

# Russ-03

by Art Katz

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*The sermon explores the prophetic destiny of Israel and the church's critical role in supporting and identifying with Israel's restoration amidst global challenges.*

**Duration:** 47:18

**Scripture:** Ezekiel 20:33, Ezekiel 36:26-28, Amos 9:9, Matthew 25:41, Matthew 25:44-46

**Topics:** "Israel"

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## Description

In this sermon, the speaker discusses the power of God's word and the role of the Son of Man in prophesying. The speaker emphasizes the importance of trusting in the power of God's life and not relying on our own cleverness. They also highlight the concept of being dead with Christ and experiencing newness of life. The sermon concludes with a prayer for strength and a reminder to prioritize the spirit over the mind.

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## Transcript

And don't expect that you are required to understand everything in the first speaking. Jesus said, my word is spirit and life. And that word is being sown in your spirits.

And will later rise to the level of your consciousness. So here's another whole mode of being different from what the world has schooled us that gives the primacy to the mind rather than to the spirit. So let's pray now for fresh strength for the speakers and for the hearers and that the Lord will continue with us.

So Lord, we make that our prayer. Grant us a sense of the seriousness of this time as a once and for all time that may not be given again an eternal moment and who is sufficient for these things be formed in us and be our sufficiency not only to hear these things but to walk them out to fulfill them which is our call by the God who is full of grace as well as truth. We ask for both now in Jesus' name.

Amen.

Try and think of some question that you may have and we'll perhaps take some questions to end our session today but for now I would like to take you into a prophetic text where we can see some of these things spoken in the divine logic Amos chapter 9 this is all the prophetic future not yet fulfilled how do we know that? because the chapter ends with the description of the millennial glory look at verses 13 and 14 of chapter 9 maybe you can read verse 13 Amen. and verse 14 the reference to the captivity of my people

Israel is their restoration I will bring again not they themselves so we need to distinguish between present Israel political Israel established by secular socialistic Zionist men as against the supernatural work of God which is yet future I will, I will, I will we see this

again and again in the prophetic texts and what is required of Israel in their restoration? a death that precedes the resurrection of their national hope where they may suffer a terrible defeat in their land a possibility that today is every day more real and maybe are being cast out into the nations again the outcasts of Israel the dispersed of Judah and should that take place? are we to imagine that the Jews that presently reside in the Ukraine or Belarus or Moscow will be safe? they also will suffer dispersion but what does it say here with the millennial blessing of the sowing of seed and the abundance and the fruitfulness that comes to the restored Israel? they shall build the waste cities and inhabit them verse 14 it makes clear that there is a destruction before there is a

restoration I believe that destruction is future and these are not the ancient cities of Israel but modern Haifa, Tel Aviv and Jerusalem and then they shall inhabit these rebuilt cities and shall plant vineyards and drink the wine and make gardens and eat the fruit of them and what's the last verse? and I will plant them upon their land not they themselves this is the final supernatural work of God and they shall be no more pulled up out of their land which I have given them, says the Lord thy God 1 Corinthians 15 makes clear what the process of resurrection is Paul talks about the glory of resurrection 1 Corinthians 15.42 of the resurrection from the dead which is sown in corruption and raised in incorruption verse 42 verse 43 sown in dishonor and is raised in glory it is sown in

weakness and is raised in power it is sown in natural body and is raised in spiritual body verse 46 that was not first which is spiritual but that which is natural and afterward that which is spiritual that's the whole genius of resurrection that the Lord himself experienced that we ourselves experienced that Israel itself must experience in order to bless all the families of the earth so let's go back to Amos chapter 9 where God says in verse 9 I will sift the house of Israel among all nations verse 9 the Jericho verse just as corn is sifted in a sieve yet shall not the least grain fall upon the earth among all nations including this one no nation will be exempt not only because there are Jews to be found in every nation but that the church itself is sifted at the same time but the

church itself will be sifted at the same time this is a remarkable last days encounter in which the Lord will remove the sinners from among his people in verse 10 though a remnant will survive through the mercy of the church who will share in Israel's persecution and why is there such a fury against Israel? because of the issue of verse 11 the raising up again of the tabernacle of David that has fallen that is a reference to the throne of David and the government that issues from that throne because once it is raised up verse 12 says that they may possess the remnant of Edom and of all the Edom which shows the governmental authority of God proceeding out from restored Israel whose Davidic government has been restored that they may possess the remnant of Edom the survivors among the

nations that have now also been judged by God for judgment begins with the house of God but it doesn't remain there this is the pattern of God and so much is contained in these few verses and we will be living through this time and that sifting process will take place through us and we ourselves will be sifted by it who will have the courage for this? the vision for this? who would be willing to identify with that despised people? to extend them mercy that they might obtain mercy when one's own life is in peril in the process the first judgment that the now residing king performs is in my opinion described in Matthew 25 in verse 31 when the Son of Man shall come in His glory and all the holy angels with Him then shall He sit upon the

throne of His glory where is that throne located? in

the city of David in the hill of Zion where David's throne is this is what the angel said this is what Isaiah said upon the throne of David to order and to establish it in the earth at your own leisure you can read the whole chapter of Ezekiel 37 for after that nation is resurrected and brought back to life God sets a king over them even David who will rule over them forever from His sanctuary and dwelling place in the holy hill of Zion in the city of Jerusalem this is so literal that it has embarrassed the church a church that has been so historically anti-Semitic that it does not want to consider that Israel should have such distinction and honor but what do we read in the prophet Zechariah? that nation that will not come up to Jerusalem on the feast of tabernacles will suffer a curse

