

3/17/17

Zephaniah 3

We have seen the judgment of Judah under the phrase of the “Day of the LORD”. Zeph. 1

1. First the short-term, being the near Babylonian captivity of Judah.
2. Second the long-term, being the pouring out of God’s wrath in the Great-Tribulation.
3. The day of the Lord is the central theme mentioned seven times. Zeph. 1:7, 8, 10, 14, 18; 2:2; 3:8

Then we saw the call of repentance to Judah and the judgment of pagan nations. Zeph. 2

1. The Philistines.
2. The Moabites.
3. The Ammonites.
4. The Ethiopians.
5. The Assyrians.

Now in the third chapter, Zephaniah deals with the restoration of the nation after the judgment of God has been executed on them. Zeph. 3

3:1-8 The sinful corruption of Judah inspite of God’s patience to have them repent.

3:1-4 The deserved judgment of Judah.

3:1 The general corrupt nature and condition of Jerusalem.

- 1) The city was announced to be under the judgment of God’s wrath, “Woe to her”.
 - a) The word woe “hawy”, is an exclamtion of alram that time has run out to repent, found throughout the Old and New Testament.
 - b) Jerusalem was living like the other pagan nations and would be judged by God.
 - * Jesus pronounced many “woe” to the Scribes. Matt. 23
- 2) The city was rebellious “mara”, dubious, self-willed and unpredictable against God.
- 3) The city was polluted “ga; al”, defiled and desecrated, contrary to her God.
- 4) The city was oppressive “yanah”, exercising power and authority over people in an unjust nammer, unlike her God.

3:2 The specific sins of Jerusalem.

- 1) The city had not obeyed “shama” means to hear His voice ane repent. Zeph. 2:1
- 2) The city had not received “laqach”, excepted or acknowledge her need of correction “muqcar” discipline and chastening.
- 3) The city had not trusted “batach”, to have confidence and dependancy in the Lord.
- 4) The city had not drawn near “qarab”, to approach and be one with her God.

3:3-4 The leaders were the primary source of corruption.

- 1) The princes “sar” the ruling officials, both royal and civil were roaring lions, meaning-abusive and self-serving from the people.
- 2) The judges were evening wolves that leave not a bone till morning, meaning vicious preying on the weak and vulnerable, destroying without mercy.
- 3) The prophets were insolent “pachaz” wanton and reckless, also treacherous “bog@doqth” betrayers, untrustworthy, having no integrity.
- 4) The priest had polluted “chalal” profane and defiled the sanctaury, plus violated “chamac” the law by ignoring and abusing it.
 - * The cursings are listed, as God would fight against them. Lev. 26; Deut. 27-28

3:5-8 The diligent patience of God.

3:5 The nature of God in contrast to Jerusalem.

- 1) The Lord is righteous. vs. 5a-b
 - a) He is in the midst of Jerusalem.
 - b) He will do no unrighteousness.
- 2) Every morning the LORD brings His justice to light. vs. 5c-d
 - a) There has never been a day when He has not brought righteousness and justice, from the start of the day.
 - b) This is reenforce emphatically by the statement, “He never fails”.

- 3) In contrast, “But the unjust knows no shame.” vs. 5e
 - * There is no standard of right and wrong, holy and profane, they had corrupted the law and calloused their conscience!

3:6-7 The holy justice of God was revealed to Judah.

- 1) In His judgment of other nations. vs. 6
 - a) God had destroyed nations, “I have cut off nations.” vs. 6a
 - 1)) Egypt.
 - 2)) Those in the land of Canaan.
 - b) God had destroyed their strong-holds of defense, “Their fortresses are devastated.” vs. 6b
 - c) God had made their population disappear, “I have made their streets desolate, with non passing by.” vs. 6c-f
 - d) God had devastated their cities, “Their cities are destroyed; *There is* no one, no inhabitant.” vs. 6g-h
- 2) In hope that Judah repent. vs. 7
 - a) God disclosed His thoughts on how Judah should of responed to God, “I said, ‘Surely you will fear Me, You will receive instruction’” vs. 7a-c
 - 1)) This does not mean that God did not know that Judah would not repent.
 - 2)) This simple means that Judah had the chance and potential to repent, but chose not to repent.

- b) God disclosed His reason for wanting Judah to repent, “So that her dwelling would not be cut off, *Despite* everything for which I punished her.” vs. 7d-e
- 1)) The cutting off regards the 70 year captivity in Babylon.
 - 2)) The punishment God had afflicted her with was not final, but only leading to the final judgment of Judah.
- c) God disclosed the choice of Judah, “But they rose early and corrupted all their deeds.” vs. 7f
- 1)) They ignored God and could not wait for the sun to break to start their life of sin for the day.
 - 2)) They anticipated the evil they were going to do the next day.

3:8 The ultimate judgment of God over the nations of the world.

- 1) The prophet Zephaniah now prophecies about the long-term fulfilment of the Seond Coming. vs. 8a-b
 - a) He is addressing the remnant of Israel to be faithful towards their Messiah, “Therefore wait for Me.” vs. 8a
 - b) He indicates the authority of the words, “says the LORD.” vs. 8b
- 2) The day is one of judgment. vs. 8c-f
 - a) The day is certain and will be victorious, “Until the day I rise up for plunder.” vs. 8c

- b) The day will experience God’s wrath, “My determination *is* to gather the nations To My assembly of kingdoms, To pour on them My indignation, All My fierce anger.” vs. 8d-f
- 1)) The word “indignation” identifies the Day of the Lord, as He pours out his wrath on the earth, culminating in the battle of Armageddon. Ps. 2; Rev. 6-19
 - 2)) Jesus will judge the nations for their treatment of the Jews during the Great-Tribulation. Joel 3:2; Matt. 25:32-46
- c) The day will vindicate the holiness of God, “All the earth shall be devoured With the fire of My jealousy.” vs. 8g

3:9-20 The promise of restoration.

