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The Consequences of Disobedience

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition
or Roget's Thesaurus – **June 12, 2016**

Zephaniah 3:1-8

Introduction: Disobedience to the Lord has **consequences**. Adam and Eve learned this lesson. ...Eight hundred years before Zephaniah issued his prophecy, the Lord delivered his chosen people from Egyptian bondage and brought them to Mt, Sinai. The Lord met with Moses on that mountain, and the entire Israelite nation promised, **“All that the Lord hath spoken, we will DO”** (Exodus 19:6).

He **promised** them **blessings**, prosperity and safety **IF** they obeyed his commands; but he also **promised curses**, hardship, and defeat **IF** they **disobeyed him** (Leviticus 6 – 27).

Jeremiah 11:9-10, And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are **turned back** to the **iniquities** of their **forefathers**, which refused to hear my words; and they went after other gods to serve them: the house of **Israel** and the house of **Judah** have **broken my COVENANT...**

Zephaniah's task was to spell out for the people of his day the reason for the coming **judgment** of God upon them. For **centuries**, they had **disobeyed** God's **commands**, and the **TIME** of **reckoning** had finally come.

(Source: *The Bible Expositor and Illuminator*, Union Press Publication-Christian Life Series)

Zephaniah 3:1, **Woe** (a curse, misery) to her that is **filthy (to rebel)** and **polluted**, to the oppressing city!

NOTE: The **“woe,”** having gone round the pagan nations, again circles round where it began, the “Jerusalem that killed the prophets and stoned those that were sent unto her” Matthew 23:37. **WOE** upon her, and **JOY** to the **holy Jerusalem**, the **“new Jerusalem** Revelation 3:12; Revelation 21:10, the Jerusalem which is from above, the mother of us all,” close this prophecy; both in figure; **destruction of her** and the whole earth, **in time**, the emblem (representative) of the **eternal death**; and the love of God, the foretaste of endless **JOY** in Him.

Woe - **“Rebellious and polluted;”** **“thou oppressive city!”**. The address is the more abrupt, and bursts more upon her, since the prophet does not name her. He uses as her proper name, not her own name, **city of peace,** but **“rebellious,” “polluted;”** then he sums up in one, thou “oppressive city.”

Jerusalem's **sin** is **threefold**, actively rebelling against God; then, inwardly defiled by sin; then cruel to man. So then, toward God, in herself, toward man, she is wholly turned to **EVIL**, not in passing acts, but in her abiding (continuing) state: **(1) rebellious (2) defiled (3) oppressive**

She is known only by what she has BECOME, and what has been done for her in vain. She is rebellious, and so had **had** the **law**;

defiled, and so had been cleansed; and therefore her state is the more **hopeless**.
(Source: <https://www.studyight.org/commentaries/bnb/zephaniah-3.html>)

Zephaniah 3:2, She **obeyed not** the voice; she **RECEIVED NOT** correction; she trusted **NOT** in the LORD; she drew **NOT** near to her God.

NOTE: ...obeyed not the voice] sc. Of her **teachers**, nor inclined her ear to them that instructed her, as Proverbs 5:13. Hence she was so filthy and oppressive; who, if she had hearkened to wholesome counsel, and **hidden** the word of God's grace in her heart, would have **purified herself** even as he is pure, 1 John 3:3, and not have exacted money and grain, but have left off that usury, Nehemiah 5:10.

She received not correction] Or **discipline**, as being incurable or **incorrigible** (bad beyond correction), pining away in her iniquity, Leviticus 26:39, and **NOT ACCEPTING** the chastisement of her sin.

She trusted NOT in the Lord] But knocked at the creature's door for help in her distress, and made flesh her arm, her heart **departed from** the Lord, Jer. 17:5.

Jeremiah 2:12-13, Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For **my people** have committed **TWO evils**; they have **forsaken me** the fountain of LIVING WATERS, and hewed them out cisterns, broken cisterns, that can hold no water.

