

Holl-06 De Toekomstige Beking Van Israël (Israel's Coming Calamity)

by Art Katz

Art Katz warns of Israel's impending calamity and the necessity of suffering for its future glory.

Duration: 1:05:10

Scripture: Proverbs 27:17, Matthew 6:33, Matthew 16:24-25, Matthew 17:14-21, Matthew 25:40, Romans 9:15, Romans 11:25-26

Topics: "Holland"

Description

In this sermon, the speaker emphasizes the significance of the message being delivered to a nation that has shown heroic support for the Jewish people. The speaker prays for the word to be received and for the nation to be prepared for an upcoming event. They acknowledge the suffering and death that must precede glory and urge the church to understand and prepare for the necessary destiny of Israel. The speaker reflects on their own personal journey and the failures they experienced despite their success. They also discuss the state of Israel and its challenges, highlighting the misuse of funds by former political figures.

Transcript

If I'm right in my understanding, and many would love to see me wrong, I would love to be wrong myself. And this catastrophe should come upon world Jewry. But if I'm right, if I understand the prophetic scriptures correctly, there's a warning that needs to be sounded.

So I'm a prophet of impending catastrophe. I've only had two messages in my last trips to Israel. The first one, which is about, oh, seven years ago.

Which I spoke seven times in the land and three times in Jerusalem. Listening to the howls and shrieks and screams of people who were antagonized by it. Cats, you haven't changed.

You're as loveless as ever. Because my message was Ezekiel 37. The Valley of Dry Bones.

The necessary death and resurrection of Israel. Not as a happenstance. Not as some circumstantial unavoidable.

But the necessary death and resurrection. Which we have no more disposition to consider than the disciples of Jesus when he told them that he had, he must, go to Jerusalem, suffer, be crucified, die. We have currently the attitude of Peter.

But now for Israel's suffering. Let this be far from you. Let it not be unto you.

Can't you succeed without it? After 50 years of statehood? Thousands of years in exile? Don't you deserve now to succeed? There's a must and an ought. Jesus rebuked Peter with the most severe words. Get thee behind me, Satan.

For you savor, you smell of the things which be not of God, but of man. Very condescending. To have such a tender concern for his Lord.

How humane and compassionate. It's the best kind of attitude that man can produce. And one that Satan loves to employ.

To keep the Lord himself from his necessary redemptive death. Jesus said to the disciples upon his resurrection, who were disappointed and dejected, we have thought it had been he who would have restored the glory to Israel. O fools and slow of heart.

Not to understand all that the prophets have spoken. Ought not the Messiah to suffer and die before he ascends to his glory? We deserve that rebuke today. Because we think that the issue of Israel is the issue of the success of its state.

There's something much greater that is at stake. It's the glory of God forever. And so much as I understand the Scriptures and God's way, that there has never been access to glory except through death and resurrection.

So let me pray. Lord, save us from your rebuke. Don't let our well-meaning intentions get in your way.

That our humane consideration for Israel keeps us from recognizing its necessary destiny. There's an ought and there's a must. There's something intrinsic to the faith.

It's rooted in reality itself. It's intrinsic with God. There's a suffering and a death that precedes the glory.

O, open our hearts to understand it. And our lives to embrace it. Or Israel will not have a chance except that there's a church that understands and prepares itself for the soon-coming catastrophe.

The necessary death that must come to pass in Jesus' name, help us. Help me to bear such a word as this before so precious a people as this who have such a right heart. Give them courage and stamina to bear the hard words of God.

I thank you and give you praise in Jesus' name. Amen. Well, I mentioned the message given seven years ago, spoken seven times.

I'm a foolish man who thinks much of the significance of numbers. Seven means completion. And when I finish arranging the days of this trip, beginning in Holland with this gracious invitation, taking me to France and Germany, Switzerland and France, as I've mentioned, the Ukraine and Russia, the Ural Mountains in Central Asia, and ending in Finland, where every invitation has been withdrawn, because I found out that the churches that had invited me were outgrowths of the Toronto Revival.

