

K-504 the Culpability of Sin (2 of 2)

by Art Katz

The sermon calls for a recognition of collective sin and the necessity of repentance to avert judgment and restore a biblical mindset among modern Jews.

Duration: 47:37

Scripture: Ecclesiastes 3:15

Topics: "Sin"

Description

In this sermon, the speaker emphasizes the importance of acknowledging and repenting for the sins of the past. He argues that the past cannot be swept under the carpet, especially when it comes to issues like race relations, slavery, and the mistreatment of indigenous people. The speaker also criticizes sentimental explanations for historical atrocities, stating that the truth must be confronted and understood in order to prevent future catastrophes. He concludes by warning that nations that reject God and try to establish their own destiny will ultimately face judgment and destruction.

Transcript

I'm quoting now from another Old Testament scholar, German, the, God bless these German scholars, Walter Eich wrote in the Theology of the Old Testament. Here's his statement. The prophets bring not only their own contemporaries before God's judgment and denounce them for their rebellion, but also see them linked with all previous generations in a unitary entity for which the sins of the fathers are also the sins of those now alive and will be required of them.

The prophet sees. When the people do not see, the prophet sees. And the prophet speaks what he sees, for he sees as God sees.

And therefore, he who sees as God sees, speaks as God speaks. And the rejection of that prophetic word is the invitation to calamity. The last thing that precedes the judgments of God is the prophetic witness.

And when men stone the prophets that are sent unto them, the next thing is the fulfillment of the thing for which they forewarned them. So maybe that's another reason that we're not seeing authentic prophets. Their end is always grim.

And men who don't want to contemplate that, that want the honor, flattery, and rewards of men, will speak pleasant sounding things and positivistic things and confirming things, rather than challenge them about

not only their own sin, but the sins of their fathers with which they are in unbroken continuum and obligation. You know what makes judgment, judgment? And why judgment needs to be feared and to be avoided by obedience, is that what makes judgment, judgment in its severest form, is that it takes our children. If you'll not obey God for your sake, will you obey him for your children's sake? And that's what judgment, that's what makes judgment, judgment.

That's why judgment is so painful, such an anguish, and why it ought to be so desperately avoided. Instead, what are we Jews saying? Well, if there was a God, why didn't he save the children? Because your children suffer it with you. And if you will not wise up for your own sake, will you wise up for their sake and avoid judgment by being obedient to the word, instead of justifying yourself even now and laying the blame on God? That's what makes judgment, judgment.

And there's something in us that wants to make our own terms and find some way out from what God says is reality. See what I mean? In fact, there's an adage that Jewish commentators employ, or implore, employ, in which they say, we will not hear any explanation of the Holocaust that cannot be spoken in the sound of the shrieks of children being thrown into the ovens. So in a sentimental way, they find the justifiable grounds for refusing the very explanation that would give light on why those children are being thrown into ovens, and will again be.

So what's the prophetic task? To take that whole inverted, convoluted, sentimental mishmash, blow it to smithereens by the power of God, and set before men the truth of things as God himself sees them and demands that they be seen, lest men yet suffer a worse judgment. Who is sufficient for that? Who can bear such a word? Who can bring it with authority, looking at faces that are, whose eyes are daggers and full of hatred and contempt for you, and speak it without compromise, with clarity and with conviction, that men having heard that once, will stand responsible for God in the day of eternity, just on that one word. And my premise is this, there cannot be such a man, independent of a supportive community, whose intercessions gird him and are the key to the power and the anointing that will be released through him.

That's why it's so integral about what we are trying for here, and why it is so bitterly opposed if the enemy could end it. Bring this down. There's this little prophetic nothing that it is, so that there be no supportive community for the prophetic voice, and no sounding of God's word in the last days, that will turn the church and affect world Jewry, and the things that bring the Lord's coming, his consummation, and his kingdom.

That we're linked with previous generations in a unitary entity for which the sins of the fathers are also the sins of those now alive, and will be required of them. It's not altogether insignificant that these fasidim that came to interrupt that meeting at Vassar said that if your, I forgot whether they said Lord or Messiah, were here now, we would do to him exactly as our fathers did before us. Which shows the unbroken continuum of sin, and that same anti-Christ spirit that prevails.

