

# Holl-01 De Noodzakelijke Dood Van Israël (The Necessary Death of Israel)

by Art Katz

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*The sermon emphasizes the importance of the church's role in Israel's resurrection and the fulfillment of God's glory.*

**Duration:** 1:13:08

**Scripture:** Isaiah 43:10, Matthew 6:33, Mark 8:38, Romans 8:18, Romans 11:33, 1 Corinthians 15:20-22, Ephesians 5:27

**Topics:** "Holland"

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## Description

In this sermon, the speaker emphasizes that many believers are living beneath the glory of God and are not experiencing the fullness of the resurrection power of Jesus Christ. He challenges the audience to be willing to die to themselves and their own desires in order to live for the glory of God. The speaker emphasizes that the purpose of our lives should be to bring glory to God and not to seek our own convenience or success. He encourages the audience to have a deep understanding of the wisdom and knowledge of God and to be willing to suffer for the sake of the church.

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## Transcript

...statement of God, the formation of Paul's apostolic mindset on the great mystery of Israel and the church. Not just Israel. Israel and the church.

The inextricable and inseparable relationship between the two entities of God. Israel and the church. Israel will never be Israel.

It will never obtain its fulfillment, independent of the church. Nor will the church ever come to its fullness, independent of Israel. It's a mystery, out of the genius of God's own intention that we should be inextricably related and joined.

That the one without the other can never succeed. We will degenerate into a Sunday culture. And they, like all other nations, if we miss our destiny, the one with the other, it's your mandate and your call.

And it contradicts every natural reckoning. Because you are essentially Gentile. And we are Jews.

And East is East and West is West and never the two shall meet. According to natural reckoning. But what will glorify God? That these two peoples who have been in ages-long enmity shall be the agents of each

other's eternal glory.

How else shall we understand how Paul concludes Romans 9-11? How else shall we understand how Paul concludes Romans 9-11? Look at the last three verses of Romans 11. Verse 33. Oh, the depth of riches! Of wisdom and knowledge of God! How unsearchable are his judgments! And his ways past finding out! For who has known the mind of the Lord? Who has been his counselor? Who has first given to him it shall be recompensed and given to him again? For of him and through him and to him are all things to whom be glory for ever.

Class dismissed. We need not say anything after this. This stands for itself.

This is the most ecstatic statement in the New Testament. It's hard to think of anything with which to compare it. This breaks through the limitations of language.

Words cannot contain the ecstatic praise of Paul. Oh, the depth of the riches! Can you see the man staggering? Both of the wisdom and knowledge of God. The God whom we have trivialized.

And made an errand boy for our self-interest. And called Lord, Lord when he's not Lord. And have relegated him to the dustbin.

Deepening the entire faith. And not ever once moving a Jew to jealousy. That's the God of whom he's speaking.

Oh, the depth of the riches! Both of his wisdom and knowledge. What has this poor man seen? We have never spoken like that. And we have an appreciation.

And sometimes we get a bit carried away. But this statement, Oh, the depth of the riches! Both of the wisdom and knowledge of God. Who has been his counselor? Who can tell him? For of him, whatever Paul has seen that is of him, must also be through him, that it might be to him, not as glory forever.

We are very deficient in the sense of God's glory. And in the words forever. Oh yes, we could say them.

But not as Paul says them. There's something more important than the church. There's something more important than Israel.

And this is what makes an apostle an apostle. And a prophet a prophet. That he, though he understands the mysteries of God, of the two great entities of God, the church and Israel, and the two great services of God, the intentions of God, the church and Israel, sees beyond them something greater.

Of which they are only the means. And not the end in itself. What is the end? The glory of God.

Forever. When this mystery is completed, and we are in the process of it right now, it's unfolding right now, that when it is concluded, and all nations will acknowledge that the God of Jacob and Israel is the lone God over all the earth, there'll be no other demonstration. For history itself will have been concluded.

The church age is over. The millennial rule has come. The kingdom has come.

The king is seated upon his throne of the holy hill of Zion that restored Israel after its last day's trial. And it's God's glory forever. You're bored as a Christian? It cannot be.

It's a contradiction in terms. For you are called to the fulfillment of this mystery. It's the purpose for your being.

Everything is calculated to this end. That you should be the salvific agent of God for Israel's restoration. That will be to God's glory forever.

