



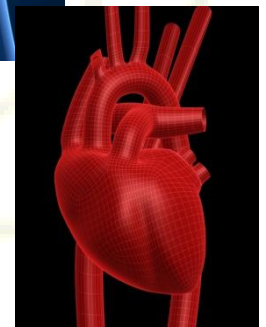
# Zephaniah Chapter 1

## Tribulation Topics

# Humans: Complex Bodies

## Zephaniah: Complex Book

Literary Conventions  
 Covenants  
 Tribulation/Millennium  
 Believers/Unbelievers  
 Faith/Apostasy  
 Fabric of Scripture

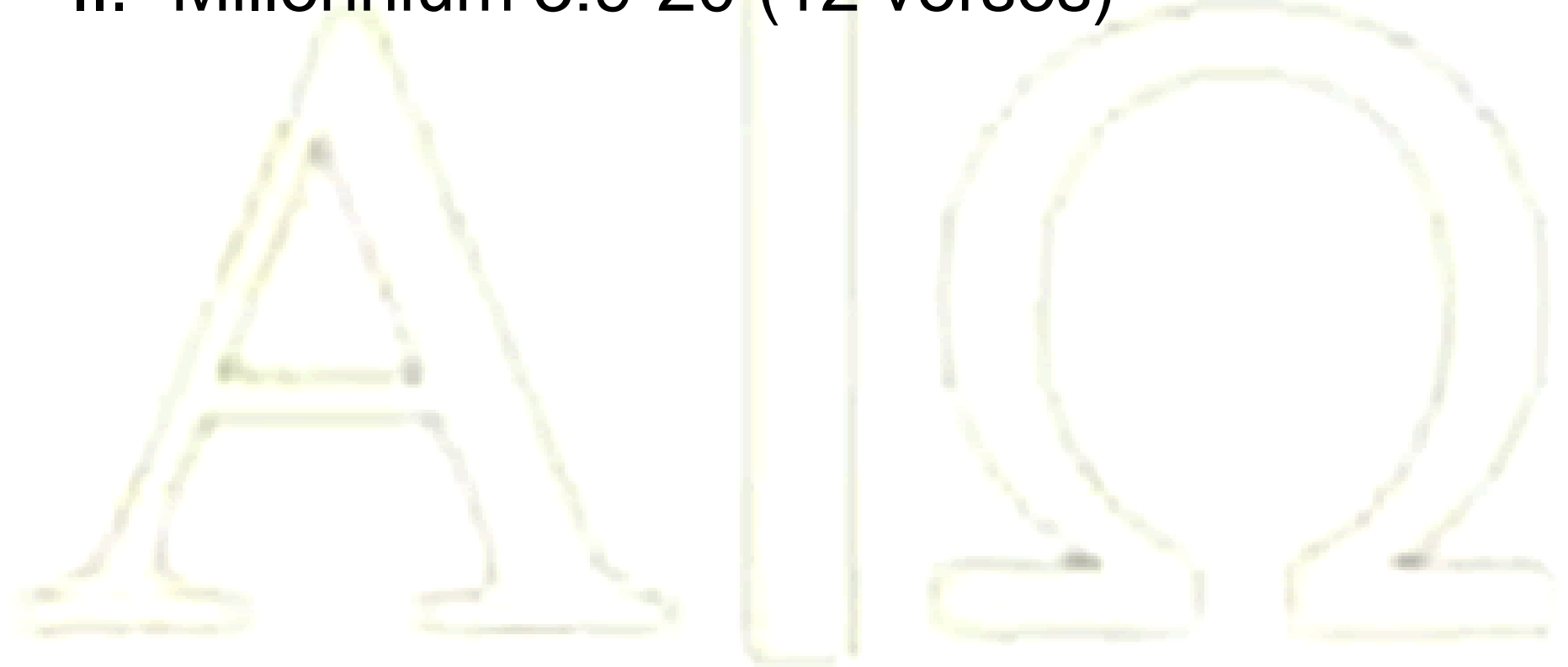


The Fabric of Scripture



# Simple Outline

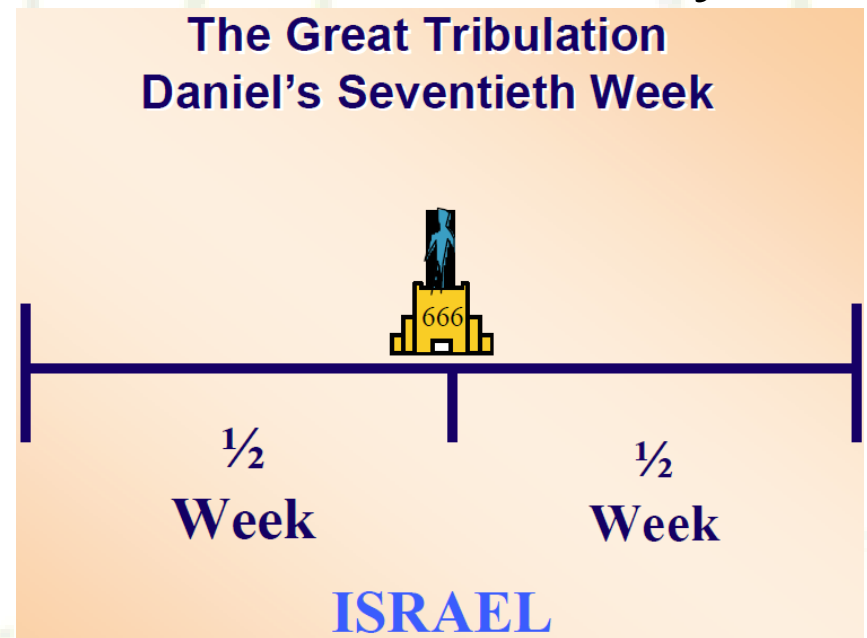
- I. Tribulation 1:2-3:8 (40 verses)
- II. Millennium 3:9-20 (12 verses)



# Upside Down and Backwards

- The world in the Tribulation will be upside down and backwards
- We are moving in that direction, in case you haven't noticed

<http://www.deanbibleministries.org/index.php/component/preachit/messages/series/israel-past-present-and-future-2006?Itemid=0>



# Chapter 1 Outline - A

## I Will

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:

Authorization from God  
 Author: Zephaniah (hidden in God)  
 Ancestry to (King) Hezekiah

General

2 "I will completely remove all *things*

From the face of the <sup>[a]</sup>earth," declares the LORD.

3 "I will remove man and beast;

I will remove the birds of the sky

And the fish of the sea,

And the <sup>[b]</sup>ruins along with the wicked;

I will  
 Asaph – remove

Scope of Judgment  
 Scope Compared with Noah's flood  
**Genesis 6 & 1**  
 Scope Inverse of Creation Days 4-6

And I will cut off man from the face of the <sup>[c]</sup>earth," declares the LORD.

4 "So I will stretch out My hand against Judah

And against all the inhabitants of Jerusalem.

I will  
 Ekrthi – cut off

Judgments: Man, Judah, Jerusalem

And I will cut off the remnant of Baal from this place,

And the names of the idolatrous priests along with the priests.

Judged People

5 "And those who bow down on the housetops to the host of heaven,

And those who bow down *and* swear to the LORD and *yet* swear by <sup>[d]</sup>Milcom,

**Deuteronomy 4**

6 And those who have turned back from following the LORD,

And those who have not sought the LORD or inquired of Him."

Judgment root cause /  
 Judgment prevention hint

Specific

# Chapter 1 Outline - B

## Day of the Lord

<sup>7</sup> <sup>[e]</sup> Be silent before the Lord <sup>[f]</sup> GOD!

For the day of the LORD is near,

For the LORD has prepared a sacrifice,

He has consecrated His guests.

<sup>8</sup> "Then it will come about on the day of the LORD'S

sacrifice

That I will **punish** the princes, the king's sons

And all who clothe themselves with foreign garments.

<sup>9</sup> "And I will **punish** on that day all who leap on the

temple threshold,

Who fill the house of their lord with violence and deceit.

Gen 6:11,13

The Fabric of Scripture

Rev 8:1-2 8

### Seven Trumpet Judgments

When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> And I saw the seven angels who stand before God, and seven trumpets were given to them.

### End Points of The Great Day of the Lord Judgment

Rev 19:17-18

#### (End of Armageddon/Tribulation)

<sup>17</sup> Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, <sup>18</sup> so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."

PaQaD  
Punish  
(visit/  
attack)

# Chapter 1 Outline - C

10 "On that day," declares the Lord

**Inside Jerusalem**

"There will be the sound of a cry from the Fish Gate,

A wail from the <sup>[a]</sup>Second Quarter,

And a loud crash from the hills.

11 "Wail, O inhabitants of the <sup>[b]</sup>Mortar,

For all the <sup>[c]</sup>people of Canaan will be silenced;

All who weigh out silver will be cut off.

12 "It will come about at that time

That I will search Jerusalem with lamps,

And I will **punish the men**

Who are <sup>[d]</sup>stagnant in spirit,

Who say in their hearts,

"The Lord will not do good or evil!"

13 "Moreover, their wealth will become plunder

And their houses desolate;

Yes, they will build houses but not inhabit *them*,

And plant vineyards but not drink their wine."

**Outside Jerusalem**

**PaQaD  
Punish  
(visit/  
attack)**

Fish Gate

Second Quarter

Hills (7 Hills of Jerusalem)

"Mortar" MKTHSH

Canaan

Sounds  
Geography  
Commerce

Search &  
Destroy

Curses of  
Deuteronomy (28:29-30)

# Chapter 1 Outline - D

- <sup>14</sup> Near is the great day of the LORD,  
Near and coming very quickly;  
Listen, the day of the LORD!  
In it the warrior cries out bitterly.
- <sup>15</sup> A day of wrath is that day,  
A day of trouble and distress,  
A day of destruction and desolation,  
A day of darkness and gloom,  
A day of clouds and thick darkness,
- <sup>16</sup> A day of trumpet and battle cry  
Against the fortified cities  
And the high corner towers.
- <sup>17</sup> I will bring distress on men  
So that they will walk like the blind,  
Because they have sinned against the LORD;  
And their blood will be poured out like dust  
And their flesh like dung.
- <sup>18</sup> Neither their silver nor their gold  
Will be able to deliver them  
On the day of the LORD'S wrath;  
And all the earth will be devoured  
In the fire of His jealousy,  
For He will make a complete end,  
Indeed a terrifying one,  
Of all the inhabitants of the earth.

Day of the Lord is Immanent  
Like the Rapture is Immanent

Common Terms for the Day of the Lord  
Hence Cross Reference through Scripture

Rev 8 – 18  
Seven Trumpet Judgments

Rev 18

Completes the thought of Zeph1:2  
Earth = Ertz (1:2 is adamah)



# Zeph 1:1

- 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:

# Topics

- Word of the Lord
- Family Tree of Hezekiah
- Historical Background

# Barker: Word of the Lord

- “Word of the Lord” is used 242 Times in the O.T.
  - 225 being a technical term for prophetic verbal revelation
  - Often the expression also appears in the “call to attention” formula that opens a public presentation and seeks to attract the audience’s attention (Num 12:6; Pss 50:7; 81:9; Isa 1:10; Jer 10:1; Hos 4:1; Amos 3:1, 13; 5:1; 7:16; 8:4; Mic 6:2; Jer 28:15)
  - Barker, Kenneth L. & Bailey, Waylon, *The American Commentary vol 20, Micah, Nahum, Habakkuk, Zephaniah*, Nashville, 1998, p406

# Word of the Lord Usages

- **Source**

Word of the Lord is the Lord (Pre-Incarnate Christ/Son of God)

- **John 1:1**
- **Gen 15**
- **1 Sam 3**

- **Content**

Word of the Lord is the Message of the Lord (including gospel information)

- 2Kg 1:17; Is 1:10; **Jer 2:4**
- Acts 8:25; 13:46-49

- **Authority**

Word of the Lord is Authority from the Lord

- Old Testament Prophets: 2Sam 7:4; Is 38:4; Jer 1:2, 4, 11, 13; **2:1**  
Ezekiel 1:3; 6:1; 7:1; 12:1;13:1;14:2; 15:1; 16:1; 17:1; 18:1; 20:2; 21:1;  
22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1;  
35:1; 38:1
- New Testament Apostles: Rom 1:1; 1Cor 1:1; 2Cor 1:1; Gal 1:1; Eph 1:1;  
Col 1:1; 1Tim 1:1; 2Tim 1:1; Titus 1:1; 2Pet 1:1

