

God's Reality Check, Israel

by Art Katz

Art Katz's sermon emphasizes the importance of Israel as a reality check for the church's spiritual condition and understanding of God.

Duration: 1:24:25

Scripture: Psalm 73:2

Topics: "Israel"

Description

In this sermon, the speaker emphasizes the importance of being diligent in discerning the truth in a deceptive and subtle world. He shares a personal experience of removing a TV set from his house because of the insidious influence of a seemingly innocent love story. The speaker highlights the challenge of discerning between good and evil, stating that it requires a love for the truth and a willingness to bear the pain of it. He encourages the audience to subscribe to reliable sources of information, such as the Jerusalem Post and the Jerusalem Report, to stay informed about the truth.

Transcript

Put a guard on this mouth. Bring forth, my God, the things that are timed and appropriate in your own wisdom. God forbid that I should in any way discolor, taint your communication.

Make it as pure, my God, as it can be, having to pass through an earthen vessel. Sanctified by your blood. We thank you for your great faithfulness, Lord, on these two occasions here, and now this conclusion tonight.

Come, Lord, and give us something out of your deepest, dearest heart, precious. Your servants are hearing, Lord, and we thank you. Blessed in your own soul, my God, for the fulfillment of your will.

Thank you, in Jesus' name, for the privilege of being employed. Amen. I gave away two of my last copies of this last night.

If you were one of the recipients, see if it has any markings. Okay, give me back my markings, and I'll give you a fresh, unmarked copy. Do you have it with you? No, I have it at home, but I won't send it.

Will you? Yes, I'll send it to you. Well, then, keep this one and send me that. Hallelujah.

Well, this was a fresh box of books that arrived this morning. All of them were just about four or five copies, but the address is in the books, and you can order more. We also issue a seasonal newsletter, more or less, based on our ability and time and press and finance.

You should get it. And if you want to leave your name nicely printed with a clear address, we'll put you on the mailing list. So, we appreciate that.

We have a very small constituency. I've been in the faith 35 years and virtually in full-time service, almost from my conversion, and we have a mailing list of about 6,000. That's an embarrassment in an age where men who have any kind of ministry can count on a quarter of a million.

250,000 is nothing for a ministry mailing list today. 6,000, and 1,000 of them are overseas and maybe less than 100 in Canada. So, I was just thinking as I was sitting here, if John Kennedy, when he was alive, spoke in Germany and said, Ich bin ein Berliner, I am a Berliner, I would say, I am a Canadian.

I love your maple leaf. I love the country. If ever I am compelled to leave the U.S., make room for me.

We've had gorgeous walks, just precious country, and just love it deeply. And it looks like the Lord is opening some doors for a return. Edward Island, Prince Edward Island, Montreal, places in Quebec, and Nova Scotia.

So, I thank you, Lord. Well, I'm happy for that reference to illusion. We are all subject to it to one degree or another.

And I know that the Lord is shaking everything that can be shaken. And we need to be shaking from those things that still are retained. It's an astonishment to know to what degree we're susceptible to illusion and to deception.

Not of a carnal kind, of a spiritual kind. And I think that God's reality check is Israel itself. This is what I'm observing.

There's something about the subject Israel that has the potential to reflect and to expose the condition of our secret hearts. The worst of it would be anti-Semitism, hatred for the Jew. The best of it would be philo-Semitism, love for the Jew, which can border on an idolatry that we Jews don't deserve.

Somewhere between this anti and philo is your heart as it is reflected and brought forth and expressed with regard to that people. It's as if it's God's safety check, the reality check for the church is the issue of Israel itself. What our attitude is, what our expectancy is, what our hope is.

If we are indifferent to that people, that's a statement in itself. Not just of our attitude toward Israel, but our attitude toward God. See, we can disguise our spirituality and have all kinds of beatific vision or choruses and be brought to a place of worshipful imagining that we have a relationship with God greater, deeper, and truer than it in fact is.

In conversation this evening with a precious couple, I said, I suspect that God is going to bring the whole thing down. That all that we have given ourselves in fascination with personalities and ministries in these last days, the celebration of prophets, whatever it is that has drawn out our hearts, that is somehow false or vain or erroneous, must come down. God is the God of reality and there is some intrinsic contradiction and defect in those things that we adulate and admire that must come to an end.

We Christians are most susceptible to these things and it may be that out of the collapse of our false hopes and expectancies, and not only about the ministries, but Israel itself, will come the emergence of a reality grounded in resurrection that will stand through the last days and all of the press that will come at that time. If you are not understanding me, don't worry. My wife doesn't.

Take a look at Psalm 73 with me. I was sharing this morning with the fellows how much I love the book of Psalms. I can almost say, where have you been all my life? And how my daily morning devotional time commences in prayer and in the Psalm for the day.

So, today is the 30th. It happens to be the 90th Psalm for me in the way that my schedule works out. Tomorrow, the 31st, I would go to Psalm 91.

So, the last digit corresponds to the day of the month and in that way, in the course of five months, you've gone through the book of Psalms and then you can begin again. Inexhaustible treasure. Be moved to envy.

Go green in your face with envy for the quality, intensity, and intimacy of the Psalmist relationship with and knowledge of God. They're Davidic Psalms, but David is not always its author. There's one or two from Solomon, Moses, the Korrites, and other groups.

But there's such a consistency in the flavor, the texture, the quality, the depth of what is expressed that it's one Davidic spirit that runs through that whole book. I could say it's God's end-time provision for his saints. That of the Psalmists, as I said this morning, knew God as refuge, strength, high tower, protection, defense.

That that is God's last day's provision. It's not some external structure, but the knowledge of God as God who has become for us actually a place of refuge into which we can run and hide. And his name is more than an invocation or the rubbing of a genie lamp.

It's full of all that resonates with that name. It's the meaning of God in himself. So invest yourself in the Psalms and open yourself to the kinds of history that the Psalmists must invariably have had to speak right as they did in the insight that they expressed.

You know did not come cheaply. How much anguish of soul, how much collapse of false expectancy, how much illusion and deception did God have to deal with to bring them to a place where they knew him as he deserves to be known and served and worshipped. It's a lifelong quest, all demanding and all gratifying.

Well Psalm 73 gives us a statement of the anguish of a Psalmist. I'm just debating now how much time to take and how much to read. Here's a Psalmist who loves the righteousness of God and what almost undid him was to see the unrighteous prospering.

He could not reconcile his understanding of God with the hard fact of the wicked prospering and as we'll go on later to see he himself suffering and suffering frequently and suffering daily as one in this kind of relationship with God. How do you reconcile that? He's brought to a staggering collision with the reality that is visible before him and what he supposes and understands about God and it brings him to a point of anguish and to near mental emotional breakdown. I would say that that is the matrix out of which the knowledge of God in truth will come and many of us don't even begin to approach it because we don't want to experience this kind of tension, this kind of contradiction.

