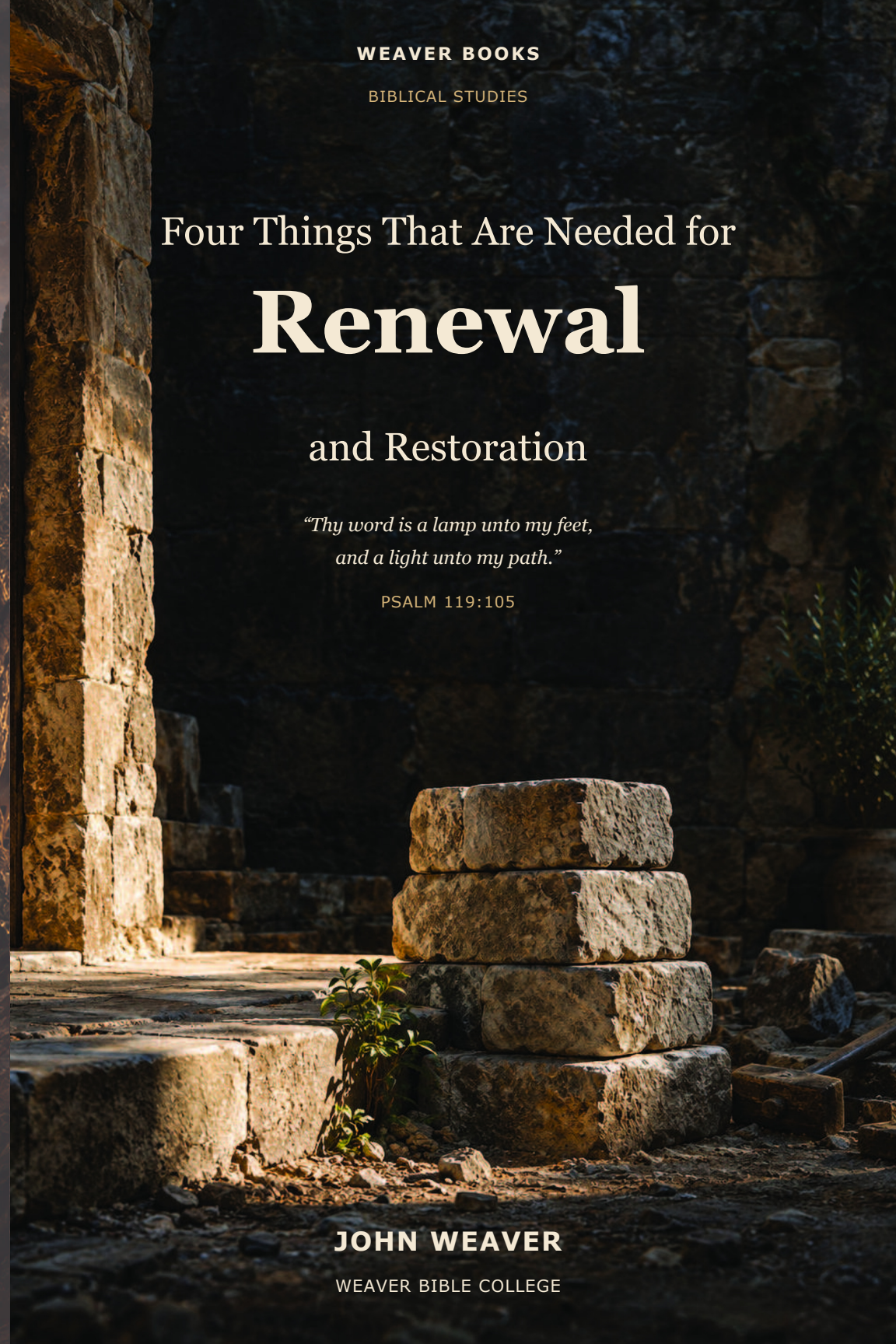
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Four Things That Are Needed for Renewal and Restoration

"Thy word is a lamp unto my feet, and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



103



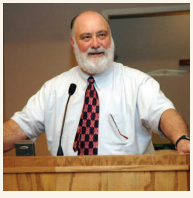
Create in me a clean heart, O God; and renew a right spirit within me.

PSALM 51:10

Renewal begins with recognizing danger and our need for God's help. Drawing on Israel's deliverance in 1 Samuel 11, John Weaver considers the fear of the Lord, dependence on divine promises, and the responsibilities of a people facing decline. These messages connect restoration with attentive, obedient faith.

"Therefore, if we are ever going to have renewal and restoration, we must first recognize the imminent danger in which we are."

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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Four Things That Are Needed For Renewal And Restoration

Old Testament Studies

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Four Things That Are Needed For Renewal And Restoration

John Weaver

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CHAPTER 1

Four Things That Are Needed For Renewal And Restoration

Part One of Two

SCRIPTURE READING - 1 Samuel 11:1-11 (KJV)

Introduction: The Need for Renewal and Restoration

> Then Nahash the Ammonite came up and encamped against Jabesh Gilead. And all the men of Jabesh said unto Nahash, “Make a covenant with us, and we will serve thee.” And Nahash the Ammonite answered them, “On this condition will I make a covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon all Israel.” And the elders of Jabesh said unto him, “Give us seven days’ respite, that we may send messengers unto all the coast of Israel. And then if there be no man to save us, we will come out to thee.”
>
> Then came the messengers to Gibeah of Saul and told the tidings in the ears of the people. And all the people lifted up

> their voices and wept. And behold, Saul came after the herd out of the field, and Saul said, "What aileth the people that they weep?" And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was greatly kindled. And he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coast of Israel by the hands of messengers, saying, "Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen."
>
> And the fear of the Lord fell on all the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were 300,000, and the men of Judah 30,000. And they said unto the messengers that came, "Thus shall you say unto the men of Jabesh Gilead, 'Tomorrow, by that time the sun be hot, you shall have help.'" And the messengers came and showed it to the men of Jabesh, and they were glad. Therefore, the men of Jabesh said, "Tomorrow we will come out unto you, and you shall do with us as all that seemeth good unto you." And so it was on the morrow that Saul put the people in three companies, and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day.

And it came to pass that they which remained were scattered, so that two of them were not left together. And the people said unto Samuel, "Who is he that said, 'Saul shall not reign over us'? Bring the men, that we may put them to death." And Saul said, "There shall not be a man put to death this day, for today the Lord has wrought salvation in Israel." Then said Samuel to the people, "Come, let us go to Gilgal and renew the kingdom there." And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal. And they sacrificed sacrifices of peace offerings before the Lord. And there Saul and all the men of Israel rejoiced greatly.

The title is "Four Things That Are Needed for Renewal and Restoration." We are in deep trouble in this country. Some Christians truly understand the depth of the trouble in which we are, while others simply walk blindly by without glancing around or seeing any warning signals whatsoever.

If you have been listening to, watching, or going on the internet to christianwarriortraining.com and looking at some of the things Keith Graves has been putting out, you are far ahead of the ballgame. You are more enlightened than many people. Keith Graves is a retired thirty-year cop, twenty years of which were in SWAT. He has now given himself to a ministry in which he trains Christians, especially in church security and security in general.

Each week he gives a rundown of everything happening in the churches in America. You can find all the pastors who have been murdered, shot at, or stabbed; all the churches that have been set on fire; all the graffiti; all the pedophilia; and anything and everything going on in this country, especially regarding the churches. He also gives information about churches throughout the world, but primarily here in America.

