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Zephaniah's Compendium Of The Prophets

Tonight we want to introduce the Book of Zephaniah and to start let's review the three divisions of the Hebrew Bible. The Hebrew divisions are the preferred divisions. Sometimes as a kid they teach you five divisions of the OT; the historical books, the prophetic books, the poetic books, etc...but those were divisions that were made after the time of Christ by Gentiles. The Lord Jesus Christ did not follow those divisions; He did not think in those categories. He followed and thought according to the Hebrew divisions of the OT; the Law, the Prophets and the Writings. And there's a reason for that.

Why they divided them this way was to categorize the three basic emphases in the OT; Law obviously emphasizes what? Law, its legal literature, very technical literature detailing the standard of God's holiness and if you want to learn about the nature and character of God learn the first five books; Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These are all heavy on the nature of God, on the attributes of God and they are the core curriculum of the OT. Everything else is built on the Law.

The second division is the Prophets and the Prophets emphasize what? History, it may be history past or history future, which is prophecy, but history is history whether it's past or future. The prophet is interested in both but the difference between him and the secular historian is that he's interested in God's analysis. So the prophets are all historical analysis, a divine analysis of the flow of history, of how God is ruling history and what He thinks is important, how He interprets certain events of history and where history is going. The Hebrew prophets were the first to write history in this way? Why? Why not the Greeks? Because God didn't make promises to the Greeks. God made promises to the Hebrews. And so the Hebrews were the first people to have an interest in writing history. History was the

unfolding of God's contractual promises. And a written history would chart God's faithfulness to His promises. It would record how history was taking shape. History does have a shape and a form to it and that shape and form are controlled by the word of God in the covenants. So starting with Joshua, into Judges, Samuel and Kings, those are all prophets writing divine analysis of past history. Isaiah, Jeremiah, Ezekiel and the Twelve are prophets writing divine analysis of future history.

Then you have Daniel, he's not included in the Prophets, but a part of the Writings. The writings emphasize wisdom, skill in living. So Daniel, which surprises people, but the Jews recognized Daniel as a man of wisdom, he demonstrated skill in living. Daniel had skill in political administration. He imported Hebrew wisdom into the Babylonian administration and then into Media. Proverbs, Psalms, Ecclesiastes, these books portray wisdom or skill; they're showing correct application of the Law and the Prophets.

So the OT has Law, Prophets and Writings. The Law is legal literature, it reveals the standard, which is God's character, so it is very heavy on the character of God. Then the Prophets, they are divine analysts of history, they demonstrate how God providentially rules through history, how He is faithful to His promises and where history is going. And finally the OT has Wisdom, application of the Law and Prophets so men can live skillfully *in* the world without becoming *of* the world.

Zephaniah is part of the Twelve Prophets, so the interest of Zephaniah is divine analysis of history. Now when we read the prophets we discover that while there may be a lot of things going on in history, God's main interest in history is not what's going on in China, what's going on in Australia or what's happening in America. God's interest and what He wants us to know is the history of Israel and as Gentile nations interact with Israel, He wants us to take a look at that too. The center of history in the OT is what God is doing with Israel. All the other nations out there are not the center, they have their own history, things that go on, but the center of it all, and the lens through which everything else in history must be interpreted is the nation Israel. Israel is the apple of God's eye and so we learn lessons about God through the nation Israel and when a Gentile nation touches Israel, God says you're touching My eyeball and now I'm going to teach you a lesson. So Zephaniah is divine analysis of history, and all of it, from Zephaniah's

standpoint, was prophecy, all of it was yet future. From our standpoint some of it is past and some of it is future. There's a complexity to Zephaniah's analysis in that he will be predicting something on the near horizon and then it will fade into something on the far horizon. And it was probably very difficult for someone in Zechariah's day to distinguish that which was near from that which was far. Today, after having seen some of these things fulfilled it's easier, but as you read understand that Zephaniah will go back and forth between talking about near events and far events and sometimes it's hard to decipher where he shifts from near to far. That's on purpose. Zephaniah doesn't want you to know exactly when he's shifting from near to far. In fact he doesn't want you to know exactly when any of these things are going to happen. He deliberately leaves out any definite time element. And the reason for that is so that you will be ready today. God basically knows us and he knows that if there are signs for something that is coming then we will just go along like everything is hunky dorey until we see the signs. God doesn't want that. God wants us to be prepared today.

