

# THE PROPHECY OF ZEPHANIAH

## Bible Marking Notes

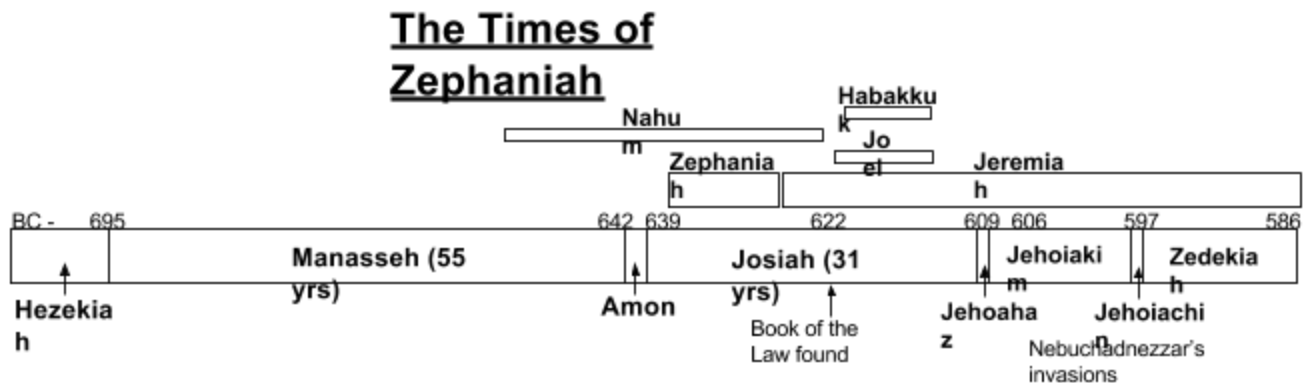
### Synopsis

The prophet Zephaniah prophesied early in the reign of Josiah, Judah's greatest reformer. Josiah, doubtless encouraged by Zephaniah, commenced the cleansing of idolatry out of Judah, a work completed by Yahweh 40 years later through His servant Nebuchadnezzar king of Babylon. The Land, and particularly Jerusalem, was filled with every form of idolatry with an emphasis on the astral worship of Babylon. This was favoured by Manasseh who for 50 years presided over the worst apostasy in Judah's history – a deliberate and orchestrated campaign of corruption and murder. For this Yahweh eventually sent Manasseh into captivity to Babylon where he was cured of idolatry. In this he was a forerunner of his people who 40 years later were likewise sent to Babylon for the same purpose.

Manasseh endeavored on his return from captivity to undo the effect of 50 years concerted effort to corrupt the worship of Judah. The little progress he made before his death was quickly reversed by Amon his son, and when he was violently removed two years later, Josiah as an 8 year old king ruled a land filled with the relics and doctrines of Babylonian idolatry. Even the faithful prophet Zephaniah did not escape the taint of this deep corruption. His father's name was Cush! Who in Judah's royal line would ever call their son Cush? Only someone deeply affected by the ways of Babylon. Cush was the great original prophet of the Babylonian mysteries. His son Nimrod became by his prowess as a hunter the first god-king of the kingdom of men based in Babel (or Babylon) and then in Assyria. Nimrod and his wife Semiramis established a higher order of priests for the god Janus, god of doors and hinges, who wore red. From these ultimately developed the Roman Catholic cardinals (Latin - Cardo signifying hinge). The lower order of priests who tended the sacrificial fires wore black robes. These emerged later in Judah as the Chemarims (Zeph.1:4) and are duplicated in the black robed priests of the Catholic Church of today.

The name Cush appears three times in the book of Zephaniah (1:1; 2:12; 3:10 – the last two translated "Ethiopia"). As a land it is identified with the north and with Assyria (Zeph.2:12-13). The original Cush was the land of the rivers of Eden (Gen.2:10-14). This was the land of Nimrod and the beginning of the kingdom of men (Gen.10 & 11). Babylon had been effectively transferred to the land of Judah during the reign of Manasseh. Consequently, the prophecy of Zephaniah has both a short term and long range application. The prophet warns of the onset of the day of Yahweh to completely denude the land of its corrupt people and their false gods, and this happened with the Babylonian invasions. However, it is clear that Yahweh looked down the corridor of time to the day of judgement when He would completely reverse all that Nimrod accomplished so long ago in his defiance of Yahweh's truth. So while the name Nimrod does not occur in Zephaniah there are many allusions to him. As the founder of the Papal system which will soon rule the kingdom of men as "Babylon the great", Nimrod's shadow stands in the background of this far-reaching prophecy. Zephaniah is therefore a giant stepping stone between Genesis and Revelation.

Zephaniah warns of impending judgement on Judah, but his vision sweeps on to the return of Christ to judge the world in the great day of Yahweh. He speaks of the impending judgement on the nations, with emphasis on Cush (Babylon) and Assyria, in language redolent of the Apocalypse, and concludes his message with the turning of all peoples to a pure language and the worship of Yahweh in truth. At the head of these is Israel redeemed from their dispersion and brought into harmony with their God. Thus Nimrod's rebellion will be utterly reversed.



# Zephaniah

## Chapter 1

<sup>1</sup>The 1<sup>word</sup> of the LORD which came unto <sup>2</sup>Zephaniah the son of <sup>3</sup>Cushi, the son of <sup>4</sup>Gedaliah, the son of <sup>5</sup>Amariah, the son of <sup>6</sup>Hizkiah, in the days of <sup>7</sup>Josiah the son of Amon, king of Judah.

**Theme of Zephaniah** revealed in his genealogy: The salvation of a remnant "whom Yahweh hid" among the "Cushites" and "made great" through the one "he spoke of" (promised to Abraham) and "strengthened for himself".

<sup>2</sup>I will 1<sup>utterly</sup> consume all *things* from off the land, <sup>2</sup>saith the LORD.

