

Holl-09 Israël in De Kosmische Drama (Israel in the Cosmic Drama)

by Art Katz

The church needs to understand its prophetic call and take eternity into consideration in order to fulfill its eternal destiny of ruling and reigning with Christ.

Duration: 1:19:15

Scripture: Psalm 2:6-7, Isaiah 55:11, Matthew 7:21-23, Matthew 25:41-46, Romans 9:22-23, Ephesians 1:4-5, Revelation 22:12

Topics: "Holland"

Description

In this sermon, the speaker emphasizes the need for the church to move beyond routine services and embrace a transcendent perspective. He highlights the importance of understanding that this life and the church are preparation for an eternal destiny. The speaker calls on the church to wake up from a slumber and service mentality and recognize their call to something more profound that will impact eternity. He references Psalm 83 as a cry to God for help against enemies and emphasizes the need for prophetic intercession and a community of believers sharing God's perspective in these last days.

Transcript

Good morning, saints. Shabbat shalom. Good morning, saints.

Shabbat shalom. Well, I'm a privileged man I'm a privileged man to be called to share with you on this very precious topic. to be called to share with you on this very precious topic.

And you need to know how tentative and fearful and trusting I have to be. And you need to know how tentative and fearful and trusting I have to be. Virtually word for word Virtually word for word trusting trusting And that's a distinctive of prophetic proclamation.

And that's a distinctive of prophetic proclamation. And the day that we have reduced this to a formula And the day that we have reduced this to a formula and you can predict and anticipate how something will be spoken and you can predict and anticipate how something will be spoken it's no longer prophetic. it's no longer prophetic.

If you can imagine. I appreciate teachers. I appreciate teachers.

I admire teachers. I admire teachers. I would to God, if it pleased Him, I would be one myself.

I would to God, if it pleased Him, I would be one myself. I like the systematic and careful opening of the word. I like the systematic and careful opening of the word.

But the prophet But the prophet pathetic prophetic weak dependent dependent not knowing not knowing trusting trusting is another mode of communication. is another mode of communication. But to the prophet is entrusted a particular distinction to communicate the mind of the Lord to communicate the mind of the Lord his present thought the way in which he perceives something the way in which he perceives something often completely in opposition to our own understanding, because the prophet is called to see as God sees, that he might be a mouth for that speaking.

That's why the Son of Man in Ezekiel 37 had to be brought out and down and into the Valley of Dry Bones. That's why the Son of Man in Ezekiel 37 had to be brought out and down and into the Valley of Dry Bones. He would much have preferred to remain where he was charismatically.

Who wants to see dry bones? A valley of dry bones. A valley is a depression. And the flesh shrinks from that.

We want to see happier prospects. So he had to be brought out and down and into. And then pressed in all around.

Until the reality of that death penetrated his being. Then God asks him the question, Can these bones live, Son of Man? After seeing that death, pervasive, complete, total death, is there anything more dead than dry bones? If you pick it up, it crumbles in your very hand. Can these bones live? It's not an academic question.

Son of Man, you piece of palpitating humanity, who sweats, who is fearful, who is limited, who is mortal, God crashes that upon his consciousness. Because God knows that he is incapable of believing that those bones can live. He has ground the prophet's face into the impossible.

Beyond charismatic believing. Beyond even prophetic believing. So that all the prophet could say is, Lord, thou knowest.

So you still want to be a prophet? Think it's romantic? Well, we're here not because we have an interest in this peculiar calling. And it might be of a kind of interest. But because it is the church's own call.

The church is called to be the prophetic entity of God in the nation. And to be able to interpret for the nation the meaning of its own history. The present and future events, as God himself sees them, and desires that they be made known.

So, for example, I was speaking to ministers in Osaka, Japan. And I made this remark. If you think that the atom bombing of Hiroshima and Nagasaki were only military expediencies, you are absolutely mistaken.

