

Resurrection Life

by Ralph Mahoney

God is bringing resurrection life to the church, causing the breath to come into the bones and a shaking to take place, resulting in a spiritual union between Catholic and Protestant.

Duration: 54:30

Scripture: Isaiah 43:18-21, Hosea 6:1-2

Topics: "Holy Spirit"

Description

In this sermon, the speaker focuses on the theme of 'Remember ye not the former things, neither consider the things of old.' He emphasizes that God is doing a new thing and will make a way in the wilderness and rivers in the desert. The speaker interprets the vision of two sticks in Ezekiel as representing the two great branches of the church coming together in a spiritual union through the outpouring of the Holy Spirit. The sermon also highlights the significance of seeking the Lord and acknowledging one's offenses in order to experience revival and restoration.

Transcript

Jesus said, go ye therefore and teach all nations. World Map Tape Outreach is fulfilling this divine commission by bringing you these messages for your spiritual edification. Open your Bible and your heart and share now in the teaching ministry from God's Word.

We're continuing on now in this theme that we've been speaking on for the last three nights. Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing, now it shall spring forth.

Shall ye not know it? I will even make a way in the wilderness and rivers in the desert. The beast of the field shall honor me, the dragons and the owls, because I give waters in the wilderness and rivers in the desert to give drink to my people, my chosen. This people have I formed for myself, they shall show forth my praise.

Praise the Lord. Now, they've been doing it tonight. Showing forth His praise.

Praise the Lord. If it disturbs some of you that have never been in a meeting like this before, why, bear with us, because you'll find that this has been repeated many times through history. When the Spirit of God begins to move in any generation, there's always a breaking forth of joy and rejoicing before the Lord.

You'll find in the book of Ezra that when they were in days of restoration, after the Babylonian captivity had extended over the nation for 70 years, they came back and as they laid again the foundations of the walls and of the temple, the Scripture says that they were shouting and crying with such an emotional outburst that the sound thereof was heard afar off. And this happens repeatedly. Jesus, entering the city of Jerusalem, just outside those massive walls, found His disciples, broke forth into spontaneous worship and praise and adoration, and began to praise God, the Scripture says, with a loud voice.

And, of course, they had some folks there that the Bible calls them Pharisees. They were a little unhappy with the situation. And they said, Lord, command your disciples that they hold their peace.

This is disgraceful conduct. But Jesus said, if they should hold their peace, these massive stones and this great wall of Jerusalem would immediately cry out. You see, when He passes by, it's the right thing to do to respond to His passing by.

Amen. David led that Ark of the Covenant back to the house of David, the city of David, Mount Zion, there to establish it in a tent of its own. That Ark was representative of the presence of God, and as it was brought back to the city of Jerusalem, David was dancing before the Ark of His presence.

This is what's happening today in a very literal sense. I'm going to be speaking more on this tonight, but just to say this one word before we get into the message now. In the tabernacle, you find that there was the ministry of blood at the altar of incense in the outer court.

There was the ministry of water at the laver. There was the ministry of bread at the table of showbread. The ministry of oil at the lampstand.

There was the ministry of worship or incense at the altar of incense. But when we come to the final function of God's purpose for the Church, the last thing we come to in the tabernacle is the Ark of the Covenant. That speaks to us of the ministry of the presence of God.

That's what this age is being consummated with. We've had the ministry of all these other things. Luther brought us the ministry of the altar.

Wesley brought us the ministry of the laver. And some of the other groups brought us the ministry of showbread. And the Pentecostal movement has brought us the ministry of the lampstand.

And now this recent revival, the ministry of worship. But now God is bringing us to the ministry of His presence. And just His presence moves out over peoples and over nations.

And we see a great turning to God and a great response. And so as the Ark of His presence comes by more and more, you're going to see this. Might as well get used to it.

Behold, I do a new thing, now it shall spring forth. Praise the Lord. And it's springing forth all over the world.

Amen, amen, amen. Now you can understand why we've emphasized in these previous three nights the tremendous need to remember not the former things, neither consider the things of old. Behold, I will do a new thing, now it shall spring forth.