<sup>3</sup>I will consume 3<sup>man</sup> and <sup>4</sup>beast; I will consume 4<sup>the fowls of the heaven, and the fishes of the sea,</sup> and the 5<sup>stumblingblocks</sup> 6<sup>with the wicked</sup>; and I will 7<sup>cut off</sup> man 8<sup>from off the land</sup>, saith the LORD.

### **The Character of the Ecclesia in Zephaniah's Times**

- Judah steeped in idolatry and worldly practice
- Result of nearly 60 years apostasy – the most part a determined campaign of corruption by Manasseh - 2 Kings 21:1-11
- Irrevocable judgement on Judah passed by Yahweh - 2 Kings 21:10-15; 22:16-17; 24:3-4
- Only a remnant surrounding Josiah upholding truth - Jer. 5:1
- Judah's attitude to reform hypocritical in the extreme – Jer. 5:2-3; 7:2-7; 3:10-11

<sup>4</sup>I will also stretch out mine hand 1<sup>upon</sup> Judah, and upon all the inhabitants of Jerusalem; and I will cut off the 2<sup>remnant</sup> of Baal from this place, *and* the 3<sup>name</sup> of the Chemarims 5<sup>with the priests</sup>;

<sup>5</sup>And them that worship 6<sup>the host of heaven</sup> upon the 7<sup>housetops</sup>; and them that worship *and* 8<sup>that swear by the LORD</sup>, and that swear by 9<sup>Malcham</sup>;

<sup>6</sup>And them that are 10<sup>turned back</sup> from the LORD; and *those* that have not 11<sup>sought</sup> 12<sup>the LORD</sup>, nor enquired for him.

<sup>7</sup>1<sup>Hold thy peace</sup> at the presence of the Lord GOD: for the day of the LORD *is* at 2<sup>hand</sup>:

### **The Prophet – His origins and times**

<sup>1</sup>dabar – occurs twice in Book. 1<sup>st</sup> occ. O.T. is Gen.11:1 (cp. context – influence of Babylon).

<sup>2</sup>"Whom Yahweh hid". Prophesied between 630-621 BC.

<sup>3</sup>Named after Cush the father of Nimrod. Descendent of Ham – dark races.

<sup>4</sup>"Whom Yah has made great".

<sup>5</sup>"Whom Yah spoke of (i.e. promised)".

<sup>6</sup>Same as Hezekiah = "Strengthened of Yah". It is unusual to give 5 generations. Traces royal origins and therefore association with Josiah and his party. (5 = grace for the remnant).

<sup>7</sup>"Founded of Yah". His reforms were triggered by Zephaniah his youthful contemporary with Jeremiah.

### **The consuming judgements of Yahweh**

<sup>1</sup>asaph – to gather. Occurs twice in text for emphasis. 1<sup>st</sup> occ. O.T. Gen.6:21. Roth. "I will take clean away everything from off the face (paneh) of the ground".

<sup>2</sup>neum – oracle. Roth. "declareth".

<sup>3</sup>adam & behemah – words used in Gen.6:7. This prophecy fulfilled over 40 years beginning with Josiah (2 Kings 23:5,8) ending with Nebuchadnezzar (2 Kings 24:3,20). Cp. day of Yahweh (40 years) and flood - 40 days (Gen. 7:4).

<sup>4</sup>Order of creation is reversed here (Gen.1:20-27). Destruction was to come because darkness covered the earth (Gen.1:2).

<sup>5</sup>makshelah – a stumblingblock; an incitement to sin; i.e. idols. Only other occ. Isa.3:6 (cp. Matt.13:41).

<sup>6</sup>Roth. "even them who are lawless". Int. Bib. "even the wicked".

<sup>7</sup>Karath – to cut off, destroy. 1<sup>st</sup> occ. Gen.9:11 (used of covenant).

<sup>8</sup>Int. Bib. "from the face (paneh) of the ground (adamah)". Used Gen. 6:7; 7:4,23; 8:8.

**The titles of Cush** – Bel = "the confounder". Symbol was a club – Chald.

= "to break in pieces, scatter abroad". Cp. Gen. 11:9; Jer. 50:23; 50:1-2.

**Mercury or Hermes** – Egyptian = "son of Ham". The great original prophet of idolatry (Acts 14:12). **Nebo** – identified with Cush. **Moloch** – "king". Same god as Bel.

### **Judgement on Judah and Jerusalem**

<sup>1</sup>Specifies the subject of judgements (Vv.2-3). Judah doomed.

<sup>2</sup>Roth. (Mgn.) "the name of Baal".

<sup>3</sup>Shem – appellation. 5 occs. in book. See use Gen. 11:4. Cp. Zeph. 3:19,20.

<sup>4</sup>Root word has idea of shriveling, and by a figure to be deeply affected by passion. Occs. Gen.43:30; 1 Kings 3:26; Lam.5:10; Hos.11:8. Has idea of an ascetic, monk or ecclesiastic; an "excited one" who led people in pagan rites. It is suggested their trademark was a black robe.

<sup>5</sup>i.e. Aaronic order. Cp. 2 Kings 23:5,8; 25:18.

<sup>6</sup>Astral worship (2 Kings 21:3,5; 23:4-5; Jer. 19:13; 32:29).

<sup>7</sup>Designed for prayer (Ex.30:3).

<sup>8</sup>They protested allegiance (Jer. 7:4).

<sup>9</sup>God of Ammonites – Cp. 2:8-11; 1 Kings 11:5-7; 2 Kings 23:10; Lev. 18:21. Title of Cush.

<sup>10</sup>cuwg – to flinch; go back, to retreat. Trans. "backslider" Prov. 14:14. Cp. Isa. 50:5; Jer. 38:22.

<sup>11</sup>baqash – search out; strive after.

<sup>12</sup>Heb. includes eth – Lit. "Yahweh himself".

