

Russ-02 Mystery of Israel - Part 2

by Art Katz

Art Katz explores the significance of Israel in God's theocratic plan and the Church's role in its restoration.

Duration: 1:26:07

Scripture: Matthew 6:33, Matthew 25:32-46, Romans 9:33 - 10:3, Romans 11:33-34, Romans 12:9

Topics: "Russian"

Description

In this sermon, the speaker emphasizes the importance of the church being aware and prepared for the last days. The speaker highlights that God's strategy is not only to sift Israel but also to sift the nations and the church within the nations. The sermon focuses on Matthew 25, where Jesus separates the sheep from the goats based on how they treated the least of His brethren. The speaker encourages the congregation to understand that their actions towards others, especially the least, have eternal significance. The sermon concludes with a call for the congregation to participate in the prophetic event of God's coming as king and the salvation of Israel's remnant.

Transcript

...of all of the good things that can be spoken, what is the perfect thing that must be spoken, that speak, and grant us the grace to hear and to receive, that your word might constitute a work in these days, grant us grace of utterance. In Jesus' name we pray. Amen.

I think that we can understand more and more why Paul asked that pray for me that utterance might be given. It was not the issue of his competence or his ability. It was beyond him.

Able though he was. That's why Paul's most frequent cry was, who is sufficient for these things? Have you cried that? Until we have cried that, we are outside the faith. When the faith is something that we can perform, we are already apostate.

Are you following that? Are you following my thought? Hallelujah. Hallelujah. What I want to introduce this morning is the theocratic setting for the subject of Israel.

Are you familiar with this word, theocratic? This is a theocratic kingdom, state. It is absolutely free from the presence of the Church's consciousness. It is necessary for such a theocratic state to arise again, to be restored.

We are talking about the coming of God. But we are talking about our personal salvation. But not that He will come as a king.

Let's be absolutely honest today. Are you actually expecting a kingdom to come? See, the word kingdom itself, at least in my country, has become an abstraction. The kingdom of God is within you.

We think of it as a mode of being. Rather than an actual rule. So I want to speak about the subject of Israel in terms of an actual theocratic rule.

The Church has lost all expectancy for this. To the exact degree that it has no expectancy for Israel's millennial destiny. To the extent that it has lost all expectancy for the fulfillment of Israel's destiny in this sense.

Because these two things are inextricably bound together. When the Church entered its triumphalist mentality with Constantine, they saw the kingdom as already come. Rome was its center.

Not Jerusalem. So therefore, every reference to Jerusalem and Zion in the prophetic scriptures was spiritualized away. It was made a metaphor for the Church.

After all, Israel was finished. God has rejected the nation. It has rejected its Messiah.

And the Church is now the Israel of God. And this kingdom has come. In a holy Roman Empire.

The Reformation did not correct this error. And we are still living with the consequence of an incomplete Reformation. That's why my ministry is the ministry of restoration.

It is the prophetic task of restoring what has been lost. And this is absolutely central for your consideration. It's the issue of the scriptures themselves.

To restore a lost hermeneutical principle. The literal word of God as literal. For example, Isaiah chapter 2. That the mountain of the Lord shall be above all the hills and the mountains.

Mountain is always a symbolic term for government. For it says that the law shall go forth out of Zion. And the word of the Lord out of Jerusalem.

That this would be the seat or the location of God's theocratic rule. How do you like that? Would you have preferred Moscow? Or Geneva? Or New York City? Any one of these is a far more prestigious location for world rule than Zion. But we are back to yesterday's subject.

The conflict of wisdoms. Two moral systems in opposition. The wisdom of this world.

From the prince of this world. And the gods of this world. That celebrate power.

The authority of man. Prestige. Wealth.

Lust. Ambition. And visible power.

That will in the last alternative use violence and force to achieve its ends. This is the world system. And the world's wisdom.

By whatever name it employs. Fascism. Communism.

Even democracy. Is a more veiled. A more veiled deception of this naked truth and power.

What we should be looking for is the rule of God. His kingdom come. In a very literal way.

Over the nations. From his world capital. The holy hill of Zion.

In the city of Jerusalem. This is the heart of scandal and offense. It is the scandal of particularity.

That God would be that specific. After all, as some hotshots say, God's not interested in real estate. His kingdom is universal.