The truth is that the modern news media are not going to report these things. The average Christian today has done what the proverbial ostrich has done: hidden his head in the sand and simply ignored all the warning signs given to us. Ignoring warning signs will not make evil disappear. In fact, ignoring warning signs will not make anything disappear.

All you have to do is ignore the warnings of cancer, a stroke, or a heart attack, and see how that works out for you. You know it will not. You can ignore the red light that comes on your dashboard when it says your motor is overheating. You can even take your hammer and knock out that light. It will not bother you for another twenty or thirty minutes. Then, of course, your motor is burned up, and you are sitting beside the road, stranded. I am simply pointing out the fact that we cannot ignore God's providential warnings. That is for sure.

The Days of Noah: Ignoring Warnings

We are living in a day much like the days of Noah in Genesis chapters 6 and 7. Not only are we an immoral nation, but the truth of the matter is that those antediluvians—that is, those who lived before the flood—refused to listen to Noah. They refused the warnings, the preaching, and the teaching, and, of course, that ended

in their destruction. In all probability, they mocked, made fun, and jested. The result was that they were ultimately destroyed.

The Bible says in Genesis chapter 6 and verse 3: “And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years.” There were 120 years while the ark was preparing and while Noah was preaching and teaching. The people had the opportunity to listen and observe everything that was going on.

The Bible says in 2 Peter, chapter 2 and verse 5, that God “spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” Noah, then, is classified as a preacher of righteousness. During those 120 years, he was not only building the ark; he was also preaching the Word of God. No one heeded what Noah was saying or doing.

Hebrews 11 and verse 7 says, “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.” For 120 years he preached, yet he had no converts. No one listened. The only people saved were Noah, his wife, Shem, Ham, Japheth, and their wives. The Word of God tells us that many people ignore warnings.

First Peter 3 and verse 20, speaking of the antediluvians, says, “which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.” For 120 years God was patient, waiting and giving them opportunity to hear, but they refused. Why would they not believe Noah when he said that a flood was coming—that God would open the windows of heaven and break up the foundations of the great deep?

A Recognized Realization of Imminent Danger

There is one particular reason why the people would mock and jest at Noah's preaching. Genesis 2:6 says, "But there went up a mist from the earth, and watered the whole face of the ground." During Noah's time, it had never rained. Water had never fallen from the sky, and there had never been any great deeps broken up. Thus, when Noah preached that God would send rain from the windows of

heaven, the people laughed and mocked him: "Don't you know, rain doesn't come from heaven. Water comes out of the earth and waters everything."

Yet Genesis 7 records that God did exactly what Noah preached: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

You may mock, scoff, and laugh at the Word of God all you desire. However, when the flood of His righteous anger and wrath arrives, you will be consumed. Your ignorance, unbelief, and rejection of the truth will not save you; they will only destroy you.

First Thing: Recognized Realization of Imminent Danger

This brings us to the realization of where we are today. We are in desperate straits. What will it take to renew us as a society, as a people, and even as a nation? There are four things from 1 Samuel chapter 11. The very first thing we must have is a recognized realization of imminent danger, which most of us do not have.

Verses 1 and 2 say, "Then Nahash the Ammonite came up and encamped against Jabesh Gilead. And all the men of Jabesh said unto Nahash, 'Make a covenant with us, and we will serve thee.' And Nahash the Ammonite answered them, 'On this condition will I make a covenant with you, that I may thrust out all your right eyes and lay it for a reproach upon all Israel.'" Nahash the Ammonite despised Israel. You must remember the origin of the Ammonites.

The Ammonites were descendants of Lot, the nephew of Abraham, by incest with his own daughter. You will find that in Genesis 19:38. The Bible says, “And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.” Lot’s other daughter also bore a child by him, and they were the Moabites. So the Moabites and the Ammonites both descended from an incestuous relationship with Lot and his daughters.

There had previously been war between the Ammonites and the Israelites. In fact, the king of the Ammonites had falsely and wickedly claimed that Israel had stolen some of their land. Judges 11:13 says, “And the king of the children of Ammon answered unto the messengers of Jephthah, ‘Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan.’” He then charged Israel, saying, “Now therefore restore those lands again peaceably.”

Obviously, Israel had not stolen those lands. God gave them the land, and Ammon did not even possess it at that time. Jephthah gave the king all the history and asked him, “Would you not take all the land that your God allowed you to conquer?” He said, “We did the same, but we did not take your land.” Jephthah tried to get the king of Ammon to listen, but he would not listen.

There was a war, and the Ammonites were greatly humiliated in defeat. Judges 11:33 says, “And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.” The Ammonites had been thoroughly humiliated.

Now, in 1 Samuel 11, Nahash sees an opportunity to strike back at Israel. He wants to lay a reproach upon all Israel because he and his people have been humiliated. At this time Saul has been chosen to be king and anointed by Samuel, but he has not yet been made official king, though it has been announced. In 1 Samuel 10:27, the Bible says, “But the children of Belial said, ‘How shall this man save us?’”

They despised him and brought him no presents, but he held his peace. So there was a division in the land, because some were for Saul and some were against him. Nahash saw that Gilead had been weakened by war and that the land was divided over its ruler. He thought that now was the time to attack. Israel would fall into his hands very quickly and easily; it would be easy pickings to destroy them.

It is amazing to me how our enemies always recognize the advantages they possess in the multitudinous divisions that abound. In fact, our enemies are many times responsible for those divisions.

Stop and think for a moment about the divisions in this country, in our nation.

Historically, it is true that the North and South have always been divided. Even Northerners, in the founding of the country, recognized this. Some northern politicians wanted a separation before there was ever a war. They said, “We’re not compatible. We’re two different peoples.” That is true. A lot of immigrants came from England and then from Europe, and even in England there were divisions. There were the Royalists on the one hand and those following Cromwell on the other; the monarchial group and the Republican group. There was a division. When those people came to America, they brought those divisions with them, as did those who came from Europe. You have to remember that in those days many of those divisions were deadly. They had wars. That is why Cromwell fought against the king, the king fought against Cromwell, and they fought against Scotland. That is why there were all these wars in Europe. It was all divisions.

Stop and consider how many ways we are divided. I am not going to list everything, but think about this. It is not simply red against blue or Republicans against Democrats. It is more: they have pitted whites against blacks and blacks against whites, sodomites against heterosexuals, liberals against conservatives, constitutionalists against Marxists, Muslims against Christians, the far left against the far right, and the saved against the unsaved.

There are divisions between the nationalists and the internationalists, law enforcement and the people, revolutionaries and the status quo, transgenderism and creationists, and the tolerant and the intolerant. There are so many divisions. When you stop and meditate on this, it is absolutely astounding. We are not one at all. We have never properly assessed the divisions in this country, and our enemies want to keep it that way. If they know that we ever get together and realize that most of these divisions have been forced upon us by them, then we might come together, turn upon the real enemy, fight and destroy them, and have our peace and prosperity once again. Just as Israel did not recognize the divisions in its country at that particular time in 1 Samuel chapter 11,

we do not recognize the divisions in this country and in Europe as well.

We may not like, may disagree, and may not even desire to have all of the illegal immigrants in this country, yet we have not seen the imminent danger they have brought to us as a country. I am not going to rehearse all the people who have been murdered, raped, and robbed by these illegal immigrants. You can read for yourself.

What about the immigrant who tried to make a U-turn with a semi and basically killed—I forget—five, six, or seven people? He could not speak English or read, yet he got his CDL out of California. Look at the drunk illegals who have murdered countless people on the highway. Think about the homes that have been broken into, the elderly people who have been attacked, all the rapes, and everything happening in this country. It is absolutely unbelievable.