# Vincent Comment

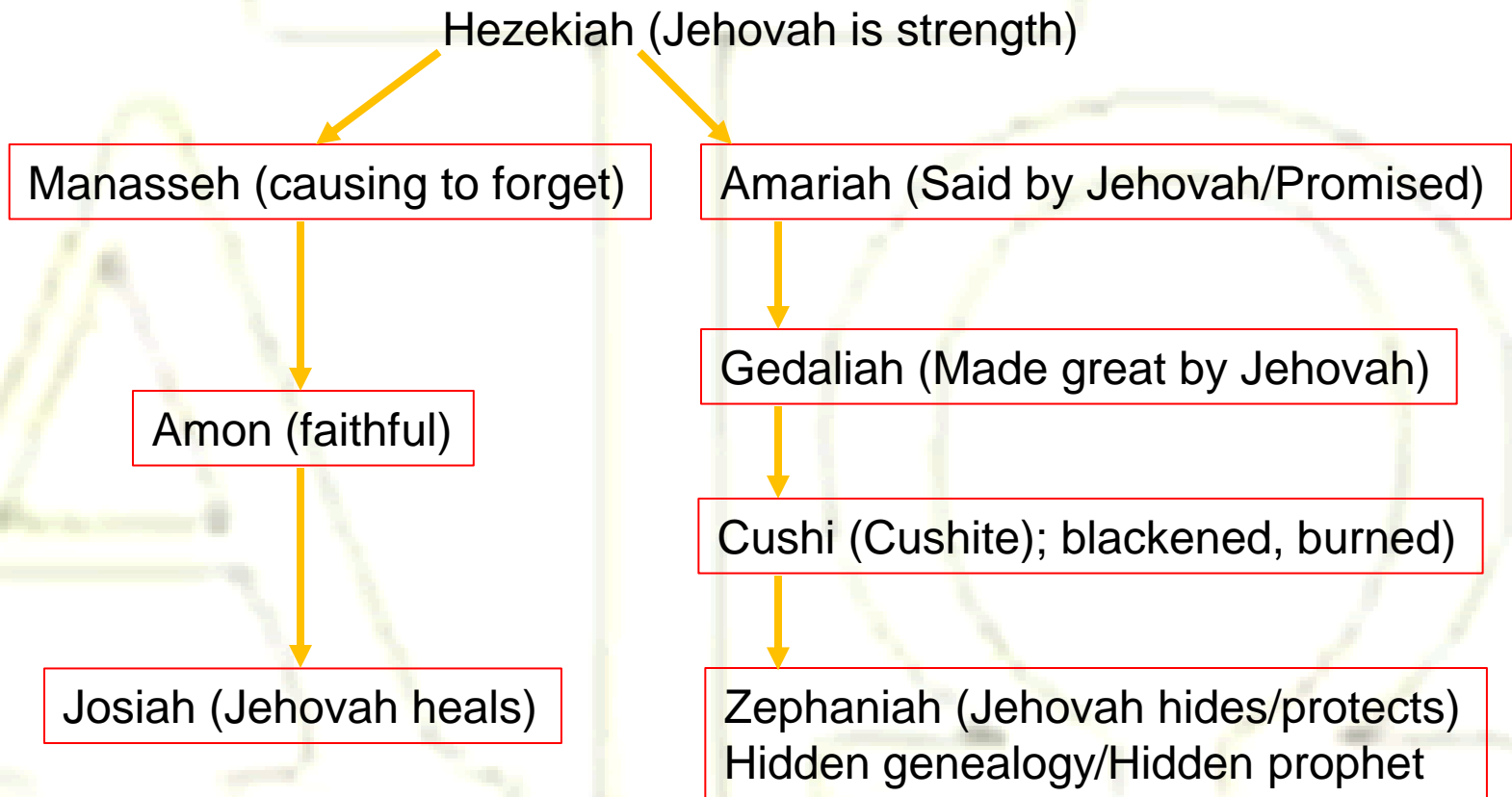
- Vincent in Vol 1 p381 when dealing with the Logos in the Prologue of John's Gospel says:
- After the Babylonish captivity the Jewish doctors combined into one view the theophanies, prophetic revelations and manifestations of Jehovah generally, and united them in one single conception, that of a permanent agent of Jehovah in the sensible world, whom they designated by the name Memra (word, logos) of Jehovah. The learned Jews introduced the idea into the Targums, or Aramean paraphrases of the Old Testament which were publicly read in the synagogues, substituting the name the word of Jehovah for that of Jehovah, each time that God manifested himself. Thus in Gen. 39.21, they paraphrase, "The Memra was with Joseph in prison." In Ps. 110 Jehovah addresses the first verse to the Memra. The Memra is the angel that destroyed the first born of Egypt, and it was the Memra that led the Israelites in the cloudy pillar.

# Hidden

- Zephaniah = Hidden in the Lord or Protected in the Lord
- Zephaniah one of 8 OT books not quoted in NT according to some
  - Ezra, Nehemiah, Esther, Song of Solomon, Lamentations, Obadiah, Nahum and Zephaniah
- Concepts in Zephaniah (Tribulation, Millennium, second advent) are found in several NT books Revelation, Matt 24, 1Thes, 2Thes...
- Jesus probably makes reference in Matt 13:41 to Zeph 1:3

# Common Ancestry of Josiah & Zephaniah

Zeph 1:1



# Time of Josiah

- Josiah was 8 years old when he became king after the spiritual bankruptcy of the rules of Manasseh and Amon
- 2 Chr 34:3 “For in the eighth year of his reign while he was still a youth, he began to seek the God of his father David; and in the twelfth year he began to purge Judah and Jerusalem of the high places, the Asherim, the carved images, and the molten images
- 2 Chr 34:14 “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



# Date of Zephaniah

- Jeremiah 1:1-3
  - The words of Jeremiah the son of Hilkiyah, of the priests who were in Anathoth in the land of Benjamin, 2 to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, **in the thirteenth year of his reign**. 3 It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.
- Zeph 1:1 “...**in the days of Josiah son of Amon, king of Judah**”
- Why is Jeremiah specific to the year and Zephaniah is not?
- Suggestion: Ask the right question!
  - Jeremiah is, in part, addressing specific contemporary issues that will end in the exile of Judah at that time. He does also refers to future events.
  - Zephaniah’s focus is on future events and not so much on contemporary events. He gives us the king during whose reign he prophesied so we will read about some specific events chronicled in 2Kings & 2Chronicles that factor into Zephaniah’s writing – vocabulary, places and the book of Deuteronomy.



# Read Sections of 2 Chronicles & 2 Kings

- Manasseh
  - 2 Chr 33:1-20
  - 2Kg 21:1-26
- Amon
  - 2 Chr 33:21-25
- Josiah
  - 2 Chr 34:1-33
  - 2Kg 23:1-25
- Deut 17:14-20



# Discovery of the Book of the Law (Includes Deuteronomy)

- As a result of finding the “book of the law”, Josiah started a nation-wide reform in earnest
- Zephaniah may have been part of that reform
  - But there is nothing in Zephaniah that is unique to the time of Josiah or the exile; in fact, we will find that there are some events that can only be identified with The Great Tribulation and Millennium and not before!

# Parallels between Zephaniah & Deuteronomy (1)

#	Zephaniah	Deuteronomy
1	1:13“Moreover, their wealth will become plunder And their houses desolate; Yes, <b>they will build houses but not inhabit them,</b> And plant vineyards but not drink their wine.”	28:30 You shall betroth a wife, but another man will violate her; <b>you shall build a house, but you will not live in it;</b> you shall plant a vineyard, but you will not use its fruit.
2	1:13“Moreover, their wealth will become plunder And their houses desolate; Yes, they will build houses but not inhabit them, <b>And plant vineyards but not drink their wine.”</b>	28:39 <b>You shall plant and cultivate vineyards, but you will neither drink of the wine</b> nor gather the grapes, for the worm will devour them.
3	1:15 A day of wrath is that day, A day of trouble and <b>distress,</b> A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness,	28:53 ... during the siege and the <b>distress</b> by which your enemy will oppress you. 28:55...during the siege and the <b>distress</b> by which your enemy will oppress you in all your towns. 28:57 ...during the siege and the <b>distress</b> by which your enemy will oppress you in your towns.

Robertson, Palmer, The Books of Nahum, Habakkuk, and Zephaniah, Wm. Eerdmans Pub. Co., Grand Rapids, 1990, pp254-255

# Parallels between Zephaniah & Deuteronomy (2)

#	Zephaniah	Deuteronomy
4	1:15 A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, <b>A day of darkness and gloom,</b> <b>A day of clouds and thick darkness,</b>	4:11 You came near and stood at the foot of the mountain, and the mountain burned with fire to the <i>very</i> heart of the heavens: <b>darkness, cloud and thick gloom.</b>
5	1:17 I will bring distress on men <b>So that they will walk like the blind,</b> Because they have sinned against the Lord; And their blood will be poured out like dust And their flesh like dung.	28:29 and you will grope at noon, <b>as the blind man gropes in darkness,</b> and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you.
6	1:18 Neither their silver nor their gold Will be able to deliver them On the day of the Lord's wrath; And all the earth will be devoured In the fire of His jealousy, For He will make a complete end, Indeed a terrifying one, Of all the inhabitants of the earth.	32:21-22 21 'They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, 22 For a fire is kindled in My anger, And burns to the lowest part of Sheol, And consumes the earth with its yield, And sets on fire the foundations of the mountains.

Robertson, Palmer, The Books of Nahum, Habakkuk, and Zephaniah, Wm. Eerdmans Pub. Co., Grand Rapids, 1990, pp254-255

# Parallels between Zephaniah & Deuteronomy (3)

#	Zephaniah	Deuteronomy
7	3:5 The Lord is righteous within her; He will do no injustice. Every morning He brings His justice to light; He does not fail. But the unjust knows no shame.	32:4 “The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.
8	3:17 “The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.	28:63; 30:9 It shall come about that as the Lord delighted over you to prosper you, and multiply you, so the Lord will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it.
9	3:20 “At that time I will bring you in, Even at the time when I gather you together; Indeed, I will give you renown and praise Among all the peoples of the earth, When I restore your fortunes before your eyes,” Says the Lord.	26:19 and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the Lord your God, as He has spoken.”

Robertson, Palmer, The Books of Nahum, Habakkuk, and Zephaniah, Wm. Eerdmans Pub. Co., Grand Rapids, 1990, pp254-255

# Other Comparisons

Topic	Zephaniah	Deuteronomy
Distress on Israel	1:17	28:29
God's Inspiring fear	3:7	4:10-11, 13; 5:29; 6:2,13 13:11; 14:23; 17:13, 19; 19:20; 21:21; 31:9-13
"Scattered Ones"	3:10	4:27; 28:64; 30:3
Love for Israel	3:17	4:37; 7:8,13; 10:14-15; 23:6(5 in English)
God as King, The Lord, Mighty Hero	3:17	10:17

Robertson, Palmer, The Books of Nahum, Habakkuk, and Zephaniah, Wm. Eerdmans Pub. Co., Grand Rapids, 1990, pp254-255

# About Zeph 1:2-2:3

- The entire section concludes in a most unexpected way. The piled up Prophetic Announcements of Judgment against the people give way to a singular call to repentance (2:1-3). This creative use of prophetic forms is matched by a creative use of literary features: long, impressive, first-person speeches of God marked by alliteration and paronomasia (1:2), chiasmus and hyperbole (1:2-3), literary allusions (1:3), anthropopoeia (1:4, 12-13), metaphor and simile (1:7, 12; 2:1), lament (1:10-11), irony (1:11) merismus (1:12), personification (1:14), synecdoche (1:16), and repetition (1:2,3, 14, 15-16, 18; 2:2,3). [ Barker & Bailey, p410]



# Literary Features in Zeph 1:2-2:3



- Alliteration: “Leaping Llamas”
- Paronomasia: From Ancient Greek παρωνομασία (paronomasía, “play upon words which sound alike”) [wiktionary.org]
- Chiasmus
- Hyperbole: exaggeration for emphasis
- Literary allusions
- Anthropopoeia: Depiction or representation as human; anthropomorphism.
- Metaphor and simile
- Lament
- Irony
- Merismus: A metonymic term to describe a type of synecdoche in which two parts of a thing, perhaps contrasting or complementary parts, are made to stand for the whole.
- Metonymy: is a figure of speech in which a thing or concept is called not by its own name but rather by the name of something associated in meaning with that thing or concept [Wikipedia.org]
- Personification
- Synecdoche: A figure of speech that uses the name of a part of something to represent the whole [wiktionary.org]
- Repetition

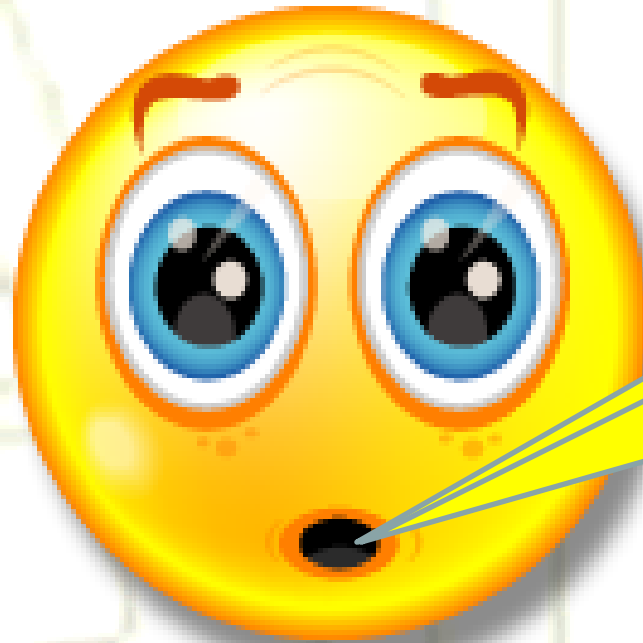
Per Kenneth L. Barker in The New American Commentary Vol 20 p410

# Literary Features - Savelle

Likewise, Zephaniah is skilled in his use of literary features. These features include, “metaphor and simile (1:7, 11, 12; 2:1, 2, 4–7, 9; 3:3, 8, 13, 16), literary/historical allusions (1:3; 2:4, 9; 3:9–10, 18), personification (1:14; 3:14–15, 16), anthropopocia (1:4, 12–13; 3:7, 8, 15), irony (1:11; 2:12), merismus (1:12), synecdoche (1:16; 2:11, 13, 14; 3:6), enallage (3:7), hendiadys (3:7, 19), chiasmus (3:19), alliteration and paronomasia (1:2, 15, 17; 2:1, 4, 7, 12(?); 3:10(?), 20), enjambment (1:9–12; 2:2, 3, 14; 3:3, 7, 8, 9, 11, 12, 18, 19, 20), and repetition and refrain (1:2, 3, 14, 15–16, 18; 2:2, 3; 3:14–15). Several key words punctuate the prophetic material: יֹם (*yôm*, ‘day’), 21 times; קָרֹב (*q•rôb*, ‘near’), 10 times; אָסַף (*•sap*, ‘gather’), אֶרֶץ (*•ere•*, ‘earth’), and שֵׁם (*š•m*, ‘name’), 5 times each; שָׁפַט (*š•pa•*, ‘judge’), 4 times; פָּקַד (*p•qad*, ‘punish/visit’) and קָבַץ (*q•ba•*, ‘gather/assemble’), 3 times each.”<sup>7</sup> Some have also noted that Zephaniah appears to be dependent upon the phraseology of Deuteronomy (Zeph 1:13–18; 3:17–20).<sup>8</sup>