What a privileged call. What an exalted purpose. Who is sufficient for these things? This is of God.

But it's also through God. That it might be to God. As glory forever.

You cannot accomplish this in your present condition. I can't even preach this except as a resurrection phenomenon. That's why I'm tired.

That's why I'm depleted. That's why I have been minimized. That you can not only hear but observe and see the very reality of the resurrection life by which this mystery is going to be communicated to you for it is the basis alone by which you will fulfill it.

You will either be the church of the resurrection or Israel will remain dry bones. Or you'll say, well, it's too bad. It would have been nice had they been restored.

But if they're going to be dry bones, let them be dry bones. What kind of believer are you? You have evidently not read Romans 11. Paul says, what shall their return be? But life from the dead.

Israel's resurrection blesses the nations. It brings the Lord. And those that are asleep in Christ rise first.

Their resurrection is the resurrection which is the glory of God forever. And that is the glory of God forever. Where did Paul get this understanding? What is he seeing? This ecstatic praise cannot be understood simply on the basis of Israel's restoration.

He's seeing something more. Something that makes him gasp. He can't find language to express it.

What can be more than Israel's restoration? After thousands of years of apostasy and blaspheming the Lord's name in every nation where we've been driven? Is there something more that Paul has seen? Yes. Oh, the depths of the riches of the wisdom and knowledge of God who has not only restored Israel but in that very process he has brought the church to its ultimate perfection. Beyond charismatica.

Certainly fundamentalism. Evangelicalism. He's brought the church to its final ultimate prophetic stature.

Israel will be the locus of God's kingdom on earth and the glorified church that has fulfilled its destiny coming to full maturity will ascend to its heavenly task ruling and reigning with Christ from heavenly places in conjunction with the restored nation that the whole earth will be filled with his glory. That's what Paul has seen. Dear saints, we must see what Paul has seen.

We must be jealous for the glory of God forever because this is going to call for us ultimate sacrifice. No longer the church of convenience an apostolic and prophetic entity. No more the conglomerate of individualities.

The community of God's people speaking with one voice with one agreement with one understanding with one heart with one soul in perfect agreement with God. All of these opinions all these differences gone because God will have a church for his name. And until he has Israel will have no life.

Where did Paul see this? In Ezekiel chapter 37 which is my text for tonight. And you know what we are going to observe? That not only does this text speak of Israel as dry bones that this text not only speaks of Israel as dry bones but there is another object of God's attention. The son of man is of equal concern to God as Israel.

That's what we need to observe. Because we are this son of man. This prophet this last day's prophetic company who alone must prophesy to the bones and if it will not and cannot if it has not the faith or the desire or the faith that will work only by love Israel remains dead.

Dry bones. Helpless and hopeless. All hope is gone.

The son of man is the key. Why doesn't God himself speak to those bones? That's what he did in creation. He spoke and it came to be.

Why does he need extra help? Who is this son of man? Why must he be God's instrument that he must prophesy when he is commanded or the bones will not come together. Because the son of man is the church and God is as much concerned with it coming to its fulfillment as Israel coming to life. But the church likes to remain charismatic.

Likes to enjoy its services. Sees itself as its own end and purpose for being. Perpetuates its own institutions.

Has only a casual interest in Israel. Maybe sentimental at best. Or out of guilt.

But no more. And in that condition you are going to glorify God. Israel's death is for your sake.

It's a crisis for you. That compels you to be what you would not yourself have chosen. Because you don't want to taste death.

That you should speak in resurrection power. You would have been content to be charismatic. And to enjoy for your own sake.

Oh the depth of both the wisdom and knowledge of God. Who has an intention for you greater than your own. That has to do with God's eternal glory.

This is such a night. This is an historic occasion. This night is a microcosm of the greater macrocosm.

This night is a microcosm of the greater macrocosm. Everything rests on the word. Proceeding from this servant.

More dead than alive. And necessarily dead. Necessarily tired.

Necessarily weak. That his strength. His power.

His life. Will have all the more occasion, opportunity. To perform a work in you.

Not just to instruct you. To inspire you. But to raise you.

Out of your historic sleep. Out of your historic sleep. And religious death.

Now don't get insulted. I'm speaking far beyond this immediate congregation. You are only the excuse and the justification for this speaking.