She drew not near to her God] Though he was her God, yet she went as far from him as she could; and, like a wild beast, **would NOT** be tamed nor managed by him.
(Source: <https://www.studyight.org/commentaries/jtc/zephaniah-3.html>)

Thought 1. A similar warning was shared with the believers in the book of Hebrews since they were being tempted through persecution and seducing spirits to FORSAKE Jesus.

Luke 8:13, They on the **rock** are they, which, when they hear, **receive** the **word** with joy; and these have **no root**, which **for a WHILE believe**, and in time of **temptation (experience of evil) FALL AWAY (withdraw self, desert [leave permanently], depart).**

1 Timothy 4:1, Now the Spirit speaketh expressly, that in the **latter times** SOME shall **DEPART** from **the FAITH**, giving heed to seducing spirits, and doctrines of devils...

Hebrews 3:12, Take heed, brethren, lest there be **IN** any of **you** an **evil heart of unbelief**, in **DEPARTING FROM** the LIVING God.

Thought 2. So, "**Once saved, always saved**" is NOT true. We're secure as long as **we believe!** That is, we have to **continue** to believe: **KEEP** the **faith**, to stay saved!

Hebrews 6:4-6, For it is **impossible** for those who were **ONCE enlightened**, and have tasted of the heavenly gift, and were made **partakers** of the Holy Ghost, And **HAVE** tasted the good word of God, and the powers of the world to come, **If** they shall **FALL AWAY (apostatize [to commit apostasy { an abandonment of what one has voluntarily professed }])**, to **renew them again** unto **repentance**; seeing they **crucify** to themselves the Son of God afresh, and put him to an open shame.

Hebrews 10:35, **Cast not AWAY** therefore your **confidence (assurance [FAITH, belief].)**, which hath **great recompence** of **reward**.

Zephaniah 3:3, Her **princes** within her are **roaring lions**; her **judges** are **evening wolves**; they gnaw not the bones till the morrow.

NOTE: ...princes within her are roaring lions - "roaring" for prey (Pro. 28:15; Ez. 22:27; Amos 3:4; Micah 2:2).

Proverbs 28:15-16, As a roaring lion, and a ranging bear; so is a **wicked ruler** over the poor people. The **prince** that wanteth understanding is also a **great oppressor**: but he that HATETH covetousness shall prolong his days.

Ezekiel 22:27, Her **princes** in the midst thereof are like **wolves** ravening the prey, to shed blood, and to destroy souls, to get **dishonest gain**.

Her judges are evening wolves - which are most ravenous (hungry even to rage) at evening, after being FOODLESS all day (Jeremiah 5:6; Habakkuk 1:8).

They gnaw not the bones until the morrow - rather, 'they put not off until tomorrow to gnaw the bones; '- literally, nothing is crunched (crush with the teeth) in the morning: they gnaw no bones in the morning, but **devour ALL at once**, bones and flesh...

(Source: <https://www.studyight.org/commentaries/jfu/zephaniah-3.html>)

Zephaniah 3:4, Her **prophets** are **light (unimportant)** and **treacherous** persons: her **priests** have **polluted** the sanctuary, they have done violence to the **LAW**.

NOTE: Her prophets are light] Rash, headlong, futile (trifling [being of small value or importance]), debauched (corrupted) (as the French translatheth it), aerial (resembling air), fantastic (unsteady), weightless, **worthless men**, such as in whose **doctrine** there is no authority, **in whose LIFE** no gravity, staidness, severity, constancy (Rodolphus, Archbishop of Canterbury next after Anselm, was surnamed Nugax for his **jesting** and **toying**): like the planet Mercury, they can be good in conjunction with good, and bad with bad; like that French apostate of whom Beza saith that he had *religionem ephemeram*, for every day a NEW RELIGION, ... **double-minded** and **unstable** in all his ways, James 1:8.

And treacherous persons] ...most perfidious (guilty of violated allegiance) persons. This is their true title, whom the world counteth and calleth **Facile** (easily conquerable), **facetious** (given [inclined] to wit and good humor), fair conditioned, comports (agreeing), condescending (consenting), **people pleasing preachers**.

