back place, but it may well be, that the Lord has appointed, that little place, to be

something, that will be accommodating, and receiving, numbers of Jewish people, passing through, and I don't know, from what parts of the world, but brace yourself, for this, it's coming, and it's going to take place, in the wilderness nation, and here's the key thing, that pertains to us, and there, I will meet with you, face to face, and I know what that means, if they don't see, the face of their God, in that crisis time, in the moment, of their ultimate extremity, we missed, the whole historic point, for which God, is allowing a fury, to be poured out upon them, if they just see us, in some kind of, begrudging accommodation, well I guess we've got to, and take you in, and are irritated by them, and the demand they make, upon our food supply, which in those days, may be sparse, maybe

the economy, has already broken, and tottered, and we're struggling ourselves, to subsist, and here comes this intrusion, this is why I'm trembling, over this property, next door to us, this camp, that they say, by the end of this month, if the caretakers, don't come up with the money, it's going to some wealthy man, in Nebraska, who's going to make, a private home out of it, and tear down the lodge, here's a building, calculated to receive, numbers of people, that can house, 200 or more comfortably, greater numbers than that, if you want to even put out, beds you know, in that main dining hall, and all purpose room, I've had a dream of Argentina, I've never been to Latin America, where I came into an armory, and it was filled with cots, with evidence of people, who had slept in it, and

had to abruptly leave, and to go on to the next place, and in the dream, the Lord is showing, that it was Jews, who had moved through that place, and that I was in Argentina, so this is going to be, global,

worldwide, not only for Israel's sake, but for the nations, through which they pass, and the church, and the nations, an ultimate test, of where we are, in God, at a time, when these people, will be desperately, pursued, hunted, and anyone, who will identify with them, extend to them, help, and grace, and comfort, in such a time, will do so, at the peril of their lives, and this is maybe, the set up, that gives us opportunity, not only to extend mercy, that they might obtain mercy, but that they might be, moved to jealousy, by a demonstration, of an essentially, gentile church, that is

willing to, extend themselves, to them, at peril, of their own lives, I could just hear them, saying now, why are you doing this?

Don't you know the risk? Why are you willing? It's like Elijah, stretching himself out, over that dead child, so much as to say, take my life for his, when they see our willingness, to extend our life for them, something has got to pop, something has got to go, there I will meet with you, face to face, in the wilderness of nations, the farm that's right behind us, a 120 acre property, I have had a vision, I'm not a man given to this often, of children, on that property, Jewish children, laughing, and playing, and being happy, set back much further in, than our own property, and yet, I had sought to purchase that, years ago, and it went right, through our fingers, a woman with whom, I'd been negotiating, related to Mom Broga, and we were talking about, the purchase of that property, for months, or just working out, the final details, and all of a sudden, I learned she's selling it, to a young student, at Bemidji State, and I went running over, with a Jewish brother, who was here at that time, Phil Chomack, the co-author of Reality, and I said, I heard you're selling a property, we've been talking about it, for months, how is it that you haven't, given me an opportunity, to meet any other offer, that's been given?

Well, she began to mumble, and I think she was being offered, \$21,000, I said, we'll give you \$24,000, of course I didn't have it, but I believe the Lord, will exceed the offer, no, she said, I made up my mind, and all of a sudden, the Lord said, cool it, just, a peace came over me, I said, okay, and walked away, that property has been sold, I think, at least three times since, it's now worth about \$80,000, from \$21,000, and yet I know, that I know, that I know, that one day, Jewish children, will be on that property, laughing, and being happy, as some relief, and an escape, from pursuit, and being hunted, and I don't know, how the Lord's going to cover us, whether there'll be, an actual way, in which men, who have taken Bibles, into iron curtain countries, went right through, armed guards, who didn't even see, their Bibles, or the fact, that we're on, an Indian reservation here, and that somehow, in the outworking of things, these Indian tribes, because of the war, will have an autonomy, and will be like, a little Switzerland, under an Indian national, this is the Chippewa, tribe's headquarters, right here in Cass Lake, and that will cover us, I don't know, how the Lord's going to do it, whether there'll be, a regional revival, that all the believers, round about, will be in the purposes of God, there'll be nothing to conceal, we'll all be working together, I don't know, although there have been dreams, and intimations, that on this property, we were going ourselves, to be threatened, and that somehow, the Lord would bring us through it. It's in the wilderness, and it's going to take, wilderness people, to bring a wilderness witness, so we're on to something critical.

Wim? I haven't heard you mention, what happened in San Antonio, when we went to have a hamburger, and that lady came to you, and... You want to share that? Why don't you share it, because I guess, there's certainly a confirmation, to me, we were having that, after a meeting, we went to have a hamburger, I guess it was, the last night you were there? Yeah. And you were there, and a lady came, and she saw Art there, and said, I need to talk to you, and she came up, and sat down, and just started talking, about this vision, the Lord had given her, about hiding Jews, and you know, all this, these things, and they had begun, to change their lifestyle, and do everything, in obedience to what... She said, am I mad? She said,

my husband doesn't understand me, he thinks I'm freaked out. She had a face, shining like an angel.