And somehow they had learned that I had raised some questions about that phenomenon. So they refused to have me unless I can endorse that revival. Except if I do it, so we're still going by faith.

Maybe the Lord wants to give me a rest at the end of the trip, seeing that I've just come back from five weeks in Africa. And we'll be going to Guatemala in September, and Canada in July, and Southeast Asia in 2001, to bring the strange message that the Lord has been pleased to give. Well, what was your last time in Israel, Ut? Almost four years now.

We just had a conference for which no Messianic congregation would open its doors for a man who was saved in Jerusalem 36 years ago, and had been coming almost every year, in which they used to say that when Art comes to Israel, to Jerusalem, the word of the Lord comes with him. But they don't say it anymore. And so we had to have the conference in our hotel.

And not one soul came whom I've known for 25 to 30 years. Only one woman to enjoy our food and to harass me while I was speaking. And when I got home from the trip, there were two letters waiting for me.

One signed by 13 of the most eminent leaders One signed by 13 of the most leading significant men in Israel. Many of whom whom I've known over a quarter of a century, condemning me as a false prophet, giving aid to the enemy, harassing the church, and being terribly in error. And they blamed me for that.

One letter came from a Dutch brother, whom I've also known over a quarter of a century, 30 years. His was a much kinder letter. But equally as offended with me.

And this is my answer to him. I attempted to read it. I have two Bibles with me tonight.

And three papers. And I fasted all the day. And five days before we came.

And I'm trembling. How do I proceed? How do you break into the consciousness of the church? How do you... How do you bring the consciousness of the community to this? That already has such a tender affinity for Israel and the Jew. And speak those things that must necessarily have to be spoken.

A good point of beginning is one of the great issues that have been raised. It's the issue of the time of Jacob's trouble. It's mentioned in Jeremiah chapter 30.

31. In Daniel chapter 12. Jesus in his Olivet Discourse in Matthew 24, Luke 21.

Matthew 24. Luke 21. This is where he said that there's a trouble coming.

That eclipses all troubles that have ever been known since the world began. And if it were not cut short. No flesh would survive.

He spoke about the abomination of desolation. That... That initiates this time of trouble. Citing Daniel.

Referring to Jeremiah. So there's a whole body of prophecy. That referred to a last day's time of trial for Jacob.

Wherever Jacob is. Not only in the present state of Israel. But Holland as well.

And South Africa. Johannesburg and Pretoria. Cape Town.

100,000 Jews. 100,000 Jews. So I was speaking to the church for the first time.

Prepare yourself. For a time of affliction to come upon the Jews of your own nation. In a global anti-Semitism.

Of the fiercest kind. Where a Jew will not be safe anywhere in the world. I faced some hostile audiences.

Of the Christian Zionist kind. Who did not want to have their world upturned. Didn't want to have to consider such a scenario.

And I watched God in one night turn them completely about. So at the end of the night I could say to them. Pray for me.

I'm going now from South Africa to Zimbabwe and Zambia. Black nations. That will be the route of flight of escape.

Out of your South African cities. For a surviving remnant of Jews. And I have to speak this to the black church.

Pray for me. And they did. I'm a believer now 36 years.

And I have never found a time when the issue of the exegesis of scripture. This is a Greek word exegesis. The drawing out of the true meaning.

I've been a believer 36 years. And I've never seen a time like this. With the issue of the interpretation of scripture.

Which is more critical than now. Particularly prophetic scripture. That can be read in several ways.

Wasn't the valley of dry bones fulfilled in the Nazi time? Wasn't the valley of dry bones fulfilled in the Nazi time? Where Jews were literally reduced to valleys of bones? Why then do you say this is a future event? Because the text itself indicates that. In verse 11. When they themselves say.

We are cut off. We are without hope. We are as dry bones.

