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C1113 – April 20, 2011 – Nahum 1:4-14
Declaration Of Judgment On Nineveh

Tonight we want to start with the so-called problem of evil or what technically is referred to as theodicy. We defined that term last week as coming from two Greek words, *theos* meaning “God” and *dike* meaning “justice” so it means God’s justice, and it came to refer to the attempted justification for the existence of God and evil. How can you get these two together in a logically compatible way?

This is the number one objection to the Christian faith, and quite frankly, if I was an unbeliever and I wanted to aim my biggest gun at Christianity I wouldn’t aim at creation or inspiration, I’d aim at theodicy. So we want to know how to defend against this attack. To do so let’s define the problem today and remember the first thing we should do before we give an answer. The problem is, “How could a good and loving, all powerful God allow X...you fill in the blank.” Just stick any suffering situation in there and you have the problem. They’re saying Christianity is wrong, they’re knocking it and so we want to master how to respond to this and see if we can’t put some things together in the next few weeks and months so that we’re better equipped to defend against this attack.

In this attack we have some attributes of God listed, how many of them? Three of them. What are they? Goodness. God is good. Loving. God is love. And all-powerful. God is all powerful. Can we agree that God is these things? Do the Scriptures teach that God is good, loving and all-powerful? Yes. God is all of those things and all of those things entirely. Those aren’t pieces of God, God is wholly love and wholly good and wholly all-powerful. Then we have the assertion that evil is in the world. Is there evil in the world? Can we agree with that? Yes.

So what the atheist says is that this kind of God is logically incompatible with the existence of evil. So let's clarify the point of incompatibility. If God is good and loving then He must want to remove evil, but since He hasn't then He must not be powerful enough to do so. Or if He is powerful enough to remove it but hasn't then He must not be good and loving. So, don't you see Christian, the kind of God you are believing in is incompatible with the existence of evil. They're saying human logic is here, above God and God doesn't fit our logic. So what do we do at this point? What's our response? Whenever you hear an objection to the faith or you're in a discussion and a problem is raised, don't panic about it, just ask the Lord to lead you through the Bible to where that problem is handled, because we know from Scripture that "all Scripture is God-breathed and profitable for doctrine," it's sufficient for every good work. So the answer has to be somewhere in the Bible. All we have to do is be diligent enough to find the location of it.

So let's think, just from the way the problem is stated, if there are any flaws in the way the problem is stated. Never rush to answer a problem. Always analyze how a problem is set up because there may be agendas lurking inside the problem that set you up. And if you race to answer the problem then you find yourself trapped. And it's not because Christians are stupid, it's simply that Satan is shrewd and unbelief is pervasive. It comes quite naturally to the natural man to set up problems in his favor and we share the pagan flesh so we can be duped. So we're just challenging how the problem is set up. Maybe we don't want to debate that problem, how can a good and loving all powerful God allow all this suffering - maybe we want to debate another problem, maybe we want to debate, "How can there be any difference between good and evil in a non-Christian universe?" Let's debate that. Here you're challenging whether a non-Christian worldview can account for good and evil period. So let's say there is no Creator and creature, is that the kind of universe we live in, there's just the creation, this one level of existence? In that kind of universe what is the standard by which you're measuring to distinguish good from evil? You've got to have a standard. What is the standard for defining goodness and evilness. There are three possible answers from unbelief.

One, social consensus. What most people say is right makes something right, so if 51% of the population says murder is good then murder is good. That's nonsense. Tomorrow 51% of the population might say it's evil. So in the social

consensus view of good and evil everything is reduced to variables and depending upon how people feel that day, that determines what is good and what is evil. So that's subjective. Or we can say Law, whatever the Law is, that makes something right or wrong. Well, in 1932 in Nazi Germany it was illegal to be Jewish, it was against the Law. So is that right? The Judges at Nuremberg said no, just because a society makes a law does not make that societies' laws right. So there has to be some standard outside of laws by which to judge the laws. Third, usually non-Christians resort to some explanation like, what is good is that which causes the greatest happiness for the greatest number of people. Whatever makes the most people happy. But this runs into the same problem as before, what makes the greatest number of people happy? How do we determine that? What position are we in to evaluate what will make the most people happy? Who decides what makes people happy?