He's not concerned for the land of Israel. He's not interested in geography. That's the conceit about which Paul warns in Romans 11.

What does Psalm 2 tell us? That the heathen rage and imagine a vain thing. You can use your Bible Psalm 2. They devise a vain thing in verse 1. The heathen or the nation's rage are in an uproar. And they devise a vain thing.

The kings of the earth and the rulers take counsel together against the Lord and against his anointed. Notice kings and rulers. This is not a synonym of one for the other.

The kings are the earthly authorities. But the rulers are the invisible principalities and powers of the air who express their influence through earthly rulers. And the princes, this word means the princes of the heavenly wrath who carry out their ideas through earthly rulers.

Both are opposed to the rule of God and of his anointed. What does Christ mean? The anointed one, anointed to rule. Anointed to what? To rule.

When the first angelic pronouncement was made in the Gospel of Luke. It is always important to look at the first pronouncement. The first expression.

This is an angelic pronouncement. You can't find anything more pure than that. Nor more authoritative.

What does the angel say to Mary? In chapter 1 verse 31. You shall call his name Jesus. Verse 32.

He will be great and will be called the Son of the Most High. Luke 1.32. And the Lord God will give him the throne of his father David. And he will reign over the house of Jacob forever.

And his kingdom will have no end. When have you considered that last? That Jesus came to rule. And over his cross in three languages to mock him.

Jesus of Nazareth, king of the Jews. But if he's king of the Jews, he's king of all nations. For his kingdom shall have no end.

The prophet Isaiah says the same thing in chapter 9. About unto us a child will be born and unto us a son is given in verse 6. What's the next statement? And the government shall be upon his shoulders. Oh dear kinder, dear children. You must understand this.

Or you will be absolutely bewildered by the anti-Semitic fury that comes upon Jews. For the devil has always sought their annihilation. Because this kingdom must first be destroyed.

And must be established in their city. Upon the throne of David. To order it and to establish it.

That's how specific God is. That's what it says here. And the government will rest upon his shoulders.

And his name will be called Wonderful Counselor, the Mighty God, Eternal Father, Prince of Peace. And just as the angel said to Mary. There will be no end to the increase of his government or of his peace.

On the throne of David. That's why the heathen rage and imagine a vain thing. They would rather have it in Rome.

Or Geneva. Or New York. But not with this despised nation.

Or in their capital city. Or in the hill of Zion. But what does God say in Psalm 2? He holds the nations in contempt.

For he has set his king upon the holy hill of Zion. Now if you were the prince of this world. And did not want to give up your influence over the nations.

And know that God has his own theocratic intentions. That must be in keeping with the scriptures. That the Lord can only go forth out from Zion.

And the word of the Lord out of Jerusalem. That requires therefore a restored nation to that place. Who are already submitted to the government of their king.

Because he has the credentials. He is the son of David. And therefore qualified to sit on David's throne.

What would you do to avoid this loss of power? You would annihilate or eradicate the nation. Whose restoration is required. Before their king can establish his dwelling place and sanctuary in this city.

And this explains the demonic fury against the Jews. Moving through unregenerate men. Quick to grab any simplistic explanation for the breakdown of economy and government in the last days.

And blame it on the Jews. For which there is a sufficient evidence or sufficient truth to support their lie. But however much we can explain this sociologically.

The root of it is demonic. It's a fury unto death. To annihilate a people.

And by so doing frustrate God's plan. For the establishment of his rule. Upon their throne.

In their Zion. In their Jerusalem. As a restored nation.

Are you following me so far? Acts chapter 3 verse 21. Where is the king today? Contained in the heavens. I don't know what that says in Russian.

A little different. I'll tell you what it says in English. That the Lord himself is contained or held up in the heavens.

He has imposed this restriction upon himself. Waiting for the fulfillment of a certain condition. The restoration of all things spoken by the prophets.

Since the world began. And when you will examine the prophets. What is their one great thing? The restoration of the nation back to God.

In the last days. Despite thousands of years of apostasy and alienation. This is the great drama of the end. This is what concludes history. And the king is contained until it happens. He said you will not see me until you will say again.

Blessed is he who comes in the name of the Lord. Whether we like it or not. We have to bow before the divine plan of God.