They were the judgments of God for your historic and continuing rejection of him. And they passed a leap out of his seat. And he cried out, publicly, very unusual for the Japanese.

He said, Lord, make me a prophet for my nation. What was he saying? I want to be able to interpret for my secular nation the meaning of its own history and the judgments that have already come that are preliminary judgments to alert a nation to repentance before a final day of judgment. That's the prophetic

function.

To see and to cry out warning. Because I did not know then that there were 300,000 lives lost in Hiroshima. The exact number of the deaths in Nanking, China in the rape of Nanking.

Do you know about the rape of Nanking? You see how prophetic you are? You thought history was an academic subject. It's your obligation for God's hand is in the events of men and of nations. The rape of Nanking is one of the greatest atrocities of modern times.

Women were literally raped day and night. From children to grandmothers. There was not a woman spared.

On this flight to Amsterdam a Chinese woman sitting alongside me from Jakarta, Indonesia was reading in English the book The Rape of Nanking. So I looked over her shoulder and later she gave me the book to look at. 300,000 deaths of Chinese that were buried alive.

Women that were raped and killed. Bamboo shoots were pressed into their vaginas. An unbelievable atrocity.

As they rampaged and ravaged this defenseless city. But God is not mocked. Whatsoever a man sows whatsoever a nation sows that too shall it reap.

Is it merely a coincidence the exact same number of fatalities in Hiroshima as in Nanking? So we have a distinctive perspective that we need to bring. For the nations have pushed God out from their consideration. He's a Sunday phenomenon at best.

It's even rude of God to insert Himself into the affairs of men. Even Christians think that way. Yes, He sets the world in motion.

The clock is ticking. But now we are entirely free to determine our own affairs. This is a non-prophetic view.

It's a non-Hebraic view. For the prophets and the psalmists cried out that all the earth shall acknowledge the God of Israel. The God of Jacob.

And give Him the praise to fill all the earth. This isn't grandiose biblical rhetoric. This is the definitive Hebraic perspective.

The framework of understanding. The conclusion toward which we are tending. That needs to be consciously understood.

And taken into every consideration. For it will change everything. So I ask you to look at the psalms 82 and 83.

God has taken His place in divine counsels in the midst of the gods He holds judgment. What divine counsels? Something unknown and unseen of men. Somehow in the realm of the heavenlies.

God Himself with a body of counselors evaluating, judging, making decisions in things that will affect the earth and of nations. And in verse 2 How long will you judge unjustly and show partiality to the wicked? This is God Himself speaking. Give justice to the weak and to the orphan.

Maintain the right of the lowly and the destitute. Rescue the weak and the needy. Deliver them from the hand of the wicked.

Can you fathom this? God is upbraiding and admonishing those who have responsibility in the governance of creation. They are created entities. The gods with a small g. Paul calls them the principalities and the powers of the air.

A whole realm that is invisible to mankind. But evidently charged with the responsibility of a particular kind. To rule and oversee God's creation with justice, with equity, with righteousness.

But evidently they are not fulfilling their task. They are in a place of rebellion. Doing their own thing.

They are judging unjustly. And they are showing favor to those that are wicked in the earth. They are neglecting the weak and the orphan.

They are not maintaining the right of the lowly and the destitute. God is charging them to return to the truth of their calling and judge righteous judgment. Because evidently what they do affects what goes on in earth and in the nations.

Rescue the weak and the needy and deliver them from the hand of the wicked. Evidently they are not responding to God's admonition. They are too far gone in their rebellion.

For verse 5 tells us they have neither knowledge nor understanding and they walk in darkness and all the foundations of the earth are shaken. So what do you think of this text? Is this poetry? Some fanciful and imaginative poetic flourish? Or is it a graphic, detailed and accurate statement of an invisible realm of reality? That profoundly affects what takes place in the earth. In a realm of government over the earth.

Which is evidently failing and not heeding God's admonition and needing therefore one day to be replaced by those who will rule and reign with Him in justice and in equity and in righteousness. Namely, ourselves. Who are prepared in this lifetime for that eternal replacement.