What the problem of evil turns out to be, therefore, is a problem for the one posing the problem. In order to make the argument from evil against the God of the Bible he first has to be able to show that his own worldview can account for good and evil. If it can't then posing the problem against Christianity presupposes Christianity is true in the first place. Think of it this way, there was a great movie that came out in the 1970's, it was a box office hit, it was a brilliant script, it had multiple sequels, and it later came out with multiple prequels. What was it? Star Wars. Spielberg captured the minds of millions, largely because he captured the essence of unbelief. Now let's do a thought experiment. What I want to do is challenge you to watch Star Wars from within Star Wars. You're some strange creature in Star Wars. For now forget the world we live in. You live in the universe portrayed by Star Wars. If Star Wars depicts the universe the way it actually is, and if you're in the movie that's the way it is, then what is back of everything in your universe? The Force. What's the Force? It's some kind of energy field that energizes. Is it distinct from the universe? No, it's part and parcel of the universe. Is it material or immaterial? It's material. It's particles, it's physics. It energizes the universe and you just have to master it, you have to come into communion with the universe, that's the highest attainment, the highest worship. He who is most in tune with the universe is the most spiritual being in Star Wars, he's the Guru. Question: is the Force good or evil? Be careful how you answer. The answer is not readily apparent. Is the Force good or evil? It's neither good nor evil. From within the universe of Star Wars

it just is, there's no way to objectively evaluate what is good and evil from within Star Wars. The movie presupposes objective standards of good and evil stolen from the Christian worldview. In other words, the movie Star Wars could not have been made from within the universe of Star Wars. Star Wars could only be made in a Christian world. So what we're saying when we apply this over to how the problem of evil is classically formulated is that simply formulating the problem and using the categories good and evil presupposes Christianity. The problem wouldn't even make sense in a non-Christian universe because a non-Christian universe cannot objectively account for good and evil. No such thing as good and evil exists unless Christianity is assumed in the first place.

Alright, we'll continue to pursue this in the coming weeks, what we wanted to see today is how important it is to evaluate the question before you rush in to try and justify God. Don't buy the question. And I realize this takes time, this takes thought but it will pay dividends because all non-Christian worldviews have to borrow from Christianity in order to make their case."

Alright, last week we saw Nahum 1:1-3 and I intended to make it through verse 8. Nahum wrote about the coming destruction of Nineveh to console Judah. Judah was crying out against the evil of Nineveh, why are you allowing this God and so in verses 2 and 3 we learn that it basically has to do with something in God's nature. God is just and God is powerful but God is also gracious and it's God's grace that gives man an extension to practice evil, it gives man time to continue it and develop it. But this extension doesn't mean that God's justice is relaxed, that somehow the standard flexes. It simply means that God gives time for man to repent before He judges. And so once again we're facing the theme of grace before judgment. God gave Nineveh about four generations from the grace preaching of Jonah until the judgment preaching of Nahum. Their period of grace had almost run out and judgment was on the horizon. In that situation God is about to demonstrate His power and so in verse 3b Nahum begins to describe the manner in which God judges.

In whirlwind and storm is His way, And clouds are the dust beneath His feet ⁴He rebukes the sea and makes it dry; He dries up all the rivers. Bashan and Carmel wither; The blossoms of Lebanon wither. ⁵Mountains quake because of Him And the hills dissolve; Indeed the

earth is upheaved by His presence, The world and all the inhabitants in it, and so forth. What is the manner in which God judges? What are the tools of His judgment? Nature. The means God uses to judge man is always nature. From Genesis to Revelation God judges man through nature. And it leads to a question. Why does God always judge man through nature? Because God at Creation placed man over nature and told man to have dominion over it; not to destroy it, to develop it, to cultivate it, to bring it into the service of man for the glory of God. So the authority order was originally God over man and man over nature.

God

man
nature

Now when Satan came in the garden how did he incarnate himself? As a man? No, as a snake. What's the position of the snake? Nature. So in Satan's incarnation we have nature acting as lord over man. It's a reversal of the original order. It's nature over man asserting himself over God. So when man rebelled against the original authority structure and obeyed nature rather than God, God said, you want to do that, fine, now nature is going to rebel against you. Why are there deficiencies and mutations in nature? Because man is deficient before God. So man will learn through nature what it is to rebel against God. So nature is full of lesson plans. I was spraying some weeds yesterday, walking my drive which is a few hundred yards and it's just weed after weed after weed and it's the same lesson over and over and over; nature is rebelling against you and I cause it to do that because you're rebelling against Me. Get it through your thick skull that you're a sinning rebel. And so when God judges He uses nature. But what is nature, there's something else associated with nature that is hinted at in the Genesis text. What did Satan incarnate himself as? A snake, part of nature. Why? Did you ever ask why Satan incarnated himself through nature? It has to do with that being a realm he was associated with.