We're so busy defending God and our knowledge of him as if he needs that protection because everything is invested in him as we think him to be and if that goes down, if there's some contradiction that we can't reconcile that threatens the sense of God and the image of God, we ourselves are undone. We cannot allow it. Well I'll tell you saints, put on your seatbelt because we're going to see things that will question the veracity of God, the character of God, the truth of his word and it all will have to do with Israel itself.

I bear the burden of having to communicate what I believe is the coming calamity of Israel. How can it be that this people who have passed through the Holocaust of the Nazi time will again be subjected not only to one comparable but to one that will exceed it, that will eclipse it, that Jesus himself spoke of it, that this time, this trouble will be so severe as beyond anything that the nation had ever known or will again know and if it were not cut short, no flesh would survive it but for the elect's sake, that small remnant from among them that will survive and return to Israel as the redeemed of the Lord with everlasting joy upon their heads, for their sake that time will be cut short. I believe that that's future, I believe that it's near and it's going to rattle many of us that where is God? We've not yet asked the question about the past Holocaust that allowed the extermination of six million of his people and a million and a half children.

So in my Holocaust book, I take up as a final chapter an answer to a critic who's a Canadian Jew whose name escapes me for the moment and who's who? He's a philosopher, theologian living now in Israel in his 80's who has written several books that dismiss any thought that the past Holocaust could be a judgment of God. To suggest that Jews died not because of some aberration in history or a man like Hitler and the collapse of Germany into Nazism, that these were the means to an end which God himself was the author and that the affliction and death was a judgment promised in scripture that would be flawless in the latter days. That though God may delay the fulfillment of those threats, warnings and curses, the day will come when he will invariably bring it.

Shocks us because we're modern people and the God of judgment and wrath is an Old Testament concept and this is the New Testament, this is the age of grace. God has shown himself now in kindness and mercy and love. We have no disposition, we're not prepared to consider God as a God of wrath and God of judgment and that he will visit that in modern times and that there's yet a future time in which that wrath is going to be expressed in the same century.

So this Canadian Jew. Elie Wiesel? Huh? Elie Wiesel? No, Canadian Jew. Fackenheim? Fackenheim, who said that? Well, I just read it in the book.

Oh, thank you. The older I get, the dumber I get, the more forgetful I get. And by the way, I'm feeling great tonight.

Last night's coming under that physical thing dissipated almost as soon as the night itself was over. It was something I had to labor through in the bringing forth of a word that would constitute event. Now, so I'm feeling great tonight, so Lord, can this be as blessed? I would gladly suffer another headache and those pangs and burnings and fever if through it you will have the greater opportunity.

So Emil Fackenheim wrote this book and he raises the question. It could not, the Holocaust of the Hitler time could not have been the judgment of God. Why? Because if it were a judgment, it would not fall on Polish Jews who were the greatest victim of that attrition, who were orthodox in their Judaism.

It would fall on American Jews, Western Jews who are secular and unrelated to God. So it fell on the wrong people. How could it be a judgment? And beside that, it fell on a million and a half children and

infants.

How could they be the victim? How could they have been responsible, culpable of any sin or guilt that would require their annihilation? I answer that in the book. I tried to answer that in the book. That is, just in brief I say, that's what makes judgment the judgment.

If it were just the guilty, the adults, and somehow the children could be spared, we would live more mindlessly than we already do. The thought that our sin will bring not only retribution upon ourselves but upon our children ought to be a sobering factor to keep us from sin. So that's a partial explanation of what makes judgment judgment and why it ought to be avoided.

And yet there's a reference somewhere in Isaiah where a woman representing Israel says, where did I get these children? I have lost those that were my own. Where did these come from? And it could be, and I wouldn't put it past God, that we're going to see a resurrection not only of the righteous but of the innocent. And that those that were necessarily the victims of that time might again yet appear in millennial Israel enjoying the grandeur and glory of that nation for which they suffered in their innocence because God is utterly just and righteous in all that he does.

Often we will be staggered at how far God will go, and we may not understand it, and he's not under obligation to give us an explanation, but we need to know that we know God is God. God is omniscient. God is omnipresent.

He was not on vacation during the Holocaust time. It did not happen behind his back, and he's not impotent to keep him from intervening. The fact that he did not being God and allowed it, somehow we have to factor in to our understanding, though he doesn't give us an explanation, but we cannot dismiss him as not being present, not being able.

We somehow have to dig deep and wrestle with the conundrum of how God could be God and righteous and yet allow a devastation of that magnitude and yet bring it again in the same century on a scale that will eclipse the Nazi time. It will be global. It will be the time of Jacob's trouble wherever Jacob is.

Paul speaks of a great falling away in the last days, and I suspect that not the least of the reasons will be massive disappointment on the part of shallow Christians who were titillated by Israel's success and wanted to see the nation so much to succeed. I mean, don't they deserve it already? Don't they have it coming? Haven't they suffered enough? Don't they deserve a national homeland? Must they always be alien residents in the lands of others where they will be eventually victimized and so on and so forth? Don't they have it coming already? And now that they have this progress in 50 years, a half century, and have raised up a great society and high-tech and resuscitated the Hebrew language, don't they deserve then to continue and to prosper and succeed? Won't these present problems dissipate away and find some basis for reconciliation? Won't they be able to placate the Palestinians and the Arabs that they might join with them and their prosperity open to them through Israel in the Middle East? Every logic, every reckoning commends an anticipation of Israel's coming and final success. The thought that God would allow this nation to be established only to be destroyed has got to shatter every conventional notion of God as we presently understand him.

And I think that our present notions of God are so defective, so inadequate, so self-serving, so much the product of our own imagining, that buttresses our own life and is convenient to the whole way that we have arranged our lives, that it needs to be devastated. The devastation of Israel is going to serve not in the

purpose of God toward Israel, but toward the Church and to the nations of the world, and it's a devastation that I believe must come. And we're going to be plunged into the kind of contradiction that this psalmist had to face in his own love of God because he could not reconcile the prosperity of the wicked.

There are no pangs in their death in verse 4. They don't suffer what we suffer. They're sailing along smoothly. Their strength is firm.

They are not in trouble as other men, nor are they played like other men. Therefore, pride serves as their necklace. Violence covers them like a garment.

Their eyes bulge with abundance. They have more than heart could wish. They scoff and speak wickedly concerning oppression.

They speak loftily. They set their mouth against the heavens, and their tongue walks through the earth, and they prosper. They're violating God daily.

Blasphemies issue from them without let, and yet they continue to prosper. Where is God? Where is his righteousness? This was a contradiction that constituted an anguish for the soul of this psalmist. So, they say, how does God know? In verse 11, they get away with murder.

