

O America, America

by Dan Biser

Dan Biser's sermon calls for a return to prayer and repentance in light of America's moral decline, using the story of David and Absalom as a poignant illustration.

Duration: 48:13

Scripture: 2 Samuel 18:33, Isaiah 21:11, Matthew 26:41, Luke 13:34, Acts 9:4

Topics: "Prayer And Repentance", "National Revival"

Description

This sermon emphasizes the urgency for prayer, repentance, and seeking God's intervention in the face of societal decline and moral decay. It draws parallels from biblical stories like David and Absalom, highlighting the consequences of sin and the need for heartfelt, persistent prayer. The speaker calls for a deep, prevailing prayer that pleads for God's mercy and revival, stressing the importance of humbling ourselves before God and seeking His help in a time of spiritual crisis.

Transcript

Let me ask you to go ahead and take your Bibles and open up to the Scripture found in 2 Samuel chapter 18. 2 Samuel chapter 18, just one verse out of this chapter that's going to be our theme for today. It's kind of funny, in an odd way, after the ruling came, I had other people calling me.

I was up on scaffold on Wednesday when the decision was rendered from the Supreme Court. So I had other people coming to me, did you hear, did you know, hey, it's been voiced. I don't know where you was at or how you got the information and that, but normally I'm the one that's telling others, hey, this just happened, hey, this is coming out.

And so it was like after the fact that it was coming back to me. And I've watched and I've listened. And in most respects I've stayed silent for the last several days because, again, what more can I say? I have spoken for years.

What day did you find that paper? Wednesday? Found it Wednesday of what I wrote in December of 2012, that this day was coming. I warned. I was dismissed.

I was ruled out of order. I was told to mind my business. I was not even given a second regard.

Saying, hey, this day is coming and now what can I say on June 28, 2015? I told you so. Is that all I can say? Well, that's not all because God's still speaking. Praise his name for that.

Amen. Don't you love it when God speaks? Man, what a word he speaks. Man, I like those old miracles in the thing is that Jesus was asleep in the boat and the disciples were scrambling for their life on the boat because the storm had come in and they woke Jesus up and they said, Lord, do you not care that we perish? Jesus wakes up and thrusts them aside and he goes to the top of the boat and he says, peace, be still, calm, and immediately the wind stopped, the storm stopped, the waters stopped, and the disciples looking there with their mouths dropped open says, what kind of a man is this? He is our Savior.

He's my Lord. All he's got to do is speak a word. Don't you love that word? You and I both know the reality is that the church won't sit still long enough to get a word.

Most pulpits won't preach a word. Most Christians who ought to be studying the word won't. That's why they don't have a word.

Or I can say it like A.W. Tozer when they said that these seminary graduates who stand in the pulpits today and listen to professors and they said the only thing they ever got was one empty head talking to another empty head and you got nothing out of it. Well, God still speaks, but he speaks to the contrite. He speaks to the broken.

He speaks to the humble. That's the reason I said don't quote 2 Chronicles 7.14 anymore. A preacher preached it this morning and I sat there going like this, don't say it.

If my people which are called by my name shall do four things, and we ain't done none of those four things. I've heard that verse all my life. And I still don't see a church that prays.

I still don't find very humble people. I still don't find people seeking God's face, seeking the Lord, and I still don't see a whole lot of people turn from their sins. And yet we want God to heal our nation and heal our land.

He is not going to do it. Because God's people won't do what God's people are supposed to do. So I want to give to you today a double cry.

I don't know how many times you've prayed the same prayer over and over. Some people get worried that they're praying vain repetition. I've had people come to me saying, you know, well, I keep praying for my children, I keep praying for my spouse, and I just feel like I'm saying the same prayer over all the time.

Is that vain repetition? No, vain repetition is when you get people together and they'll say, now let's all say the Lord's Prayer. He's not their father. Hallowed be thy name.

They could care less about His holy, hallowed name. They took it in vain last night. Why would they care about His holy, hallowed name on Sunday? They say the prayer.

They mouth the prayer. But they have no loyalty or allegiance to the prayer. That's vain repetition.

You say things, but you don't mean them in that. See, I've learned that lesson. You've got to be careful what you speak and say.

