

#1

Nahum 1:1-2 **A MESSAGE OF COMFORT TO SOME, BUT THREATENING WORDS TO OTHERS**

**Information:**

“Nahum” means “comfort” or “comforter.” Verse 1 contains an inspired double title. The word “burden” literally means “something hard to lift up or to carry.” Thus, this book is heavy or burdensome. The message of the book is burdensome, grievous, bitter, hard, threatening. Nineveh was the capitol city of Assyria, a long time enemy of Israel. Jonah preached to Nineveh and they repented. Soon a new generation arose and invaded. Nineveh took the Northern Kingdom of Israel and invaded Judah.

**I. A seeming contradiction**

- A. Nahum’s name indicated that one is to get comfort from his book.
- B. Yet the contents of his book is threatening. (It is a burdensome message.)

**II. The harmony of the paradox**

- A. Not one word of criticism, not one threat was directed against the Jewish people. (They were to find comfort in the message.)
- B. The threat was against Nineveh, the long time enemy of Israel. (This should have comforted the Jews.)
- C. For one thing, God would avenge the blood of the Israelites who had already been slain by Nineveh, V. 2.
- D. For another, God would crush the military might of Nineveh and she would cease to be a threat to Judah.

**III. Other such occasions in the Bible when a threat to one is a comfort to another**

- A. Even in the New Testament God threatens to avenge His people who are mistreated, Rom. 12.:19, II Thes. 1:6-8.
  - 1. I do not get a great deal of joy in thinking about the suffering of those who have personally mistreated me.
  - 2. But when I think of the thousands of Christians who have been burned at the stake, I rejoice that God will not let these people get by with their sin.
  - 3. It ought to be a comfort to all of God’s people.
- B. Also, in the Bible God threatens those who refuse to repent and trust Jesus, Rev. 21:8.
  - 1. It may not give us any pleasure to think about their terrible suffering in hell.
  - 2. But it is a comfort to know that they will not be allowed to disturb people in heaven.

3. This ought to be a comfort to all children of God.
- C. God threatens the greatest enemy of all, Satan.
  1. Satan will be imprisoned and tormented, Rev. 20:10.
  2. It does not bother me at all to think of him suffering there.
  3. This ought to be a comfort to every child of God.
- D. Even the message of Jesus Christ as Savior is both comforting and disturbing.
  1. It is “good news” to those who will turn to Jesus and trust Him to be their Savior. (It means that they will stay out of hell and they will go to heaven.
  2. But to those who will not repent it is bad news. (It is bad news for them there is nothing that can be done for them to keep them out of the fires of hell. It is bad news for them because is nothing that can be done for them to relieve there torment once they are in hell.)

**Conclusion:**

Won't you call upon Jesus now and trust Him to be your Savior?

Nahum 1:3-7 **GOD, MIGHTY TO PUNISH AND MIGHTY TO SAVE**

**Introduction:**

The word, Nahum, means “comfort, comforter.": But instead of soothing words, the Book contains threats of judgment and destruction. Nevertheless, it was a comfort to the Jews who were threatened by Nineveh. Similarly, in our text we see a contrast. God is mighty to punish sinners, but mighty to save those who trust in Him.

**I. God, mighty to punish, V. 3-6**

**A. One reason men do not realize God’s might to punish is because He is slow to wrath, V. 3a.**

1. God did not punish the Nineties immediately.
  2. It has been reported that in some Arab countries the first time one is caught stealing one of his fingers is cut off; the second time he is caught stealing his hand is cut off. .
  3. If God dealt that swiftly and that severe men would know His power to punish. (If one eye were put out for lusting after a woman, one tooth knocked out for the first lie and the tongue cut off for the second lie this would make people aware of the severity of God’s punishment for sin.)
  - 4, But God does not do that and for us it is a good thing that He doesn’t.
  5. He is long-suffering and desires that all come to Him in repentance.
- B. This is no sign of weakness on the part of God. (“...great in power..., V. 3)
- C. He lists several illustrations of God’s power.
1. Whirlwinds and storms, V. 3
  2. Clouds, as dust at His feet, V. 3.
  3. The drying up of seas and rivers, V. 4
  4. Droughts, V. 4 (Drought can be a very severe punishment.)
  5. The quaking of mountains, V. 5
  6. Hills melting and earth burning, V. 5; II Peter 3:9-12
- D. He asks a solemn question, V. 6.
1. None in the city of Nineveh could stand.
  2. None of the unredeemed can stand. (Not the mighty; not the morally good; not the self-righteous; not the religious).

