

<b>Chapter Title:</b>		<b>Escape or Judgment (Zephaniah 2)</b>			
<b>Verses 1-3</b>		<b>Verses 4-15</b>			
<b>God's People Israel &amp; Judah</b>		<b>The Nations</b>			
		<b>Verses 4-7</b>	<b>Verses 8-11</b>	<b>Verse 12</b>	<b>Verses 12-15</b>
<b>Escape Offered if they repent (v1-3)</b>	<b>Gaza, Ekron, Ashkelon, Ashdod, the Cherethites Canaan, Philistines</b>	<b>Moab Ammon</b>	<b>Ethiopia</b>	<b>The North Assyria Nineveh</b>	
<b>Centre</b>	<b>West</b>	<b>East</b>	<b>South</b>	<b>North</b>	
<ul style="list-style-type: none"> <li>1. God cares for them (v7)</li> <li>2. Fortunes Restored (v7)</li> <li>3. Land Restored (v7)</li> </ul>	<ul style="list-style-type: none"> <li>1. Abandoned, desolate, driven out, uprooted, destroyed (v4,5)</li> <li>2. WOE (v5)</li> <li>3. no inhabitant (v5)</li> </ul>	<ul style="list-style-type: none"> <li>1. Land becomes a place possessed by nettles &amp; salt pits &amp; perpetual desolation (v9)</li> <li>2. Plundered by Judah (v9)</li> <li>3. Land given to them (v9)</li> </ul>	<ul style="list-style-type: none"> <li>1. Slain by His sword (v12)</li> </ul>	<ul style="list-style-type: none"> <li>1. Destroyed (v13)</li> <li>2. A Desolation (v13,14,15)</li> <li>3. parched like the wilderness (v13)</li> <li>4. Home for beasts &amp; birds (v14)</li> <li>5. Hissing &amp; Contempt (v15)</li> </ul>	
<b>Restoration</b>	<b>Judgment on the Peoples (2:4-15) and their Gods (v11a)</b>				
<b>Israel &amp; Judah will serve the Lord</b>	<b>all the coastlands of the nations will bow down to Him (v11b)</b>				

## Zephaniah 2 – Escape or Judgment

**2:1 Gather yourselves together, yes,  
gather,**

**O nation without shame,**

**2:2 Before the decree takes effect**

**The day passes like the chaff**

**Before the burning anger of the LORD  
comes upon you,**

**Before the day of the LORD's anger  
comes upon you.**

**2:3 Seek the LORD,**

**All you humble of the earth**

**Who have carried out His ordinances;**

**Seek righteousness, seek humility.**

**Perhaps you will be hidden**

**In the day of the LORD's anger.**

## The Sins of God's People

- 1:4 they worshipped Baal, their priests were idolatrous  
1:5 they bow down to the host of heaven  
they swear to the Lord and yet swear by Milcom  
1:6 they turned back from following the Lord  
they have not sought the Lord or inquired of Him  
1:8 they clothe themselves with foreign garments  
1:9 they leap on the temple threshold,  
they fill the house of their lord with violence and deceit  
1:12 they are stagnant in spirit who say in their hearts,  
'The Lord will not do good or evil!'  
1:17 they have sinned against the LORD  
1:18 they trusted in their silver nor their gold  
2:1 they were a nation without shame,  
3:1 she is rebellious & defiled, The tyrannical city!  
3:2 She heeded no voice; She accepted no instruction.  
She did not trust in the LORD & didn't draw near to her  
God  
3:3 Her princes within her are roaring lions  
Her judges are wolves at evening  
3:4 Her prophets are reckless, treacherous men;  
Her priests profaned the sanctuary & did violence to  
the law  
3:5 the unjust knows no shame.  
3:7 they were eager to corrupt all their deeds  
3:11 they have rebelled against God  
there were proud, exulting ones in their midst, were  
haughty  
3:13 they did wrong, they told lies, they had a deceitful  
tongue

# 2:4-15 Judgment Detailed For Unrepentant Nations, the Wicked

## The Judgment on Philistia (v4-7)

### Their Cities & People Destroyed (v4-5)

4 Gaza will be abandoned (*Gazah gazuwbah*), Ashkelon a desolation,  
Ashdod will be driven out at noon

& Ekron will be uprooted (*Ekron tee'akeer, 'the firm-rooted will be rooted up*)

5 Woe to the inhabitants of the seacoast, the Cherethites (*executioners*)

The Word of the LORD is against you, O Canaan, land of the Philistines  
I will destroy you so that there will be no inhabitant

### Their Land Given to Judah (v6-7)

6 The seacoast will be pastures for shepherds & flocks

7 The coast will be for the remnant of Judah – will pasture & lie down in it

For the LORD their God will care for them & restore their fortune

## The Judgment on Moab & Ammon (v8-11)

### The Sins of Moab & Ammon Detailed (v8, 10, 11)

Taunting & reviling Israel, arrogance against their territory (v8,10) / Idolatry (v11)