Let it be truth, let it be honest. Now you know how far that goes, truth and honesty. Georgie says, how'd you like that meal I fixed last night? Oh, I loved it.

So what's she fix the next night? That same rotten meal that I didn't like the night before, but because I said I loved it, she was trying to please me. So I learned to be honest and truthful. Don't ever make that again, dear.

And that's where it is. And it's the same thing. Don't say that you love God and then go live contrary to God.

Don't say I'm a Christian and then go against everything that God said in His Word. And that's the danger that our nation is in. Oh, we're a Christian nation.

We are not. We are as far from a Christian nation as we ever possibly could be. They come and blindsides us.

What happened this week? We forgot 1933. Alcohol was legalized. Prohibition was overturned.

Billy Sunday, that great evangelist, the great bandwagon movement, said don't legalize this. It's going to damage our future. It's going to damage our children.

You tell me how much damage it's done to the culture of the United States today. Would you say last night, West Virginia, one of the gross income buyers of alcohol in West Virginia, we're number one in the state, number one in the country as a state. We know the damage that it does.

And yet we still have legalized it and permit it. 1963, that scrawny little Jezebel down there in Baltimore, Maryland, Baltimore. Well, that little old woman, I don't know what I would have done had I been around back then.

I was as ornery and as mean as I am today. When Madeline Murray O'Hare comes out and says, I don't want for them to read the Bible verses over the PA system in the Baltimore public schools. So she took them to the Supreme Court.

Supreme Court again. Hmm, isn't that an irony? Supreme Court ruled in 1963, separation of church and state. Bibles not to be read over the PA system.

Not prayer in school, the Bible being read in school. That was what the police decided. You keep hearing these people say today, you can't pray in school.

It had nothing to do with prayer. It had to do with the Bible being read. 1973, Roe vs.

Wade, Supreme Court comes out and they'll say an unborn child has no life, no rights. You can do whatever you want to them until they kill them. Sixty million souls later.

The Supreme Court again. Is this a surprise to us that lost men and women that sit on the Supreme Court bench is going to rule for the favor of sin and lostness and contrary to the word of God? You'd have to be an idiot to not know that this was coming. As we did.

Because lost men are going to do what lost men do. But you and I, as a church, the Bride of Christ, Blood Watch, love to tell the story. I love to tell the story how Jesus saved me.

We're different people. We're not like that. We gave that up.

And so there's a cry that goes out throughout the Bible. And I'm going to give you about five, six of them here of a double prayer that goes out. And this is the first one because this is the one that spoke to me first in this.

Now this is the story, the account of David and Absalom. Now you should know this account, don't you? David was king of all of Israel. He had conquered all the enemies that was against Israel.

God had given him prosperity. God had given him the kingdom. God had given him riches.

God had given him many wives and children. God had given him everything. He didn't lack nothing.

As a man of God, as we know that phrase is used, a man after God's own heart. That's the phrase of David. But we also know that David failed.

He sinned, he fell. And there was a punishment in the midst of this. That as he sinned in committing adultery with Bathsheba, it was that there was two punishments that Nathan the prophet said to David was going to happen.

And the first was that the baby had been born. He had impregnated Bathsheba. She was with child.

She sent word to David saying, I am with child. David tried to sweep this under the rug, cover it up, and he killed Uriah the Hittite, Bathsheba's husband, by the warfare, Joab's hand out front in the front lines. And then he took Bathsheba as his wife.

Nathan comes to him and says, Thus saith the Lord, the child will die, and out of your own household your children will rise up against you. You did this thing quietly, secretly, but I'm going to do it for all the world to see. Now that was what Nathan the prophet said, Thus saith the Lord.

And we know that the child got sick, and the child was dead. Time went by. A couple chapters over, you can begin to read this after the sin.

All this is progression from David's sin is that his own son Absalom raised up and said, You know, I'm tired of Dad being king. I think I ought to be king. And so he plotted, schemed, and he got an army together, and he made his father David to run for his life.

David ran out of Jerusalem, fled for his life, took his wife, took the children that were with him, probably Solomon and some of those others. He took the mighty men of the Charithites and the Pileathites that were his right hand men that he had fought with during the days when he was running from Saul, and he ran to the east. He ran out and up the side of the mount where Christ walked with no shoes on.

