

I. Nahum in Biblical Perspective
God's Word to Nations He has Blessed Who Oppose Him
"Nahum: The Prophet and The Prophecy"

Nahum 1

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We are starting a new summer series in Nahum. This is a five part series. It joins with another series dealing with Minor Prophets with a major message and that is on the book of Joel that we are doing on Sunday nights. The two are working like hand and glove and you'll see that a little bit as I do this opening study on Nahum.

Nahum 1:1-3, 4-10, 15 says [1] *An oracle concerning Nineveh. The book of the vision of Nahum of Elkosh. [2] The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies. [3] The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.*

[6] *Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire, and the rocks are broken into pieces by him. [7] The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. [8] But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness. [9] What do you plot against the LORD? He will make a complete end; trouble will not rise up a second time. [10] For they are like entangled thorns, like drunkards as they drink; they are consumed like stubble fully dried.*

[15] *Behold, upon the mountains, the feet of him who brings good news, who publishes peace! Keep your feasts, O Judah; fulfill your vows, for never again shall the worthless pass through you; he is utterly cut off.*

The grass withers, the flower fades, God's Word abides forever, and by His grace and mercy may His Word be preached for you.

Let's look back at Nahum 1:3a and 7a which says [3a] *The LORD is slow to anger and great in power... [7] The LORD is good...* Perhaps you didn't have a similar childhood to mine but in my childhood my father and mother taught us to pray and give thanks at mealtimes. We were taught an opening prayer to use when we came to the meal and the first prayer we learned at a meal was "God is great, God is good, let us thank Him for our food, for by His hand we all are fed and give us Lord our daily bread." We would all hold hands and that wasn't because we were all real close but nobody wanted anybody to get a head start.

That prayer comes from this text – God is good, God is great – yet what an overwhelming text. This book is about the prophecy of Nahum and the judgment upon Nineveh. I have had a fascination with the Minor Prophets after taking some courses in seminary by Dr. Sinclair Ferguson and Dr. Palmer Robertson and much of what you'll hear in this series on Nahum and Joel comes from what I learned from them. I love the minor prophets not only for the lessons they give in the lives of His Old Testament people but the trajectory from the Old Testament through the Minor Prophets that goes right into the New Testament right to Jesus, the cross, the resurrection, the ascension and

then to the second coming and the implications of that in our lives as it unfolded in the Minor Prophets. There is another reason why I appreciate this because we get to see from these Minor Prophets, how God works among His people and among those who are not His people.

This year our theme is contending for the faith. It doesn't take anyone of great brilliance to realize that the church is fighting some extraordinary battles within in her own pail, her own boundaries of doctrinal declination of liberalism and outright assaults against foundational Biblical truths. We're also seeing the demise of a culture, the death spiral of a culture that is unparalleled in the history of this country except perhaps in the late 1700s. It's a very real death spiral you can see in the secularization, paganization, the neo-paganism of morals and ethics and also the denial of certain things that had been bread into the fabric of this country, such as freedom of religion. It is actually being reinterpreted as freedom of worship but it is not what our forbearers put into this nation. They didn't put freedom of worship in this nation but freedom of religion, not just what you do on one day in one hour in one place but the freedom to live your life under the crown rights and the cross bought benefits of Jesus Christ. It is freedom of religion which is living life sacredly under His eye and for His glory and our nation is supposed to protect that God-given freedom.

So as we are seeing those things I was casting out for an appropriate study to go with our theme of Contending for the Faith and how we contend effectively and winsomely. So I thought it would be appropriate to study these two books of the Bible – Joel and Nahum – for what we could learn from them. Joel is a book that tells us very clearly what God does when He has blessed His people, meaning His church, His covenant people and what happens when His people forget Him. What does God do with them when His people forget Him? That is what the burden of the book of Joel is all about. Secondly, I've chosen Nahum because this book answers another question. What does God do with nations that He has blessed and they then begin to oppose Him as an adversary against Him and all that is dear to Him and all that He loves?

As you look at some of the issues that face us as a country I am constantly hearing pastors and Christians say they begin to try and deal with our nation by going back to the nation of Israel. While I think there are things that we can learn from God dealing with the nation of Israel I don't think that is the right way to approach this. The nation of Israel was a nation that was set aside through which God was bringing out His covenant people and unfolding His covenant of grace using the nation of Israel but that had a very distinct purpose. Through this nation He was drawing out a people from which He was going to send His Seed which is Jesus Christ. When Christ would come then God would move from that nation through which He has unfolded His covenant blessing and by which He sent His Redeemer through that nation, then God will turn His attention to all the nations. That's why He told Abraham "In you all the nations of the earth shall be blessed."