There's no knowledge in the Most High. They're blasphemous in their rejection of the thought that God even observes them, let alone that they'll suffer any consequence for the great liberties they take in the advancing of their own life. And as for the psalmist himself, he says in verse 13, surely I have cleansed my heart in vain.

What was the purpose then of my trying to live godly? What was the purpose then of my trying to walk circumspectly? Those who have no even disposition or thought are prospering wildly, and I, with that intention and the sacrifice that that entails, are doing less well, suffering in a way that the wicked do not. The ungodly do not, because they are always at ease in verse 12. They increase in riches.

And I have cleansed my heart in vain. I washed my hands in innocence. All day long, I have been plagued and chastened every morning.

I'm the one who's suffering. I'm the one who loves you. I'm the one who's concerned for your name and for your honor, and I'm the one who's catching it.

With me, things go wrong. My children are freaking out. This is happening.

That's happening. But the wicked seem to prosper. Where are you, God? How am I to reconcile this with my knowledge of you as righteous? If I had said I will speak thus in verse 15, behold, I would have been untrue to the generation of your children.

I was tempted even to talk like them and to carry on like them, that I might prosper like them. But I couldn't. Couldn't allow myself to adopt their mentality, because I would have been untrue to the generation of your children.

You know what that means for me? That because of my obligation to the generation of God's children, yourself, I am compelled to walk with God in a way that I would not myself have been willing, or to bear the sacrifice of it or the other painful conditions of it, if it were not for you. If it were just myself alone, I would have languished. I would have fallen by the wayside.

I would have taken easier ways out. But for the children of this generation, I have an obligation that compels me, despite myself, to continue in the walk and in the faith for their sake. So I understand what this psalmist is saying.

Though he was mightily tempted to go along with the boys and be one of the boys and prosper and have a ministry like them and be worldwide and famed and acknowledged in your books. It would not be a scraggly few books. You'd be a bestseller.

You'd give them exactly what they want and they'll break the doors down to get to hear you. But I could not. Lord, save me even from that kind of success.

Keep me and reserve me for your last day's purposes, whatever the cost. I understand this psalmist. When I thought how to understand this, it was too painful for me.

That's where we're going to be brought if we have any affinity for Israel and for the Jewish people. When we would think how to understand this. Anti-Semitism, again, of such an intensive kind that a Jew will not be safe in any nation where he has had affluence, prosperity, and success.

Israel collapsing, again, a nation at war and they're not going to necessarily win it. It might be the end of their existence as a state. They might be driven out, taken captive, fleeing.

I've had vision in Cairo, Egypt, after pleading with the cream of the crop of the church of that nation because they're all professionals. The Christians are all educated and it's the Muslims who are the downgraded, the common, but the Christians, they're the cream and they would not receive from me this issue of Israel. I said, because you're Egyptian does not exempt you from the obligation to be to the people of God what you ought.

You can't invoke the fact that you have suffered at Israeli hands. Because in one of my earlier times in Cairo, I'm sailing along blindly and a woman cries. I saw her shifting her seat.

She could barely contain herself. And finally she erupted. She said, I can't hear a word you're saying or receive a word you're saying.

Because my uncle died on the battlefield at Sinai at Israeli hands. I said, oh, I never thought about that. Egyptians have suffered at Israeli hands.

You can't speak about Israel or even let them know that you're a Jewish believer yourself without raising up out of their deeps things that are resistant, if not hostile, to a people who have been their enemy. And so I try to share the scenario of God because I believe that Jews will be dispersed again into Egypt and beyond Egypt and into Ethiopia, beyond the rivers of Ethiopia, into Africa, they'll be dispersed into the farthest corners of the earth. I had the audacity in Odessa, the Ukraine, to say to Pentecostal believers who are complimenting themselves for having aided Jews in getting out of the Ukraine from their black seaport of Odessa to Israel to say, hey, don't be hasty.

Don't congratulate yourself. Don't think that that's an accomplishment. You have enjoyed helping them out.

But how will you receive them back in flight, panic, and terror when they will be expelled and fleeing from a nation that shall now become a flaming inferno of violence? Will you be as gracious in receiving them as

you were in helping expedite them out? Your history of anti-Semitism contradicts you. Your seeming generosity was a relief, but what will their return reveal about the truth of your heart in relationship to them when you have to take them back in the untoward condition of panic and terror that will expel them again to the nation of their origin? Oh, we've never heard of this. We only thought that we were supposed to help them get there.

Yeah, I said you helped them from the frying pan to the fire. And any of you who are wanting to encourage and help Jews to Israel now need to have a second thought and put that before the Lord. And don't think that you have a blank check to fill out at your discretion if indeed Israel is slated to be the crucible of violence and judgment.

They are safer in the nations than they would be in Israel. So why are we sending them? Because we assume that this is the fulfillment of the hopeful prophecies that speak of Israel's restoration in the last days, not knowing that God would raise something up in order to bring it down. That Israel has a destiny that cannot be fulfilled on the basis of its present character, of arrogant self-reliance and self-assumption.

The people who say never again imply that they have in themselves the strength and ability to assure their own preservation and attain their final prosperity. Can any people with that kind of mentality bless the families of the earth? If Israel were only a nation, they would not be scheduled for the kind of devastation that I believe is future. It's because they have a destiny of an ultimate millennial and eternal kind that requires a sifting, a refinement, and a chastisement appropriate to that call.

And any of you who have a call and have been sifted and refined and brought down should have no question about their necessity, knowing your own experience. So to hope for some kind of ease and easy success for them is a projection of your own fancy and the kind of thing you desire for yourself. For the subject of Israel is the reality check of the Church, and what you express and hope for is the statement of your own fanciful and desired notion for yourself, and shows an unreality that does not factor the necessity for the cross, for death, for suffering that precedes a glory.

You're not even glory conscious. You're only success conscious. That's a very different question.

The success of your Church, the success of your ministry, is altogether a very different question from the glory of God forever, which was the passion of the Apostle Paul, for which the issue of Israel and the Church were not the ends in themselves, but the means to the attainment of that everlasting glory. You do err, because you know not the Scriptures, nor the power of God, nor have considered the ultimate question of the glory of God. The world is too much with you, and its success mentality, which is a much shallower thing, pervades your own notion, not only about Israel, but about the Church, about yourself, about your family, about your nation.

And God is not going to allow you to enter eternity in that state of illusion and deception. He's going to shake all things that can be shaken, and not the least of it will be precious Israel itself. So, when I thought how to understand this, this is going to be your struggle, because you're going to be tempted either to forfeit the faith and say, well, the Scriptures are not credible, they're not reliable, I thought that Israel was being restored, the Scriptures seem to indicate that, and now here's the nation being devastated.