He rove over his feet, and it says, David cried all the way up the hill. And I often say when people say, Why was he crying? Because he knew what he had done. It was his sins.

I want to tell you, you can't blame the injustices for this. You can't blame a lost, perverted world for this. You have to blame where the real blame falls.

It falls on the church. We knew 1963. We knew 1973, and we still allowed for this to come.

Proof was in the pudding when I wrote 2012 December and said this day is coming. I went back and found in June of 2012, I stood on the Southern Baptist Convention floor and I pleaded with them Proposition 8

had been overturned and it was going to affect all of us, and I was ruled out of order. It is on the church.

We ought to weep because we knew this day was coming, and we didn't do anything about it. We didn't pray enough. We didn't weep enough.

We didn't fast enough. We didn't care enough, and we allowed for this to happen. David, going up the side of that hill, said this is my fault.

My own son has raised himself against me. And he went out to the ranch for his life, and he gets out there, and there's other accounts of this story that goes on, which I'm not taking time today because that's not the central part of this, but it is that finally they lock horns. David sends out Joab and Abishai, and Absalom comes out with the army and the men of Amasa, the captain of the guard, and the armies of Israel, and they clash and they meet for this battle.

Winter takes all. And Absalom had this long, flowing, thick hair on his animal, and he goes underneath the oak tree, and his hair gets stuck in a tree limb, went an awful way. You might think that this was a comedy.

Who does that? Who gets their hair stuck? Boy, you ain't got nothing to worry about, do you? Gets his hair stuck up in that tree limb, and the animal goes out from underneath. And there he is hanging. With his hair up in the limbs.

I almost laugh every time I read that thing. What an idiot this guy is. I know that's twice I've said this in a sermon.

I try not to say it anymore today because I know that's offensive to people to be called, you're an idiot. Slow of thought. How about that? That boy's about as sharp as a bowling ball.

How about that one? Old foghorn leghorn with that. And so Joab finds Absalom hanging in the tree, and his servant tells him, and he takes three spares, and he throws them javelins, and he pierces his heart three times, and Absalom is dead. David wins.

But David had sent his servants out, and he said, spare Absalom for my sake. I know he's a traitor. I know he's committed treason.

I know that he has made us all to leave the luxuries of Jerusalem and the palace and that, but he's my boy. Please, please spare him. See, Joab is a man of war, and the only good enemy is the dead end.

And kill him. The word comes back to David at the end of chapter 18 in 2 Samuel to say, Absalom's been taken care of, David, and your son is dead. Now here is the prayer of David in verse 33.

The king was much moved, and he went up to the chamber over the gates, and he wept. Now here is the second time already today that we've seen where David wept. He wept when he went out of Jerusalem, and now he weeps that his son, who was a traitor, is dead.

And as he went, thus he said, O my son Absalom, my son, my son Absalom, with God I have died for you, O Absalom, my son, my son. Let us pray. Blessed Father, the repeat of the name, the repeat of the prayer, shows the vineness, the fervency, the thrust that goes into this.

O Absalom, Absalom, O God, how many are on our hearts today? How many are on our minds that we speak their names over and over? Not for the sake that you cannot hear, not for the sake that we must

repeat ourselves, but it is the infertunity behind it that is everything. And he was moved, and we're moved today, Father, because of the course of events this past week. We're moved today because eternity is coming, and they're not ready.

And so, Lord, there's an urgency. Lord, we don't know how long we have. Lord, you do.

Lord, we are at your mercy. Would you speak today? Would you lead today? Would you fill today your church? Bring us back to where we're supposed to be, for had we been where we were supposed to be, God, none of this would have happened. O God, forgive us.

We failed. We failed on our knees. We failed in your Word.

We failed in the worship service. We failed you, O God. We have given the devil a great occasion against your great name.

We stand guilty, Lord, and we cry out, have mercy, have mercy, have mercy. In Jesus' name I pray. Amen.

I was moved with this prayer, and as I said, I want to give you other times that names were repeated in Scriptures. But this one always has stood out to me. I can hardly stand it.

And he was moved and he wept. My son Absalom, Absalom. O Absalom.