# Zephaniah 1:2

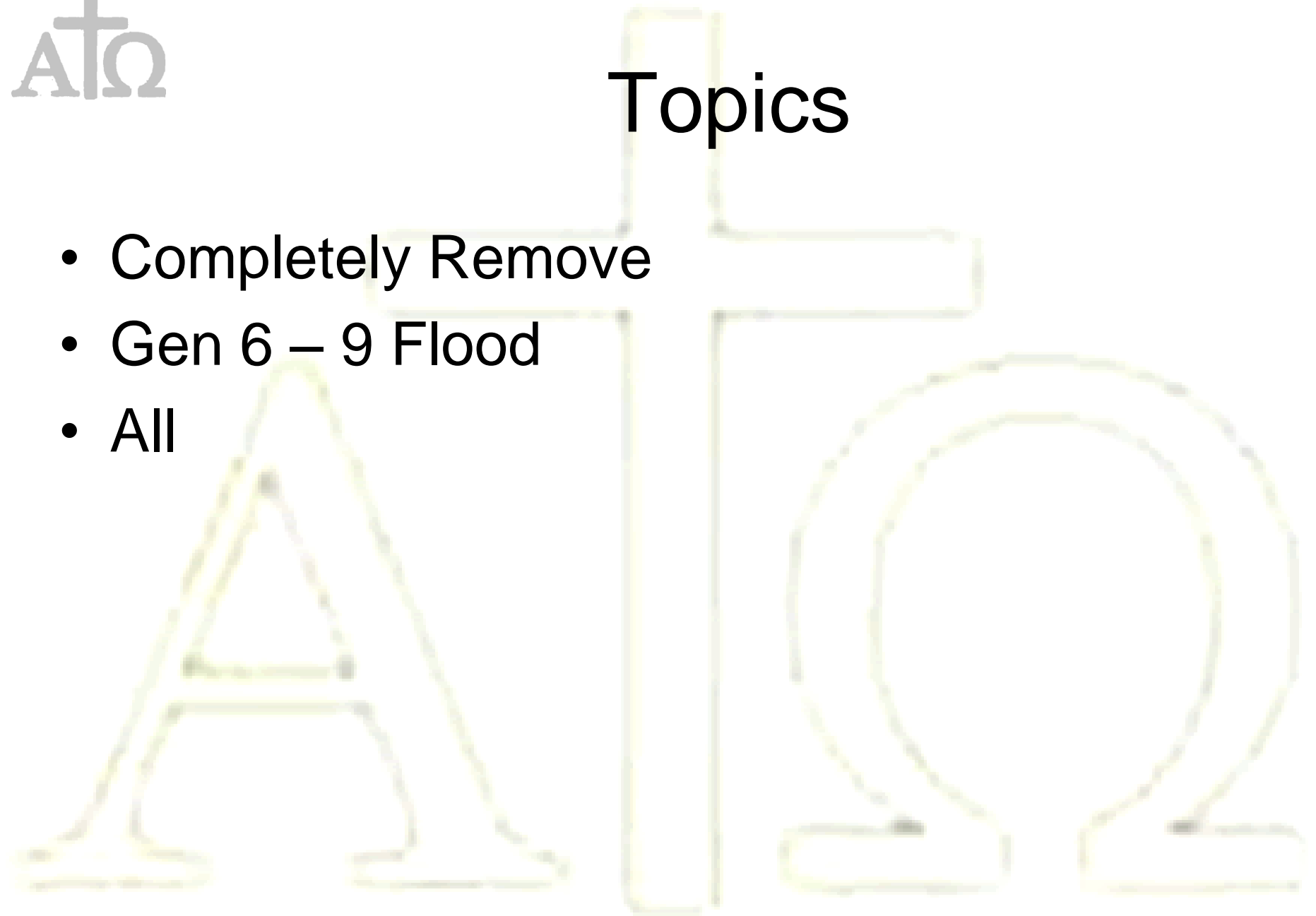
- “I will completely remove all *things* from the face of the earth,” declares the LORD.



**Tribulation like  
nothing seen so  
far in history!**

# Topics

- Completely Remove
- Gen 6 – 9 Flood
- All



# Completely Remove



- ASF – Qal infinitive absolute: gather or remove (like stubble)
- ASF – Hiphil imperfect first person singular: come to an end
- Point is
  - Normally, a verb which is repeated gives great emphasis to the meaning
  - In this case, the words look like they are from the same root but are not – this gives added emphasis, kind of like saying “LOOK AT THIS!”
  - Read Gen 2:17 “you shall surely die” – can be translated “dying you shall die”
  - Could translate Zeph 1:2 as sweeping I will remove [hence broom and dust pan]

# Zeph 1:2 vs Gen 6:7

- Zeph 1:2 “I will completely remove all *things* from the face of the earth,” declares the LORD.
- Zeph 1:3 “I will remove man and beast;  
I will remove the birds of the sky  
And the fish of the sea,  
And the ruins along with the wicked;  
And I will cut off man from the face of the earth,”  
declares the LORD.
- Gen 6:7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

# Man's Fate

- Noah: Gen 6:7 Blot out (Kal future – I will destroy)
- Zephaniah: Zeph 1:2 Completely remove (sweep/gather + remove) very intense, very unusual

# Realization of the Flood

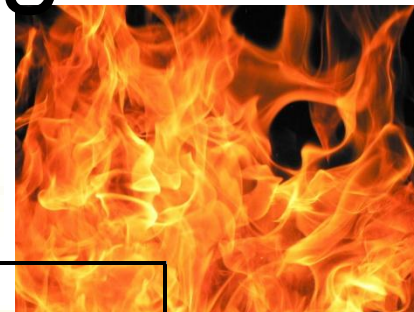
- Gen 7:4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”
- Gen 7:23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark.



# Analysis

- Zeph 1:2 Tribulation is similar in scope to Noah's flood
- Verbs are different between Gen and Zeph – but verbs in Zephaniah are more intense!
- Fish in the Tribulation are removed whereas in the Flood they were not!
- Conclusion: A series of events taken together and called the Tribulation is as dramatic and traumatic to the Earth as Noah's Flood if not more so!
- Only believers will be left, like during Noah's Flood

# Flood vs Tribulation Judgments



	<b>Flood</b>	<b>Tribulation</b>
Scope	Worldwide	Worldwide
Saved	Believers	Believers
Animals	Two of each kind saved	Animals either changed or replaced
Destruction	By Water	By Fire and other things
Mankind destroyed	Unbelievers	Unbelievers & Martyrs
Prophecy	Noah & ?Methuselah?	Many OT Prophets and NT Prophecies & Two Prophets of Rev 144,000 Saved Jews
Believers	"Hidden"/Protected in the Ark	"Hidden"/Protected

# Covenants (L. S. Chafer) - 1

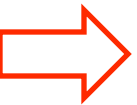
- ***The Edenic Covenant*** (Gen. 1:28-30; 2:16, 17), which is Jehovah's declaration incorporating seven features that conditioned the life of unfallen man on the earth.
- ***The Adamic Covenant*** (Gen. 3:14-19), which is also in seven parts and conditions man's life on the earth after the fall. Much that is in this covenant is perpetual throughout all generations until the curse is lifted from creation (Rom. 8:19-23).
- ***The Noahic Covenant*** (Gen. 8:20-9:27), which, again, is in seven particulars and discloses the divine intent respecting human government and posterity in all succeeding generations beginning with Noah.
- ***The Abrahamic Covenant*** (Gen. 12:1-3; 13:14-17; 15:1-18; 17:1-8), which, likewise, is in seven divisions or divine objectives. This covenant guarantees everlasting blessings upon Abraham, his seed, and all the families of the earth.

# Covenants (L. S. Chafer) - 2

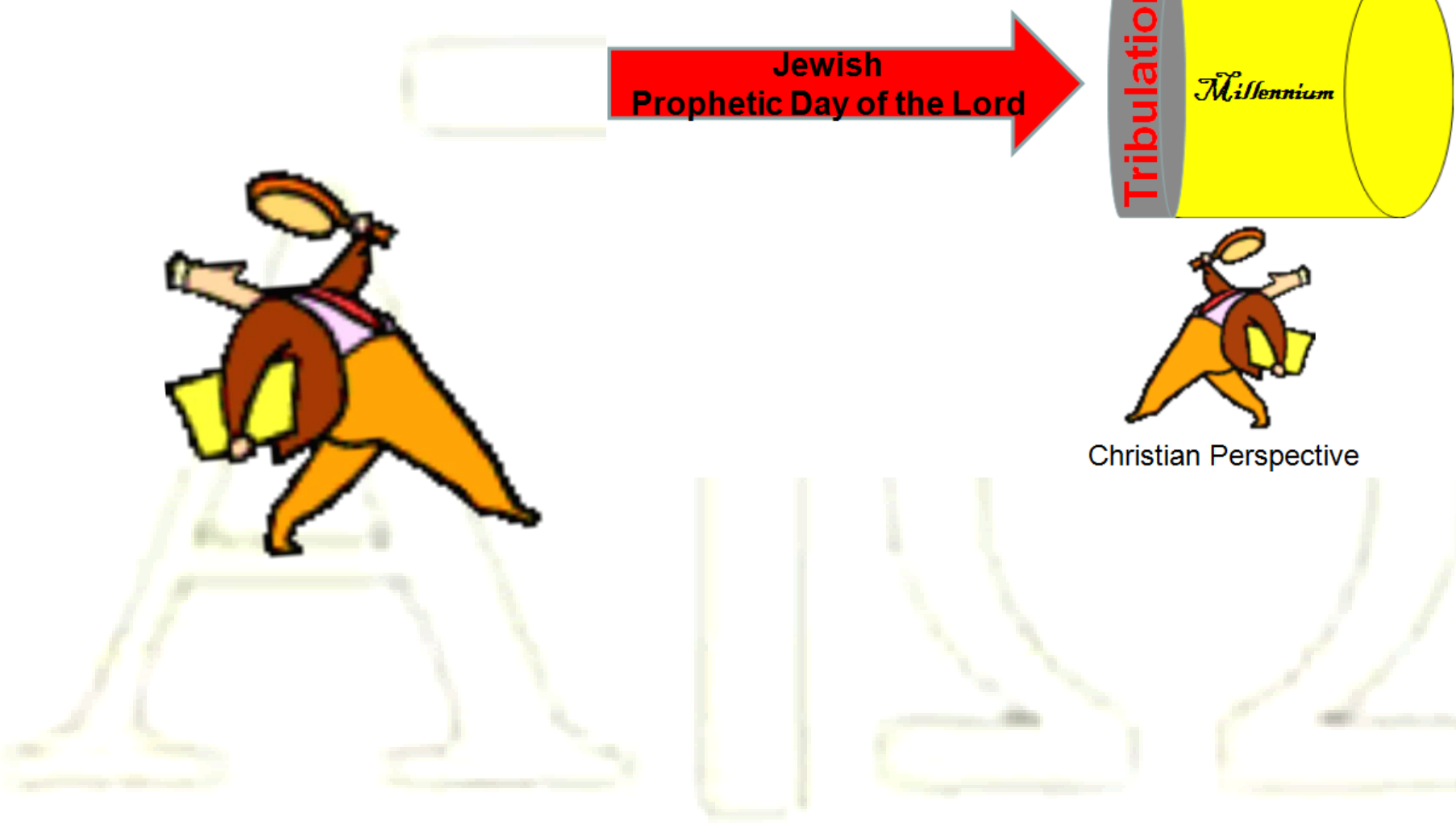
- **The Mosaic Covenant** (Ex. 20:1-31:18) which is in three parts, namely, the commandments, the judgments, and the ordinances which, in turn, directed the moral, social, and religious life of Israel and imposed penalties for every failure. The Mosaic Covenant is a covenant of works. Its blessings were made to depend on human faithfulness. It also provided the remedial sacrifices by which the sin and failure of those under the covenant could be cared for and they restored to right relations with God.
- ***The Palestinian Covenant*** (Deut. 30:1-9), which is in seven particulars and discloses what Jehovah will yet do in regathering, blessing, and restoring Israel to her own land.
- ***The Davidic Covenant*** (2 Sam. 7:5-19), which secures three paramount advantages to Israel through the Davidic House, namely, an everlasting throne, an everlasting kingdom, and an everlasting King to sit on David's throne.

# Covenants (L. S. Chafer) - 3

- ***The New Covenant for the Church*** (Luke 22:20), which incorporates every promise of saving and keeping grace for those of the present age who believe. Its many blessings are either possessions or positions *in Christ*.
- ***The New Covenant for Israel*** (Jer. 31:31-34; Heb. 8:7-12), which covenant is "new" in the sense that it supersedes as a rule of life the Mosaic Covenant that Israel broke, but it does not alter or conflict with the Palestinian Covenant, the Abrahamic Covenant, or the Davidic Covenant. Its blessings are fourfold and all yet future, though assured unconditionally on the unflinching faithfulness of God.



# Perspective



Jewish  
Prophetic Day of the Lord

Tribulation  
Millennium

Christian Perspective

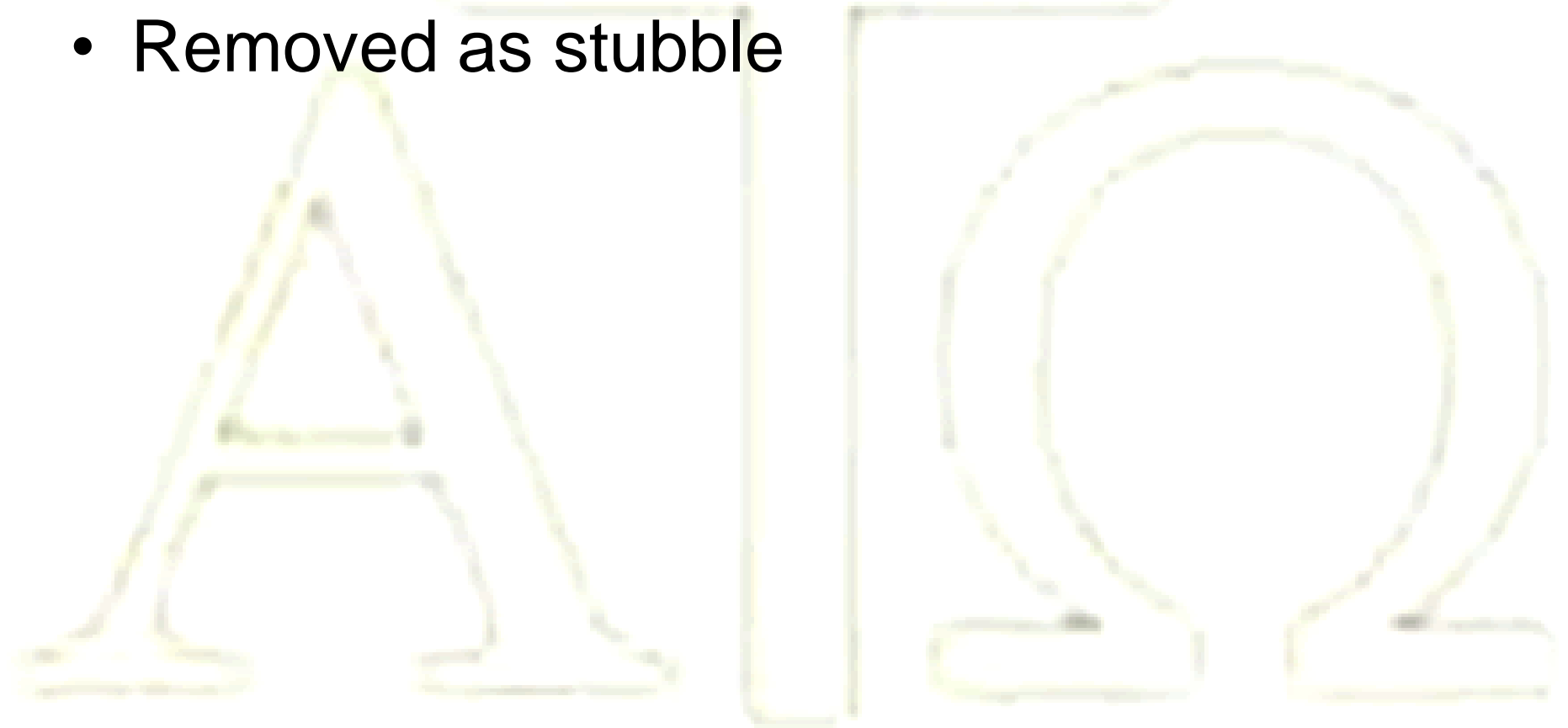
# Zeph 1:3

- <sup>3</sup> “I will remove man and beast;  
I will remove the birds of the sky  
And the fish of the sea,  
And the ruins along with the wicked;  
And I will cut off man from the face of the  
earth,” declares the LORD.