In other words, Abraham and his family then become a nation and that nation is there through which God would bring a Seed from which that Redeemer, Jesus Christ, would then send the Gospel message to all the nations and squeeze out the elect of God from every tribe and nation to come into His Kingdom, a royal nation, which is manifested by His church from all the nations. So when you look at Israel that trajectory of the New Testament really points to the church of Jesus Christ. We need to look at

nations that were not Israel through which Christ would come and through which His church would be planted from all the nations. Where in the Old Testament do we see God dealing with Gentile nations and He brings blessings to them? What does He do with those nations when they forget the blessings and the God who blessed and they begin to oppose Him?

I hope you'll join us in the study of Joel to learn what the church should do as it does not forget the blessings of God and does not forget the Lord or worship the blessings instead of the Lord but I hope you'll work through this study of Nahum for about five more studies with me on nations that are not Israel but are nations where God has brought blessings to them. What happens when they begin to oppose Him? That is what Nahum is here for so let's take a look at the Prophet and the Prophecy and then I'll leave you with one takeaway.

The Prophet is a man named Nahum. Nahum just suddenly appears for us in the scope of the Bible. There is a possibility that there are two Psalms he might have written but there is not enough evidence to take the time to go into that but just to mention the possibility of it. Here we have Nahum appearing on the scene uttering this Prophecy that I'm sure was utterly dismissed and probably mocked as well by almost everybody at the time. The name Nahum means comfort. He is about to give a prophecy that as it is fulfilled will give comfort to God's people but will be very uncomfortable for Nineveh, the capital of the nation of Assyria.

Where does Nahum come from? That's a good question. We know for sure that Nahum was of Elkosh but the only problem with that is we're not sure where Elkosh is. There are about three possibilities but I won't spend a lot of time on it. Elkosh could be a derivative of the name of a small town that is north of Nineveh. In other words, Nahum could have been a prophet who was swept up in the Assyrian captivity of the ten Northern Tribes of Israel that occurred in 705 B.C. and now he is a prophet living just north of Nineveh.

There is another possibility of a town with the derivative of the name of Elkosh that is south of Jerusalem. So Nahum may have been actually a part of the Southern Kingdom that is of Judah and Benjamin that had not been swept up in the Assyrian captivity but in another century will get swept up in the Babylonian captivity. So he could have been a part of that writing this oracle delivered to the Northern Tribes who had been taken into captivity declaring that they would soon be set free because God is bringing destruction upon Nineveh and therefore Assyria which it was the capital of.

I cast my lot with the third one. I think he was a citizen of some of those in the Northern Kingdom and lived around the Sea of Galilee. I think that where he is from, Elkosh, eventually is either honored or becomes named by the term Capernaum. Capernaum means house of Nahum. It was located on the Sea of Galilee and it would become the adopted hometown of Jesus. That is my thought and I'm not sure which one of those three would be most accurate or perhaps there is a fourth possibility that I'm not aware of.

When did Nahum write this book? We are given some pretty good clues and I'll walk you through them. You'll see more of these as we work our way through this book in the next five studies expounding more of its content. First of all we know he is the second prophet to Nineveh. There was another prophet who spoke to Nineveh about 100 to 125 years before Nahum and that was Jonah. He came not with an oracle promising

judgment and destruction but he came with a call to repentance. He was certainly a reluctant prophet but God blessed him with an extraordinary ministry. As he preached and called Nineveh to repentance God moved and blessed his ministry. There was a pervasive spiritual awakening throughout Nineveh in the 8th century, probably rather early in the 8th century. This is B.C. so you are counting backwards here. This is probably around 775 up to 790 B.C. where he has gone on this ministry to Assyria that he didn't want to go on and God blessed him. He brought this great spiritual awakening from the greatest to the smallest that pervades all of Nineveh and they all begin to repent, fast and call upon the Lord for salvation. The movement of the Gospel is so powerful that the news bubbles up to the King and the King starts passing days of fasting, prayer and honoring the work of Yahweh in the midst of this pagan nation.

Be assured that's the way it normally works. While we pray for, vote thoughtfully, and do all those things we're supposed to do and we bring the Gospel into every sphere of society, what changes the very culture of a nation is the work of the Gospel in the lives of individuals to come alive and the news gets to the top. The politicians and statesmen who are very favorable to putting their finger in the wind find out which way the wind is blowing and fasts and repentance is called for, but it all began because of the preaching of the call to repentance and a work of repentance that took place that went all the way up.

