

# Auferstehung Israels (With German Translation)

by Art Katz

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*Art Katz discusses the critical importance of Israel's resurrection and the church's role in fulfilling God's eternal purposes through obedience and suffering for His glory.*

**Duration:** 1:01:30

**Scripture:** Hosea 5:14 - 6:3, Matthew 6:33, John 11:4, John 11:6

**Topics:** "Glory Of God"

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## Description

In this sermon, the speaker begins by praying for a resurrection event through the spoken word. He emphasizes the need for the church to reach a place of apostolic and prophetic maturity. The speaker then introduces the passage from John 11:1-4, which marks one of the final episodes of Jesus' earthly ministry. He highlights the significance of resurrection as the ultimate testimony of God and distinguishes it as the defining factor between the true church and the apostate church at the end of the age. The speaker challenges the audience to not only believe in the doctrine of resurrection but to live in the power of that life.

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## Transcript

Well, you really need a word of introduction to prepare you for the hearing of another kind of word through another kind of personality Jewish and melancholy ever sorrowing but always rejoicing I have very heavy burdens to bear the Lord is always testing my faith as I look out on his people can they really hear such a word? can they really understand it? can they really even desire it? or will I hear their collective shout this man is not fit to live so strange as for example tonight I almost have a desire to speak in a monotone that I should be deliberately unattractive that I wouldn't even so much as raise my voice to make a point that it would almost invite your boredom and you will look at your watches nervously wondering when will this be over and yet it would be the word of spirit

and of life stripped of all human attractiveness void of all emotion nothing given by which you can be excited nothing given just the word of God alone in all purity by the spirit that will either bore you to death or raise you from the dead one or the other shall we go for it? because the subject of resurrection is very much on my heart it is the issue of the faith it is the issue of Israel not as she is presently constituted but what she will become after her death and her resurrection we are moving toward the conclusion of the age radical forces are working to move us radically one direction or another and when the smoke clears on

that last day there will be two kinds of Christian entities a greater number and a smaller number a world church and a remnant an apostate Christendom or an

apostolic people nothing in between you can't know how critical a question this is for Israel herself because I hope to make it clear to you that God is already so working to bring that nation and that people to a place of death you say why is that necessary? why can't she succeed as she is presently constituted? because the millennial and eternal purpose of God for Israel will not accept anything less the magnitude of her calling demands that it be fulfilled only from the resurrection side for only in the power and the ability of that life will she bless all the families of the earth Israel will be brought to such a place of helplessness and hopelessness and death of itself that the resurrection that comes to it must come to it from outside itself it will be as helpless to affect its own

resurrection as Lazarus himself was in his own grave every nation will be brought to such a place where everything rests upon the son of man who stands by the mouth of that tomb and can speak the word of God that brings life but what a word in what an authority in what a power so honored by the father that it releases death it's not a glib formula the speaking is the statement of the man himself it's an ultimate man speaking an ultimate word that brings an ultimate resurrection from the dead and tonight I must bring to light that the word that is required that is necessary is spoken by you as if you together with one voice in such a perfect place of agreement and obedience to God, and that you have been brought to such a prophetic maturity, that your word would be something more than

hopeful or wishful thinking.

It would constitute an event, Israel's life from the dead. That, I believe, is the scenario of the last days for the church.

And I want to speak tonight from John chapter 11, of the actual resurrection of Lazarus through Jesus, because it is very suggestive of this last-time event that I'm describing to you. For the purposes of my message, Lazarus will represent the whole people Israel. Hold up in the grave powerless to release itself, and Jesus is the picture of ourselves, a statement of his corporate son, a son of obedience, and the step-by-step process by which his obedience results in Lazarus's resurrection.

Do you have the patience to hear this? Or do you want to go home and take a shower and go to bed? Let's pray for a resurrection event for us, by the word which is spoken. And Lord, we ask that in Jesus' name, that this speaking in these nights would not only be an instruction, but a demonstration of the kind of thing to which we ourselves are called as the church. Work a work by it, in kind like what you will actually perform for Israel.

You who will raise a nation in a day, bring us to a place of apostolic and prophetic maturity in a night. Thank you for the privilege and the occasion that you have given. Come and fill it now by the word of your own power.

Thank you and give you the praise in Jesus' name. Amen. Why don't you read Klaus the first four verses of chapter 11 of John.

So commences one of the final episodes of Jesus' earthly ministry. One can say that it set in motion the things that resulted in his own death. For resurrection is the ultimate offense to men.

For it is the ultimate testimony of God. Other miracles might be more tolerated. One can question whether in fact they indeed happened.

Attribute the result to some natural cause perhaps. But there's something about resurrection that is incontrovertible proof of God. And it is this issue that will distinguish the apostate church from the true church at the end of the age.