But the tape of it. Is going to reverberate through the whole of Holland. But you were selected.

To draw out God's heart. Because this word to you. Must raise you.

It must be for you a resurrection. It must be for your resurrection. For the ultimate purposes of God.

That will require sacrifice. Suffering. Because death is a suffering.

If you are to speak resurrection words. To Israel. For if you will not speak them.

If you cannot be commanded to speak them. If you have not the faith to speak them. If you have not the desire.

Israel remains dead. That's why I'm a Jew speaking to the church. That's why Paul was the apostle to the Gentiles.

Because it's the church that is the key to Israel. For Israel will be reduced. More than I'm reduced.

Sitting there tonight. Coming up to the platform. Like a dead man.

So will Israel be reduced. And is already in process of being reduced. Until verse 11.

When they themselves say. We are cut off. We are without hope.

We are as dry bones. Okay you students of Israel. Tell me when you have heard that statement last.

This is a national statement. This is a national acknowledgement. When did we ever hear this before? Did it come in the Nazi time? Out of the Holocaust, out of Auschwitz? Did the nation say we are cut off, we are without hope, we are as dry bones? No they didn't say that.

What did they say? Never again. You got away with it this time. But never again.

You took advantage when we were defenseless ghetto Jews. But now that we have our own state. And a number one military force.

And atomic resources. Never again. Well what kind of Christian are you? Do you dare say to God never again? That kind of presumption and pride.

Will compel God exactly to give you again. When you say never. Never say never to God.

As if you are in a position to affect your own destiny. This is where Israel presently is. Man in his own self-sufficiency.

In his own self-confidence. Making such a statement. Never again.

Such a nation can never bless all the families of the earth. And must necessarily come to exactly the opposite view. We are cut off.

We are without hope. We are as dry bones. And if I know anything.

If I have any prophetic authority. Any understanding given of God. I can tell you with complete assurance.

Whatever it will take. God will bring the nation Israel to this place of acknowledgement. And is in process of doing it right now.

With an intractable enemy who cannot be placated. Israel has never had an enemy like this. You think you are going to buy us off by offering us some territory? You think you are going to buy us off by offering us some territory? You big sports.

We want more than Gaza, Jericho and the West Bank. We want the whole land. And we will get it.

Because it is intolerable to Allah to have any Jewish presence in an Islamic area. Because it is intolerable to Allah to have any Jewish presence in an Islamic area. These days of violence are well named.

The Palestinians themselves have named it. The days of rage. And you haven't seen anything yet.

To act as violence with the Israel Defense Forces. Is like the Dutch boy with his finger in the dike. It's not going to hold back the flood.

They will be overwhelmed. Jewish women will be raped in every city. Haifa, Tel Aviv and Jerusalem will be brought into absolute ruin.

When God says death. When God says you will be without hope. You will be as dry bones.

It must be fulfilled. Because you are the statement of man. You are the exemplification of man.

You are the witness of the nation. Which I must demonstrate to all nations. That man cannot be supreme.

That his own confidence and ability and strength. But that I alone am God. And the God who raises the dead.

You're going to bless all the families of the earth? Not because of your Talmudic or rabbinical knowledge. But the knowledge of God who raises the dead. Not because you have learned it in the book.

But because you have learned it in your experience. Because you have learned it from your experience. No wonder that the Son of Man wanted to stay out of the picture.

And that the Spirit of the Lord had to come upon Him. And carry Him out. From His comfortable, charismatic place.

And the enjoyment of services. And programs. And bring Him down and into the valley of dry bones.

And rub His face in the grit of the reality of that death. And taunt Him and mock Him. Son of Man.

Can these bones live? Can these bones live? Not by any human reckoning. And so much as I have a faith in God. And even a prophetic faith.

That exceeds charismatic faith. I can't believe it. Lord, You know.

It is the best that the Son of Man could say. And that best is not good enough. It is not a faith enough.

It is not a trust enough. It is not a knowledge of God enough. The Son of Man has got to be brought into an ultimate place of faith.

For the word that comes out of His mouth. When He shall prophesy. That those bones must live.

Am I clear? There is something in God's purpose for the Son of Man as much as for Israel. And it is a place that we as the church would never have desired. We are content with our faith.

We are essentially content with the way things are. But in that condition. Are we fit for eternity? To glorify God forever.