So what Zephaniah he is doing, under divine inspiration, is giving you the general analysis of how history unfolds. There's a plan for history. So let's review the basic flow of how history unfolds. *History is a series of rather long periods of boredom interrupted by stark moments of terror.* Think of history from the time of Creation to the Flood. It was a period of 1600 years, people were marrying, eating, drinking, building, exploring, making discoveries, all the normal activities of life and then suddenly the whole thing was interrupted by a global Flood catastrophe. Then after the Flood you enter another long period of boredom, people going about life, building, exploring, working, just the normal everyday stuff. Now this is the pattern of history and it's a pattern you must learn because the long periods of boredom tend to put people to sleep. And people get the false idea that everything goes on and on as it always has and there may be a few little bumps in the road but nothing major. So the pagan view of history is that history is a gradual process of upward development. The Bible says no, that these people are asleep so far as history is concerned, they're forgetting things like the Flood which catastrophically altered world history. History is a series of rather long periods of boredom suddenly interrupted by stark moments of terror. The periods of boredom might be called the day of man, for seemingly in these periods man is controlling whatsoever comes to pass, man is calling the shots, but the stark moments of terror that intervene are the day of the Lord, for in

these periods it is obvious that God is controlling whatsoever comes to pass, that he has laid bare His arm and is disrupting the day of man.

Today we live in a day of man, as did the people in Zephaniah's day, it was the same thing day after day after day, but the tragedy is that most men think that it will always continue this way and even toward upward development. That's an idol of history. Zephaniah reminds us that it is an idol and that suddenly the day of man will be interrupted and earth will be altered dramatically. Along the way there are minor interruptions designed to teach us about the future greater interruption that will be even greater than the Flood of Noah; a catastrophe of such great proportion that it will bring the human and animal kingdoms to the brink of extinction.

So I advise you to read through the Book of Zephaniah to see this, it'll be a real upper, but try reading it through in an easier translation, something like the NIV, just to get the feel for the flow of history and in particular how it centers on Israel and the Gentile nations that touch Israel. Zephaniah will be of great help because it's a compendium, a summary of all the prophets. As Martin Bucer, one of the Reformers said, "If anyone wishes all the secret oracles of the prophets to be given in a brief compendium, let him read through this brief Zephaniah." So Zephaniah will be an excellent treatise and introduction to the divine program for history. And if you're struggling with God's program for history then Zephaniah will help you along. If you already know God's program for history then Zephaniah will remind you and assure you of the way God works in history.

Zephaniah easily divides into two sections, 1:2-3:8 and 3:9-20. The first section, 1:2-3:8 we can summarize by the following statement: *God periodically judges Jews and Gentiles in local areas to preview His future global judgment that is coming.* The idea here is that God is holy and holiness looks down and it sees sin and it has to judge. So holiness is linked to two other attributes of God, a standard by which sin is measured and judgment, execution of the standard. So the standard is God's righteousness and the judgment is God's justice. So let's understand that God is holy and His holiness consists of His righteousness and justice. Now righteousness means God's character is the standard for what is right and wrong everywhere in the cosmos. There is no standard outside of God's character by which anyone can measure whether something is right or wrong. There is no standard over

and above God, some kind of abstract idea of morality or justice which is projected by man or is just there by which we can judge whether something is right or wrong. God's character itself is the standard for what is right or wrong. And second God is just, meaning that when God does judge, when He executes, the standard by which He executes is applied equally across the board, no matter who might be involved. God doesn't play favorites. So it doesn't matter if you're a Jew, it doesn't matter if you're Gentile. Jews don't have a special out here. Jews actually have it harder than Gentiles. Why is that? Because they got more direct revelation of God than Gentiles. They were given direct, verbal revelation of God. Who wrote this book? Jews. Who died on the cross for our sins? A Jew. So more revelation increased their responsibility, they became more culpable. Degree of responsibility is directly proportional to the amount of revelation you receive. And Israel therefore is more culpable than any nation on earth. So of all people Jews should know God and they should know they're not going to get away with their sin. But Gentiles know God too. God has made Himself known to them. The heavens declare the glory of God, the earth His handiwork, day to day pours forth speech, night by night reveals knowledge. So the Gentiles know God too. And therefore every one on earth should know that history is not just going to go on and on and on. That God is someday going to crash into history and the day of man will come to an end and the day of the Lord will ensue. This is the pattern of history and man is responsible to observe this pattern. It has been observed on a local scale many, many times in past history. It has been revealed in the Bible; history will just be going along and then boom, a catastrophe occurs. But these local catastrophes are really nothing compared to the day of the Lord that is coming. When the future day of the Lord comes it will occur on a global scale and it will be many, many times greater than anything ever seen in world history. That's the story of the first part, Zephaniah 1:2-3:8. And there's a lesson to learn from this.