The unbelieving and powerless church that will still retain the Christian name and form will subscribe to the truth of the doctrine of resurrection. That's cheap. Anyone can do that.

There's not one of us here tonight who does not subscribe to the truth of the doctrine. But how many of us are here tonight living in the power of that life? That you can say with impeccable honesty, for me to live is Christ. There is the nub of the offense.

That's been my own experience as a believer and as a preacher. If I only would accept the compliments of men for my ability as a speaker and as a personality, there'd be no offense. But when I say as a Jew without guile, that the words that I have spoken are not my words, but the Lord's, and spoken in the power of his life and in the form and the manner in which he is given, men become irritated.

They almost want to put their fingers in their ears as if not to hear or gnash on me with their teeth. And indeed our charismatic Christianity is full of human compliment and back slapping and the approval of each other's ministries. Let a man say that the words I speak are not my words, but the words which the Father has given.

And what a shriek and a howl comes up from Christians. I almost have the feeling tonight as if the issue of Israel's destiny and future rests with you. That somehow you are representative of God's people generally everywhere.

And that God has no other instrument or agent whom he will employ other than his church. And that somehow what we're speaking tonight is more than a message. It's the issue of Israel's future and destiny.

Whether it will in fact actually come out of its historic grave and fulfill its original gift and calling. A nation of priests and a light unto the world. Had we been fulfilling that in the 20th century, Hitler would never have come to power in Germany.

If we were fulfilling it now, abortion would be unknown. And also incest and child molestation and insanity and the whole thing that is freaking out mankind. For the priest shall teach the people the difference between the sacred and the profane.

It's in the absence of such a priesthood in the world that the world is becoming profane. Vulgar and obscene and perverse. I want to elevate your understanding that Israel is more than a cute people.

And that you have a natural desire to affiliate with them and have an affectionate response toward them. I cannot express how central this nation is in the ultimate and eternal purposes of God. Though I cannot take the time tonight to demonstrate this out of the scriptures, will you believe these things? That the whole issue of God's kingdom rests upon their restoration.

There will be no kingdom come. There will be no law going forth out of Zion and a word of the Lord out of Jerusalem. There will be no nations beating their swords into plowshares and studying war no more.

Except his literal theocratic kingdom come. And it's coming is altogether keyed to the fact of Israel's restoration as a nation in the last days. The powers of darkness know this better than you.

The powers that have enjoyed an unswayed rule and influence over the nations to this very hour. And if there's any nation that should know the authenticity of these powers of darkness and their ability to possess an entire state and nation and rule them in their characteristic wisdom, you should know it as Germans. Nazism is inexplicable without the knowledge of these demonic powers.

And they brood over the earth tonight. Over nations, over races. Working their malevolent and evil purposes unchecked and unswayed.

The gods of this world, who want to distract men from the living God and obtain their worship and their obedience. Whether it comes through sport or rock culture, music or any other form in which they have their power. They have a power lust.

They want to remain the gods of this world. And the only thing that will remove them from their place of influence is the coming of God's own kingdom and rule. And that is connected with this small nation's restoration.

For the angel said to Mary that he shall be very great. He shall rule over the kingdom of David forever. Verse 33.

He shall be great, he shall be called the son of the highest. Luke chapter 1 verse 32. And the Lord God shall give unto him the throne of his father David.

And he shall reign. I'm stopping right in the middle of the beginning of verse 33. And he shall reign.

But from one place only. The throne of his father David. For the kingdom is a Davidic kingdom.

Promise to a particular nation on the throne of David to order and to establish it. This is the brute fact of truth. And we need to come alive to it and understand it.

For your generation is going to see such a hatred poured out against Jews in this nation again as has not been since the Nazi time. You will not be able to understand the phenomenon or withstand or resist it unless you understand what I'm now saying. The disciples said to Jesus, is it time now to restore the kingdom to Israel.

Jesus said it's not time now for you to consider that question. But I believe the Lord would say tonight it is time now to consider that question. The subject of Israel's restoration is the issue of God's rule over the nations.

And how would the powers of darkness rid themselves of such a threat that would remove their own rule. They will exterminate the people through whom that threat comes. And this will be the source, the animation, the locus of the hatred that is already being formed and being poured out against Jews today.

We need to see things from the prophetic perspective, lest we become occupied with Israel only from a sentimental perspective. And not understand that God will even allow and employ these forces to obtain his own end. Like Lazarus, Israel is already in a process of sickness unto death.

Every day's report testifies to that. Waiting so long for the Russian Jews to come. And now that they're coming they cannot be housed, they cannot be employed.

It brings upsetting and complex and insoluble problems. Some of these Russian Jews are already so disappointed in Israel's failure that they would rather consider coming to Germany. And come they will.

The Intifada, the Palestinian crisis, is not going to be resolved. It is insoluble. God himself has seen to that.