I have given my life for you. Now you know that there are things worth living for and there are things worth dying for, aren't there? There are things worth weeping over and there are things not worth weeping over. I've watched people come out of movies or watch a television show and bawled their eyes out over a fictitious story.

It was nothing. I've seen people in the funeral home weep. It was worth weeping.

The heart was filled. Emotions were rich. I needed to do it.

I've seen people weep over sunsets. The beauty of it. Just captivated by it.

And they just enamored in it. It was so full and it just came out. I've seen people weep for church services.

I've seen people sing songs. God songs and they weep. They're moved.

And David was moved as he went up to the chamber. And he says, O Absalom, Absalom. I want to tell you is that most of the times that I read through Scripture that the names are doubly repeated, passages are repeated.

It always has to do with death and dying. Absalom is dead. Now he lost a child from Bathsheba when he was first born.

Now he had lost Absalom. He had also lost Tamar, his sister that had been raped by Amasa. I can't think of his name right now.

But the other brother had raped Tamar, Absalom's sister. And Absalom, they killed him. So he actually lost three sons over the sin of Bathsheba that he had committed.

Don't tell me sin don't have its consequences. Don't tell me is that the wages of sin is not death. It is death and dying, isn't it? It always happens.

And I want to tell you that what matched this for me was, O America, America. I would have given my life for you. But you wouldn't have.

Our nation is going to die right in front of our eyes. It's dying now, isn't it? We're on the downside of a climactic point, a great point in history of the United States being the nation above all nations. But as I said, the U-market, 1933.

Prohibition is overturned. And then what happened right in 1933, 1934? There was an ugly old man over there in Germany. And he raised himself up and his name was Adolf Hitler and he killed 11 million people in the face of the plagues.

When America reversed itself, and we found ourselves in war within a decade after we reversed Prohibition. 1963, Madame Marie O'Hare gets the Bible removed from school. What happened in the 1960s in the United States? We watched it on the television.

We know the history that Mark JFK was assassinated. Martin Luther King was assassinated. They rioted in the streets.

Drugs was escalated. Rock and roll filled and lust filled. Sex revolution came about in the 1960s when we allowed for the Bible to be removed from the school.

1973, what happened? We're coming at the close of the Vietnam War. And we lost how many over there? And we lost to a little nation, a little group of people that we should have been able to handle. Ten times over.

And they whipped us and made us come home with our tail between our legs. Because we had offended the most high God and God said, I will not protect you no more. I will not bless you no more because you will not serve me and follow me.

The wages of sin is death. This climactic vote of the Supreme Court this past week has sealed our fates. Because I am convinced the church is not going to change its present course of action where we're going to get serious about being serious about the most serious thing in all this world, eternity.

And America goes to hell because the church has lost its Holy Spirit fire. We're not ready for it. Come into church and all we want is a 90 minute movie.

You know that same year that they ruled me out of order and I tried to get a prayer meeting organized to fill the auditorium hall to say, man, we've got to get on our faces and cry out to God for mercy just like they did two weeks ago and praise God for that that they did it. But they wouldn't do it in Phoenix. And Michael Catt brought a movie in and they filled that auditorium so they could sit there and eat their popcorn and drink their pop and sit there and be entertained with the movie.

But they wouldn't pray. You reap what you sow. You reap what you sow.

The United States is going to reap it. Oh, Absalom, Absalom. Oh, America, America.

It's not just Old Testament. Let's go over to the book of Luke, chapter 13, verse 34. And I might want to turn there.

I'm just going to quote these things here. And you can write these verses down and look them up later. Here's Jesus speaking.

Our Savior speaking. And he repeats the name. Oh, Jerusalem, Jerusalem.

What do we know about Jerusalem? It's the city of David. It's where God ordained. And he said for Solomon the temple was built.

And he said my eyes will always be to this place. I will always have my favor upon this city of Jerusalem. You have prayer movements today that go up for the city of Jerusalem to have peace.

But there will never be peace in this lifetime. And they keep praying for that war-torn populated mess over there in the Middle East. Jerusalem.

But there is another Jerusalem. John writes in Revelation where he says, And I saw a new Jerusalem. A new heaven.

A new earth. A new celestial city. That's the one I want to go to.