Now, the story of the second part of Zephaniah, is that once He has completed this judgment then *God will establish His covenant promises to the remnant of Israel and will bless Gentile nations who have been grafted into the covenant.* That's Zephaniah 3:9-20. Even though the global judgment will bring all life on the planet to the utter brink of extinction, God is faithful to His covenant promises to Israel and that involves blessing Gentiles. Down through history there has always been a believing remnant of Israel and there have been Gentiles here and there who, and now more than ever in the

Church Age, believed the promises of God and were grafted in. For those who have believed God has a kingdom in store, a kingdom that begins in the Millennium and extends into Eternity. A kingdom that is full of covenant blessing for Israel in her land, with fruitfulness and joy and praise untold and nations of Gentiles who stream to Jerusalem to be blessed and worship the Messiah.

So the way divine history is laid out in Zephaniah is that normally history is operating as if it is the day of man and during the day of man men are controlling world affairs, men do this, men make economic models, men study military tactics, men initiate educational strategies, men develop their political theories, they generate religions and they use them to try to rule the world. Not that these things are wrong in themselves, economics is not wrong, but when economic or educational theories are developed and worked out independently of God, for example, economics as a system of theft or education as a social vehicle, then it's developing in a sinful fashion, contrary to the holiness of God.

Therefore suddenly and without notice, God will get fed up with it and He'll judge, often on a local scale, but all those local judgments are previews of a much greater future judgment, so great that nothing will ever parallel it in history. So large is this coming judgment, and so sudden it will destroy all life on the planet except believers. So the theme is the day of the Lord and if you need a basic model for understanding history and how history unfolds, it is a series of rather long periods of boredom known as the day of man, suddenly interrupted by stark moments of terror known as the day of the Lord.

What's the lesson to learn from all of this? The lesson is found in Zephaniah 2:2, "Before the burning anger of the LORD comes upon you, Before the day of the LORD'S anger comes upon you. 3Seek the LORD, All you humble of the earth..." What's the lesson? Get right with God *before* His catastrophic judgment comes. Don't wait till tomorrow, don't be lulled to sleep by the every day activities, the repetition, the boredom, get right with God today, because tomorrow could be too late.

Alright, let's start with verse 1, **The word of the LORD which came to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah.** So right away we deal with the phrase **The word of the Lord** which signals we're

dealing with a prophet, a prophetic work. Zephaniah is a one of the Prophets. Now the **word of the Lord** is not something you experience, it's not something I experience, apart from this book. But it is something the prophet experienced. This is God talking to Zephaniah in the Hebrew language so if you were Zephaniah you could have recorded the very voice of God and you could have played it back over and over and over. There were actual sound waves that came from God who doesn't have a body, doesn't have a voice box, doesn't have a tongue, doesn't have a palate, God is Spirit. But God does speak sound waves into His creation from outside His creation and these sound waves can be captured by your tympanic membrane in your ear and can vibrate the fluid and transmit the electrical signal of God's voice to your brain where it is interpreted. This is why God created our ear and our brain; first of all to hear His voice and understand it, not to hear and understand other people, other people's voices are secondary, the human ear and brain are primarily created to hear the voice of God, and one day we will all hear God's voice personally, when we have eternal fellowship with Him. But until then we have to listen by way of the prophet. In this case, the prophet **Zephaniah**.