In fact, if we put the question today to modern Jewry, to choose Barabbas or Jesus, if they were faced with the same dilemma of choice, what in fact would they choose? And those of us who have had dealings with families or parents of Jewish believers that have been saved out of drugs, they were nigh unto death, they were shot up, they were just walking pieces of death. It's remarkable that the families often say we prefer them as drug addicts than as Christians. So, there's ways in which the choice continues.

The only way in which the continuum of sin can be broken is by the acknowledgement of it as sin, and the repudiation of it. I refuse to be joined with the decision of my fathers. I see the error and the sin of that decision, and I myself will not have part in it.

So, in other words, the only way to be released from the sin of the participation in the crucifixion of Jesus is to receive him. And in the absence of that reception, you remain in the collective accountability of the nation for the sin. And as I say somewhere on this page, the crucifixion of Jesus is only the culmination of a longer standing sin, the history of Israel's apostasy from God.

It was the revelation of that apostasy and not its origination. So, to say that they've been judged for crucifying Jesus as if it was a single episode is to miss the point. The judgment is a long standing continuum of sin that had its final and most tragic expression in the failure to both recognize, to receive, and then to reject him who had come to save them from the sins of the past.

And that that has not been acknowledged implicates the present generation in that sin. Stephen in Acts 7, as your fathers did, so do you also. And that's true for any and all of us.

We are in an unbroken continuum with the sins of the past, except by a forthright declaration against it and returning from it. Only repentance can save us from the sins of our fathers. They become our own.

So, we remain in unbroken continuum with our forebears, continuing in and perpetuating their sins as our own. That even if there were an opportunity, there would be a reenactment. In fact, every rejection of Jesus and every anti-Christ thing against him is that enactment.

And as I've said before, that those who claim that the New Testament is anti-Semitic and want to see those scriptures excised out, to cut the Word of God out is to reenact the crucifixion by dealing with the Word of God. So, we have to come to a repentant acknowledgement of that past and forsake its sins, and that alone saves us from the deadly consequences of it for our own future. There is no magical abrogation of sin, but rather, like a cumulative obligation, the debt, no matter how long deferred, is compounded yet the more by the neglect.

It's not just that the past is there, but the past takes on a deepening consequence the longer it is deferred. The implications and the consequences of it grow yet more deadly. It's compounded by the neglect.

And there's a certain irony in recent history in Israel, because Israel itself goes out of its way to prosecute the criminals of the past, the Nazi past, and will not let these men lie. They might be in their 80s. If there's breath in them, they will hunt them until they capture them and bring them to justice, because they see that their crimes are not in any way dissolved by the passage of time, and that justice requires the penalty however long deferred the sin.

So, in a certain way, by its own conduct, ironically, Israel throws coals on its own head. So, I want to read to you from a statement brought by the prosecuting attorney of Eichmann, in the famous Eichmann trial in Jerusalem, I forgot in what year, in the 1960s, I believe, in which this man was relentlessly pursued and brought to justice, and Gideon Hausner, the prosecuting attorney for the state of Israel, writes in his book *Justice in Jerusalem*, quote, It may well take some time before a criminal is brought to justice. In Eichmann's case, it took 15 years since he had gone into hiding, but he was ultimately found, exposed to the obloquy of mankind, and executed.

Then comes the statement, Neither the passage of time nor the distance of asylum saved him. Time does not change the situation with God, nor distance. So, we can grow up in Brooklyn or Moscow, we're going to be found out.

There's an indictment where we're under a penalty, and the day of judgment will come. Neither the passage of time nor the distance of asylum saved him. And he writes, These facts are worth bearing in mind.

The assumption that present-day Germany is an entirely new nation, immune to the perils of the past, is as dangerous as it is false. This is an Israeli writing about Germany, and it's true. Germany is still itself under indictment, and there's been no radical transformation of its own character, and the rise again of German neo-Nazis and skinheads is the evidence of it.

And Germans can't understand it. Fifty years after Hitler, a whole generation has spawned that is racist, anti-Semitic, vicious, and adores Hitler, because the spirit of it remains, because there has never been a national repentance that would have gotten to the root of the sins of the Holocaust, and the rejection of apostolic faith in the Germany that preceded it, that made the rise of Nazism and the Holocaust inevitable. So my message to Germany when I go is that message, a call to repentance for the nation for its own sins, is that there's been a rejection of the historic apostolic faith, either by the liberalism that had come to Germany, God is dead school, or even German piety, or orthodoxy, is as much a rejection of apostolic faith as liberalism.