And his wisdom. Which is different than the wisdom of the world. Because he chooses the least thing. The weakest thing. The despised thing. Israel.

And the hill of Zion. To be the location of the center of his kingdom and his authority over the nations. Can you say amen to that? Can you say hallelujah to that? Do you rejoice for that? Why should Israel be so. Sent it so. Chosen by God. They don't deserve it.

They have blasphemed his name in every nation to which they've been driven. They have blasphemed God. And they are a shame to any nation to which they've been driven.

They don't deserve it. We are different. But he will choose whom he will choose.

And he will elect whom he will elect. Because he is I am who I am. And will be who I will be.

So as we say in America to the world, eat your heart out. Be frustrated in your rage. This is our God. The God of Jacob. And this is what he has chosen. He has made promise to this people.

That he set upon your throne. From the lineage of David. Will come your king.

And he will rule forever. This isn't a little temporary innovation. Once it's established it is fixed and eternal. It is his millennial reign. It doesn't end after a thousand years. The devil is allowed up out of his captivity for a momentary period.

For a momentary release. In which he stirs up the nations one last time against God and against Israel. Chapter 38 of Ezekiel.

God and Magog. But the Lord judges those nations. And the evil one is cast into the lake of fire forever.

And God's rule continues forever. Over all nations. For the law will go forth out of Zion.

And the word of the Lord out of Jerusalem. Now brother how do you know whether that's literal or poetic and spiritual? Because it says that the nations will study war no more. And beat their swords into plowshares.

And their spears into pruning hooks. The nations will be affected. Radically.

Because God is ruling. From the holy hill of Zion. How does all this happen? When Israel is today presently in her apostate condition.

And knows nothing about this. And doesn't care to know. Only wants to succeed politically.

All of this happens because of the church. The church is God's exclusive instrument and agent for the fulfillment of what was spoken by the prophets. Or it will not be fulfilled.

This is your mandate. This is the wisdom of God. This is what Paul saw in Romans 9-11.

How else do you explain Paul's conclusion in Romans 11? Have you read it lately? From verses 33-36? We sing it in my community. All the depths of the riches. Both of the wisdom and the knowledge of God.

How unsearchable are his judgments. And his ways past finding out. Romans 11-33-36 Oh, this is so important, Kinder.

So important. I tremble. For of him, and through him, and to him are all things.

For of him, and through him, and to him are all things. And now you can read the last statement together with me. To whom be glory forever.

Amen. Forever. It's glory forever.

Glory forever. The church that does not see this mystery. And makes this mystery central to its own being and existence.

Is not the church. The issue of Israel is the issue of the church. Not because we have a romantic affinity for the Jew.

Though we certainly should respect them. They are still the chosen people. And it's not the question of qualification.

We need to bless what God has blessed. And to choose what he has chosen. Because it's the issue of his glory forever.

This is of him. I didn't make it up. Because I'm Jewish.

And I want to see my people have a place of preference. This is of him. This is of him.

The God who chooses stables. And is crucified outside the city. Nakedly.

The God who is despised and rejected of men. Chooses the hill of Zion. And the despised people.

Because his way is not our way. Nor are our thoughts his thoughts. He has another wisdom.

Or we ourselves would not be saved. He chooses the foolish and the weak thing. To confound the wise and the mighty.

That's why he has chosen Israel. And that's why he has chosen us. It's another wisdom.

Now here is what we are going to see in the last days. Israel brought to a national death. Both within its present political boundaries.

And wherever the nation is dispersed in the world. The prophets speak of a time of Jacob's trouble. It's already happening.

And getting worse every day. In every nation. Including my own.

Skinheads. Skinheads, the neo-Nazis. Threatening phone calls.

Burned synagogues. You watch this. You watch this.

It's going to increase daily. And your own country will not be exempt. You already have a juicy history in this regard.

Ukrainian anti-Semitism is famous. And how much would it take to stir it up again? There will not be a Jew that survives this. Except for the church.

That has mercy on them that they might receive mercy. When such an act of mercy will threaten your own security and life. Is your heart going out for me? You see the unhappy task that we prophets have? We have to speak in advance of the time.

When there's not much evidence to support such a view. With the absolute assurance that it will come. And when it comes will it find you prepared? To extend mercy.