God will withhold from them reign because of their stubborn unwillingness to recognize Israel's honor and glory it says nations and kings will bring their riches to it and God will call them by a new name they will be called the ministers of the Lord and the Gentiles from ten nations will take hold of the skirt of one Jew saying take us to your God for you know Him you need to understand the blessedness that will come to the earth you need to understand the blessing that will come to the earth When this nation is restored and raised from the dead, given a new heart and a new spirit, called by a new name, God says, they will be a crown in my hand.

And this is what we need to anticipate. God makes with them a new covenant. Not according to the old covenant which you broke, though I was faithful to you, but this shall be my covenant, an everlasting covenant, that will not again be broken, because I have given you a new heart and a new spirit, that you might obey me, and I will be your God and you will be my people.

This is Israel's millennial destiny. It's unspeakably glorious. They will no longer sorrow nor be afraid.

God will enable them to lie down securely. And you see this in all the prophets, of the references that you no longer need be ashamed. You no longer need be afraid.

You will not again suffer destruction, which indicates right up to the time of Israel's millennial return, that fear and destruction are its experience. Fear, as it says in Ezekiel 20, verse 33, with a fury poured out. So what did we read in Amos chapter 9? I will sift you among the wilderness of the nations.

I will sift you in the wilderness of the nations. This is very literal. And what can we say of a church that is unaware of this? That is not presently preparing for it.

How then is it the church? This is the great drama of the last days. And it takes place among all nations. Because God's strategy is not only to sift Israel, but to sift the nations themselves, and the church within the nations.

For the first act that the now presiding king performs, in Matthew 25, when he sits on his throne of glory, in verse 32, is to gather all nations before him, and to separate the sheep from the goats, on the basis of one question only. What did you do with the least of these, my brethren? When did we see you hungry and thirsty? When did we see you naked and a stranger? Those who see in this people the least of the Lord's brethren, are called the blessed of my Father, and are invited to inherit the kingdom prepared for them. But those who did not extend mercy, who did not see in the least of these people the Lord, verse 41 calls them the accursed, depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.

And they shall answer him in verse 44, saying, Lord, when did we see you hungry and thirsty and naked or in prison, and did not minister unto you? It's interesting that they use the language of Christianity. They say, Lord, but they were not able to discern the least of these his brethren. For he answers them in verse 45, verily I say unto you, inasmuch as you did it not to one of the least of these, you did it not to me.

If you did not do it to my younger brethren, you did not do it to me. This last verse will lead you to eternal punishment. The question is, does the help of the Jews make you righteous? Or does it show the righteousness that has already been established? Because the question of the Jews is the question of the Church.

And this will show who the true Church is in its essence. And according to this text, the consequences will be eternal. Over this one issue.

So it seems clear that the Church is in the earth while Israel is going through its time of final tribulation. And the faithful Church shares in the tribulation of Israel. But obtains an eternal reward.

That raises the question about the Church's rapture. Which we have traditionally thought meant before such a time of tribulation. I'm not a great authority on this subject.

But it seems clear in all of the texts that we have shared. In all of the texts, in all of the writings that we have seen, a picture is drawn. Chapter 20 of Ezekiel.

Chapter 9 of Amos. And in many other places. Ezekiel 37 is especially significant.

Because there it shows that God is as concerned with the Son of Man as He is with the dry bones. The Son of Man can these bones live? It's a question that the prophet himself cannot answer. Lord, You know.

This is beyond His prophetic faith. Maybe even beyond His desire. And yet, except that He speaks the word to Israel.

Except that He prophesies. Those bones cannot live. God brings a supreme and final ultimate challenge to the Son of Man Himself.

Which I believe is a picture of the Church of the last days. Because except that we can rise to this. How shall we rule and reign with Christ? It is only those that are priests and blessed and holy that reign with Him.

The very same qualifications that we have in the Church of the last days. The very same qualifications that blesses the remnant of Israel in the last days. Can you see the mystery? Would the Church have risen to this prophetic stature without this challenge? It's the crisis of Israel that compels the Church to be the Church.

Speaking with one voice. In total agreement. In the faith of the Son of Man Himself.

And a faith that can only work by love. Or it will not work at all. How many of us are in that condition now? Very few if any.

What will it take to bring us to that place? From where we presently are. That we might be of one heart and one mind. And speak that one word when it's commanded.

That brings Israel from its grave. For Paul says in Romans 11 What will their return be? But life from the dead. Do you have any idea what goes into the making of a prophet? Dealings and sufferings of a particular kind.

God does not trust His words to any mouth. In Ezekiel 37 He says And you will know that I am the Lord. Speaking to Israel.