Two opposite ends of the same coin, but it's a rejection of the faith centering in the cross. Can you follow that? One day maybe we can look at Germany, because I think Germany is yet critical for Israel's future, and some turning will have to take place in that nation. The Lord gave me a word years ago in New York City when I was a missionary to the Jews, and I was in prayer with a German brother now in South Africa, that the same nation that the enemy had used to bring Jews into the physical fires of destruction would be the nation that he would use to save them from the fire of his eternal judgment.

So there's yet an unfinished mystery of the relationship between Germans and Jews. Maybe why the Charles Schmidt connection with ourselves yet lingers, and I didn't know what the Lord meant by that. I held that for seven years, living in New York, and then finally in Denmark, and then finally living in Israel, and then finally actually traveling through Germany and never ever speaking a word.

But finally a day came when I was at a Stofan Pentecostal church as the speaker, and in the morning's prayer time, people began to break and to cry out for Israel's salvation, not even knowing that I was a speaker, that I was even Jewish, so it was not my presence that prompted them. When I heard the depth of their cry, like an agonizing and a depth of intercession that I had not heard from Jewish believers, coming out of German mouths for the Jew, I said, that's the way. That Israel's deliverance is going to come through a deep gut prevail from the body of Christ in Germany, but it can only come out of their own repentance.

That kind of thing cannot be affected. That's not a religious performance. No one's capable of prayer of that, of those themselves that have been broken at the cross.

So the message of repentance for Germany, for the sins of its own past, and the sins of its own fathers, yet needs to be pressed to bring the body of Christ into the place where they can prevail for Israel in the spirit. Not the charismatic spirit, but the spirit of travail that comes out of brokenness. Okay.

So the hunt for these criminals becomes, ironically, Israel's own indictments. And all of this is in keeping with a remarkable statement in Ecclesiastes chapter 3, verse 15, that that which has been is now that which will be has also been, and that God, that which is past is now, and God requires that which is past.

Talk about bringing the prophetic view.

Men like to shovel the past away or sweep it under the carpet or bring it to a place of forgetfulness. But God, that which is past is now. There's something that presses on the present moment in the United States, race relations, slavery, the treatment of the American Indian.

You can't sweep that under the carpet. There's a way in which the past is now. It presses.

It requires acknowledgement. It requires repentant acknowledgement. It requires a national acknowledgement.

And in the absence of that, we could establish all kinds of programs to alleviate the condition of the Indians or whatever else we think to do. But there'll never be resolution nor reconciliation until the past is both acknowledged and repented for. God requires that which is past, and he requires it in a certain way.

And many of us that are unhappy or sick or suffering ailments or diseases or a history of broken marriages, we can never just seem to get it right, need to go back to that thing in the past that is the root of the matter and bring it to light, deal with it, and be released for the present. The past and the present are in unbroken continuum. And that's why the issue of Jesus' death is the issue now, 2,000 years later.

And it's only the culmination of a longer-standing apostasy from God about which the prophet spoke. When have we as a nation ever answered their indictment and indeed have ever heard it? How can we repentantly respond to the past when it's not been pressed before us as a present issue? You remember the revival that came under King Josiah when they found the Book of Deuteronomy and read it to the people, and then they tore their garments and said, Hey, we have an accountability here. And that was a revival that came out of repentance for the rediscovery of the Word and the requirement on the present generation.

So that I'm asking the question of whether we have an obligation to bring present Jews to an acknowledgement of Deuteronomy, of the curses, of the covenantal obligations, which really is an opportunity to bring them into the biblical mindset itself. Jews are outside the biblical mindset. And maybe it's by the issue of judgment can only understood in what God has spoken of it in Deuteronomy, that not only can they understand the obligation and the penalty, but it opens for them for a first time the whole issue of the Scripture itself and the God of the Scripture.