**II. God, mighty to save**

- A. The question raised in verse 6 implies that some will be able to stand in the day of God’s wrath, but it leaves the question unanswered.
- B, In verse 7 Nahum tells who will be able to stand.
1. The same God who is mighty to punish is also mighty to save.
  - 2, He is able to send the unrepentant into everlasting punishment and He

is able to carry the redeemed to heaven.

Conclusion:

I stand as an example of God's saving grace. Will you call upon the Lord Jesus Christ and trust Him to save your soul? Acts 16:31; Rom. 10.13.

Nahum 1:8-11 **VAIN IMAGINATIONS AGAINST GOD**

**Introduction:**

**The title of this book is “The Burden of Nineveh,” V. 1. It was written to proclaim the downfall of Nineveh. Jonah had preached the same thing, but the king of Nineveh led the people of Nineveh to repent and God spared the city. Now, at the preaching of Nahum (Sennacherib, the king of Nineveh, leads the people of Nineveh against God. \_**

**I. Sennecherib against God**

- A. He inherited the throne of Nineveh and the Assyrian kingdom. (He had a rather large kingdom. when he came to the throne, but he wanted more.)
- B. He imagined himself as a great conqueror.
  - 1. He waged war against the Chaldeans and won.
  - 2. He conquered 820 cities and towns in one campaign, plus hundreds of thousands of captives.
- C. He imagined he could conquer the northern kingdom, Israel, even though Jehovah was their God. (And because of Israel’s idolatry, God let him win.)
- D. He imagined he could conquer the southern kingdom, Judah and he invaded Judah.
  - 1. He openly challenged Jehovah, II Kings 18:35.
  - 2. In one night God wiped out his army of 185,000 men.
- E. Undaunted he set out to raise another army to march against Judah.
- F. God determined that he would do no such thing.
  - 1. A flood would come upon Nineveh, V. 8.
  - 2. Nineveh would be utterly destroyed, V. 9.a
  - 3. He would not afflict Judah a second time, V. 9b.
  - 4. God would devour them as fire devours dry stubble, V. 10.
  - 5. God would not ignore the evil counsel spoken against Him from Neveh; rahter, He would swiftly and decisively debeat them, V. 11.

**II. Others who have had vain imaginations against God**

- A. Lucifer
  - 1. Lucifer imagined to take God’s place, Isaiah 14:12-14.
  - 2. He has been cast down and will be cast into hell, Isaiah 14:15.
- B. Queen Jezebel
  - 1. Jezebel killed the priests of God and built temples to Baal.
  - 2. God said that dogs would lick her blood and they did ----- 20 years later.
- C. Antiochus Ephiaphanes (He imagined to bring a hog into the temple of God and sacrifice it on God’s altar, proclaiming himself to be God. )

- D. The Jews of Jesus's time. (They crucified Jesus.)
- E. Judas Iscariot (He betrayed Jesus for 30 pieces of silver.)
- F. Those who sought salvation some way other than through faith in Jesus Christ . (They have imagined that their way of salvation is better than God's way.)
- G. Those who have not sought salvation at all. (They have imagined that they can sin and get by with it.)
- H. Even some saved people have done so. (They have imagined that they can lie, gamble, cheat, steal, commit adultery, drink liquor and commit all manner of sin and get by with it.)

**Conclusion:**

Let me challenge you to use your imagination for God and not against Him.

1. Come and trust the Lord Jesus Christ to save your soul.
2. Come and worship God.
3. Come and serve the Lord.

#4

Nahum 1:12-13 **NO MORE AFFLICTIONS**

**Introduction:**

God makes a remarkable promise to Judah. "I will afflict thee no more."

**I. The promise as applied to Judah**

- A. God had used the armies of Nineveh (Assyria) to afflict the people of Judah.
  - 1. Assyria first invaded the northern kingdom of Israel and took it.
  - 2. She then stood as a threat to Judah.
  - 3. Then she invaded Judah and afflicted her sorely.
- B. Nineveh might have taken Judah, but she made one big mistake.
  - 1. She boasted that even Jehovah God could not stop her from taking Jerusalem.
  - 2. God sent an angel to smite her army. (185,000)
- C. Even yet Nineveh stood as a threat and a danger to Judah.
  - 1. Sennecharib rebuilt his army to full strength.
  - 2. He would have returned to invade Judah, but several small kingdoms banded together against him.
  - 3. But the Jews lived in constant fear of his return.
- D. God promised that Nineveh would not return.
  - 1. God would not afflict Judah with another Assyrian invasion.
  - 2. He would break the yoke of Nineveh off Judah.
  - 3. Although they be many, He would cut them off.
- E. Just this observation:: In order to keep His promise to not afflict Judah, He had to afflict Nineveh.