Shall ye not know it? Now tonight I want to lay emphasis on this, now it shall spring forth. It speaks to us of the element of resurrection life and what God is doing today. Now it shall spring forth.

This phrase in the Hebrew is a phrase that is used of that which has been in death, returning and springing forth into life. It is used of a tree that has gone through the winter months, and all the leaves and all the fruit are gone from the tree. But suddenly as the springtime comes, and as the warm sunshine comes down upon that tree that's been through the cold wintry blast, suddenly in springtime it springs forth, bursting with new life and the signs of new life abounding everywhere.

It's just a resurrection life that flows up into that tree. And to look at that tree, you would think it was absolutely dead, it would never live again. But when springtime comes, the new life of God bursts forth, springs forth into it.

So this tonight is one of the things, one of the elements now, as we move on in our thoughts, of the new thing God is doing. He's bringing back that life or that resurrection life to the church. I want you to turn with me tonight to the book of Ezekiel, the 37th chapter, and I want to read to you the vision that Ezekiel had of these days.

And here we see Ezekiel seeing the same thing that Isaiah saw. Isaiah spoke of it as something new in God springing forth. Behold, I will do a new thing, now it shall spring forth.

And Ezekiel saw the same thing, only in a vision. So let's turn to Ezekiel 37 and look for a moment at Ezekiel's vision. The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones and caused me to pass by them round about.

And behold, there were very many in the open valley and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live. Now how many of you know that in the Hebrew and Greek language the word for breath and spirit is the same word? Sometimes it's translated breath, sometimes it's translated spirit. So you could translate it either way.

Here the translators have chosen the word breath. It's the breath that was breathed into Adam. Adam was made of God.

He had the form. He had the likeness. He had the image.

But until God breathed into Adam the breath of life or the spirit of life, Adam was lifeless. He had the form but no life. Now this is the situation we see here.

I will cause breath or spirit to enter into you and ye shall live. And I will lay sinews upon you and will bring up flesh upon you and cover you with skin and put breath in you or spirit in you and ye shall live. And ye shall know that I am the Lord.

So I prophesied as I was commanded. And as I prophesied, there was a noise. And behold, a shaking and the bones came together, bone to his bone.

And then skipping down to verse 10. So I prophesied as he commanded me and the breath came into them and they lived and stood up upon their feet an exceeding great army. Now how many of you know what Ezekiel was seeing a vision of? What was this valley of dry bones that Ezekiel was seeing? Well,

Ezekiel interprets it for us.

So let's read on down in verse 11. Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say our bones are dried and our hope is lost.

We are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God, behold, O my people, I will open your graves and cause you to come out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves and shall put my what? Spirit in you and ye shall live.

Now tonight if I were to want to take a strong premillennial eschatological interpretation of this passage, I would say to you that this whole passage deals with one thing. It deals with the nation Israel and the Jews. But what I want you to see tonight is that under the new covenant, God has caused the Gentiles to be grafted in to the root.

How many of you have read Romans 9 and 10? That that which God began with the nation Israel, He is continuing through the church. We who were by nature Gentiles have been grafted in. We were a wild branch, but God grafted us in in His great mercy.

How many of you understand that? So that the life that was in the root now flows down to the limbs and branches. And Paul says that we are the true circumcision. We are the Israel of God.

Now I'm not here tonight to establish that point by great exegesis. There's many, many books you can read that show you this. And I'm in line with good biblical concepts that many, many commentators set forth.

That the church is, under this covenant, the Israel of God. And God's promises are all coming down to us because we've been grafted in. All the promises God made to Abraham are mine tonight in Christ.

He is not a Jew which is one outwardly. Circumcision, Paul tells us in Galatians, is of the heart. And so he shows us in the third and fourth chapter of Galatians that we who believe on the Lord Jesus Christ become the children of Abraham by faith in Christ.

Paul says he is not a Jew which is one outwardly. But that circumcision of the heart is what makes you a true child of Abraham. And so if you want to read the third chapter of Galatians, you'll get a very clear picture of how Paul shows us that in Christ, ye are Abraham's seed and heirs according to the promise.