Because we Jews don't even believe that God can write a Bible, that the whole concept of God inspiring Scripture faultlessly and that it has a present application and a requirement is outside of our Jewish consideration. We are so totally secular in our mindset that that is too horrific and supernatural for us to consider. And yet it's the least of things to understand because there's the testimony of the Word.

There's the testimony of history and there's the testimony of increasing Jewish predicaments to confirm it. And then there's our testimony who bring it under the anointing of God. And if that is not a key to the beginning of the opening of Jewish consideration, then I don't know of any other key.

And yet it's not the key that we've turned. So it's a whole mandate of how to relate to the Jews in the last days. It's patently offensive.

It has to do with sin, particularly to Jews who see themselves as virtuous now. And look what a nice guy I am. I have the best man of the year award from the B'nai B'rith and you're telling me I'm sinful? So this

indictment would be a remarkable requirement and require a great anointing to persuade unwilling men.

Because we as a secular people are entirely outside the biblical, let alone the Deuteronomic context. And few of us ever think to examine our calamities in its light. Because we Jews are sociologists, political scientists, psychologists, and everything we examine is in the light of secular knowledge.

But we never examine in the light of Scripture. So not the least of the Church's prophetic tasks is to introduce this mindset to secular rejecting mentalities. That this could be a key to re-entry of the modern Jew into a lost biblical perspective.

And in fact to the God of the Bible himself. Everything is back to the Word. And except we bring this kind of a Word, what kind of comfort can be ministered to Israel and how can the true cause of her sorrows be made known? And is not any other comfort a false comfort? So it's going to put us not only in collision with secular mentalities, it's going to put us in collision with religious mentalities that have been comforting Jews on a false basis.

And assuring them that God is with them and that this Israel is going to prosper and they'll come through and their enemies will be defeated when there's devastation ahead. That makes that kind of a word false comfort. And the false prophets always oppose the truth.

So we have not only the opposition of men unwilling to hear who are Jews, we have also the opposition of those who are Christians and are bringing a comfort of another kind which I'm describing as false because it does not bring Israel to the consideration of her history and of her sin and of the soon coming judgment. In fact, I would say that the false prophets don't even have a biblical perspective but that they're hoping for a gradual improvement in the condition of Israel. It's pure humanism to believe in an inevitable and progressive improvement over a course of time by virtue of time itself.

Completely contradicts everything I've been saying since we've come back from the break. I'm saying time does not absolve. Time does not change.

God requires the past now. There's not going to be progressive improvement. We're saddled with something that unless we see it and deal with it we will be the victim of it yet again.

And so what is this mentality that there will be a progressive improvement as a certain inevitability? It's a humanistic assumption that goes right back to the enlightenment to human perfectibility and to progress. These are not biblical views and yet it's remarkable how Christians hold it. So what are the alternative interpretations offered for the cause of the Holocaust in the absence of this biblical and deuteronomic view? Invariably, it is to put God in the dark.

It's not men who have failed. It's not Israel who has failed. It is God who has failed.

And anyone who has read anything of the literature especially by Jewish writers inevitably they come to see you have to. If you don't see it as the consequence of your sin whose sin then is it? But some inherent defect and failure in God himself. It's an astonishment how God is brought to be guilty not only for a Hitler or for Nazi Germany but something inherently defective in creation itself that makes possible such men and such nations and such movements.

The fault is God's not men, certainly not our own. That's ironic. But do you know what the remarkable thing is? There's a church that's been subscribing to that.

And in the absence of its own explanation for the Holocaust it has taken hold of and seized the Jewish. And that the church is at fault. God is at fault and the church is at fault.

And the New Testament is at fault. But it's never seen as the issue of Jewish sin. Because the church has not pressed that upon Jewish consciousness and in fact ironically is less disposed to do so because of the Holocaust.

How can we now tell Jews that and even press the issue of their salvation seeing what a lousy track record we have and in fact there's been a movement away from that. And I know that from my time in the Lutheran Seminary that a church that once had an evangelical outreach to the Jews have moved away from that to a dialogical agreement in the ecumenical discussion over the table called dialogue. But do you know what the condition for that dialogue is? Jews will not participate unless the Christians recognize the validity of Judaism and that they're not coming to proselytize but they're coming as much to receive as to give in debate and discussion with their religious equals who have another faith posture equally as valid to their own.