Her priests have polluted the sanctuary] Or holy services. ...God looks to be sanctified (hallowed [reverence; to honor as sacred]) in all those that draw nigh unto him, Lev. 10:3, that they should be singularly HOLY (good, virtuous), handling the word, ...with greater **reverence** than knowledge, (as one once told the wanton vestal), and **living so** that **malice** itself may be silenced.

They have done violence to the law] sc. By their crafty and perverse (distorted from the right) glosses (external SHOW that may mislead opinion), setting it on the rack, as it were, and so making it speak more than it would; tawing (tugging) it with their teeth, as shoemakers do their upper leather, forcing it two miles when it would go but one, yea, **murdering it**, as Tertullian saith of some, ...that they **slaughter the Scriptures** to serve their own purposes; for which cause also he calleth Marcion the heretic, the Rat of Pontus, for his eroding (eating away) and gnawing the text.

(Source: <https://www.studyight.org/commentaries/jtc/zephaniah-3.html>)

2 Corinthians 4:1-2, Therefore seeing we have **this ministry**, as we have received mercy, we faint not; But have **renounced** the hidden things of dishonesty, **not** walking in craftiness, **NOR handling the word of God deceitfully**; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

2 Timothy 2:15-17, **Study** to shew thyself **approved unto God**, a workman that needeth **NOT** to be ashamed, rightly dividing the word of truth. But shun **profane (wicked)** and vain babblings: for they will increase unto more ungodliness. And their word will **EAT** as doth a **canker (ulcer ("gangrene"))**: of whom is Hymenaeus and Philetus; Who concerning the truth have ERRED, saying that the resurrection is past already; and overthrow the **faith** of some.

Zephaniah 3:5, The **just LORD** is in the midst thereof; he will **not do iniquity**: every morning

doth he bring his judgment to light, he **faileth not**; but the UNJUST knoweth **no shame**.

NOTE: The just Lord. Why then are ye so unjust? Is in the midst thereof. He retorts on them their own boast, "**Is not the Lord among us?**" (Micah 3:11.) True, He is, but it is for another end from what ye think (Calvin) - namely, to lead you by the example of His righteousness to be righteous (Leviticus 19:2, "**Ye shall be holy: for I the Lord your God am holy;**" Deuteronomy 32:4). (Maurer.) But Calvin, 'The just in the Lord is in the midst of you, that ye may feel His hand to be the nearer for taking vengeance for your crimes: "**He will not do iniquity**" by suffering your SINS to go unpunished.'

Every morning - literally, morning by morning: the time in the sultry East for dispensing justice.

Doth he bring his judgment to light - publicly and manifestly, by the teaching of His prophets, which aggravates their guilt; also by samples of **His judgments** on the guilty.

He faileth not - He is continually setting before you samples of His justice, sparing no pains. (Compare Isaiah 5:4; Isaiah 50:4, "He wakeneth morning by morning.")

...knoweth no shame - the UNJUST Jews are **not shamed** by His justice into repentance. (Source: <https://www.studylight.org/commentaries/jfu/zephaniah-3.html>)

Isaiah 5:3-4, And now, O inhabitants of Jerusalem, and men of Judah, **JUDGE**, I pray you, **betwixt me** and **my vineyard**. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth **grapes**, brought it forth **wild grapes (poison berries)?**

Zephaniah 3:6, I have **cut off** the nations: their **towers** are desolate; I made their streets **waste**, that none passeth by: their **cities** are **destroyed**, so that there is no man, that there is none inhabitant.

NOTE: I had hoped that **my people**, **by judgments** on other nations, would be led to Amendment (reformation of life, by quitting vices [corruption of manners]): but they are not; so blinded by sin are they.

Their towers - literally, angles or corners; hence, the towers built at the angles of their city walls.

I made their streets waste ... their cities are destroyed. Under **Josiah's** long and peaceful reign the Jews were undisturbed, while the great incursion of Scythians into Western Asia took place. The **judgment** on the **ten tribes** in a former reign also is here alluded to.

(Source: <https://www.studylight.org/commentaries/jfu/zephaniah-3.html>)

Zephaniah 3:7, I said, Surely thou wilt **FEAR (reverence) me**, THOU wilt **receive instruction**; so their dwelling should NOT be cut off, howsoever **I punished them**: but they rose early, and **corrupted all** their **doings**.