I can't have confidence in the Word of God, or in the God of the Word. That would be a factor in the great falling away that Paul predicted. The disappointment in a failed Israel will be more than shallow Christians will be able to overcome.

We'll have one of two choices. Either we'll be brought to a place of collapse in our false expectancies, and the necessity to review and understand our faith and the Word of God and God himself, or there'll be a rejection of that faith, and we will become apostate. This was close to the crisis of this psalmist.

Until I went into the sanctuary of God, in verse 17, then I understood their end. He gained a glimpse of something about the wicked who were prospering that he could not understand nor see until he entered the sanctuary of God. Until he saw by the light of God what would be the eventual and eternal end of the wicked who boast in their present prosperity and seem to sail through life without mishap while the righteous suffer.

But when he saw the end, when he factored in the end, then there came a comprehension of the understanding and of the purposes of God that reconciled his heart to the thing that was for him painful to consider. We have not considered the end. We have not sought God in the sanctuary.

We have been satisfied with shallow expressions and representations of things. We have not been willing for the vexation and the tension of a contradiction between what we understood and what is until the thing becomes so painful that it compels that examination. We're unrealistic.

We live in a bubble. We live in a fanciful dream life. And so long as we all agree to the same dream and the economy sustains it, it can go on for a length of time.

Eventually, it has to collapse of itself because it contradicts reality. That's why only the love of the truth will save you from last day's deception, not the tolerance of the truth. Even the respect for the truth is not enough because truth is so painful, so demanding, so requiring.

The examination of truth, the searing penetration, the pain of having to consider past things that our humanity wants to set aside or sweep under the carpet. Only a love for truth will enable us to bear that pain. Truth is a suffering before it's a glory.

It's a very peculiar people who love it. But I want to tell you this, you'll no more love God than you'll love truth. Don't give me that stuff, Jesus, Jesus, Jesus, and you get ecstatic and wax beatific and so on and you're melted by choruses, as I was.

The truth of your relationship with God and your knowledge of him and your love of him is better measured by your love for truth, hard truth, than it is by your emotion that could be swayed and moved by external things. You love truth. I'm the way, the life, and the truth.

You love truth when it's hard, when it's painful, when it's embarrassing, when it's humiliating, when it's requiring. Truth is never a convenience. It needs to be contended for, because if we're not jealous to contend for it, it's going to erode.

There'll be little compromises along the way. We'll overlook something. It takes such a fastidious attention to reality.

We need even the help of others. It is so demanding that unless we are willing to hear from another brother or sister of things as they see them, particularly as it pertains to ourselves, our own condition, we'll necessarily come to a state of deception. We're too subjective.

We can't arbitrate the truth for ourselves, because who knows his own heart? It's desperately wicked. It's deceitful, even being converted. We're self-justifying.

We see through the prism of our own subjectivity, our own histories, color everything. Necessarily, if we're going to understand something as it in fact is, and not as we hope it to be, we need to hear and receive a hard word from a brother who has that acute seeing and will share it with us, because he loves us enough to communicate it, and he's willing to risk the offense of being misunderstood. Are you in a fellowship like that? That's the church sense.

Anything else is less than another and falls short of the glory of God. Be diligent for the truth. Keep your heart with all diligence.

It's a daily, hourly thing, particularly in such a nefarious age as this. My God, listen, I've been alive 70 years, and I've never seen such a time as this. Subtlety of deceptive things and powers and influences that are legitimate, not occultic, not vehemently vicious or vile, but good and appealing to our sentiment and seeming sense of rightness.

You know when I yanked the TV set out of my house? When I found my kids watching, not some horrendous pornographic thing, but a love story about athletes at the Olympics, an American athlete falling in love with a Russian athlete. But it was so insidious. It was so subtle.

It was so contrary to God in its romantic premises and assumptions that underlay the whole drama. And my kids were glued to the screen and drinking up untruth, drinking up unreality, drinking up romantic fiction contrary to the word of God. It wasn't vile.

It was insidious. And for that reason, all the more evil. I couldn't even explain to them.

I had to pull the plug out, not just turn it off, pull the plug out and got rid of the set from that day. The subtlety of it. Who can discern the difference between good and evil? The evil thing is easy to discern, but discerning what is good is a much more acute process that is only available to those who love the truth and are willing to bear the pain of it.

Are you willing to bear the pain of the truth of Israel? Subscribe to the Jerusalem Post. Get it every week. Subscribe to the Jerusalem Report, one of the finest journals of accurate journalism where they don't spare themselves.

They'll tell you about the pollution in the land physically. You know when that bridge collapsed with the Maccabee games? I know you don't know because you're not reading. Maybe you don't want to know.

Maybe you want to nurture and cultivate your happy and romantic notion of the Israeli, like an elite people that have captured your imagination with their Entebbe hit squad success, and you want to see them success. They're larger than life. God says there's no man good, no, not one.

And you're unwilling to believe it about them. You have romanticized them. You have elevated them.

You have idolized them, or the equivalent in some current prophet or movement or whatever. See what I mean? How we're susceptible. Where was I? The Maccabees.

Maccabee games. It's the Israeli or the world jury's equivalent of the Olympics. I think it's held every four years.

The last time was Israel. And as the Australian athletes, the Jewish athletes, marched over a bridge, over a river to come into the great parade grounds where all of the nations were being represented, and the bridge had been constructed for that purpose, it collapsed. And they fell into this Tel Aviv River.

Several died almost immediately. Others who survived are suffering lifelong disability, not from the fall, but from the pollution of that river. So vile.

And so many other things. There's a moral pollution equivalent to the physical that mounts daily in Israel. There's a mistreatment of foreign workers that they have allowed to come in from Africa, Romania, and other third world countries, where they couldn't allow the Palestinians to come in and do the manual labor that they will not themselves perform.

And the way that they have treated these foreign laborers, the injustice, the unrighteousness, the failure of payment, the conditions of their life, you would never have dreamed that a Jew would ever have allowed conditions like that. What do you do with captured, suspected terrorists who may conceal information about a bomb plot that will destroy a bus and have Jewish limbs hanging from telephone wires that the Orthodox come and pick up and put in plastic bags? It's a horrendous thing for one of these bombs to go off in the marketplaces as it did in Jerusalem, with nails and shrapnel and glass and pieces of metal flying at great velocity and shredding people and children. And you have a man who is a conspirator, or you think so, and he may have information of the next plot.

What are you going to do, offer him a cup of coffee and let's talk this over? Or are you going to extract that information that will save Israel from another horrendous explosion? In a word, Israel has come to the place out of compulsion where they have to practice torture to extricate information that might save them from a catastrophe of that kind. Are you guys following me? I'm not denigrating my own people, my own nation. I'm trying to show you a dilemma of which God himself is the author.