Do you believe that? In Christ, you're the seed of Abraham. You're the offspring of Abraham. And thus all the promises God made to him are for you tonight.

And every word God spoke concerning Israel is mine tonight in Christ. I've been grafted into that root. So I know that what Ezekiel was seeing not only related to the nation Israel, that seed which was after the flesh.

I think most of you understand that when God called Abraham, He took him out and He showed him two things. One day He took him out and says, Abraham, look at the sand on the seashore. Count that sand if you can.

And Abraham, of course, it was impossible. God says, so shall thy seed or thy offspring be. Here was a man that didn't even have one child.

And God was promising him an offspring as the sand by the seashore innumerable. He took him out on a later occasion and showed him the stars of the heaven. And said, Abraham, number them if you can.

And of course, again, it was impossible. And God said, so shall thy seed be. And so we see in God's promise to Abraham, there was the promise of a sand by the seashore, an earthly seed.

There was a promise of the stars of heaven for multitude, a heavenly seed. And that heavenly seed, the church, is what I'm concerned with tonight. And I'm not here tonight in any way antagonistic to the earthly seed.

We are in outreach and ministry to them. But they will only come into covenant promise through Jesus Christ. No other way.

He is the way, the truth, the life. There's no other door. No man will ever come to the Father but by Him.

Now the thing I want you to see tonight is that in Ezekiel's vision of this valley of dry bones, he was seeing a picture of the church in the last days. How many of you think this is rather representative of the condition of the church in many parts of the world? Does this describe something that you've experienced in some situations? Lo, they were very dry. Lo, they were very dry.

Acosta said, say it again. Now when Ezekiel looks upon this vision of the valley of dry bones, the church, the Lord asks him a question. Can these bones live again? And he says, oh Lord God, thou knowest.

Now I want you to understand something about the bones. The bones were the remains of that which once had life and lost it. Did you follow me? The bones were the remains of that which once had life and lost it.

How many of you know that is true of the church? Through history, God has breathed and put His life in, but then time passes and the life is lost and bones and more bones. Down, excuse me, through the centuries, the bones from many, many revivals have been added to this graveyard scene or this boneyard scene. And it's the whole house of Israel.

All the tribes are there represented. All the denominations were all there in that valley. And here we are, very dry, and God is asking, can these bones live again? Now I want to say something tonight.

I was listening to the prophecies very carefully and the Lord continued to speak in every one of them about resurrection life. Now these fellows didn't know that's what I was going to preach on tonight, but God was already speaking about it and then now here demonstrating the thing that He was going to do. Can these bones live again? Well, that's the question today.

Brother David Duplessy was over in Italy attending one of the ecumenical councils. One of the cardinals came up to him and said, well, Brother David, what do you think of all these goings on? Now he was, in those years, the only Pentecostal representative of those gatherings. The rest of the Pentecostal church was afraid to go.

But Brother David went and God sent him as a missionary to that situation. And the cardinal asked him, well, what do you think of this, Brother Duplessy? You're the only Pentecostal here at this great ecumenical gathering. And he said, well, sir, I must be very honest with you.

It reminds me of the Valley of Dry Bones. And the cardinal turned to him and asked this question, can these bones live again? Those in high places know the condition. No one denies the need exists.

No one denies the life has been lost. No one denies that we have the form without the form. But the question is, can these bones live again? Can God come to that which once had life and lost it and infuse His life again into it? Now that's the question we face tonight as we look at the church worldwide.

Here are great movements with hundreds of millions of followers and yet abiding for the most part in spiritual death. Now the Lord comes to Ezekiel and He says, prophesy unto these bones. Behold, I will cause breath to enter into you and ye shall live.

And so the scripture says, Ezekiel prophesied as he was commanded. And as I prophesied, there was a noise and behold, a shaking. How many of you saw the bones shaking here tonight? Behold, a shaking and the bones what? Came together.

This is God's ecumenical movement. Did you hear what I said? The bones came together. Now if I were to ask tonight, how many are here from various denominations, I'm sure we would find close to a hundred fellowships and denominations in this congregation.