Yet in about two generations from Jonah they had begun to forget about it and they become an instrument in God's hands to bring discipline upon the ten Northern Tribes of Israel who had reveled in idolatry. They had even fallen back into child sacrifice with the pagan god of Molech. They had begun to commit idolatry so God brings the judgment of discipline upon His people through Assyria and they come in 705 B.C. where they begin to dominate, persecute, and take away these ten Northern Tribes into a captivity. They become not only immoral and dominated by greed but this every growing empire of Assyria just keeps growing and growing and growing. It begins to not only oppress but assault, persecute and destroy the people of God. The height of their power is recorded in Nahum over one of its most powerful rivals, the empire of Egypt. They defeat the Egyptians at a place called Thebes.

We now know that Nahum not only wrote this after Jonah and after Assyria had taken the ten Northern Tribes into captivity assaulting and persecuting them, but then immorality, greed and ungodliness began to take over in this place that had, had a spiritual awakening and were now opposed to God, His name, His people and His Word. They revel in their rebellion against this God who had previously blessed generations before them. They are now the strongest military force and have the greatest military victory that has hardly been recorded in 663 B.C. as they conquer Egypt. Then Nahum gives his prophecy sometime between 660 and 630 B.C.

God is going to have the last word. You will be brought low and there will be no second time for Assyria. You will be cut off and there will be nothing left. They won't even be able to find you but for My people I'm a stronghold. For My people I will deliver them as I bring destruction upon you. I who have disciplined My people through you will now destroy you who were attempting to destroy My people. That's what I will do with you.

I can imagine the ridicule and the mockery. Nineveh was a city of 1800 square acres. It had a wall that was miles upon miles long. The wall was surrounded by a moat

that was fed by the Tigris River. It was a place that sent out armies to conquer everything that was seemingly unconquerable. The wall was so thick that they would have chariot races on top of the wall. It was the picture of might and majesty and this nondescript prophet from this conquered people is telling them they are about to fall. I can imagine the ridicule from 660 B.C. but 612 B.C. is coming. In 612 B.C. another nation is going to rise up and it will be the nation of Babylon and there will be nothing left of Assyria and Nineveh.

The closest thing you can find to Nineveh today is to go to Mosel, Iraq. That city is sitting on top of where Nineveh used to be. They couldn't even find a trace of Nineveh for centuries upon centuries until the last century when they finally found some of the ruins. The secular historians have called the disappearance of Assyria and Nineveh an unsolvable riddle. They just didn't read the book of Nahum. I can solve it for you. God brought them low and did what He said He was going to do. He describes how He did it so come back for the next study to hear that.

We have extra Biblical supports for this as well. We have Biblical supports. Nineveh is not a new city. Nineveh comes from the line of Hamm after the flood from Noah and it was established under a mighty warrior whose name was Nimrod. After he established Nineveh he went on to establish Iraq and Babylon. This is recorded in Genesis 10. In 2200 B.C. you can find Nineveh affirmed in existence in the Code of Hammurabi. Today at the British Museum in London you can find the Cyrus Cylinder. The nation that destroyed Assyria recorded part of their destruction in the Cyrus Cylinder under King Cyrus who was a part of that Babylonian dynasty. In that same museum you can find the Black Obelisk that was uncovered when they finally found the ruins of Nineveh. The Black Obelisk explains what happened to Nineveh and you can see what happens in the fulfillment of the prophecy. So that's what we know about the Prophet Nahum.

What is the Prophecy? That Prophecy tells us that God is going to do two things. God says "I am good and I will save My people. I am great and in My power I will destroy My adversaries." To develop this prophetic message that we'll walk through in more detail in the coming studies, he quotes from Moses in the Old Testament. Nahum 1:2-3a says [2] *The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies. [3a] The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty.* Nahum is quoting from Moses and Moses records this two times. Once it is recorded in Numbers and once in Exodus. Let's look at the one in Exodus.

Exodus 34:6-7 says [6] *The LORD passed before him (Moses) and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, [7] keeping steadfast love for thousands, (How?) forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."*

So here is a statement about the Lord that puts us in a conundrum. It tells us that God is a Lord who will keep covenant and by grace and mercy save His people by forgiving their sins but this same God is holy and righteous and He will by no means clear the guilty. How will we get saved if He by no means will clear the guilty, because we are all guilty? How do we become those in the stronghold of the Lord who are being

saved? It is because the Lord finds the solution to what seemingly is an unsolvable problem. Either God must close His eyes to our sin if He wants to save us or He must bring judgment upon our sin because He is righteous and holy.