And rule and reign with Him from heavenly places. In the richness of the land. And the wisdom of God.

We can't even control our houses. Our children are dominating us. Our faith is weak and inept.

We ourselves need to be raised up. In a resurrection way. And God will not spare us.

He will bring us out and down and into. The realities that we must see. And acknowledge as true.

However painful. Because we don't want to believe that. We want to hope for Israel's success.

They will do something. There will be an answer. There will be a negotiation.

There will be a treaty. Israel's pitiful moral condition. It's drug addiction.

It's abortion. It's prostitution rings. It's torture of suspected terrorists.

These are only temporary things. It'll pass away. And they'll still come through.

And be the prophetic nation. The messianic fulfillment. They'll get progressively better.

They'll improve more and more. You're humanists. You have a faith in progress.

And improvement. Amelioration. Getting better.

But you don't understand. If there's anything that has to do with God's glory. You cannot be improved into it.

You can only be resurrected. Out of death. And if you're unwilling for this death first.

How shall you speak resurrection words? If you're just in the place where you presently are. And your well-meaning intention. Even desiring to see Israel raised.

And you speak to those bones. The words will fall limply to the floor. For they are only the words of human sentiment.

Well-meaning intention. Religious obligation. German guilt.

And it will raise no one. Son of man. If anybody feels like a son of man tonight, it's me.

My eyes are shutting on thee. I'm tired for the bones. I'd rather be in bed.

And I have got to speak a word like this. To the church of Holland. That has yet a destiny in the fulfillment of this.

Only by his life. For this is the love of God taught us. That he has given us his only begotten son.

That we might live through him. Are you doing it? Tomorrow in the office. And at work.

And at school. Whose life is being exhibited? His or yours. Your cleverness.

Your ability. You're a nice guy. You have a pleasant personality.

They like you at work. How nice. How impressive.

For you. Dear saints. We are almost all of us without exception.

Living beneath the glory of God. Living outside and away from the resurrection of Jesus Christ from the dead. We are acknowledging the truth of the doctrine.

But we are not living and serving God in its reality. Why not? Because we don't want to die. How would you like to come up tonight? In the condition that I was in.

And stand before an audience like this. And open your mouth. And believe God.

That you even have the right message. Because you didn't have it when you woke up an hour and a half ago. You came into the church building without a message.

And had to look at expectant faces. For the conclusion of these days. And you know better than the audience.

The issue is not a good message. The issue is the glory of God. This is not going to come again.

But brother, we'll have this next year. Jeffrey, we might. But this is once and for all.

And who is sufficient for these things? You want to stay up and away from the valley of dry bones. A valley is depressing. That's what a valley is, is a depression.

We don't want to see it. We want to have our own thoughts, our own illusions, our own expectancies. Can't Ishmael live? Can't Israel succeed? We're not even in agreement with God.

That this present nation. As brilliant as it is. Is calculated not to succeed, but to die.

I wish you were with me in Israel about seven years ago. When I spoke this message in Israel. What a response.

Cats, you haven't changed. You're still loveless. Angry shouts.

They didn't want to hear this kind of word. Of a necessary death of Israel. Because what about our ministry? What about our organization? How shall Israel die and our ministries continue? And after all, our ministry is the foremost concern.

The title of my message was Ezekiel 37. The necessary death of Israel. You can't pray against this.

You're not going to persuade God to change his mind. You know why? Because it says in Ezekiel 37 verse 23. You have profaned in the midst of them.

Which you have profaned. And the heathens shall know. The nations shall know.

The Goyim shall know. That I am the Lord. Sayeth the Lord God.

When I shall be sanctified in you before their eyes. Which verse is it? Don't you have the same verse? Verse 23. There's something wrong with the Dutch Bible? Some coward omitted this? What do you have in verse 23? It doesn't say that the heathens shall know? The nations shall know? That I am the Lord? When I shall be sanctified in you before their eyes? 28.

Oh, that's the next verse? Yeah, verse 28. Yeah, but... Ah, it's the old translation that says it. Which verse in your Bible? 28? Yeah, but it's another verse.

In the old translation it says it the same as you have. This is different. It doesn't say here.

So that's why. You need to complain. This is the definitive King James Bible.

The one that Paul used. Well, let's not lose the point. Israel is a witness nation.

That was the whole purpose for our call. To be a witness to the nations. Of who God is.