That they might obtain mercy. Even if it threatens your own life. Who are the overcomers of the last days? Those who overcome by the blood of the Lamb.

The word of their testimony. And love not their life unto the death. Okay, so to be identified with Jews means I might lose my life? Praise the Lord.

That loss is eternal gain. It obtains for me a crown. That shall not fade away.

That is eternal. That's what I'm going to be speaking later in the other room. The restoration of eternity.

And eternal mindedness. Which is the heart of the whole apostolic view. God is sinking deep shafts into the foundation of your church.

Or it will not be the church. It will be something less. Something other.

It will conduct services. People will enjoy them. You'll have programs.

But you will not be an actor in the apostolic drama. And you will forfeit your eternal reward for it. And might even be found opposing it.

Because there's going to be only two classes of men at the end. One smaller, one larger. That which is apostolic.

And that which is apostate. And the one will persecute the other. It's not the world that we need to fear so much.

But those who will kill us and claim they are doing God a service. The issue of the Jew will identify who the true church is. One remnant will find the other.

And because the remnant of Israel will find you. In the midst of their last days trial and tribulation. They will return to Zion as the redeemed of the Lord.

Though they did not leave it in that condition. Do you sing this chorus? And so the redeemed of the Lord will return. And so the redeemed of the Lord will return.

And eternal joy will be upon them. It's said in Isaiah 35. And everlasting joy shall be upon their heads.

For they return to Zion as the redeemed of the Lord. They were uprooted out of their cities. And compelled to flee for their lives.

But a place of refuge was prepared for them. Where God met with them face to face. And brought them into the bond of His covenant.

And the rod of His authority. Ezekiel chapter 20. Verse 33.

To the end. Something happens to them in the midst of their crisis. They meet God face to face.

How can He be in so many places at the same time? Through the church in the nations. Who show forth His face. And not the grim face of religious responsibility.

Obligation. I guess I have to. It's the people who want to.

And count it a privilege. To participate in this final drama. And have a face that show forth the Lord.

That's why I'm here today. That's why I'm alive today. That's why I didn't die 30 years ago in my own crisis.

Because I met a face. Of a young gentile girl. Half my age.

With whom I should have had nothing to do. A protestant. In whose face I saw the light that lightens the gentiles.

And it is the glory of Israel. There's no witness more powerful. Than His glory.

Through the light that has come to the gentiles. Who are walking in the light. As He is in the light.

The church that is the ground and pillar of truth. That is not hiding. That does not hide itself.

That is not living a double life. A church that is open to one another. That speaks the truth in love.

That exhorts and rebukes. That's the church. That is the key to Israel's restoration.

Whose restoration is the key to the Lord's release. And the coming of His kingdom. Forever.

So. What chapter in the prophets. Most accurately describes the death.

The national death. To which the nation of Israel is now presently moving. Who's the bright student here.

That can answer that question. Which prophet. Daniel.

Daniel does speak of the last days of apocalypse. But I'm thinking of Ezekiel. Chapter 37.

Where the great national cry is made. In verse 11. We are cut off.

We are without hope. We are as dry bones. We are as dry bones.

It's a statement that the nation has never yet made. Even with the Holocaust. It points to a future condition.

And the moment that God hears it. He does not himself speak to the dry bones. But He commands the Son of Man to prophesy.

That those bones may live. You are that Son of Man. You are that prophetic company.

That can be commanded to prophesy. And whose word constitutes an event. Not just a hopeful wish.

It's a corporate word. Redolent with the power and the authority of God. Sufficient to raise the dead.

But brother we're not yet in that condition. Exactly. That's why God is now speaking.

That you would consciously and willfully move to that condition. From faith to faith. And glory to glory.

So our time is up. And I want to pray for that. Don't be fearful if you didn't understand everything.

It's on tape. But it's a word of spirit and of life. It is itself a prophetic proclamation.

That will establish the event. Even if you yourself are dead and in your own grave. For of Him and through Him and to Him are all things including this morning to whom be glory forever.

Lord let it be. Encourage the faith of these children. That this word to them this morning was not just instruction but prophetic event itself.

Establish this word to the eternal praise of your glory. And the salvation of Israel's remnant. And your coming as king.

And we thank you and give you the praise. For our privilege to participate with you in it. In Jesus name.