God says “I have a way. That way is My Son Jesus Christ. My Son will go to the cross and there He will take your place.” All the sins of all of His people for all of eternity are placed on Him and all of the unmixed wrath of God that was due upon all the sins of all the people for all of eternity fell upon Him at the cross. The wrath of God is then satisfied and the holiness of God has been fulfilled. Sinners are saved by the grace of God to the glory of God through the Son of God who took their place and now enemies become more than friends for they become sons and daughters and kept by that same grace. Our God’s wrath is not a petulant wrath. He is slow to anger and patient yet by no means will He leave the guilty unpunished. We are all guilty.

All of you reading this today, we’re all sinners. We all rightfully stand under the judgment of God. There is only one way to be delivered. It is not ritual baptism. It’s not good intentions of man-made religions. It is to flee to Jesus Christ that you not face the wrath to come. It is coming. *It is appointed for man to die once, and after that comes judgment* (Hebrews 9:27 ESV). But God has made a way when there was no way and that way is His Son Jesus who is the Way, the Truth and the Life.

That is why the book of Romans starts out with the wrath of God. The wrath of God is revealed against all ungodliness and unrighteousness of men. Then it says that all have sinned and come short of the glory of God but here is our glorious God who sends His Son and the wages of sin is death (Romans 6:23) but the free gift (which Jesus paid for on the cross) of God is eternal life through Jesus Christ our Lord. Now it is freely offered to you and I hope and pray you have all taken it. I’d love to pray with you if you haven’t. Receive that gift. If you would not receive that gift I would love for you to come and tell me why. It has been offered to you.

The anger of God went against your sin and that’s why no movie, play or actor portrayal can convey this. They all end up focusing on the physical death of Jesus and with all reverence and due respect to my Savior many believers have died worse physical deaths than Jesus. The terror of the death of Jesus was not that it was a martyr’s death but it was an atoning death. The depth of that death is seen on the cross where He cries out “*Eloi, Eloi, lema sabachthani?*” which means, “*My God, my God, why have you forsaken me?*” (Mark 15:34 ESV) No celluloid can see this or show who it was who put Jesus to death. My sin was the occasion but it was the Father who put His Son to death by putting the wrath due me on Him that I could have life evermore and now He offers it to you freely, the unmerited grace of God. Jesus came for those who did not want Him but needed Him and Jesus came for those whom He wanted but He did not need that we could have life evermore.

That’s the glorious message that occurs here and the glorious statement of what God has done for His people. In the midst of it He says ‘this God is jealous.’ The Bible tells us in Isaiah that His Name is Jealous. Doesn’t the Bible say love is not jealous? There is a sinful jealousy. He is not jealous of (for that is sinful) but He is jealous for four things the Bible says. God is jealous for the honor of His Name. God is jealous for His Word. God is jealous for His glory. God is jealous for His people. He is jealous for what He has purchased, what He is to be given – His glory, His Word, His Name, and His people.

Now what has Nineveh done? They have been blessed by His glory. They have been blessed by His people. They have been blessed by His Name. They have been blessed with a spiritual awakening. Now this people have turned against His Name, against His Word, against His glory, and against His people and God says 'I am a jealous God and I will set My people free from you.' Stop and think about this. It is a Gentile nation. What are we in this country? We're a Gentile nation. It is a nation that has been blessed with a spiritual awakening. We have known two of them. It is also a nation that has intentionally began to oppose God – His Name, His glory, His Word and His people.

What does God say He will do? He will do with them what He did with Egypt. He will do with them what He did with Rome. He will do with them what He did with Babylon and Greece. He will do with them what He did with any nation that He has brought blessing to that then opposes Him. So let me give you the takeaway in conclusion.

The takeaway is the Lord is good and will deliver His people by His powerful grace AND the Lord is great and will destroy His adversaries by His righteous judgment. Can He really do both of those? Unlike you and me, God has no problem multi-tasking. You do have a problem with that so do not text and drive. He can take His judgment and He actually uses them for the blessings of His people. Is there a greater example than the cross itself? See the wrath of God descending from heaven to that cross and out of that comes the goodness of God to save us from our sins.