And to demonstrate His holiness. And His righteousness. By losing the point.

By living according to His law. And showing to the world that God is faithful. That He is the covenant-making and keeping God.

How shall the world know that? Shall a textbook come down from heaven? When you can't even trust your Dutch Bible? This is the purpose for Israel's being. To demonstrate to the nations. Either in their judgment in God's righteousness.

Or in their restoration in God's mercy. That the God of Jacob. The God of Israel.

Is the God over all. And all the earth shall know. That I am the Lord.

When my sanctuary shall be placed in your midst. When I shall dwell in your place. My kingdom shall issue forth from your holy hill of Zion.

The law of the Lord out of Zion. And the word of the Lord out of Jerusalem. And the word of the Lord out of Jerusalem.

To all nations. That they study the word of the law. And that they restore them to power chairs.

Because the king has come. In the only place that he has designated. He will not rule from any other place.

Because it's the throne of David. That can only be occupied by a son of David. To rule over Israel and the nations.

Forever. From the holy hill of Zion. And not the Jerusalem of today.

That is profane. And filled with blood. For God will purge its blood.

With the spirit of burning. Because he has chosen Zion. And will dwell there.

When he will have sanctified it. Before the sight of all nations. You see why this takes resurrection power?  
To press this into your deepest consciousness.

You who celebrate the king. More than I have observed in any other church in which I have ever been in  
36 years. You celebrate the king.

You wave his banners. You sing his choruses. But you don't really know and understand the end of all  
things.

That he will be enthroned. In the very city in which he was mocked. With a sign in three languages over  
the cross.

Jesus of Nazareth, king of the Jews. Will be king of the Jews. In the capital city of the Jews.

In the holy hill of Zion. On the throne of David. As the son of David.

And all from that place. Forever. That's why Israel must be raised from the dead.

For it is the locus and the framework. The place of the administration of God for the nations. And all  
nations will come up to their Jerusalem.

On the feast of tabernacles. And pay homage to their God. Who has glorified this nation before the sight of  
all nations.

They'll come to this resurrected people. And they'll be astonished at the change of the character. No more  
Jewish chutzpah.

No more. Broken. Contrite.

Humble. The spirit of the lamb. Because they're living in a newness of life.

Which is his life. That has raised them from the dead. And his life is not only a source of power and  
energy.

It has a particular character. A particular sweetness. A particular grace.

A particular wisdom. A particular love. That Israel might be to all nations.

What Paul was to the Gentiles. That when Paul said to the elders of Ephesus. You will see my face no  
more.

They wept. And hung on his neck. Because they loved him.

Because he was a father and mother to them. They had never seen a Jew like this. Who didn't carry a  
prejudice against the Gentiles.

And prevailed that Christ be formed in them. And that it would help anything from them. Going from house  
to house, day and night.

Giving them the whole counsel of God. They'd never known such love. To come from a Jew.  
A former Pharisee. Who was a transformed man. Who said for me to live is Christ.  
Paul said I'm a man born outside of the time. What you see in me. Is a preview of the apostolate of Israel itself.  
What it shall be to the nations. What I have been to the church. This will glorify God.  
Because the ages old enmity. Between Jew and Gentile is over. Because the ages old enmity.  
Between Jew and Gentile is over. Because the reborn Israel. Will wash away Jordan and Egypt.  
And all other surrounding nations. They will convince the world of God's mercy. Because if we could receive mercy.  
Who are totally undeserving. And God is not partial. Then you can hope for his mercy also.  
For his intention is to redeem all nations. That the glory of God will cover the earth. Through this restored nation.  
Raised from the dead. By the church. Son of man.  
Who can be commanded to prophesy. And who will obey that commandment. As I am obeying the Lord tonight.  
But I don't feel like it. And I'm not at my inspired best. I'm as a dead man.  
Diminished. But it's the obedience. The life of God.  
Triumphs. Not just for a good service. But for an event.  
In which time has come. For the church of Holland. For the community of the Netherlands.  
So that it will come to its destination. Its fulfillment. And the whole context of its life will change.  
In the recognition of its eternal call. Who is sufficient for these things. So much as to speak them.  
Let alone to fulfill them. But the power of God that raised Jesus from the dead. Can you be commanded?  
If you're not in the mood.  
Or let the Lord try another time. He commands us son of man. Not when we feel like it.  
But in the moment that he's chosen. Prophecy to these bones. That they might live.  
Speak my words. Thus saith the Lord. Be brave bone to bone.  
Let flesh come on the bone. And then the Lord says. Command the breath.  
Command the winds. That the spirit might enter. That they might live.  
Oh Lord no, that's too much. Yes I'll speak to bones. But breath.