Now **Zephaniah** has the longest genealogy of any prophet at the head of his work. Normally only the father is listed, as in Jonah who claimed to be "the son of Amittai," or Joel who claimed to be "the son of Pethuel." But here **Zephaniah** claims to be the **son of Cush, son of Gedaliah, son of Amariah, son of Hezekiah**, so he lists his father, grandfather, great grandfather and great, great grandfather. He traces his lineage all the way back to **Hezekiah**, which is totally unique. And we can guess that the reason he traced his lineage back to **Hezekiah** was to show that he was of royal bloodline, that he was of the house of David. And as far as I know there is no other prophet of the royal house of David. So **Zephaniah** is royalty. Keep that in mind because we want to find out who else was royalty at the time, who Zephaniah would have known and had intimate association with.

God chose this man to be a prophet. Notice, **the word of the LORD came to Zephaniah**. Zephaniah didn't go to the **LORD**. **the LORD came to Zephaniah**. So being a prophet was not like choosing a career. I may choose to be an accountant but I can't choose to be a prophet. God decides who is a prophet. And God chose Zephaniah of the royal house of David.

Now Zephaniah we don't know much about other than what is said in his book. His name means "YHWH hides" or "YHWH's treasure" and it could be alluding to the fact that God hides the remnant from judgment, they are His treasure and He hides them away from the final catastrophe that will come in history. But besides the fact Zephaniah is royalty and his name means "God hides" we don't know much about this man.

His father was **Cushi** and we don't know much about him. All we do know is that Cush is an Ethiopian name so it's very strange for a Judean to be named Cushi; it might relate to some idolatry that had crept into the family, I don't know. His grandfather was **Gedaliah**, a Hebrew name, you see Yah at the end of the name, it means "God is my greatness," but we don't know anything else about him. His great grandfather is **Amariah**, again a Hebrew name, it contains Yah at the end and means "God has spoken or promised." Outside of that we know nothing. Finally we come to **Hezekiah** and of course we know a lot about Hezekiah. Hezekiah was royalty, he was of the house of David, he was the king of reform about 70 years before Zephaniah came on the scene. Hezekiah we learned about in our studies of Micah and Nahum. He was the one who rebelled against the Assyrian warlord Sennacherib and built the water tunnel and the broad wall in Jerusalem and prayed to the Lord and the Lord protected Jerusalem killing 185,000 Assyrians. So **Zephaniah** links himself back to this godly king.

Let's turn to 2 Chron 33 and see what happened in between this godly king and the times of Zephaniah. After King Hezekiah died his son Manasseh came to the throne and the report of the Chronicler on him is verse 2. "He did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. 3 For he rebuilt the high places which Hezekiah his father had broken down; he also erected altars for the Baals and made Asherim, and worshiped all the host of heaven and served them." So he returned to nature worship, he worshipped the creation not the Creator. Then his son Amon became king, verse 22 gives the report, "He did evil in the sight of the LORD as Manasseh his father had done, and Amon sacrificed to all the carved images which his father Manasseh had made, and he served them." So he continued in the idolatry. Some assassins killed him. Now we come to chapter 34, the next king, Josiah. Josiah and Zephaniah are going to overlap, they're contemporaries. So we want to see King Josiah. Verse 1, "Josiah was eight years old when he