And this compounds Israel's distress. Its perplexities from within and from without. And I don't believe we're going to see these situations resolved.

They represent something coming from the hand of God. To bring a nation down that he might raise it up. For resurrection is not merely being made alive again.

But coming to life in a totally other character and kind. Something like Paul, who in his own natural and religious life was the enemy of the church. But in the three days in which he did not eat and drink and was blinded by his encounter with Christ, that when the Spirit of God came to him and he was baptized, he became entirely another man.

So will Israel become another kind of nation. And in that character bless all the families of the earth. So let's study this text intently.

In John 11 it's full of significant insight. Even the name Lazarus means one whom God helps. Who is from Bethany, the house of affliction or suffering.

And Jesus heard that his friend was sick whom he loved. But he said this sickness is not unto death but for the glory of God. And this is our first requirement.

To see and to interpret things not naturally but spiritually. To recognize natural circumstances for what they really mean from the perspective of prophecy. We profoundly need this perspective.

For if Jesus himself did not have it, he would have rushed quickly to the bedside of his friend. Well that's the natural thing to do. That's the thing that is humane to do.

But we read the peculiar verse, verse 6. That when he heard that he was sick, he abode two days still in the same place where he was. What kind of friend is that? I wonder what the disciples must have thought to themselves. He's afraid to go up to Bethany.

It's too close to Jerusalem. And he almost lost his life the last time he was there. He wants to protect his own skin.

He's afraid to expose himself to personal threat. Some love for a friend. Yeah, he could perform miracles when it doesn't require anything from him.

But if his own life is in danger, he's staying where he is. Don't think that they did not think those thoughts. Don't think that the accuser of the brethren was not there to inspire them.

Don't think that Jesus was unaware of what they were thinking. But he answered them not a word. Nor did he alter his course.

Because there was something more important to him than reputation with men. Or that he would be misunderstood. The thing that was greater was obedience to the Father.

Whatever the misunderstanding with men. And this is the kind of obedience that will be required of us. It's presently being required of me now.

That means that you yourself must have come to a certain place of death. Or you cannot be the agent for the resurrection of another. But if you're alive to yourself, if you're alive to yourself, concerned for how you appear to others, wanting to be considered spiritual or successful, and living your Christian life to fulfill the anticipation of others, or even your own design of what you think spirituality ought to be, rather than being formed in his image, you'll not be the instrument for his use.

Or you can go on with your meetings. And enjoy yourself greatly. And sing choruses and dance and all these things.

But I want to tell you that you'll be exempt from the use of God in his final, last days purposes. How important is that to you? That the glory of the Father might be obtained thereby. This sickness is not unto death, but for the glory of God.

Let me ask you a question tonight. Young as you are in the Lord, how much in your active consciousness is the subject of God's glory? How much is that the decisive question about anything that you choose to do? You ask, will I enjoy it? Or will it bring me a benefit? Or do you ask, will this result in the glory of God? Is that the foundational question of all of your life and being? This one question separates the men from the boys. It's the difference between being charismatic or apostolic.

Charismatic asks, how can we enjoy this? Or be impressed by it. But apostolic insanity has but one question. Will this result in the glory of God? However much it will not be understood by men.

However much it will offend men. However much it will offend me. And be contrary even to my own thought and desire.

Yet will I be single-eyed in my obedience, even unto a death, if this will affect the glory of God. You want to be as foolish as that? As radical as that? As insane as that? It will ruin your life. And you are much too young for that.

There are so many good things yet to enjoy. And be a Christian too. But to take apostolic jealousy for the glory of God that seriously.

And apply it to every question of your life. Marriage, job, family, future. Not whether I'll be comforted or be prospered or enjoy it.

Lord, I'll shovel manure, if this is required for your glory. If you take that seriously, and few Christians do, it will make you very strange to others. Even when you don't say anything, there's just something about you.

Certain strangeness that marks you as different. You're just not one of the boys. You can't be turned on and off from the platform.

If your spirit is not alive in God, you'll sit there like a lump while everyone else is jumping and having a ball. Because you're dead and hid with God in Christ. Until his life is revealed.

And I don't know how many Christians can discern the difference between that which issues from his life without explanation. It's inhuman. Poor Lazarus, writhing in his fever and in his sweat.

His eyes glazed with terrible sickness. His head pounding with the pain of it. His sisters looking upon him helplessly.

A young man in the prime of life, who has every right to continue, waiting for his friend Jesus to come. And you can hear the clock ticking. And he doesn't come.

And Satan is right at his elbow. Some friend you have. Jesus isn't coming.

He never was the Messiah. He's not the resurrection in life. He's a man like any man.

He's a coward. He's afraid to take the risks. And not one word of comfort.

This is suffering, saints. Not only physically, but psychologically. And there's only one who can bear such suffering.