### **The day of Yahweh at hand**

<sup>1</sup>hacah – to hush; be silent. Cp. Hab.2:20; Zech. 2:13.

<sup>2</sup>qarob – near. Occs. v.14. Cp. Isa.13:6; Ezek.30:3; Joel 1:15; 2:1;

for the LORD hath <sup>3</sup>prepared a <sup>4</sup>sacrifice, he hath <sup>5</sup>bid his guests.

<sup>8</sup>And it shall come to pass in the day of the LORD'S sacrifice, that I will punish <sup>6</sup>the princes, and <sup>7</sup>the king's children, and all such as are clothed with <sup>8</sup>strange apparel.

<sup>9</sup>In the same day also will I punish all those that <sup>9</sup>leap on the threshold, which fill their masters' houses with violence and <sup>10</sup>deceit.

<sup>10</sup>And it shall come to pass in that day, saith the LORD, *that there shall be* the <sup>11</sup>noise of a cry from <sup>12</sup>the fish gate, and an howling from <sup>13</sup>the second, and a <sup>14</sup>great crashing from the hills.

<sup>11</sup><sup>15</sup>Howl, ye inhabitants of <sup>16</sup>Maktesh, for all the <sup>17</sup>merchant people are <sup>18</sup>cut down; all they that bear silver are cut off.

<sup>12</sup>And it shall come to pass at that time, *that* I will <sup>19</sup>search Jerusalem with <sup>20</sup>candles, and punish the <sup>21</sup>men that are <sup>22</sup>settled on their <sup>23</sup>lees: <sup>24</sup>that say in their heart, <sup>25</sup>The LORD will not do good, neither will he do <sup>26</sup>evil.

#### Vv.4-6 – 6 Victims of Divine Judgement

- \* The idols of Baal in Jerusalem and Judah
  - \* Idolatrous priests and corrupt Levitical priests
  - \* Worshipers of the stars on housetops
  - \* Those with divided allegiance between Yahweh & Molech
  - \* Those who had turned back from worshipping Yahweh
  - \* The irreligious who had not sought Him at all.
- Note gradation of culpability in order of seriousness, from rank idolaters through to willingly ignorant.*

<sup>13</sup>Therefore their <sup>1</sup>goods shall become a <sup>2</sup>booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant <sup>3</sup>vineyards, but not drink the wine thereof.

<sup>14</sup> <sup>4</sup>The great day of the LORD is <sup>5</sup>near, it is <sup>5</sup>near, and <sup>6</sup>hasteth greatly, *even* the <sup>7</sup>voice of the day of the LORD: <sup>8</sup>the mighty man shall cry there bitterly.

Heb. "day" yome occurs 21 times in book; 18 between 1:1-2:3. Judah's day of judgement projects to the future "day of Yahweh" Zech.14:1; Obad.15; Isa.34:8; Mal.4:5; Joel 2:1-2,11,31.

<sup>15</sup>That day *is* a day of <sup>9</sup>wrath, a day of <sup>10</sup>trouble and distress, a day of <sup>11</sup>wasteness and desolation, a day of <sup>12</sup>darkness and <sup>13</sup>gloominess, a day of <sup>14</sup>clouds and thick <sup>15</sup>darkness,

3:14.

<sup>3</sup> Int. Bib. "appointed". Cp. Gen.15:9-12; Jer.34:18-22.

<sup>4</sup> zebach – slaughter.

<sup>5</sup> Int. Bib. "sanctified his called ones", e.g. 1 Sam.16:5. Cp. Isa.13:3; 34:6.

<sup>6</sup> sar – "rulers" (Int. Bib.) Jer. 52:10,24-27. Responsibility James 3:1.

<sup>7</sup> Josiah exempted – 2 Kings 22:15-20.

<sup>8</sup> nokriy – foreign. Used Neh. 13:26-27; and malbush – vestment for ceremonial use, 1 Kings 10:5; 2 Kings 10:22. Cp. Ezek.23:12-16, v.4.

<sup>9</sup> Roth. "leapeth over". Cp. 1 Sam.5:5. Either through superstition or for robbery.

<sup>10</sup> mirmah – fraud. Temple of false gods filled with unrighteous gain of robbery and fraud.

<sup>11</sup> Roth. "the noise of an outcry".

<sup>12</sup> N.E. corner of lower city Neh. 3:3. See 2 Chron. 33:14.

<sup>13</sup> Lower part of city – 2 Kings 22:14; 2 Chron. 34:22.

<sup>14</sup> sheber – a fracture; root to burst. Ygs. Lit. "great destruction".

<sup>15</sup> yalal – howl (with wailing tone).

<sup>16</sup> "Depression". Roth. "of the lower city", i.e. market place.

<sup>17</sup> Canaan – humiliated. Roth. "all the people of traffic". Cp. use Isa.23:8; Hos.12:7.

<sup>18</sup> Int. Bib. "have perished".

<sup>19</sup> chaphas – to seek. Used Amos 9:3 = inescapable judgement.

<sup>20</sup> nehr – to glisten; a lamp. Used of 7 branched lampstand. See Prov. 6:23.

<sup>21</sup> enosh – weak mortal men.

<sup>22</sup> qapha – to shrink; i.e. thicken.

<sup>23</sup> Shemer – something preserved, i.e. the settlings. Translated "dregs" Ps. 75:8; Isa. 25:6; Jer. 48:11. Caused by no movement or sifting (Jer. 48:11) = stagnation of undisturbed prosperity – Laodicean inactivity.

<sup>24</sup> Roth. "who are saying". A disaffected reforming class had supported Josiah's party, but little had changed, so settled into a Laodicean state (v.6).

<sup>25</sup> i.e. there will be no reformation and no judgement – cp.

Ps.73:1-17; Ecc.8:11. Cp. Yahweh's challenge to false gods Isa.41:23; Jer.10:5.