Even Muslims, for instance, have taken over Michigan. You have read or heard where Muslims ran a Christian pastor out, telling him that, simply because he lived there, he was not welcome and needed to leave. Recently, another prominent Southern Baptist pastor was run out of a prayer chapel by Muslims in an airport and told that he was certainly not welcome there. Muslims have basically taken over Michigan, and now they are trying to take over New York.

We have got to realize something: Christianity and Islam are totally opposite. They are never going to get together. The Bible and the Koran are totally opposite; we are never going to agree. The Bible says, “Can two walk together, except they be agreed?” Obviously, there is so much difference between Muslims and Christians that we are never, ever going to agree. You have to remember that the Muslims are out to conquer America.

They want to turn us into what they left. They want Sharia law. They want all of our women covered up. Some of the illegals over in Germany have said publicly that it is their right to rape any and every white woman they see. The client declared it be their right. Why? I am simply pointing out the fact. Laura Logan reports this from a Muslim imam.

The imam was speaking to England. He said, “You British guys are idiots,” because your freedoms are allowing Muslims to take your

freedoms away. He openly bragged about exploiting those freedoms to push Sharia law and take over. He mocks the West and says, "You guys are idiots letting it happen." The imam was speaking the truth, but at the same time he was gloating, bragging, and giving a reproach.

The name Nahash means "serpent," and so the imam is a serpent. In other words, he is seeking to destroy and hurt, while at the same time speaking the truth. Why did Nahash desire to put out the right eye of the people of Jabesh Gilead? Yes, it was a reproach to Israel. The word "reproach" is the Hebrew word krepah, rendered reproach, shame, taunt, and scorn; it literally means to disgrace someone. Once these people submitted to Nahash, they would become his slaves and tributaries. If the other tribes did not come to save them, this reproach would be upon them. It would show their weakness and that they allowed it to happen.

Why would Nahash be so stupid as to give these people seven days to seek help? He knew about the divisions. He did not think anybody would come and save Jabesh Gilead. Thus he had an opportunity not only to inflict this reproach upon its inhabitants, but upon all Israel together. It would also be a reproach upon Israel's God.

Why did he want the right eye out? Most warriors in the Bible, even most warriors today, are right-handed. I know that there were three hundred Benjamites who were left-handed. The Bible says they could throw a rock or a stone at a hair and not miss, so they were good. There were left-handed people there, but by and large, most people are right-handed. I only know of one left-handed person in this room, and it is a woman. Most people are just right-handed.

You have to stop and think about this. What did the men do in battle? They took their left hand and held their shield, which covered their left eye and most of their face. Their right eye and right hand had their sword or a spear, and that is how they fought. If that right eye is plucked out, then they cannot fight; they cannot resist. Nahash was saying, "I am willing for you to be my slaves, but I am going to fix it so that you can never resist me and you can never, ever fight against me."

It would be a reproach against them, that is for sure. But think about this. Here, these men, the Israelites, are talking about the one true and living God: "Our God is so powerful; our God is so sovereign. Our God is the One who defeated the armies of Egypt and overthrew Pharaoh. Our God is the One who brought us through that great wilderness, provided for us, gave us manna, and kept us safe. Our God is the One who gave us power and enabled us to conquer the Canaan land. Yes, our God is the one true and living God, and we want to give testimony to that." And the man listens his way: "Wait, wait, wait, wait."

"I hear what you are saying, but I have a question. What happened to your right eye? Where is it?" In other words, if God is so powerful, why did He not save them from having their right eye gouged out? What Nahash wanted was not merely Israel being conquered. It was Israel being humiliated. And it was not merely Israel being conquered and humiliated; it was the God of Israel, because he wanted to show that the gods of Chemosh and Moloch were mightier than the one true and living God, Yahweh, Jehovah God. Obviously, their reproach then would be upon God. Nahash also wanted revenge for the great defeat that Jephthah had placed upon his people. But here is the point I am trying to emphasize right now.

The Importance of Situational Awareness

If you do not recognize imminent danger, there is no way you are going to flee from it or prepare to defend yourself, your family, your home, or your community. When you are unaware of danger, you walk along as if nothing has changed and everything is hunky-dory, as if life were still a bed of roses, until you get slammed upside the head.

Here is a good illustration of why we need what is known as situational awareness. We need to know what is going on around us. Before we go into a convenience store, we need to know: Is that store being robbed? Is someone standing outside with a weapon, drunk, or on drugs? We need to know, because if we are not aware of danger, we will not be in a position to defend our life or the lives of others.

The biblical principle is found in Proverbs 22:3, and also in Proverbs 27: "A prudent man foreseeth the evil, and hideth himself:

but the simple pass on, and are punished." The prudent man sees the evil and hides himself; he gets out of its way. But the simple, the foolish man, passes right on, pays no attention, and ultimately is destroyed.

How many Americans or Christians are discussing, or even thinking about, the imminent danger in which we are today? Not just the danger from illegal immigrants, but also the danger from a tyrannical government, digital money, and fraud. Our monetary system is totally fraudulent. Real money in the Bible and in history is silver and gold. We must also think about the imminent danger of God's judgment because of our immorality, sin, and rebellion. We hardly ever think of these things.

Our attitude is, "It won't happen here," or, "It won't happen to us," which is fallacious. It will happen here and to us unless there is repentance, renewal, revival, and restoration. Therefore, if we are ever going to have renewal and restoration, we must first recognize the imminent danger in which we are. The people of Jabesh Gilead did not recognize the Ammonites' animosity until they were surrounded and could do nothing. It is too late when you are surrounded.

Second Thing: Recognized Realization of Utter Helplessness

Secondly, there must be a recognition and realization of our utter helplessness. Look in 1 Samuel 11, verses 3 and 4: "And the elders of Jabesh said unto him, 'Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then if there be no man to save us, we will come out to thee.' Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices and wept."

Isn't that amazing? It is not just Jabesh Gilead who is now helpless; it is the people of Gibeah as well. When they hear what is happening, all they can do is lift up their voices and weep.

In other words, their attitude was, "We can't do one thing about this. We can't stop this." So it appears that the Gileadites, as well as all Israel, recognized, in one sense of the word, their utter

helplessness, and that God's divine providence was obviously needed to deliver them; that is for sure. But let me ask this question: Why does God only move in our helplessness, in our powerlessness?

Biblical Examples of God Moving in Helplessness

Have you ever thought about that? One of the reasons is very plain. In Judges chapter 7, we read about Gideon: "Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley."

Before going further, if you read Judges chapter 6, you find that these Midianites, as well as some Amalekites and some of the other children, came up against Israel. The Bible said they were as grasshoppers, and as the sand by the sea. They were a multitude, and they came up to destroy. Now look at verse 2: "And the Lord said unto Gideon, 'The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.'"

Do you know how many people Gideon had? He had 32,000 people. Thirty-two thousand was probably not many compared with the number of the Midianites at that particular time. But look what God says: "Now therefore go to, proclaim in the ears of the people, saying, 'Whosoever is fearful and afraid, let him return and depart early from mount Gilead.'" And there returned of the people twenty and two thousand; and there remained ten thousand.

So 22,000, two-thirds of the people, were basically cowards. They were afraid and left, while 10,000 remained. Yet the Lord said unto Gideon, "The people are yet too many."

"Bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, 'This shall go with thee,' the same shall go with thee; and of whomsoever I say unto thee, 'This shall not go with thee,' the same shall not go." So he brought down the people unto the water: and the Lord said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink."