What a precious believer. The fact of the matter is, I should have left, the day before. The only reason, I was there an extra day, is because my car broke down, first time ever, that something had gone fluky, in my dashboard, where my instruments, were going wild, all over the place, and I thought, I was overheating, and it wasn't overheating at all.

I had to stay over, an additional day, and because of that, we had a wonderful time, with the leadership, of Wynn's Fellowship, on community, I believe, and then we went in, for a hamburger, and here's this woman, Art Katz, I can't believe it, I've been wanting to see you, my husband thinks I'm mad, I don't know what to think, I have to tell you, I think that God, is wanting us to move, he's told me, that we have to build, a 20 foot table, and we've got to do this, and that, and some large property, and the number 40, keeps coming up, the number 40, she said, Art, am I mad?

I said, you dear sister, you need to know, you're right on with God, and he has appointed you, to spur something, that will be, life and death, for Jews, in a soon coming hour, and she said, I don't understand, this number 40, I said, well it may mean, 40 miles, or 40 acres, or some kind of responsibility, to move them, through a certain portion of, we got back to Wynn's house, that night, and in that mail, that had come that day, was a real estate sale, with 40 square miles, of property for sale, on the Texas, Mexican border, I have experiences, like this, every time I go out now, I told you, I went to a holocaust conference, in Seattle, at the University, there in Washington, and I gave the brothers, who knew my brother, knew I was coming, leave to arrange, meetings for me, I said,

here's how God, confirms this, I saw the announcement, of this holocaust conference, the scholars conference, I said, wow, the 21st, 22nd annual, and I hastily sent in, my registration, the day that I sent, the registration, I get a phone call, from Alaska, a woman saying, Art, when are you going, to come up to us, you've been promising, I said, well, I'll never be closer, than where I'm going, to be in March, where are you going to be, I'm going to be in Seattle, oh, she said, can you come up, to Juneau, we'll fly you from Seattle, and back, I said, well, you have to know, I have only two free days, Thursday and Friday, she said, those are the days, of our Bible school, up I went, and in fact, I came so crunched, from the holocaust conference, to see men merchandising, in the bones of

the victims, and I had my own paper, that I had prepared, on the subject, I was not a speaker, and I thought, I'll use the first morning, maybe just even, to review a few things, but, there are only 12 people there, they won't be interested, and, I did it, and I thought, how dull, I don't even like the way, I'm hearing myself, but when it was over, the leading assemblies of God, Pastor in Juneau, said to me, Artie said, I've been to Masada, and I have subscribed, to the conventional explanations, about Jewish heroism, but after hearing you today, he said, my whole view, has been changed, in the light, of what you've been saying, about judgment, I said, my dear brother, you'll find that, from this day forth, not only has that view, been changed, but every view, has been changed, something

about the issue, of the Holocaust, that touches, and alters, everything, and so I came back, from that Thursday, and Friday, expecting meetings, to have been arranged, for me, for that weekend, in Tacoma, or Seattle, where I've been several times, over the years, and been in many churches, not a single door, had opened, and the guys, who had been, trying to arrange it, we don't know what it is, we've tried, we've called, nobody will have you, I said, well, that's strange, he said, except that a woman called, same one who called, last night, before the meeting, to say she was praying, and interceding for us, to whom you

had given, our phone number, just before I left, on the trip, she had written me a letter, thanking me, for German addresses, I had given her, she had a wonderful time, in

Germany, and I noticed, that the postmark, was Washington, state of Washington, but it's some little town, Little Rock, Washington, and I sat there, I wrote her a letter, quickly, I said, I'm going to be in Seattle, why don't you call these guys, who are arranging my meetings, if you're close enough to come, she called and found out, there were no meetings at all, so she said, do you think art would come to us, we're way out in the boondocks, we're south of Tacoma, and just in off the coast, and just a little, handful of saints, and they said, well, there's no other meeting, and they told me about it, and I said, go ahead, set it up, and so I drove down there, when I came back, there were no other meetings, learning that the pastor, of that little fellowship, was in ministry, because of

the blessing, he had received, from my ministry, at a retreat center, in California, many years before, and now I'm coming, to his fellowship, and so I arrived, and they take me out, to see an 80 acre property, that they're about to obtain, in which they thought, that they were going to build, a minister's retreat, for tired ministers, I didn't say a word, I'm looking over that property, everything is going off in me, all kinds of signals, and I shut my eyes, I don't say anything, I let them think, it's going to be a minister's retreat center, and we came back that night, we had a home meeting, wall to wall saints, and I shared with them, from Ezekiel 20, God's last days, stratagem, for the saving, of a remnant, from his people, while at the same time, a radical test, for his church, and

