

“Thus Far has Yahweh Helped Us”

I just want to acknowledge that we're here in Europe for many reasons. We went back to Europe with Obadiah and Nahum. We went to this little house in Steinenberg and lived in their living room. We totally inundated them. They gathered one night in their ritual of passing the marijuana joint. We were sitting there and we took it and passed it on to others. We didn't take any, but neither did we condemn them. Within just a few weeks they got saved — Uli, Klaus, Willi, etc. We went back to America not long after that. But we didn't leave them alone. Nun and Judith came, and later Yochanan Abraham. We just want to be all things to all men, not condemn them. There is so much we could say.

Of course, right after that we got kicked out of our house. We wanted a big house and we ended up at Tabitha's Place, which we named after Tabitha because she LOVED France and wanted to be in France.

ha-êmeq — We talked about all these different situations these last few days — on the beaches of Honduras, the soap shop, the living room in Steinenberg... When Shoresch was talking about the real-estate lady who brought him over to that little place, many of us have seen that building, and know what he's talking about. We see our Father working. It was so wonderful that that happened. That's really important. When our forefathers went through different things, they set a rock right there, and gave it a name, like *Ebenezer*, which meant, “Thus far has Yahweh helped us.” They wanted to make sure they remembered. It didn't just happen, but they set up a monument and gave it a name so they would not forget it.

I read at the end of Joshua when something very amazing had happened. Joshua took a real rock and put it under a real tree (Jos 24:26-27). This is in the Bible, this is important. You'd think a rock can't hear, but he wanted it to be a witness. Things from long ago, like what Shoresch shared with us, are monuments for us. When we hear things like that, we say, “That's the way, and I'll follow.” That same stone is probably still somewhere and it heard those same words. We have to have witnesses from the past to hang on to.

I was a witness to how we got Cambridge. It was a very big trial for us. For *Origins* to buy that farm for us was an unimaginable thing. Nobody ever does such a thing, so nobody ever asks for such a thing. But Yônêq just made a suggestion. Sometimes when he says things like this, people say, “Oh, that’s an interesting idea...” and then go on. Shoreshe heard it and determined he was really going to do it. I thought, “Is he really going to do it? They’re going to laugh at him.” All of our natural thinking kicks in, all the natural reasons why it can’t happen.

I’d really like to put a stone down in Cambridge to make us remember what happened. It’s hard in Cambridge right now; the women walk all over the farm and cry out because there’s no money for onions. If we put a stone there, they would see that and remember.

I thought we should put a monument down in Tabitha’s Place. There are those who hate Tabitha’s Place. “It’s such a big place; why are there all those problems?” Natural thinking, complainers, etc. But I remember how I first felt when I walked onto that property. It was an answer to prayer. We would have never gotten that place. It’s not what we would have envisioned our people getting (even though we did pray for a big house). We went in there, rubbish everywhere, the victory cup on the mantel... The owner’s son took us in there. We saw all the rubble, and he said, “Do you want it?” “Yes, we’ll take it.”

There should be a rock right there. Every time somebody walks by, they’ll know that our Father helps us beyond our highest imagination. “OK, that’s Him.” We’d have that rock there where we said, “Let’s name it Tabitha’s Place.” It’s not even the way we would normally name a place.

Then you go from milestone to milestone, Rutland, Klosterzimmern. We’d put a stone down there, and now that we have this huge trouble there we would remember. Joshua put a rock there and said, “The stone knows all that has been going on.” It’s phenomenal that we have that place. Our feet walked on that soil one day, the brothers had faith and prayed for it, and we got it.

These witnesses that are set up along the path give us faith, so we can’t deny what has happened. Those stones spur us on. Otherwise we’ll lose faith and lose the ground we’ve already gained.

I was reading Isaiah this morning. I know this is prophetic.

In that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The humble also shall increase their joy in

the LORD, and the poor among men shall rejoice in the Holy One of Israel. (Isa 29:18-19)

Isa 29:18 speaks of a day that is to come. Lk 1:78 also speaks of a day that is to come. It speaks in Lk 1:78 about the knowledge of salvation. When we see the movements down through the ages we know it won't come about until the end of the ages. The actual forgiveness of sins was seemingly put off until the restoration of all things.

Lk 1:77 — To lead His people to the knowledge of salvation by the tender compassion of our God. The orient orients us. We know where east is by where the sun comes up. East may be where our Master will be coming from. The dawn or sunrise will rise upon us. We have a glimmer of light. We started out with a glimmer of light. We knew our sins were forgiven. It gets brighter and brighter until the full day. By the time our Master returns, we'll have the greatest light — we'll have been purified. That light will shine upon those who are in utter darkness, impenetrable darkness, and under the cloud of death. That's talking about this age, not any other age.