Why? Because it's a nation that is humanistic, is predicated on certain assumptions of man, and especially of Jewish man, who can not only survive but succeed on the basis of his own prowess and the arm of his own flesh. That is completely in contradiction with God, who says that there's no good thing in man at all. And let alone Jewish man and the nation that I've called to bless the families of the earth.

Not impress them, bless them. Something has got to come to this people that will break the false foundations of their life, the illusions of their reality. Steven Spielberg, my God, is he a master at promoting that.

What was the first one? Was it E.T.? I don't know, those galactic creatures and blah, blah, blah. The guy's great, talented, as many Jews are. And so he's gained such a fortune, he's established his own film production thing called the Dream Factory.

And so we Jews are contributing to the illusions, the dreams, the fanciful unrealities that are capturing the world, and particularly our youth. So they come to Sunday school, and they're hearing some guy croak on about some episode out of the Bible, but in front of their computers, or their electronic games, or their movies, they can see spectral demonstration and sound and multi-screen audio thing that they not only hear, but they feel. What then is a little Sunday morning Bible school to them? Can you answer the unreality that is captivating the world? So there's going to be a painful, very painful collapse.

God speaks of it in Daniel in chapter 12 of the last day's tribulation and the severity of it. It's that that Jesus is quoting in Matthew 24 and Luke 21, the time of tribulation, the abomination of desolations. Let those who read understand.

Understand what? That this is what was referred to in Daniel, and what was referred to in Jeremiah in chapter 30 and 31 of the time of Jacob's trouble, and will have its inception in Jerusalem itself. Pray that it doesn't take place on the Sabbath. Why? Because all transportation stops.

You'll be caught dead in your tracks. There'll be no getting away to Judea and to the mountains for some hopeful escape. Pray that it doesn't come in the winter.

Pray that you'll not be pregnant. This cannot be the Nazi time, because what is described has its inception in Jerusalem. That's why there needed to be the establishment of a state and a people in that place and in that time that there could be the fulfillment of this prophetic scenario that will then require an explosive dispersal again into the nations.

The dispersed of Judah and the outcast of Israel, mocked by the nations for the fact that their Israel has failed, for all of their never again mentality never again has come. And they're going to be coursing through your nation and all nations because God said, I will sift them as one sieves grain in a sieve and not one kernel shall fall to the ground. I'm going to sift this people and those that transgress against me who say this shall not come upon us, I'll bring them out of the nations where they have lived, but I will not bring them into the land.

They'll die in their wilderness flight, in their captivity. It's a remnant that will be preserved because of a people who have been prepared to receive them in their ultimate distress and to take them in and succor them and give them refuge. And God will honor those because they recognize them as the least of these his brethren who are naked, thirsty, hungry.

Spirit and mentality and heart to take in Steven Spielberg with his great dream factory and his millions and billions swept away in an hour and finding himself with others with only the shirt on his back, scorned, despised, an abomination of nations, hated. No beauty that any should desire them. Who's going to take them in? So God is testing and bringing to reality not only the nation that has a millennial call to make him known as he in fact is, as the God of judgment and of mercy and as not as men think him to be.

And will sift and test the church and the nations to which these Jews will pass in the final extremity of their time of Jacob's trouble. How will you bear it? What will you think of God in allowing it? Will you think him unjust? Will you think him cruel to allow this people again a second time within this century to suffer on such a scale? Children will die. People will perish.

Only a remnant will survive because of your mercy. You'll need to go into the sanctuary of God that you might understand their end. When you understand their end, then you'll understand the degree to which God must necessarily submit them to such a process of preparation for their end is millennial glory and eternal joy.

Mourning and sighing will flee away. The redeemed of the Lord will return to Zion with everlasting joy upon their heads, with singing and with shouts of joy because their shame, their loss, their failed hope will now be met by the grace and mercy of God that not only restores them but brings them to a place of honor among all nations. That he has established them and will make in their midst the place of his sanctuary

and dwelling and the locus of his rule.

That the Gentiles of ten nations will clutch the skirt of one Jew, saying, Take us to your God, for you know him. This people will be transformed. They'll be called by a new name.

They will be the ministers of God. They'll call Jerusalem the city of righteousness. You can't even equate the future of that people with their present, but it can only be obtained as the glory, the way that glory is ever obtained by first an abasement before an exaltation.

How come you didn't know that? How come that you hoped for something that was not consistent with faith, with the centrality of the cross? How did you expect them to succeed and improve when something much more radical like death and resurrection was their requirement? Because you were unwilling yourself for death and resurrection. Because you were hoping for yourself for improvement. Because you were satisfied with success rather than with glory.

You projected on Israel an expectation for yourself that you would have preferred and therefore desire equally for them. You did not consider the end. When Paul comes to the end of Romans chapter 9 through 11, he breaks into such a paroxysm of ecstatic praise of God that there's nothing like it in all scripture.

All the depth of the riches, both of the wisdom and the knowledge of God. Who has been his counselor? He's seen something. He's seen something more than Israel's eventual restoration.

He sees the transfiguration of the church and the crisis that comes to it in being to Israel what it must in the last days. For who will aid them except those who are willing to suffer the peril of their own death? Only those who do not count their lives as dear unto themselves. And who counted a privilege even if they have to suffer the loss of their life in aiding a remnant of God's people to be among the redeemed that are returned to Zion.

Because to know that with that return the Lord comes and his kingdom commences and takes place. And his glory shall go out over all the earth. And they know that their dying is not vain but that there's an eternal reward.

And they crown for their martyrdom, for their sacrifice and for their death in giving themselves to the purposes of God to Israel in the last days. That they counted all privilege. That when these Jews come they're not just being polite and I guess I have to and trying to be as civil as they can with these people who are going to be so unmanly.

So ungrateful. So distressing because their whole lives have come apart at the seams. They're not going to be on their best behavior and they're not even going to thank you for all of your sacrifice.

Well, if that's the way they're going to be then let them suffer. And that's the statement of yourself which always was true of you but it took the Jew to reveal it. God is not only sifting Israel, he's sifting us through Israel.

And how will you come up in that day? What will be the truth of your life revealed in that day? Will it be a shattering realization that you're fearful, you're timid, you're self-conscious, you're concerned only for your own security, you'll only do the minimal thing to get by, you'll not extend yourself sacrificially. Why should you for those others, these Jews whose distress has come upon them in proportion to their sins, they deserve it. And if that's what they see in you, you will have missed the historic moment and it will not be

given again.

Because God says in Ezekiel 20 from verse 33 on to the Jewish people, with a few report out, I will rule over you. That's what it's going to take with us Jews who said our last official statement, we'll not have this man to rule over us and what we have paid for that. With a few report out, I will rule over you.