What would you say to that? What would Paul say to that? It destroys the gospel itself and its validity as being the single statement of God to mankind as well as to Jews because once you give Jews that ground and see a validity in their anti-Christ religious status then you have to accord equally to Hindus Muslims and every other faith posture which in fact has happened. And that's why the present age is not only ecumenical but pluralistic and what prevails in the western world is a pluralism. And so the pluralism has affected the whole validity of the church's message which is to say the church itself has been denuded and what do you call it when a man emasculated we've lost our message and its urgency to the Jew first and therefore equally to the Greek.

Why would Paul cry out at the commencement of his statement in Romans, I would wish myself a curse for my brethren's sake if there were any basis for their acceptance with God other than that through the gospel. Once you remove that necessity and that urgency and can no longer press it because we have a guilt complex for the Holocaust and what the church did or failed it's the whole issue of the faith comes into a new questioning and disrespect and the victim of that is not only the Jew ironically but the Greek as well. So there's a profound debasement of the faith and I was horrified to find that this whole shift had taken place in the evangelical Lutheran church and that they were willing to concede to the terms which recognizes the validity of Judaism which by that recognition throws question on the validity of the apostolic faith.

That's right. And that they were willing to do it. In fact my teacher himself who had formerly been involved in Jewish evangelism was so emasculated so weak and so inept, he was a living embodiment of that compromise that I had to take over the class.

He was so weak, he would just give me the ground, well what do you think brother I think you don't say brother Mr. Katz and I would just there was a vacuum. He had no message, no word no vitality, no authority it was lost not only to the issue of the Jew but to every issue and that's why Paul says that this gospel is the power of God unto salvation to the Jew first and if it's not there it will not be anywhere. And so what an enormous attrition of the faith and then that opens the church in its emasculated condition to the acceptance of homosexuality and every other kind of corresponding debasement until it's a worldly phenomenon and will oppose the remnant people of God who insist on biblical apostolic truth.

This has been costly and it even goes beyond this now these theologians are saying in agreement with Jewish critics that we need to review our Christology that indeed maybe we need to consider that we were hasty and rash in seeing Jesus as the fulfillment because how could the Messiah have come and this horror have taken place in modern times through Christian auspices. And then the next question is if Christ himself needs to be reconsidered, how about God himself?

That the whole doctrine of God has to be reviewed because how could God be God in the traditional sense, the God of mercy, goodness, righteousness and love and allowed his covenant people to suffer such devastation maybe we need to review even the way in which we consider God himself and that's why God is now becoming she or it because we had a sexist masculine dominant view of God as him I'll tell you there was not a day in the seminary that I was not being invited to be cast out because I had the presumption and the goal to call God him and express my masculine sexist preference when it's the mother goddess that precedes the father that they had conferences sponsored by the Lutheran church and synod and the denomination in which witches were invited to participate as bringing a valid

view and a witch gave such a discussion in a class in which I sat promulgating witches and I went up to the I couldn't believe it I went up to the professor afterwards and I said if Luther were alive today or even he would turn over in his grave to know that an institution that bears his name gave a platform for what we heard today and the man said well we need to have an understanding I'm describing manifest phenomena that have taken place since the holocaust that is threatening the life the vitality and the truth of the church in an hour when there's nothing more required than authentic apostolic faith as a saving grace to the increasingly desperate men of the world the church is now seriously emasculated and threatened and it grows out of the issue of the holocaust for what reason not

understanding not understanding that the holocaust is the statement of the judgment of God and in the unwillingness or inability to understand judgment and God as judge invariably and inevitably we are brought to a place where we necessarily have got to exceed to other views which in the end disparage not only the church but the head of the church, the Lord and God himself that's how consequential it is when we flinch from the truth of judgment so now you'll understand the statement when I read it what are the alternative interpretations offered for the cause of the holocaust in the absence of the deuteronomic the judgmental interpretation invariably it's to put God in the dock evidently it's easier to consider his failure than the possibility of Jewish sin, much theological activity is