Lk 1:79 — “...to guide our feet into the pathway of peace” We have to be perfectly prepared for Him, and that couldn't have been talking about the first century. In Isa 29:18 men will hear when the book will be read.

The lowly shall once again rejoice in YHWH, and the poorest of men exult in the Holy One of Israel. The ruthless shall be no more, the arrogant shall cease to be; those who are quick to see mischief, those who charge others with a sin or lay traps for him who brings the wrongdoer into court or by falsehood deny justice to the righteous — all these shall be exterminated.” (Isa 29:19-20)

“Once again” is restoration; it's prophetic of Lk 1:79.

In Isa 29:8 you see we'll be confronted with these types of people until the end of the age. There's such a deception today; it's like they're in a dream and think they are saved.

...they shall fade as a dream, a vision of the night. Like a starving man who dreams and thinks that he is eating, but wakes up to find himself empty.” (Isa 29:7b-8a).

That’s what will happen — they will have a war against us. They shall wake up from their “dream” in death, see the disaster, and not be able to repent from it.

Verse 11 — It’s a sealed book that people think is unsealed for them and they base their whole belief on it.

Verse 18 — “On that day deaf men shall hear when a book is read, and the eyes of the blind shall see out of impenetrable darkness.” We were the deaf.

Verse 20 — “...all these shall be exterminated.” Our enemies think they are seeing, eating, drinking, but they will wake up one day and find themselves empty, in death. “And so shall all the hordes be that come against my people.”

Jer 30:20,23 - 31:1 — “Their sons shall be as in days of old, and their community shall be established in my sight... He will be the God of all the families,” the corporeal Body of Messiah.

Isa 29:13 — I don’t want to be one who has great words, but whose heart is far from Him. They have precepts of men, all learned by rote. They will be shocked, “shock upon shock.” It’s that galvanizing effect. They will be astounded, astonished.

You have to wake people up. In so many places people are in utter darkness, here in France and in Germany. Something will have to happen to wake them up. It will be “wonderfully marvelous.” Exponential increase, the hundredfold — that’s not only people that will come forth, but fruit from their hands.

When our Father made Adam, He rested. When you make a pair of shoes, you put them on, you wear them, and they are good, they accomplish their purpose.

His Word is hidden right now. It’s hidden to the point that they say, “He will *sprinkle* many nations” when it actually means, “He will *startle* many nations.” So is our Father just going to have a puny little witness on the earth so that people will say, “Oh, I didn’t know of these people”? It has to be that they won’t have any excuse. There will be 6, 7, 10 billion people on the earth. They will be judged by it.

“Galvanizing effect” means it digs into people’s hearts, so they can see. It’s dramatic, a polarizing effect. Those are just a couple of definitions.

Tribal Trading will be the chain that binds us together. It can destroy us or make us. It can do both. With most people money is the root of all evil. One part of the body is not jealous of the other. Like Paul said, the eye is not jealous of the other member, saying, “I don’t need you.” That’s the Body.

When the Race begins we’ll probably all go down to the water and be baptized like our Master did when He was baptized. He received unshakable certainty there. He took it and went from there to the cross. Enemies tried to destroy Him before it was time for Him to die. That’s what we have to have — unshakable certainty, the Holy Spirit coming upon us. It came upon Him like a dove; we have to maintain that peace just as He did. It was never quenched. That’s how we have to be.

There’s not any time that we let the sun go down on our anger. It says, “Be angry, but do not sin.” It doesn’t necessarily mean your anger is vented against your brother. It’s to *help* your brother, to get him out of the street when a car is coming. You had to take action and get him out of the street. But if you were in anger in a certain way you can’t let the sun go down. You have to make restitution. Don’t go to sleep over your anger, or you’ll destroy yourself. If you see the sun going down you’d better get rid of it, or it’ll seethe. Some people won’t get rid of their anger.

Issachar — So many times we try to start things, and we start them on the wrong foundation. Many times I’ve experienced that with my own strength. No matter what it is, it needs to be on the right foundation. There needs to be a starting point where I can say I put it on the right foundation. Apart from that I don’t know what foundation I’m on.

We prayed for a place, and I desired to go to that land and put a stone down, and remember how our Father got that place for us. It made me want to put a BIG stone there to remember. I really want to know where I started, even if it’s just a small thing. I want to have that assurance that I started on the right foundation.