Angels are included under the category of nature. And they are so closely related in Scripture that we could argue that in a biblical cosmology, angels are assigned to different parts of nature, under God's sovereignty of course, but that they are somehow involved in what we term nature forces. That's why you see in the Book of Revelation so much involvement of angels in the judgments. If you do a search in your concordance you will see that angels are mentioned far more in the Book of Revelation than any other book in the entire Old and NT. And what it shows is that the invisible angels are somehow involved in the background behind what is going on with visible judgments of nature. Angels and nature are that closely related.

And so at the end of verse 3 he starts to describe these judgments through nature. And remember this language is setting you up; it's setting you up for understanding latter day prophecies. There's a continuity of usage, this language is used and it's maintained down through the corridors of time so we know how to interpret books like Revelation that have corresponding judgments through nature. So we're building standards of interpretation. If Nahum was fulfilled in a straightforward manner then we can expect Revelation, which uses similar language, to be fulfilled in a straightforward manner.

So in what way does God judge? **In whirlwind and storm is His way, And clouds are the dust beneath His feet.** He's going to pick up the three spheres of His creation. What are the three spheres of God's creation? The heavens above, the sea beneath and the earth. That comes out of the first three days of creation. On days 1-3 He creates what we might think of as spheres, rooms or domains; on days 4-6 He fills those domains. It's the work of an engineer. It's organized, it's strategic, I create domains and I fill domains and here are the three domains, the heavens above, the sea beneath and the earth. So in v 3 He starts with judgments from the heavens, the atmospheric heavens, **in whirlwind and storm is His way, And clouds are the dust beneath His feet.** For an unscientific religious book this is very accurate scientifically. We know that dust is required to form clouds. God says the clouds are the dust beneath His feet. So if He shuffles His feet on the clouds of the sky what does it cause? Atmospheric instability. And what does atmospheric instability form? Storms, rain, hail, snow, tornadoes, etc...This is the way God judges from the atmospheric heavens - He just

shuffles His feet. Who controls the atmospheric heavens? Who controls air moisture content, temperature and all the factors that cause supercell storm clouds to form? Who controls the formation of tornadoes? Who controls the formation of thunderstorms? Rain and hail? This is the way God judges.

Verse 4, the second sphere from which He judges, **He rebukes the sea and makes it dry; He dries up all the rivers. Bashan and Carmel wither; The blossoms of Lebanon wither.** These were the lush areas of vegetation, abundant water supply; Carmel, Bashan and Lebanon and God says, I **rebuke** it, notice that's a command of personal address. What do you mean you rebuke the sea and the rivers? The sea isn't a person. But if He's addressing the sea and rivers as persons who does that suggest is behind the sea and rivers? Personal beings. Who are they? The angels. God tells one angel to turn down the water flow in that region and it dries up, that's judgment. See how this changes your view of nature dramatically. Nature is not impersonal forces, there are personal beings behind nature, lurking in the background controlling.

Verse 5 he turns to the third sphere of creation, the land. **Mountains quake because of Him And the hills dissolve;** What's He talking about here? Geological catastrophes; earthquakes, volcanoes, the earth is full of evidence of these disasters, evidence of His great power in judging. Angels are involved here too. **Indeed the earth is upheaved by His presence. The world and all the inhabitants in it.** When we see these things occur in the heavens, the seas and on land what are we reminded of? Natural law? Molecules banging around? No, God's **presence**. God is personally controlling nature because He is the Lord of all.