Because if I will not rule over you, neither shall I rule over the nations. You are the first and the foremost nation and my rule must begin with you. Because the angel said to Mary, that this one who is great will be born of you, shall be seated on the throne of his father David and rule over the house of Israel and of Jacob forever.

I will rule over you. Eat your heart out. Spit it out, you autonomous, self-willed, independent characters.

I will rule over you, even if it takes a few report out. And I'll bring you into the wilderness of the nations with that fury. And there I will meet with you.

There I will woo you. There I will plead with you face to face. And there you will come into the bond of my covenant and under the right of my authority.

That the redeemed of the Lord shall return to Zion with everlasting joy on their heads. For coming into union with the God of their fathers at last. To fulfill their call at last.

And the Holy Spirit will be given them in such measure as to make what we have celebrated as the full gospel and the charismatic movement, kid stuff and the faint anticipation of the glory that will fall upon them. That their sons shall prophesy, their men shall have visions and dream dreams. We've only had a token of the glory that shall befall them and must befall them if they are going to come in their millennial destiny and need such an effulgence of the Spirit of God to fulfill it.

See how usurping we have been? We've taken their promises and commandeered them for ourselves. We've had only the down payment and the token and we have treated it as if it's the thing in itself. Full gospel.

The kingdom now. Can you see why we have to come down? Because of our perception, our vanity, our illusions, our deception. And Israel is God's corrective.

The right perception of Israel, its destiny and its calling, its end, affects our present profoundly. Hey, listen. I was with a couple of people that are here tonight in a conference in Ottawa on the American Indian.

Oh, I tell you. It was moving. But if there was one man unmoved, it was me.

Dear Mike got up and ready to applaud an evangelical speaker. When he came back to his seat, I turned to him and said, You are deceived. He reminds me that he was applauding something that my spirit could not witness.

I saw right through it. And then I remember that night we were in a room and it was a night of repentance toward the Native American for the injustices perpetrated by the whites and so on and so forth. Who would not delight in such an occasion? And not only did I not delight, I was chafed by it.

I was anguished by it. You say, How come Mike? People were coming to the microphone and making profuse and tearful apologies and statements of remorse for the mistreatment of the Indians. Shouldn't

you have applauded that? By every apparent reason I should have.

And so it was clear that I was not moved by that. And we're driving to wherever we were staying that night. I knew the question would come.

Well Art, what did you think of tonight? Well, not that you ask. I wasn't blessed by it, I was pained by it. In exactly the same way that only months ago in Berlin I was pained by sitting in a conference in that great capital city and you ought to see what they are making of the Reichstag and the grounds, football fields upon football fields of derricks and cranes by the hundreds in the massive thing that is being raised up that has got to be more than the capital of a nation but a world capital.

An Olympus among the nations. German ambition now in the unified east and west having a full opportunity to continue to ventilate and to build its imperialist ambition. I'll tell you.

You see what happens when you have a prophetic seeing? You see right through, you see what others don't see. So what did you think of that night, Art? Well, the same thing I thought of that night in Berlin where they had a special final evening of repentance toward Israel. Do the Germans deserve to be repentant? You better believe it.

They are living under a remarkable weight of guilt, the Christians. And I was chafed that night as I was that night in Ottawa. How come? Because it was only a token.

It was a soulless sentimental equivalent that actually displaced what could have been an authentic spirit work of God. It was men rushing in to alleviate the distress that men can do through performance but it was not the work of God. And it displaced the work of God on both occasions.

Then I thought to myself, how is it that I was not moved with others to accept this as being authentic? What was in me that could see through the form of it, the sentimentality of it, the psychological cathartic relief of it to recognize that it actually displaced what might have been the spirit work of God by human engineering, by performance, by prompting? How come that I saw through that? And my answer was, there is something that has been invested in me by virtue of my willingness to understand and accept the coming tribulation of Israel, the coming judgment of God, the acceptance of God's judgment as not being some onerous thing that somehow we have to take like castor oil, but that we are rejoicing in his judgments for when his judgments are in the earth, the world will learn righteousness. Our attitude toward God in his judgments is our attitude toward God. Don't separate out those aspects of deity that are pleasing to you.

Take the whole thing, the whole lamb of God and not picking out the nice and tender white meat that you like. He's whole, he's indivisible, and his judgments are as important a statement of himself as his mercy. The fact of the matter is, what does his mercy mean independent of judgment? The fact of the matter is that his judgments, properly understood, are his mercy.

And when you begin to dismember God and just focus on and celebrate those attributes of God that are enjoyable to you, his love, his kindness, so forth, and turn away from the painful consideration of his judgment and his wrath, you have a God of your own making. Call him Jesus all you want, but in the day of calamity, you'll leap on that altar and you'll not get an answer. There'll be no fire from heaven.

It's not God. It's Baal. The issue of Israel is the issue of God.

More than you can know, more than you can understand. And will you be exercised in your spirit to seek God's explanation in the sanctuary of God? And receive light about their end that makes their present and coming calamity understandable. And our own coming calamity, our own future persecution, whatever is through which the church must pass in preparation, understandable.

We have not sought God in the sanctuary. We're correct, but we're in error. You know when the Lord gave me this text? On the very week that we invited a brother leaving our community to write an article for the newsletter.

Did he ever write an article? It was somewhat disguised, but what he was really saying was, Ben, Israel's in a state of deception. He missed it, in my opinion. He could make a case for it, and we printed his article.

And when he came back and joined us, he had to come back again, and was with us in Bibles, and the Lord gave me this text. And I said, you know that what you wrote was correct. It was an apprising and estimating and a weighing up of external things that were visible to you that you were trying to calculate and make a statement.

But you missed it, even in being correct. That the only way that you could have really understood the truth of Ben Israel is in the sanctuary of God, and not in the weighing up of the external evidences. There's always one thing that we omit, that we cannot see and know, that if we had factored it in, would have given us an entirely different view of that thing which is an offense to us.

We need to see not only the issue of Israel from the place of the sanctuary of God, but every issue. But how many of us know how to enter that sanctuary and seek Him there? We're superficial. We're shallow.

Ours is a Christianity of convenience. We don't know what it is to seek the Lord, and to suffer the anguish of seeming paradox and contradiction that cannot be easily reconciled. And we're driven to seek the Lord because we're on the point of madness and blowing our minds, and we don't know how to reconcile God with what is about us, and we'll only find it there.

We don't want to be brought to that pitch and that state. But being brought there, we must. We're in a place of unreality.

Our deceptions are finding us out. We have subscribed to the celebration of individuals and movements that are failing us, and even to an Israel that is failing us. And a God who will fail us because our God is not God in fact, but the construct of our own projection, our own imagining, our own self-serving interest.