What's happened here tonight? Well, God is causing the breath to come into the bones and a shaking is taking place and the bones are what? Coming together. Now when the bones start coming together, one of the problems is going to be that I'm going to look at one of the bones that's coming together and say, I'm not sure I want to get together with you. You know, I'm a more spiritual bone than you.

I'm a holier bone than you. Why our tradition in our bones is richer than the tradition in your bones. How many of you know the common need of all bones is life? And one bone can't say to another bone, I have no need of thee.

Is that right? Because we all have a desperate need of one another and of the life of God. And you see what the Spirit of God is doing today is all over the world in Australia, in Italy, in South America, all over the world. God is breathing life into the bones.

And as these bones have the life of God come into them, the place begins to shake and the bones begin coming together. Bone to his bone, just as Ezekiel saw it. Behold, I will do a new thing.

Now shall it spring forth. And this is what God is doing. He's breathing afresh, causing his breath to blow all over the world on the valley of bone.

And they're shaking and coming together bone to his bone. Now, I know we have a many dear Pentecostal Catholic friends here with us tonight. Many that have been baptized in the Holy Spirit.

But for the sake of some of the Protestants, let me just say this word. Back in Michigan recently, a few months ago, the Spirit-filled nuns had a conference. And when they got together, they all brought their guitars and their ukuleles and their banjos.

And they were coming together for a great convention just to fellowship. Well, as it turned out, not this many nuns, but this many people, 15,000 people showed up for the convention. Dr. Robert Frost, who's written the book A Glow of the Spirit, many of you probably read it, was invited to address this conference of Spirit-filled Catholics.

And the theme song of the convention was, The Holy Ghost Will Set Your Feet a Dancing. Do you think the bones are shaking? Now, if you go on down to verse 17, you will see that He sees a vision of two sticks. And He tells Ezekiel, Join them one to another into one stick, and they shall become one in thine hand.

Now, again, I'm taking some liberties here tonight, and you can disagree with me, as long as you do it agreeably. But I believe, again, the two sticks represent the two great branches of the church. Now, I'm not talking about a coming together in some organized council.

Do you understand me? That's not what I'm talking about. But I see the two sticks coming together in a spiritual union. Because of the outpouring of the Holy Spirit, bone is coming to bone, the two sticks are coming together.

And we see for the first time in history, as far as I know, at least since the Mid-Dark Ages, Catholic and Protestant coming together in the love of the Lord, and loving and expressing their love one to another. It was my joy to sit in the Charismatic Presbytery in Seattle recently. Brother Hammond was there, and Brother Costa there, and some of the other brethren here on the platform.

One of the brethren made the remark, Brother Harold Bredesen. We were sitting there in conference discussing at a ministerial level some of the problems that are resulting from the bones coming together. And, you know, every bone has to finally be fit into its place, and the bones are finding some difficulty, you know, adjusting one to another.

So here we were discussing it. And Harold Bredesen, who has a history or a tradition of Dutch Reform, he said, oh, wouldn't it have been wonderful Paul, if the brethren of the Reformation in the 12th and 13th and 14th and 15th centuries could have sat down in this spirit of love and discussed these great issues that we're discussing today with the same spirit of love we're discussing them, instead of burning one another at the stake as heretics. Wouldn't it have been wonderful? But it didn't happen.

But it's happening today. And it's not happening within the confines of anything official, within the organized structure. It's not an organizational thing.

It's an organism. It's a life. It's a body.

God is forming an army. He's putting together. And it's purely a spiritual union established not by might nor power, but by My Spirit, saith the Lord.

As we see the fulfillment of Ezekiel's vision, He prophesied as He commanded Me, and the breath came into them and they lived, I'm reading from verse 10, and stood up upon their feet an exceeding great army. Hallelujah. Now that's what's coming today all over the world.

The breath of God, the Spirit of God is breathing upon the bones. All the historic churches are being visited of God. And as the new life is coming in, the bones are shaking and coming together.

And in the love of the Lord, God is forming for Himself an army. Oh, hallelujah. And the thing that marks this thing that God is doing is just what the prophet said over and over and over again.