Amen. Remember that everything is being recorded or taped. And don't expect that you are required to understand everything in the first speaking.

Jesus said my word is spirit and life. And that word is being sown in your spirits. And will later rise to the level of your consciousness.

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

So Lord we make that our prayer. Grant us a sense of the seriousness of this time. As a once and for all time that may not be given again.

An eternal moment. And who is sufficient for these things. Be formed in us.

And be our sufficiency. Not only to hear these things. But to walk them out.

To fulfill them. Which is our call. By the God who is full of grace as well as truth.

We ask for both now. In Jesus name. Amen.

Try and think of some question that you may have. And we'll perhaps take some questions to end our session today. But for now I would like to take you into a prophetic text.

Where we can see some of these things spoken in the divine logic. Amos chapter 9. This is all the prophetic future. Not yet fulfilled.

How do we know that? Because the chapter ends with the description of the millennial glory. Look at verses 13 and 14 of chapter 9. That you can reach up. Verse 13.

And verse 14. The reference to the captivity of my people Israel. Is their restoration.

I will bring again. Not they themselves. So we need to distinguish between present Israel.

Political Israel. Established by secular socialistic Zionist men. As against the supernatural work of God.

Which is yet future. I will. I will.

I will. We see this again and again in the prophetic texts. And what is required of Israel in their restoration? A death that precedes the resurrection.

Of their national hope. Where they may suffer a terrible defeat in their land. A possibility that today is every day more real.

And maybe are being cast out into the nations again. The outcasts of Israel. The dispersed of Judah.

And should that take place? Are we to imagine that the Jews that presently reside in the Ukraine or Belarus or Moscow will be safe? They also will suffer dispersion. But what does it say here with the millennial blessing of the sowing of seed and the abundance and the fruitfulness that comes to the restored Israel? They shall build the waste cities and inhabit them. Verse 14.

It makes clear that there is a destruction before there is a restoration. I believe that destruction is future. And these are not the ancient cities of Israel.

But modern Haifa, Tel Aviv and Jerusalem. And then they shall inhabit these rebuilt cities. And shall plant vineyards and drink the wine and make gardens and eat the fruit of them.

And what's the last verse? And I will plant them upon their land. Not they themselves. This is the final supernatural work of God.

And they shall be no more pulled up out of their land which I have given them, says the Lord thy God. First Corinthians 15 makes clear what the process of resurrection is. First Corinthians.

Paul talks about the glory of resurrection. First Corinthians 15, 42. Of the resurrection from the dead.

Which is sown in corruption and raised in incorruption. Verse 42. Verse 43.

Did you read verse 43? Sown in dishonor and is raised in glory. It is sown in weakness and is raised in power. It is sown in natural body and is raised in spiritual body.

Verse 46. That was not first which is spiritual but that which is natural. And afterward that which is spiritual.

That's the whole genius of resurrection. That the Lord himself experienced. That we ourselves experienced.

That Israel itself must experience. In order to bless all the families of the earth. So let's go back to Amos chapter 9. Where God says in verse 9, I will sift the house of Israel among all nations.

Did you read the whole verse? Just as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Among all nations. Including this one.

No nation will be exempt. Not only because there are Jews to be found in every nation. But that the church itself is sifted at the same time.

But the church itself will be sifted at the same time. This is a remarkable last days encounter. In which the Lord will remove the sinners from among his people in verse 10.

Though a remnant will survive through the mercy of the church. Who will share in Israel's persecution. And why is there such a fury against Israel? Because of the issue of verse 11.

The raising up again of the tabernacle of David that has fallen. That is a reference to the throne of David. And the government that issues from that throne.

Because once it is raised up. Verse 12 says that they may possess the remnant of Edom. And of all the Edom.

Which shows the governmental authority of God. Proceeding out from restored Israel. Whose Davidic government has been restored.

That they may possess the remnant of Edom. The survivors among the nations. That have now also been judged by God.

For judgment begins with the house of God. But it doesn't remain there. This is the pattern of God.

And so much is contained in these few verses. And we will be living through this time. And that sifting process will take place through us.

And we ourselves will be sifted by it. Who will have the courage for this? The vision for this? Who would be willing to identify with that despised people? To extend them mercy that they might obtain mercy. When one's own life is imperiled in the process.