And that's why we read in Paul and in other places speaking to the church some will rule over 5 cities and some over 10. Jesus says to Nathaniel You're impressed that I saw you standing under the tree? I'll show you a greater thing. Angels ascending and descending upon the Son of Man.

Messengers functioning governmentally between the realm of heaven and earth. Aiding and abetting the oversight of creation from the throne of heaven. Not as bureaucrats mindless automatons official stuffing their pockets but in the honor of being involved in divine government.

In righteousness and mercy and in the spirit and character of the Lamb of God Himself. There's a whole new surfing angiology of fallen rebellious angels that are being addressed here. And they will not recover because God tells us what their judgment is.

You are God's children of the Most High, all of you. Nevertheless, you shall die like mortals and fall like any prince. God is already describing what their eternal judgment will be.

They have forfeited their heavenly place. They will be extinguished and perish like men. And who then will replace this vacancy? But overcomers whose reward is to rule and reign with Christ from heavenly places ascending and descending in glorified bodies.

That was yesterday's psalm but it's something that needs to come into our consciousness. Are you being fitted to rule and reign with Christ? Or is our church a succession of Sunday services? Are we moving toward a conclusion and a consummation consciously because it will require sacrifice? We will not all obtain the same reward. It depends on our faithfulness and our stewardship the wisdom and ability we have obtained in this life.

It would change the whole complexion and nature of the church. If we were conscious of an eternal and heavenly destiny will that make us irrelevant in this age and in this world? Because we know that we're moving toward this heavenly conclusion not any more than it ruined Paul. Who had his citizenship in heaven and for that very reason was remarkably valid in the earth.

Because the world is dying. It's dying from its secular narrowness. One day is like the other.

It's not moving toward anything. Its life is just the issue of its pleasure. It's materialism, it's well-being, it's satisfaction.

It needs the witness of heaven by those who know they have a destiny from heaven and are consciously now preparing for it. See what a strange entity the church is? It's fixed in time and place in the world but it already anticipates its eternal future. And is consciously preparing for it.

It has a perspective of a prophetic kind that takes eternity into its present consideration and that affects and changes everything. Probably one of the greatest moments in my own community history was the necessity to judge an erring brother. The son of a distinguished Pentecostal family who goes from fellowship to fellowship corrupting and sowing sin and came to us and we gave him every opportunity to be restored with counsel, with prayer but it was of no avail.

And finally his condition became of such a kind that we had to bring him before the body and judge him with righteous judgment that we would give his body over to Satan to be destroyed that his soul might be saved. It was the most solemn three hours of my life. I'll never forget it.

It was a heavenly tribunal in the remote woods of northern Minnesota and ordinary housewives who had no other distinction rose to the occasion and raised questions and made comments of the most profound and searching kind as the community deliberated the destiny and the future of this one man. I was astonished at the extraordinary rising up to stature on the part of these saints. And when that tribunal was over and we had decided to expel him and give his flesh over for destruction these housewives did not go back to being ordinary they had come to a transcendent place and remained there.

This life, this church is God's framework and preparation for an eternal destiny which we have excluded and condemned the church to routine services and lost the whole framework of provision by which we might be brought to transcendent maturity that we might rule and reign with him because we lacked the prophetic perspective that takes eternity into its deepest consideration as it affects the present and that the things that are visible and unseen are as profound and more profound than that which is seen. You're called to this. I'm crying out to you.

Church in Holland, I'm crying out to you. Wake from your slumber and your service mentality. Was it a good service? Did you like it? Did you enjoy it? We're called to something much more profound that will affect eternity and the governance of creation for which this life is preparation.

And what does Psalm 83 give us? We go from heaven to earth. The two poles of reality. The psalmist is crying out to God.

Do not keep silence. Don't hold your peace or be still, O God. Your enemies are in tumult.