He says, I will cause Spirit to enter into you and ye shall live. Ye shall live. That's the mark of what He's doing today.

The life of God, the resurrection life of God flowing among His people. Hallelujah. This that God is doing is not turning to the tree of knowledge for its source of life, but it's turning to the tree of life, Jesus Christ.

He's becoming the central focal point of our gatherings as we turn afresh to the tree of life and realize that only there can there be a coming together. Please turn the tape over for the remainder of the message. I remember some years ago, in fact, it was the first camp meeting we had here on the West Coast in 1965, or 66 rather, in Southern California.

Dear Dad Spencer, Carlton Spencer's father, who's since gone on to glory. He was with us in that camp meeting. We had 60 or 70 ministers present in that conference.

Maybe 40, 50, I don't know the exact number, but quite a number. Toward the end of the week, they got together and they said, well, God is doing a wonderful new thing here. Perhaps we ought to form a fellowship.

Dear Dad Spencer came into that group of ministers and he stood, and I'll never forget his exhortation. He said, now brethren, here we are flowing in the life and blessing of God. We are already one in Christ.

And he says, if you want to get closer together, don't do it by handing out cards. That'll only drive you further apart. Because everywhere you go, everyone will want to inspect your card.

And they want to see what color it is and whose signature is on it. And that will only divide you. It will not unite you.

If you want to get closer together, just crowd up closer to Jesus. And as everybody gets closer to him, you'll get closer together. Hallelujah.

We took his advice. And that's the only grounds of our fellowship is that we're all in love with him. I couldn't tell you what denomination these brethren are.

I don't care. I know we're one body in Christ. I don't know if anybody's asked you to say shibboleth since you've come to this camp, have they? Some of you know what I'm talking about, some of you don't.

But you see, nobody cares. Why? Because we've had the breath of God breathed into us. And the Spirit of God coming in has joined us in one body in Christ.

And we're rising and exceeding great army before the Lord. Moving out in the power of his Spirit. Now with this background, I want to take you over to the 11th chapter of John for a few moments.

The 11th chapter of John in the New Testament. And here I saw something today that the Spirit of God quickened and made alive to my own heart. And I trust I can share it with you now.

John chapter 11 is the raising of Lazarus from the dead. Now in the miracles of Jesus, and especially as John records them, every one of the miracles of Jesus that John recorded was a great prophetic pageant. Jesus did many miracles.

John says, I suppose the world could not contain the books that should be written if we tried to tell all that God had done through His ministry. All that Jesus was able to do through His relationship with the Father. But every miracle that John recorded, he recorded as a prophetic pageant of something God was going to do.

You'll find in studying the Gospel of John that miracle after miracle has within it the fiber and fact and picture of a great prophetic event that was coming in the church. And so in John chapter 11, we find a certain man was sick named Lazarus of Bethany. We come on down and we find in verse 3, his sister sent unto him saying, Lord, behold, he whom thou lovest is sick.

He whom thou lovest is sick. Now, for the sake of understanding this prophetic pageant tonight, let me lay before you what I believe God is saying to us through this. I believe Lazarus in this story speaks of the church, his body.

And the church becomes sick. He whom thou lovest is sick. How many of you know that Paul said in Ephesians, Jesus loved the church and gave himself for it.

So we can identify then that Lazarus in this context is a picture of the church. He whom thou lovest is sick. Now, in this context, let me pass another story along to you.

Again, going back to Brother Duplessy. He was over in England recently and some of the Pentecostal brethren came to him. And they said, Brother Duplessy, why is it that you've scheduled all your meetings among the Presbyterians and the Catholics and the Anglicans and the Methodists and the Lutherans, and you've scheduled none of your meetings among us Pentecostals? He said, well brethren, I'll tell you, it's more exciting to raise the dead than to heal the sick.

Behold, whom thou lovest is sick. Alright, what happened to Lazarus? It goes on and we read on down in a few verses on down that Lazarus died. In verse 11, I want you to notice.