<sup>26</sup> ra'a – to spoil (lit. by breaking to pieces).

<sup>1</sup> chayil – force; hence wealth.

<sup>2</sup> mechicah – plunder. Int. Bib. "a prize".

<sup>3</sup> Cp. Deut. 28:30,39.

"The day of Yahweh" occurs 7 times in context = completeness of Divine judgements leading to the Millennial Day. "Day" occurs another 9 times = finality. This is a prophecy with both short and long term objectives.

<sup>4</sup> Lit. "Is near, day of Yahweh, the great, it is near and hurrying greatly".

<sup>5</sup> qarob – used v.7.

<sup>6</sup> Roth. "very speedy". It was 40 years away!

<sup>7</sup> qol - cp. 7 occs. Ps.29. Joel 2:11; 3:16. Translated "thunderings" Ex. 9 and 19:16; 20:18; Deut.5:22-28.

<sup>8</sup> Roth. "a strong man there! Bitterly crying out!"

<sup>9</sup> ebrah – an outburst of passion.

<sup>10</sup> tsarah – tightness; & metsubah – narrowness. Roth. "danger and distress".

<sup>11</sup> sho'ah – a tempest (cp. use Ezek.38:9); & me-sho'ah – ruin (i.e. the result).

<sup>12</sup> chosok. 1<sup>st</sup> occ. Gen.1:2. See use Joel 2:2; Amos 5:18,20.

<sup>13</sup> aphelah – duskiess, Joel 2:2. Roth. "day of obscurity and deep gloom".

<sup>16</sup>A day of the <sup>16</sup>trumpet and <sup>17</sup>alarm against the fenced <sup>18</sup>cities, and against <sup>19</sup>the high towers.

<sup>17</sup>And I will bring <sup>20</sup>distress upon men, that <sup>21</sup>they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as <sup>22</sup>dust, and their flesh as the <sup>23</sup>dung.

<sup>18</sup>Neither their <sup>24</sup>silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole <sup>25</sup>land shall be <sup>26</sup>devoured by the fire of his <sup>27</sup>jealousy: for he shall make even a <sup>28</sup>speedy <sup>29</sup>riddance <sup>30</sup>of all them that dwell in the land.

## Chapter 2

<sup>1</sup> Gather yourselves together, yea, <sup>1</sup>gather together, O nation <sup>2</sup>not desired;

<sup>2</sup> Before the decree bring forth, <sup>4</sup>before the day pass as the chaff, before <sup>5</sup>the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

<sup>3</sup> Seek ye the LORD, all ye <sup>7</sup>meek of the earth, which have <sup>8</sup>wrought his judgment; seek <sup>9</sup>righteousness, seek <sup>10</sup>meekness: <sup>11</sup>it may be ye shall be hid in the day of the LORD'S anger.

<sup>4</sup> For <sup>2</sup>Gaza shall be <sup>3</sup>forsaken, and <sup>4</sup>Ashkelon a desolation: they shall <sup>5</sup>drive out <sup>6</sup>Ashdod <sup>7</sup>at the noon day, and <sup>8</sup>Ekron shall be <sup>9</sup>rooted up.

<sup>5</sup>Woe unto the inhabitants of the sea <sup>10</sup>coast, the nation of the <sup>11</sup>Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, <sup>12</sup>I will even destroy thee, that there shall be no inhabitant.

<sup>14</sup> anan – thunder cloud, Joel 2:2.

<sup>15</sup> araphel – gloom (lowering sky). Joel 2:2; Ezek.34:12; Jer.13:16; Ps. 97:2; Ex. 20:12.

<sup>16</sup> shophar – cp. Joel 2:1,15. First 3 occs. in O.T. Ex.19:16,19; 20:18 (cp. context).

<sup>17</sup> teruwah – clamor, battle cry.

<sup>18</sup> First occs. of word is Gen.4:17; 10:11,12; 11:4,5,8. Cities not of God.

<sup>19</sup> i.e. the corner towers.

<sup>20</sup> tsarar – cramp. Deut.28:52.

<sup>21</sup> Cp. Deut. 28:28,29; Isa.59:9-10.

<sup>22</sup> aphar – dust; clay, earth. 1<sup>st</sup> occ. Gen.2:7; 3:14,19. Used of Abraham's natural seed Gen.13:16; 28:14; Num.23:10. Speaks of national death.

<sup>23</sup> Cp. use Lev.4:7,11,12.

<sup>24</sup> Symbols of redemption and tried faith – absent in Judah. Their prosperity could not remedy situation – v.8,9,11.

<sup>25</sup> erets – earth (Roth.).

<sup>26</sup> akal – to eat. Roth. "consumed".

<sup>27</sup> qinah – rt. to be zealous. Key phrase 3:8; Ezek. 36:5-6; 38:19.

<sup>28</sup> kalah – a completion. Nah.1:8,9.

<sup>29</sup> kalah (root of above) – to end. Lit. for a full, yea a speedy end".

<sup>30</sup> Roth. "with all them who dwell in the earth".

### An urgent call to repentance

<sup>1</sup> qashah – sapless through drought; to forage for wood – Num.15:32,33. Roth. "Collect your thoughts, aye collect them". Cp. Luke 23:31; Jude 12. Nation was 'dry' – drastic action required.

<sup>2</sup> kacaph – to be pale through shame. Ges. "a nation without shame".

<sup>3</sup> Roth. "Ere yet the decree have given birth". "Bring forth" is yalad – to beget.

<sup>4</sup> Lit. "like the chaff shall pass the day". Signifies ephemeral status.

<sup>5</sup> Roth. "the glow of the anger".

<sup>6</sup> baqash – to search out; to strive after (cp. v.6). 3 occs. in verse.

<sup>7</sup> anayv – depressed. 1<sup>st</sup> occ. Num.12:3. Cp. Ps.76:9; Isa.11:4. Roth. "all ye lowly of the land".

