

22 October 1995, Morning Minchah Sus, France

The Restoration of Reuben

We made a covenant with our mouth. Of course it was the outpouring of our heart. We need to continue this covenant. We said, "Yahshua is Sovereign." If we say that, we are right there where our Father can use us. We are delivered.

Last night Reuben made confession by the power of the Holy Spirit. The Holy Spirit was with him, upon him, and then we laid hands on him, sealing the Holy Spirit in him forever and ever.

Jdg 5 — It's about going to war against the enemy who could destroy them. This was the very purpose they came out of Egypt for — to rout out the enemy. They destroyed the first big foe, Jericho, but they didn't rout out all the enemy. Right now you can't even go into some territory. Reuben's territory is Arab.

Verse 15 — Issachar was faithful.

Verse 18 — Zebulun risked their lives unto death.

Verse 15 — Why did you, Reuben, not go?

Verse 18 — Zebulun and Naphtali risked their lives.

Reuben, the first born, should have been the defender of the people. They stayed behind, were cowards, didn't take initiative in defending the people. That was the nature, the character of Reuben back then. They didn't answer the call; they didn't respond in faith. You can see their sin. In other places it talks about Reuben, although it doesn't talk much about Reuben; they are hardly mentioned.

Amplified Bible — I don't recommend you to get it — it has many errors. If you can't distinguish the precious from the vile, you will be a false prophet. Many Bibles are slanted to lead people off. In Dt 33:6 they made a good point. They didn't go with the flow of many other Bibles.

Reuben has a bad name due to Gen 49:3-4. You have that in you, but you must redeem Reuben's name. You read it the other day and you took it to heart, and read it since you are Reuben. So you try to understand your background, history, legacy.

Dt 33:6 — "**But** let his men be few," as a discipline — his men, his valiant warriors, not sissies, his men. They thought the writers made a mistake of what Moses said, so they put in *nor* instead of *but*. They thought the scribes made a mistake. Since 1972 I had this Bible [an Amplified Bible]. It's significant what the footnote says.¹ "Let Reuben live and not die out." If he hadn't said this Reuben would have died out.

Now understand — you are the restoration of Reuben. You have to restore his name. He was like boiling water, unstable, lukewarm, didn't answer the call, didn't take initiative, didn't lead, great searching of heart, they stayed behind.

The earlier Bible translators couldn't believe that Moses said, "*but* let his men be few," so they put *not* in italics: "let *not* his men be few." But Reuben had committed a great, awful sin. Gen 49:3-4 — He went up to his abba's bed which canceled, annulled his birthright. But we see God meant exactly what He directed Moses to say. Judges 5:16 — The tribe of Reuben was scolded

¹This is the footnote of the Amplified Bible to Dt 33:6: *The earlier Bible translators could not believe that Moses meant to say of Reuben, "let his men be few," so they put "not" in italics: "let not his men be few." But Reuben had committed a grave offense (Gen 49:3,4) which canceled his birthright, and God meant exactly what He directed Moses to say, as continuous fulfillment of the prophecy proves. "In Judges 5:16 the tribe [of Reuben] is scorned for its failure to join the others against the Canaanites, and except for 1 Chr 5:3-20 it does not again appear in Israel's history. Nor does Misha of Moab, ninth century, B.C., name it" (The Cambridge Bible). Furthermore, by A.D. 1951 no Jew was permitted to enter the territory once allotted to the tribe of Reuben." The whole territory, which is ... quite capable of cultivation, is now deserted by its settled inhabitants." (John D. Davis, A Dictionary of the Bible). It was then being restored not by Israelites but by Arabs.*

for its failure to join the others against the Canaanites. Gen 15:18-21 — This was the very reason why they came out from Egypt and crossed the Red Sea — to destroy everything of the enemy — even the babies will grow up to be an enemy. "Oh, you're such a cute baby. Let's spare this woman, this man, the king, let's keep him." Who reasoned right, who wrong? Moses reasoned right, Saul reasoned wrong — he lost the kingdom. You can see what we are breathing for, to destroy all of God's enemies so that Yahshua can come back and give the land to Abraham's descendants.

Reuben didn't do it. In this age you have to restore Reuben's name. In the next age Reuben will be preeminent, getting the inheritance. In this age Judah took preeminence, it was the first tribe to be established in New England. "Can anything good come from America?"

Reuben was rebuked for its failure to join the other tribes against the Canaanites. Except one more time Reuben wasn't mentioned anymore.

By 1951, three years after they came back, no Jew was permitted to enter the territory once allotted to Reuben. It's across the Dead Sea. The whole territory which is quite capable of cultivation is quite deserted by its inhabitants. It was then being restored not by Jews, but by Arabs.

They didn't rout out their enemies; that's why this came upon them: Even today it's Arab country. You are to be as a tribe like Daniel was to the Jews — Dan 9:2-11. He knew he was right there.

The day has come upon us. Verse 4 — That's why they were in that place anyway, in Babylon, because they didn't do that. Verse 5 — Daniel was a righteous man, but he totally identified with his people. You have to identify with Reuben. We have to identify with the first edah. If we had been there we would probably have deserted our Father's purpose. Verse 7 — They had already been scattered at that time; only the Jews came back. Dan 9:2-11.

It goes on — verses 13-16 — We haven't earnestly sought the Sovereign to be delivered from our evil, crooked ways, our hearts, and become wise in the truth. It speaks about the end of the days, about you yourself — it talks about the 70 weeks, about the end, about the restoration, so we could restore everything. Verse 25 — It talks about the last three years of human history. The book of Daniel hasn't been fully revealed.

You are Reuben, Levi, Shimon — we have a lot to make up for, especially Reuben. They are lukewarm, stayed behind in the war. If they would have joined them, they would have routed out the enemy. Now we are trying to make up for the years the locust ate away. By the grace of our God we will.

The nature of Reuben was water, boiling over. He couldn't control himself, went up to his father's bed. Let's use that zeal of boiling over to restore now in the new covenant.

The Word says, "Let his men be few," but in this age we have to restore, "Let his men *not* be few." We don't put the *not* in the old covenant, but in the new covenant we put in the *not*.