Those who hate you have raised their heads. They lay crafty plans against your people. They consult together against those you protect.

They say, Come, let us wipe them out as a nation. Let the name of Israel be remembered no more. They conspire with one accord against you and make a covenant.

Who is this? Who has such evil intent against Israel? The tents of Edom and the Ishmaelites. Moab and the Hagrites. Gebel, Ammon, Amalek, Philistia with the inhabitants of Tyre.

Assyria also has joined them. They are the strong arm of the children of Lot. What a description of God's classic enemies who hate the people of God because they hate God and want to destroy what is God's.

You would think that this was written yesterday. This is a description of present reality. As a fact of matter, there has never been a time till now in which all of these nations, these Gentile enemy nations have been sided together as being conspiring against God and against God's people.

It's timeless and yet it's on time. So we have a view of a reality from the heavenly side and a prophetic view of what is taking place on the earth not as a political problem or a squabble over land and whose right it is but a prophetic seeing of a timeless conflict of the intractable and unchanged enemies of God who hate God and it's the hatred of God that is ventilated upon God's people. The psalmist says in verse 2 even now your enemies are in tumult.

Your enemies. Those who hate you. Verse 5 they conspire with one accord against you.

This is prophetic seeing. Beyond the surface phenomenon.

This shows the everlasting conflict the enemies of God in the earth who are actually named and for which there are corresponding peoples today ventilating their rage against Israel and have called them the days of rage saying that this is the result of Israeli injustice and there's much justification for that but it's not as one would see it prophetically we have an obligation not to gain our understanding from Time and Newsweek magazine but a prophetic perception that sees through the immediate conflict to see what is the ultimate conflict ages old that has raged against God your enemies who hate you and because they cannot directly express that hatred against God they express it against Israel and say let us wipe them out as a nation that the name of Israel be remembered no more it's a

calculated campaign against God but finds its expression against that people in the earth who represent God who are the chosen people of God even in their unbelief and in their apostasy the enemy knows the identification and seeks to destroy them as a nation what does the psalmist cry for in verse 9 do to them as you did to Midian and to Sisera and he goes on to list events in ancient Israel's history who did that to them who conquered Sisera and these ancient enemies the psalmist says as you did to them yes you worked your judgments through men, through Israel but you did it and I'm asking you to do it again because I understand who you are as God from the way in which you have acted in the past because what is at issue is more than the safety of Israel it's your name it's your honor

it's what you are as God rise up oh Lord how long will you allow these abuses do as you did before for your name is at stake and your honor which the powers of darkness want to extinguish, to depreciate this is a very different way of perceiving conflict in the world the issue is God and the ancient enemies of God who seek to attack Him and bring down His name if He's not able to defend those who are His people look at the arrogance of these enemies who say in verse 12 let us take the pastures of God for our own possession what presumption what pride that wants to take to itself what belongs exclusively to God let us take the pastures of God for our possession this is the classic conflict in which the great events of the present time are taking place we need to understand them

prophetically to pray rightly and to cry out to God not merely to alleviate the distress of Israel but to honor His name to see to His word to what He is as God for this is the relentless object of the enemy is to destroy the validity of God as God by reducing His people and destroying their reality as a nation so the rest of the psalm asks God to reduce them and to judge them to terrify them in verse 16 to fill their faces with shame so that they may seek Your name, O Lord let them be put to shame and dismayed forever let them perish in disgrace let them know that You alone, whose name is the Lord, are the Most High God over all the earth so Lord, give me grace just to make an appropriate comment for the prophetic way in which the psalmist ends this cry for this perspective of God and

this appeal to His judgment is on the basis of honoring God that Your name is the Lord that You alone are God the Most High over all the earth this is a prophetic comprehension of reality and for something as great as this God's eternal honor and name and the cry that needs to go up to Him from the earth among His believers that He might give answer for His own namesake for if the validity of God is lost if He is not able to defend His own name if His enemies can run riot without correction, without judgment what is the consequence for the world if God has been invalidated if He is no longer God as God whose name is the Lord the Most High over all the earth see what my prophetic task is to communicate a perspective that is not a minority view or a curiosity for those who would have such a