Our friend Lazarus sleepest. This is Jesus now talking to His disciples. But I go that I may awake him out of sleep.

I go that I may awake him out of sleep. Now I want you to notice the timing. Skip back up now to verse 6 in John 11.

This is very important. When Jesus had heard therefore that Lazarus was sick, He abode two days still in the same place where He was. How long did He stay away after He heard He was sick? He abode two days.

Now, notice this in the light of prophetic time, if you will. A day with the Lord is as what? A thousand years and a thousand years is a day. Now here is Lazarus, He whom Jesus loved.

A picture of the church. Lazarus gets sick. But for two days, Jesus doesn't come to take care of the sickness.

He abode what? Two days still in the same place where He was. Now, I'm relating this to prophetic time. Jesus rose, appeared to His disciples for a period of forty days.

And what did He do? He ascended into heaven. And He's abiding there two days in the same place where He was. But after two days, what does He say He's going to do? After two days, He said, let us go in to Judea again.

Now, I want you to see this in the light of some prophecies in the Old Testament. This two-day period is significant. I don't want to belabor the point tonight and I could give you, you know, spend thirty, forty minutes on this one point.

But in Hosea chapter six, I would like you to notice something that the prophet Hosea said. Just keep your finger in John 11 and turn with me to Hosea 6 for a moment. Now, I want to start by reading the fifteenth verse of the fifth chapter.

That's the last verse of chapter five. And then continue right on in to chapter six in Hosea. Everybody knows where Hosea is now, don't you? Right after Hezekiah is Hosea.

All right, Hosea, the last part of chapter five. And I threw some of you off there, didn't I? Chapter six, let's read it together. Now, here's what the Lord says.

I will go and return to My place. That's what He did in His ascension. Till they acknowledge their offense and what? Seek My face.

Now, what have I been preaching to you for the last three nights? What does the prophet Isaiah tell us over and over and over? Seek ye the Lord. That's the answer. See, that the only deliverance from the former things and the old things is to seek the Lord.

That's been the emphasis of the Spirit night after night. That we must seek the face of God because He's doing a new thing and now it shall spring forth. All right, Hosea says the same thing.

I will go, Jesus says, and return to My place. Till they acknowledge their offense and seek My face. In their affliction they will seek Me early.

Now, verse one of chapter six. Come and let us return unto the Lord. For He hath torn and He will heal us.

He hath smitten and He will bind us up. Now get verse two. After two days will He what? Revive us.

After two days will He resurrect us. Revive us. Now, I am not in what I am saying tonight, understand me doing away in any sense with the literal resurrection of the body in the last day.

But I am seeing in these passages a prophetic word that relates to the church in our day and in our time. That after a two thousand year period, it's the purpose of God to come and revive and resurrect and put new life in the church. You can go on and read the rest of this if you wish.

There's a lot involved there. And as I say, I could go on on that point for quite a while tonight, but that's enough. I want to get back to John chapter 11.

After two days will He revive us. Now, looking at this resurrection of Lazarus, this raising of Lazarus from the dead rather, we see that Jesus abode two days in verse six, still in the same place where He was. All right.

We believe this is in this prophetic pageant, a picture of Jesus ascension and His remaining in the heavens for this two thousand year period. But after two days, He saith unto His disciples, let us go into Judea again. All right.

So He comes on down and He says some other things. You can read that later. But He comes on down into the last part of the chapter.

Now, rather, verse 21. Verse 21, Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, what? Thy brother shall rise again. Martha saith unto Him, I know that He shall rise again in the resurrection at the last day. Jesus said unto her, what? I am the resurrection and the life.

He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I believe thou art the Christ, the Son of God, which should come into the world.

Now, as you go on down, you find that they're weeping and so on. And finally, Jesus ends up weeping. Verse 33 or 4 or 5 rather, Jesus wept.

Why? Their unbelief at what He was telling them. He said, I'm going to raise Lazarus up. Oh, yes, Lord, we know.

In the millennium, glory to God. Right? Brother Kevin Connor from Australia said something last year. He said the church has a very convenient wastebasket.