And the crisis of Israel, the last day's extremities of God, will drive us to the place of the sanctuary or it will drive us to the place of apostasy. We'll give up on God. He's failed.

We're disappointed in our expectations. And the same ones who now go trailing over to Israel to plant trees and attend Feast of Tabernacles conferences will be the ones most vehemently and bitterly opposed to Israel itself. Those who are thrilled now will be the ones to despise it because there's no fury like a woman spurned.

There's no anger, disappointment like a saint disappointed in a false expectancy that was romantic, that was illusory, that was the project of their imagination. Reality sense. Truth is the name of the game.

It's painful, it's hard, it's demanding. And we need to begin now. Then I understood their end.

Until I went to the sanctuary of God. How long was that sanctuary available? It was always available. The blood of Jesus has provided a new and living way and the veil has been rent for our admission and entry into the priestly place of the Holy of Holies.

Why haven't we entered? Laziness, indifference, not wanting to get up early, having no real reason to seek Him and find Him there. Our prayers are nominal, superficial, as is our life, as is our admiration for Israel, as is our celebration of men and ministries, so-called prophets. Sanctuary was always there, but we never sought Him.

We're not willing to get up early. We're satisfied with our little answers of convenience and our pet theories and our favorite doctrines and verses. He's not going to let you enter eternity in that condition because you'll be shamed, because you'll shriek, you'll cry out, you'll gnash with your teeth that you missed it and that you lived beneath the glory of God and were satisfied in that condition.

He's going to see to your distress. He's going to see to your anguish to compel you into a place that you might understand. It'll change everything.

It's there, waiting for our entry, that we might understand the end of the consummation of all things to which we're tending. Listen, church, we are a people without a perception of the end. We're a church without an eschatology.

It's not part of our consideration. That means that our one Sunday is like another. Unless you know you're moving towards something, there's a direction, there's a consummation, then we're treading water.

Then there's a boredom, then there's a listlessness. Then we have to find an Israel that's cute and that fills our fancy or some other kind of thing that compensates for the lack of luster, for the grayness of the church that does not know it's moving toward an end. How come that we have lost the concept of the end? How come we're a church without an eschatology? Because we have lost it to the degree that we have lost Israel.

And don't think that you have it because you sentimentalize Israel. You only have it to the degree that you apostolically and prophetically perceive Israel. Then, of necessity, you're brought into the view of the end, of the coming kingdom, of the kingdom of God, as was spoken last night.

A church without an end, moving in a conscious way toward that end and willing for the sacrifices of obtaining that end and knowing that that end brings its reward that is eternal, distinguishes the church as church and makes it the witness to Israel that it must be. In the absence of that end, we're just another religious culture no more impressive than their Judaism. The end needs to be restored and anguish may have to drive us there.

Surely you set them in slippery places, you cast them down to destruction. Oh, how they are brought to desolation as in a moment they are utterly consumed with terrorists. As a dream when one awakes, so, Lord, when you awake, you shall despise their image.

He's speaking about the unjust and the wicked who have boasted in their carnality and their profanity and their blasphemy against God. He sees their end. Now he understands God is righteous.

He's not going to be defrauded. God is not going to be outwitted. What does it say? He's not deceived.

Mocked. God is not mocked. Whatsoever a man soweth, whatsoever a nation soweth, whatsoever a church soweth, that too shall it reap.

It may not reap it in this life, but what is this life? It's a transient, passing, momentary thing. It's this present age. They'll reap it in the age to come where there's an anguish and a gnashing of teeth without relief and without remedy because they have experienced the finality of the judgment of God that cannot be altered.

God is not mocked. Are we living in that consciousness? I'll tell you what, our witness would be a lot more effective. Men would fear God if they saw in us the sense of the awareness of the end toward which they are rushing headlong in their ignorance.

You don't even have to say about hell or death. Your face tells it. Your eyes tell it.

Your spirit tells it. You're expressing the reality of that which is imminent that shall shortly come to pass. You're an end-time people.

You exude that reality. You have found it in the sanctuary of God and you express it not only when you speak but even when you're silent. You're not one that can be easily set aside.

As one of my Jewish fellow faculty members said to me shortly after my conversion and my return to California as a teacher and I was trying to witness to her in the crudest and embarrassing ways, I was silent on one occasion at the lunch table and I could just feel the restlessness of this woman as I'm munching away and I look up and she couldn't contain herself any longer and blurted out and she said, even when you're silent on, you're a living accusation. With the God that that would be a statement of the church at large and that will distinguish the church that is the church of the last days who has sought God in the sanctuary and has a knowledge of the end. And will communicate that knowledge even to the lost sheep of the house of Israel itself.

Thus my heart was grieved in verse 21 and I was vexed in my mind. I was so foolish and ignorant. I was like a beast before you.

That's the psalmist speaking? Who knows that God is good to Israel and loves him and celebrates God and has this intimacy. He knows God as refuge and tower and yet he says that before I entered the sanctuary of God, I was as a dumb beast. I was a dumb dumb.

I didn't know beans. It took this crisis to compel me into a revelation available only in the sanctuary. And when I see myself now in the light of what I was before I was as a beast.

I didn't know which end was up. I was grieved and vexed in my mind about you that you were failing my understanding of you as God. You were disappointing me.

Nevertheless now I am continually with you. You hold me by my right hand. You will guide me with your counsel and afterward receive me to glory.

Seeing the end of the unrighteous is also seeing the end of the righteous. You will receive me unto glory. Now I understand.

Now my vexation is ended. Now I have come into such a sense of yourself as God as I can be sustained now in such an age as this and all of its uncertainties and all of the kinds of things that must yet come. My flesh and my heart may fail but God is the strength of my heart and my portion forever.

When Paul ends Romans 11 Oh the depth of the riches of the wisdom and knowledge of God who has been his counselor for of him and through him and to him are all things to whom be glory forever. The apostle Paul was forever minded. Eternity had come into his soul.

He saw the end and the eternal thing that transfigured his present. He was forever minded. It's exactly that consciousness that is absent from our present consideration and it has disfigured us as the church and made us set up and candidates for deception.

We need to become forever minded. The reward the glory, the coming of God, the king after the time of chastisement after the shifting after the separating out of his people and of the establishing of the elect as the redeemed of the Lord. Well the psalm ends It is good for me to draw near to God I have put my trust in the Lord God that I may declare all your works.

Do I have to say more to fill out Israel's coming calamity? The necessity for it?