In that moment. For which God is still waiting. For the people of Israel to make such an acknowledgement.

God turns to a son of man. He's released. He's released.

By Israel's own acknowledgement of the truth of its condition. Prophesied to these people. That they might live.

God is still waiting to hear that acknowledgement. What came out of the Nazi holocaust. Was not that we are cut off.

We are as dry bones. But something of an entirely different character. More in keeping with our Jewish character.

Our indomitable self-sufficiency. Our never ending. Never again.

If you go to Auschwitz today. Where I have been many times. Where I was on my last trip to Poland.

And in other death camps. Where you see in six foot tall letters. Or as it was in Treblinka.

In German, French, English, Yiddish. Never again. God is still waiting.

But God is still waiting. What kind of God is this? Who asks this question. How far will he go? Is one holocaust not enough? Not if it has not obtained its end.

The brokenness of a nation. A successful statehood. Is called to be a servant son.

Of a priestly kind. To the nations. To the Goyim.

To the Arab nations. You do err. Because you don't understand.

What is our ultimate destiny and goal. And how far God will go to obtain it. You are too success oriented.

In your own life and in your own church. And project that kind of mentality onto Israel. The point of contention between my Dutch brother and myself.

He says that the time of Jacob's trouble has passed. It's all okay now. Israel may be going through present difficulties.

But over a course of time. Things will improve. There is no necessity for your apocalyptic scenario.

Israel's suffering has passed. What an astonishment. To believe that the Nazi time was the time of Jacob's trouble.

When the scripture makes it clear. That it must have its inception in Jerusalem. Through an anti-Christ figure.

To stop sacrifices that had been initiated. After three and a half years of a false covenant of peace. In which Israel recognizes it has been duped.

That it was a false peace. And negotiated with an anti-Christ figure. Who now demands to be worshipped as God.

It's a historic moment. That has not yet come. And it triggers the whole explosive devastation of Israel.

To which I believe will be an expulsion again into the nations. Either in flight from the terror of that violence. In flight from the terror of that violence.

Or in actual captivity. Or being cast out into the nations. Even to the farthest corners of the world.

In which God says, I will return you. That's your future. And you'll be able to compare two returns.

One essentially initiated and negotiated by man. The Zionist state. To which orthodox Jews do not yet subscribe nor acknowledge as valid.

Because they believe in their understanding of scripture. And rightly so, in my opinion. That that prophetic fulfillment can only come through God.

Not through the allowance of his providence. But the actual intervention of God. Demonstrably and visibly.

Before the face of all nations. As well as hopeless Israel itself. That they might know that I am the Lord.

Who has spoken and performed this. Fifty years of present Israel. Has not brought that acknowledgement.

And never will. It is remarkable how mature men can come to their opinions. When the scripture so clearly shows that this time of Jacob's trouble has its initiation in Jerusalem itself.

How can you say that it was the Nazi time? This does not initiate in Europe or in Germany. But in the land. And there was no state of Israel in the Nazi time.

My whole debate with my colleagues and my brother. Has opened to me a whole contemplation of the cross. And the 36 years in the faith.

25 years in community. Traveling the world in the Lord's service. In a difficult marriage with a Gentile wife.

In our 35th anniversary. Yes, in the heathen people. I was not there yet.

I'm still listening. A woman. Oh, she's really there.

Just missed. Sorry. I realized that every issue in the last analysis.

Is the issue of the cross. I found that in the analysis. In the contemplation of this.

That this end time has to do with the cross. We're not talking about just a difference of opinion. And that's why I fasted today.

And I kept myself away from the Shabbat table. Because the message I bring. Is not determined by a person.

Or by a reputation. But the issue of life and death. Of eternity itself.

If this catastrophe is coming. And we have no anticipation. And made no preparation.

And have made no proclamation. In Israel's death. There's so much more than I can express.

The issue of rightly interpreting the prophetic word. The key, I believe, is given to men who are actually prophetic. The key is given to men who are actually prophetic.