Let me read it. Ezekiel 37 Verse 14 And you shall know that I, the Lord, have spoken it and performed it, saith the Lord. In verse 14, the last part of it.

Verse 13 You shall know that I am the Lord when I have opened your graves. But when He was at the gates of Phineahmon, the former chief of the guards. And you shall know that I am the Lord when I have opened your graves.

And I will lead you, My people, out of your graves. And I will put you in My Spirit, and you shall live. I will place you in your own land.

And you shall know that I, the Lord, have spoken it and performed it. How can God say that? It's the Son of Man who has spoken it. God commanded Him to prophesy to those bones.

And yet God says, and you shall know that I, the Lord, have spoken it. What must we consider about this? That God makes no distinction between the speaking of the prophet and His own speaking. The prophet's voice is His voice.

The mind of the Lord is the prophet's mind. The prophet has come to such an ultimate place in the knowledge of God that you cannot distinguish the one from the other. God has two purposes.

Israel's restoration and the Church's transfiguration. And the last only comes through the crisis that Israel presents to the Church. Have you the faith to believe in this? That these bones can live? It's easy to nod your head.

It's easy. When have you picked up a dry bone last? It comes apart in your hands. It turns to powder in your hands.

There's nothing more dead than dry bones. It makes the faith go out of you. You can believe that those bones can live by a word that comes out of your mouth.

You have the faith for that? That's ultimate faith. And you desire to see those bones live? Won't that threaten you? You want Israel to be restored? Don't you want to be the only one that basks in the light of God? You want the youngest son to come back? What do you call it? The son who lost all of his fortune? The prodigal son? You want that son to come back? And to share with him in God's glory? And you have a faith that works by love? We're not talking about sentiment. At a time when these people will be hated in all nations? You're going to love them? It's got to be the love of God.

It's got to be the faith of God. And that's why he says, I have spoken and performed it. For what does Paul say? For of him and through him and to him are all things to whom be glory forever.

Your present ministry now, your Christian life now, is it through him or through you? Your well-meaning intention, your ability, your cleverness, that's all very good. But it's not glorious. Do you know what it means to live through him? And to serve in the power of his life? And to have his thoughts? And to speak

his words? And to seek his pleasure? It's the cross.

It's a dying to everything that's convenient and to what men want from you and expect from you. Today is the Sabbath. God wants to restore it for his believing people.

It's a day of rest. When we cease from our own labors, we cease, we stop from our own labors and no longer speak our own words. No seek our own pleasure but his.

How does one live like that? What would we do? What do we speak? Can we trust his resurrection life? And what if he's not speaking? Won't we look foolish? Oh, I'm touching something so deep now that most of present Christianity will miss. Who will approve of the doctrine of the resurrection. Approve of the doctrine.

But not be living in its life. Where are you now? What's the basis of your present Christianity? Are you willing to move from the one to the other? And pass through a no man's land? What happens when you pull the plug out from your electrical appliance? And there's no power. And it's dead.

And what happens then? Isn't it embarrassing? What do you say and do? What do you say and do? If there's no other alternative like the life of Christ, the newness of life which broke the fetters of death. Paul says we are dead and hid with Christ in God until his life is revealed. Then is our life revealed also.

Unto glory. Do you believe that? Would you live like that? At the University of Kiev? Where you have to speak to the students? In an open gospel demonstration on campus? Where you will not trust your own cleverness? And trust in the power of his life? That reveals his words? This is more the picture of our last day's experience. And it is on this basis that I've been sharing with you.

I did not come with a program. An outline of what to say. Trusting his life.

And the wisdom of it. Ceasing from my own works. That he might perform his.

You say, well, brother, these are just classes. It's not of that importance. You're clever enough, you could have gotten by.

But you don't understand. This is more than a class. This is an eternal moment that has come.

Of an historic kind. That may not come again. And who is sufficient for these things? You're going to be required to operate in this faith.

And trust in this life. And learn it the hard and painful way. Where God will test you.

And his life will not always be revealed. In the form and the expression that you would like. That would have made you successful.

Or saved you from the disappointment of failure. He will test to see how jealous you are for his glory. For his glory is always related to his resurrection.

And not to our well-meaning Christian intention. I could tell you such stories. Of how I have been tested.

Not at the University of Kiev. But Harvard University. Yale University.

Tübingen University in Germany. Where I went in for a cup of coffee after several days of meetings. And the leader of the communist student group met me there.

He said, you're the most dangerous man that has ever come to this campus. It was not a tribute to my cleverness. But the life of Christ.

Who is bringing his own words. With a power that arrested men and stopped them in their tracks. Israel must be resurrected again.

But only through a church that is itself a resurrection people. We cannot test that in a final moment. It begins now.

And all of our moments. Must prepare us for that final moment. Everything is of him and through him.

That it may be to him as glory forever. It will require our death. From trusting our own ability.

We will disappoint men. We will disappoint ourselves. We will not always like what comes out from us.

It's a humiliation. And a dying. You know what the end of it will be.

Are you willing for that? It's the issue of his glory forever. And Israel's salvation.

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