I have no desire to go to the Middle East. If God sends me to be a missionary, I'll do it. But I have no desire to go on a tourist attraction over there to Jerusalem and say, Well this is where Paul preached.

And this is where Christ was. They're not there now. They left.

And Jesus said in Luke chapter 13 verse 34, O Jerusalem, Jerusalem, how often would I have gathered you under my wings, but you are the ones that killed the prophets. O Absalom, Absalom. O America, America.

O Jerusalem. Do you see the pattern forming here? Every double name is associated with death and dying. Back over in Genesis chapter 22.

A little bit more of a favorable story for us here. Abraham's name is mentioned twice. In Genesis 22, 11, God speaks to Abraham.

He says, Abraham, out of you I'm going to make a great nation. Out of you I'm going to make them to be as the stars in the sky and the sand on the seashore. You know I've done that.

I've been that crazy before. I've looked up in the sky and tried to count the stars. I've been down there on the beach and I've picked up a handful of sand and I've tried to count the sand pebbles on there.

It's easier to get how many licks to the center of a Tootsie Roll pop than it is to count the sand that's on the seashore. But God said, I'll make your people to be like the stars in the sky or as the sand on the seashore. God fulfilled his word.

God cannot lie. Praise his name. God cannot lie.

And he says, Abraham, you're 100 years old. And he says, I don't have a child. How am I supposed to have a promise of a future without a son? And the one son that I do have is an adopted one from Assyrian.

God says, I'll take care of that. Your wife, Sarah, is going to have a child. And Sarah heard that and she laughed.

Now, I don't know what kind. You know, there are different kinds of laughs. Somebody says something funny and we kind of chuckle.

Then there are those things that are really funny and we'll think it's so funny I might lose it if I start to laugh so we kind of contain ourselves. There are the hee-hee laughs. And then there are just downright belly laughs.

Sarah, 90 years old, is told by God you're going to have a child in nine months. Which one of you thinks she did? I think she belly laughed. So much so that God says, sitting over, saying, why did she laugh? Then she lied, tried to cover it up.

I didn't laugh. He said you did laugh. But that's not going to change anything.

I promised Abraham a son. And in nine months he's going to have a son. And they had a son.

Abraham being 100, Sarah being 90 years old. And they called his name Isaac. And Isaac being a young boy, God speaks to him.

You can read over there in Genesis 22. And God says to Abraham, Abraham, Abraham. And Abraham says, here am I. He says, take your son, your only son Isaac, and go offer him as a sacrifice.

He said, off into the wilderness they go to Mount Moriah, the location of Jerusalem. And he says, and there put him on an altar, bind his hands and feet, take the wood, take the fire, and offer him for a sacrifice. Abraham rose up the next morning, saddled the ass, prepared everything, took Isaac and his servants, and off they went.

And when he lifted up his eyes, the Lord said to him, there's the place. That's where I want you to offer him. And Isaac, being a young man who had seen his father worshiped before, says, Dad, he said, here's the wood, here's the fire, here's the knife, here's the rope, but where's the sacrifice? And Abraham says, God will provide the sacrifice.

And Abraham rose his hand up and put the knife into his son's chest, out of heaven. And his name is mentioned twice, Abraham, Abraham. Stay your hand.

Oh, what a blessing. And God speaks and says, stay your hand. And is there a prayer to be made today? Oh, America, America.

God, stay your hand. I know what you're going to do. I've read the book.

I see the handwriting on the wall. I see the natural disasters. I see the death rates increasing.

I see the family tumbling. I see the education corrupting. I see the economy bonding out.

I see the plagues rising up. I know what God's going to do. He's going to annihilate us.

Unless, unless there's the people that cries out, oh mighty God, mighty God. Oh Jesus, Jesus. Oh Holy Spirit, Holy Spirit.

Come rescue us. I need you every moment. Come rescue us.

You see the name is doubled for a reason. There's an emphasis there. There's another one that goes with this and is found over in the book of Acts, chapter 9. Death and dying, death and dying.

Oh America, America. There's a man called Saul. He's on a tirade.

Church is his number one target. And he is pursuing them. And he's got arrest warrants.

And he is beating them. And he was there with his arms crossed like this. And they laid their coats at his feet as they stoned Stephen the prophet.

