

Demonism (part 43: the Jews—the New Covenant-2)

Ten ways Satan is effectively paving the way for the Antichrist.

#1, Globalism, One-World Order.

#2, Occultism.

#3, Apostasy.

#4, Worldwide Web.

#5, Animosity towards Israel.

#6, Buildup of the kings of the east, Asian power.

#7, Buildup of the king of the north, Russian power.

#8, Buildup of Europe (the European Common Market), the Revived Roman Empire.

#9, Preparation of the Jews to accept the False Prophet.

#10, Destruction of the United States as we presently know it.

#5, Animosity towards Israel (cont.)

The Bible is explicit that in the end times demonism will become increasingly prevalent in society, in traditional churches, and on an international level among the nations of the world (1 Tim. 4:1; 2 Tim. 3:1-9; 2 Pet. 3:3). One characterization of demonism among all of the nations of the world is extreme anti-Semitism: The whole world will turn against Israel in the end times. I am taking the time to develop the biblical understanding of Israel in relation to the fifth way Satan is paving the way for the Anti-Christ (see above).

We have noted the unconditional nature of the Abrahamic, Palestinian, Davidic, and New Covenant—they all await future fulfillment. Let's note a few more principles on the New Covenant before moving to the next covenant, the *conditional* Mosaic Covenant.

1. In relation to Israel, the New Covenant has two basic points of application: national blessing in the future and personal blessings in the present.

2. National blessings in the future.

a. Israel as a whole awaits its future fulfillment in the New Covenant.

Romans 11:25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob." 27 "And this is My covenant with them, When I take away their sins."

b. First, there will be the tribulation, the time of Jacob's trouble (Jer. 30:1-17).

c. Second, following this terrible tribulation will come Israel's restoration to kingdom glory (Jer. 30:18-24).

d. Third, Israel will experience her national homecoming and salvation (Jer. 31:1-26).

e. Fourth, the cause of Israel's salvation will be God's New Covenant, which will render her an everlasting nation to the glory of God (Jer. 31:27-40).

f. Fifth, Israel will finally be at peace with God and enjoy divine fellowship (Jer. 31:33) and national redemption (Jer. 31:34).

3. Personal blessing in the present.

a. In the meantime, individuals from within the nation can experience the personal blessing of the forgiveness of sins as each crisis of anti-Semitism provides a catalyst in getting the Jew to turn back to God and His Word, which provides the only answer to the calamities, namely the Messiah—the Lord Jesus Christ.

b. Jews who return to God through Christ are called the remnant (Rom. 11:5). These Hebrew Christians formed countless communities wherever the Jews were scattered. They gave powerful testimonies to their faith in Jesus Christ even as they went to the camps and gas chambers with their fellow Jews. God alone knows the number of Jews who met their Messiah as they marched toward some forboding gas chamber with fellow Christian Jews who faithfully witnessed to them in word and by their lives.

c. During this present age, God is drawing both Jews and Gentiles to Himself, that as individuals they might experience certain aspects of the blessings of the New Covenant (Rom. 10:11-13).

In connection with our current series at FBC, note the biblical and theological aesthetics connected with the Jews and the giving of the gospel:

Romans 10:15 . . . "How **beautiful** are the feet of those who bring glad tidings of good things!"

We live in a time where divine, biblical, and theological aesthetics have been stripped out of the mind of modern man, including even Bible-believers. I have touched on the corruption of the modern mind many times in Bible class. One of the many results is that beauty as a transcendental has been all but destroyed.

The man of Antiquity (Old Testament believer, Homer, Pindar, Plato, Aristotle, Plotinus, New Testament believer, Christians and unbelievers from early history to the Renaissance) would never for a moment have thought of making a boundary between the transcendently beautiful and the transcendently true and good for between these there is a *circumincessio*, so that that which is beautiful and whole never lacks that which is morally or spiritually sound/good or the radiance of truth in its work of reconciliation and healing by grace.

Even for the old Plato the cosmos is beautiful (*kalos*) because the creator of the universe is good (*agathos*). Although he did not understand the true God, he did understand beauty in the transcendental sense of glory of god—unlike modern man's blindness to the glory/beauty of God radiating in creation. Even Plato was a bit closer to this aspect of truth than many Calvinists, who believe that fallen man is so depraved that he cannot see the glory of God in creation. However, Paul is very precise and tells us that the unsaved can and do see God's glory which they inexcusably attribute to creation. It is precisely because they do see it that they are held accountable; they are without excuse. In their suppression of God's glory/beauty in creation, they neither honor God nor are grateful (Rom. 1:21).

May we never be named among those who live in blindness to God's beauty and thus live without gratitude for Him who gives us everything in His **beautiful** grace. All that we have is courtesy of Him and His grace. Period! God forbid that we would dare live a life of ingratitude in the face of so much goodness, truth, and beauty.

In 'Ehyeh (the True-Good-Beautiful),

Pastor Don