Note: Since there are animals in the Millennium, where do they come from? Sorry, I don't have an answer from Scripture, yet.

# Removed

- Same word used in 1:2
- Removed as stubble





# Destructions Compared

- Reverse of Creation
- Gen 6:7 I will blot out man from the face of the land, from man to animals to creeping things and to birds of the sky;...
  - Man
  - Animals
  - Creeping things
  - Birds of the sky
- Zeph 1:3
  - Man and beast
  - Birds of the sky
  - Fish of the sea
  - Ruins along with the wicked

Literally: stumbling blocks  
See Matt 13:41

# “Ruins”

- Odd to have an inanimate object in the midst of living creatures
- LXX leaves out “and the ruins along with the wicked” completely
- Word literally means cause to stumble rather than ruins, so “stumbling blocks” is a more literal translation
- And “stumbling blocks” can refer to people
- 2 Chr 28:23 uses the verb form of this word
  - For he sacrificed to the gods of Damascus which had defeated him, and said, “Because the gods of the kings of Aram helped them, I will sacrifice to them that they may help me.” But they became the **downfall** of him and all Israel.

# Matt 13:41

- The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness,
- Robertson pp259-260:
  - Quite remarkable is the appearance of this striking combination of *stumbling blocks with the wicked* in the NT (Matt. 13:41). Jesus interprets to his disciples a parable of universal judgment, which suits precisely the context of Zephaniah's prophecy. At the end of time God shall send his angels, who will "gather together [syllego; Cf. Zephaniah's asop] everything that makes stumble and the doers of lawlessness [panta ta skandala kai tous poiountas ten anomian].
  - By this apparent allusion to Zephaniah, Jesus transfers the coming cosmic judgment described by the prophet from the devastation associated with his final return. Jesus thereby indicates that the ultimate application of the prophetic threat of Zephaniah still is outstanding. The cosmic judgment that will reverse the creation is yet to come.

# Man & Earth: Play on Word

- Man = ADAM
- Earth = ADAMAH
- Paronomasia: From Ancient Greek παρονομασία (paronomasía, “play upon words which sound alike”) [wiktionary.org]

# God's Lists

- Religious Apostasy 1:4-6
  - I will stretch out my hand
- [Day of the Lord 1:7]
- Official Apostasy 1:8-9
  - Then it will come about
- Commercial Apostasy 1:10-11
  - On that day
- Common Apathy 1:12-13
  - It will come about
- [Great Day of the Lord 1:14-16]
- General Judgment 1:17-18

# Religious Apostasy 1:4-6

- **Zephaniah 1:4-6 New American Standard Bible (NASB)**
  - <sup>4</sup> “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,  
*And* the names of the idolatrous priests along with the  
priests.  
<sup>5</sup> “And those who bow down on the housetops to the  
host of heaven,  
And those who bow down *and* swear to the LORD and  
*yet* swear by Milcom,  
<sup>6</sup> And those who have turned back from following the  
LORD,  
And those who have not sought the LORD or inquired of  
Him.”

# 5 Facets of Religious Apostasy

- “Five objects of God’s exterminating activity within Judah and Jerusalem are indicated by the prophet’s use of the sign of the direct object in Hebrew (‘et).” [Robertson]
  - Remnant of Baal
  - Name of the Chemarim with the priests
  - Those who worship the host of heaven
  - Those who worship by swearing *to* Yahweh while swearing *by* their “King”
  - Those who have turned back & not sought the Lord

# Comments on 1:4

- Stretch out my hand
  - Anthropomorphism
  - Usually in OT to protect Israel but here against Israel – the world is upside down and backwards
- Note that in Zephaniah, during the tribulation, only Judah and Jerusalem are directly mentioned (although 2:9 mentions the God of Israel)
- Robertson
  - In God’s case, he “stretches out his hand” when he intervenes dramatically, employing means “beyond what is common.” Particularly in the plagues of Egypt, God “stretched out” his hand to accomplish miraculous judgmental interventions (cf. Exod. 7:5; 15:12; note also the “stretching out” of the hand of Moses and Aaron as a means of inaugurating the various plagues in Exod. 7:19; 8:1-2, 12-13[Eng 5-6, 16-17]; 9:22; 10:12, 21-22; 14:16, 21, 26-270. In an awe-inspiring manner God liberated Israel with a “mighty hand and a stretched-out arm” (cf. Deut 4:34; 5:15; 7:19; 9:29; 11:2; 26:8). But now this same power shall operate against Israel, because of a new adversary relationship.

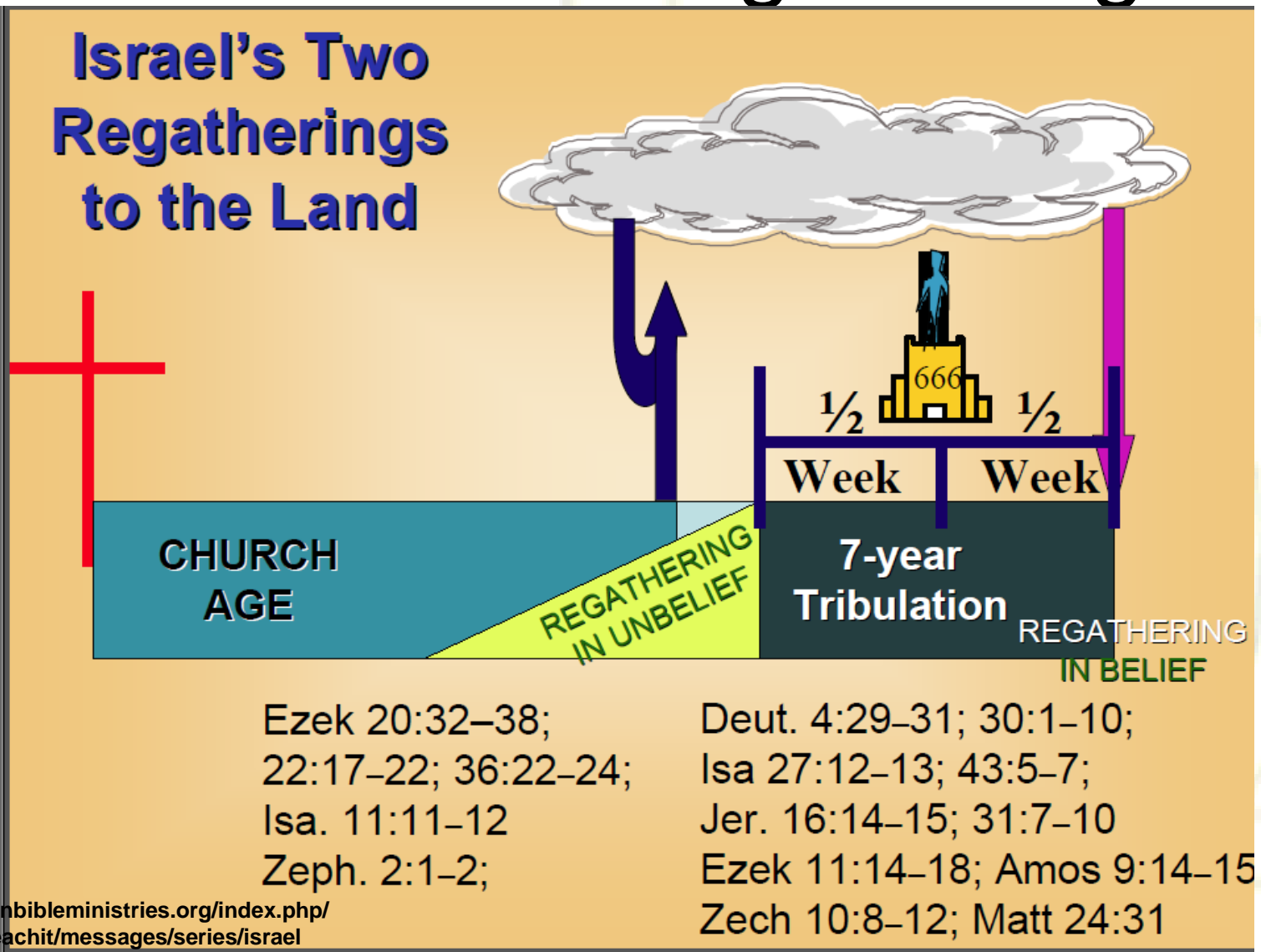


# Modern Day Baal Worship?

- Remnants Contrasted
  - Zeph 1:4 Remnant of Baal (Tribulation)
  - Zeph 3:13 Remnant of Israel (Millennium)
  - Irony
- Israel Gathered in Unbelief
- Jerusalem becomes a center for world religious worship: Actually it already is – Judaism, Islam & Christianity

# Israel's Two Regatherings

## Israel's Two Regatherings to the Land



Ezek 20:32–38;  
 22:17–22; 36:22–24;  
 Isa. 11:11–12  
 Zeph. 2:1–2;

Deut. 4:29–31; 30:1–10;  
 Isa 27:12–13; 43:5–7;  
 Jer. 16:14–15; 31:7–10  
 Ezek 11:14–18; Amos 9:14–15  
 Zech 10:8–12; Matt 24:31

# Idolatrous Priests

- Idolatrous Priests – interpretation, not translation
- Word is Chemarim
  - 2 Kg 23:5 – Reform under Josiah
    - He did away with the **idolatrous priests whom the kings of Judah had appointed** to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the host of heaven.
  - Hosea 10:5
    - The inhabitants of Samaria will fear  
For the calf of Beth-aven.  
Indeed, its people will mourn for it,  
And its **idolatrous priests** will cry out over it,  
Over its glory, since it has departed from it.
  - Zeph 1:4

# Appointed Priests

- Priests, especially the high priest, was from time to time appointed by a foreign political ruler
  - Antiochus Epiphanes appointed Jason (a Hellenzier) based upon promises of money)
  - According to Josephus, Caiaphas was appointed in AD 18 by the Roman prefect who preceded Pontius Pilate, Valerius Gratus. [Metzger & Coogan *Oxford Companion to the Bible*, 1993. p 97]
- Will the revived Roman Empire appoint priests in Israel?

# Interesting Note

כומר

- In Neo-Hebrew [kamiruj] designates a Catholic priest and monk.
  - <http://www.jewishencyclopedia.com/articles/4293-chemarim>
- In the context of the third temple in the tribulation with the advent of a one-world religion, perhaps one of the conditions of allowing the Jews to build the temple will be to allow non-Jewish priests to observe the Jewish priesthood actions in person. This could eventually lead to non-Jewish participation and syncretic intrusions
- Could also be the “priests” of the One-World religion
- Remember
  - Israel in unbelief
  - Temple not built by God but by man
  - Israel in apostasy

# Cut Off

- Hiphiel of Ekriithi
  - Qal is used to make a covenant
  - Hiphiel is used to cut off or separate
  - Lev 20:2-3
- **Lev 20:1-5 On Human Sacrifice and Immoralities**
  - 20 Then the LORD spoke to Moses, saying, <sup>2</sup>“You shall also say to the sons of Israel: ‘Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. <sup>3</sup>I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name. <sup>4</sup>If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death, <sup>5</sup>then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech.
- Double Cutting Off
  - Separate from Jewish people
  - Separate from Deliverance/Salvation from God
- Remember from 2 Kings/2 Chronicles: Manaseh offered his sons to Molech

# Zeph 1:5

- <sup>5</sup> “And those who bow down on the housetops to the host of heaven,  
And those who bow down *and* swear to the LORD and *yet* swear by Milcom,

# Warning from Deuteronomy

- Deut 4:19
  - And beware not to lift up your eyes to heaven and see the sun and the moon and the stars, all the host of heaven, and be drawn away and worship them and serve them, those which the Lord your God has allotted to all the peoples under the whole heaven.
- Point is: God already told them not to do this but they may already be doing this
- The “cut off” from verse 4 still applies here



# Milcom

- In Hebrew, words derive from a three consonant root.
- So this could be the name of a Canaanite deity MLKM
- Or it could be MLK + M for “their king” – who will be their king in the Tribulation? The beast?
- Another irony
  - They worship someone other than their own king (the Lord God)
  - Jews in Jesus time, the chief priests, said Caesar was their king (John 19:15 - 15 So they cried out, “Away with Him, away with Him, crucify Him!” Pilate \*said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”)
- Question: After the ruler of the Revived Roman Empire or “beast” makes a treaty with Israel, will the leaders swear by this ruler as “king?” And at the same time they will swear allegiance to their Lord God?