### The Destruction of Moab & Ammon (v9)

Moab will be like Sodom & Ammon like Gomorrah – a perpetual desolation

The remnant of My people will plunder them & inherit their land

### The Judgment on Idolatry (v11)

The LORD will starve all the gods of the earth / all the coastlands of the nations will bow down to Him

## The Judgment on Ethiopia (v12)

Ethiopians will be slain by God's sword

## The Judgment on Assyria/Nineveh (v13-15)

### The Destruction of Assyria & Nineveh (v13-15)

The LORD will stretch out His hand against the north & destroy Assyria

He will make Nineveh a desolation / Everyone who passes by her will hiss & wave his hand in contempt

### The Sin of Nineveh (v15)

The exultant city which dwells securely, who says in her heart, "I am & there is no one besides me."

WEST

EAST

SOUTH

NORTH

## Sins of the Nations

2:8 the taunting of Moab & the revilings of the sons of Ammon  
With which they have taunted My people & become arrogant against their territory  
2:10 their pride, they have taunted & become arrogant against the people of the LORD of hosts  
2:11 they worship all the gods of the earth  
2:15 Nineveh the exultant city, dwells securely Who says in her heart, "I am, & there is no one besides me."  
3:19 they oppressed Israel



## Israel and Judah

1. "Judah", יהודה *Y@hwdah*, AV 819x, Judah = "praised" 1) the son of Jacob by Leah 2) the tribe descended from Judah the son of Jacob 3) the territory occupied by the tribe of Judah 4) the kingdom comprised of the tribes of Judah and Benjamin which occupied the southern part of Canaan after the nation split upon the death of Solomon
2. "Israel", ישראל *Yisra'el*, AV 2505, Israel = "God prevails" 1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel 2) the name of the descendants and the nation of the descendants of Jacob 2a) the name of the nation until the death of Solomon and the split 2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah 2c) the name of the nation after the return from exile

## The Philistines

1. "Gaza", עזה *'Azzah*, AV 21x, Azzah = "the strong", another name for 'Gaza', a city of the Philistines located in the extreme southwest of Palestine close to the Mediterranean
2. "Ashkelon", אשקלון *'Ashq@lown*, AV 12x, Askelon or Ashkelon = "the fire of infamy: I shall be weighed", a maritime city of the Philistines, southwest of Jerusalem
3. "Ashdod", אשדוד *'Ashdowd*, AV 17x, Ashdod = "powerful", a major Philistine city on the Mediterranean Sea west from Jerusalem, modern Esdud
4. "Ekron", עקרון *'Egrown*, AV 22x, Ekron = "emigration" or "torn up by the roots", the most northerly of the 5 principal cities of the Philistines; located in the lowlands of Judah and later given to Dan

## Moab and the sons of Ammon

1. "Moab", מואב *Mow'ab*, AV 181x, Moab = "of his father" 1) a son of Lot by his eldest daughter 2) the nation descended from the son of Lot n pr loc 3) the land inhabited by the descendants of the son of Lot
2. "Ammon", עמון *'Ammown*, AV 105x, Ammon = "tribal" 1) a people dwelling in Transjordan descended from Lot through Ben-ammi

## Ethiopia

- "Ethiopians", yviWK *Kuwshiy*, AV 23x, Cush or Ethiopian = see Cushan "their blackness" 1) one of the descendants of Cush the grandson of Noah through Ham and a member of that nation or people 2) (TWOT) Ethiopian

## Assyria and Nineveh

1. "Assyria", אשור *'Ashshuwr* or rVua *'Ashshur*, AV 151, Asshur or Assyria = "a step" 1) the second son of Shem, eponymous ancestor of the Assyrians 2) the people of Assyria 3) the nation, Assyria 4) the land, Assyria or Asshur
2. "Nineveh", נִינְוָה *Niyn@veh*, AV 17x, Nineveh = "abode of Ninus" 1) capital of the ancient kingdom of Assyria; located on the east bank of the Tigris river, 550 miles (880 km) from its mouth and 250 miles (400 km) north of Babylon



## Zephaniah 2 – Escape or Judgment

### The Way of Escape (v1-3)

#### 2:1-3 Judgment Deferred For God's People, the Righteous

#### Instruction to A Shameful Nation (v1)

gather yourselves together  
yes, gather, O nation without shame,

#### Timing of the Instruction (v2)

- before the decree take effect
- before the burning anger of the LORD comes upon you
- before the day of the LORD's anger comes upon you

#### Description of the Day (v2,3)

#### Its Duration:

- The day passes like the chaff

#### Its Description:

- The day of the LORD's anger (v2,3)