also the nations, you could have heard, the proverbial pin drop, there was such an anointing, such an authority, it wasn't a man, giving an opinion, it was a thus saith the Lord, a mandate had come, to a people, in a wilderness place, completely by surprise, in a moment, it was a night, to be remembered, and when it was over, some people came up for prayer, they said, would you pray with us, we're in the fishing business, and we had thought, to sell our fleet, I said, where do you harbor it, where do you anchor it, or dry dock it, they said, in Alaska, by the Siberian Straits, the right, Bering Straits, by the Bering Straits, the moment they said that, my spirit leaped, and I said, let's pray, and when we finished praying, the brother said, well maybe, instead of thinking about, selling

our fleet, we need to think of, updating it, I said, dear brother, I think that's good, you're going to find, that you're not going to be, moving fish, but men, I can multiply, these story saints, and that place, that I'm describing, is directly lateral, to the place, of the picture, that I have in Oregon, just south of it, with the same proximity, to the coast, that Jews could be brought, out of Russia, out of Siberia, down the west coast, of America, and built, by the Salmon River, and I know places, like that, on both coasts, right down, like a funnel, into Mexico, and out through a seaport, that God has already appointed, which is the same seaport, under a different name, by which the conquistadors, came into America, back in the 16th century, with many Jews among them, who were

burned at the stake, even in what is today, Mexico, one last story, and I can multiply them, but just to show you, that this is global, being in Switzerland, my book, Reality, came out in French, and brought a little response, and I started a correspondence, with some young couple, that wrote to me, they loved the book, and finally, I visited with them, and we established a relationship, and I would visit them, from time to time, on this visit, they wanted me to see, a property, that they thought, God wanted them to purchase, multi-million dollar estate, it was a posh girl's school, that had once been, a Moravian place of refuge, three centuries before, Moravians in flight, from persecution, had used that place, as a place of refuge, it had been a nobleman's estate, and had become in

modern times, a posh girl's school, it had everything, barracks, homes, garage, barns, vineyards, gardens, everything, and it was being sold, for millions of dollars, and they thought, God wanted them to have it, though they didn't have, that kind of money, and we were walking, over the place, because often, God will speak to you, on a property, as he did, on that property, and as we were walking, I said, you know, wouldn't it be remarkable, that a place, that had its inception, as a flight, from persecution, a place of refuge, for Moravians, would end, as a place of refuge, for Jews, and the moment, that word came out, of my mouth, the Holy Ghost fell, I mean fell, in such a way, that not one of us, dared take a step, or even breathe, like, Lord, what are you saying, and we just took

hands, in a circle, and asked him, that question, what are you saying, Lord, I never imagined, Switzerland, although I should have, what place will be exempt, if it's through the nations, of the peoples, and they said, you've got to go in, and tell the director, because they're liable, to sell this property, and to someone, who has no vision, for this purpose, I said, well, I'm an American, you know, these French speaking people, will look at us, with contempt, as some weirdo, talking about, flight, and refuge, they said, Art, you've got to, I said, okay, we walk into, the director's office, and on his desk, in French, one on top of the other, reality in Ben Israel, he had just finished, reading both books, with his wife, and in walks the author, and he was blessed, by both books, and I

told him, what I'm telling you, and he took it, absolutely, seriously, he wasn't some weirdo, he was a man, who's reputation, and character, had been established, through his books, he said, Art, let me get on the phone, and call, the pastor, who is responsible, for the committee, for the sale, of the property, he called this man, long distance, introduced me, over the phone, you couldn't have bought that, and the man says, well, we need to speak, about this face to face, I said, I agree, I said, when can we do this, well he said, I'm going to be in Basel, next Monday, I said, you are, my schedule, has just been changed, I'm going to be in Basel, on Monday, and we met on Monday, in Basel, and I spoke to him, for two hours, God's last days, dealings with Israel, flight through the nations,

and here's what I said, to him, your decision, about this property, is a decision, for the destiny, of your movement, your Moravian movement, has become a curio, something like, the Mennonites, of the present time, or the Amish, who drive horse carts, and don't wear buttons, you know, and it's a cute, cultural phenomenon, but it's not the radical, Anabaptist power, that it was, in its inception, it has settled, into something much less, I said, your decision, about this property, will affect the destiny, of your movement, either you'll go out, like a little bleep, and you're fast becoming that, or God will revive you, and bring you, into the apostolic, splendor and power, that you knew at the first, because you'll bless them, that bless thee, pray for that property, it's still up for