And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, “By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.” Now God reduced Gideon’s army from thirty-two thousand to three hundred. Why?

Lest Israel vaunt themselves and say, “This is my victory. My hand has done it. My fighting. This is all my work.” God said, “I’m not going to do that. I’m not going to deliver a people who are bragging and boasting about what they are doing.”

In 2 Chronicles, chapter 14, verse 9, we read: “And there came out against them Zerah the Ethiopian with a host of a thousand thousand, and three hundred chariots; and came unto Mareshah.” Asa was facing a man with a million-man army and three hundred chariots. The chariots were like the tanks of our day. Verse 10 says, “Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.”

And Asa cried unto the Lord his God, and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." So the Lord smote the Ethiopians before Asa and Judah, and the Ethiopians fled. Asa and the people pursued them unto Gerar, and the Ethiopians were overthrown, so that they could not recover themselves; for they were destroyed before the Lord and before His host, and they carried away very much spoil. Asa was facing a million-man army, yet he said, "Lord, I don't have any power. I don't have any strength. Our eyes are upon Thee. You must deliver us. We cannot deliver ourselves."

It is only when we reach the end of ourselves and realize our own helplessness and powerlessness that God will help us, because then we are absolutely and totally dependent upon Him. If we trust in our might, our weapons, our tactics, or our knowledge, we are going to fail. That is all there is to it, because we are under the curse of God: "Cursed is the man that trusteth in man, and maketh flesh his arm."

Proverbs 21:31 says, "The horse is prepared against the day of battle: but safety is of the Lord." You can have all the war machinery that you want, but if God does not protect you, deliver you, or give you the victory, you are not going to have the victory. It is just that simple. This passage is the apex of what I am trying to teach you.

If you will turn now to Exodus chapter 5, you remember how God sent Moses and Aaron to Pharaoh to say, “Thus saith the Lord God of Israel, ‘Let my people go, that they may serve me.’” Moses and Aaron had been before the king of Egypt and had performed some of their miracles. The rod was turned into a serpent, and Moses’ hand was turned leprous and then turned back. They had done some of these things. But you remember what Pharaoh said in Exodus chapter 5: “I know not the Lord, neither will I let Israel go.” That is in verses 2 through 4. Wow. What? He said, “I’m not going to let them go. I don’t recognize God.”

Now watch this. Moses and Aaron had tried to get Pharaoh to let Israel go, but he would not. Look at verse 15. “Then the officers of the children of Israel came and cried unto Pharaoh, saying, ‘Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.’”

“But he said, ‘Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.’” The officers of the children of Israel saw that they were in evil case, because they were told, “Ye shall not minish ought from your bricks of your daily task.” They met Moses and Aaron, who stood in the way as they came forth from Pharaoh, and said unto them, “The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.”

And Moses returned unto the Lord and said, “Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.”

So I want you to watch this: the officers, the elders, had gone into Pharaoh and said, “You know, we want to go worship the Lord.” All they believed Moses and Aaron had done was make everything worse for them.

Pharaoh was beating them because Moses was telling them—and telling Israel—that they could not do this thing. Yet they had to make the same tale of bricks without straw. It was impossible. They could not do it all. Pharaoh simply said, “You're idle, you're idle. You're going to do it or else.”

When they came out from Pharaoh's presence, they said to Moses, “The Lord look upon you and judge. Because you have made our savor to be abhorred in the eyes of Pharaoh and in the eyes of his servants, to put a sword in their hand to slay us.”

God had these people totally helpless. They could not deliver themselves. They had tried, and nothing worked. Now look in verse 22: “And Moses returned unto the Lord, and said, ‘Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.’”

Here is the whole scene. God now had the officers and elders of Israel helpless; they could do nothing. Moses and Aaron were helpless; they could do nothing. Moses was whining and complaining: All that had happened since he came had made it worse. Now look in chapter 6, verse 1: “Then the Lord said unto Moses, ‘Now shalt thou see what I will do to Pharaoh.’”

“For with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.” “And God spake unto Moses, and said unto him, ‘I am the Lord.’” What God had said was essentially this: “Now, Moses, since you and Aaron are helpless and realize you cannot do it, and since the elders are helpless and realize they cannot do it, I am going to do it for you. I am going to show you what I can do.”

There are a number of lessons we need to learn. One of the simplest is this: You cannot reason with a tyrant. You cannot reason with a bureaucrat because bureaucrats are petty tyrants. They will not listen to reason. They are not interested in reason; they are

interested in your submission and in their control over you. So you cannot reason with a tyrant.

Secondly, we have to realize that only when we recognize our helplessness and powerlessness are we totally and absolutely dependent upon God. When we realize we cannot, then we have to realize that God can. As long as we think we can, God is not going to help us. The enemy will prevail until we realize that we can do nothing without Him.

I quoted this verse earlier, but remember the passage in Jeremiah 17, because God hates pride: "Cursed be the man that trusteth in man, and maketh flesh his arm." He goes on to say, "He shall be like the heath in the desert." He is under the curse of God. God curses pride, arrogance, headiness, high-mindedness, and what is known as a stiff neck. The Word of God says in Psalm 75:5, "Lift not up your horn on high: speak not with a stiff neck."

Now you want to know what a stiff-necked person is? Jeremiah 17:23 says, "But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction." A stiff-necked person will not listen, receive instruction, or be taught. God says, "Don't be stiff-necked. Don't be in the position where you will not listen and will not learn."

Psalm 138:6 says, "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." God is not going to work for us when we are proud, arrogant, heady, haughty, high-minded, stiff-necked, and think we are capable of doing everything ourselves. It simply will not work. God will sometimes let us have our own way and see what we can accomplish by ourselves, which will be absolutely nothing. Until we come to the end of ourselves, God is not going to work for us.

Applications: Praying for Seeing Eyes and Understanding Our Nothingness

One of the problems we have in this country is that our backs are not up against the wall yet. We are not suffering quite enough. We have not seen that we are being encircled, that someone wants our right

eye put out, or that there is no escaping apart from God. The truth is that we have to come to the realization of our helplessness.

We must pray for seeing eyes and hearing ears, that we may see, hear, and understand the dangers we are in, because we will never act defensively or get out of the way of danger until we see it.

I saw a cartoon years ago showing two men with long hair, long beards, and white robes walking up and down the road. Both held signs saying, "The end is near." The next thing heard, but not seen, was a kerplush, kerplunk, slosh. The next scene showed a car going over a bridge, and one man said to the other, "Maybe we should change our signs just to say, 'The bridge is out.'"

"The end is near," they had said, but nobody paid attention. It was the truth. Now they needed to change the signs to say that the bridge was out. You will not try to escape danger unless you see it, perceive it, and know it. We need seeing eyes and hearing ears.

We also need to understand that we can do absolutely nothing apart from the Lord Jesus Christ. We have to come to two realizations: first, I am nothing. We are nothing apart from the Lord Jesus Christ. Second, I can do nothing. We can do nothing apart from Him. Our Lord said it Himself in John 15:5: "Without me, ye can do nothing."

We have no strength, power, or ability in ourselves to please God, accomplish His purposes, or do what He wants in human strength and power. It is impossible; we do not have it. I have preached for sixty years, and I have never saved anybody or convicted anybody, because I cannot do that. That is the power of God, not my power whatsoever.