It's called the millennium. Any Scripture we don't know what to do with, we just put it in the millennium. How many of you know there's truth in that statement? Oh, yes, Lord, I know there's going to be great revival in the millennium.

Jesus says, no, no, Martha, not in the millennium. I said, I'm going to raise him up now. How many of you believe that? Amen.

See, God's purpose for the church is to speak resurrection life into it now when we're seeing it. It's not in the millennium or some future age. It's now that God is doing this thing.

So, finally, Jesus ends up weeping at their unbelief at not being able to receive what He was saying to them. And so we come on down a little further. In verse 38, Jesus, therefore, again groaning in Himself.

Groaning because of their unbelief. Jesus, therefore, again groaning in Himself, cometh to the grave. It was a cave and a stone lay upon it.

It was a cave and a stone lay upon it. Now, I want you to keep that Scripture in front of you and turn back with me to Ezekiel 37 again. And I want you to see the relationship between Ezekiel's vision and what happened in this prophetic pageant that Jesus was enacting with Lazarus.

Ezekiel 37. Now, I want you to tie two verses together. I'm reading from John 11, 38, and then I'm going to read out of Ezekiel 37.

So just keep both Scriptures before you for a moment. Jesus, therefore, again groaning in Himself, cometh to the grave. It was a cave and a stone lay upon it.

Now, coming back to Ezekiel 37.12, Therefore prophesy and say unto them, unto the bones, Thus saith the Lord God, Behold, O my people, I will open your what? I will open your graves. And cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live.

Now, what is a grave? A grave is where you keep that which once had life and lost it. Does that relate to anything you can think of? I don't want to say it tonight, I'll get in trouble. But a grave is the place you keep

that which once had life and lost it.

How many of you know there are some graves around today? Religious graves. How many of you know what I'm talking about? How many of you don't know what I'm talking about? Shame to admit it. Oh, brother, this is dangerous.

I will bring you up out of that place. See? The grave is where that which had life and lost it is kept. It's contained.

It's held. And so now here is the word of the Lord to Ezekiel. I will open your graves and cause you to come out of your graves and bring you in, and ye shall know that I am the Lord when I have opened your graves and put my Spirit up in you.

Now, what happens to Lazarus? Going back to John chapter 11. Notice it now. Verse 38, Jesus, therefore, again groaning in himself, cometh to the grave.

It was a cave and a stone lay upon it. Jesus saith, take ye away the stone. Now, how many of you know that that's the responsibility that we have today? If we have life, it's to what? Take away the stone.

It's not to criticize the dead. It's not to attack the dead. It's not to desecrate the grave.

How many of you know what I'm talking about? It's not for any of those things. If you have life, it's so you can take away the stone so that others can have life. Amen? All right.

I guess you're following me. I hope so. All right.

We're reading on now. Martha, the sister of him that was dead, saith unto him... Now, she was like Thomas, you know. She was one of these very positive people.

Always full of faith in the Holy Ghost. You know, if you read back of old Thomas in this chapter, he comes through loud and clear. You really see what Thomas was, you know.

Verse 16, Thomas, which is called Idemus, said unto his fellow disciples, you know, when Jesus started to go back to raise Lazarus, let us also go that we may die with him. Wasn't he a cheerful fellow? Man full of faith and power. Great apostle.

Let us go also that we may die with him. Well, this was Martha. Immediately when he talks about starting to roll away the stone, what does Martha say? Lord, I'd like to remind you of something.

How many of you know we've got a lot of Marthas around today? Somebody starts to roll away the stone from some of these grains. Some David Duplessis go out to roll the stone away. Boy, they get really upset.

You know, he's a traitor. Going to those dead people, ministering to them. When us good people that, you know.

Lord, by this time he stinketh, for he has been dead four days. Jesus saith unto her, Martha, said I not unto thee that if thou wouldst believe, thou shouldst see what the glory of God. Then they took away the stone from the place where the dead was laid.

Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And when he had thus spoken, verse 43, he cried with a loud voice, Lazarus, he that stinketh, and it's a good thing he said,

Lazarus, or all those graves would have come open. Lazarus, come forth, and he that was dead came forth.