#### People to Whom Escape Is offered (v3)

1. the shameful nation if they repent
2. All you humble of the earth
3. Who have carried out His ordinances

#### Instructions Detailed (v3)

1. Seek the LORD
2. Seek righteousness
3. Seek humility

#### Reason for the Instructions (v3)

The Possibility: Perhaps

The Escape: you will be hidden

The Timing: in the day of the LORD's anger

### The Judgment of the Nations (v4-15)

#### 2:4-15 Judgment Detailed For Unrepentant Nations, the Wicked

#### The Judgment on Philistia (v4-7)

#### Their Cities & People Destroyed (v4-5)

4 Gaza will be abandoned (*Gazah gazuwbah*),  
Ashkelon a desolation, Ashdod will be driven out at  
noon & Ekron will be uprooted (*Ekron tee'akeer*, 'the  
firm-rooted will be rooted up')

5 Woe to the inhabitants of the seacoast, the  
Cherethites (executioners)

The Word of the LORD is against you, O Canaan,  
land of the Philistines

I will destroy you so that there will be no inhabitant

#### Their Land Given to Judah (v6-7)

6 The seacoast will be pastures  
for shepherds & flocks

7 The coast will be for the  
remnant of Judah – will pasture &  
lie down in it

For the LORD their God will care  
for them & restore their fortune

WEST

#### The Judgment on Moab & Ammon (v8-11)

#### The Sins of Moab & Ammon Detailed (v8, 10, 11)

- Taunting & reviling Israel (v8,10)
- arrogance against their territory (v8,10)
- Idolatry (v11)

#### The Destruction of Moab & Ammon (v9)

- Moab will be like Sodom & Ammon like Gomorrah – a  
perpetual desolation
- The remnant of My people will plunder them & inherit their land

#### The Judgment on Idolatry (v11)

- The LORD will starve  
all the gods of the  
earth
- all the coastlands of  
the nations will bow  
down to Him

EAST

#### The Judgment on Ethiopia (v12)

- Ethiopians will be slain by God's sword

SOUTH

#### The Judgment on Assyria/Nineveh (v13-15)

#### The Destruction of Assyria & Nineveh (v13-15)

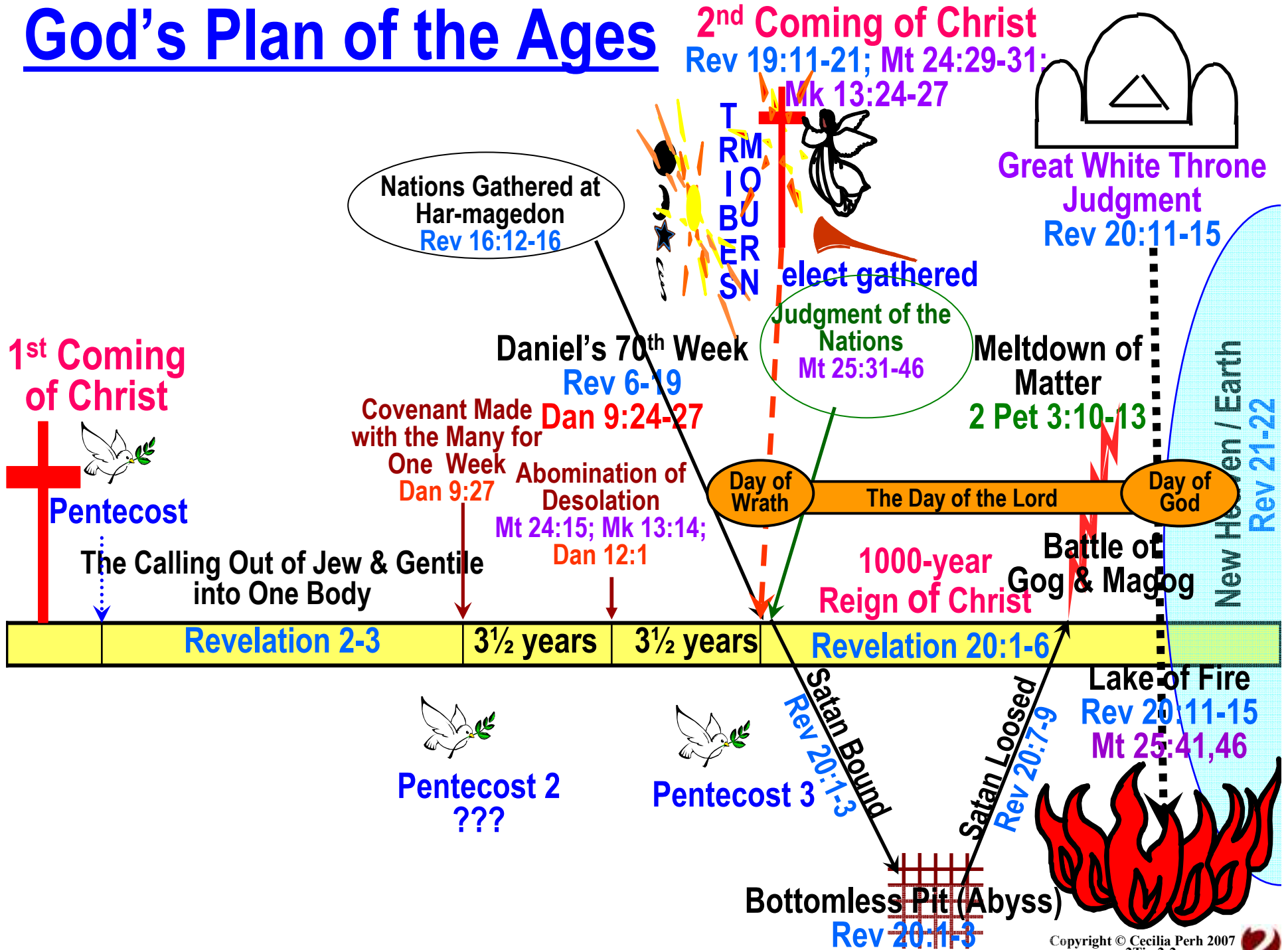
- The LORD will stretch out His hand against the north & destroy Assyria
- He will make Nineveh a desolation
- Everyone who passes by her will hiss & wave his hand in contempt