The key is given to men who are prophetic. That is to say, truly prophetic. Because I believe that the critical issue today for the church.

Is discerning the true from the false prophets. And classically, what has been the difference between them throughout all of history. One says, peace, peace.

And heals the wounds of his daughter lightly. And heals the wounds of his daughter lightly. And the other says, coming judgment.

Disaster. Catastrophe. Repent now.

And come into the ark of safety. For there's a judgment that must come. Because it says in Jeremiah, Your sins will exceed that of your fathers.

And anyone who reads the Jerusalem Post regularly. And anyone who reads the Jerusalem Post regularly. Knows that that prophecy is being fulfilled.

Jews practicing torture. The exploitation of foreign workers. The highest rate of abortion in the world.

The highest rate of abortion in the world. Where the first two abortions are free for every Israeli girl serving in the military. Satan clubs and witchcraft.

High school extortion gangs. High school extortion gangs. That brand students with their cigarette butts.

If they'll not give them some shekels. And they torture their fellow students. And they torture their fellow students.

By poking them on the arm. By poking them on the arm. If they don't have any money.

The highest rate of the abuse of women. In physical, battering violence and murder. It is the highest percentage of women who are abused and abused.

There is a whole catalogue of sin. I take no delight in announcing it. But your naivety requires it.

Because you have a romantic sense of us Jews. You think that somehow we're some special kind of humanity. We're all little Davids.

Didn't you read that President Weizmann was indicted for taking bribery of almost a half million dollars while in office? Didn't you read that President Weizmann was indicted for taking bribery of almost a half million dollars while in office? A scandal. The highest position of the state. And the same happens to former Prime Minister Netanyahu.

And now Barrack as well, where questions are being asked for the fundraising for his own campaign. And why not? Is there any man good? If God were to mock or nick at you, who can stand? If God comes with his approval, who can stand? Do you think we have some special virtue? Do you think we have some special virtue? Or are we men? Depicting for all the world what man essentially is. And what he will do in the perpetuation of his own interests.

When he has not access to God. I have a prophetic way of understanding present Israel. Given not to succeed, but to fail.

Who else could have attempted it in half a century? To take a malarial wasteland and transfigure it into a high-tech civilization. To take a sort of wasteland, not fertile at all, and make it into a high-tech state. To take a narrow liturgical language, Hebrew, and make it into a modern secular tongue.

In a nation that wants to be like all other nations. A nation that wants to be like all other nations in this world. The Hong Kong of the Middle East.

The second largest internet and computer giant outside of California. And to be even more successful in it. Well, that's when my life collapsed.

When I succeeded. Born in the depression years. Raised without a father.

My mother struggling to sustain a household with two sons. A mother who had to suffer and fight to sustain a household with two children. And in my later years I became a professional.

A teacher. And my mother's heart grew. Having achieved what I sought.

I recognized my failure in my success. I could raise the great questions for my students. But I could not myself answer them.

Especially in the failure of my marriage to a German wife. Especially in the failure of my marriage to a German wife. In which my good will and reason failed.

The Zionist state of Israel has given us opportunity. To see the truth of our condition. As we would not otherwise have ever acknowledged it.

What do you do with a captured suspected terrorist? If he has information that can be extracted. If he has information that can be extracted. That maybe a next bombing in Jerusalem can happen.

Or a bus in Tel Aviv. So that the orthodox no longer have to come and take the body parts from the telephone cables. Is such a one going to voluntarily give information? Without coercion? To distort our necessary destiny? We are required to employ means.

That we would never have considered as Jews. While we were living in ghettos in other nations. Rightly did a scholar proclaim.

Power corrupts. And absolute power corrupts absolutely. Even Jews.

Or should we say especially Jews. Because we have the greater calling. We have the greater honor.

We have the greater history. We have the law. We have the prophets.

And for us to violate against God. We will suffer double for our sins. The remnant of them that will survive.

