

K-445 Theological Deception

by Art Katz

The root of theological deception lies in men's moral condition, and the church must understand and anticipate the coming calamity to fulfill its mandate and calling.

Duration: 20:59

Scripture: Joel 2:28

Topics: "Theology"

Description

In this sermon, the speaker discusses the prophecy spoken in the book of Joel. He emphasizes that not only will the Holy Spirit be poured out on all flesh, but there will also be signs in nature such as the darkening of the moon and the loss of light from the sun. The speaker highlights the importance of understanding this prophecy and its implications for salvation. He urges the audience to repent and be baptized in order to be saved from the coming calamity and judgment. The speaker also addresses the need for Christians to have a supernatural perspective and to embrace the supernatural intervention of God in order to bring glory to Him.

Transcript

What's the root of these theologies that take flight, that refuse to acknowledge what seems to us so evident? What's at the root of the deviant theologies that dismiss Israel? Somewhere it says in the Gospels, if you will do his will, you will know if the doctrine is true. If you're willing to do his will, suffer the consequence of obedience, you'll know the truth of the doctrine. So what I'm wanting to say is, men choose their theologies and their positions on the basis of their moral condition.

What are they willing to consider? If they don't like a certain eschatological framework, because it has to do with collisions and last days confrontation and violence, an apocalyptic scenario, they prefer to see that they don't have to entertain the possibility of living through it. That is to say, they have not the grit, they have not the gut for the truth. So that the choice of doctrine and theologies in the last analysis, a moral question, not an intellectual question.

If you're willing to do his will, if you're willing to suffer the consequences of an obedience to his will, he will show you that his doctrine is true. You'll get the Lord's own perspective. But if you're devious and evasive and an escapist in the avoidance of the cross of suffering and pain, you'll find a way to concoct a perspective that suits your purpose.

So we have to know in the last analysis for ourselves and for others, our theology and our doctrine. If you will know and be willing, he'll show you. You've got to come to prophecy without strings attached.

You can't come with already having a certain disposition and will for a certain conclusion, then find scriptures that will support you. It's got to be the scripture that speaks to you and unites you to the scripture. Some of you know that we're in conflict with leaders in Israel over the issue.

Why won't they consider that? Because they said, well, what about our ministry? Then they ask being, how extensive is that? The time of the text shows that it doesn't sustain that there's a time. So your question, what about the present Jew? Well, if there's going to be a time greater than the 6 million of them, we ought to do everything in our power, individually. And we're often praying, not only will this fruit be poured on all flesh, but they were talking about in Joel, for which we're seeing the first sign in the pouring out of the spirit.

And so he gave them and he said, come out. That ought to be our message. Now that ought to be the keystone of our present word to the Jewish community.

There's a coming calamity that will eclipse the nothing and come out from that judgment that will fall on this untold. So how you view greatly affects your message to anticipate a time. So the flesh wants to be out from so fearful, a scenario, possibly in the last analysis of 40 years of the faith, that is to say we have been inexorable.

Whereas if you shrink from that and assurance by greatly affects how and what we're able, we're not, we're not ashamed to say that to encourage Jews in your well-meaning intention, but because your theology, and that's why we contend so strongly with these guys, your well-meaning intentions will kill Jews because they're even saying Israel is the place of greater safety because you have a view that is completely flee from Jerusalem. We're not talking about a little flip one. And what is God's to give us a view that is his own.

Now, now the fact really gets into the view of prophetic will very much determined flaky and devious. So if they're not in order not to consider that we have to reject not only the statement, but the men. So in my last conversation with leaders, one of the points was when you speak, you say, I'm not offering you an opinion.

I'm offering you a perspective. Well, we don't like to hear that because it puts us under obligation to recognize. Do you have to make that implication? They think I'm making it because that will affect either life or death grounded in God for a prophet is a for God.

So for the first time, though, we talked about the five fold ministries, but we have fought where, for example, I often say that the desert will bloom as a rose. Many Christians would prefer that through irrigation rather than through supernatural provision. Think on that.

Why would Christians themselves shrink from the acknowledgement and even the desire of a supernatural intervention that will glorify God? Why do they prefer to see the same thing brought humanly? What is it about God and his supernaturalness that offends even Christians that that will affect how they perceive end time things. They don't, they can't conceive of a God who'll come down with wrath and judge that the supernatural is itself an offense that God will intervene in time and in history and in nations through judgment is a view that is offensive. We would rather, and I've accused Jews of this.