3:9-13 The Kingdom Age for Israel.

3:9 The nation of Israel will be faithful to God.

- 1) The day looks back to the previous verse, after the judgment of the nations and the Kingdom is set up, “For then”. vs. 9a
- 2) The Messiah is reconciled to the adulterous wife now as a faithful wife, “I will restore to the peoples a pure language.” vs. 9a
 - * The reference to a pure language has to do with holiness, loyalty and faithful, not to

a new or common language that all will speak.

- 3) The purpose is to be able to be one with their God. vs. 9b-c
 - a) To enable them, "That they all may call on the name of the LORD." vs. 8b
 - b) To equip them, "To serve Him with one accord." vs. 9c

3:10-13 The worship will be of Jesus their Messiah.

- 1) The Jews will come from afar, "From beyond the rivers of Ethiopia My worshipers, The daughter of My dispersed ones, Shall bring My offering." vs. 10
- 2) The nation of Israel will be one with their Messiah. vs. 11
 - a) The key phrase, "In that day" vs. 11a
 - b) Their guilt and sins will be forgiven, "you shall not be shamed for any of your deeds In which you transgress against Me." vs. 11a
 - c) The proud will be removed, "For then I will take away from your midst Those who rejoice in your pride." vs. 11b
 - d) They will walk in humility, "And you shall no longer be haughty. Vs. 11c
 - e) **The** location will be Jerusalem, "In My holy mountain." vs. 11c
- 3) The nation of Israel will be the people of God. vs. 12-13
 - * Trusting God, "I will leave in your midst A meek and humble people, And they

shall trust in the name of the LORD." vs. 12

- b) Living in righteousness, "The remnant of Israel shall do no unrighteousness And speak no lies, Nor shall a deceitful tongue be found in their mouth." vs. 13a-b
- c) Growing spiritually, "For they shall feed *their* flocks and lie down, And no one shall make *them* afraid." vs. 13c-d

3:14-20 The praise in the restored kingdom.

3:14-15 The celebration of the remnant in the kingdom.

- 1) The proclamation to rejoice over her blessings in the Kingdom, "Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all *your* heart, O daughter of Jerusalem!" vs. 14
- 2) The reasons for her joyous celebration. vs. 15
 - a) Jesus pardoned her from judgment, "The LORD has taken away your judgments." vs. 16a
 - b) Jesus has removed their enemies, "He has cast out your enemy." vs. 15b
 - c) Jesus is with them, "The King of Israel, the LORD, *is* in your midst." vs. 15c-e
 - d) Jesus will protect and secure them, "You shall see disaster no more." vs. 15f
 - * "Righteousness shall be the belt of His loins, And faithfulness the belt of His waist." The wolf also shall dwell with

the lamb, The leopard shall lie down
with the young goat, The calf and the
young lion and the fatling together;
And a little child shall lead them. The
cow and the bear shall graze; Their
young ones shall lie down together;
And the lion shall eat straw like the
ox. The nursing child shall play by the
cobra's hole, And the weaned child
shall put his hand in the viper's den.
They shall not hurt nor destroy in all
My holy mountain, For the earth shall
be full of the knowledge of the LORD
As the waters **cover** the sea."

3:16-20 The exaltation of Jerusalem in the
Kingdom Age.

3:16 The strength of Jerusalem will be due to
the Messiah, Jesus.

- 1) The time is specific, "In that day", the
Kingdom Age.
- 2) The words are a quote of what will be
declared to the inhabitants of Jerusalem, "It
shall be said to Jerusalem: "Do not fear;
Zion, let not your hands be weak."

3:17 The delight and love of the Messiah over
the remnant.

- 1) He is in their presence, "The LORD your
God in your midst." vs. 17a
- 2) He is their salvation, "The Mighty One, will
save." vs. 17b-c

- 3) He is overjoyed with them, "will rejoice over
you with gladness." vs. 17d
- 4) He is their comfort, "He will quiet *you* with
His love." vs. 17e
- 5) He will sing about them, "He will rejoice
over you with singing." vs. 17f

3:18-19 The Messiah will relieve and take up the
care of the down tradden.

- 1) The Kingdom Age is occupied by people that
have sin nature, there will be sin and death,
"I will gather those who sorrow over the
appointed assembly, Who are among you,
To whom its reproach *is* a burden." vs. 18
- 2) The Kingdom Age will be ruled by absolute
righteous justice. vs. 19
 - a) Jesus will remedy the injustes to the
remnant, "Behold, at that time I will deal
with all who afflict you." vs. 19a
 - b) Jesus will care for the well-fare of the
remnant, "I will save the lame, And
gather those who were driven out; I will
appoint them for praise and fame In
every land where they were put to
shame." vs. 19b-d

3:20 The summary statement of the
regathering promised.

- 1) The context is the Kingdom Age, "At that
time I will bring you back, Even at the time
I gather you." vs. 20a-b
 - a) Short-term, Babylon. Jer. 25:11-12; 29:10

- b) Long-term, Kingdom Age. Deut. 30:3-4;
Is. 11:12; Jer. 31:8; Mic. 2:12; Dan. 9:2
- 2) The Gentiles will serve the Jews, “For I will give you fame and praise Among all the peoples of the earth, When I return your captives before your eyes,” vs. 20c-d
- 3) The authority is divine, ” Says the LORD.”
vs. 20e