The Sin of Nineveh (v15): exults in her security, proud in heart

NORTH



# God's Plan of the Ages



# Zephaniah 2 – Escape or Judgment

## 2:1-3 Judgment Deferred For God's People, the Righteous

### Instruction to A Shameful Nation (v1)

gather yourselves together  
yes,  
gather, O nation without shame,

### Timing of the Instruction (v2)

before the decree take effect  
before the burning anger of the LORD  
comes upon you  
before the day of the LORD's anger  
comes upon you

### Description of the Day (v2,3)

#### Its Duration:

The day passes like the chaff

#### Its Description:

The day of the LORD's anger (v2,3)

### People to Whom Escape Is offered (v3)

the shameful nation if they repent  
All you humble of the earth  
Who have carried out His ordinances

### Instructions Detailed (v3)

Seek the LORD  
Seek righteousness  
Seek humility

### Reason for the Instructions (v3)

#### The Possibility:

Perhaps

#### The Escape:

you will be hidden

#### The Timing:

in the day of the LORD's anger

**1 John 3:22 - and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.**

## God's Way of Escape in the Midst of Judgment (Zeph 2:1-3)

*Qashash, hithpolel imp*, to gather oneself together; to gather stubble or sticks. The exact image is from gathering stubble or dry sticks, which are picked up one by one, with search & care. The other image is, "Sift yourselves thoroughly, so that nothing escape, as far as your diligence can reach & then – gather on," i.e., glean on, examine yourselves, not lightly, but repeatedly, gleaning again & again to see if by any means anything have escaped, until all sins are searched out. "Collect oneself" = bring all one's thoughts together, & so, have full possession of oneself.

### 1 Gather yourselves together,

yes,

*Goy*, a Gentile nation

gather, O nation without shame,

*Yalad, qal inf*, to bear, bring forth a) of child-birth, b) of distress (simile)

### 2 Before the decree takes effect –

*Choq*, statute, ordinance, limit, something prescribed, due

*Yom, day*, time, general period

The day passes like the chaff –

*Charon*, anger, heat, burning

anger, always used of God's anger

*'abar, qal perf*, to pass over, to vanish

*Mots*, chaff, always as driven by wind

Before the burning anger of the LORD comes upon you,

*'Aph,, 1) nostril, nose, face, 2) anger*

*Bow', qal imperf*, to come upon, fall or light upon, to come to pass

Before the day of the LORD's anger comes upon you.

"Time, on which eternity hangs, is a slight, uncertain thing, as little to be counted upon, as the light dry particles which are the sport of the wind, driven uncertainly here & there. But when it is 'passed,' then 'cometh,' not 'to' them, but 'upon' them, from heaven, overwhelming them, 'abiding upon' (John 3:36) them, not to pass away, 'the heat of the anger of Almighty God.' This warning he repeats, to impress the certainty & speed of its coming (Genesis 41:32). It is the warning of our Lord, 'Take heed, lest that day come upon you unawares' (Luke 16:34)" A Barnes



### 3 Seek the LORD,

*Baqash, piel imp, to seek to find, to seek to secure, to seek the face of, to desire, demand; intensive form = to seek diligently*