# Detour: Semitic three letters

## From Arabic

- KTB = He wrote
- KATB = Writer
- MKTB = Office
- KTAB = Book
- MKTBH = Library
- MKTUB = Letter

# Swear to/by

- Swear **to** the Lord
- Swear **by** Milcom/your king

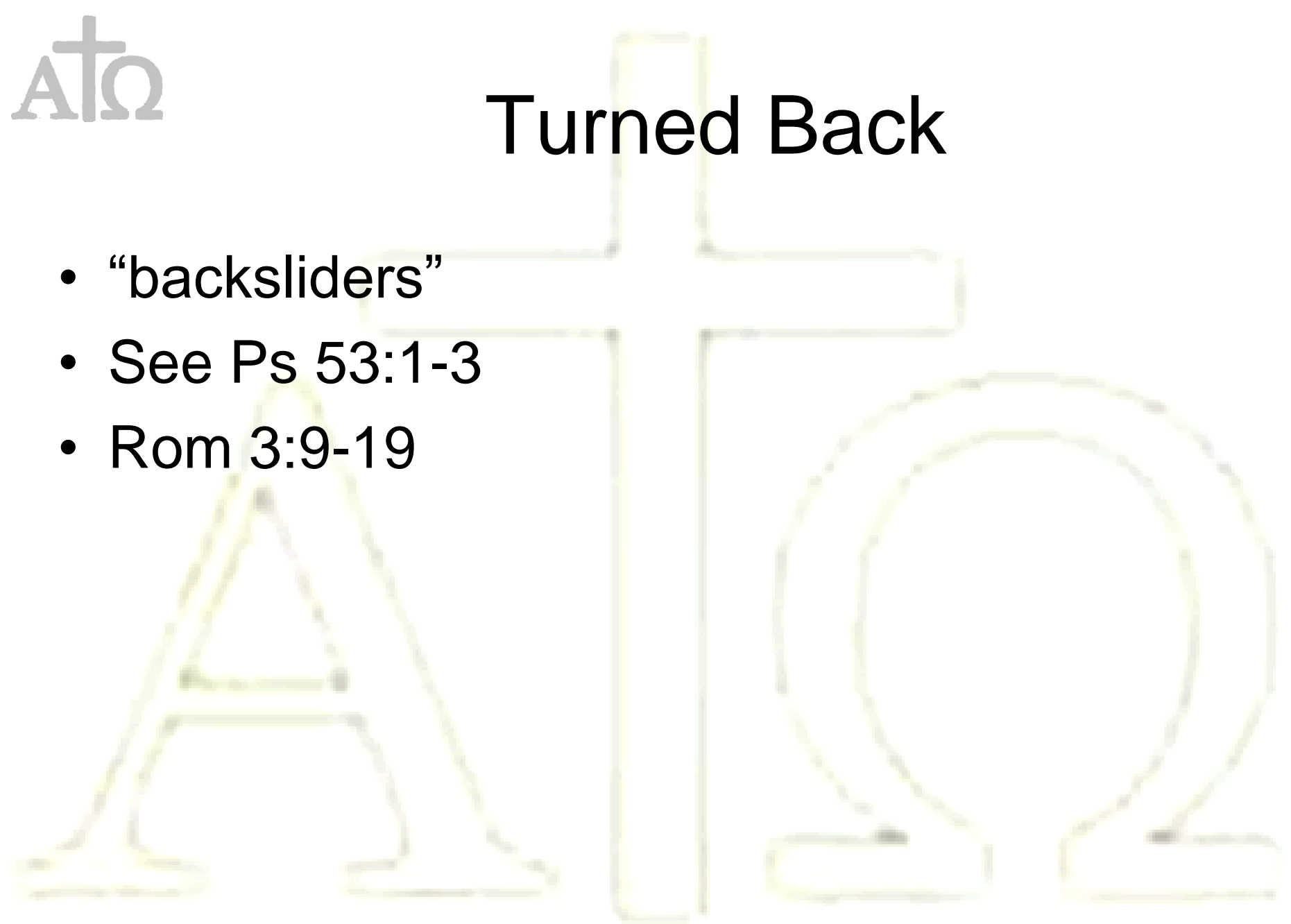


# Zeph 1:6

- <sup>6</sup> And those who have turned back from following the LORD,  
And those who have not sought the LORD or inquired of Him.”

# Turned Back

- “backsliders”
- See Ps 53:1-3
- Rom 3:9-19



# Seek & Inquire

- Zeph 1:6
  - And those who have turned back from following the Lord,  
And those who have not **sought** the Lord or **inquired** of Him
- 2 Chr 34:3
  - For in the eight year of his reign while he was still a youth, he began to **seek** the God of his father David; ...

# Seek [bakash] (Gesenius)

- 1) To seek for
    - a) To seek the king's face
    - b) To seek the face of God
  - 2) To seek, to strive after, to try to get
  - 3) To require, to demand
  - 4) To ask, to seek from
  - 5) To ask; to inquire of any one, to interrogate
- \* Usually in the PIEL or intensive form

# Seek [darash] (Gesenius)

- 1) To go to a place, to frequent
- 2) To search after
- 3) To seek from any one, to inquire
- 4) To ask for, to demand
- 5) To apply oneself, to study, to follow, to practice



# Biqqesh - TDOT

- The literal meaning of biqqesh is “to seek,” in activity that assumes a personal entity as subject and persons or things as object. This activity has in view the finding of an object which really exists or which is thought to exist, which is not close at hand to the subject at the time of seeking, but is desired most earnestly and initiates the seeking. Biggqesh has to do with satisfying this desire. Vol 1? p229

# Darash - Barker/Bailey

- To "inquire" of the Lord means to seek his guidance. The word referred early in Israel's life to seeking a prophetic word to relieve the distress of a crisis situation (1 Sam 9:9). This often involved a king seeking a word about national survival from the prophet.
- The word is a technical term for worship.
- But, at the same time, *drs*<sup>^</sup> *yhwh* became synonymous with 'to fulfill God's will' or 'to keep the commandments' (1 Chr 22:19; 2 Chr 14:6a; 21:21; likewise Pss 14:2=53:5; 119:1, 10).“
- “Inquiring of God becomes a major theme in Chronicles, being the type of relationship God expects with his people. *Drs*<sup>^</sup> appears twenty-seven times in 2 Chronicles referring to inquiring of God or being related to God.”

# Biqqesh- Kapelrud

- "The first positive demands which appear in the book are those in 1:6, *biqqes<sup>^</sup> yhwh* and *daras<sup>^</sup>*, to seek Yahweh and to strive to find him. These expressions were mentioned above as central in the prophet's preaching, to designate worship of Yahweh and obedience to his word. The verb *bqs<sup>^</sup>* is used three times in 2:3 and can be neutral in its meaning, simply indicating 'to search'. In religious use, however, it has a more special meaning: to search in order to find help and guidance. The search is often supposed to go through cultic channels: prayers, offerings, sacrifices, or use of psalms (Deut 4:29, 2Sam 12:16, 21:1; Ps 24:6, 27:8 40:17, 69:7, 105:3f., Jer 29:13, Hos 5:6, 15, Amos 8:12).
- "*drs<sup>^</sup>* is used in the same way and is quite parallel with *bqs<sup>^</sup>* (Deut 4:29, 12:5, Ps 9:11, 14:2, 34:5, 77:3, Is 9:12, 31:1, 55:6, 58:2, Jer 10:21, 29:13, Hos 10:12, Amos 5:4ff). The verbs are used alternately e.g. in Deut 4:29, to express religious attitude..."

# Seek the Lord

- Deut 4:29
  - But from there you will seek the Lord your God, and you will find Him if you search for Him with all your heart and all your soul. (NASB)
  - “Seeking Yahweh is a characteristic of the righteous remnant to whom is promised restoration after judgment (Deut 4:29)” Hilber

# Summary of Seeking

- Barker & Bailey pp 422-423
  - 1) “In sum, seeking God requires turning from one’s wicked ways and worshiping him in humility.
  - 2) In prophetic thought, to seek God means to be in constant fellowship with God, to observe his commandments, and to practice love and justice.
  - 3) Sacrifices, no matter how lavish, cannot guarantee access to God for those who do not turn from evil ways and repent.
  - 4) Even though the arrogant and sinful seek God, they never find him.
  - 5) According to the Old Testament writers, ultimately it is God who chooses and seeks the lost to reveal himself to them, but the one who sincerely seeks him can hope to find him.”

# Judgment of God

- Judgment (Ronald B. Allen)
  - “There is no more fearful a concept than the wrath of God.”
  - “There is no more tender a notion than the love of God.”

# Zeph 1:7

- <sup>7</sup> Be silent before the Lord GOD!  
For the day of the LORD is near,  
For the LORD has prepared a sacrifice,  
He has consecrated His guests.

# Be Silent!

- Motyer: “The dramatic words with which 1:7 opens prepare the way for the announcement of the day of the Lord.” [The Minor Prophets: An Exegetical and Expository Commentary, vol 3 , ed by McComiskey, Baker Books, Grand Rapids, 1998, p 917]



# Chapter 1 Outline - B

## Day of the Lord

<sup>7</sup> <sup>[e]</sup> Be silent before the Lord <sup>[f]</sup> GOD!

For the day of the LORD is near,

For the LORD has prepared a sacrifice,

He has consecrated His guests.

<sup>8</sup> "Then it will come about on the day of the LORD'S

sacrifice

That I will **punish** the princes, the king's sons

And all who clothe themselves with foreign garments.

<sup>9</sup> "And I will **punish** on that day all who leap on the

temple threshold,

Who fill the house of their lord with violence and deceit.

Gen 6:11,13

The Fabric of Scripture

Rev 8:1-2 8

### Seven Trumpet Judgments

When the Lamb broke the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup> And I saw the seven angels who stand before God, and seven trumpets were given to them.

### End Points of The Great Day of the Lord Judgment

Rev 19:17-18

### (End of Armageddon/Tribulation)

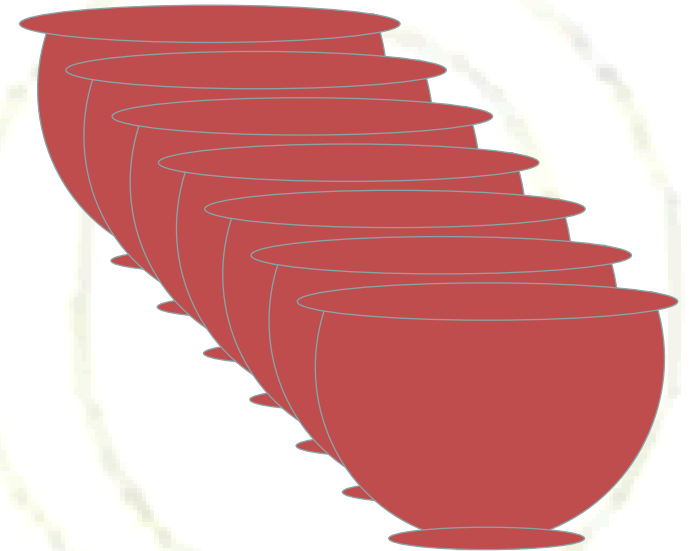
<sup>17</sup> Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, <sup>18</sup> so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."

PaQaD  
Punish  
(visit/  
attack)

# Coincidence?

- See Rev 8:1

Seven Trumpet Judgments



# I Punish/I Will Visit

- Hebrew pahkad
  - Means many things
  - Meaning determined by context
  - With Hebrew preposition AL' is visit upon or punish (negative connotation)
  - With Hebrew preposition Bi is visit with (positive connotation)
- Punish
  - I will visit on or against
  - Zeph 1:8, 9, 12; 3:7 [Kal preterite]
- Visit
  - I will visit with
  - Zeph 2:7

# Why “Punish”

- Not “punish” – this is an interpretive translation; it means visit against
- God Judged sin on the Cross
  - The penalty of sin does not apply to anyone
- God Does Judge in the sense of discipline and cursing and natural outcome of sin
  - Gen 3:14,17 Spiritual Death
  - Gen 4:11 Murder
  - Gen 6:5 Wickedness of Man
  - Gen 27:29 Cursing because of cursing against Israel
  - Vengeance Rom 12:19 -> Deut 32:35, Ps 94:1, Heb 10:30

# The Flesh Feast

- Rev 19:17-18
  - 17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God,
  - 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.”

# Zeph 1:7-8

- 1:7 ...For the Lord has prepared a sacrifice, He has consecrated His guests.
- 1:8 Then it will come about on the day of the Lord's sacrifice, That I will **punish** the princes, the king's sons, And all who clothe themselves with foreign garments, ...

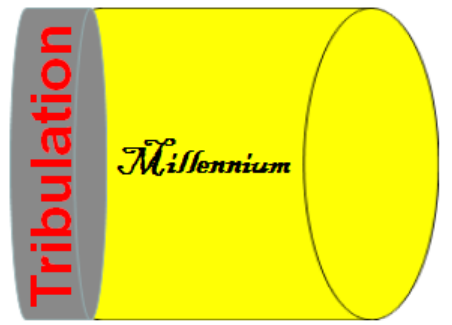
I will visit against



# The Day of the Lord

- If this Day of the Lord is between Silence and the Sacrifice, then it equates to the “Great Day of the Lord” which is the last 3 ½ years of Daniel’s 70<sup>th</sup> week

# Perspective



Christian Perspective

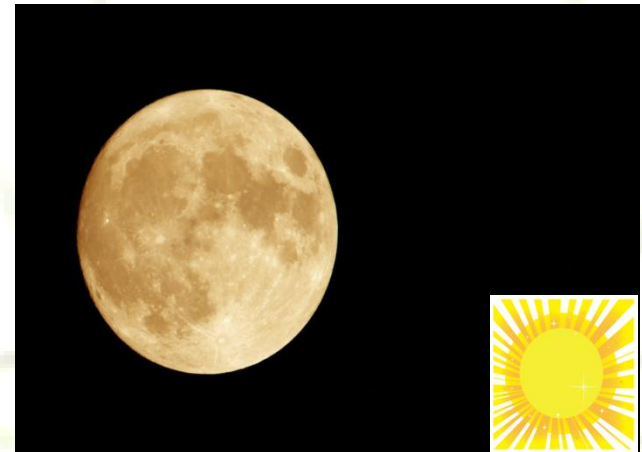


# Unger's Definition

- Day of the Lord is the protracted period commencing with the Second Advent of Christ in glory and ending with the cleansing of the heavens and the earth by fire preparatory to the new heavens and the new earth of the eternal state (Isa. 65:17-19; 66:22; II Pet 3:13; Rev. 21:1). The Day of the Lord as a visible manifestation of Christ upon the earth is to be distinguished from the Day of Christ. The latter is connected with the glorification of the saints and their reward in the heavenlies previous to their return with Christ to inaugurate the Day of the Lord. The Day of the Lord thus comprehends specifically the closing phase of the Tribulation and extends through the Millennial Kingdom. Apocalyptic judgments (Rev. 4:1-19:6) precede and introduce the Day of the Lord.