Will survive because of you. Or they will not survive at all. Well brother how do you read Matthew 25? Prophetically.

Prophetically. Jesus separates the Gentiles. Of all nations.

One by one. He determines their eternal destiny. The righteous inherit the kingdom of God.

But the wicked. Who say when did we see you hungry, thirsty, naked and imprisoned? They say Lord. But they could not recognize the Lord.

In the least of these his brethren. God is going to sift and test Israel. Amos chapter 5. And test.

Amos chapter 9. I will sift you. I will shake you. I will sift you.

And not one grain of it will fall to the ground. I will sift you from all nations. All peoples.

Because it is not only the Jew that needs to be sifted. But the nations themselves. And the people who say Lord, Lord in the nations.

And have no ability to extend mercy. To a people who will be universally despised. Hated and pursued.

And blamed for the collapse of everything in the modern world. Which collapse is coming. But the righteous.

Will extend mercy. They cannot help themselves. Their righteousness compels them.

When it will be no more convenient for them. To extend mercy to the Jews who are the least of his brethren. Than it was for Corrie ten Boom and her family 50 years ago.

Then you will be tested. You who love the Hebraic choruses now. You who at this moment sing the Hebraic choruses so easily.

And the Hebraic resonance. Then the test will be. What will that day reveal in you? To know how confident Peter was.

Oh the whole world will deny you. But I will never lie to you Lord. And so said they all.

Until the night of terror came. And the one who made the loudest professions. Denied Jesus with oaths and cursings.

I don't know the man. What shall we say? We need not only to prepare physically for Jews in time of flight. But spiritually.

To be able to bear the situation. To make it known. To sound the warning.

To be able to receive them. Not out of a sense of grim religious obligation. But God says I will meet with you face to face.

They've got to see something more than religious obligation. That holds its breath waiting for them to pass. They've got to see the unconditional love of God.

Under the most trying circumstances. When they will be at their worst. Their least politeness.

Their greatest irritation. Believing that they are again suffering a Christian crime. They will be stretched to breaking.

Irritating. And will not be grateful. For your sacrifice.

And your risk. What will that reveal? The Lord said End Time Teaching Center Community Refuge You know what I've come to realize in 25 years? No community, no refuge. Community is more than the casual accommodation or coming together of the same.

A community means something different than just coming together of people who believe. We are 25 or 30 of us living together on the same property. I'm not their employer.

I'm only a brother with them. And a difficult brother. But they're all difficult.

Daily irritations and trials. Because God says in Romans through Paul that by your mercy they can obtain mercy. And a woman cried out in the church years ago when I preached that.

Archie said we don't have mercy for each other. How shall we have it for Jews? Only a community can bear the weight and the responsibility the impact of Jews in this condition. Because they have already had a history of bearing one another.

Because they have already been dragged into each other. They have already carried each other's problems. How does that appeal to your own private life? Where you can come together so joyfully on Sunday.

Or in a conference like this. But Monday, Tuesday, Wednesday the daily thing reveals the truth of our condition. And better that that truth should be revealed now while there's yet opportunity to alter it by the grace of God.

Then we should reveal it to Jews whose only hope we will be in that last day. Are we living in such a vital relationship with our fellow men now? Are we ourselves touchy, vulnerable and easy to be irritated? Are we ourselves touchy, vulnerable and easy to be irritated? I'm reading from Oswald Chambers. My utmost for his highest.

Do you read him? Daily? Selection for the day? Together with the psalm for the day? The chapter from the book of Proverbs? In your daily devotional time? Before you go off to business? Or attend to the family? Or any such thing? The issue of the last days for the church is the issue of its devotion is the issue of its devotion Because if a young man who is told by Satan to be thrown into the fire and into the water and to be destroyed like the mouth of a young man who fell and with foam on his mouth and the disciples could not cast it out And Jesus said to the father How long has this been going on?