*'anav, poor, humble, afflicted, meek, needy, weak, lowly; those poor in spirit, cf. 3:12; Matt 5:3*

**All you humble of the earth**

*Pa'al, qal perf, to do, to make*

*Mishpat, judgment, justice, ordinance*

*Tsedeq, justice, rightness, righteousness, what is right or just, of God's attribute*

**Who have carried out His ordinances;**

**Seek righteousness,**

**seek humility.**

*'anavah, humility, meekness*

**Perhaps**

*'uwlay, adv, perhaps, peradventure, if peradventure*

**you will hidden**

*Sathar, niphil imperf, to hide oneself, to be hidden, be concealed*

“Zephaniah seems unconvinced that the people will respond *en masse* to his call for repentance (3:7), so the outcome does not seem to lie with the people, but rather with God. His justice & holiness demand the recognition & punishment of sin, but he has other characteristics as well, including mercy, grace & love which allow forgiveness of sin when repentance is real (cf. Ex. 34:6-7; Dt 30:1-10). The ‘perhaps’ here guards God’s sovereignty, & not our licence to sin. We cannot assume God’s forgiveness as a kind of ‘cheap grace’ allowing sin with impunity (Rom. 6:1). God, on the other hand, cannot but forgive in the presence of true repentance. In the light of its sinful nature humanity is called to do its part, repent & obey. In the light of the gracious nature of God, the appropriate response on his part can be safely left with him.” D A Carson

**In the day of the LORD's anger.**

*'Aph,, 1) nostril, nose, face, 2) anger*



## Zephaniah 2 – Escape or Judgment

### Escape Offered to a Shameful Nation (Zeph 2:1-2)

Gather before the day of the Lord comes upon you

### Escape Offered to a Humble Obedient People (Zeph 2:3)

Seek the Lord, Seek righteousness, Seek Humility  
Perhaps you will be hidden in the day of the Lord's anger

### Escape Offered to the Gentile Church (Luke 21:34-36)

Be on guard lest your hearts be weighted down with dissipation, drunkenness & the worries of life & that day come upon you suddenly like a trap, for it will come on all those who dwell on the face of all the earth. But be on the alert at all times, praying that you may have strength to escape all these things that are about to take place and to stand before the Son of Man.

### Examples of Escape in the Old Testament

**Genesis 6-9** – Noah & Family escaping the Flood

**Genesis 18-19** – Lot & 2 daughters escaping from Sodom

**Gen 5:18-24; Heb 11:5-6** – Enoch

### No Escape Offered to Unrepentant Nations (Zeph 2:4-15)

#### Philistia will be destroyed (v4-5)

- \* Gaza abandoned, Ashkelon desolate  
Ashdod driven out, Ekron uprooted
- \* woe to the Cherethites
- \* Canaan, land of the Philistines will be destroyed – no inhabitant left

#### **2:6-7 Their land given to Judah**

#### Moab & Ammon will be destroyed (v8-11)

Their sin: taunting & reviling Israel, arrogant & idolatry (v8, 10-11)

Moab will be like Sodom & Ammon like Gomorrah – a perpetual desolation (v9a)

The Lord will starve all the gods of the earth

#### **2:9b Their wealth and land given to Judah**

All the coastlands of the nations will bow to Him

#### Ethiopia will be slain (v12)

- \* by the sword of the Lord

#### Nineveh will be made desolate (v13-15)

Assyria will be destroyed, Nineveh desolation for her pride & trust in her own security



# Luke 21:34-36 – The Way of Escape for the Gentile Church

34 “Be on guard, *pres act imp, prosecho, to give attention, to give heed, pay close attention to, be watchful => a constant vigil*  
*Kardia=inner self, mind, will, intention, desire* that your hearts may not be weighted down *aor pass subj, bareo = to weigh down, to burden, overcome, depress, to be made heavy by eating & drinking too much*

with dissipation *Kraipale, drunken dissipation; common in medical writers for the nausea that follows a debauch; giddiness & headache caused by drinking wine to excess*

and

drunkenness *Methe, intoxication, intemperance in drinking, that which intoxicates*

and *Merimna, care, concern, anxiety, worry, a feeling of apprehension or distress in view of possible danger or misfortune*

the worries of life, *biotikos = belonging to daily life, worldly, secular, everyday; pertaining to the support or luxury of life*

and

*ephistemi aor. act. subj. = to come upon* *Aiphnidios, adj, unexpectedly, suddenly*

that day come on you suddenly

like a trap; *Pagis, snare, trap, whatever makes fast or holds fast*

- Philo characterizes drunkenness generally as a mark of the blind & foolish man who is a slave to the material world (on “Drunkenness”)  
- Others describe drunkenness as producing inability to preserve one’s self-control & forcing one to commit many distasteful acts  
- Ancient Greek religions believed that drunkenness induced a state of hypersensitivity that catapulted one into communion with the deities