already underway and the re-examination of the church's traditional doctrines of God and of Christology, most liberal churches agree with the Jewish assessment of the failure and bankruptcy of Christianity as being the principal cause of the holocaust, what then will be the necessary interpretation for the next that's how we view the past, how will we view the next one but that is the church's failure and so what will be our witness to Jews who are already more viciously opposed to the faith with that kind of an understanding who will be suffering it in our inability to consider the holocaust as judgment the absence of an interpretation of our own compels us to the acceptance of theirs in which the denigration of the church becomes ultimately the denigration of its head the church's

secret admiration for the Jew and the powerful mystique of Israel incapacitates it to consider the issues of judgment for sin given above do you follow that? there is a fascination with the Jew, the mystique of Israel they see the Jews as like in the mold of David Davidic, I don't know how many Christians who go to Israel first time are terribly disillusioned when their bottoms are pinched by lustful Israelis, and they came with the great naivety as if they were re-entering Old Testament terms, and see these perverse characters who

are out on the make I'll tell you that I had to be vigilant as sponsoring a Ben Israel tour to see that our women were not seduced by our Israeli guides and bus drivers and I was not always successful there is a fascination with the Jew and the mystique of

Israel that prevents the church from considering the Jews' sinfulness and what it is, is that same humanism it's that admiration in a secret way for what we ourselves would secretly like to be like that Walter Mitty kind of dream the Entebbe exploit we admire their heroism and their courage performed out of their secular ability and refuse to see the indictment of the word of God not only for Israel and its sinfulness, but necessarily therefore, for all men in a word we reject the Biblical ground of reality, because the word of God says, there's no man good no not one and if God were to mark iniquity, who can stand, and for us to say well, that may be true of other men, but Jews are exempt, is to say that God's word of the indictment of all men is not a true word and once you even

subconsciously allow that ground, you're on the road to the deterioration of the scripture itself in any of its truth see how that's why the issue of Israel and the issue of the Jew is the issue of God, it's the issue of church it's the issue of truth, it's the issue and what shall we say then for all this prophetic activity and revival and there's not a scrap of reference and mention of the centrality of Israel and the Jew in the last day's consideration of the church, has got to be from the patent evidence of the falsity of what men are celebrating as having come from God this ought to be foremost because it's the issue of God himself, it's the issue of the word, it's the issue of truth and how we have ourselves as the church, slip from it in our consideration so the church's secret

admiration for the Jew and the powerful mystique of Israel, what makes it powerful? it's not our charm, you can believe that there's a demonic seductive thing at play, because if we have been able to project our own view of God and call it God, what can we do for men? it's just easy to slip from the one thing to the other, if you can take the most high God and form him in your own imagining, what then can you do about men? then you can imagine about men something that they are not because it suits your exalted notion and your carnal heart that likes to see men in the heroic mold, because that's the mold that you secretly desire for yourself, then the view that says you're dust, and you're capable of nothing, and that God's statement is on the depravity of man and without him you can do

nothing you're still secretly desiring an heroic kind of thing in the Israeli style of the Entebbe exploit or the hit squad ability do you know that Israel is actually exporting hit squads that is its reputation if men want bodyguards or they want to assassinate a political figure, they know where to turn to find those that are skilled in assassination that's the kind of thing that is secretly admired what a statement for the condition of the church, and that's its admiration as for me to go to Israel is purest agony I cannot bear to see it and be there in the spirit of it and the nation except it's in fulfillment of some purpose of God so the result in the end is to abandon the church's former evangelical witness in favor of a dialogical ecumenicity that has as its necessary condition

the acknowledgement of Judaism's validity which if you acknowledge that makes in effect the Christian faith invalid if Judaism is valid what need for the cross if men can be saved independent of it as Jews why the necessity for it anywhere with any men, the whole message and truth of the faith itself is brought into question so the inability to recognize the past interventions of God as calamity and judgment equally nullifies all hope and believing for his future intervention in mercy that's the point that I brought up before if you will not understand and read the history of your suffering and calamity as being the fulfillment of God's promised judgments, how shall you believe his future promised deliverance, his future restoration, it's only

the recognition of the truth of God's word as

having been fulfilled in judgment that enables us to believe the future of his word as hope, as recovery as deliverance and as restoration that's how the and that's why Ezekiel and Jeremiah who were the prophets of doom and of judgment became the prophets of restoration, God will not give the privilege of that message only to those who are faithful to bring the hard word of judgment and the same thing will be true for us, we will not be able to speak a message of Israel's future and her destiny and her hope if we will not also speak now the things of Israel's judgment and past the fact that God should intervene at all in the affairs of men is considered an ultimate offense to the liberal mind how could God come into time and history to intervene in judgment and raise up nations to