**II. The promise as it applies to us**

- A. Just as Nineveh stood as a constant threat to Judah, even so Satan has stood as a threat to our souls.
  - 1. Just as God promised to stop Nineveh even so God has promised to stop Satan.
  - 2. Once a person trusts in Jesus for salvation then Satan is no more threat to his soul.
  - 3. We are kept by the power of God, I Peter 1:5; John 10:28-29.
- B. The time will come when all affliction of any kind for God's people will be over.
  - 1. As long as the saved person lives in this flesh there will be suffering, Job 14:1; II Cor. 11:25-27.
  - 2. The promise is: All the afflictions will cease, Rev. 21:4.
- C. Again note that in order for God to keep His promise not to afflict us, somebody else must be afflicted.

1. In order to make a place of bliss for the saved God must cut off the unsaved. (They will be imprisoned in fire.)
2. Also, He must cut off Satan and imprison him in fire.
3. In order to save us, He had to cut off His only begotten Son and afflict Him, Isa. 53:4-5.

**Conclusion:**

**I call upon every unsaved man, woman boy and girl to repent and trust in Jesus for the salvation of the soul. I call on every saved person to serve God.**



Nahum 1:15 **SHOUTING THE NEWS FROM THE MOUNTAIN TOPS**

**Introduction:**

We have all said, “I could shout it from the mountain tops. “ We all understood that what is meant is that we are happy and wish to share the news with others. Most of us do not realize that the expression dates back to the time when shouting it from the mountain top was actually a means of spreading news.

**I. The good news of our text to Israel**

- A. God was anticipating the reaction of Judah to the news that the city of Nineveh would fall.
- B. Judah was in constant danger of invasion.
  - 1. Nineveh had been the main threat for many years.
  - 2. She had already invaded and taken the northern kingdom.
  - 3. She had twice invaded Jerusalem and one of the kings of Judah had been captured.
- C. The constant threat of invasion was a disruption of their lives. (Planting, reaping jobs, trade and worship had been interrupted.)
- D. When they would hear of that Nineveh had fallen it would be good news.
  - 1. News would first come to outposts on the border by a runner. (The watchman would be fearful as he watched the runner approach, but he would soon be overjoyed.)
  - 2. The watchman would then shout the news from a high ridge or peak to another post ahead.
  - 3. He, in turn, would shout it ahead to others and so on until the news spread throughout the hills of Judah.
- E. God was giving a special message to Judah. (You can get back to your jobs, etc and especially to your worship.)

**II. The good news of our text as it applies to us today.**

- A. This text was used by later writers to illustrate the spreading of the good news of the gospel.
  - 1. Isaiah used it, Isa. 52:7. (There is a slight difference in wording.)
    - a. Isaiah speaks of the beauty of the feet of the message bearer. (They would appear beautiful because of the exceedingly good news which he bears.)
    - b. The gospel message brings better news than the salvation of Judah from the armies of Nineveh; it brings a message about the salvation of the soul.
    - c. It is the good news of peace. (Peace with God through the Lord Jesus Christ.)

2. Paul used this expression in Romans 10:14-15. (He clearly applied it to the preaching of the gospel.)
- B. All mankind stood in danger.
  1. This was not the danger of being invaded by the people of Nineveh. but the danger of Satan and sin. .
  2. We were not merely in danger that Satan would enslave us and ruin our lives, but we were in danger of hell-fire.
- C. Then the good news came!
  1. God has sent Jesus to die for us and we need not live in danger any more.
  2. We could repent of our sins and trust Jesus Christ and be saved.
  3. That is the best news that a hell-bound sinner has ever heard.
  4. This same good news goes out today. (It goes out from God's word and from God's messengers to you.)
- D. Each one of us who is saved has the responsibility to carry this good news to others.
  1. You can do this by joining the good news agency. (A good New Testament church)
  2. You can do this by support of mission work.
  3. You can do this by personal witnessing to the unsaved.
  4. If God has called you to a special calling you can do this by surrendering to a special call.