35 for *Fut mid ind, epeiserchomai, to come in over* pres mid (dep) ptc, *kathemai, to sit, to dwell*

de **it will come upon all those who dwell on the face of all the earth.**

36 “**But** *pres act imp, agrupneo, to be awake, to stay awake, to be alert, to be watchful, to make an effort to learn what might be a potential future threat*

**keep on the alert at all times,** *Kairos, season, appropriate or opportune time, occasion, appointed time, set time*

**praying** *pres mid (dep) ptc, deomai, to request, to pray, to make one’s need known, to beseech, to ask*

**in order that**

**you may have strength**

*aor act subj, katischuo, to have the strength to, to be able to, to prevail against or over*

**to escape all these things**

*aor act Inf, ekpheugo, to flee, escape, run away*

*pres act ptc, mello, to be about to*

**that are about to take place,**

*pres mid (dep) inf, ginomai, to become, to happen*

**and**

*aor pass inf, histemi, to stand*

**to stand before the Son of Man.”** *emprosthen, in front of*



# Genesis 6-9 The Worldwide Flood

## 6:1-8 The Wickedness of Men

The Date (v1): when men began to multiply & daughters were born to them

The Deed (v2): the sons of God saw that the daughters of men were beautiful & they took wives for themselves whomever they chose.

The Denouncement (v3): the LORD said, “My Spirit shall not **strive** (mg. *Or rule in; some ancient versions read abide in*) with men forever; because he also is flesh; nevertheless his days shall be 120 years.

The Depravity (v4-5a): The Nephilim were on the earth in those days, & also afterward (s. Num 13:33), when the sons of God came in to the daughters of men, & they bore *children* to them. Those were the mighty men (*Gibborim*) who were of old, men of renown (men of name).

Sons of God, **B nē ha’elohîm**, occurs only in Job 1:6; 2:1; 38:7; Psalm 29:1; 89:6; Jude 6-7; 2Peter 2:4

The Extent (v5b): every intent of the thoughts of his heart was only evil continually

The Sorrow (v6): The Lord was sorry & grieved in His heart

The Judgment (v7): I will blot out man, animals, creeping things & birds

The Exception (v8): Noah found favor

## 6:9-9:29 The Generations of Noah

6:9-10 The Righteousness of Noah

6:11-12 The Corruption of the Earth

6:13 The Judgment on the Earth

6:14-22 Noah Instructed to Build an Ark

7:1-5 The Last Seven Days

7:6-12 The Day the Flood Came

7:12-24 The Worldwide Flood

8:1-12 The Waters Subside

8:13-19 The Command to Leave the Ark

8:20-22 The Noahic Covenant

9:1-7 New Instructions Given

### The Seven Precepts of Noah

1. abstinence from blood
2. murder punishable by death
3. the civil authority
4. abstinence from blasphemy
5. abstinence from incest & unchastity
6. abstinence from theft
7. abstinence from idolatry (compare Acts 15:19-20)

9:8-17 The Sign of the Noahic Covenant

9:18-19 The Survivors Named

9:20-27 The Curse on Canaan

9:28-29 Noah died



## Sodom and Gomorrah (Genesis 18:16-19:29)

- The Overthrow of Sodom & Gomorrah Announced (Genesis 18:16-21)
- Abraham Intercedes for Sodom (Genesis 18:22-33)
- The Depravity of Sodom (Genesis 19:1-14)
- The Escape from Sodom (Genesis 19:15-23)
- The Destruction of Sodom & Gomorrah (Genesis 19:24-29)



These sulfur balls are mostly golf ball sized, and they have burn marks all around them!

### Analysis of the brimstone and ash

Each of the cities of the plain contain evidence of brimstone which God rained down upon the cities to destroy them. The brimstone is composed of 96-98 percent sulfur, with trace amounts of magnesium which create an extremely high temperature burn. This is the only place on earth where you can find pure sulfur in a round ball. This brimstone is NOT from any type of geo-thermal activity as there is no evidence of such in the area, and geo-thermal sulfur nodules are only 40 percent pure sulfur.

2066 BC



Early the next morning, when he delayed, they grabbed Lot, his wife, and his daughters by their hands and brought them out of the city (19:16). The final verb of this verse is interesting: it means literally "caused them to alight" (*yanichuhu*), like a bird. In other words, the angels didn't walk them out of the city--they flew them out!

Their escape from Sodom is a picture of the catching up of the believers when Messiah returns for judgment (1 Thess. 4:17). It may also describe how this catching up will take place: an angel will grab hold of one of your hands, and up you go!