# Day

- Hebrew day is a period of darkness and light (Gen 1:5, 8, 13)
- NT used “day” to refer to the normal 24 hour period Jn 1:29, 35, 39, 43
- “Day” not tied to a 24-hour period
  - Days of Abraham Gen 26:1 (during the lifetime of Abraham)
  - Days of Ahasuerus Est 1:1
- “Day” tied to concept
  - Day of Trouble Psa 20:1
  - Day of war and battle Job 38:23
  - Day of Salvation 2Cor 6:2
- John 9:4 (time of opportunity)



# Mattox

- A close study of Zephaniah 1:14-18 will reveal that the judgments included in 'the Day of the Lord' extend throughout the tribulation and include the events just prior to the 'return of the Lord' to this earth. Therefore, 'the Day of the Lord' includes the tribulation.
- Zechariah 14:1-4 clearly include the events of the Second Advent in 'the Day of the Lord.'"
- A study of 2 Peter 3:10 extends the period covered in 'the Day of the Lord' into the new heavens and new earth. Therefore including the entire millennial period.

# Mattox Conclusion

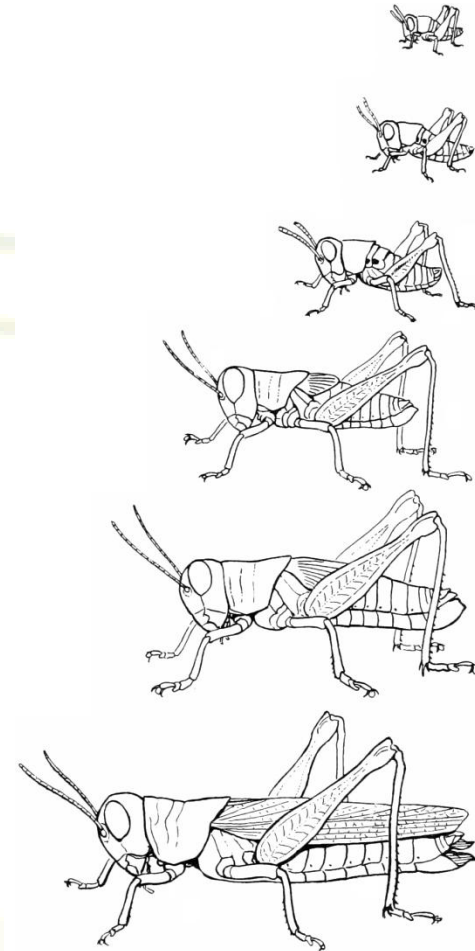
- “The Day of the Lord” includes the time and events from the beginning of God dealing with Israel [including the tribulation, the Second Advent, the Millennium] into the creation of the new heavens and new earth. That is ‘the Day of the Lord’ covers the book of Revelation.

# Barker & Bailey

- The day is not only a future day. It can also refer to great events of the past. The fall of Jerusalem in 587 B.C. in fulfillment of prophecy as a “day of the Lord” (Lam 2:21). Isaiah saw the overthrow of Babylon as the day of the Lord (Isa 13:13,19). “Neither in prospect nor in retrospect was the day of the Lord fully realized. The prophets simply had in mind that these were events of such a dire nature that they exemplified a reality that would be fully demonstrated when the day finally came. But it is this ultimate day that preoccupies Zephaniah. His thinking is insistently universal (1:17a, 18b; 2:11; 3:6, 8b, 9, 20). He seems uninterested in identifying specific historical events. “...Zephaniah, whether under historical or theological prompting, has left us a tract on the day of the Lord –the climax alike of history, sin, and the purposes of God.”

# Joel's Grasshoppers

- Read Joel 1:1-7; 15-2:3
- Locusts already caused devastation
- The Day of the Lord is near (immanent)
- Locusts were bad enough, but the Day of the Lord is the worst suffering in history
- Fulfillments of Day of the Lord prophecies in previous history are just foreshadowing the Tribulation



# Zeph 1:8

- <sup>8</sup> “Then it will come about on the day of the LORD’s sacrifice  
That I will punish the princes, the king’s sons  
And all who clothe themselves with foreign garments.

# Princes

- Hebrew word can mean “chieftan” or chief of a tribe
- Hence, leader or government official in current day context
- ?Knesset?



# Foreign Clothing

- Context is princes, the king's sons - ?royal officials?
- Asking the right questions
  - Assume we are talking government officials
  - What clothing would indicate an official associated with a foreign entity – a **uniform**
  - What kind of foreign entity might this be in the tribulation? U.N.? Or a follow-on organization for the one world government
  - Will Israel “disarm” by giving their military to the Beast as part of the treaty?



# Serving the United Nations

- United Nations Information  
<http://www.un.org/en/peacekeeping/issues/military.shtml>
  - The most common sort of UN peacekeeper is the infantry soldier. However, increasingly we need specialized personnel who we refer to as ‘enablers’. These skilled soldiers include engineers, who for example were able to help with the post-earthquake reconstruction in Haiti, or the building of new roads in South Sudan. We also need helicopters and their crews, as they enable us to extend our area of influence and be much more visible. Other specialist enablers include transport companies, communicators and medical personnel.
  - The UN can only deploy military personnel when there is a UN Security Council resolution authorizing them to do so. The Security Council will say how many military personnel are required, and then UN Headquarters will liaise with the Member States to identify personnel and deploy them. This can take time – perhaps more than six months from the date of the resolution.
- Is it possible that there will in the future be a standing reserve from member nations, including the nation Israel?



From

<http://www.un.org/en/peacekeeping/documents/unibammanualvol1.pdf>



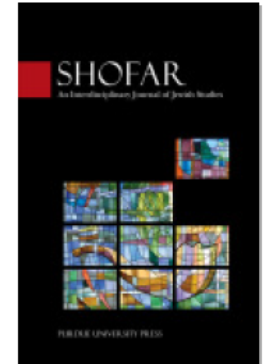


# Sons of Israel in Caesar's Service: Jewish Soldiers in the Roman Military

Andrew J. Schoenfeld

Shofar: An Interdisciplinary Journal of Jewish Studies, Volume 24,  
Number 3, Spring 2006, pp. 115-126 (Article)

Published by Purdue University Press  
DOI: 10.1353/sho.2006.0074



# Jews in the Roman Army

In the year 69 the Roman province of Judea was consumed by a three-year rebellion that pitted Jewish zealots against the authority of the Emperor and the House of Herod. Not only was the revolt a destabilizing factor in the eastern regions of the Empire but it also posed a significant challenge to the new emperor, Vespasian. In order to quell the Jewish revolt in his eastern marches, Vespasian resolved to send an army under the command of his son, Titus, with explicit orders to crush the insurrection. Although the emperor's young son showed exceptional talent and tact for leadership, he lacked the military experience deemed necessary for a Roman general. Therefore, the emperor was forced to choose an able commander capable of assisting Titus in the Judean expedition. A great number of prestigious military men were available for the post, including Annius Vinicianus, son-in-law to the famed general, Corbulo. But Vespasian made the unlikely choice of an Alexandrian Jew named Tiberius Julius Alexander to spearhead the Roman army in its effort to thwart the Jewish uprising. The emperor's decision was to prove fortuitous, as not only did Tiberius Alexander coordinate a Roman victory in Judea but he also became Titus' trusted advisor and may have eventually reached the rank of Praetorian Prefect.<sup>1</sup>

Andrew J. Schoenfeld:

<https://muse.jhu.edu/journals/shofar/v024/24.3schoenfeld.pdf>

# Matthew: Tax Collector

## Matt 9:9-13

- 9 As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He \*said to him, "Follow Me!" And he got up and followed Him.
- 10 Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples. 11 When the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?" 12 But when Jesus heard this, He said, "It is not those who are healthy who need a physician, but those who are sick. 13 But go and learn what this means: 'I desire compassion, and not sacrifice,' for I did not come to call the righteous, but sinners."

# I Punish/I Will Visit

- Hebrew pahkad
  - Means many things
  - Meaning determined by context
  - With Hebrew preposition AL' is visit upon or punish (negative connotation)
  - With Hebrew preposition Bi is visit with (positive connotation)
- Punish
  - I will visit on or against
  - Zeph 1:8, 9, 12; 3:7 [Kal preterite]
- Visit
  - I will visit with
  - Zeph 2:7

# Why “Punish”

- Not “punish” – this is an interpretive translation; it means visit against
- God Judged sin on the Cross
  - The penalty of sin does not apply to anyone
- God Does Judge in the sense of discipline and cursing and natural outcome of sin
  - Gen 3:14,17 Spiritual Death
  - Gen 4:11 Murder
  - Gen 6:5 Wickedness of Man
  - Gen 27:29 Cursing because of cursing against Israel
  - Vengeance Rom 12:19 -> Deut 32:35, Ps 94:1, Heb 10:30



## Zeph 1:9

- <sup>9</sup> “And I will punish on that day all who leap on the *temple* threshold,  
Who fill the house of their lord with violence and deceit.

# Leap on the Threshold

- Punish = Visit on/against
- House of their lords (plural)
- 1 Sam 5:5
  - 5 Now the Philistines took the ark of God and brought it from Ebenezer to Ashdod. 2 Then the Philistines took the ark of God and brought it to the house of Dagon and set it by Dagon. 3 When the Ashdodites arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the Lord. So they took Dagon and set him in his place again. 4 But when they arose early the next morning, behold, Dagon had fallen on his face to the ground before the ark of the Lord. And the head of Dagon and both the palms of his hands were cut off on the threshold; [a]only the trunk of Dagon was left to him. 5 Therefore neither the priests of Dagon nor all who enter Dagon's house tread on the threshold of Dagon in Ashdod to this day.
- Who are their “lords?”
- What is more violent towards God than to worship Satan in the temple dedicated to God?
- The abomination of the desolation was prophesied by Jesus Christ in Matt 24 and was foreshadowed by the abomination of Antiochus Eiphanes (Matt 24:15)
  - “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in THE HOLY PLACE (let the reader understand), ...

# The Golden Gate

- The **Golden Gate**, as it is called in Christian literature, is the oldest of the current gates in Jerusalem's Old City Walls. According to Jewish tradition, the Shekhinah (שכינה) (Divine Presence) used to appear through this gate, and will appear again when the Messiah comes (Ezekiel 44:1–3) and a new gate replaces the present one; that is why Jews used to pray for mercy at the former gate at this location.<sup>[1]</sup> Hence the name *Sha'ar HaRachamim* (שער הרחמים), the **Gate of Mercy**.

# Golden Gate Cemetery

- The [Ottoman Sultan Suleiman the Magnificent](#) sealed off the Golden Gate in 1541. While this may have been purely for defensive reasons, in [Jewish tradition](#) this is the gate through which the [Messiah](#) will enter [Jerusalem](#), and it is suggested that Suleiman the Magnificent sealed off the Golden Gate to prevent the Messiah's entrance. <sup>[citation needed]</sup> The Ottomans also built a cemetery in front of the gate, in the belief that the precursor to the Messiah, [Elijah](#), would not be able to pass through the Golden Gate and thus the Messiah would not come. This belief was based upon two premises. First, according to Islamic teaching Elijah is a descendant of [Aaron](#),<sup>[3]</sup> making him a priest or [kohen](#). Second, that a Jewish Rabbi or Kohen is not permitted to enter a cemetery. This second premise is not wholly correct because a Kohen is permitted to enter a cemetery in which either Jews or non-Jews are buried, such as the one outside the Golden Gate, as long as certain laws or [Halakha](#) regarding purity are followed. [Wikipedia]

# Problem with the Temple Threshold?

- Will there be some problem involving unclean things at the entrance to the Tribulation Temple causing the priests to “leap over the threshold?”

# House of Their Lord

- Lord
  - Hebrew: *plural* of adonai
- House
  - Hebrew: singular
- House of their lords
  - Assumed to be temple
  - If so, is this a reference to their syncretism in the temple?
  - They swear by their Milcom/their king (the beast) while swearing allegiance to the Lord God

# Zeph 1:10-11

- <sup>10</sup> “On that day,” declares the LORD,  
“There will be the sound of a cry from the  
Fish Gate,  
A wail from the Second Quarter,  
And a loud crash from the hills.
- <sup>11</sup> “Wail, O inhabitants of the Mortar,  
For all the people of Canaan will be  
silenced;  
All who weigh out silver will be cut off.

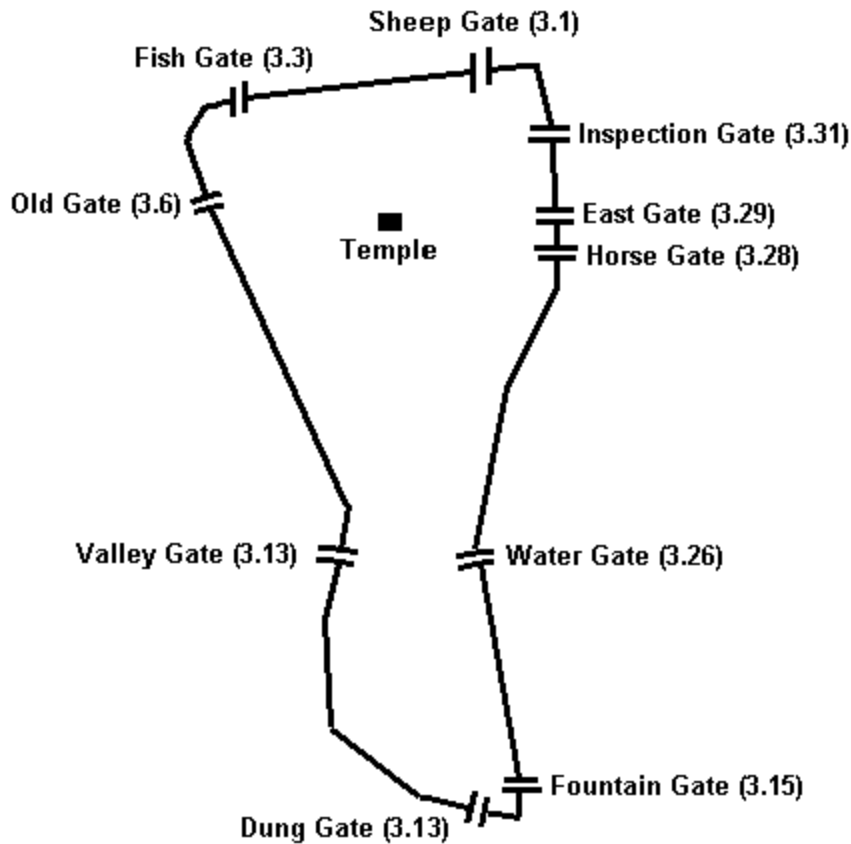
# Considerations

- Geographical
  - Fish Gate
  - Second (Quarter)
  - Hills
  - Mortar
  - Canaan
- Commercial
- Sounds
  - Sound of a cry
  - Wail
  - Crash
  - Wail
  - Silenced