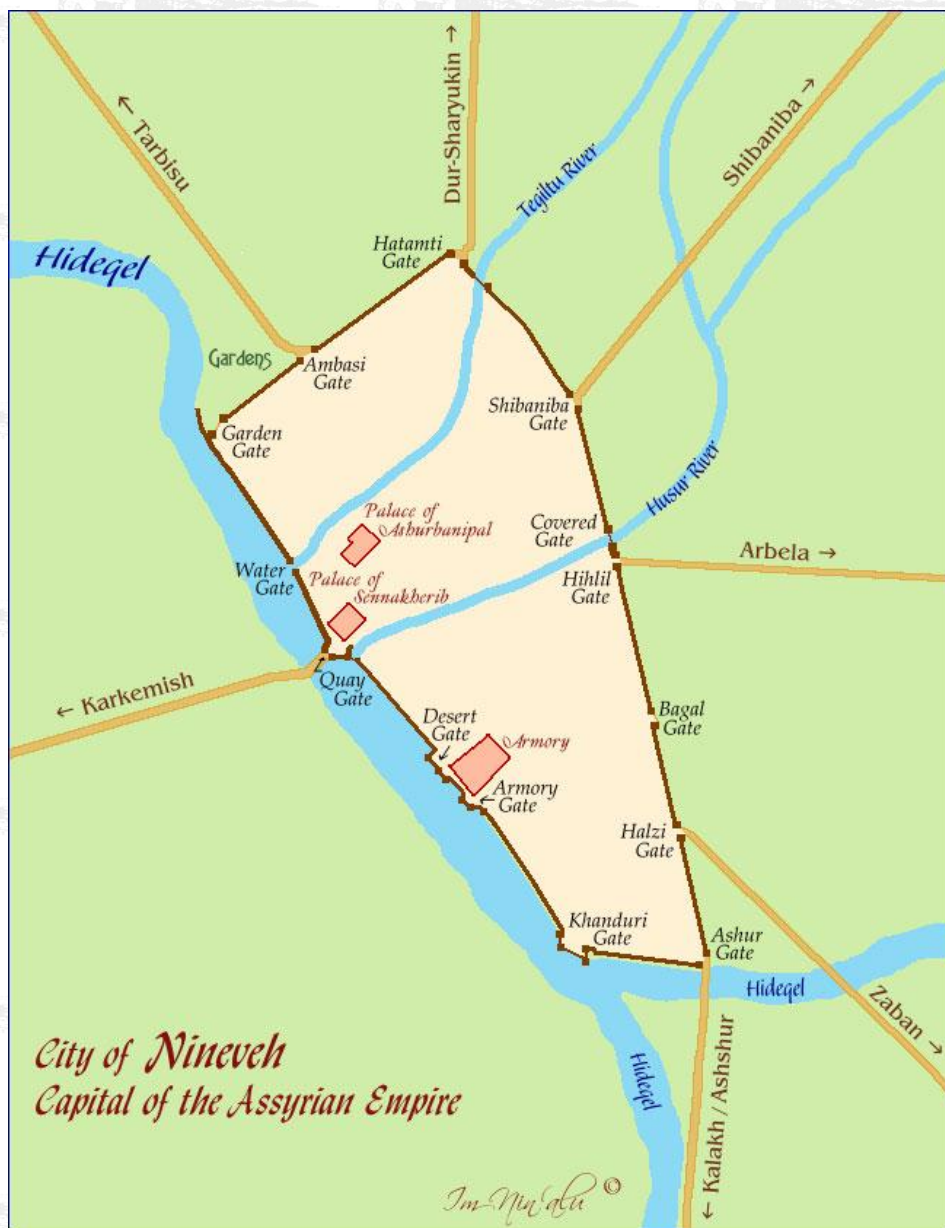
Verse 6, **Who can stand before His indignation? Who can endure the burning of His anger? His wrath is poured out like fire And the rocks are broken up by Him.** You can't stop these disasters, you can't stop volcanoes, you can't control rainfall. If these judgments are coming upon you...you can't do a thing in the world to stop it. It shrinks man down, it cuts man down to size. You're not that big, Assyria thought they were big. They weren't big, they were small.

But verse 7, and here's the contrast, **The LORD is good, A stronghold in the day of trouble, And He knows those who take refuge in Him.** ⁸But

with an overflowing flood He will make a complete end of its site, And will pursue His enemies into darkness. So God saves and God judges, doctrine of what? judgment/salvation. Always when God is judging God is saving. So watch for that, we see it at the Flood; when God is judging the earth and it's inhabitants He's saving the Ark and it's inhabitants. We see it at the Exodus; when God is judging the Egyptians He's saving the Hebrews in Goshen. These are twin truths. Always when God judges He saves and when He saves He judges. And there is always perfect discrimination when He judges and saves. We see it at the Cross, God judges those who reject His Son and He saves those who accept His Son. So always, always, always judgment is linked with salvation and there's a split, a perfect line of demarcation between the judged and the saved. Train yourself to read the Bible this way so that if you're reading along and you're reading about judgment, start looking for salvation, because somewhere in the context you'll find salvation.