And they stoned him. And Stephen lifting up his eyes in the beginning there of chapter 8, at the end of chapter 8. And he says, I see the Son of God, Jesus Christ, standing at the right hand of the Father waiting to receive me. That's one of the most blessed pictures.

When my body gets ready to draw its last breath here on this earth, I pray God let me have one eternal glimpse before I leave this world. Let me see Jesus standing at the right hand of the Father. Because if he's sitting, I ain't got a chance in this world.

But if he's standing, he's going to say, well done. Stephen says, I see him standing at the right hand of the Father. And Saul here in chapter 9 is on the Damascus Road.

He's going to arrest more Christians. He's going to jail more Christians. He's going to beat more Christians.

He wants to stamp this thing, Christianity, out. You know any enemies like that today? Gay and lesbian movement. They want to stamp Christianity out.

The atheist movement, they want to stamp Christianity. They want to stop it in the United States. What I want to tell you is that Christ has already spoken.

And the gates of hell shall not prevail against my church. Saul, Saul, the bright light shone in the thing and knocked Saul off his animal down on the ground on that road to Damascus in Acts chapter 9. And Jesus speaks his name twice. Oh Saul, Saul, why persecutest thou me? And Saul says, who art thou, Lord? And he says, I am Jesus Christ, whom thou persecutest.

Now rise up, get into the city of Damascus and stay in that house of, I forget the guy's name that he stayed with. And he said, I'm going to send Ananias, my servant there. And he's going to say, Paul, he later changed his name to Paul.

And he said, Saul, rise up and be baptized. The Lord has chosen you to be a light to the Gentiles to preach the gospel to them. And you say, well Saul, who lived after that, there's no death and dying in that.

You can go over to about Acts chapter 13 and it says, Saul, whose name is now called Paul. What happened to Saul? Saul died so that Paul could live. You know that great name Paul? Amen, Paul, the great apostle who preached the gospel, who wrote three quarters of the New Testament, who served Jesus Christ all the days of his life, who laid his head down and they took his head off.

You say, what happened to Saul? He died and was crucified with Christ. Nevertheless, I live, yet not I, but Christ who lives within me. Oh, Saul, Saul, while I persecuted you, did you die? Oh, I died many years ago.

I laid my life down, I took up the cross, and I'm following Jesus. I died in order that Christ might live within me. Any man having died in the flesh can now live in the spirit.

If you're living in the spirit, then you're still dead in trespasses and sin. Saul, Saul, he died so that Paul could live and preach the gospel. And the last one is found over in Isaiah chapter 21, verse 11.

There's not a name here, it's personal. The chapter of this is that Israel and Judah's being judged. God is coming to show His wrath against Israel and Judah because of what they've done against Him.

And there's a phrase that's used here. I've preached it many times. I've prayed it many times.

I've heard it spoken many times. Watchman, wood of the night. Watchman, wood of the night.

You know, Jesus said, the night comes when no man can walk. You know, we're at nighttime. Daytime is gone.

We're in the close of the evening. We've seen great movements of God in our nation. We've seen in the 1970s the church was full, baptism was every week.

People coming to Christ left and right. Souls being changed, families being changed, great testimonies, people giving their hearts and their lives to Christ. They walked away from sin and they didn't go back to it anymore.

They did exactly what they were supposed to do. The power of God was there. Now here we are in 2015 and we can't see a true convert hardly anymore.

Oh, so-and-so gave their heart and their life to Christ. Two weeks later, where are they at? Oh, they went back to their sin. It says, a dog returns to its vomit.

Over there in the book of Proverbs, it's the same way that people are converts today. You want to know why that happens? It's because they were never truly converted to the given way. When God does saving, souls are kept.

I gave my heart and my life to Christ at the age of seven, and even though I've been in sin, practiced sin, had sin, known sin, I keep coming after my Savior. You know why I got up this morning and said to my Lord, I love you? You know why I'm here this afternoon preaching the word of God? It's because God got a hold of me and He won't let go. Somewhere along the line, He said, the old Dan Biser, Dan Biser, and I said, here I am, Lord.

He said, die to yourself and come follow me. I said, oh yes, Lord, yes, Lord, because I know your ways are right. Somebody says, look at the Supreme Court, look at the nation, look at the family, look at this.