chastise Israel men like God at a distance it's a remarkable thing, even those who think this, I've heard this from rabbis, a higher power, an impersonal force in the universe but the idea of a God who comes down and a God who comes in and a God who intervenes is totally repulsive to the modern mind well, just to bring this to an end for today just what we've talked about in times past of how the holocaust is presented by the Jewish community not only for its own consideration but for the consideration of the world as an appeal to prevent future holocausts through education, through sympathy through seeing Israel as a victim of the prejudice of men and avoiding that by education and other such means, there'll be no future catastrophe really tragic to walk through those places like the

museum in Washington D.C or Yad Vashem in Jerusalem and to see the way the whole thing is pitched to educate and to bring people to an attitude by which they think future catastrophe will be averted because it's predicated on their understanding that past catastrophe was the work of man and not of God because God does not intervene that's offensive to the secular mind we are the masters of our destiny we formulate our condition and our future and what is the whole history of Israel since 1948 with that?

Men seeking to establish their own destiny and coming mighty close and impressively to doing it if they were not a God who has set in motion the things that must reveal that patent contradiction you can be brilliant you can revive a dead language you can be a high-tech civilization but in the end, the nation that has not God and seeks to have its life without God will come to an end and even now in its crisis, what is it doing? through negotiation even with its enemies seeking to avert catastrophe and find its security but will not turn to God and so that this last negotiation with Arafat is a preliminary and already a preview of a final negotiation with anti-Christ himself that the final logic of Jewish rejection of God is to and the covenant in God is to covenant with the devil himself

if only that will bring security and the perpetuation of the state what a final ironic judgment brought on by the rejection of God, right to the end which will take Israel much time to repent of when they see the horror of their acts sins of their fathers and their own, which is why God says and your sins will exceed the sins of your fathers for you will invite very anti-Christ to establish your security the world has never seen nor will again the depth of the contrition and breaking that will come to the surviving remnant of Israel when the magnitude of their sin is revealed and except that a spirit of supplication and grace be poured upon them they would not be capable even that has to come from God so what do we conclude what do we pray in conversion the church has its work cut out for

it but it had better be the church in its original definitive and apostolic prophetic character or it can't even begin to touch let alone succeed in the task that remains for it that the task at the end is as great as it was at the beginning it's going to take the people sent of God out of his presence and in his power and

authority defying the pharaoh again in a final standoff with the ultimate powers of evil to save a remnant of his people because their salvation is not only their salvation but the release of the lord to be their king and the word of the lord to go forth out of Jerusalem and the law of the lord out of Zion it's the issue of sanity for the nations and God's theocratic rule great great issues so hallelujah lord we're out of breath just talking about it how shall we

fulfill it my god we thank you if ever we have thank you for a resurrection that is more than just a doctrinal acknowledgement but the only and exclusive basis for us to take up such tasks and to succeed at them and you've shown us clearly that we can only do this together it's not for individual virtuosos it's going to take a body a son of man company an Elijah company who are integral and related and one and filled with all the fullness of God to succeed in the tasks that remain that conclude this age and bring your coming lord grace we pray to be that people help us my god if we haven't taken up with the mystique of Israel the fascination for the Jew at any kind of soulless shallow and sentimental way showing what our true humanistic heart is we ask you to devastate that, pull it out

by the roots my god, all that schmaltzy stuff that keeps us from apostolic and prophetic seeing and speaking help us lord to be forthright men and women of God who love Jews, not because they're lovable, but because you love them because the love of the father which is our love, loves them unconditionally and not because they're cute because they're far from cute and they'll be less than cute before the end comes except we have this love we'll be repulsed by them and so lord we ask that you be formed in us is the only answer in your body again to conclude what you began in the same power and authority as unto the father and utter selflessness as a son will end the age as it began and in that same power that raised you from the dead and made you to ascend on high oh lord may we pray for

such a church plead for such a church labor for such a church be such a church we pray we thank you for the privilege of it in these last days in Jesus holy name

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