And here you see both judgment and salvation. When the **day of trouble** comes He's **a stronghold** to those who receive His grace, that's salvation, but to those who reject His grace, He's **an overflowing flood** to them, that's judgment. And notice the language he picks up to depict the judgment? An overflowing flood. Where does that language remind you of? What is Nahum harking back to? The universal Flood judgment of Noah. And in that judgment He totally annihilated His enemies, it was a complete desolation. So by harking back to the Flood of Noah what is he doing so far as predicting the nature of the desolation of Nineveh? One thing he's doing is foretelling the extent of the desolation. He says it will make a complete end of its site. That's a total desolation just like the Flood of Noah was a total desolation. So first, by using Noachic Flood language he's predicting the extent of the destruction. Second, he's foretelling the element that will cause the desolation; water. So this isn't just metaphorical judgment language, it's depicting the watery element God will use to destroy Nineveh.

Now, looking at the geography of the city of Nineveh - you know why I gave you the map and spent all this time discussing its location.



What do you notice about the city on this map? Where is it located? It's surrounded by rivers. On the west you have the Hideqel or Tigris River, flowing from the East you have the Tebiltu River coming through the northern half of the city and remember Sennacherib had this river diverted so he could build his "palace without a rival." Then, also from the East you have the Husur River, sometimes called Khosr, flowing through the middle of the city. So with all this water flow what very obviously is going to be the means by which God destroys Nineveh? A flood. What causes floods? Rainfall. And here we have historical testimony. "Diodorus wrote that in the third year of the siege heavy rains caused a nearby river to flood part of the city and break part of the walls (*Bibliotheca Historica* 2. 26. 9;2. 27.13). Xenophon

referred to terrifying thunder (presumably with a storm) associated with the city's capture (*Anabasis*, 3. 4. 12)." So one of the elements in the destruction were nature forces and we've been prepped on how to understand those, as involving angelic beings, and we think they stirred up a rainstorm, far upstream, causing the rivers to rise significantly and come crashing through the city devastating it. The final destruction comes in 612BC.

Then God says, **And will pursue His enemies into darkness.** In other words there will be those of Nineveh who escape and we know from history that they're going to head NW toward Haran. In Haran a new Assyrian king is going to try and set up a capital city, his name is Ashur-uballit, and so they head to Haran, and God says I will pursue My enemies into darkness and he's describing this pursuit of them to Haran and the destruction of Haran in 610BC.

Verse 9, **Whatever you devise against the LORD, He will make a complete end of it. Distress will not rise up twice.** The first thing we want to ask is about this rising up twice. If God is not going to allow distress to rise up twice then it's implied there was once a rise up. Who rose up and challenged YHWH? What Assyrian warlord? Sennacherib. We go back to 714BC and this arrogant ruler who rose up and devised a plan **against the LORD.** What was the plan Sennacherib devised? Hezekiah had rebelled and so Sennacherib came down the Mediterranean coastline and set up garrisons in the Jezreel Valley and Megiddo, regions he already controlled, from there they launched a campaign to take Joppa because it was the seaport and from there they launched their campaign into Judah. He goes into Judah and takes 46 cities including Lachish which we've shown in detail. There's tremendous archaeological and biblical reference to this battle. What he's doing is destroying all the outlying fortress cities so he can easily take Jerusalem. As that siege at Lachish is going on Sennacherib sends his propaganda boys, Rabshakeh and company up to Jerusalem with a little message for Hezekiah and the people, "What is this confidence you have?" "Who are you relying on?" "Where are you putting your trust?" And their concept of the Hebrew God is that He's just a god like any other god, a local deity, a nature force and they've gone into nation after nation and obliterated the local deities, so they're not afraid at all, they're arrogant and they're talking smack against the LORD and Jerusalem.