became king, and he reigned thirty-one years in Jerusalem.” His years begin in 640BC and end in 609. He started off at just eight years old, just a boy and he’s going to die at 39, about my age, so he didn’t live long. But we want to look at his reign, how he fared. At eight he came to the throne. Verse 2, “He did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left.” So that’s the divine analysis of Josiah. Verse 3 begins the long explanation, we’ll just touch some highlights. The important thing to see is that this king made reforms and in his heart he followed the Lord but the people were just going along with it, it was an external obedience, going through the motions, a lot of ritual without the reality. Verse 3, “For in the eighth year of his reign while he was still a youth,” alright, at 16 years old, just got his chariot license “he began to seek the God of his father David; and in the twelfth year he began to purge Judah,” so now he’s 20 years old and that’s when he started to purge Judah “and Jerusalem of the high places, the Asherim, the carved images and the molten images. 4They tore down the altars of the Baals in his presence, and the incense altars that were high above them he chopped down; also the Asherim, the carved images and the molten images he broke in pieces and ground to powder.” He’s doing away with the idolatry in the land. That’s the first thing you have to do if you’re going to get things on the right track, purge the idolatry, once you’ve done that then you create a vacuum in your soul because all men must worship, we’re made to worship. So once you get rid of the idolatry you want to make sure you fill the vacuum of your soul with the God of the Bible. So that’s what he does next in verse 8. “Now in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah an official of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. So he’s 26 years old, this whole operation of turning things around takes time, it takes years, but he was diligent. He’s going to have the Temple all fixed up so they can worship God; replace idolatry with the worship of God. They send all the workmen in, the carpenters, the stone quarriers, etc...and in the midst of this they find something in verse 14. “When they were bringing out the money which had been brought into the house of the LORD, Hilkiah the priest found the book of the law of the LORD given by Moses.” So you want to talk about apostasy, these people didn’t even know where the word of God was. It was sitting in a trash heap somewhere in a back corner of the Temple. That’s how the word of God had been treated in prior generations. Now they find it, the king is 26 years old, he’s been seeking the

Lord since he was 16, so for 10 years he's been seeking the Lord but he didn't have the word of God. It makes you wonder, well how much did he have right, evidently he had something right, he had enough right to tear down the pagan shrines and to know that the next step is to repair the Temple. So at that point the Lord has them providentially find the word of God back in a pile of junk. So look what happens, verse 15, two guys are discussing, "Hilkiah said to Shaphan the scribe, "I have found the book of the law in the house of the LORD." What's the book of the Law by the way? That's the Torah, the first five books, the legal details, it's where we learn about the standard, what God requires, it's where we learn who God is, so he just found the core of God's curriculum. How convenient, verse 18. "Hilkiah the priest gave me a book." And Shaphan read from it in the presence of the king. 19 When the king heard the words of the law, he tore his clothes." Now here's a guy, this is a real guy right here. The guy hears the word of God and he responds. Because to tear your clothes was to repent, it means I have violated God's word, I've done wrong. So before this point the guy had been fumbling around kind of, doing his best but he didn't have the word of God. So he gets it and he responds immediately, this is what the word of God says, and he says, boy, we better make some changes around here or we're going to get smashed. And we know what he heard that set off this response: he had just had the first five books read to him, the Law and what comes at the end of the Law? Deuteronomy. And in particular Deuteronomy 28, the five degrees of cursing.

So this guy knows what's about to come on his country. And he says in verse 21, "Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for great is the wrath of the Lord which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book." So he says, hey, I look at my country, I look at public health, I look at the economy, I look at the population growth rate and I conclude on the basis of the word of God that we're coming under the curses of God and we're about to be smashed entirely. So a prophetess enters the picture and in verse 24 this is what the LORD tells her, "Behold, I am bringing evil on this place and on its inhabitants, even all the curses written in the book which they have read in the presence of the king of Judah." So Josiah is right on track with the LORD. He understands what's happening in his days. He was a man who could read the writing on the wall. You have to have people like that to lead

or else it's going to be a disaster. So this guy is trying to avoid a national disaster. The prophetess comes back to Josiah and she says in verse 26, "Thus says the LORD God of Israel regarding the words which you have heard. 27Because your heart was tender and you humbled yourself before God when you heard His words against this place and against its inhabitants, and because you humbled yourself before Me, tore your clothes and wept before Me, I truly have heard you," verse 28, "Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, so your eyes will not see all the evil which I will bring on this place and on its inhabitants." So the picture is that Josiah is going to be spared from the coming judgment because of his response to God, but evidently the damage was so bad that the judgment could not be averted, the nation was scheduled for one of those catastrophic interventions, a day of the Lord was on the horizon for Judah. But Josiah is going to be spared by an early death.