History is constantly showing us how God has done these things together. History is the record of God's providence as He saves, purifies and protects His people in a broken world, while at the same time He brings preliminary judgments upon His adversaries in this world. The judgments that fall before the coming of Christ are simply preliminary, warning you of a greater judgment that is irrevocable and inescapable and that is the judgment of God in eternity. God does two things. One is He takes the dealing with sin and His grace to save people and then He takes His dealing with sin and nations to warn us of the judgment to come. He does both of those things at the same time and we have seen it throughout history.

Not only do we see it here for He brought His goodness and grace to Nineveh through Jonah. They have this spiritual awakening and within two generations they are now taking Israel into captivity which by the way, God is using to purify His people. In captivity as they begin to intensify their assault, greed, immorality, paganizing and idolatry He then warns them of what He is going to do, even while they are at the height of their power. They would have ridiculed because of their military might, technology and means. Look at what we just did to Egypt! Yet by 612 B.C. they are no more. They are covered over with the sands even as they sit beside a river, not to be found for centuries.

God has that final word yet in the midst of that He is delivering and refining His people and through this He is going to bring us a Savior from which the Gospel is going to go to all the Gentile nations of the world. I had the privilege these last two weeks of walking people through the reformation. Not only was there a Pentecost and the spread of the Gospel that went to Asia Minor and North Africa but then it falls into the dryness of ritual and the Gospel is lost. The church becomes corrupt and its leadership becomes corrupt. Then God raises up a man in a non-descript place called Wittenberg, Germany. He nails 95 thesis and then comes a John Calvin, a Zwingli, a John Knox and then comes

persecution against them. In persecution all they do is go deeper in the Word and are willing to give themselves as they are burned and beheaded. They put the Bible into our language. They reclaim the Gospel of grace and the reformation goes forward in the 16th century. Then it begins to wane as there is a striking back in the 17 century.

Those dear Presbyterians in Scotland met in a small little chapel where they prayed and wrote out the Declaration of Arbroath that became the model for the Declaration of Independence in this country. Then they signed the Solemn League of Covenant which became the model, along with Samuel Rutherford's book *Lex, Rex* (The Law is King), all of that became the input of God's grace that became the model for our constitution. As all that persecution is falling in the 16th century, in the 17th century God squeezes out a people in France, Germany, England, the Netherlands and Scotland and they get on a ship and come to America. The Huguenots come from France. The Puritans come from Europe and England. The Presbyterians and the Baptists come and land on these shores. They put down churches and roots and God begins to do a great thing but soon they begin to fall away.

God then sends a Whitfield, a Wesley and a Jonathan Edwards and a Great Awakening begins to come throughout this nation. It spreads from 1735 to 1765 and yet within 20 years after that it descends into universal Unitarianism and deism and all of these heresies begin to dominate the church. Then God visits with another awakening in 1795 that goes all the way to 1870 and that's the last awakening we have had. We have had two great awakenings in this country but since 1880 and the onslaught of liberalism and the backing up of the church of Jesus Christ, now you see a culture in its demise and a nation that has been blessed by God with extraordinary providence now begins to oppose Him, His people, and His Word.

In the book of Nahum you'll see that there is never a call to repentance for the day of grace had already been shut in Assyria. Nahum calls God's people to repentance but for Assyria the day of grace is done. You are going the way of Egypt and the way of what Babylon will go after you, the way Rome and Greece will go and the day of grace for that nation was shut. It is not for His people for He is bringing a nation for Himself from all the nations which is the church of Jesus Christ. It shall never fail until He comes but that nation where He has squeezed out His people which He has blessed is now standing against Him. I am praying every morning of my life is that we're not at the book of Nahum and that there is still the opportunity to repent. God, please give an awakening.

Why has God blessed this nation so extraordinarily? I think there are two reasons, and I'm not guessing. Number one this nation has been blessed because this nation received an imperfect, uneven, but robust and growing testimony of the church of Jesus Christ on its shores – salt and light, truth and love. It received that and kept growing and developing throughout the years. God says to Abraham "In you, I will bless the nations of the earth" when that seed of Abraham fulfilled in Jesus Christ, His church, that is robust with God-centered worship and a witness that loves the lost to bring them Jesus Christ, and when that takes place a nation, any nation and every nation, gets blessed. Go look at the revivals that are taking place in Uganda right now. They have been going on for 50 years because of that robust witness.