disposition this is a normative framework of understanding that is Hebraic that is prophetic that includes the heavens and the earth that understands the issue of realities of government and injustice and violence who understands the eternal conflict of the hatred of God that wants to see God reduced and made invalid in a world that has competing deities Allah and the Buddhists and the New Age there has never been such a plurality of gods who then is the real God and the Creator and Judge and the soon coming King this is what needs to be sounded this is what the only one that really recognizes the issue sees the ages old conflict and knows that it is coming to a close and that these fallen powers know that their time is short and will ventilate on the earth a greater wrath against God and

against His people who do not want Israel even to be acknowledged as a nation and hate equally the Israel of God which is the church polite prayer will not do for this or pray for the peace of Jerusalem I'll give you 20 seconds which is about as much time as we ordinarily take our prayer is weak it's inept it has no vital force because it does not issue from a heart of awareness and concern it does not recognize what is arrayed against God in the last days for which the church is the only presence in the earth that recognizes what the conflict is and that it's in the realm of spirit and has to be met and fought by spiritual weapons that are not themselves mock and imitation things that thinks that by choruses we can take cities but it's a call to come to a prophetic maturity as a church,

corporately whose intercessions are corporate because they recognize what is the conflict they alone can identify it and call upon God and give answer for this age and interpret it's issues rightly it brings to the

church a degree of high seriousness which is God's answer to our prevailing likeness God's answer to our prevailing shallowness that we are a congregation of individualities and not the integral people of God who when we pray, the room in which we pray is shaken so this is a prophetic dimension a cosmic view of reality an understanding of what is taking place in the heavenlies and how it affects what occurs in the earth and how it needs to be met through a prophetic intercession by which the church becomes the church comes to reality comes to maturity when this one thing is

inserted that has up till now been lacking the understanding of the prophetic call of the church itself that cannot now even distinguish between the gift of prophecy and the service of the prophet if there is some hope that some personal prophecy might be spoken to us who have not the perspective of God who don't even speak of Israel who are unable to interpret for us the meaning of these present events in the light of the prophetic scriptures themselves to alert the church and challenge the church to be the kind of prophetic reality that it must to actually affect the outcome of these issues because it's jealous for the name of the Lord who is the Lord over all, the Most High over all the earth if we lack this prophetic perspective that must be communicated by men who have the office of

prophet we will not be affected in the outcome of these last issues we have no jealousy for the name of the Lord no awareness that His honor is at risk no awareness that His honor is at stake that the word God is just a cheap thing losing its reality even within the church so that we are reduced to a Christian culture that is hardly more than just another option together with Islam or Buddhism and not the apostolic challenging reality by which men and nations can be saved this is a suffering the psalmist is crying out not for personal relief his jealousy is for God's name and honor for God Himself as the Lord over all the earth it's an anguish for His soul and we find this frequently in the psalms how long Lord? why are you waiting? why don't you stir yourself up? why don't you rise up in

defense of your own name? because if that is depreciated if you become trivialized it's a world without hope and root to death and it's already dying because God is not understood as God God's waiting for a cry He has contained Himself waiting for something to take place in the earth a church to come to a prophetic maturity to a Hebraic and psalmist cry for the righteousness of God and that God will deal with the wicked and preserve His besieged nation that the powers of darkness desire to destroy the reputation and the name of God is at the heart of the psalmist's suffering at the heart of the prophetic call which is a suffering which is a conflict a struggle because the prophetic man has the sense of what is eternal he knows the rebellion in the heavenlies he's able to interpret the