I admit that I am nothing in myself and can do nothing in and of myself. But thankfully, Philippians 4 and verse 13 says, "I can do all things through Christ which strengtheneth me." While we are helpless in ourselves, we are not helpless in Jesus Christ. While we are nothing in ourselves, we are not nothing in Jesus Christ. We are His children, His brethren, and His servants. We must understand what we are in ourselves and what we are in Jesus Christ.

Conclusion: Dependence on God for Help

Only the recognized realization of our own helplessness and powerlessness throws us into total dependence upon God, His power, and His strength. Isaiah 41 and verse 10 says, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” He says, “Fear not, I’m going to help you. I will uphold you.” Isaiah 41, verses 13 and 14, says, “For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel.” How many times He says, “I will help thee. I will help, I will strengthen thee.” Isaiah 44 and verse 2 says, “Thus saith the Lord that made thee, and formed thee from the womb, which will help thee. Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen.”

Therefore, fear not; God is going to help us. But we must recognize the imminent danger we are in and our need of His help. We cannot do it ourselves; we are powerless apart from Him. If we want our history and culture back, and what our founding fathers had, when everything was based upon biblical principles and biblical truths, we must go back to where they were: rely upon the God of the Bible, live by the principles of the Bible, and live in total and complete dependence upon Him, seeking His help, grace, and mercy. If we are to be renewed or restored as a nation, society, church, or family, we must first see the danger we are in and our helplessness.

to repair it and restore it, and call upon God to give His grace, His mercy, His strength, and His power. And He said, "Fear not, I will help thee."

Father, in the name of Jesus Christ, we bow to Thee. We thank You for Your Word, Your promises, and Your truth. Help us see and realize the danger we are in and facing, and our utter helplessness, that we might cry unto Thee, seek Thee, and see what Thou canst do. Give us Your grace and mercy. In Christ's name we pray. Amen.

CHAPTER 2

Four Things That Are Needed For Renewal And Restoration

Part Two of Two

SCRIPTURE READING - 1 Samuel 11:1-8 (KJV)

Introduction and Review

1 Samuel chapter 11. Today we are on part 2 of the message begun last week on four things that are needed for renewal and restoration. Let us read through verses 1 through 8.

Then Nahash the Ammonite came up and encamped against Jabesh Gilead. And all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all of your right eyes, and lay it for a reproach upon all Israel. And the elders of Jabesh said unto him, Give us seven days' respite, that we may send messengers unto all the coasts of Israel. And then if there

> be no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul and told the tidings in the ears of the people. And all the people lifted up their voices and wept.

And behold, Saul came after the herd out of the field. And Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was greatly kindled. And he took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on all the people, and they came out with one consent. And when he numbered them in Bezek, the children of Israel were 300,000 and the men of Judah 30,000.

The Need for National Renewal

Every American, and especially every Christian, should eagerly desire a renewal and a restoration of our nation. Only the old heads remember what we used to be before the modern transformation of our nation into a multicultural, multi-faith, multi-lingual, and multi-allegiance nation. Most children and younger folks born in the last 40 years have no idea what this nation used to be. I have often said that my generation was the last generation that really tasted the last little bit of freedom we had in this country.

Today, we're not really a nation. When you look at the biblical definition of a nation, a nation in the Bible is someone that comes from the same ancestor; they speak the same language; they have the same culture; they basically have the same faith. And that's since the word today we're not a nation.

What we are, we are an empire of divided people ruled over by an elite who concern only with their power and their position and their wealth. I want to give you a quote by President Theodore Roosevelt. And then I'm going to add my two cents to his quote. I want you to listen carefully to what he said. In the first place, we should insist that if the immigrant who comes here in good faith becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else.

For it is an outrage to discriminate against any such man because of creed, birthplace, or origin. But this is predicated upon the person's becoming in every facet an American, and nothing but an American. There can be no divided allegiance here. Any man who says he's an American, but something else also, isn't an American at all. We have room but for one flag, the American flag. We have room but for one language here, that is the English language. And we have room but for one sole loyalty, and that loyalty is to the American people.

Certainly, I would add that our first and foremost loyalty is to the sovereign God of heaven and earth, to His law, and to His word. I want to show you basically from Scripture that the only real source of unity is God and His law. So we can ask these questions: What will it take to bring us back to where we should be? What will it take for renewal and restoration? What will it take to transform this nation into what it was in the beginning, even when men were men and women were women? What in the world will it take to bring us back to a biblical work ethic, biblical money, and biblical morality? The answer is going to take a real work of God in the lives of our people.

Biblical Basis for Turning and Quickening

In fact, as Scripture teaches us, we must be turned and we must be quickened. Hold 1 Samuel chapter 11, but look in your Bibles, if you would please, to Psalm 80. We will look at one verse in Psalm 85, but first notice what is repeated several times in Psalm 80. Beginning with verse 3, note what the psalmist prays: “Turn us again, O God, and cause thy face to shine, and we shall be saved.” Note how plain that is. Then, in verse 7: “Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.” Now skip down to verse 19: “Turn us again, O Lord God of hosts, and cause thy face to shine, and we shall be saved.” Three times already we have been given this same exact truth. Now look to Psalm 85, while holding Psalm 80, and consider verse 4.

He says, “Turn us, O God of our salvation, and cause thine anger toward us to cease.” Note now: four times—three times in Psalm 80 and once in Psalm 85—the psalmist said, “Turn us, O God.” In Psalm 80:18 he said, “So will we not go back from thee? Quicken us, and we

will call upon thy name." Thus, four times he said, "Turn us, O God, and we shall be saved," and then, "Quicken us, O God, and we will call upon thy name."

The truth is, if God does not quicken us and turn us, we will never be quickened and will certainly never be turned. We will continue down the road to self-destruction.

Review of First Two Points

I want to remind you of the two points I covered last week. Each of these points is found in 1 Samuel chapter 11. The very first point is that, in order for there to be a renewal and a restoration, there must be realization of what I would call an imminent danger—a present danger. Nahash the Ammonite had encircled the inhabitants of Jabesh Gilead. They could not defend themselves; they would either have to surrender to him and his demands or be killed. It was just that simple. We must recognize the imminence of present danger.

We have not really been looking at that in our lives. Thankfully, in one sense of the word, some people are being awakened because more people are now observing the murders, rapes, robberies, muggings, violence, riots, and everything else going on—things that never used to happen in this country whatsoever. I do not even remember a riot when I was a child or teenager. Even when I was a young adult, those things came later.

I understand this about inflation. Many people think inflation is higher prices, when higher prices are the result of inflation. Inflation is caused by the fact that the feds continue to print fiat money—money with nothing backing it. The more money they print, the less valuable the money already printed becomes. In other words, its value keeps decreasing, and consequently, more and more money is required.

Because the money is becoming more and more worthless, I told someone that when I first bought a new car at sixteen, it cost me three thousand bucks. That was a brand-new car at sixteen. Obviously, we have all kinds of problems going on in this country. When you consider what you and I would call the government schools or the public schools, what we are actually doing is

indoctrinating morons and idiots who cannot read and cannot think. Consequently, this newer generation and the ones before it are thinking that socialism and communism are the answer to all our problems. The elite, those who are in control, are seeking total control over every aspect of our lives.

And we simply sit silently by without speaking out. The truth is, I do not think Americans, especially Christians, have their backs up against the wall yet. So many people think that as long as we have our beer, ball games, picnics, and entertainment, all is well. The truth of the matter is certainly not so, not by any stretch of the imagination.

Every aspect of our life today is licensed. Stop and think about this. If you want to know the definition of a license, you may look it up in Black's Law Dictionary, Bouvier's Law Dictionary, or any law dictionary. You will find this definition: permission from a competent authority to do that which otherwise would be unlawful to do.