<sup>8</sup> Roth. "who have wrought what he appointed". 4 occs. 3:5,8,15. Cp. Jer.5:4-5.

<sup>9</sup> tsedeq – the right.

<sup>10</sup> anavah (cog. with anayv) – condescension. Occs. 2 Sam.22:36; Prov.15:33; 18:12; 22:4. Roth. "seek humility". Opposite attitude to 1:4-12. Cp. Josiah 2 Kings 22:19.

<sup>11</sup> sathar – to hide (by covering). Roth. "peradventure ye shall be concealed". Allusion to Zephaniah's name. Cp. Isa.26:20-21; 1:15. See root Ps.27:5; 31:19-20. Cp. Josiah 2 Kings 22:20.

### Judgement on the nations

<sup>1</sup> Warning to Judah – act now!

<sup>2</sup> azzah - "strong". Note play on words in this section.

<sup>3</sup> azab – to loosen; relinquish; desolated. Cp. Mic.1:10-16.

<sup>4</sup> "Weighing place", i.e. a mart, becomes shimamah – devastation.

<sup>5</sup> garash – to drive out from possession.

<sup>6</sup> "Ravager". Ges. "a fortified place, a castle".

<sup>7</sup> Roth. "Ashdod! At high noon shall they drive her forth". Noon was time of least danger from invaders.

<sup>8</sup> "Eradication". Rt. aqar.

<sup>9</sup> aqar – to pluck up (by the roots); to exterminate. A direct play on words.

<sup>10</sup> chebel – measuring line. Roth. "the line of the sea" (west).

<sup>11</sup> "Executioner". A life guard. Cp. 1 Sam.30:14-16; Ezek.25:16.

<sup>12</sup> Roth. "therefore will I destroy thee to the last inhabitant". Harks

<sup>6</sup>And the sea coast shall be <sup>13</sup>dwellings and <sup>14</sup>cottages for shepherds, and folds for flocks.

<sup>7</sup>And the coast shall be for the <sup>15</sup>remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they <sup>16</sup>lie down in the <sup>17</sup>evening: for the LORD their God shall visit them, and turn away their <sup>18</sup>captivity.

<sup>8</sup>I have heard the <sup>19</sup>reproach of <sup>20</sup>Moab, and the <sup>21</sup>revilings of the children of <sup>22</sup>Ammon, whereby they have <sup>23</sup>reproached my <sup>24</sup>people, and <sup>25</sup>magnified themselves against their <sup>26</sup>border.

<sup>9</sup> <sup>1</sup>Therefore as I live, saith the <sup>2</sup>LORD of hosts, the God of Israel, Surely Moab shall be as <sup>3</sup>Sodom, and the children of Ammon as <sup>4</sup>Gomorrah, *even* <sup>5</sup>the breeding of nettles, and saltpits, and a perpetual desolation: the <sup>6</sup>residue of my people shall <sup>7</sup>spoil them, and the <sup>8</sup>remnant of my people shall <sup>9</sup>possess them.

<sup>10</sup>This shall they have for their <sup>10</sup>pride, because they have <sup>11</sup>reproached and magnified themselves against the people of the LORD of hosts.

<sup>11</sup>The LORD *will be* <sup>12</sup>terrible unto them: for he will <sup>13</sup>famish all the gods of the earth; and *men* shall <sup>14</sup>worship him, every one from his place, *even* all the <sup>15</sup>isles of the heathen.

<sup>12</sup>Ye <sup>16</sup>Ethiopians also, ye *shall be* <sup>17</sup>slain by my sword.

<sup>13</sup>And he will stretch out his hand against the north, and <sup>18</sup>destroy Assyria; and will make <sup>19</sup>Nineveh a desolation, *and* <sup>20</sup>dry like a wilderness.

<sup>14</sup>And <sup>1</sup>flocks shall lie down in the midst of her, all <sup>2</sup>the beasts of the nations: both the <sup>3</sup>cormorant and the <sup>4</sup>bittern <sup>5</sup>shall lodge in the upper lintels of it; *their* voice shall <sup>6</sup>sing in the windows; desolation *shall be* in the <sup>7</sup>thresholds: for he shall <sup>8</sup>uncover the <sup>9</sup>cedar work.

<sup>15</sup>This *is* the <sup>10</sup>rejoicing city that <sup>11</sup>dwelt <sup>12</sup>carelessly, that said in her heart, <sup>13</sup>I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall <sup>14</sup>hiss, and

back to 1:2-3.

<sup>13</sup> navah – at home. Roth. “shall become a meadow”.

<sup>14</sup> karah – a meadow. Roth. “the wells of shepherds”.

<sup>15</sup> she'eryth – a remainder. 3 occs. V.9; 3:13.

<sup>16</sup> rabats – to crouch, repose. Occs. 2:14; 3:13. Cp. Gen.49:9,14,25.

<sup>17</sup> Contrast v.4. – promised time of rest.

<sup>18</sup> shebiyth – exile. Roth. “and bring their captives back”.

<sup>19</sup> cherpah – blasphemous contempt.

<sup>20</sup> “From (her) father”, Gen.19:36-37. Play on words. Root idea of

cherpah – pudenda (shame), i.e. Lot's shame.

<sup>21</sup> gidduphah – vilification.

<sup>22</sup> “Tribal” i.e. inbred (by incest).

<sup>23</sup> charaph – to pull off; expose, by fig. to defame. Ps.83.

<sup>24</sup> am – root of Ammon. Another play on words.

<sup>25</sup> gadal – to twist; to make large.

<sup>26</sup> gebul – a cord; a boundary.

<sup>1</sup> This had been called in question.

<sup>2</sup> Lit. “He will be armies the mighty ones of Israel”.

<sup>3</sup> “To scorch, burnt”.

<sup>4</sup> “A ruined heap”.