## Remember Lot's Wife by J. C. Ryle (1816-1900)([www.biblebb.com](http://www.biblebb.com) and [www.gospelgems.com](http://www.gospelgems.com))

There are few warnings in Scripture more solemn than this. The Lord Jesus Christ says to us, "Remember Lot's wife."

**Lot's wife was a professor of religion:** her husband was a "righteous man" (II Peter 2:8). She left Sodom with him on the day when Sodom was destroyed; she looked back towards the city from behind her husband, against God's express command; she was struck dead at once, and turned into a pillar of salt. And the Lord Jesus Christ holds her up as a beacon to His church: He says, "Remember Lot's wife."

It is a solemn warning, when we **think of the person Jesus names. He does not bid us remember Abraham, or Isaac, or Jacob, or Sarah, or Hannah, or Ruth. No: He singles out one whose soul was lost for ever. He cries to us, "Remember Lot's wife."**

It is a solemn warning, when we consider the subject Jesus is upon. He is speaking of His own second coming to judge the world: He is describing the awful state of unreadiness in which many will be found. **The last days are on His mind, when He says, "Remember Lot's wife."**

It is a solemn warning, when we think of the Person who gives it. The Lord Jesus is full of love, mercy, and compassion: He is One who will not break the bruised reed nor quench the smoking flax He could weep over unbelieving Jerusalem, and pray for the men that crucified Him; yet even He thinks it good to give this solemn warning and remind us of lost souls. Even He says, "Remember Lot's wife."

It is a solemn warning, when we **think of the persons to whom it was first given.** The Lord Jesus was speaking **to His disciples:** He was not addressing the Scribes and Pharisees who hated him, but Peter, James, and John, and many others who loved Him: yet even to them He thinks good to address a caution. Even to them He says, "Remember Lot's wife."

It is a solemn warning, when we consider the manner in which it was given. He does not merely say, "Beware of following-take heed of imitating-do not be like Lot's wife." He uses a different word: **He says, "Remember"** He speaks as if we were all in danger of forgetting the subject; **He stirs up our lazy memories; He bids us keep the case before our minds. He cries, "Remember Lot's wife."**

I will speak of the religious privileges which Lot's wife enjoyed.

In the days of Abraham and Lot, true saving religion was scarce upon earth; there were **no Bibles, no ministers, no churches, no tracts, no missionaries. The knowledge of God was confined to a few favoured families;** the greater part of the inhabitants of the world were living in darkness, ignorance, superstition, and sin. Not one in a hundred perhaps had such good example, such spiritual society, such clear knowledge, such plain warnings as Lot's wife. Compared with millions of her fellow-creatures in her time, Lot's wife was a favoured woman.

**She had a godly man for her husband: she had Abraham, the father of the faithful for her uncle by marriage.** The faith, the knowledge, and the prayers of these two righteous men could have been no secret to her. It is impossible that she could have dwelt in tents with them for any length of time, without knowing whose they were and whom they served. Religion with them was no formal business; it was the ruling principle of their lives and the mainspring of their actions. All this Lot's wife must have seen and known. This was no small privilege. When Abraham first received the promises, it is probable Lot's wife was there. when he built his tent between Hai and Bethel, it is probable she was there...when the angels came to Sodom and warned her husband to flee, she saw them; when they took them by the hand and led them out of the city, she was one of those whom they helped to escape. Once more, I say, these were no small privileges.

Yet what good effect had all these privileges on the heart of Lot's wife? None at all. Notwithstanding all her opportunities and means of grace-notwithstanding all her special warnings and messages from heaven - **she lived and died graceless, godless, impenitent, and unbelieving. The eyes of her understanding were never opened; her conscience was never really aroused and quickened; her will was never really brought into a state of obedience to God; her affections were never really set on things above. The form of religion which she had was kept up for fashion's sake and not from feeling: it was a cloak worn for the sake of pleasing her company, but not from any sense of its value. She did as others around her in Lot's house: she conformed to her husband's ways: she made no opposition to his religion: she allowed herself to be passively towed along in his wake: but all this time her heart was wrong in the sight of God. The world was in her heart, and her heart was in the world. In this state she lived. and in this state she died.**

In all this there is much to be learned: I see a lesson here which is of the greatest importance in the present day. You live in times when there are many persons just like Lot's wife: Come and hear the lesson which her case is meant to teach.

**Learn, then, that the mere possession of religious privileges will save no one's soul.** You may have spiritual advantages of every description; you may live in the full sunshine of the richest opportunities and means of grace; you may enjoy the best of preaching and the choicest instruction; you may dwell in the midst of light, knowledge, holiness, and good company. All this may be, and yet you yourself may remain unconverted, and at last be lost for ever.