It don't matter. God's still God. And His ways are right, and His word is truth.

And that's what I'm going to follow. I know the day's going to come is that some gay or lesbian couple's going to come in those doors, and I almost thought they'd be here today. I forced my hand at it, but it ain't

going to happen.

I'm going to preach on the street corner. I'm going to preach on the mountaintop. I'm going to preach in the pulpits.

Old John Wesley preached, but did you know that he preached the last 90% of his messages? Not behind the pulpits. The churches wouldn't let him in. He preached out in the field where the people came.

I heard old Leonard Ravenhill. I was listening to one of his sermons this week, and they said old David Hume, who was a philosopher, a thinker over there, but he was a humanist, a liberal. He wasn't a Christian.

He was going down the streets there in England, and he said, a guy was missing and was foggy. You've seen the pictures of London and that. And the guy ran point-blank, 5 a.m. in the morning, ran into David Hume.

And he said, David Hume, what are you doing out in this early hour of the morning? He said, there's a man called George Whitfield preaching down the streets, down in the fields at the south part of town here, and I'm going to hear him. And he said, but you don't believe that stuff of Christianity. He said, yeah, but he does.

And that makes all the difference. Do you preach or believe what he's preaching? You as a Christian, do you believe what you're living and dying for? Are you willing to live for it and die for it? Do you hear God beckoning unto your name twice? Do you hear him saying unto you, oh, foxes, holla, foxes, holla? Do you hear him crying out to a nation that could be the greatest resource for his kingdom, oh, America, America? Or do you hear him pronouncing the death knell for saying, it's over, you're finished? I looked a guy in the eyeballs a couple months ago, and I said, what are you going to do when God tells me, quit praying for you? Will God ever do that? Yes, he did. He did it in the book of Jeremiah.

He did it to the city of Jerusalem. Oh, Jerusalem, Jerusalem, how often would I have gathered you? But you would not. And in 30 years, the Romans come in, and they ransacked him, and he was destroyed.

He did it to the Roman Empire because they embraced homosexuality and lasciviousness and every other evil deed that was there. He destroyed them. Sodom and Gomorrah, they said, bring those men out to us that we may know them sexually.

Homosexuality, and he destroyed them. Romans chapter 1, and God gave them over to a reprobate mind, and he destroyed them. And Noah, and they ate, and they drank, and they practiced promiscuous sex, and they was involved in the witchcraft and the debauchery of mankind that proceeds out of an evil heart, all those things, the fruits of the flesh.

And God said, and he destroyed them by a flood. But he says, I'll never destroy you by a flood anymore. But in 2 Peter, he said, I'm going to destroy you by a fervent heat.

Oh, America, America. Where did you go wrong? When did we lose it? It's when the church stopped praying. It's when the church stopped weeping.

It's when the church left the word of God, and it wasn't important anymore but a 90-minute movie was. When it was time to worship God and be still in his presence, you know, we had to have cupcakes and

Kool-Aid. When we had to be entertained and indulged and satisfied in the flesh, when God said, doesn't it break your heart? Oh, Absalom, Absalom, my son, my daughter, they're going to parish.

If God doesn't save them, they're going to parish. I've got that picture of the marriage supper of the Lamb, and I look and I see the chairs, and I say, they're not all going to be there. Oh, Absalom, Absalom, my son, my daughter.

Oh, America, America, what will it be? You know, how many faces are your loved ones going to do in my mind? I saw your brother the other day, and he was hauling at me as I was driving. I said, amen, amen. I said, oh, God, oh, God, save him.

The preacher doesn't weep, weep for the preacher. The church that won't weep, weep for the church. A parent who won't weep over their children, weep for the parents.

Children who won't weep over their parents, weep for the children. Oh, America, America, why did we turn our backs on God? Because we were idiots. We had the Word of God, we had preachers who preached the Word, old Adrian Rogers, old Vance Hadler, old E.J. Daniels, old W.A. Criswell, O.R.H. Horiok, all the names that stood and thundered in the pulpits.

I said, thank the Lord. People heard it, and they've thrown up their hands saying, we won't hear it no more. Now God speaks.

It's over. Jesus said from the cross, it is finished. God pronounces from the Spirit, if my people will not pray, and I'm not talking about a five-minute-filled prayer of selfish desires.