<sup>5</sup> Roth. “a possession for the thorn”.

<sup>6</sup> Translated “remnant” v.7; 3:13.

<sup>7</sup> bazaz – plunder, Dan.11:41.

<sup>8</sup> yether – residue (Roth.).

<sup>9</sup> nachal – to inherit. Remnant of Judah to spoil – Israel to inherit.

<sup>10</sup> gaown – arrogance. Roth. “This they shall have instead of their pride”.

<sup>11</sup> These words used in v.8.

<sup>12</sup> yare – to cause fear; frighten.

<sup>13</sup> razah – emaciate; make thin. Only other occ. Isa.17:4 (wax lean).

<sup>14</sup> shachah – to prostrate. See Isa.2:2-3; Mic.4:1-2; Zech.14:16.

<sup>15</sup> iy – island. 1<sup>st</sup> occ. Gen.10:5. Significant uses Esther 10:1; Ps.72:10; Isa.42:4,10,12; 51:5; 60:9.

<sup>16</sup> “Cushite”. 1<sup>st</sup> occ. Gen.2:13; 10:6,7,8. Refers to original Cush – source of idolatry and religious corruption. See reference to “north” v.13.

<sup>17</sup> chalal – pierced.

<sup>18</sup> Nimrod (first god of the earth = papacy) established Assyria (Gen.10:8-11). Origin of all idolatry in Judah.

<sup>19</sup> “The place of habitation”. Enshrined all Nimrod stood for (Gen.10:11-12; Gen.11). Power to subdue men and beasts.

<sup>20</sup> Roth. “dry as the desert”.

<sup>1</sup> rabats v.7. Refers to the remnant of Israel (3:13) possess Nimrod's territory.

<sup>2</sup> chay – alive. Roth. “each living thing of a nation”, i.e. Israel. Cp. Mic.4:8.

<sup>3</sup> qa'ath – the pelican.

<sup>4</sup> qippod – the bittern, the long legged swamp bird. Cp. Isa.34:11. Type of nations, Rev.18:2.

<sup>5</sup> Roth. “in her capitals! Shall roost”.

<sup>6</sup> Roth. “resound”.

<sup>7</sup> caph – a vestibule. Int. Bib. “doorsill”.

<sup>8</sup> arah – to be bare.

<sup>9</sup> Lavish paneling stripped.

<sup>10</sup> alliyz – exultant.

<sup>11</sup> yashab – to sit.

<sup>12</sup> betach – safety. Roth. “this is the city exultant, that sat secure”.

<sup>13</sup> Cp. Yahweh's claim (Isa.45:5,6,18,22). Contrast Assyrian god-kings – cp. Nimrod.

wag his hand.

### Chapter 3

<sup>1</sup>Woe to her that is <sup>1</sup>filthy and polluted, to the <sup>2</sup>oppressing city!

<sup>2</sup>She <sup>3</sup>obeyed not the voice; she <sup>4</sup>received not correction; she trusted not in the LORD; she drew not near to her God.

<sup>3</sup>Her princes within her are <sup>5</sup>roaring <sup>6</sup>lions; her judges are <sup>7</sup>evening wolves; <sup>8</sup>they gnaw not the bones till the morrow.

<sup>4</sup>Her prophets are <sup>9</sup>light and treacherous persons: her priests have <sup>10</sup>polluted the sanctuary, they have done <sup>11</sup>violence to the law.

<sup>5</sup>The <sup>12</sup>just LORD is in the <sup>13</sup>midst thereof; <sup>14</sup>he will not do iniquity: <sup>15</sup>every morning doth he bring his judgment to light, <sup>16</sup>he faileth not; but the unjust knoweth no shame.

#### 4 Elements Essential to Salvation

- Harkening to the Word
- Acceptance of correction
- Trusting in Yahweh

*Drawing near to God*

*Four is the number of righteousness*

<sup>6</sup> <sup>17</sup>I have cut off the nations: <sup>18</sup>their towers are desolate; <sup>19</sup>I made their streets waste, <sup>20</sup>that none passeth by: <sup>21</sup>their cities are destroyed, <sup>22</sup>so that there is no man, <sup>23</sup>that there is none inhabitant.

<sup>7</sup> <sup>24</sup>I said, Surely thou wilt fear me, thou wilt <sup>2</sup>receive instruction; so their <sup>3</sup>dwelling should not be cut off, howsoever I <sup>4</sup>punished them: <sup>5</sup>but they rose early, and <sup>6</sup>corrupted all their doings.

<sup>8</sup>Therefore <sup>1</sup>wait ye upon me, saith the LORD, until the day that I rise up to the <sup>2</sup>prey: for my <sup>3</sup>determination is to gather the nations, that I may <sup>4</sup>assemble the <sup>5</sup>kingdoms, <sup>6</sup>to pour upon them mine <sup>7</sup>indignation, even all my <sup>8</sup>fierce anger: for all the earth shall be devoured with the fire of my jealousy.

**The finality of Zeph.3:8** – This verse contains every letter of the Hebrew alphabet including the five final letters – 27 (3x9) = total fullness and finality.

<sup>9</sup>For then will I <sup>9</sup>turn to the <sup>10</sup>people a <sup>11</sup>pure <sup>12</sup>language, that they may all call upon <sup>13</sup>the

<sup>14</sup>sharaq – to shrill; whistle in scorn. Cp. Job 27:23; Nah.3:19.

#### The sins of Judah and Jerusalem

<sup>1</sup>mara – to rebel. Roth. “rebellious”.

<sup>2</sup>yana – to rage; be violent.

<sup>3</sup>shama – to hear intelligently. Roth. “she hath hearkened to no voice”. Jer.7:23,24; 22:21.

<sup>4</sup>muwcar – chastisement. Roth. “accepted no correction”.

<sup>5</sup>sha’ag – to rumble or moan.

