

# The Church's Mandate to Their Nation

by Art Katz

---

*Art Katz emphasizes the church's prophetic role in addressing Israel's spiritual condition and moral obligations to God and the nation.*

**Scripture:** 2 Chronicles 7:14, Isaiah 1:18, Jeremiah 15:6, Ezekiel 33:7-9, Matthew 5:14-16, Acts 17:30-31, Romans 10:14-15, 1 Corinthians 1:27-29, 2 Timothy 4:2, 1 Peter 2:9

**Topics:** "Prophetic Responsibility", "Church and Nation"

---

## Description

Art Katz emphasizes the church's prophetic mandate to represent God's perspective to their nation, particularly in Israel, where the church must challenge the prevailing secular views and acknowledge the spiritual implications of national circumstances. He argues that the church's failure to fulfill this role not only undermines its moral character but also adversely affects the nation. Katz highlights the need for the church to call for repentance and recognize the spiritual roots of Israel's challenges, rather than merely reacting to external threats. He warns against the dangers of silence and indifference, urging the church to proclaim God's truth with compassion and humility. Ultimately, the church must fulfill its obligation to speak God's thoughts to the nation, as it is through this prophetic voice that true change can occur.

---

## Transcript

"Art Katz encouraged the duplicating of his audio messages, and there are no copyright claims for those who desire to share them with others. However, Art's books and writings (including articles on this website) do still carry a copyright, and permission needs to be sought if quoting from those is required."

-----

An edited version of a transcribed message by Art Katz, given to a Messianic congregation in Tel Aviv, Israel in March 2002.

The church in every nation has an obligation to represent something of God to the nation itself. Part of our call is to bring a particular perspective to the nation's consciousness, which for the lack of a better word, I call prophetic. It is a particular way of seeing, and of assessing a nation's circumstances, history and future, in view of the scriptures and the prophetic testimony of God. I cannot think of a church in a nation where this task and obligation is more critical than in Israel. The church that is not prophetic, or conscious of its role in the nation, cannot, by that fact, be the church. It may be a congregation for services and blessing, but it voids its essential distinctive, which is its moral character. The failure to perform this task

will adversely affect the nation where the church is. This is more than individual men called to be prophets, as critical as that is; it is the calling of the church itself to come to a certain mindset of understanding.

The first challenge of being a prophetic church is whether to affirm the nation as it is, or to challenge it, by raising certain questions for the nation that it would not itself have considered, as for example, the crisis in which Israel presently finds itself. How is that to be prophetically understood and interpreted? There are two basic views, one in opposition to the other: the general, common-sense view, shared by Israel and the church in Israel, is that the Palestinian, Islamic and Arabic opposition is something to be prayed against; that they are the enemies of the nation, and that they need to be subdued or even removed by God, because they are supposedly attacking what is essentially from God; that the enemy is always opposed to God, and our function, as the church, is therefore to pray against their presence in the Land, so that we may go on in peace to establish the purposes of God for the nation.

That is essentially the conventional perspective held by most, but I want to suggest that God is utterly sovereign in all things, and that Satan himself does not have an existence independent of Him, and that indeed, the activity of Satan comes under the purposes of God, and that certain purposes are being served in this present opposition to the nation. The historic explanation for all of Israel's calamities from the perspective of Scripture is that Israel's calamities are in proportion to her sins, and that there is no reason now to alter that view. In that sense, Islam itself is surely a judgment against Israel. It is a monotheistic religion, inspired, after all, by the example of Israel itself, in its failure to acknowledge the triune God after the advent of Jesus, and to continue to hold a narrow and monotheistic view of God after the revelation of the breadth of God in the Father, Son and Holy Spirit. To do so is to effectually turn an original truth into a heresy, and to make of God, in effect, a 'non-God.' As sin always brings its own judgment, and the judgment is Islam, inspired itself by Israel's insistent monotheism, to a yet even more perverse expression, hostile to Israel, and indeed, ironically Israel's present and greatest threat—as coming from the hand of God, in judgment, for that very sin!