I'm talking about brokenness. Oh, God, help us. Oh, God, meet us.

I'm talking about getting a hold of the horns of the altar and not letting go until God comes with his mighty hand and says, I'm here. There is nothing else that solves this but God. God's people aren't ready for it.

That's the reason they flew into the church service today, and they thought, how fast can we get out of here to get back home, to throw down ourselves in front of the television, to pack our bags and go to the river, to pack ourselves and go down the road, to entertain and indulge ourselves while America goes to hell, while six billion people go to hell. There's one billion children on the face of the planet under the age of accountability that God will have mercy on. I wish that we were all children under the age of accountability, that the loved ones that you and I both know that are of age have the opportunity to walk into this house, have the opportunity to hear this message, have the opportunity to bow their knees and respond, but they will not.

Oh, Absalom, Absalom, my son, my son, I would give anything to that taking your place than what I've done. Oh, America, America, here I am as a preacher of the gospel, a servant of the Most High King, and I am not only willing to live for you, God, I am also willing to die for you from this day forth. I renounce anything on this old earth so that God can say, can I have a chosen vessel? Can I use a man, a woman of God in this place today to say, will you not pray? Will you not intercede? Will you not beseech me? The emphasis of the double words, the double names throughout the Bible, the five, six examples, and I know there's more, but in this five, six examples there, death and dying is associated with every one of them.

What do you do when God pronounces from His holy throne? Oh, America, America. What could have been, what might have been, what ought to have been. But in reality, what wasn't.

It is not on a lost world. It is not on nine justices. It is not even on President Obama or Hillary Clinton or any of the rest of them.

It's on the saints. Oh, church, church, where are you? Eating, drinking, entertaining, making ourselves better. While the world gives to him.

We'll stand before God when we say, you could have changed the course of history if you only knew about saints. It's on us. Is there hope? Absolutely.

Hosea chapter, I've lost the scripture now, chapter five, verse six I want to say. Oh, Israel, the prophet says, oh, Israel, you have destroyed yourself. When I changed that, oh, United States, you've destroyed yourself.

But at the end of that phrase, but in me, God is your help. In God is our help. How many times is it that our cry goes out today? God help me today.

God help my family today. God help our church today. God help our nation today.

In me is your help. Yes, Lord, only you. Oh, America, why have you destroyed yourself? But in me is your help.

If the church will humble itself, fall on their faces before God and stay, not five minutes, 50 minutes, not 50 minutes, 50 days. A group of pastors, a group of intercessors to get together and to say, God, we're not getting enough until we break the gates of heaven and say we've come storming in here to say, oh, save America, America. God says, now I've found somebody that's serious.

Somebody that's been on this. You've got these people that pray five minutes on their knees today and they're going to pat themselves on the back. Southern Baptists met two weeks ago and bowed on their knees and cried out to God for repentance and to make things right.

And I applaud all that. It's great, great beginnings. You think one done? No way.

Do it again. Do it again. You know, every prayer movement, every revival movement that succeeded went when they stayed before God until they prevailed.

And that's what's missing. The spirit of prevailing. It's here.

It's God's church. It's God's people. It starts with us.

You say, but we're not that many. God don't need many. He took five loaves and two fish and half fed.

He fed how many? Five thousand. He took seven or twelve bread and fed four thousand? He took twelve apostles, 120 in the upper room, and three thousand were saved on the day of Pentecost. He doesn't need many.

He just needs faithful, obedient, loving churches. Are you one? Well, Fox is on. Oh, America, you pray the prayer, the name that's on your heart and mind, because it's with urgency, death and dying.

And it is the urgency of the moment, the reason that it's mentioned twice. If I say, Jonathan, he might listen, may not. Jonathan, Jonathan, he's going to perk up.

There's double emphasis. You and I have to plead, because there ain't nobody else pleading. You and I have to cry, because there ain't nobody else crying.

You and I have to prevail, because no one else is prevailing. Would you please stand, because we have a person crying.

Video: <https://sermonindex2.b-cdn.net/Rq89LsKs1jQ.mp4>
Source: <https://sermonindex.net/speakers/dan-biser/o-america-america/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net