The second reason God has blessed this nation is because this nation has welcomed His people. This nation's job is not to be the church but it should welcome the

church of Jesus Christ with its appropriate freedoms to function. Historically this has happened in this nation. That's what it means when God says "I will bless the nations that bless you" to Abraham. So this nation has been blessed because of the presence of God's people with a robust, imperfect but growing faith. This nation has been blessed in God's providence because its very founding documents make welcome the freedoms of the church of the Lord Jesus to function.

So what's the problem? Is the problem with the nation or with the church? The more the church does its work the more it effects what is happening in the nation and the more the nation affirms and God blesses that nation with its affirming, welcoming mat then it puts out for the church. If I have to cast my problem, my problem is not the nation. I expect this country to do what it is doing. The only thing that has kept this country from doing what it is doing is the presence of the witness of Jesus Christ – salt and light, love with truth, truth with love. That is what would restrain this nation from going the way of all nations.

I think the problem is in the church. I'm not waiting for Pennsylvania Avenue or Montgomery or Hollywood or Wall Street to repent. Repentance begins with the household of God. We are spiritually impotent and Biblically illiterate. We have turned worship into our personal preferences for entertainment instead of the praise of God in a manner that pleases Him. We come into worship with judgmental hearts about what we want instead of giving praise to the God who has saved us.

Evangelism is no longer evangelism and what we're wanting is a personality. We define evangelism as living in a way that the world will applaud and affirm us and come and by a part of us instead of taking to the world that glorious Gospel message. Recently several ministry opportunities have showed people from this congregation going and sharing the Gospel to people and that's evangelism. Evangelism is not living in such a way that people applaud us and say 'you're great people so we want to be a part of you.' No, certainly we want to be winsome but it is a glorious message of truth with love but instead either the church in the name of love sets aside truth or in the name of truth sets aside love. We don't have discipleship where God's people by purpose intentionally get in those small groups to be discipled and I'm going to disciple someone else.

It is that robust church that is worshipping and bearing witnessing. It is that church that goes to its knees in prayer and the call to repentance for that church. I believe that is the crying need at this moment in time. I don't believe in American Exceptionalism. I believe in the exceptional providence of God that has been given to America. I believe it would be derelict on my part not to document what God has done historically and give Him praise. So I don't think it's spiritual for pastors to say 'We're not going to talk about America.' If you can't reach this nation, you're not going to reach the nations of the world. That's why God says 'pile up some stones and learn from what has been done in the past for I'm the same yesterday, today and forever.'

I do have a burden for this country. I am not more spiritual than the reformers. Calvin had a burden for the world and sent missionaries everywhere. He sent 1300 back to his home country of France. Knox had a burden for the world. When he landed on the shores of Scotland he said "Give me Scotland or I die." Latimer gave it his all as he was burned at the stake and he said to Ridley right before being burned at the stake "Play the man for today by God's grace we shall light a candle that shall not be put out in all of

England.” So I don’t believe a burden for your own nation is inconsistent with the burdens for the nations of this world. I think it’s absolutely necessary.

If our burden is true and right, we know what God does with nations that oppose Him. I am praying that will not be done here. I am praying that the door of repentance is still open today because when God brings judgment He does it two ways. He gives us over to our idols or He afflicts the consequences of those idols or He does both. So God please don’t give us over. I am not waiting for Hollywood, Congress, Presidents, or Wall Street to repent of its greed. I do pray for them but I believe repentance has to start with me and us. I don’t think it all comes from Briarwood for sure but I just want to be a part of it. God, please do something here that is a part of what You’re going to do throughout everything.

I don’t want to play church or play drive-by church. I want the church of Jesus Christ that loves to worship, witness, pray, evangelize and disciple and loves what God loves. God, You are jealous for Your Name, Your glory, Your Word, and Your people. We want to be jealous for Your glory, Your Name, Your Word and for Your people and for the lost and jealous for this nation to see the glory of the Lord. That’s what we want and God I pray you start with me. Let’s pray.

Prayer:

Father, thank You for the moments we could be together in Your Word. Father, the deep work of conviction stands before my soul and heart. I pray that we would be such a people with humble reliance upon Your grace because You have taken what was due us, the guilty, and it fell upon Your Son Jesus. Now Father we want to love You with all our heart, soul, mind and strength, not to be saved but because we have such a glorious Savior, not to be loved but because we have been loved but O how we want to love You. We want to be jealous, not of You, for we don’t want Your place, but we want to be jealous for You. We want to love what You love – Your Name, Your glory, Your Word, Your people and the lost to come from falling short of Your glory to loving Your glory because of the glory of Your grace. O God, I ask this in Jesus’ Name, Amen.