grabs, it's been temporarily rented, by a German group, that is fixing it up, God bless the Germans, but it's not yet sold, so I can tell you, story after story, and not an exaggeration, not a word of exaggeration, anything I'm telling you, only to impress you, with this, this is not, some phantasmal thing, it's not an allegory, it's not a metaphor, there's going to be, a time of flight, where the Jews, will be cast out of Israel, and into the nations again, I can't say assuredly, though it's my strong belief, anticipation, but surely the Jews, that are in the nations, will not remain, in the places of safety, and affluence, that they now know and enjoy, with a fury poured out, he will meet with them, because he must rule over them, or he'll rule over none, and the key for us is, I will

meet with you, face to face, and a little episode, that took place here at Ben Israel, that I always insert, of how much of a demand, that's going to be, mere religious condescension, is not enough, merely for them,

to see people, who are pursing their lips, and grimly accommodating them, is not going to reveal God, we had a Jewish hitchhiker, picked up in the first Ben Israel, and a skid row nothing, with rags on his back, someone picked him up, and he said Ben Israel, they're Jewish, I'll bring him to them, and Paul Volk received him, can you find a nicer Jewish brother, mild manners, sweet spoken, not this art cats type, and he showed him a place to stay, and he got him some food, and before he could turn around, and leave, this guy was complaining, he didn't like the facility, didn't

like the food, he didn't like this, he didn't like that, and Paul said when he heard, the lack of gratitude, and the criticism, the ingratitude, he said something rose up in his gut, that he had never before experienced, he said it was murder, that's one Jew with another Jew, what about Gentiles, when they're going to catch, when Jews are going to come, in their surly manner, you think that they're going to be, full of gracious compliment, and thank you, and on their best behavior, they're going to be deranged, they're going to be knocked out of their nest, they're going to be completely bewildered, I can still remember the films, that I used to show my history classes, of the Warsaw Ghetto, a Jewish woman, holding her dead baby, walking back and forth, like a caged tiger, on the

sidewalk, and off into the gutter, back on the sidewalk, and down into the gutter, with her hair screaming, with one stocking up, one stocking down, and completely out of her mind, because of the sudden shock, of what had happened to her, Jews who were affluent, and all of a sudden stripped, facing the grimmest details, and their children dying in their arms, for starvation or disease, there were women who came to Auschwitz, and when the train stopped, they got up to the mirrors, and put on their lipstick, and combed their hair, thinking they were coming, to some kind of rest center, only to find within hours, they were in an oven, with a fury poured out, means calamity, and it means suddenness, and those sophisticates, who have it all together, when conditions are accommodating, will

find that when the bottom falls out, they're not going to be all that gracious, they're not going to know what hit them, and in that condition, they're going to come upon us, will we be prepared to receive the assault, the weight of that, physically, morally, emotionally, and spiritually, at a time when we'll be risking our own lives, to receive them, I know you're saying, it can't happen here, conditions can never like that, happen in America, oh you silly saps, if it could happen in Germany, in the land of Goethe, Schiller, Fichte, Hegel, Nietzsche, Schopenhauer, Brahms, Beethoven, and Mozart, you don't think it can happen here, in Dinkyville, with a culture that's paper thin, and under the surface of it, the most vile hatreds, and bitternesses, and racial antagonisms, it'll erupt like

that, and the skinheads are already in motion, and the Neo-Nazis, and Ku Klux Klan, that will rise to the surface, to be a dominant class in society, so we'll be doing it at risk, and in that condition, they despise our facilities, and don't like what we've prepared, what will rise up out of your gut, involuntarily, what no fury, like a woman scorned, all hell, and what rises up, when hospitality is scorned, when it comes at great cost, that's why God is speaking now, what's the ministry of Elijah, turning the people, and preparing the people, for the last days realities, that precede the coming of the Lord, and there's got to be a spiritual preparation, of a people that will have the moral, spiritual stamina, and sanctification, that is so thorough, and so deep, no matter how they hit

from the blind side, no matter what the human disappointment, no matter what is said, all that those who are inflicting, and testing them by that, will find the sweetness of Christ, the unconditional love of God, that cannot be offended against, when I preached about, I said this once before, in the course of these weeks, that by our mercy, they will receive mercy, a woman cried out, involuntarily in a congregation, but Archie

said, we don't have mercy for each other, how are we going to have it for Jews, exactly, it's because we know, that they will come, when that mercy will be called for, we had better start coming, into a relationship, where we will be extending, mercy to each other, and that's the remarkable, mystery of God, that the last days requirement, of the church, with regard

to the Jew, in their utter, and final extremity, is exactly the kind of thing, that makes church, church, and fits us, for our own eternal destiny, to rule and reign with him, in the meekness of the Lamb, so I don't know, how we got on this, I wonder when the Lord, was going to insert this, but he used the word wilderness, to trigger something, a people that will meet him, in the wilderness, by seeing his face, in a wilderness Elijah people, who cannot be offended against, 20 years ago, when I was praying with Mother, the Lord gave me a picture, with regard to the suffering, that he would make us go through, and he said it wasn't everybody, but it's to do with the preparing a rose, the passage in Isaiah, that says about knocking down the top, the mountains and filling the valley, and the

picture was, of these knocked down mountains, filling in the valley, and an absolutely golden rose, going across it, and the Lord said, not everybody's got to experience this, but as I do this with you, so you will make a golden rose, that others can walk along, to find peace, the highway of holiness, it's the goldenness of the rose, which is us, because we've been smashed down, tempered.