<sup>6</sup>ariy – lion (because of its violence). Ps.10:8-10; Prov.28:15-16; Isa.1:23; Jer.22:17; Ezek.22:6,25,27; Mic.3:1-4,9-11.

<sup>7</sup>Symbol of pitiless ferocity – Ezek.22:27; Jer.5:6; Hab.1:8.

<sup>8</sup>Roth. “They have left nothing until morning”.

<sup>9</sup>pachaz – bubble up or froth. Only other occ. Jud.9:4. Roth. “reckless”.

<sup>10</sup>Roth. “profaned the holy”.

<sup>11</sup>chamac – be violent; maltreat. Ygs. “they have violated law”.

<sup>12</sup>tsaddiyq – just.

<sup>13</sup>qereb – nearest part; centre. Cp. Isa.12:6; Hos.11:9. 6 occs. in book.

<sup>14</sup>Roth. “he dealeth not perversely”.

<sup>15</sup>Roth. “morning by morning His justice bringeth he forth to light”. Cp. Isa.33:2; 50:4; Jer.21:12; Ps.37:6.

<sup>16</sup>Roth. “He is not found lacking”.

<sup>17</sup>Roth. “I have cut off nations”. As example to Israel (Isa.37:26). Cp. Jer.25:17-33.

<sup>18</sup>Roth. “deserted are their towers”.

<sup>19</sup>Roth. “made desolate their streets”.

<sup>20</sup>Roth. “that none passeth through”.

<sup>21</sup>Roth. “ruined are their cities”.

<sup>22</sup>Roth. “for want of men of note”.

<sup>23</sup>Roth. “from lack of any dweller”. Cp. 1:2-3,18; 2:13-15.

<sup>24</sup>God’s judgement designed to warn Israel of consequences of idolatry and corruption.

<sup>1</sup>Roth. “reverence”.

<sup>2</sup>Same words as v.2.

<sup>3</sup>ma’iyn – abode. Often used of Yahweh’s habitation (v.5).

<sup>4</sup>paqad – to visit; punish.

<sup>5</sup>shakam – to incline the shoulder to a burden; to load up, i.e. to start early in the morning.

<sup>6</sup>shachath – to decay; ruin.

#### A remnant restored and redeemed

<sup>1</sup>chakah – to adhere to; wait – Hab.2:3; Isa.64:4; Dan.12:12; Isa.8:17.

<sup>2</sup>Nimrod became a god-king as a hunter (Gen.10:9). Yahweh now becomes the hunter. Cp. occs. “prey” Gen.49:27; Isa.33:23.

<sup>3</sup>mishpat – verdict, judgement.

<sup>4</sup>qabats – to grasp; collect, i.e. for Armageddon.

<sup>5</sup>mamlakah – dominions. 1<sup>st</sup> occ. of this word is in Gen.10:10 of the kingdom of men.

<sup>6</sup>shaphak – spill forth, gush out.

<sup>7</sup>zaam – fury, rage (Isa.26:20).

<sup>8</sup>charon – burning of anger.

<sup>9</sup>naphak – to turn about; return. Cp. Gen.11:1-9.

<sup>10</sup>am (plural) – peoples. 1<sup>st</sup> occ. Gen.11:6.

<sup>11</sup>barar – to clarify (brighten).

name of the LORD, to serve him with one  
<sup>14</sup>consent.

"nations" – goh'y (2:1,5,9,11,14; 3:6,8) and "people" – am both occur 7 times in Zephaniah = Covenant issues.

<sup>10</sup>From <sup>15</sup>beyond the <sup>16</sup>rivers of <sup>17</sup>Ethiopia  
<sup>18</sup>my supplants, *even* the daughter of my  
<sup>19</sup>dispersed, shall bring <sup>20</sup>mine offering.

<sup>11</sup>In that day <sup>2</sup>shalt thou not be ashamed for  
all thy doings, wherein thou hast  
<sup>3</sup>transgressed against me: for then <sup>4</sup>I will take  
away out of the midst of thee them that  
<sup>5</sup>rejoice in thy pride, and thou shalt no more  
be <sup>6</sup>haughty <sup>7</sup>because of my holy mountain.  
<sup>12</sup> <sup>8</sup>I will also leave in the midst of thee an  
<sup>9</sup>afflicted and <sup>10</sup>poor people, and they <sup>11</sup>shall  
trust in the name of the LORD.

<sup>13</sup>The remnant of Israel shall not do iniquity,  
nor speak <sup>12</sup>lies; neither shall a <sup>13</sup>deceitful  
tongue be found in their mouth: for they shall  
<sup>14</sup>feed and lie down, and none shall make  
*them* <sup>15</sup>afraid.

<sup>14</sup> <sup>1</sup>Sing, O daughter of Zion; <sup>2</sup>shout, O Israel;  
be glad and <sup>3</sup>rejoice with all the heart, O  
daughter of Jerusalem.

<sup>15</sup> <sup>4</sup>The LORD hath taken away thy  
judgments, he hath <sup>5</sup>cast out thine <sup>6</sup>enemy:  
<sup>7</sup>the king of Israel, *even* <sup>8</sup>the LORD, *is* in the  
midst of thee: <sup>9</sup>thou shalt not see evil any  
more.

<sup>16</sup>In that day it shall be said to Jerusalem,  
<sup>10</sup>Fear thou not: and to Zion, <sup>11</sup>Let not thine  
hands be slack.

<sup>17</sup><sup>12</sup>The LORD thy God in the midst of thee is  
mighty; <sup>13</sup>he will save, <sup>14</sup>he will rejoice over  
thee with joy; <sup>15</sup>he will rest in his <sup>16</sup>love, <sup>17</sup>he  
will joy over thee with singing.

<sup>18</sup>I will gather *them that are* <sup>18</sup>sorrowful for  
the solemn assembly, <sup>19</sup>who are of thee, <sup>20</sup>to  
whom the reproach of it was a burden.