conflicts in the earth but he looks out on the church and on God's people in general who are in another place another mentality another mode of religious life whose purposes are much less more selfish more concerned for their own satisfaction and enjoyment and before then he's a foolish instrument and a piece of weakness and he doesn't know how to speak as he ought and he's a bundle of trembling and unimpressive and foolish choked and spluttering this is the prophetic predicament the prophetic man sees the end he knows that we are moving toward a conclusion and a consummation that is worth every sacrifice to obtain and his message to the church is for its willingness to bear sacrifice which is contrary to the whole tenor of this age the whole mindset and spirit of this age suffering is

unwelcomed pleasure and satisfaction is pursued his task is to bring a way of seeing and understanding to the church that invites its participation that will require its suffering that will disturb its comfort that will upset its convenience it's an unwelcome word it's a strange word and the church wants to keep it from them the doors are not open pastors don't welcome the prophetic men the true prophetic men the false

ones are very welcome for they reinforce your already existing categories and will bring what you can safely expect they will reinforce you in your present understanding and bring a kind of an enjoyment or a novelty but the prophetic word uproots tears down roots out and destroys before it builds and plants you know what the great issue of the church is today? to hear and

to bear the prophetic word to welcome the strange men that have these perspectives knowing that hearing from them will not be a light thing for if the word is truly prophetic it will bring a requirement a requirement of sacrifice a requirement of suffering a prospect even of death and who wants to hear and who wants to consider that kind of word the prophet knows what is the central principle of God rooted in reality itself intrinsic to life and cannot be avoided or circumvented without consequence what is this great principle? the suffering that precedes the glory the death that precedes resurrection from which even God's own son, Jesus, was not exempted this is his principle of interpretation everything is filtered through this understanding that's how he knows that present Israel

cannot succeed it must be brought to a place of death because the issue of Israel is not the success of a nation but the glory of God the fulfillment of his word and promise of a people that will bless all the families of the earth who need to be given a new name a new character as the ministers of the Lord the priests of the Most High who teach the world the difference between the sacred and the profane whose present nation Israel is one of the most profane nations in the world today and cannot be improved it must necessarily even increase and become worse because the prophet knows the prophetic scriptures and believes them when God says in Jeremiah 30 and 31 your sins will exceed even that of your fathers so he's not shocked or disappointed when he reads about prostitution rings in

Israel and the highest rate of abortion in the world or the increase of violence not only against the Palestinian but even against their own he expects to see the nation be brought down in his failure and that it's in its last gasp of struggle and being brought to an end of itself that it might be brought to a day of new beginning so he's not disappointed he has a prophetic perspective that centers in the cross and the necessity for death in anything that is called to glorify God it's more than the issue of success the prophet is not impressed with success the center of his being is an intense jealousy for the glory of God his name and his honor the fulfillment of his word his covenants and his promises his callings which are without repentance a nation of priests and a light unto the

world even by a nation unwilling to be that he must succeed in that well how then is he God who cannot fulfill his own word his own promise and keep his own covenants this is the great issue of the last days and will you be disappointed in God if Israel is to suffer a devastating military defeat one from which it will not recover that what they thought was to be their homeland is lost and cast out again in the nations and pursued even by persecution the time of Jacob's trouble wherever Jacob himself is even again in Holland no nation will be spared God says I will spread you through all nations that not one pebble will fall to the ground that's the coming scenario and we're not prepared for it many of us will be shocked and disappointed and we'll say where was God how did he allow that we

thought the state was the fulfillment of prophecy and it has been reduced to nothing and cast out again the dispersion of Judah and the cast off of Israel unless you have a prophetic understanding a prophetic anticipation and know that these things must shortly come to pass and that God will save a remnant out of this last days affliction save them how by the mercy that will be extended to them that they might obtain mercy by the only ones who can give mercy those who have received mercy the church of Jesus Christ in the earth will you be able to extend it when they become the least of these his brethren you know what

happened the last time in Holland those who extended mercy and were caught suffered the same fate with the Jew went to the same concentration camps suffered the same death

so you have learned your lesson to avoid extending help that might jeopardize your life accept that your life is not for yourself and you do not hold it as dear unto yourself and you are willing to expend your life to redeem the remnant of the Lord that they might return to Zion with mourning and sighing fleeing away and everlasting joy upon their heads that they might become the ministers of God and the priests of the Most High and that representatives of all nations will come to them bringing their treasure and paying homage and respect to the nation that God has exalted after he has humbled it in judgment that is a prophetic view do you have it? and how will you obtain it except it be communicated to those who experience these things but whose view is unwelcomed even by believers in