Amen. Let's take a look at the classic text in Isaiah, we'll conclude with this, chapter 35, that begins with the word wilderness, the wilderness and the solitary place, shall be glad for them.

Will we be glad for the wilderness, and the solitary place? How do you like to be solitary, and not one of the boys? How do you like to be a stink, and a reproach? Isaiah 35, 1. Because we have got to occupy that place, if that place is to be for them subsequently, glad for them. We need first to be glad for it. Will we give up our 17 room house, and whatever the equivalent is, to be brought into the wilderness place, and be glad for it, and count the privilege and distinction.

I keep telling the Lord, Lord, I'm the most privileged man. I'm so privileged. You have reserved me for your best.

I thank you that you've saved me from being a Jewish Billy Graham, that you didn't make me some charismatic personality, that I flit from holiday end to holiday end. I thank you, you've brought me to your finest, and your best in different places in the world. You answered my prayer, I said, reserve me Lord, for your truest use.

And it took a solitary place, a wilderness place, and the desert shall rejoice, and blossom as the rose. That country that I passed through in Mexico, no water, blazing heat, the Lord will be their cover. Fountains will break forth in the wilderness.

I'm not being poetic, I'm being literal. They're going to see God in supernatural power, as they have not understood nor seen him, since they came out of Egypt. And they'll say, he'll say, no longer will you say, that I'm the God who brought you out of Egypt, but you'll say, that I'm the God who has brought you out of the nations, and in every place where you were cast, with exactly the same supernatural demonstration, as your fathers knew at the first.

It shall blossom abundantly, and rejoice even with joy in singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. That's not to say that it takes place there, but the excellency of

those places, will be found in the solitary place.

It'll be something golden. The Lord will do something ravishing. They shall see the glory of the Lord, and the excellency of our God.

Not only in what he does supernaturally, to sustain them in such places, but by their making contact with his remnant people, who reveal his glory. The light that lightens the Gentiles, is the glory of the people of Israel. I'm saved because of that.

I'm saved because, a young high school girl on vacation in Switzerland, was willing to spend the day with me, when I was bumming around as a hopeless atheist, and bumped into this little innocent, whose friends had left her for the day, and walking the woods surrounding Zurich, and probing this girl's motive, who kept talking about the love of God, the love of God, the love of God. And finally reaching such a point of disgust to say, hey, I can't stand this God talk anymore. I'm sick of cliches, whether they're Marxist or Christian.

Answer me one question, that no Christian has ever been able to answer. In all of the times that I have been involved in, in encounters with Christians, and have done them in. You've been talking about God, how do you know that he is? I thought to myself, I got her now.

That silence, and she'll think of some clever thing from Sunday school, and I'll run roughshod over her like a steamroller. No hesitation, tilted up a little face to me, beaming with the light of God. Oh Archie said, I know that God lives, he lives in me.

And boom, down I went, the struck ox, the blow, the power, finally groggily, so to speak, getting to my feet, and what hit me? The power of that statement. And it wasn't even intellectual. It wasn't even theological.

In fact, it sounds like a cliché. I know that God lives, he lives in me. You know what the power was? She had the face to prove it.

Little wasp, white Anglo-Saxon, middle class Protestant, from the American Midwest. What a formula that every New York Jew would shrink from in any way even acknowledging. The epitome, the summing up of all that we despise and have contempt for was represented in that girl.

But there was a light in her face. It's the light that lightens the Gentiles and the glory of the people of Israel. When I saw that light, Berkeley graduate, ex-Marxist, intellectual world traveler, I was jealous.

Little high school Gentile, jealous for the light that I had never found in any Marxist institute or university. They're going to see something in our faces, saints. That's the glory of God.

And we're going to say something to them. Strengthen you the weak hands and confirm the feeble knees. This is now God speaking to us.

They shall see, but now we're being addressed in verses three and four. Say to them that are of a fearful heart, be strong, fear not. Here's your answer to whether the church is going to be here in the last day's tribulation time.

Who's speaking to them? Who can say to them, fear not? That could be more than just a little bleep, more than just a hopeful statement, but that when they hear the fear not, their fear goes. Something goes. It's a word that's creative.

It establishes fearlessness. It establishes hope. It's a life-giving word.