The fact that the city they're coming up against is Jerusalem is a key to understanding verse 9. Jerusalem isn't just any city. Now when all the academics look at this campaign they get real critical of YHWH. They say well YHWH didn't care about anything but Jerusalem, YHWH let all these other 46 cities get decimated but He protected Jerusalem and they get pretty abrasive with YHWH because they've got their moral standard over here and they subject YHWH to their moral standard and they say YHWH doesn't fit our moral standard. We apply our standard and YHWH doesn't measure up. He protects one city, He abandons 46 cities and this YHWH is a capricious deity, we don't like Him, we don't like the way He operates. And they just manifest that they don't understand the Scriptures. YHWH doesn't fit under humanly projected standards of morality. YHWH is the standard. And YHWH chose Jerusalem as the place to put His name. So this gets very personal. We might say YHWH elected Jerusalem and it's the only city He elected. People don't like the doctrine of election, but here we talk about it in an unemotional context. The city of Jerusalem. God elected Jerusalem, He did not elect Mareshath or Gath or Lachish. He elected Jerusalem and He said that is where I put My name. Now when He did that He associated Himself eternally with that city. If you attack that city or you talk smack about that city you're attacking Him and talking smack about Him. He is that closely associated with the city of Jerusalem. So He says in verse 9, **Whatever you devise against the LORD, He will make a complete end of it**, meaning that it will be totally not partially destroyed. History again reveals that many cities of the ancient world that were destroyed were rebuilt, but not Nineveh. Once Nineveh was destroyed it was never rebuilt. By 400 BC Nineveh's ruins lay buried. In fact it was so utterly destroyed Xenophon and 10,000 Greeks marched right past Nineveh and didn't even see it. Alexander the Great fought the great battle of Arbela in 331 BC without knowing that Nineveh was nearby. It disappeared in the sands of time until in 1845 Austen H Layard discovered and identified it. It was covered by a 30-metre high, 100-acre mound that completely covered the palaces of Assurbanipal and Sennacherib. Such is the fulfillment of the Lord's prophecy, **I will make a complete end of it.**

And concluding verse 9 he says, **Distress will not rise up twice.** It rose up once against Jerusalem in 714BC when Sennacherib and 185,000 soldiers surrounded Jerusalem, it will not happen again. Apparently it was on the horizon and if God had let history run its course without intervening to

destroy Nineveh, another Assyrian king would have come along who would have gone up against Jerusalem. But God says I will not let it rise up **twice** against Me and My city.

Nahum 1:10, **Like tangled thorns, And like those who are drunken with their drink, They are consumed As stubble completely withered.** Here we have a series of things. First, whenever you see **thorns** it ought to remind you of what? The Fall. Thorns always relate to the curse upon nature at the Fall and how there is lack of productivity from those plants. God produced plants to produce good fruit but then man fell. Now there has been no good fruit out of the inhabitants of Nineveh. They are nothing but a tangle of thorns and they do nothing but produce thorns. I've got out on my property and you probably have on yours these mass tangles of thorns that love to grow up under the oak trees and sap them of their strength, steal all the nutrients and those tangles of thorns are pictures of the Ninevites. So when you have tangled thorns what he's saying is you have a tangled mess of fallen creatures in Assyria, they were intensely rebellious people at Nineveh. **And like those who are drunken with their drink,** they totter, that's what drunk people do, they stumble around and we have historical testimony by Diodorus Siculus (ca. 20 B.C.) wrote, "The Assyrian king ... distributed to his soldiers meats and liberal supplies of wine and provisions ... While the whole army was thus carousing, the friends of Arbakes learned from some deserters of the slackness and drunkenness which prevailed in the enemy's camp and made an unexpected attack by night" (*Bibliotheca Historica* 2. 26. 4) So drunkenness led to their downfall as it does so many.

They are consumed As stubble completely withered and here we have another source of the destruction indicated. We've already seen water, the rainfall up river would cause massive flooding; now we see what? Fire. Another so-called nature force. God has just been described as the omnipotent one whose ways are through nature forces. So far He's shown us His way of destroying Nineveh, by water and now He shows us also by fire. So in the final hours of Nineveh the men of Nineveh got drunk and the enemies entered the city and set parts of the city on fire. And once again archaeology comes to testify. Thompson and Hutchinson, in their book, *A Century of Exploration at Nineveh* write of their observations, "There was no question about the clear traces of burning of the temple (as also in the palace

of Sennacherib), for a layer of ash about two inches thick lay clearly defined in places on the southeast side about the level of the Sargon pavement” (R. Campbell Thompson and R.W. Hutchinson, *A Century of Exploration at Nineveh*. London: Luzac, 1929, pp. 45, 77).