Israel itself because who wants to consider a hard thing who wants to consider a painful thing we humanly hope for something better because we do not have the prophetic perspective of a judgment that precedes the glory that there is an issue greater than success and a suffering and trial that must come that Israel might know the Lord and honor his name and make him known to all nations that he might be glorified as the God over all the God of Jacob this is the church's last day's task to extend mercy that they may obtain mercy when they will not deserve it when they will be despised globally hated blamed for everything you will take them in you will extend mercy at risk to yourself this is the church's final hour and how does the Lord reward the church how does he separate the sheep from

the goats one by one in Matthew 25 the king who has now been enthroned because of the restored nation and can rule out of the holy hill of Zion makes as his first activity judging the nations and individuals one by one and saying to those who said Lord, Lord when did we see you naked, thirsty and hungry and he will say to them because you did not do it unto them the least of these my brethren you did it not unto me be cast into the fire reserved for the devil and for his angels what a fierce and eternal judgment for the failure of one last day's thing a response to the Jew in their final extremity but to those who have extended mercy and said Lord we could not do otherwise we could not allow these people to pass through us in their desperate need however much they were hated we could not

ignore their need and we did not know that in giving to them we were giving to you and the Lord says you righteous inherit the kingdom prepared for you one goes into eternal fire the other to eternal glory over one question the response to the Jew in his last day extremity which is now being prepared an expulsion out of Israel and an uprooting in all nations will determine the eternal destiny of all that is a prophetic view based on the word of God that is not a parable but a literal statement of a coming reality for which the church needs to be prepared inherit the kingdom prepared for you you righteous because the truth of your life was the righteousness of God that could not permit any other conduct but to extend mercy whatever the cost to yourself because what is righteous for you is

more important than the perpetuation of your physical life you will be like him you will give your life as sacrifice poured out you will be a bride adorned for the bridegroom inherit the kingdom means come and rule and reign with me and fill those vacancies in the heavenly that have been forfeited by fallen angels and for which you have been prepared in this life because you have received the prophetic word that alone gives you the perspective and the framework of understanding that makes the church the church to extend mercy to the Jew and obtain the eternal reward that is promised I want to pray Father, this is what we know our long experience has proved it again and again we are not to judge your word by the seeming effect whether it has pleased men whether it has shown your servant to

advantage but that your word has gone forth and will not return to you void it will accomplish a work a work that was intended and established even before the foundations of the earth were laid well, this is insane who can believe these things that this prophetic seminar was in your intention before the foundations of the earth were laid and that its hour has come its time has come that this word has to come forth has to be understood, has to be received has to perform the work that you intend oh Lord, I ask you a blessing let that word be as a hammer upon the rock the rock of our indifference the rock of our selfishness that does not want our categories upset that does not want our categories and our little things to fall out of balance just as we have learned how to play church and

doing a good job of it and enjoying its services you come and bring a radical perspective that will require sacrifice to obtain prophetic intercessions prophetic intercessions that cannot issue from a congregation of individualities but the community of God's people who have been made one by sharing the prophetic view that is God's own mind and understanding in these last days so watch over your word, Lord to perform it you have selected this congregation to begin to impart this perspective give them an ear to hear it to understand it to forsake our romantic notions of what we thought prophetic was that confirms us in our categories thank you for the divine upset my necessary rooting up and breaking down that you might plant and build bless this word let it perform its work and bring your

people to a prophetic understanding prophetic character prophetic reality prophetic service in Jesus' name, Amen

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