It's a creative event for those who hear it. Don't tell me we're going to be able to speak a word like that if we ourselves are afraid. Afraid of our reputations and afraid of loss of recognition or security or whatever.

This is a prepared people who can strengthen the weak hands and confirm the feeble knees by speaking. Say to them that are of a fearful heart, be strong, fear not. Behold, your God will come.

Imagine the confidence that we have. We have such a grasp of the eschatological conclusion of the age. All the more confirmed by what's happening with them.

They are assigned to the nations. It's ticking away. It's happening.

Yeah, Art spoke of it in 1992 when we had our prophetic school, but I don't know. It sounded far-fetched and imaginary, but here it is, 1996 or 8 or whatever, and it's happening. And when it happens, saints, it'll come suddenly.

And the preparation, therefore, needs to begin for it now. Your God will come with vengeance the day of the Lord. Even God with a recompense, he will come and save you.

The Deliverer will come out of Zion and save them from their sins and Jacob from their transgressions. Because it is written, I have a covenant with them. Then the eyes of the blind shall be opened.

What a word that is. What was the messianic task? To preach the good tidings, the good news to the meek, to heal the brokenhearted, to give sight to the blind, to open the prison doors and to set the captives free. Then the eyes of the blind shall be opened.

This is preaching. This is a word. It's not a saying like a little vocalization.

It's a prophetic word that breaks the power of fear, that establishes faith, that gives hope, that saves them. If you're hopeless, you're a candidate for death. It's the hopeless who die in the concentration camps.

It's those who have some kind of hope that survive under the very same conditions. A word that comes to them. And the eyes of the blind shall be opened.

What an event, by saying a word. And the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb sing.

For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water in the habitation of dragons where each lake shall be grass with reeds and rushes. I think there will be little water breaking out.

God will give us people to drink. He'll keep them from the heat of the sun. But it will also be waters of life when we say unto them.

And a highway shall be there. And a way, and it shall be called the way of holiness. In the most remote, dusty, backwood parts of the world that can hardly be found on a map.

When I tell people Bemidji, they say, my travel agent can't find it. The unclean shall not pass over, but shall be for those the wayfaring men of Ufu shall not err therein. No lion shall be.

You don't have to worry about the Nazis there. You don't have to worry about your anti-Semitic persecutors there. Nor any ravenous beast who wants to do you in.

It shall not be found there, but the redeemed shall walk there. And the ransomed or the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away.

That's why my heart was broken with David the other night. Broken not because he was interfering with our meeting or striking a wrong note. Broken because he has no anticipation of this.

Because I know what's coming in my prophetic heart. And he wants so much to see it not come. Can't Israel be established already? Haven't they suffered enough? But what is the sorrowing and the sighing that shall flee away? The Holocaust did not produce it.

Not the depth of sorrow and sighing, but when the last hope has been demolished. When we have been uprooted out of the places where we thought we would finally be safe. The United States of America.

Switzerland. The Western democracies. And there we're hounded and persecuted.

There the skinheads and the Nazis have so taken over and influenced society that there's not a place of safety. And what shall we hope then? Our ideals and our democratic ideologies and all that has proved nothing. That's where I came to 38 years ago.

Those hopes died that maybe a candidate for God. And where it says the redeemed of the Lord shall return and come to Zion with singing. Implies they may have been there before.

But they were not there as the redeemed of the Lord. Something of so radical a kind was required that may have necessitated their expulsion again into the nations thinking this would never again happen. That the hope of having our own nation and safety that we have so long sought that that too fails.

What a mourning and sighing. That is the root cause of it. The final and ultimate disappointment and cast again into the nations.

How far will God go to have a people prepared for their millennial destiny? That sorrow and sighing shall flee away and everlasting joy shall be upon their heads. Here's the eternity of it. This is a final historic episode but it brings us into the millennial and eternal age.

Everlasting joy. Here's where God wipes away the tears. Here they shall not weep anymore.

Here he says you can lie down in peace and safety and not be afraid anymore. But this is what false prophets are already saying has come. That you can be safe.

This will not come upon you. You've suffered enough. There'll be no further catastrophes.

How the ears love to hear the soothing thing. But the prophet who says brace yourself. There's something yet to come.

Devastation. A time of Jacob's trouble. A possible expulsion again into the nations.

Whether or not that something so severe that will and must bring you to a place where you say we are cut off. We are without hope. We are as dry bones.

Then comes your life from the dead. So the redeemed of the Lord shall return. There may not be many because in Ezekiel 20 if we had gone on it says and the rebels that are among you who have transgressed against me I will purge out.

I will take them out of the nations wherein they have sojourned but I will not bring them into the land. And I tell you saints, brace yourself. It's only a remnant that are going to survive this process.

I think the great majority of our Jewish people unhappily are rebels who transgress. And only a remnant who will respond to the grace and the mercy available to them in the hour of extremity will constitute the redeemed of the Lord that shall return. And with their return is his return.