Verse 11, **From you has gone forth One who plotted evil against the LORD, A wicked counselor.** Who’s the **wicked counselor**? Who’s the one who went forth from Nineveh and plotted **evil against the LORD**? It’s a historical reference to Sennacherib. But this title comes to refer to Satan in the NT, *Belial*, and of course Satan is behind Sennacherib to overstep his bounds and destroy Judah. Sennacherib is the one who made Nineveh his capital and built his royal palace and he went **forth** on his jihad, his holy war for world conquest, and some of that was okay. God had given Sennacherib and the Assyrians the right of way, it was their time in history to be a rod in His hand, but they went too far when Sennacherib devised an evil plan **against YHWH** and therefore, verse 12, **Thus says the LORD, “Though they are at full strength and likewise many, Even so, they will be cut off and pass away.** In other words, at the height of their power and military size, when they’ve conquered and conquered and they appear invincible, then **they will be cut off and pass away**, then they will be brought down low, they’ll pass off center stage of history. Pride cometh before the fall.

Though I have afflicted you, I will afflict you no longer. He’s shifted here; the prophet has turned from **they**, Assyria to **you**, Israel. Though I have afflicted you Israel with the Assyrians to teach you a lesson, to discipline you, **I will afflict you no longer.** The time of your affliction from them has come to a close.

Verse 13, **“So now, I will break his yoke bar from upon you, I will set Judah free from Assyria, the yoke bar was what was put around the animals neck to force it to labor and he’s saying I will set you free from the oppression, And I will tear off your shackles.”** I will tear off the thongs that attached the yoke to the animal’s neck. ¹⁴**The LORD has issued a command concerning you: “Your name will no longer be perpetuated.** The Lord had had enough of the arrogance of Sennacherib and his family, he would cut off the name of this family. They had ruled for five generations but the Lord would destroy their dynastic rule from history.

I will cut off idol and image From the house of your gods. I will prepare your grave, For you are contemptible.” The idols and images from the various temples in the city would be destroyed. Thompson and Hutchinson in their excavations “reported that the statue of the goddess Ishtar lay headless in the debris of Nineveh’s ruins (“The British Museum Excavations on the Temple of Ishtar at Nineveh, 1930–1,” *Annals of Archeology and Anthropology*. 19, pp. 55–6). But actually its more than that, judgments on idols in Scripture are judgments on the demons behind the idols and images, just as in Egypt, behind the Nile was a god, behind the frogs was a god, always behind the idol is a demon that is precipitating worship through the idol. The goddesses of Nineveh mentioned here is Ishtar which came to Babylon as Astarte, which we know as Easter which is a worship festival of the fertility goddess that the Roman Catholic Church blended and invested with the idea of resurrection when they syncretized ancient pagan goddess worship to attract former devotees to Christianity. We don’t celebrate Easter; we celebrate the Resurrection of the King. Or the continuance of the mother-child cult embodied today in Lady Mary and baby Jesus. Another ancient pagan cult. But these ideas persist and the reason they persist is because the demons behind the idols persist and they keep manifesting, drawing worship to themselves. And today ancient pagan goddess worship is strongly on the rise, the concept of God as a female called Dea and of the universe as a feminine womb and of Mother Earth, all associated with nature worship. So, it’s quite prevalent today and on the rise. This is what you’ll be seeing more and more of in our town. You can check out the local magazine that they have at El Maguey restaurant and page after page you’ll find this paganism. God says, eventually I’ll destroy it, I will prepare your grave. So that’s the judgment, next week we’ll turn to the salvation, always you have judgment and salvation.

Alright, what have we seen? We’ve seen a prophecy that has been very straightforwardly fulfilled, that’s what we’ve seen. There’s a lesson here in how to interpret prophecy. If prior prophecy was fulfilled in a straightforward manner then how ought we to expect future prophecy to be fulfilled? In a straightforward manner.

Second, and here’s the lesson, non-Christians can sit back and thumb their nose at God and say, come get me, where’s your Jesus now, I blaspheme the Holy Spirit and all the rest of the mocking and scorning that goes on today.

But be assured, they're not getting away with anything, they're just storing up judgment for themselves. God's wrath is welling up and soon it will overflow and that will be the end.

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