We have a marriage license. Does that mean it is unlawful to get married without permission from the state? We have a driver's license. Does that mean it is unlawful to drive an automobile without permission from the state? How about a hunting license? It is now unlawful to hunt without a hunting license, permission from the state. What about a fishing license? If you are a professional or a worker, you have to have a license—doctor, nurse, mechanic; it does not matter. All that is telling us is this: every aspect of our lives happens to be controlled or is being controlled.

Why in the world would you need a license? Why would you need permission to do what God has commanded you to do—to marry? Why would you need a license to do what God has commanded you to do—to work? Why would you need a license to do what God has commanded you to do—to support your family? I am simply pointing out the fact that none of this would be needed or necessary if we were following biblical law. God's law, of course, is far more conservative than state law.

For instance, according to state law in Georgia, and probably other places as well, I happen to go hunting and see a doe with her

yearling, a little buck with antlers about two inches above his head. According to Georgia law, if it were a doe day, I could kill the doe and also kill the little buck all in the same day. According to God's law, however, God says, No, you cannot kill the mother and the young on the same day.

In other words, I am simply pointing out that if people would follow the Word of God and obey Him in His law, many of these other laws would certainly not be necessary whatsoever. We have to realize that there is indeed an imminent danger, a present danger. Look at the tyranny, and at every aspect of control being pressed upon us.

The second point I made last week is this: There must be a recognized realization of our utter helplessness. These people had absolutely no way to defend themselves. He had surrounded their town. Today, we are surrounded by psychopathic politicians who want to be a Nahash. They want to put out our right eyes and keep us from defending ourselves.

So may I remind you that in Bible times they fought with swords and spears, but they also had a shield. They held it in the left hand, covering the face and left eye. The right eye remained on the right side of the shield, while the right hand held the sword. Thus they could fight. When the right eye was plucked out, the individual was left defenseless.

That is exactly how politicians and our congressmen want us: absolutely defenseless. They want us to be their slaves and tributaries, but they do not want us able to resist them.

I hope these two points were fully understood. That brings me to the third point today. Look at verse 6: “And the Spirit of God came upon Saul when he heard those tidings, and his anger was greatly kindled.” Here is the third thing needed: there must be a real sense of righteous indignation and anger. Note again, “And his anger was greatly kindled.”

Third Point: Righteous Indignation and Anger

An objection may be raised at this point: anger is extremely wicked and vile and ought not to be found in any Christian. That is not only

a weak and wicked position, but also an unbiblical one. We have been trained from our youth to believe that we are never to be angry or upset and that we are to control ourselves in every situation. It is true that human anger is usually wicked, wrong, and sinful. But that does not negate the fact that there is a righteous, godly, and biblical anger. The Bible even commands anger.

Anger is a normal, natural human emotion. Therefore, it may be used in a biblical manner or in an unbiblical manner. When we use our anger against each other instead of aiming it at sin, we become sinful and wicked ourselves.

Wicked anger stems from fallen individuals. You cannot have unbiblical anger without having an unbiblical person. We have heard the old adage, “We must hate the sin, but love the sinner.” But have you ever stopped to think that there would not be any sin if there were not sinners? Obviously, sinners produce wicked, ungodly, and unbiblical anger.

When we talk about sin, remember that sin is not some ethereal, indefinable essence floating somewhere in the atmosphere. Sin is definable, because the Bible says in 1 John chapter 3 and verse 4, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” If someone is not transgressing God’s law, it is not sin. Sin is defined by the law of God. Romans 3 and verse 20 tells us, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law”

“By the law is the knowledge of sin.” So now, if you tried to tell me, “Pastor, anger is sinful in and of itself,” then you have a major theological problem. How is that? Well, we know that God is infinitely holy, infinitely righteous, and there is absolutely no sin in God whatsoever. Yet the truth of the matter is, we read over and over of God’s anger in the Bible. Let me show you. I want you to hold 1 Samuel chapter 11, but look in your Bibles first of all to the book of Numbers, chapter 32, and look, if you would please, at verse 10. Numbers chapter 32 and verse 10. Look at this: “And the Lord’s anger was kindled at the same time, and he sware, saying, Surely none of the men that came up out of Egypt from twenty years old and upward shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me.”

But note, if you would, “And the Lord’s anger was kindled.” Now skip down to verse 13: “And the Lord’s anger was kindled against Israel. And he made them wander in the wilderness forty years, until all that generation that had done evil in the sight of the Lord was consumed.”

So now we’re reading about God’s anger. Was God sinful? Was God unholy? Because the Bible says that He was indeed full of anger. Let me pause just a minute. We’ve been communicating with Frank, and he wants you to stop for just a little bit. He’s going to try to reset something, and then we’ll pick up where we’re at. Are you there, Frank? It’s just dropping you a little bit, so it’s been in and out a bit. Are you in the same location as last week, or the same position? No, we’re in a different building, and it’s a metal building. That’s the problem, I’m sure. Or maybe, if you have someone else there, dial in as well, just in case. We have both phones. If you go away, I can unmute them. What did he say? I didn’t hear that. You want somebody else to dial in? Maybe Alex. Lorraine, can we use your phone, just in case? Here comes Dino’s phone right here. Do you have Zoom on your phone? No, you don’t. Dial this number then for me: 689-278-1000. Then they’re going to ask for an ID. You’ll have to put in this number.

Zephaniah chapter 2 and verse 3 says, “Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” Over and over we are reading about God's anger. Psalm 7 and verse 11 says, “God judgeth the righteous, and God is angry with the wicked every day.” Notice, if you would, the Bible teaches very plainly that God the Father is angry, and it is a righteous, holy anger.

Let me show you another one. Turn in your Bibles, if you would, to the book of Mark, chapter 3, beginning there with verse 1. Note what is said plainly concerning the Lord Jesus Christ: “And he entered again into the synagogue, and there was a man there which had a withered hand. And they watched him, that is the Pharisees and the scribes, whether he would heal him on the sabbath day, that they might accuse him. And he saith unto the man which had the

withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?"

"But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." Note, if you would, our Lord was angry. If you tried to tell me that all anger is inherently sinful, then you are going to have to re-evaluate your thinking, because the Bible tells us over and over about the anger of God, and our Lord Jesus Christ was angry as well.

Moreover, I want you to turn in your Bibles, if you would, to the book of Ephesians, chapter 4, and let me show you a verse where God commands us to anger. Look at what he says. Ephesians chapter 4, verses 26 and 27: "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." Now look at the word angry. He says, "Be ye angry." The word angry there is the word orgizō in the Greek, and it means to be angry, to be provoked into

Moreover, the Greek construction is a present passive imperative, and an imperative is a command. So literally, we are being commanded in verse 26 to be angry and not to sin, and, "Let not the sun go down upon our wrath." If we are angry and sin, if we have a sinful anger, not only does the sun go down upon our wrath, but then we end up giving place unto the devil. So God is commanding us in verse 26 literally to be provoked to anger, to be angry, and to be filled with wrath against sinning. We sin in our anger and then we are giving place to the devil.

Now look at three other passages. In Ephesians chapter 4, verse 31, he says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." This should create a question in your mind. We are commanded to anger in verse 26, and now, in verse 31, it is to be put away.

In Colossians chapter 3, verse 8, he says, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Once again, he says this anger is to be put off. Verse 21 says, "Fathers, provoke not your children to anger, lest they be

discouraged." One portion of Scripture commands anger, while other portions of Scripture tell us to put off anger.