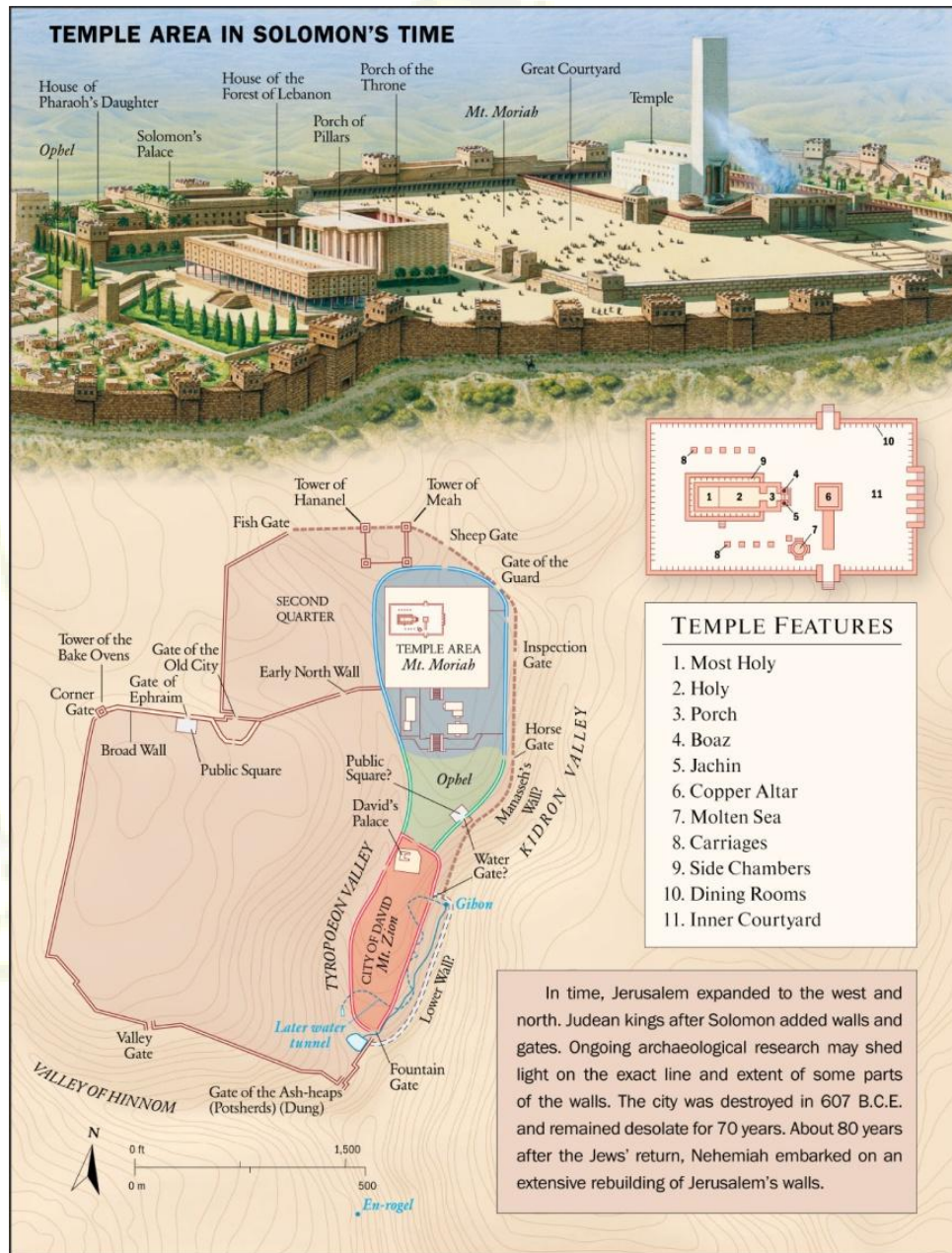
# Gates in Nehemiah's Time

## Nehemiah's Jerusalem



See Neh 12 & Neh 3

<http://www.jesusplusnothing.com/studies/online/nehem3.htm>

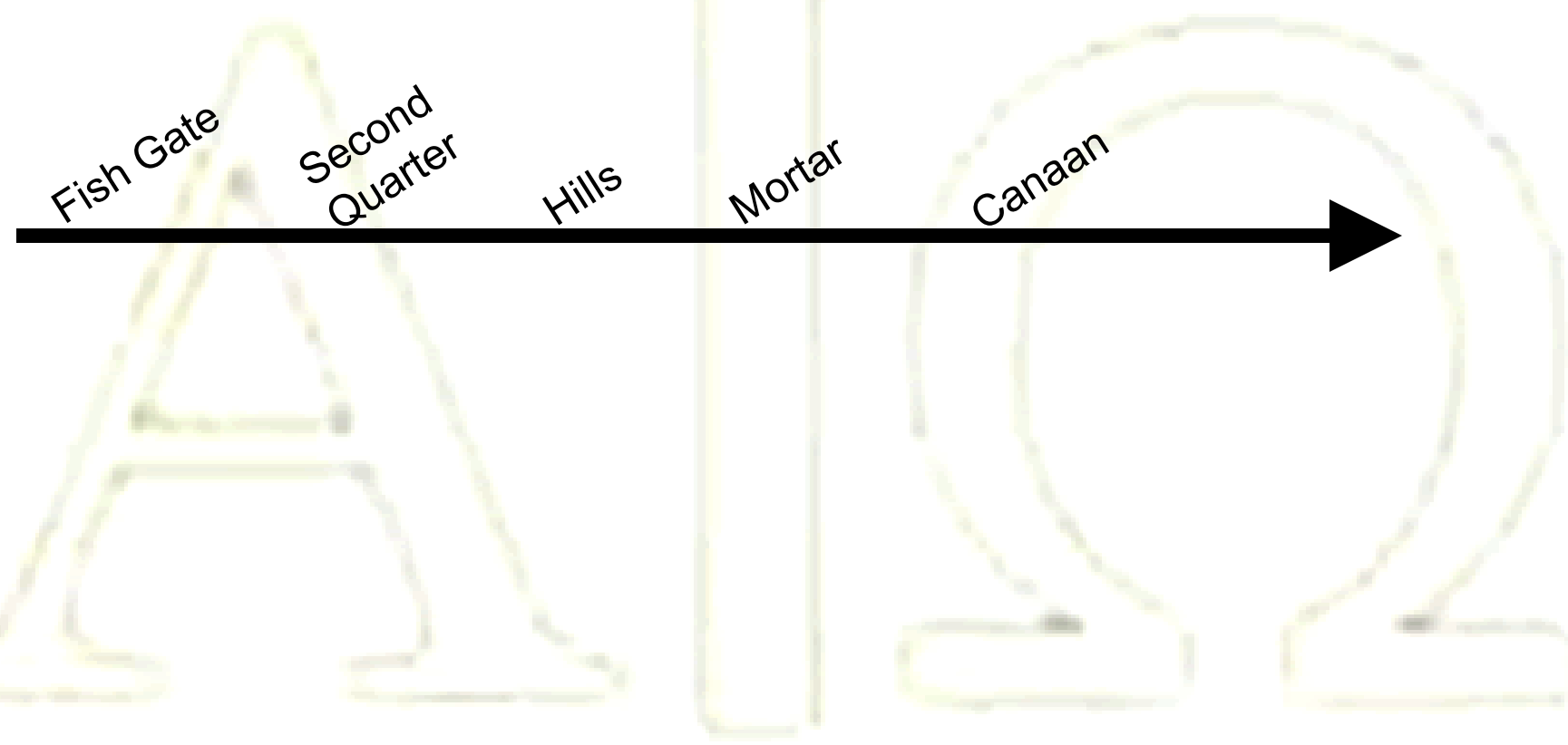


# 7 Hills of Jerusalem

- But strange as it may seem, the City of Jerusalem as it existed in the time of Christ Jesus was Mount of Olives just to the east of the main City of Jerusalem (but still reckoned to be located within the environs of Jerusalem), there are three summits to that Mount of Olives:
- Hill One: Mount of Olives Northern Summit: “Scopus”
- Hill Two: Mount of Olives Middle Summit: “Nob”
- Hill Three: Mount of Olives Southern/Highest Summit: “Mount of Corruption/Offense” (2Kg 23:13)
- Hill Four: Mount Zion (middle ridge between the Kedron and Tyropoen Valleys)
- Hill Five: "Ophel Mount"
- Hill Six: the “Rock” around which "Fort Antonia" was built
- Hill Seven: “new” Mount Zion, the southwest hill
- [based on info from <http://www.askelm.com/prophecy/p000201.htm>]



# Geographical Progression



# Commercial References?

- Fish Gate – some say this was the location of the fish market based upon trade with
- Second Quarter (Mishneh)
- Hills
- Mortar
- Location, Location, Location

# Merchants Cursed

- The remainder of the verse extends the description of the judgment on Jerusalem. The Day shall bring devastation for all merchants and businessmen of the city. Industry, initiative, and enterprise will pay off in frustration and personal ruin. The reference to the people of Canaan must be interpreted in the light of the phrase with which it is set in parallelism: the dealers in silver. Because of their reputation as tradesmen, the name of the Canaanite populace became equivalent to “merchant.” The cutting off of all the dealers in silver meant that the city as a center of culture, trade, luxury, beauty, and craftsmanship would come to an end. If any life were left in the city, it would consist only of groveling for the most meager of existences.
- Thus far the prophet has specified political, religious, and commercial leadership as the objects of the coming judgment of the Day of Yahweh. None of these noble employments shall avail to deliver from devastation. [Robertson, p279]

# Sounds

- Cry
  - Because of Sin (Gen 18:20; 19:13)
  - Pleading to God (Ex 3:7,9)
  - Irony – They will cry because of the wrath of God
- Wail – Yelling, Howling like a wild animal
- Crash – like pottery breaking
- Wail – Yelling, Howling like a wild animal
- Silence
- Comment: Sounds of Commerce are gone and replaced by sounds of invasion, destruction

# Zeph 1:12

- <sup>12</sup> “It will come about at that time  
That I will search Jerusalem with lamps,  
And I will punish the men  
Who are stagnant in spirit,  
Who say in their hearts,  
‘The LORD will not do good or evil!’



# “Lamps”

- Word used for golden lampstand
  - The Golden Lampstand Described: (Ex 25:31-40)
  - High Priest Duty Lev 24:3
  - Israel to be a "light to the nations" (Is 42:7)
- God uses lamps to find and “visit” unbelieving Jews who think God is irrelevant Zeph 1:12:  
Irony: Jews should be looking for and finding the light of the world – their Messiah to worship Him; instead He is looking for them to discipline them
- God will show them He is real!

# Zeph 1:13

- <sup>13</sup> “Moreover, their wealth will become plunder  
And their houses desolate;  
Yes, they will build houses but not inhabit *them*,  
And plant vineyards but not drink their wine.”

# Deut 28

- 30 You shall betroth a wife, but another man will violate her; you shall build a house, but you will not live in it; you shall plant a vineyard, but you will not [a]use its fruit.
- 39 You shall plant and cultivate vineyards, but you will neither drink of the wine nor gather the grapes, for the worm will devour them.

# Zeph 1:14

- <sup>14</sup> Near is the great day of the LORD,  
Near and coming very quickly;  
Listen, the day of the LORD!  
In it the warrior cries out bitterly.

# Zeph 1:15

- <sup>15</sup> A day of wrath is that day,  
A day of trouble and distress,  
A day of destruction and desolation,  
A day of darkness and gloom,  
A day of clouds and thick darkness,

# Trouble & Distress

## Trouble

צָרָה

## Distress

מְצוּקָה

Deut 31:17,21

Day of Trouble:

Is 37:3

Obadiah 12, 14

Nah 1:7

Hab 3:16

Time of Trouble:

Jer 14:8; 15:11; ;16:19

Dan 12:1

Jacob's Trouble: Jer 30:7

Deut 28:53, 55, 57 (Hiphil fut)

Job 15:24; Ps 25:17

Is 30:6 Land of Trouble and  
*Anguish (different word)*

# Destruction & Desolation

**Destruction**

שָׂדֵה

**Desolation**

מְשׂוּדָה

Is 10:3; 47:11; Ezk 38:9  
Is 6:11; 17:12,13; 37:26

Emptiness

# Darkness & Gloom

**Darkness**

חֹשֶׁךְ

**Gloom**

אֶפְלָה

Joel 2:2

Rev 9:2 ..darkened  
Rev 9:3 Locusts

Is 60:2 Darkness shall cover the Earth  
Joel 2:2; 2:31 (3:4)  
Amos 5:18, 20 Day of the Lord is darkness

Deut 28:29 Blind gropeth in darkness  
Joel 2:2 A day of darkness and gloom



# Cloud & Murkiness

Cloud

עֶנַן

Murkiness

עֶרְפָּל

Joel 2:2

Joel 2:2

Joel 2:2  
 Ezk 34:12  
 Is 60:2 For behold darkness  
 will cover the Earth and deep  
 darkness the peoples

# Trumpet & Battle Cry

## Trumpet

שׁוֹפָר

## Battle Cry

תְּרוּעָה

Joel 2:1 Blow a trumpet in Zion  
and sound an alarm on my holy  
mountain Let all the inhabitants  
of the land tremble for the day  
of the Lord is coming  
Am 2:2; 3:6  
Zech 9:14  
Rev 8:1-Rev 19:21  
(Seven Trumpets)

Am 1:14; 2:2  
Jer 49:2  
Am 1:13  
Ezk 21:20; 25:1-7  
Rev 19:11-21

# Zeph 1:16

- <sup>16</sup> A day of trumpet and battle cry  
Against the fortified cities  
And the high corner towers.