So here comes Josiah, he's 26 year old king, you have to get in the story. Do you think anyone wants to do what a 26 year old says? Now they have to go along because he's the king, but do you think their heart is really in it? No, this guy was a kid. But this kid right here is the man of God, the rest of them, not so much, but he's going to lead the nation anyway. Verse 29, "Then the king sent and gathered all the elders of Judah and Jerusalem. ³⁰The king went up to the house of the LORD and all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least;" that's everybody, man, woman, child, the whole kingdom of Judah, this 26 year old brings together, "and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD." Now that's a king. He takes the word of God and he reads it to the people. He says, let's all get on the same page here; this is the word of God, this is the way this administration is going; I'm going to read it to you so you get on the same page with the administration. Then he takes the lead in v 31 and he vows to follow every word in this book. And then they start to do it, sort of. They finish tearing down the abominations, they re-institute Passover and the other feasts, it was all very similar to what his great grandfather Hezekiah had done a century before. The kings were gung ho, the people, okay, they're going along with the program.

Now this is when Zephaniah comes on the scene as a prophet. Somewhere during Josiah's reforms he comes into the picture. So turn back to Zephaniah

and see if verse 1 doesn't mean more to you now. Zephaniah is of who's house? Hezekiah's house. Who also did we just learn is of Hezekiah's house? Josiah. So Zephaniah and Josiah are related. So the notation that Zephaniah was the great, great grandson of Hezekiah and that he was a prophet is linking Zephaniah to the King Josiah. So you have a prophet and a king in the same family, both in the royal house of David, both at the same time in Judah. They've got this big reform movement going on. But if you notice verse 4 it's not enough, it's not going to last, because here's judgment being pronounced on the kingdom of Judah. "So I will stretch out My hand against Judah And against all the inhabitants of Jerusalem. And I will cut off the remnant of Baal from this place," in other words, some of the Baal worship was cut off already, that was due to Josiah's reforms, but it wasn't completely cut off. God says I'm going to catastrophically intervene and wipe it off the map. You guys are so comfortable down there in the day of man, and you've got a king who is trying to kick you in the rear, he read you the word of God, you have a prophet that is warning you of devastation, are you going to get in gear before the day of the Lord comes? Are you going to get your rear in gear because God has about had it with you Judah? God has a sacrifice to offer and you are it! And the Babylonians are the ones that are going to eat you!

So that said, Zephaniah comes on the scene sometime probably around 625-620BC, Josiah was in the midst of these reforms and the word of God is going to be found and he is going to repent over his wickedness and he's going to do his best to be a real king and take the word of God to his people and say, now follow the word of God, let's do this because if we don't the curses in this book are going to come on us. And then there's Zephaniah. He writes to tell them what's going to happen if they don't!

So the book is addressed to the kingdom of Judah and they have a choice to make, are they going to remain in rebellion, remain in paganism, are they going to try and accommodate or are they going to get their rear in gear. They had people who responded all three ways. They had people that didn't care, oh, that little boy king believed that but we don't like him, we have our beliefs over here and they seem to be working for us, we go down to the Baal temple and participate in orgies, we get fertility in our crops and agriculture. These were the Capitulationists, full scale idolatry. Then they had Accommodationists, they had lots of these, people who remained pagan but paid lip service to the Bible. We don't want to get radical about this, the word

of God is fine, but there are other things too and besides, everything goes on as it was for centuries and we think our best bet is to just diversify our portfolio, we have some stock in YHWH but we have some stock over here in Baal too, and Asherah, just in case YHWH falls through, these other gods can pick up the slack. Then you had some who Counter-Attacked. And they were the minority, as usual, they were the ones that said, hey, we better get with the word of God down to the last jot and tittle or we're going to get smashed. They took this book seriously.

You had people in all three camps. And the church today has people in all three camps. We've got unbelievers under the name Christian, the Capitulationists; we've got believers who are marginal, they're accommodating to the surrounding culture and we have counter-attack believers, believers who are building a distinctly Christian culture. Now the only group that is going to go into the future day of the Lord are the Capitulationists, that's 1 Thess 5. But the nation Israel was looked upon as an individual and it was a mixed bag, and the whole thing was going down.

But the lesson is always the same, be ready today, don't let history lull you to sleep because the day of man will go on and on and on, it can get very boring, that's a day of grace, but suddenly the day of the Lord will begin and that's a day of judgment. They faced the same kind of challenging message that we should challenge the world with today. Get right with God now, don't put it off. God extends His gracious hand to you in Jesus Christ. He has done everything, He has died for you and risen again for your justification. All that is needed as that you believe in Him.

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