If so, then how is the threat to be alleviated? Through more force, more violence, more retaliation? Or the repentant acknowledgment of the sin by which the threatening Islamic religion was born? This is prophetic thinking, which does not react at the immediate and external level. It sees, in view of the present circumstance, the underlying historic and spiritual reasons; it sees everything in terms of divine causation, rather than ungovernable circumstances. God waits for an acknowledgment from us, and for repentance, in order to dislodge or nullify the thing that our own sin has caused. This is a thoroughly biblical interpretation of calamity.

Therefore, our first obligation as a prophetic people is not to automatically agree in joining the nation in its own secular and self-justifying assessment of its predicament. We ourselves need to see that the ultimate issue is a spiritual one, and that the weapons of our warfare are not carnal, and need, therefore, to influence the nation differently—especially Israel. The descendants of Abraham are under an especial obligation to God, and though they do not acknowledge their God, they are not absolved of the obligation and consequences of the covenant relationship with Him. Israel, therefore, pays double for her sins, because of her more distinguished and honored, historic relationship with God. Israel has a greater privilege than any nation has known, which carries with it a greater obligation.

So, are Israel's enemies something that can be removed by encouraging the nation to a more militant posture, or even ultimately eliminate its enemies through its nuclear power? As the church in the Land, let us not be found doing the more 'prudent' thing, and not involve ourselves in the affairs of the nation, let

alone be in disagreement with it. After all, don't we want to continue to enjoy our religious liberty, and conduct our messianic services, and enjoy our fellowship and leave the nation undisturbed? If we choose the prophetic obligation, it will invariably bring upon our heads a necessary reproach and opposition.

Can the church continue to be silent when the nation per se is in complete indifference to its God and Creator? That in itself is a fundamental immorality that contradicts reality itself. To be living in the Land, and not acknowledge the God of Israel as God, is the profoundest contradiction of terms. Is God to tolerate that kind of rejection of Himself? Is He indifferent to this question, and is He happy that Israel is continuing as a nation whilst in its intrinsically immoral condition? Will God allow them to go on like any other nation, and obtain a measure of success? In Jeremiah 15:6, we read,

"You have forsaken Me," says the Lord, "You have gone backward. Therefore I will stretch out My hand against you and destroy you; I am weary of relenting."

In other words, Israel's rejection of God causes Him to reject them, and there is a severe consequence for that rejection. God has not changed, and as He has judged Israel then for their rejection of Himself, He must equally judge Israel now. The Lord may for a long season defer His judgments; He is not under obligation to be instant in cause and effect. He may give us a long opportunity to reconsider and repent, but sin will bring its own inevitable consequence, or God is not God. He is a righteous God, and judgments must follow. And if they are long deferred and long ignored, they only accumulate and intensify--but are not ever dissolved. Israel is still under obligation for the sins of her fathers as well as her own, and God yet waits for that acknowledgment. But being modern Jews, we do not see things in the context of history, and of the unchanging character of God, and of the unbroken continuum with the sins of our fathers, which if we will not acknowledge their sins as our sin, we make them our own, and place ourselves therefore under judgment with them.

We must not be deceived by the appearances of the modern world, which have reduced God to a triviality, and rendered Him a non-God! You cannot deny God in an effectual, practical atheism and continue as a nation, particularly as the nation of Israel. There has got to be consequence, and the first installments of it are the intifada (the Palestinian uprising). If we continue in our practical denial of God, will He not intensify the threats, waiting for an acknowledgment that they will hopefully produce? But if we see the threat externally only as a trouble coming from the enemy, having nothing to do with our spiritual condition, then how will we pray aright, or even at all?

As I walk through the Land, I think, "How can we Jews not consider the Messiah who was crucified here? What was that, some minor note of history? Some confused man who ran afoul of the authorities, and suffered the unhappy consequence as a criminal? Is that all that the crucifixion of Jesus represents? Was this not the very Son of God? God Himself made flesh, taking upon Himself the judgment and sin of the nation? The Lamb of God? Can we dismiss this and continue with life as usual, and go on in indifference to that fact?"