Hallelujah. Are you seeing this happening all over the world? I am. He that was dead came forth.

Now I want you to see how he came forth, because this is one of the very important points of my message now as I close. And this is a real message to you. He that was dead came forth bound hand and foot with grave clothes.

How many of you know that in the charismatic renewal, when we come forth out of our graves, we come forth bound hand and foot with grave clothes? Do you know that? Do you know why we have these camp meetings? Jesus saith unto them, come here, Castadar, and say it. Jesus saith unto them, loose him and let him go. Hallelujah.

Now that's why you're here, to get the grave clothes off. Loose him and let him go. See, Jesus doesn't do that.

That's the work of his disciples. He calls forth and puts the life in them, but he causes us to roll back the stone, and he gives his disciples the responsibility of loosing Lazarus and letting him go, because he comes forth bound with grave clothes. And this is what's happening all over the world.

The charismatic renewal is sweeping in to grave after grave after grave, but they're coming forth. But tragically, some are going on with their grave clothes. That's right.

Remember ye not the former things? Neither consider the things of old. The grave clothes have to come off. You notice here in this Scripture that he was bound, his face was bound about with a napkin.

Couldn't see. All bound up, you know. You know what grave clothes are in oriental lands.

They really wrap them up tight. You know, they make a mummy out of them. That's the way they want you to behave in some churches.

Don't get the grave clothes off. It'll get too exciting. That's what's happening.

Loose him and let him go. Hallelujah. Now you see, God is causing this to happen today.

Behold, I will do a new thing. Now shall it spring forth, shall ye not know it. And I tell you, when people get let loose from their grave clothes, don't criticize them.

Glory to God, if you had been dead and been resurrected, you would jump and shout too. Hallelujah. Amen.

How many of you think it's alright to let them jump and shout when they get the grave clothes off? Hallelujah. This is exactly what's happening today. Jesus is taking this great prophetic pageant and he's causing it to be fulfilled in this our day and this our time.

Last night as I was ministering the Word of the Lord, Brother Brian Bailey here on the platform, who is a man gifted of God and a beautiful ministering, he's what we call in the Old Testament a seer, a prophet. He sees vision constantly. God shows him things in vision.

And I was a little apologetic because I was bearing down on the grave clothes last night pretty heavy. And he said, oh Brother Ralph, don't worry about it. I just saw the grave clothes falling off the people while you were preaching.

Hallelujah. I believe that's why we're here. We've received the Spirit of life in Christ Jesus.

We've been baptized in the Holy Ghost, most of us, in our various graves. And we've come out, not in the sense that we're opposing or fighting or disfellowshipping those that still need the light, but in the sense that the life of God has come into us. But we've come forth bound.

And now we gather together to be released into the glorious liberty of the children of God. Oh, hallelujah. And don't worry if the grave clothes are dropping off around you.

Just let somebody take a few off of you. Hallelujah. And begin to let yourself be released in the joy of the Lord and in the new life of God that springs forth.

Hallelujah, hallelujah, hallelujah. Oh, hallelujah. Have you got some grave clothes on tonight you need to have unwound off of you? Where you can move out into the liberty and joy of the Lord? Oh, praise God.

We're going to, in a little while here, if we ever get to it, have ministries, as we had last night, to loosen the grave clothes. There'll be those in the far rear of this auditorium receiving the Holy Spirit. Brother Bouchard and others will be ministering to the sick over here.

And there'll be others here praying for those on the platform who need some help and direction. But I tell you, I want to see the grave clothes come off everybody here tonight. I'd like to see a demonstration of life in this place.

I'm going to let Brother Costadere come and administer the taking off of the grave clothes. Hallelujah. As we stand together and sing, the joy of the Lord is my strength.

If the foregoing message has been a blessing, we urge you to share it with your pastor, your prayer group, your neighbor, or someone in spiritual need. Additional copies of this tape or a free tape catalog may be obtained by writing to World Map Tape Outreach, 900 North Glen Oaks Boulevard, Burbank, California, ZIP 91502. Over 300 anointed messages available for your spiritual enrichment.

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