A friend of Jesus. Would you allow him to do that to you? Inexplicable sickness? While you're at the height of your ministry? And have such qualifications? And without explanation? Boom, you're down. In such a fever.

In such a devastation. In such a pitiful emptying, you're incapable even of praying for yourself. You who have prayed for others.

Powerfully and authoritatively. And God has answered. Are too feeble now even to pray for yourself.

Too weak and too sick even to believe the prayers of others for you. What a wretched condition. And Jesus does not come.

And God does not appear. And the thing that is hoped for perishes. Even into death.

How far will God go when the issue is his glory forever? How far will you go to be his instrument that reveals it? If he would call you in a sickness unto death without explanation. Isn't that the greatest suffering of all? We can somehow bear our afflictions if we can understand them. If they make some kind of spiritual sense.

But when there is no sense. Is no explanation. Is no word of comfort.

And you continue to suffer it. And that without remedy. Unto death.

Where is God? And if he is, what kind of a God is he? I can tell from your silence that you have never experienced that. But the question is would you be willing to? Or do you prefer another kind of Christianity? Much happier. With full explanation.

And enjoyable. But somehow it does not touch the question of God's glory. We do not understand God as we ought.

Nor his purposes. Nor his glory. We exploit him.

We turn him to our ends. Even while we sincerely believe we are serving him. I'll just stop tonight with one more scripture.

It's in the book of Hosea. And it bears a strange correspondence to the situation of Lazarus. Come and let us return unto the Lord.

For he hath torn and he will heal us. He hath split and he will bind us up. In the third day he will raise us up.

And we shall live in his sight. Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning.

He shall come to us as the rain as the latter and former rain unto the earth. Two thousand years in death. Two thousand years separated from the God of our fathers.

And in that time he has torn us. And he has smitten us. Where else was he when we suffered in the holocaust? And all of our sufferings through these two thousand years.

Why wasn't he there to help us? And save us from our distress? The verses that precede this may explain it. For this is God himself speaking about himself. I will be unto Ephraim as a lion and as a young lion to the house of Judah.

I even I will tear and go away. I will take away and none shall rescue him. What kind of God is that who will be himself a lion to his own people? He not only will tear them, he will go away.

And none shall rescue them. Have you ever considered the subject of the holocaust? I hope I'm not depressing you tonight. You're too young to consider such a subject.

Of course it's the work of a previous generation with which you have no connection. But it's a remarkable thing even to the military strategists and experts that to the very last day of the war, when Germany was in a virtually hopeless military situation, there never ceased to be a flow of material and gas and everything needed for the extermination of the Jewish people. When there was every reason to divert these materials to their own armed forces, those forces were allowed to languish so long as the process of extermination would take place until the end.

The nations of the world had had an earlier conference what to do about Jewish refugees and fight. And I think except for Costa Rica, none would take them in. And I think except for Costa Rica, none would take them in.

And men suffer at the hands of men without explanation, or there is a God while these things are taking place, who is allowing them in the fulfillment of his own purposes. And God allows these things to take place so that his own purposes will eventually come to fruition. Just as he allowed Lazarus to become ill until his death.

I, even I, I will take away and none shall rescue him. I will go and return to my place until they acknowledge their offense and seek my face. In their affliction they will seek me early.

When they are in need they will seek me. And then the text comes in chapter 6 verse 1. Come, let us return to the Lord. He will revive us.

Not the United Nations. Not some international peace conference. He will revive us.

For he has smitten us and has torn us. And the same one will heal us and bind us up. When? After two days.

When Jesus heard that his friend Lazarus was sick. He remained two days longer where he was. Sufficient for his friend to die.

That there might be a resurrection. For this sickness is not unto death. Neither Lazarus nor the history of Israel.

But to glorify the God of Israel thereby. For he will raise us up. And we shall live in his sight.

Not our own sight. Or the approval of men or the world. In his sight.

That's ultimate living. True living. And in that condition will Israel bless the nations of the earth.

Then shall we know if we go on to follow after the Lord. Really know who our God is. Who raises the dead.

By a word that is spoken. When every basis for human hope is God. That God may become our hope.

Who heals and binds and is full of mercy. That we might make him known. As he in fact is.

The true and the living God. Forever. Let's stop here tonight.

It will be interesting to see who will come back tomorrow. I'm expecting a much smaller audience. Who has a taste for a message like this? Hallelujah! But here's the point, saints.

The obedience that is required of me. Is to speak this word that is given. Even if you will not come back.

Even if it will offend you. Even if you will reject me. And it's this obedience.

That Jesus demonstrated. To which we ourselves also are called. As one people together.

That Israel may be raised from the dead. For if the falling away of them has been the riches of the world. What shall their return be? But life from the dead.

Let's pray.

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