**Conclusion:**

1. **Who will trust the Lord Jesus Christ and be saved? It is not enough to hear the good news' you must believe the good news and call upon trust the Lord Jesus to save your soul.**
2. Who will join in the task of carrying the gospel to those who are lost in sin?

Nahum 2:1-6 **THE DOWNFALL OF NINEVEH**

**Introduction:**

“The bigger they are the harder they fall.” This well describes Nineveh. Nineveh had been the capital city of the Assyrian kingdom for about 600 years. It had become powerful and rich. Nahum had pronounced to Judah the good news that Nineveh would fall. In chapter 2 he goes into detail about that fall.

**I. The prophecy and the fall of Nineveh**

- A. A mighty army would invade Nineveh, V. 1a. (The Babylonians and the Medes)
  - 1. Nahum taunted Nineveh, V. 1b.
  - 2. He knew full well that they could not defend themselves.
  - 3. They would present a terrifying scene outside the city, V. 3. (Red shields and scarlet colored officers)
  - 4. Inside the city would be mass confusion, V. 4. (The chariots would race about crashing into one another.)
  - 5. The king would depend on his “mighty men,” but they would melt with fear, V. 5. (They are fearless when attacking others, but fearful when being attacked.)
- B. A mighty flood would come against Nineveh, V. 1:8; V. 2:6.
  - 1. Ordinarily a city like Nineveh could withstand a powerful enemy, but in this instance God said that Nineveh would fall.
  - 2. The flood waters would open a gate (a hole) in the wall.
  - 3. The flood waters would dissolve the palace.
  - 4. Just 2 months after the invasion God sent the flood down the Khoser River.
  - 5. It opened up the north wall and dissolved the palace just as God had predicted.

**II. Lessons we learn from this fall**

- A. We learn that one will reap what he sows, Gal. 6:7.
  - 1. For 600 years Nineveh had been brutal and cruel to other cities. (She had invaded, surrounded, battered down their walls, burned, destroyed, robbed and killed.)
  - 2. Now after so long a time, they reap what they have sown.
  - 3. This principle works with all mankind. (With the cruel, with the kind; with the sinful, with the godly.)
- B. We learn that one should depend on God, Psalm 50:15.
  - 1. Judah was helpless to defend herself against mighty Nineveh, but she called on the Lord and God delivered her.

2. In contrast, Nineveh depended on her mighty walls and her mighty men for her defense, but she fell.
  3. If you depend on your wealth, your health, or your skill, your learning or anything other than God then you will fall.
  4. This is especially true concerning the salvation of your soul.
- C. It teaches that one should prepare for eternity.
1. Nineveh fell never to rise again.
  2. Even so shall we fall in death, never to walk this life again.
  3. Yet we still have eternity to face. (We will either suffer in the fires of hell or rejoice in the glories of God, Acts 16:31; Rom. 10:13.)

**Conclusion:**

Let us learn:

1. To repent of our sin.
2. To trust in the Lord for salvation.
3. To trust in the Lord to help us with all problems of life.
4. To follow the Lord's will in our life.

Nahum 2:9-10 **WHEN WEALTH AND GLORY ARE TAKEN AWAY**

**Introduction:**

**Every child has dreamed of becoming rich. Many adults pursue the dream. The Ninevites succeeded. Verse 9 speaks about their silver and gold and their pleasant furniture (desirable vessels). For 600 years they had accumulated wealth by war and trade. Almost anyone would envy the Ninevites. But in this text we see all their wealth taken away.**

**I. The Nineveh's wealth and glory taken away**

- A. God commanded and the invading armies obeyed, V. 9.
  - 1. Take away take away the silver, gold and priceless objects.
  - 2. The whole city was left empty, void, waste, V. 10a.
- B. Note the description of the people, V. 10 b.
  - 1. "The heart melteth." (The heart gives courage purpose and a will to carry on, but with the heart being taken away the people were left in deep despair.)
  - 2. "the knees smite together: (They were big, strong, mighty men who at one time had been terrors.)
  - 3. "and much pain in all loins" (They were twisting in agony and pain.)
- C. Picture all this great tragedy and take a lesson from it. (Let us see the ruin. Let us sense the fear. Let us feel the pain.)

**II. A lesson to Christians**

- A. Let us not become overly absorbed in accumulating wealth.
  - 1. To be sure, even a Christian must see well to the material things and learn to be a good steward to God.
  - 2. Yet in the main, we are to learn to trust God to supply our daily bread.
  - 3. Then if God sees fit to bless us with more than the mere necessities that is His business. (It is our business to use it to His honor and glory.)
- B. Jesus has warned: that we should not to lay up treasures on earth where moth and rust corrupt, thieves steal and inflation erodes.
  - 1. Even if moth and rust would not corrupt, thieves did not steal and inflation did not erode it would still all be taken away at death.
  - 2. The main objective of the Christian should be to lay up treasures in heaven.