So you have to ask this question: Is there a contradiction? The answer is no. How is it explained? The answer is very simple. We are to put on a righteous, biblical anger, but we are to put off an unrighteous, unbiblical, humanistic, fleshly anger. Biblical and righteous anger is designed by God to deal with sin. That is why God tells us that we are to reprove, rebuke, expose, and judge sin in a biblical manner.

On the other hand, fallen man always perverts anger into a fleshly and sinful act. Therefore, the anger that is to be put off and put away is fleshly, unbiblical anger. Of course, that which is to be put on is righteous anger.

In Proverbs 25:23, we read, "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." A backbiting tongue is sinful, and the answer is yes. What does it take to drive it away? An angry countenance. Would that be sinful anger? Of course not. It would be biblical anger.

We sin in two different ways in relation to our anger. The very first way that we sin against God is when we explode in our anger like a powerful grenade, when we turn to those who hurt us, insult us, provoke us, or just happen to be in our way. A volcanic eruption is a good illustration. In the volcano, beneath the surface, the lava is boiling, boiling, boiling, boiling. Once it reaches a certain temperature or a certain degree of volume, all of a sudden it erupts and blows out. There are poisonous fumes and poisonous gases, as well as hot, devastating lava.

That is what we do when we act like a volcano. We rip somebody to shreds. We cuss them out, so to speak. We go up one side and down the other. We tell them off, or, as the expression goes, we give them a piece of our mind. Someone has aptly said that is why we do not have much mind left: we have given pieces of it to too many people. That is probably true. Many, many times, we have this volcanic eruption, and that is what we do.

I read years ago about one woman who was confessing to her pastor. She said she had a very, very bad temper and became angry

very quickly, but thankfully it was over with quickly. He responded, “Yes, and so was a shotgun blast. But it blows apart everything in front of it.” Yet a shotgun blast does not become harmless because it is over quickly. In the same way, our volcanic eruption can devastate those in front of us. Look in Proverbs 14:17 and notice what the Scripture says. He

“He that is soon angry dealeth foolishly: and a man of wicked devices is hated.” Notice, “he that is soon angry.” If you cannot control your anger, you cannot control yourself; you are dealing foolishly.

God says, “Make no friendship with an angry man; and with a furious man thou shalt not go.” Why? “Lest thou learn his ways, and get a snare to thy soul.” So God says, make no friendship with an angry man, and with a furious man thou shalt not go.

“An angry man stirreth up strife, and a furious man aboundeth in transgression.” An angry man is always stirring up trouble, and a furious man always abounds in transgression. This is the type of anger—this volcanic anger erupting all the time—that creates all these problems.

The second way that we turn anger into sinful anger is through internalization. Why do we internalize our anger at times? Usually we explode; usually we are like that volcano. But there are times when we think, “Maybe I should not explode. Maybe this is not proper. Maybe this is not the course. Maybe this is not the right way to handle this.” You can explode in front of the wrong person. We normally explode with people we believe we can get away with it. What do you think would happen to me, being eighty-one years of age, if I exploded and cussed out a young man in his thirties who happened to be a martial arts expert? It would not necessarily be wise to explode.

There might be some very serious repercussions. He might knock me out, put me in the hospital, or kill me. So there are times when you and I are not going to explode like that. What we do is internalize the anger. I cannot whip Steve, and I am afraid to explode in front of him because he might do me harm.

What do I do? I am really angry, upset, and mad. I smile at him and say to myself, “Yeah, you just wait. Oh boy, I’m going to get you back. I’m planning it right now. Your day’s coming. Just hang on.” I am smiling, but I have internalized all that anger. That internalization always produces colitis, digestive problems, ulcers, insomnia, and a host of other diseases or problems, physical as well as mental and emotional. The truth of the matter is that internalization of anger always leads to bitterness and resentment. In other words, unbiblical anger never helps anything. It always produces more sin and more problems.

Now go back to 1 Samuel chapter 11 and verse 6 and look at our text: “And the Spirit of God came upon Saul when he heard those tidings, and his anger was greatly kindled.” What produced this anger? The Spirit of God. If the Holy Spirit of God produced the anger, then obviously it is not unbiblical anger. It is something that God the Spirit produced in the life of Saul.

The Hebrew word for anger here is charah, and it means to be hot, to be furious, to burn with anger, or to be incensed. In other words, he was eaten up with anger. Look at the verse again: “and his anger was kindled greatly.” The word greatly is me'od in Hebrew, and it means exceedingly, abundantly, greatly, and to a great degree.

So the Holy Spirit of God came upon King Saul and infuriated him against Nahash and against the Ammonites for what they were doing. Nahash had given such an insolent and barbarous proposition: “Come out to me. I’ll make you slaves. You can be my tributaries, but I’m going to do more than that. I’m going to put your right eye out. I want to fix it where you can never resist me or fight against me. Moreover, it is going to be a reproach upon all Israel.” He thought no one was going to come to help the people in Jabesh Gilead. Saul was incensed against Nahash and the Ammonites for trying to destroy a people who had no means of fighting back. Nahash was dishonoring God and the nation. Saul could also have been angry with the people of Jabesh Gilead: Why did they not let us know about this sooner? Why did they wait until they were surrounded before they got into this position?

This is a truth we need to understand. Most of the time, the reason we do not ask for help is because of our stinking pride. We do

not want to appear weak, helpless, or impotent. But if we need help, we need to ask for it as early as possible. The people of Jabesh Gilead waited until they were surrounded. Saul certainly had, I think, a right idea that they should not have waited so long.

The Spirit of God came upon King Saul in such a way that his anger was greatly kindled over the entire situation. At the same time, I believe the Holy Spirit, who produced that anger in King Saul, gave him courage, determination, and faith to work and relieve the people in Jabesh Gilead.

Here is an application of this particular point. It is an application of God's law when it tells us that we are to love our neighbor as ourself. That phrase occurs nine times in the Bible. The first time is Leviticus 19:18: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord."

There are eight more times that this is given to us in the New Testament. I will give you three of them. In Romans 13:9, the Bible says: "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

Again, in Galatians 5:14: "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." And in James 2:8: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." Over and over in the New Testament, the Bible tells us that we are to love our neighbors as ourselves.

What does that mean? If I came up and attacked you, would you defend yourself? Would you fight back? You would, of course. But suppose I went over and attacked Dinah. If I attacked you, you would defend yourself; but if I attacked her, would you be willing to come to her aid? You see what I am saying? "Thou shalt love thy neighbour as thyself." If you are willing to defend yourself, you should also be willing to defend your neighbor. You should be able to

defend those who are defenseless, those who are innocent, and those who need help. That is for sure.

The Bible teaches us that there must not only be a recognition of our present danger and a recognition of our helplessness, but also a real, genuine, Holy Spirit-inspired, godly anger. That is the problem we have today. No one wants to become angry at what is going on. We do not want to become angry at tyrants, at our economy, or about anything and everything. But notice: it was the Holy Spirit who stirred up this anger.

The fourth thing is found in 1 Samuel 11:7: "And he, that is Saul, took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent." The fourth thing we need is a righteous realization of the fear of the Lord.

Fourth Point: The Fear of the Lord

Jamieson, Fausset, and Brown comment that this particular form of war summons was suited to the character and habits of an agricultural and pastoral people. Solemn in itself, the enunciation that accompanied it carried a terrible threat to those who neglected to obey it. Saul conjoined the name of Samuel with his own to lend the greater influence to the measure and to strike greater terror into all the condemners of the order. Anyone who condemned the order would be fighting against Samuel and Saul also.