The first judgment that the now residing king performs. Is in my opinion described in Matthew 25. In verse 31.

When the son of man shall come in his glory. And all the holy angels with him. Then shall he sit upon the throne of his glory.

Where is that throne located? In the city of David. In the hill of Zion. Where David's throne is.

This is what the angel said. This is what Isaiah said. Upon the throne of David to order and to establish it.

In the earth. At your own leisure you can read the whole chapter of Ezekiel 37. For after that nation is resurrected and brought back to life.

God sets a king over them. Even David. Who will rule over them forever.

From his sanctuary and dwelling place. In the holy hill of Zion. In the city of Jerusalem.

This is so literal. That it has embarrassed the church. A church that has been so historically anti-Semitic.

That it does not want to consider that Israel should have such distinction and honor. But what do we read in the prophet Zechariah? That nation that will not come up to Jerusalem on the feast of tabernacles. Will suffer a curse.

God will withhold from them reign. Because of their stubborn unwillingness to recognize Israel's honor and glory. It says nations and kings will bring their riches to it.

And God will call them by a new name. They will be called the ministers of the Lord. And the Gentiles from ten nations will take hold of the skirt of one Jew.

Take hold of the skirt of one Jew. Saying take us to your God. For you know him.

You need to understand the blessedness that will come to the earth. When this nation is restored and raised from the dead. Given a new heart and a new spirit.

Called by a new name. God says they will be a crown in my hand. And this is what we need to anticipate.

God makes with them a new covenant. Not according to the old covenant which you broke though I was faithful to you. But this shall be my covenant.

An everlasting covenant. That will not again be broken. Because I've given you a new heart.

And a new spirit. That you might obey me. That I will be your God and you will be my people.

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

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

You no longer need be afraid. You will not again suffer destruction. Which indicates right up to the time of Israel's millennial return.

That fear and destruction are its experience. Fear. My own place in Minnesota is being prepared for these days.

I haven't spoken to you anything about that. I'm living on a farm. And I'm a New Yorker by birth.

I have no natural qualification for agriculture. But we have been on this property 20 years. In obedience to the word of the Lord that had come to us.

And it all happened because I was obedient to the word of God that had come to me. In the northern woods of Minnesota. America's Siberia.

End time teaching center. Community. Refuge.

And as I travel in the world. Even on this trip. In French speaking Switzerland.

And in Denmark. And in Poland. I have encountered again places of refuge.

Already prepared. All communities in the wilderness of the nations. Outside the major cities.

With food growing capacity. Anticipating the influx of Jews. That will come upon them suddenly.

As it says in Ezekiel 20 verse 33. With a fury poured out. So what did we read in Amos chapter 9? I will sift you among the wilderness of the nations.

I will sift you. In the wilderness of the nations. This is very literal.

And what can we say of a church that is unaware of this? That is not presently preparing for it. How then is it the church? This is the great drama of the last days. And it takes place among all nations.

Because God's strategy is not only to sift Israel. But to sift the nations themselves. And the church within the nations.

For the first act that the now presiding king performs. In Matthew 25. When he sits on his throne of glory.

In verse 32. Is to gather all nations before him. And to separate the sheep from the goats.

On the basis of one question only. What did you do with the least of these my brethren? When did we see you hungry and thirsty? When did we see you naked and a stranger? Those who see in this people the least of the Lord's brethren. Are called the blessed of my father.

And are invited to inherit the kingdom prepared for them. But those who did not extend mercy. Who did not see in the least of these people the Lord.

Verse 41 calls them the ungrateful. Those who are cursed. Depart from me you cursed.

Into everlasting fire prepared for the devil and his angels. And they shall answer him in verse 44 saying. Lord when did we see you hungry and thirsty and naked or in prison? And did not minister unto you? It is interesting that they use the language of Christianity.

They say Lord. But they were not able to discern the least of these his brethren. For he answers them in verse 45.

Verily I say unto you. Inasmuch as you did it not to one of the least of these. You did it not to me.

These shall go away into everlasting punishment. But the righteous unto life eternal. Does helping Jews make you righteous? Or reveal the righteousness which is already established? The issue of the Jew is the issue of the church.

And will reveal who the true church is in that last day. And according to this text. And the consequence is eternal.

Blessing or curse. Over this one issue.

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