NOTE: God speaks after the manner of men, in condescension (courtesy) to man's infirmity (personal frailty or failing); not as though God was ignorant of the future contingency (casualty), but in their sense, surely one might have expected ye would under such circumstances REPENT: but no!

Thou - at least, O Jerusalem! Compare "thou, even thou, at least in this thy day" (Lk. 9:42).

So their dwelling - the sanctuary (Buxtorf). Or, the city. Compare Jesus' words (Luke 13:35), "**Behold, your house is left unto you desolate;**" Lev. 26:31-32; so the prophetic **CURSE**, "Let their habitation be desolate;" Psalms 69:25); and used as to the temple (Micah 3:12, "The mountain of the house (shall become) as the high places of the forest").

Should not be cut off, howsoever I punished them - howsoever I might have punished them, I would not have cut off their dwelling. Or, as Calvin, 'howsoever I had marked them out for punishment' because of their provocations, still, **IF** even then they **had repented**, taught by **my corrections**, I was ready to have PARDONED them.

(Source: <https://www.studylight.org/commentaries/jfu/zephaniah-3.html>)

Zephaniah 3:8, Therefore **WAIT** ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to **gather** the nations, that I may assemble the kingdoms, to pour upon them **mine indignation**, even all my fierce **ANGER**: for **ALL** the earth shall be devoured with the **FIRE** of my **jealousy**.

NOTE: The great theme of Zephaniah is the **judgment**; and the **doom** of **Jerusalem** for their sins soon to executed upon them by the power of Assyria prompted this reference to the **final judgment**, of which Jerusalem's judgment, like all similar judgments, was a pledge and **TOKEN** (sign; something intended to represent or indicate another **EVENT**).

"**Gather the nations ...**" We agree with Bennett that this " does not mean that Jerusalem shall be the gathering place. The "**gathering**" of this passage is a "**harvesting**" of the earth, the execution of the **FINAL JUDGMENT** upon all men. This gathering of the nations is that of Revelation 16:14; and it is "to gather them together unto the war of the great day of God, the Almighty."

"**Therefore, wait ye for me ...**" Such an exhortation is directed to the **righteous remnant** in all ages, who oppressed by the general wickedness of mankind and tending ever to discouragement are admonished to **wait patiently** for the fulfillment of God's purpose upon the earth . Hailey's comment on this clause is helpful:

"The exhortation 'wait for Jehovah' is a favorite with Isaiah, who uses it over and over. 'They that wait for Jehovah shall renew their strength' (Isaiah 40:31); 'the isles shall wait for his law' (Isaiah 42:4); 'they that **wait for me shall NOT** be put to shame' (Isaiah 49:23); 'neither hath eye seen a God besides thee, who worketh for him that waiteth for him'" (Isaiah 64:4).

I Corinthians 2:9-10, But as it is written, **Eye hath not seen, NOR ear heard**, neither have entered into the heart of man, the things which God hath prepared for them that **love him**. **BUT** God **HATH REVEALED THEM** unto us by his Spirit...

"**That I may assemble the kingdoms ...**" This is parallel with the gathering of the nations, the purpose for which is stated in the next clause, "**that I may pour upon them my indignation**." This assembling of the kingdoms of the earth will be orchestrated and controlled by **Satan** himself (the beast), as in this reference to it: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse (the **KING OF KINGS; AND LORD OF LORDS**), and his **army**" (Rev.19:19). The imagery of a battle so strongly suggested here is, however, misleading. The so-called **battle of Armageddon** was prophetically revealed as not a traditional struggle at all, but a summary **TRIUMPH of God**. The **beast** and the **false prophet**, along with all the kings and their armies "were cast **ALIVE** into the **LAKE of FIRE** that burneth with brimstone" (Revelation 19:20). That will be the day when God shall indeed "**rise up to the prey!**" It is noteworthy that John D. W. Watts unequivocally assigned this verse eight to the **final judgment**. The scene returns to the **universal judgment** with which the **book began**. (Source: <https://www.studyight.org/commentaries/bcc/zephaniah-3.html>)

Zephaniah 1:2-3, I will utterly **consume (snatch away)** **ALL things** from **OFF** the land, saith the Lord. I will **consume** man and beast; I will **consume** the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I **will cut off (destroy) man** from off the **land (EARTH)**, saith the LORD.