<sup>19</sup> <sup>1</sup>Behold, at that time I will undo all that  
afflict thee: and I will save her that <sup>2</sup>halteth,  
and gather her that was <sup>3</sup>driven out; and I will

<sup>12</sup> sahpah – lip. The word used Gen.11:1; Mal.2:6,7. This refers to a  
single tongue leading to pure religion.

<sup>13</sup> Heb. shem. Cp. use Gen.12:8.

<sup>14</sup> shechem – to shoulder a burden (last occ. in O.T.). Cp. Gen.12:6 –  
Abraham's choice.

<sup>15</sup> eber – root of the word Hebrew (cross over). Cp. Josh.24:2,3.

<sup>16</sup> nahar. First 4 occs. of this word are Gen.2:10-14. Context is return  
from Babylon.

<sup>17</sup> Cush; i.e. Babylon.

<sup>18</sup> Roth. "shall come my worshippers".

<sup>19</sup> puwts – used Gen.11:4,8,9.

<sup>20</sup> minchah. Roth. "shall bear along a gift for me". Ezek.20:40-41;  
Isa.66:20; Mal.3:3,4; 1:11.

### **Remnant of Israel Redeemed**

<sup>1</sup> The day of Yahweh = 40 years – Second Exodus.

<sup>2</sup> Roth. "wilt thou not turn pale for all thy deeds" (cp. v.7).

<sup>3</sup> pasha – break away, trespass.

<sup>4</sup> See notes v.5. Ezek.20:38.

<sup>5</sup> alliyz (2:15). Ga'avah – arrogance or majesty. Roth. "thy proudly  
exulting ones".

<sup>6</sup> gabahh – to soar, be lofty.

<sup>7</sup> Roth. "in my holy mountain".

<sup>8</sup> Cp. v.5,11. Always remnant saved in every era (2:3,7,9).

<sup>9</sup> aniy – depressed, afflicted. Cp. use Isa.66:2; Zech.9:9; Prov.3:34.

<sup>10</sup> dal – dangling; weak or thin.

<sup>11</sup> chacah – to flee for protection; confide. Ps.34:8; Isa.57:13;  
Nah.1:7.

<sup>12</sup> Roth. "falsehood".

<sup>13</sup> tarmiyth – fraud.

<sup>14</sup> ra'ah – to tend or graze a flock. Cp. 2:7.

<sup>15</sup> charad – to shudder with terror. Jer.30:10; 46:27; Ezek.34:28;  
39:26; Mic.4:4; Isa.17:2.

### **Rejoicing of Redeemed Israel**

<sup>1</sup> ranan – to shout for joy. Isa.12:6; 44:23; 49:13; 54:1; Jer.31:7;  
Zech.2:10.

<sup>2</sup> ruwa – to split the ears with sound (shout for joy). Used Zech.9:9.

<sup>3</sup> alaz – to jump for joy, exult.

<sup>4</sup> Roth. Yahweh hath set aside thy judgements".

<sup>5</sup> panah – to turn; to face. Ygs. "He hath faced thine enemy".

<sup>6</sup> yeb – hating. Refers to Gog (Assyro-Babylonian Empire).

<sup>7</sup> Yahweh displaces Nimrod/Papacy. Cp. Gen.10:8-14.

<sup>8</sup> Christ (Yahweh in manifestation) – Zech.9:9-10; 14:9.

<sup>9</sup> Roth. "not fear calamity".

<sup>10</sup> Cp. context Isa.35:3-4; 41:10,13,14; 43:1-2; 44:2; 54:4.

<sup>11</sup> Roth. "let not thy hands hang down". Cp. Isa.35:3.

<sup>12</sup> Yahweh/Christ greater than Nimrod. "Mighty" is gibbor (Gen.10:8).

<sup>13</sup> yasha. Close to Joshua – Yahweh's salvation.

<sup>14</sup> An enthusiastic and full joy.

<sup>15</sup> charash – to be silent; to let alone. Roth. "will be silent in his love",  
i.e. will not recall to remembrance their sins.

<sup>16</sup> ahabah – affection.

<sup>17</sup> Roth. "will exult over thee with shouts of triumph".

<sup>18</sup> yagah – to grieve. Unable to keep the solemn feasts.

<sup>19</sup> i.e. truly of Zion (Ps.87).

<sup>20</sup> Lit. "the burden upon it was reproach". Ygs. "bearing for her sake  
reproach".

<sup>1</sup> Roth. "Behold me dealing with all thine oppressors".

<sup>2</sup> tsala – to limp. Only other occs. Gen.32:31; Mic.4:6,7. Cp.

get them <sup>4</sup>praise and <sup>5</sup>fame <sup>6</sup>in every land  
where they have been put to shame.

<sup>20</sup>At that time <sup>7</sup>will I bring you *again*, even in  
the time that I gather you: for I will make  
you <sup>8</sup>a name and a praise <sup>9</sup>among all people  
of the earth, when I turn back your <sup>10</sup>captivity  
<sup>11</sup>before your eyes, <sup>12</sup>saith the LORD.

Jer.31:1-14; 30:4-17; Isa.35.

<sup>3</sup> nadach – to push off. Cp. Jacob.

<sup>4</sup> tehillah – laudation.

<sup>5</sup> shem – a name. Cp. v.12,20.

<sup>6</sup> Roth. “in the whole earth that hath witnessed their shame”.

<sup>7</sup> Jacob becomes Israel (Hos.12:3-6) – God’s work.

<sup>8</sup> Same words as v.19 reversed.

<sup>9</sup> Cp. Gen.11:6; Deut.32:8. All peoples to be incorporated into one  
nation – Israel.

<sup>10</sup> Plural = end of all dispersion.

<sup>11</sup> As in Ex.14:13-14.

<sup>12</sup> Yahweh occs. 34 times and is last word in book. Guarantee!