Can you understand Ezekiel 37 the valley of dry bones where they themselves say we are cut off we are without hope we are as dry bones a statement never historically made by the nation Israel even in its worst calamities even in the Nazi time they've never acknowledged we are without hope and the moment that they will God will turn to a son of man and say prophesy to those bones that they might live speak to them command the flesh to be joined the bones to be joined and speak to the spirit the ruach of God to give them life that they might be raised up out of their graves to become the army of God and then I will set a king over them even David who will rule over them forever that's the end time scenario that's the final thing they are moving toward that death they will become those dry

bones and the prophet to whom God spoke to prophesy needed to be have the hand of God come upon him to bring him out and down and into the valley of dry bones and pushed his face into the grit of the truth of Israel's actual condition as against what he would have hoped and liked for it to have been he had to see the truth of their condition as God himself sees it or he can never speak to them in their condition that they might be resurrected and that son of man is us and God's spirit is coming upon us and his hand will come upon us and bring us up and out and down and into that very thing from which we want to shrink that is unpleasant to consider that breaks up our dream life and our fanciful image of things in which we had it all together and this was the best of all possible worlds

he's got to bring us down from that and out from that and into the grit of things as they in fact are as he sees them for a prophet is a seer before he speaks and addresses those things in the power of God that they might have got the picture? we are the key to Israel's restoration God himself will not address the bones the son of man must but he must address it with absolute prophetic cogency with the authority of God because he sees as God he can speak as God and God will honor that those bones will live we've got to come out and down and into or else all speaking is vain well-meaning intentions will fail euphoric and sentimental identification will fail it's got to be a faith that not only believes that those dry bones can live but loves those dry bones it's got to be a faith that

works by love that is not shabby sentimentality but the very love of God himself that he'll give you after you have been emptied out of the other there's a going down before coming up so I want to pray for the church of the last days of which you are part and that this scenario of Jews being forced marched driven by the fury of last days persecution coursing through the wilderness of the nations the out of the way places will come to you also how do you know that? well because I'm here among other things and have a long association with some of you and I know the way the Lord is speaking through me and that wherever I am

is the place of flight and refuge that God will employ I said to a precious couple today you may have come for the one reason but God has you here for the other but you

had to suffer through that the failure of that one reason to come into the reality that will make you to that people a prophetic provision that they might live I'm getting some goose pimples this is not a lecture saints this is a nuts and bolts anticipation of the things that shall shortly come to pass ultimate reality and we need to be fitted for it Jerry? oh you're raising your hand before the Lord okay let me pray life and death is at stake saints we've got to be able to comfort God's people not with a false soothing little word that will mislead them before a chastisement but in the midst of their chastisement that suffering say your God will come he will save you out of this distress when there's no apparent vision no sight of God in their wilderness and yet people saying to them

with prophetic assurance your God will come how do they know that because he's come for them he's come for the prophetic people in their own distress to which they made themselves candidate tonight by saying Lord whatever it takes to incorporate me into the process of things that will sift and bring forth a remnant out of the lost sheep of the house of Israel through this locality I'm willing I'm a dreamer I'm fanciful I have my illusions my deceptions I'm inviting you to shatter them however painful I want to be in reality that I can speak to these people not just a faint word of comfort that will fall like the water off the duck's back but a word that will open their blind eyes that will make the lame to leap I've got to know you in that way as a God who comes I've got to find you in

the sanctuary of God I've got to get over my habitual sloth my casual pew sitting my lack of participation my resting on a set of convictions and doctrinal statements that seem neat but have kept me from the truth of yourself it may be that you'll have to devastate what I know to be true in order to bring me to the truth and I'm willing for that there's something at stake here that pertains to the eternal glory of God and the redeemed of the Lord that will return to Zion through what they will meet in the willingness of the nations face to face of the people who know God and love God and are not just putting being patient for the moment because they have to they love this people they love this destroyed people their heart goes out for them they extend themselves they show the compassion

and the mercy of God that is unfeigned because they know the end Lord bless this people my God bless this tape let it have a circulation far and wide and beyond this immediate place let the word my God begin to break in the word of truth already to challenge our categories our customary anticipations our notions that are convenient that are pleasant to consider give us a fortitude give us a godly courage to bear the thought of painful things of truth when it is painful before it's glorious enable us to see things as you see them and not as we would like them to be give us the truth about ourselves about our church, about our community about our family about our nation we can bear it Lord our love doesn't have to just be when it's favorably disposed Lord bless this people my God we invite

you Lord to devastate our categories to seek and find out all that is false that is idolatrous that is fanciful, imaginative our speculations even about yourself that have served our purposes and justified our own walk and conduct we need to know you as you in fact are and as you will be in your coming and make you known to those who would otherwise perish unless this true knowledge is communicated by a people who have seen you and met you in the sanctuary and have had the light of God revealed there and know the end I bless this people Lord let this word not fall to the ground let it be taken to heart let it have it's work and I ask you in the name of Jesus as the minister of this word how many in the hearing of it now will say before the Lord whatever it takes to be a participant in

your last days purposes toward the house of Israel however ill prepared I am now I invite you to bring that preparation I invite you to bring your devastations I invite you to bring your vexations I invite you to upset my categories whatever it takes I'm willing from this night who would dare raise their hand to that I dare you hallelujah okay Lord has he got a full response here hallelujah thank you Lord you see this precious God we're not play acting this is not a performance we're not giving a sweet sermon this is transaction this will affect the future that is near and the eternity itself they're inviting you take them my God at their response and at their gesture and give them exactly the measure that is needed to bring them into reality for that's where your glory is and that's

where you are and what you are we invite you we permit you we give you, we open ourselves come whatever it takes Lord God forbid that we should enter eternity deceived and have a rude awakening too late to remedy anything we want to enter with rejoicing we want to receive you in your coming with joy knowing that there's a reward for each of us according to our labor because we have labored in truth in the works my God to which you have called us and to which we have not appointed ourselves I bless this people seal my God this thing and may we have an eternity to rejoice over that you've come and spoken so directly as to sons and daughters, you haven't minced words you put it out there truth as it is and you've called us and we're hearing and we're answering seal this response my God and

may your Jewish people be the beneficiaries as well as your glory forever and this night in Jesus name amen and amen and amen amen amen thank you Father Lord we thank you for your faithfulness, thank you Jesus that you have indeed met us, thank you for the challenge Lord I pray that you would fit us out now and carry this with us Lord Lord thank you for bursting in tonight and breaking down categories and challenging us in a way that we're not challenged often so Lord I pray now that you would continue to finish what you've begun tonight may it be a process that we just don't leave here and we walk out and just continue our life as usual Lord Lord continue to challenge us, help us to face the words that have been spoken and come into reality so we bless our brother and we thank you for

what's happened tonight Lord let this message, let this word take root and bring forth fruit thank you Jesus thank you Jesus thank you Father

Audio: <https://sermonindex1.b-cdn.net/28/SID28937.mp3>

Source: <https://sermonindex.net/speakers/art-katz/gods-reality-check-israel/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net