# Trumpets – The Great Tribulation

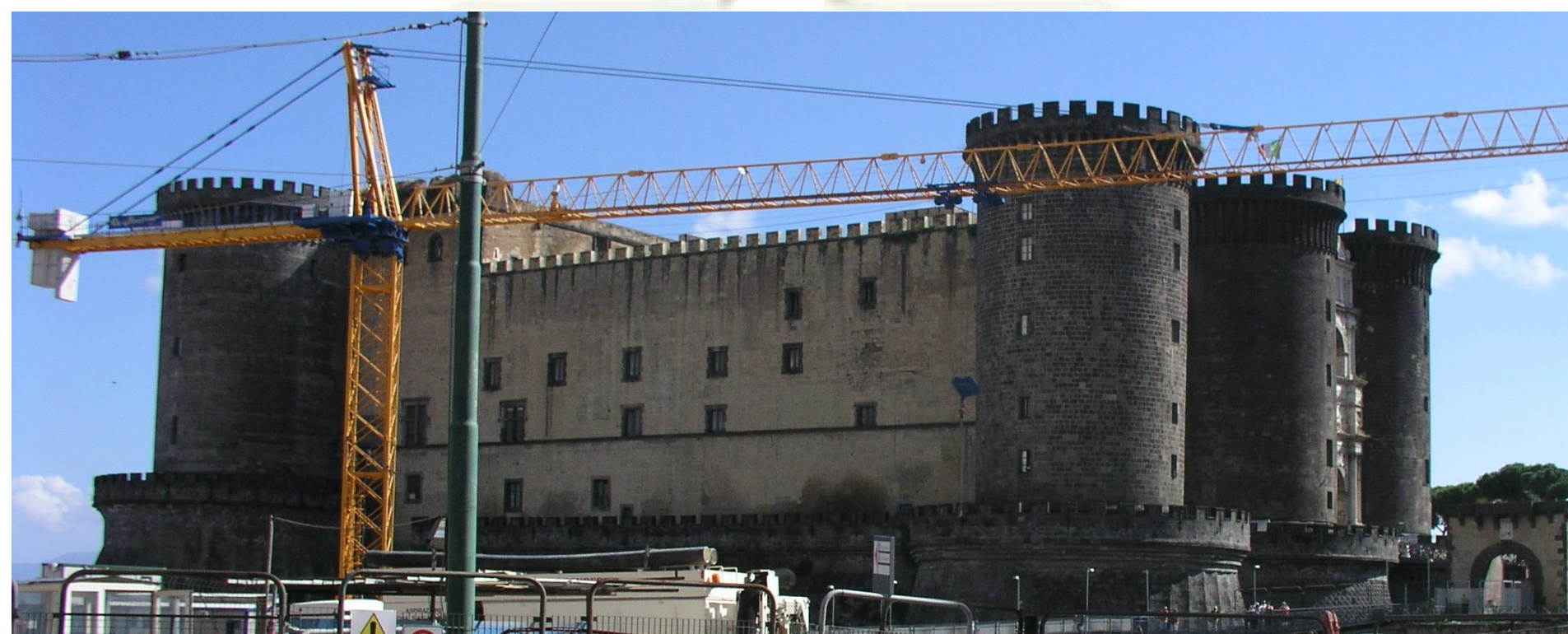
- The interlude between the sixth and seventh Seal is now over. Chapter 8 opens with the breaking of the seventh Seal. This Seal introduces and commences the Trumpet Judgments. Time-wise, these judgments cover all of the rest of Earth's history. The events of the first five Seals took place during the first three and a half years of the Tribulation. They were indirect judgments and lead up to the Great Tribulation (the last three and a half years of the Tribulation). Beginning with the sixth Seal, God began to pour out direct judgments on the earth and we arrived at the beginning of the Great Tribulation. The Trumpets will complete God's direct judgments on the earth and they will be increasingly severe and punishing.
- Quote from <http://www.biblebookofrevelation.com/ch8-9.htm>

*I would say the rest of the Tribulation since the Millennium is part of Earth's history.*

# Trumpets & War in Revelation

- Trumpets  
(8:1) And I saw the seven angels who stand before God, and seven trumpets were given to them.
  - First Trumpet Rev 8:7
  - Second Trumpet Rev 8:8
  - Third Trumpet Rev 8:10
  - Fourth Trumpet Rev 8:12
  - Fifth Trumpet Rev 9:1
  - Sixth Trumpet Rev 9:13
  - Seventh Trumpet Rev 11:15
- Battle/War
  - In Heaven Rev 12:7
  - On Earth Rev 12:12-13; 13:7

# Castle with Corner Towers



# Corner Towers



# Zeph 1:17

- <sup>17</sup> I will bring distress on men  
So that they will walk like the blind,  
Because they have sinned against the  
LORD;  
And their blood will be poured out like dust  
And their flesh like dung.



# Cursing from Deuteronomy

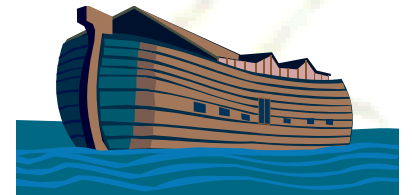
- Deut 28:28-29 Blindness as a curse
- Blood like dust
- Flesh like dung

# Zeph 1:18

- <sup>18</sup> Neither their silver nor their gold  
Will be able to deliver them  
On the day of the LORD'S wrath;  
And all the earth will be devoured  
In the fire of His jealousy,  
For He will make a complete end,  
Indeed a terrifying one,  
Of all the inhabitants of the earth.

# The End – For Unbelievers

- Returns to the thought of Zeph 1:2 in different words
- Rev 18:1-3
- Contrasts: Earth
  - Zeph 1:18 Artz
  - Zeph 1:2 Adamah



# Summary

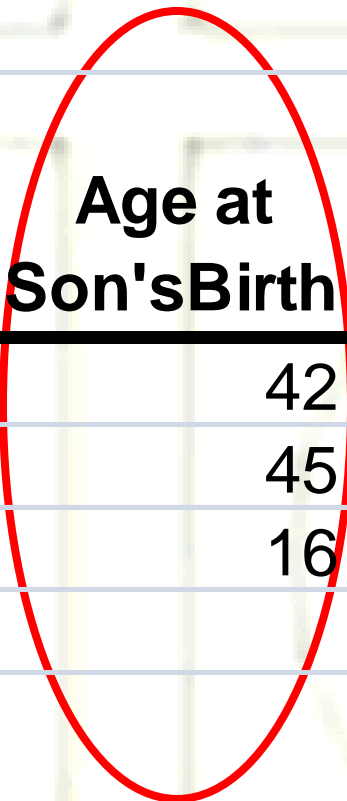
- Upside Down and Backwards
- History about the Jews
  - Unbelieving Jews Cursed
  - Unbelieving Anti-Jewish Cursed
- Zephaniah is a parallel to Revelation
- Zephaniah connects to many books
- Keys:
  - Seek the Lord; Inquire of the Lord
  - Believe and Know and Live
- Knowing that the Rapture comes before the Tribulation should give each Christian a sense of urgency in life

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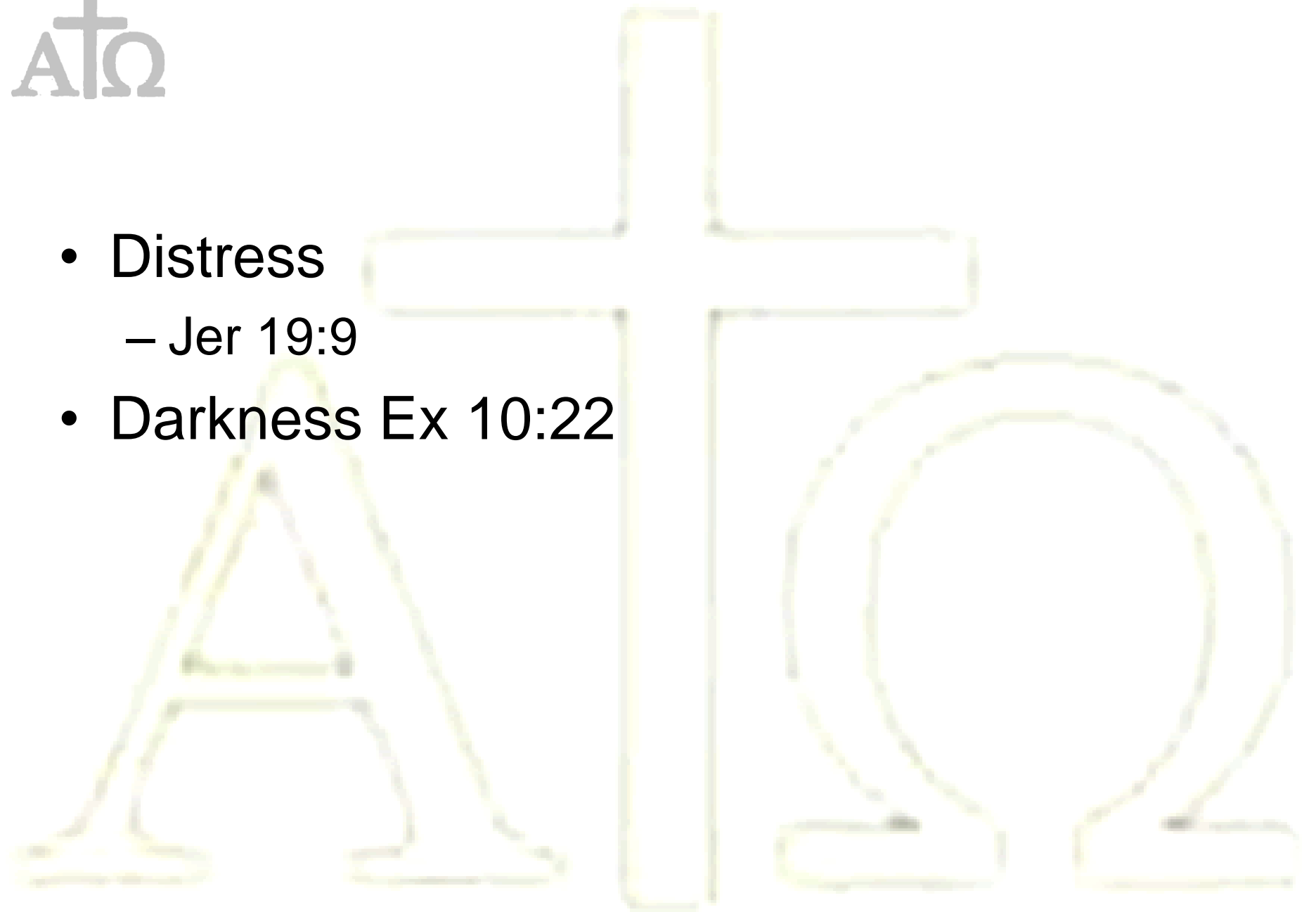
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- Others as indicated in the text

# Generations of Josiah

King	Age Became King	Age at Son's Birth	Length of Reign	Age at Death
Hezekiah	25	42	29	54
Manasseh	12	45	55	67
Amon	22	16	2	24
Josiah	8		31	39



- Distress
  - Jer 19:9
- Darkness Ex 10:22



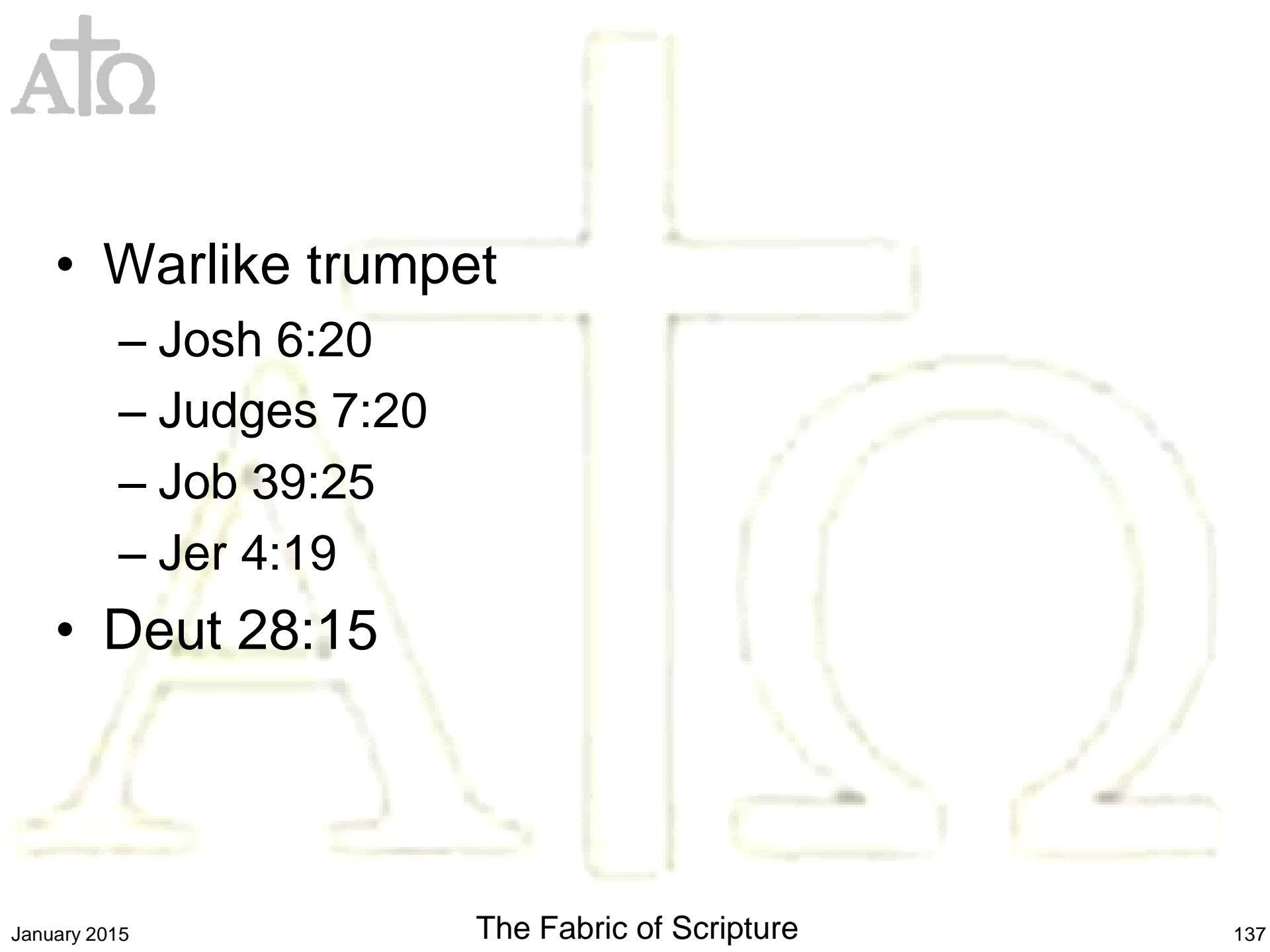
- Clouds

- Ex 20:21
- 1Kg 8:12
- Ps 97:2
- Matt 17:5
- Acts 1:9
- Acts 1:11
- 1Thes 4:17
- Rev 1:7
- Here





- Warlike trumpet
  - Josh 6:20
  - Judges 7:20
  - Job 39:25
  - Jer 4:19
- Deut 28:15



# Zeph 1:4

- 4 “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,  
*And* the names of the idolatrous priests along with the priests.