For he is pent up in the heavens waiting the restoration of all things spoken by Isaiah, spoken by Ezekiel, spoken by Hosea. What did they speak? That Israel will return. A nation will be restored.

May not be many numerically but they will stand for a redeemed nation. And the Lord who is pent up waiting for that can come and occupy his capital in that restored land. This is no longer theoretical.

It's no longer fanciful. It's not a text that we can use as a metaphor to refer to the church or to find spiritual allusions for our sermons. This is nit-grit stuff.

This is literal. There's going to be a highway of holiness in the wilderness and many will be saved thereon. And we have been robbed of this meaning by the lack of faith to have believed this as a literal word.

That such an extravagant design could have taken place in the last days. God casting his ancient people again out into the nations and sifting them through it and particularly the wilderness of the nations and there designing an encounter face-to-face that they might by that return as the redeemed of the Lord with everlasting joy upon their heads. Mourning and sighing having fled away and joy and singing replacing it.

What have we done with that verse? We've sung it in our church services mindlessly and stupidly. And so the redeemed of the Lord shall return banging our tambourines and return to Zion never once thinking that it meant them. How prepared are we then for the reality that's about to come? Well, at your table is a brother who is with me in Alaska, the Yukon, British Columbia close to the Arctic Circle and we were ministering and moving with leading ministers at a movement called The Move that have communities from the Arctic Circle to the Amazon but they don't believe the restoration of Israel.

They don't believe in the physical literal return of the Lord but they're darling, sweetheart, precious people who have sacrificed and suffered to establish wilderness communities and how many of them, Mike, said to us you know, we don't even know really why we're here but we feel that we're here for purposes beyond ourselves that we don't yet understand. A brother from that movement in Massachusetts writes to me and says, Artie said I know that I know that you're a key of God to remove the veil from this entire movement and to show them God's last days purposes for Israel whom they think they have replaced in their, what's that word, triumphalist kind of Christianity. They are physically situated they're heroic people and they're all strung out in the long places that will be places of safety, refuge and flight in the day of his power they will be willing.

You're even learning Russian. Isn't this remarkable? Something that some of you may know and may not know in the winter time you don't even need a boat to go over to Russia you can walk across the Bering Strait. That's true.

You know how we came into favor with that movement? They had never before ever invited anyone to address it outside of their own ranks they are a very exclusive sect but the founder of that movement now dead, in fact he died in a plane crash flying to meet me a great apostolic figure who was able somehow to speak a word that people were able to uproot themselves from their middle class lifestyles sell their homes, their businesses and come up to the Yukon and live in tents in the winter that as they ate the spoon would stick to the jaw of their mouth it was so cold and struggle through every kind of they're tremendous people but what brought us in relationship?

He heard a tape of a message that I gave in Jerusalem on Elijah where I was not supposed to be a speaker and the Lord had me on a platform and I'm still suffering the reproach for having taken more time than I was supposed to have taken because a note came up to me while I was talking from Jamie Buckingham my co-author or my publishers on the platform that said take 45 minutes and I said oh praise God they must recognize the anointing on this word which the Lord gave me three o'clock that morning and I went into the bathroom to look it over not to wake Inger up in the motel room I found out later when I looked back at that note it said take 4-5 minutes and I read it as 45 and to this day suffering the reproach of a man who does his own thing self-willed independent and leaving Kathryn

Kuhlman waiting in the wings and not taking that offering by which they lost over \$20,000 and they were not able publicly to acknowledge the great dignitaries of there because this squirt this upstart who was stopped upon arrival and coming to Israel when I presented my passport and was found I was on a black list and they wouldn't let me in I said okay Lord I'm ready to go back on the same plane you want me here for some purpose of your own get me through and they're jabbing in Hebrew making telephone calls and they let me in I had they had invited me to be a speaker at that conference and I had refused it because I was so jealous of the Lord's use of me in that land and did not want to be attached with some kind of touring conference kind of thing that would have made me identified but

when I found that I was on the black list there was nothing to hide and sure enough on the last day the Jewish guy that got to replace me got sick just like the guy at the Holocaust message had a baby at 4 o'clock in the morning had to fly out of town and they said Art the people are complaining there's not been a single Jewish speaker would you share with them seven minutes then it became 15 minutes and then I got the note that became 45 it was a message on Elijah it's the message in the book reality it's the message which the brother heard and read and hearing that word about Elijah something was struck in his spirit that opened a door for me into that movement after his death because the last thing he did before he died was everywhere that he went he spoke about Art Katz this message