Since childhood Since its infancy Since its birth as a people Satan has been out to destroy the Jew Satan has tried to destroy the Jew He has tried to throw him into the water He has tried to kill him in the fire And he has eventually entered the earth And he knows that his time is short Not only to harass the Jew But so as to destroy him And the disciples could not cast it out And they were more spiritual than you They had walked with Jesus But they came to this ultimate test And had not the faith Had not the authority To deal with this ultimate demonic manifestation Of the kind that is coming into all the world in the last days And will seek as its last activity The annihilation of the Jew Will you be able to cast it out?

They took Jesus aside privately After he had delivered this child Because when he commanded that demon To step out from him He shook him one last time Like a rag doll And left him for dead There was not so much a deliverance That was needed As a resurrection And Jesus stretched forth his hand And lifted him up This is beyond your present spirituality Why could we not cast him out?

Well, because this kind This ultimate kind Cometh not out But by prayer and fasting Prayer beyond petition Prayer that is communion That is in the presence of God frequently And obtained in the early morning hour In the cold draft on the floor In your little private devotional room in Holland A sense of God As God That is greater than all of the reality of evil And will overcome it Because it knows the God who is greater Devotionally These are hard words to consider And only the righteous will succeed in that day Who are in communion with his risen life Righteousness is not our correct behavior Righteousness The attitude of righteousness Is not our correct behavior It does not help us Because it is the inherent presence of God That makes us righteous and righteous And we obtain it by

having communion with him Communion So that we can bear his word Because he has things to say That have been too hard for us We cannot bear it He cannot reveal it We cannot get it Until his life has had his way with us His risen life And then we understand There is a need for resurrection Resurrection is the key to glory But it does not come without a death From which Jesus himself was not absolved How then Israel Say that again Jesus himself was not exempt From the requirement of that death The Messiah must suffer Must die Before he ascends to his glory What then of Israel Who is going to be An eternal glory for God A diadem, a jewel, a necklace In the hand of the Lord A diadem A necklace, an ornament For the Lord A nation of priests Who say of their Jerusalem God is our righteousness It

has become the city of righteousness A priestly nation Ministering to all nations Out of a brokenness Required of sons Who are chastened by the love of the Father There is a chastening coming And it must come May we be able to bear it May we be able to warn in advance of it May we be able physically To prepare for the receiving of them To reveal God's mercy Not out of obligation But out of joy For the privilege Of revealing To this broken people The reality of their God That they might return to Zion As the redeemed of the world Though they did not leave it in that condition Let me pray for us So Lord, if I am In error If I am raising up An unhappy speculation That will not come to pass One that we need not anticipate Nor make any preparation Because we think we are going to be Ratcheted

out before such a time Then let this speaking this evening Come to nothing Let it be like a vapor That dissipates away But if it is true Let the Word haunt us Bring us afresh into your Scriptures Where we will see the word Devastation Ruin The land made desolate The cities that are left without inhabitants The Jerusalem that will be rebuilt Upon its own ruins Open our eyes to see What you have so prolifically described That we might be forewarned And give a warning To the naive and unsuspecting Upon whom this will fall suddenly Bring us of age To fulfill our destiny As a church that can be to Israel what it must When they shall become the least Of these your brethren are We shall not join the world In our disappointment that I failed Israel But receive them As the brethren of the Lord

Even in their sinful condition That they might be redeemed And meet God Through our Gentile faces That will not be irritated Will not be disappointed Will not be resentful But show the unconditional love of God I bless this church, Lord It's nothing to fast five days Or one day For a message as significant as this In a nation that has already Shown itself heroically Toward the Jew And will have yet one more occasion Before the end comes May it not find them unprepared Because you have sent your word Into their midst Watch over this word, Lord To perform it Let it be historic We thank you and give you praise For taking the initiative Coming into our midst And speaking to us as sons and daughters Who can hear your hard word And know in our deepest hearts It's true And do it By the grace of

God To the eternal praise of your glory In Jesus' name Amen

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