Notice that Saul cut the oxen in pieces and sent them to all the tribes. There is a Scripture that deals with this in Deuteronomy chapter 28 and verse 31. It is part of the curse when people disobey. The Word of God says, "Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them." Notice the words, "Thine ox shall be slain before thy face." In other words, if you do not do something, the enemy is going to prevail.

Matthew Henry says, “The effect of this summons was that the militia or trained bands of the nation came out as one man.”

Although we speak of the nation of Israel, each tribe was a mini nation in and of itself. Each tribe had its own militia and its own trained men. Remember that, before the children of Israel got into Canaan land, Reuben, Gad, and the half tribe of Manasseh said, “We want the land on this side of the river, on the east of Jordan, because it is good for cattle. We do not want the land over across Jordan where we are supposed to go.” Moses said they might have that land if their men would go over and fight until the other land was conquered.

They said, “That’s exactly what we will do.” So Reuben, Gad, and the half tribe of Manasseh had trained armies, or militiamen. The effect of this summons was that the militia, or trained bands of the nation, came out as one man. The reason given is that the fear of the Lord fell upon them. Saul did not make them fear him; they were influenced to observe his orders by the fear of God and regard to Him who had made Saul their king, and then members one of another. Religion and the fear of God will make men good subjects, good soldiers, and good friends to the public interest of the country. Those who fear God will make conscience of their duty to all men, particularly to their rulers. I would add, to their Christian rulers, because the Word of God does require Christian rulers. So the militia came together as one man.

They already had a place of rendezvous. It was Bezek. Stop and think about this: Saul then cut up the oxen and sent them to all the different tribes. Three hundred thousand Israelites and thirty thousand Judeans came as one man to one place at the same time. Why? The Bible tells you in verse 7 that the fear of the Lord fell upon the people, and they came out with one consent.

It is only the fear of the Lord falling upon us that will unite us and make us work together for the salvation of our land, our society, our homes, our churches, and even a nation. It takes the fear of the Lord falling upon us. All of these programs, schemes, and plans of man will ultimately fail. They may provide a lot of excitement, danger, and death, but they will ultimately fail. It is only the fear of God that can bring forth unity.

Let me show you something about the fear of God. Go back in your Bibles to Genesis chapter 35, Genesis 35, and look at verse 5. You remember how Jacob and his family were trying to get away because Simeon and Levi had gone in to the men of Shechem and murdered them all. Jacob's idea was this: "Boys, you've won the battle, but you've stirred up a hornet's nest. You haven't"

They won the war. And so Jacob and his family were going back to Bethel, getting away from there. Genesis chapter 35 and verse 5 says, "And they journeyed: and the terror of God, or the fear of God, was upon the cities that were round about them, and they did not pursue after the sons of Jacob." So why were Jacob and his family not destroyed when those boys threw them in a Shechem? The answer is because the fear of God fell upon them.

Now, in Second Chronicles chapter 17 and verse 10, the Bible says, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." So God is able to put His fear upon the nations that surround us, so that they will not attack us. This is the testimony of Scripture concerning the fear of God upon surrounding nations.

Now, I want to go to the New Testament. Acts chapter 19 and verse 17 says—look at it.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. So now the fear of God has fallen in such a way that the Lord Jesus Christ is magnified. Notice that the fear of God fell upon Jacob and his company and protected them. The fear of God fell upon Jehoshaphat, and he was free from war. And now the fear of God has fallen, and the Lord Jesus Christ is magnified.

In 2 Corinthians 5:11, the Apostle Paul says, "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." Notice that he said, "Knowing therefore the terror of the Lord." The word terror there is the Greek word for fear, phobos. It is where we get our English word phobia. The word phobos literally means a fear, a dread, or a terror. So you could read that, "Knowing therefore the fear of the Lord," or "the terror of the Lord," or "the dread of the

Lord, we persuade men." Anytime you see the word phobia and another word, it means fear of whatever word is before it. Hydrophobia is a fear of water. Arachnophobia would be a fear of spiders. Cynophobia would be a fear of dogs. I am simply pointing out here the fact of the word phobia and its meaning.

The interesting thing is that the fear of the Lord fell and united all these people, so that they came out as one man, to one place, at the same time, to protect innocent people and to prevent Nahash from doing that which he was going to do. In fact, you can read the rest of it: Saul defeated the Ammonites left and right.

Put these four things together—four things that are needed. We need, number one, an awareness of our present and imminent danger. We need an awareness of our utter helplessness. We need a realization of a real, genuine, biblical anger. And then we need the fear of the Lord to fall upon all of His people. So let me make some applications. Here is the first one: The fear of the Lord should drive us, motivate us, and control us.

Applications and Conclusion

In other words, we should learn to act under His principles, His precepts, and His truth. We move when He says move, and we stay when He says stay, just as the pillar of cloud led them in the daytime and the pillar of fire by night. When the pillar of cloud or fire stayed, they stayed; when it moved, they moved. We need to have the grace, mercy, and fear of God in our lives like that.

The second thing is this: a proper fear of the Lord will result in a diminishing of our natural, fleshly anger and a desire to have a biblical and righteous anger that will deal with sin and wickedness in a biblical manner. I have often said, "If you can't be part of the solution, don't be part of the problem." Your anger, unless it is directed at sin and a biblical resolution, would be wrong, because anger is designed to correct the problem and deal with the sin.

We cannot be more compassionate and more merciful than God. Adam Smith, who wrote The Wealth of Nations, made this statement: "Mercy to the guilty is cruelty to the innocent." All you have to do to understand that is look at the mercy shown to

murderers, rapists, and robbers by our judicial system, where they have been released and raped, robbed, and murdered again over and over. The man who murdered the young white lady in Charlotte, North Carolina, had been arrested thirty-three times and was released. Mercy to the guilty is cruelty to the innocent.

Do you realize that God forbids mercy and pity upon some people? In Deuteronomy chapter 19 and verse 13, concerning the murderer, God says, “Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.”

So we must be like Saul, filled with righteous anger when the lives and freedoms of innocent men and women are endangered by tyrants. Look at what is happening to the children in this country: the children being trafficked and led astray. At the same time, we must seek the fear of the Lord to fall upon His people. David had a very unusual prayer request in Psalm 86 and verse 11.

Listen to what he prayed. He said, “Teach me thy way, O Lord; I will walk in thy truth.” The latter part says, “Unite my heart to fear thy name.” If I am praying, “Lord, unite my heart to fear thy name”; if Steve is praying, “Unite my heart to fear thy name”; if Lorraine is praying, “Unite my heart to fear thy name”; and Dinah and Alice are praying, “Unite my heart to fear thy name,” how long do you think it’s going to take us to be united? We want to be united in the Lord. Unite our heart to fear thy name. What will it take to restore our nation and our society?

Put these four things together and meditate upon them this week: a realization of our present imminent danger, a realization of our utter helplessness, a realization of our need for a real, genuine biblical Holy Ghost anger. When you get angry, you’re ready to do something. Lastly, the fear of the Lord falling upon our people and uniting us, because then we will come together to vindicate our God, to vindicate His cause, to vindicate His people, and to work and pray for their benefit and their blessings. Dwell upon these four truths. We need them in our lives. We need each one of them.

Father, help us, we pray today, in the name of Jesus Christ. Teach us, build us up in the most holy faith. In thy holy name we ask, and

ask, Father, thy divine blessings. Through Jesus Christ, in his name we pray. Amen.

Source Notes

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