of Elijah we need to be in relationship with this man there's something in the spirit and realm and when he died I was the first one to be invited and that relationship continues still and it will be a life and death provision of God for numbers of Jews coming out of Russia and God knows where else even from Latin America because of the intricacy of God's working someone said Art if you know all these things why don't you organize it I said nothing doing this is the hand of the Lord he doesn't need any human assistance we don't have to structure this it's by his spirit we'll find each other by his spirit it's all relational because the people that will pass through this have got to know this is not of man but of God and when they see that they'll return as the redeemed of the Lord let's

pray for this vast thing I'm so pleased somewhere in the early morning hours thinking Lord we passed through the whole subject of this one I never did get a chance to speak about the issue of the wilderness confrontation that you're preparing through your remnant church thank you Lord for answering in your own

time can I just add that in Isaiah 62 in this whole vein and the burden of the word of the Lord for Jerusalem and that it might be a praise in the earth give him no rest until he establish him until he make Jerusalem a praise in the earth and then in 62 down in verse 10 there's some things that might seem to be unclear about this possibly and yet it's the speaking to one people that's the the challenge to them for the benefit of another people to go through go through the gates

prepare ye the way of the people cast up cast up the highways or build up the highways gather up the stones I think of the the stumbling blocks and the offenses and lift up a standard for the people so the word is speaking to one people to go through the gates prepare ye the way and in so doing be making the way for another people and I think in terms of wilderness experiences and the dealings and the judgments of God in our life are gates before us for us to enter and for the Lord to do precious precious I think we can end I'm stirred now by Bob we began this morning talking about intercession and we can end with it in the very scriptures that Bob cited in Isaiah 62 I said watching upon my wall O Jerusalem we shall never hold their peace day nor night ye that make mention of the Lord

keep not silence and give him no rest till he establish until he make Jerusalem a place on the earth do we think that all this is going to take place without intercession do we think that this colossal design of God this last days scenario can take place that these places and the wilderness can be established that a church can be prepared for these encounters that a people can be sifted and kept alive through it and restored to the land I mean it eclipses even the marvel of bringing them out of Egypt can all of that take place with the satanic fury being poured out without the intercession of God's people there are watchmen on the wall who will give him no peace day nor night till he establish until he make Jerusalem a place on the earth well I'm just able to sing that and put it on the

tape I'd love for Bob to learn it and we would all learn it it goes something like this Isaiah 62 6 and 7 I've set watchmen on thy walls Jerusalem which shall never hold their peace day nor night ye that make mention of the Lord keep not silence and give him no rest till he establish until he make Jerusalem a praise in the earth amen till he establish until he make Jerusalem a praise in the earth Jerusalem a praise in the earth thank you precious God you do all things well Lord we were listless we were tired we shifted in our seats we barely got through the first portion before the break and wondered how we could continue and have you ever been a God to respond to prayer have we ever been the beneficiaries of your life the energy the vitality the anointing the unction the authority the

truth that you have been speaking is indisputable it's not a question of fancy it's not the romantic imagination it's very God privileging us with a glimpse of last days reality for which the true church needs now to be prepared it was the very ministry of Elijah not just the talking about him that we have been privileged to experience today and we just want to say we thank you Lord you brought representatives from the nations and those nations are scheduled my God to have their part in this for the very thing first thing that you shall do as the coming king is to judge the nations on one question only and that for all eternity what did you do with the least of these my brethren when you saw them hungry and thirsty and naked for whatsoever you did to the least of these my brethren you did

also unto me Lord bless your ministers in this room give them a message to take back to their churches to their nations they'll be scorned they'll be looked upon as ridiculous they'll be called romantics and dreamers as your prophets have always been scorned always been rejected but we ask my God a cry and a voice that those who are alive in God will hear or will be made alive in the hearing let the great multitudes reject it because it's contrary to their convenience but let there be a remnant people who will

hear and respond hear our cry my God as even we prostrate ourselves out over your dead church your ceremonial church going through mock motions and so utterly unprepared for anything of the things that we have discussed and we pray my God for a spirit of intercession that you would

hear a cry from us as we prostrate ourselves over that church that would bring it to life again thank you my God grant that we should be men and women of whom it is said the word of God in your mouth is truth whatever it takes Lord and it's going to take a wilderness preparation we invite it this morning in whatever place my God we have found affluence creature comfort security we invite you to rock that boat we invite you to bring wilderness conditions into our lives even in the urban place that no one else knows no one else experiences it takes place behind closed doors and screens and shades that have been pulled down prepare us my God that a camel's hair garment is sufficient locust is sufficient we don't need the applause of men we don't need acceptance we don't need recognition only

your great voice saying well done faithful servant and nothing else I bless these children Lord I bless these sons and daughters put something into our souls this morning my God let the word be an event for them something to break forth in the wilderness in the dry place of their own hearts pools breaking forth and streams my God of living water of hope and encouragement and vision and understanding thank you Lord oh gracious God make a way make straight the way for your coming precious King we pray in Jesus name

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