**III. A lesson to the unsaved**

- A. Many unsaved people pursue the dream of wealth to the neglect of the soul.

- B. To do so is like the little hound that chased the rabbit.
  - 1. The little hound had very little chance of catching the rabbit.
  - 2. If he did, he had little chance of keeping it; the bigger dogs were apt to take it away from him.
- C. No matter how much one accumulates, it will be taken from him at death.
- D. He will be like Nineveh and the Nineties.
  - 1. He will be empty, void, waste!
  - 2. His heart will melt when he stands in judgment.
  - 3. His knees will smite one against another!
  - 4. He will be in agonizing pain in the fire.

**Conclusion:**

Come and trust Jesus and get saved. Come and serve the Lord who has saved you.

Nahum 2:11-13 **LOOKING FOR THE LION'S DEN**

**Introduction:**

Can you picture yourself as a native of Africa or Asia looking for the place where the den of lions used to be, but you just cannot find it?

**I. The lion used to symbolize the Assyrians**

- A. The prophet used the lion to symbolize the people of Nineveh. (The old lion was the king, the lionesses were the women and the young lions were the people and the den was the city of Nineveh.)
- B. It was a fitting symbol.
  - 1. It was one which the kings of Nineveh used.
    - a. They represented themselves as lions which conquered the prey and drug in the carcass.
    - b. The city of Nineveh had many lions carved on the walls.
  - 2. It was fitting because it pictured the vicious nature of the Ninevite people. (They had slaughtered their victims by the thousands.)
  - 3. They were rebels against God. (They were not atheists, but were against Jehovah God, II Kings 18:33-35.)

**II. The prophecy and its fulfillment**

- A. Nahum envisions the place of the lion's den as being unrecognizable and difficult to locate.
  - 2. Thus, the question: "Where is the dwelling place?"
  - 3. It is almost as though it had never existed.
- B. He envisioned the time when Nineveh would no longer exist. (It would be almost as though Nineveh had never existed.)
- C. Today It is a matter of history.
  - 1. The Babylonians and the Medes combined their forces to invade and conquered. Nineveh.
  - 2. By the early 1800's all that remained above ground were a few crumbling bricks.
  - 3. Now archaeologists have dug down into the old lion's den.
  - 4. The prophecy made by Nahum has been fulfilled just as God had said.

**III. Another question**

- A. Where is the dwelling place of others who have rebelled against Jehovah God?
  - 1. Where is: Adolph Hitler, Eichman, Karl Marx, Joseph Stalin, Judas Iscariot, Pharaoh, or Herod?"

2. Where are all the others who refused to repent and trust Jesus Christ?
3. Where will be the eternal dwelling place for all who never trust Jesus for salvation?

B. Their dwelling place will be in the fires of torment, Rev. 21:8.

**Conclusion:**

**The real question is: Where will your dwelling place be in eternity?**



Nahum 3:1-7 **A PREVIEW OF JUDGMENT TO COME**

**Introduction:**

In this passage Nahum gives Nineveh a preview of the judgment which would soon come. There are 3 things which stand out in this preview.

**I. The judgment which would come on Nineveh**

A. A review of her sin:

1. The sin of bloodshed, V. 1. (Murder; thousands of gallons of blood)
2. The sin of lies, V. 1. (Lies permeated every phase of their society and God hates lies.)
3. The sin of preying on others, V. 1 (Continually)
4. The sin of whoredom, V. 4. (Prostitution and worse --- the worship of false gods, which is spiritual whoredom.)
5. The sin of witchcraft, V. 4. (The same kind of demon spirits which are in witchcraft were involved in her idol worship.)
6. The sin of misleading others, V. 4.
7. This review is but a brief example of her numerous sins. (Every kind of sin under heaven)

B. A preview of her shame:

1. Shame would come in the days of her downfall.
2. Like a lewd woman, she will be shamefully exposed, V. 5. (The most shameful and brazen woman is shamed when forcefully exposed.)

C. A preview of her judgment:

1. The enemy army will come upon her, V. 2-3.
2. There will be terrible bloodshed for those who so terribly shed the blood of others.
3. The city will be totally destroyed, V. 19.
4. This judgment was inevitable. (A holy God could not allow such sin to continue forever.)