I dare say this doctrine sounds hard to some readers. I know that **many fancy they want nothing but religious privileges in order to become decided Christians. They are not what they ought to be at present, they allow; but their position is so hard, they plead, and their difficulties are so many. Give them a godly husband, or a godly wife-give them godly companions, or a godly master-give them the preaching of the gospel-give them privileges, and then they would walk with God.**

It is all a mistake. It is an entire delusion. **It requires something more than privileges to save souls.** Joab was David's captain; Gehazi was Elisha's servant; Demas was Paul's companion; Judas Iscariot was Christ's disciple; and Lot had a worldly, unbelieving wife. These all died in their sins. **They went down to the pit in spite of knowledge, warnings, and opportunities; and they all teach us that it is not privileges alone that men need. They need the grace of the Holy Ghost.**

Let us value our religious privileges, but let us not rest entirely upon them. Let us desire to have the benefit of them in all our movements in life, but let us not put them in the place of Christ. Let us use them thankfully, if God gives them to us, but let us take care they produce some fruit in our heart and life. If they do not do good, they often do positive harm; they sear the conscience, they increase responsibility, they aggravate

condemnation. The same fire which melts the wax hardens the clay; the same sun which makes the living tree grow, dries up the dead tree, and prepares it for burning. Nothing so hardens the heart of man as a barren familiarity with sacred things. Once more I say, it is not privileges alone which make people Christians, but **the grace of the Holy Ghost** Without that no man will ever be saved.

I ask **those who attend a sound ministry** in the present day to mark well what I am saying. You go to Mr. A's, or Mr. B's church: you think him an excellent preacher; you delight in his sermons; you cannot hear anyone else with the same comfort; you have learned many things since you attended his ministry; you consider it a privilege to be one of his hearers! All this is very good. It is a privilege. I should be thankful if ministers like yours were multiplied a thousandfold. But, after all, what have you got in your heart? Have you yet received the Holy Ghost? **if not, you are no better than Lot's wife.**

I ask **the children of religious parents** to mark well what I am saying. It is the highest privilege to be the child of a godly father and mother, and to be brought up in the midst of many prayers. It is a blessed thing indeed to be taught the gospel from our earliest infancy, and to hear of sin, and Jesus, and the Holy Spirit, and holiness, and heaven, from the first moment we can remember anything. But, O, take heed that you do not remain barren and unfruitful in the sunshine of all these privileges: beware lest your hearts remain hard, impenitent, and worldly, notwithstanding the many advantages you enjoy. You cannot enter the kingdom of God on the credit of your parents' religion. You must eat the bread of life for yourself, and have the witness of the Spirit in your own heart. You must have repentance of your own, faith of your own, and sanctification of your own. **If not, you are no better than Lot's wife.**

I pray God that **all professing Christians in these days** may lay these things to heart. May we never forget that privileges alone cannot save us. **Light and knowledge, and faithful preaching, and abundant means of grace, and the company of holy people are all great blessings and advantages. Happy are they that have them! But after all, there is one thing without which privileges are useless: that one thing is the grace of the Holy Ghost. Lot's wife had many privileges; but Lot's wife had not grace.**



## Genesis 5:18-24

<sup>18</sup> And Jared lived one hundred and sixty-two years, and became the father of Enoch. <sup>19</sup> Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters. <sup>20</sup> So all the days of Jared were nine hundred and sixty-two years, and he died. <sup>21</sup> And Enoch lived sixty-five years, and became the father of Methuselah. <sup>22</sup> Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters. <sup>23</sup> So all the days of Enoch were three hundred and sixty-five years. <sup>24</sup> And Enoch walked with God; and he was not, for God took him.

## Hebrews 11:5-6

<sup>5</sup> By faith Enoch was taken up so that he should not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. <sup>6</sup> And without faith it is impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who seek Him.

## Genesis 5 – The Generations of Adam

v1-5 Adam, 930 years, & he died

(red) 130+800, had sons & daughters

v6-8 Seth, 912 years, & he died

(compensation) 105+807, had sons & daughters

v9-11 Enosh, 905 years, & he died

(mortal man), 90+815, had sons & daughters

v12-14 Kenan, 910 years, & he died

(possession), 70+840, had sons & daughters

v15-17 Mahalel, 895 years, & he died

(praise of God), 65+830, had sons & daughters

v18-20 Jared, 962 years, & he died

(descent), 162+800, had sons & daughters

v21-24 Enoch, 365 years, & he was not, for God took him

(dedicated), 65+300, had sons & daughters

v25-27 Methuselah, 969 years, & he died

(man of the dart / when he dies, there shall be an emission),

187+782, had sons & daughters

v28-31 Lamech, 777 years, & he died

(powerful), 182+595, had sons & daughters

v32 Noah was 500 years old,

(rest), 500+100+350=950, and he died (Gen 9:28-29)

& he became the father of Shem, Ham & Japheth

(name) (hot) (opened)