The ruach of God. The spirit. I should command the spirit.

Son of man commanding God. No way. I'm respectful.

I'm religious. I'm pious. I won't go so far.

As to presume upon God. That I should command him. I would never dare to go so far.

That I would command God. And God says if you don't command me. These bones will not live.

You must die. To your Dutch piety. To your sense of religious rightness.

Of how far you will go. Because you are not the issue. This last thing of you.

This spiritual self-consciousness. This last enemy of self. Which hides behind religiosity.

And is the most stubborn statement of self. It must die. And it will die.

When you obey the commandment. And speak to the winds. And speak to the spirit.

And command the breath. To come into that. You know how this ends? Well I'm not doing this justice.

There's so much more. So many times God says. And you shall know that I am the Lord.

And you shall know that I am the Lord. Is that that important for Israel? Absolutely. And when those bones live.

And become an exceeding great army. And God shall put David as king over them. It says in verse 14 in my Bible.

I shall place you in your own land. Not you placing yourself. You know what happened because of that.

Friction, irritation. Resentment and bitterness. When you humanly seek to do what only I can do.

You're going to aggravate men. You're going to deeply vex them. You're going to move them to rage.

And you're going to catch hell from them. But after I raise you from that death. I will plant you in that land.

Come on you Bible students. Every word here is exquisitely chosen. I'm not going to rudely thrust you into the land.

That's what Zionism was. I'm going to plant you. I'm going to place you.

Gently. Graciously. Because the earth is the Lord's.

And the fullness of it all. And the nations. I'm the creator.

I will plant you. And it will be a different story. It will be another relationship.

It will be full of peace and joy. And then you shall know. Then it's going to take this.

Then you'll see the difference. Between what you sought to do Zionistically. And what I will do.

In the power of resurrection. Through the Son of Man company. Which is the prophetic church of the last days.

You shall know that I the Lord have spoken it. And performed it. Well there must be something wrong with my Bible.

After telling us the Son of Man is commanded. The Son of Man prophesied. And now you say I have performed it.

I have spoken it. Come on. It's one or the other.

After telling us the Son of Man prophesied. And now I have performed it. It's one or the other.

Is it the Son of Man who commanded? Or did you speak it? And the Lord looks at us with compassion and pity. And he says you spiritual dum-dums. Don't you yet understand? That if the Son of Man has spoken it.

I have spoken it. Because the Son of Man does not have a life independent of me. I am his life.

I am his speaking. I am his faith. I am his love that his faith might work.

You can't tell where the prophet ends and God begins. And this is where I've always wanted you. And you've never wanted to be.

You wanted to be separate. If God will help me then I will do. That's nice.

But it's not glorious. God our strength. God our life.

God our speaking. God our love. God our compassion.

God our mercy. God our wisdom. He'll be glorified.

Forever. And he'll have a wife. Adorned for the bridegroom.

This last requirement. This last requirement to save Israel through our word. That becomes his very speaking.

His very faith. His very love. It has not only restored Israel.

It has a pain for him. A bride. Adorned for the bridegroom.

Who is like him. And one with him. For his the life.

Oh the depth of the riches. Both of the wisdom and the knowledge of God. How unsearchable is his knowledge.

Are his judgments. And his ways perhaps. You can just say the words.

This is suffering in the church. Now I'll do it again. And we'll end with this.

This is the chorus we sing in Minnesota. It's God inspired. This great statement of ultimate praise to God.

Is the greatest of all hymns. And it needs to be sung. My brother will recite the words in Danish.