**II. A preview of judgment for all unsaved**

A. The judgment that came upon the city of Nineveh is a preview of the judgment of God that will come upon the unsaved.

B. There will be a day of judgment for all who will not repent and trust Jesus Christ.

C. There will be a review of each sinner's sin.

1. Every sin that he has ever committed will be reviewed.
2. The record books will be reviewed and reviewed.

C. It will be a shameful experience. (One's sins will be exposed to all and all will be shamed. Even The most brazen sinner.)

D. The sentence of punishment will be pronounced. Rev. 20: 13, 15.

Conclusion:

You know that you have sinned. You know that you will be judged. You know that it will be a shameful experience.

You also know that God loves you and has sent Jesus to die for you that you might be saved. Come now and trust Jesus to be your Savior.

#10

Nahum 3:2:8-19 **NO BETTER THAN NO**

**Introduction:**

**Nineveh would laugh at Hahum's prophecy of her fall. She was protected by the rivers, by the walls, by the gates and by a mighty army. Thus, Nahum, contered with the question: "Art thou better than populous No?"**

**I. Facing the question**

- A. We may not be familiar with the city of No, but the Ninevites were.
  - 1. No (or No-Amon) was the leading city on the upper Nile River in Egypt.
  - 2. In history it is better known as "Thebes."
- B. No was a mighty city.
  - 1. It was protcted by the waters of the Nile, by mighty walls and gates and by the mighty armies of Ethiopia and Egypt, V. 9.
  - 2. It was protected by 20,000 chariots plus horsemen and an infantry.
- C. Yet the city of No had fallen and the Ninevites wery weill knew this, v. 10.
  - 1. It was a former Ninevite king who had captured No and carried away millions in gold.
  - 2. He did not totally destroy NO, but he had left it in shambles.
- D. The implication in the text was: "No, you are no better than No. You have no better defensse than No had." V. 11-19.
- E. Today it is a matter of history: Nineveh did fall as Nahum prophecied that it would.
  - 1. The armies of the Medes and Babylonians came.
  - 2. The flood waters of the Kohser River came.
  - 3. Nineveh fell and no longer exists to this very day.

**II. Facing the question today**

- A. Through the Bible God informs us all that we are all sinners; He has called upon all people everywhere to repent and to trust Jesus as Savior.
  - 1. Some have repented and have atrusted Jesus and have been saved by God's grace.
  - 2. Mnny have refused to repent and trust Jesus for salvation. (Or, at least, they have neglected to do so.)
- B. Many have said:: "I am no worse than "So-and-so at the church."
  - 1. They do not compare themselves with the most godly people at church but with the most ungodly of the church..
  - 2. To even make such a comparison shows their ignorance of God's word. (Salvation is not gained by works, but by the grace of God, Eph. 2:8-9.)
- C. But since some want a comparison let us make it.

1. Are you better than No?
  - a. The people of No had rejected the true God and had chosen to worship idols gods.
  - b. The unsaved have neglected to thrust Jesus to save themm but have chosen to trust in their own good works.
  - c. For the life of me I cannot see that those who have trusted their own works of righteousness are any better off than the people of No.
2. Are you better than Nineveh?
  - a. The people of Nineveh were either washed away in the flood waters, slain by the sword of the enemy or burned in the fires set by the enemy.
  - b. Those who are unsaved will be caried away to suffer and burn in the everlasting torments of hell.
  - c. They are no better off than the people of Nineveh.
3. Are you better off than an unsaved ungodly church member?
  - a. For example are you better off than Judas Iscariot?
  - b. Judas was a church member
  - b. If you are never saved then you will suffer in hell right along with Judas Iscariot and with all of the others who fail to trust ict Jesus Christ as their Savior.
4. Are you better off than the rich young ruler who came to Jesus, but failed to trust Jesus Christ to be his Savior? (See Luke 18:18-22)
  - a. He wanted to do some good deed to get into heaven, Luke 18:18.
  - b. He claimed to have kept the law from his youth up, but he hadn't, Luke 18:21. (Neither has any other man except Jesus.)
  - c. Jesus said that he lacked one thing, Luke 18:22. (He lacked faith in Jesus.)
  - d. Any man who lacks faith in Jesus is no better off than that man, John 14:6.

**Conclusion:**

**You will never be any better off than any of them until you call upon Jesus and place your faith in Him to save your soul, Rom. 10:13.**