2 Peter 3:7-10, But the **heavens** and the **earth**, which are now, by the same word are kept in store, reserved unto **FIRE** against the day of **judgment** and **perdition** (eternal death) of **ungodly** men. But, beloved, be **NOT** ignorant of this one thing, that **ONE DAY** is with the Lord as a thousand years, and a thousand years as **ONE DAY**. The Lord is **not slack** concerning his **promise**, as some men count **slackness**; but is **longsuffering** to us-ward, **NOT willing** that any should **PERISH** (be lost eternally), but that **ALL** should come to repentance. But the **DAY of the LORD** will come as a

thief in the night; in the which the heavens shall PASS AWAY (go out of existence [continuance in being]) with a **great NOISE (whir)**, and the **ELEMENTS** shall **MELT** with fervent **heat**, the earth also and the WORKS that are therein shall be burned up.

Elements defined 4747, constituent [applied to parts of a thing that are essential to it; Oxygen and hydrogen are the constituent parts of water].

Melt defined 3089, unloose (to lose all connection or union), **dissolve** (1. to liquefy 2. to disunite [to disunite particles of MATTER]).

MATTER, In a more general and philosophic sense, the substance of which all bodies are composed; the substratum of sensible qualities, though the parts composing the substratum (in metaphysics, the matter or substance supposed to furnish the basis in which the perceptible qualities inhere) may not be visible or tangible. That of which the sensible (capable of being perceived by the senses) UNIVERSE and all existent bodies are composed.

Matter is usually divided by philosophical writers into FOUR kinds or classes; solid, liquid; aeriform, and imponderable. Solid substances are those whose parts firmly cohere and resist impression, as wood or stone; liquids have free motion among their parts, and easily yield to impression, as water and wine. Aeriform substances are elastic fluids, called vapors and gases, as air and oxygen gas. The imponderable substances are destitute of weight, as light, caloric, electricity, and magnetism.

NOTE:...elements shall be dissolved...By this is meant the basic building blocks of all material things, the very ATOMS themselves. "These words were written by Peter long before the **atomic age**, but they fit strikingly into the atomic vocabulary." Well into the period spanned by countless people now living, the scientific world was certain that such a thing as that mentioned by Peter here was impossible.

During this writer's years in school, a **science professor** ridiculed him for being baptized, observing that, "One cannot believe the New Testament, because it teaches that the **earth will burn up.**" He even "proved" that it cannot burn (with a Bunsen burner, no less!), by applying it to a handful of SOIL! **Well, science has at last caught up with revelation.** And if such a fact as this does not convince one of the apostles' inspiration, such a person cannot be convinced. Today, all nations tremble in **fear of atomic fires** that may devastate and make uninhabitable the whole earth.

Besides that, the strides in the field of **astronomy** postulate a fate of our earth that almost invariably is described as **fiery** dissolution, whether from the explosion of our sun, or by the sun's becoming a "black hole" and drawing our earth into itself! No one knows, of course, how the end will be; but only a fool can believe that the end will not occur; and **there is no reason** at all to **reject** Peter's **prophetic revelation** that the end will be by fire, a fate which he prophesied nearly two millenniums ago, and which today is **recognized** as **TRUE** by **every scientist** on earth.

(Source: <https://www.studylight.org/commentaries/bcc/2-peter-3.html>)

2 Peter 3:11-12, Seeing then that **ALL** these things shall be **DISSOLVED**, what manner of persons OUGHT ye to be in all **HOLY conversation (behavior)** and godliness, Looking for and hasting unto the coming of the day of God, wherein the **heavens** being on **FIRE** shall be **DISSOLVED**, and the **ELEMENTS** shall **melt (liquefy)** with fervent heat?