Or I'll punch him on the platform. I'm Dutch, I'm sorry. Is there any difference? Oh the depth of the riches.  
Both of the wisdom and the knowledge of God. How unsearchable are his judgments. And his ways perhaps finding out.  
For who has known the mind of the Lord. Who has been his counselor. Who has first given to him.  
And it shall be recompensed to him again. For of him. And through him.  
And to him be all things. To whom be glory forever. Amen.  
Lord. Thank you for tonight. It's a holy ghost masterpiece.  
Not out of a man's ability. So diminished he doesn't know his name. But the power of your life.  
Has made your mystery known. To the church. Israel's salvific agent.  
And has demonstrated. The means by which this is to be accomplished. By the very power that brought the word.  
Is the power that will bring the fulfillment. Through those who can say in truth. For me to live is Christ.  
Who are willing that the Holy Spirit shall bring them down and out. From the things that are familiar and enjoyable. And into the valley of death.  
That they might see as God sees. And only then can they speak as God speaks. To raise the dead.  
And bless all the families of the earth. For a resurrected nation. Oh the depth of the riches.  
Both of the wisdom and knowledge of God. Seal this word Lord. And let it accomplish every purpose where unto it was sent.  
Make us jealous for the resurrection. Shame us if we have only acknowledged it as a doctrine that's true. And have lived independent of its glory.  
Out of our own natural ability. Our own religious ability. That can perform services.  
But falls short of the glory. Give us that jealousy. Which we ourselves cannot even fabricate.  
It must come to us from above. And be imparted to us. An insane jealousy for the glory of God.  
That is willing to bear all deaths. Even the death of humiliation. The death of human failure.  
Willing to be dead. Dead with Christ in God. Till his life is revealed.  
It's Israel's only hope. Thank you Lord. In Jesus name.  
Amen. You know what you can say to the Lord? None of you will ever be conscripted into this mystery. You will not be forced into this mystery.  
It's entirely voluntary. Do you want to have part in this eternal glory? Then give God permission. To bring those deaths that are necessary.

To your individuality. Your opinions. That we might be of one mind.  
One heart, one speaking. Obeying the commandment of God. I'm not going to let you go.  
Without giving you a moment right now. To say yes to God. Lord.  
Whatever it takes. I want my part in this mystery. I want to be part of that son of man company.  
That can be commanded to prophesy. When you shall require it. I'm willing for your deaths.  
That you might become all in all. That I can believe by your faith. That the word out of our corporate mouth.  
Will raise the dead. Even the dry bones. Whatever it takes.  
To fit me for this. I invite you. On this night.  
To bring it into my life. Bring it into my church. Bring it into my movement, my denomination.  
Whatever. That we might be the sons and daughters of the resurrection. To bring life.  
By your life. For Jesus' sake. Tell him.  
I am willing. Whatever it takes. That God might be glorified.  
Forever. Turn a word into an event. By giving an answer to God.  
Who has set before you your calling. And wants to hear from you. That you have received it.  
A death to your sentiment. A death to your shallow hopes for Israel's success. Real deaths.  
That he will allow you to taste and to experience. That you might know his life. Tell him you're willing.  
The purpose of your life is his glory. Not your convenience. Not your success.  
Settle it. Settle the issue. Once and for all.  
And I assure you. His deaths will come. But with every death.  
As I have experienced it tonight. Will come the glory of his life. For we of all men are most to be paid.  
Transact with God. Humble yourself. And repent.  
That you have lived all your life long. Beneath the glory of the resurrection life. That you thought you were doing God's service to acknowledge the truth of the doctrine.  
But you had no intention to live by it. To trust God that his life would be revealed. That you were willing to be dead and hid with Christ and God.  
You've been succeeding on the basis of your own ability. Yes, impressively. But it has not glorified God.  
Transact something. Welcome that death. Believe for his resurrection.  
You'll be tested. The whole of God's glory waits. For your willingness.

Transact with God. I assure you. He'll hear you tonight.

He'll hear you now. In just the words, I will. He releases him.

To make you a child of the resurrection. Out loud. Out loud.

I will. Because I want to see the powers of the air trembling over Holland. Who up till now have only yawned at you.

How cute, how nice. Christ services. Jesus we know and Paul we know.

But the church in Holland, who? Terrify them. By letting them know. That from this night forth.

Christ is your life. That terrifies them. Hallelujah.

Let's give God the glory. Thank you Lord. Praise your great name.

Thank you Lord. What privilege. The high calling of God in Christ Jesus.

Hours to enjoy. Hours to express. The eternal praise of God.

Seal it Lord. Every eye will seal it. Transform the church.

Raise it up. For the nation. For Israel.

For Jesus sake.

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