That's why they're always politically minded. If there's going to be change, it will come through some political, social, humanly wrought thing. Even the messianic age will come through human betterment rather than the actual coming of a Messiah, a supernatural revealing, an apocalyptic revealing of God and his son.

The church is God's appointed salvific agency for Jewish survival and salvation, and it is not in the right place of understanding or anticipation. It will have failed in its mandate and calling. Now what has been the fate and the destiny of every man historically who has spoken of impending judgment for Israel? They've been stoned.

Men do not want to hear an unwelcome message and the way to remove the message is to remove the man. So then what kind of church ought we to be if we're called to this proclamation? We have to, what's the word, gird our loins and know that we're going to experience rejection, anger, and perhaps worse. We'll be looked upon as a serious threat to ecumenical intention of religion and society because of our narrow insistence on this apocalyptic scenario and a church that is apostate and seeks for a humanistic resolution.

And so they will kill us and claim they're doing God a service. So we're not talking about idle questions, but again the issue of the cross. It's remarkable that nothing more reveals the issue of the cross than the issue of Israel.

It brings it right into the face of the consideration of the church and I have said publicly, any view of Israel that does not bring with it the requirement of the cross and of suffering is a false view. And that's why Christians will prefer feasts of tabernacle, planting trees, harmless, innocuous activity that does not cost, but it doesn't save either. So how ought we to pray for the church ourselves that you might receive a perspective that needs to be communicated in the localities where you are and to set in motion actual preparation for Jewish rescue.

If you believe the scenario that the scriptures indicate that is yet future. So I'll begin with prayer. Could at least say amen.

Lord put a little iron in our souls because we're cowards and instinctively our flesh covets an easier answer. Another kind of scenario that we can either say, well, this has taken place already. We needn't fear this or we will not be here when it does take place.

And my God, what an eternal shame to learn that we erred because of our cowardice that our moral nature made us to establish a certain line of ideology and doctrine and thought that would justify a view that saves us and leaves Jews in the lurch to perish. And we learned this morning from David that his great fear was shame. He wanted to be saved from shame and he wanted the whole counsel of God and the law and the precepts of God that he might walk in the way because he could not contemplate that he would have to suffer eternal shame.

What will people suffer who have encouraged Jews to Israel as the place of safety when it's the place of devastation because their theology was askew will be shame because they did not know as they ought to know who have said to us, God will never do that again. They'll not suffer again. He's not going to bring Jews from Russia and Ethiopia and then allow them to be devastated.

I said, who are you to tell God what he's going to do? What would you have said about the Nazi Holocaust and the 6 million Jews and the Anne Franks that were taken up? Would you say God will never do? What would you say about the destruction of 70 AD by the hundreds of thousands, the millions in captivity, the whole destruction of Zion where Jews perished on top of the temple because they thought it was inviolable. God will not allow its destruction. His name is there.

The greatest vanity and presumption is for us to say what we think God will do and not do. What does his word say? How far will he go in his jealousy for the things that pertain to his eternal glory? How far has he gone with us? And can we recognize his dealings and his judgments with us for the shaping of our eternal destiny that we can better understand it for Israel and for the nations? So Lord, save us, help us, my God. We ask for that iron in our soul.

We ask for a prophetic disposition that is true, that is able to see, able to bear apocalyptic expectation, knowing that that's not God's last word. His last word is mercy. But what is mercy except that issues out of devastation and loss.

So we don't know you Lord as we ought and that ignorance and selfish posturing comes up in the views that we choose to hold and argue. So my God, teach us in these days and more than teach us, give us a character like David that will not flinch or balk from hard things, that can bear hard truth, that can suffer expectancy of a painful kind, knowing that the end thereof is the restoration of the nation, the coming of its king and the glory of his kingdom. Thank you Lord.

Oh, bless us in these days, my God, we pray. Make us prayerful. Little wonder that the enemy this morning sought to drown out your voice and to dull the saints and to miss what we were about and nearly succeeded because we made room somehow.

The error of our own souls and our attitudes that we were allowing our minds to think in the privacy of our own minds as if he was not seeing and did not know. So Lord, deal with us. We love your instruction, but we want to be shaped also in the character of God.

That Davidic nature that you showed us this morning, that does not flinch, but loves the truth and hates every false appearance. Even though the ones that are so calmly and that we would like to believe Israel will make it, they'll pass through this time of trouble. God is not going to allow them.

So we thank you, Lord. We're on divine course even tonight, sealed and put into our hearts what you will. Thank you Lord.

Wake us early to seek your face for the unfolding of your heart and mind in these days that we might align ourselves with you. In Jesus name we ask you.

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