It is necessarily a formula for unreality, and will therefore bring disaster! The coming of the Messiah is the single epochal fact of all history; that God Himself visited the earth, "came to His own, and His own received Him not." And His own are still rejecting Him. Can that be without consequence in the Land itself? After we have paid so bitterly for it in Diaspora, that it should not haunt us here? All the more here? When we're so insistent that the world recognizes the Holocaust, are we recognizing the enormity of the Holocaust of Israel's own Messiah and God?

It seems to me that the very earth cries out for the consideration of this great event. Yes, reject it if you will, but reject it out of a very careful, conscious consideration of the record! And then tell the Gentiles that they've made a mistake, and that they've given their allegiance to a political misfit, whom they consider to be the Messiah of Israel and their God! You can't have it both ways. You cannot be indifferent to history, the greatest event of all time, and live like that without its consequence. It is a basic moral flaw. Once you've made a moral compromise of a kind that takes the very ground out from under you, how can you be moral about anything? And, the apparent fact is, you're not moral about anything! And, truth to be told, is not present Israel, in fact, one of the most immoral and profane nations in the whole world? If your basic morality is itself compromised, will not every other moral question suffer proportionately?

Where is the church that is calling this to the nation's attention? If the church fails in its prophetic obligation, how shall secular men consider and understand these things? Jesus wept over the consequences of His own rejection. He foresaw what they would be, even to and including the Nazi Holocaust! But for that rejection to continue still, and for a nation to establish its foundations in complete disregard of that, has got to be a formula for inevitable disaster. That disaster is now at the door, and Israel is being increasingly troubled by these first and preliminary judgments. The removal of Arafat will not bring solution--if he himself is a provision of God--in as much as God has used any rod of chastisement in Israel's history! Is the church willing to recognize Arafat as a possible hand of God's chastisement, calling Israel to a repentant acknowledgment for an effectually atheistic indifference to God as God, by the nation created by God and for the purposes of God?

Where is our prophetic cry? Yet we cannot express it in indignation; we have to express it compassionately. "Lord, they err against themselves in their ignorance." We're not pointing a finger of condemnation as if we are morally and spiritually superior. Like the Lord before us, we identify ourselves with their sins. Not only must we therefore see rightly, we must be rightly--tempered, humbled, broken, sensitive and compassionate. We ourselves were so recently sinners, and we cannot therefore condemn. We realize that their condition was essentially no different from our own, and would still be our condition except for the grace of God.

We are called to be a witness unto God to a nation that continues to reject Him. But if we are silent and hold ourselves back, we join that nation in its sin. Our silence will condemn us, and we will find ourselves, sooner or later, even sharing in their condition. Silence is not a luxury that the church can afford! It takes courage, even as Paul had to inform secular men of spiritual truth on Mars Hill in Acts 17. Spiritual truth is the only truth, and the fact that the Athenians were secular does not exempt them from judgment to come. We have to announce what the secular world does not want to consider; that there is a day of judgment; that God has appointed a day by which He will judge all men--especially Jewish men--by that One whom He has raised from the dead! These are foundational truths of life itself. Paul was not afraid to preach that message to secular Greeks. Shall we be ashamed to preach this message to Israel, or yet to our own nations?

To sum up: As a prophetic presence, the church of any nation needs to bring a perspective which is God's, and by which God will judge all men, not by what they think, but by what He thinks! We have an obligation to make His thoughts known, for it is by His thoughts and His ways that men shall be eternally judged. Israel is suffering preliminary judgment, which will only be altered by its repentance, brought about by hearing a word prophetically proclaimed, in the authority of God, in righteousness and compassion, by the church that is the church. Even if it will not be heeded, as most likely it will not, it does not absolve us from this prophetic responsibility--lest our silence testify against us.

---

Source: <https://sermonindex.net/speakers/art-katz/the-churchs-mandate-to-their-nation/>

# *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](http://www.sermonindex.net)**