

The Teachings of Zephaniah

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The Teachings of Zephaniah

by Jonathan Cooper

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper

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Table of Contents

Introduction.....	4
Zephaniah 1.....	7
Zephaniah 2.....	18
Zephaniah 3.....	26

Zephaniah 1

Zephaniah 1:1: "The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah."

- Zephaniah was a prophet.
- Zephaniah was the son of Cushi, who was the son of Gedaliah, who was the son of Amariah, who was the son of Hizkiah. (However, the word "son" in the Old Testament can also mean "descendant". It doesn't always mean direct son.)
- The word of the Lord came to Zephaniah.
- The things that Zephaniah spoke came from the Lord. They weren't his own words.
- This prophecy was given to Zephaniah during the reign of Josiah, king of Judah. (Josiah was a righteous king who turned to the Lord with all his heart, and who implemented many reforms. He was the king who destroyed the golden calves of Jeroboam.)

Zephaniah 1:2: "I will utterly consume all things from off the land, saith the LORD."

- Even though Josiah was a righteous king who served the Lord with all his heart, God sent him a prophecy of total national destruction.
- The righteousness and reforms of Josiah weren't going to save his nation from total destruction. God's wrath was going to come against Judah in spite of his righteousness

and in spite of the national reformation that took place during his reign.

- The fact that Judah repented during the reign of Josiah wasn't going to save it from the destruction that was coming. God was still going to destroy Judah.
- God was going to utterly destroy everything in the land of Judah.
- God was going to destroy the nation of Judah.
- There was nothing that Josiah could do to stop the destruction of Judah.

Zephaniah 1:3: "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will cut off man from off the land, saith the LORD."

- God was going to remove the people of Judah.
- God was going to remove the animals of Judah.
- God was going to remove the birds of Judah.
- God was going to remove the fish of Judah.
- God was going to remove the evildoers from Judah.
- God was going to remove the stumblingblocks of the wicked from Judah.
- God was going to depopulate the nation of Judah. He was going to remove both its people and its wildlife.
- Even though Josiah was a righteous king who served the Lord with all his heart, God was still going to depopulate the nation of Judah and empty it of life (both people and animal).

- The wrath of God wasn't just poured out upon the inhabitants of Judah. Its wildlife was also going to be affected.
- One of the judgments that God pours out upon a nation is the destruction and removal of its citizens.
- One of the judgments that God pours out upon a nation is the destruction and removal of its wildlife.

Zephaniah 1:4: "I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;"

- God was going to stretch out His hand against both Judah and Jerusalem.
- God was going to remove all traces of Baal worship from Judah.
- God was going to remove all of the pagan priests (the "Chemarims") from Judah.
- When God's judgment fell upon Judah there would be Baal worship and pagan priests. Josiah cleansed the land of both of those things during his reign, so this implied that the judgment wouldn't come during his reign, and that after his reign was over people would revert to paganism.
- God hates idolatry. He hates idols and pagan priests.
- God hates the worship of Baal.

Zephaniah 1:5: "And them that worship the host of heaven upon the housetops; and them that worship and that swear by

the LORD, and that swear by Malcham;"

- God was going to remove all those who worshiped the stars from their housetops.
- God was going to remove all those who worshiped Him along with idols.
- God requires people to worship Him alone. He becomes angry when people worship idols as well as Him.
- God hates the worship of the stars.
- God hates the worship of idols.

Zephaniah 1:6: "And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him."

- God was going to remove all those who turned away from Him.
- God was going to remove all those who haven't sought Him.
- God was going to remove all those who haven't inquired of Him.
- In the list of things that God was going to remove, He didn't mention removing any of the righteous, or pouring out His judgment upon His saints.
- God commands the people of the nations to seek Him and turn to Him.
- It's an evil thing to turn away from God.
- It's an evil thing to fail to seek the Lord.

Zephaniah 1:7: "Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests."

- This prophecy has to do with the Day of the Lord. This means it's about the seven-year tribulation period, and *not* about Nebuchadnezzar's destruction of Jerusalem.
- God told Zephaniah to be silent because the Day of the Lord was at hand.
- In the Day of the Lord, God has prepared a sacrifice. (This may be a reference to the Messiah.)
- In the Day of the Lord, God has bidden his guests. (This may be a reference to the raptured church.)
- The Day of the Lord will happen after the Lord's sacrifice and after the Lord has gathered His guests.

Zephaniah 1:8: "And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel."

- In the Day of the Lord, He will punish the princes of Judah.
- In the Day of the Lord, He will punish all those who are clothed in strange apparel.
- In the time of the tribulation, the nation of Judah will exist.
- In the time of the tribulation, the nation of Judah will have princes.
- In the time of the tribulation, the nation of Judah will have a king.

- In the time of the tribulation, the king of Judah will have children.
- The Day of the Lord will be a day of punishment for Judah.

Zephaniah 1:9: "In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit."

- In the Day of the Lord, He will punish those who leap on the threshold. (This seems to be a reference to some type of violence.)
- In the Day of the Lord, He will punish servants who use violence and lies against their masters.
- God hates it when servants lie to their masters.
- God hates it when servants are violent against their masters.
- God hates lies.
- God hates unjust violence.
- God will punish those who lie.
- God will punish those who are violent against the innocent.

Zephaniah 1:10: "And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills."

- In the Day of the Lord, the fish gate will exist in Jerusalem.

- In the Day of the Lord, a noise will come from the fish gate of Jerusalem.
- In the Day of the Lord, a howling will come from the second gate of Jerusalem.
- In the Day of the Lord, there will be a sound of great crashing from the hills around Jerusalem.
- The Day of the Lord will be accompanied by noise in Jerusalem and the surrounding area.

Zephaniah 1:11: "Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off."

- God tells the inhabitants of Maktesh to howl in the day of the Lord. (Maktesh seems to be a place connected to Jerusalem.)
- In the Day of the Lord, all the merchants of Maktesh will be slaughtered.
- The merchants of Maktesh were silver merchants.
- In the Day of the Lord, there will be silver merchants in Maktesh.
- One of the punishments that God sends upon nations is the death of their merchants.

Zephaniah 1:12: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil."

- In the Day of the Lord, He will punish all those in

Jerusalem who claim that God won't intervene in history to do either good or evil.

- God is angry with those who claim that He doesn't intervene in history.
- God is angry with those who claim that He doesn't do good or evil.
- It's a wicked thing to claim that God is distant from His creation, and doesn't do good or evil.
- In the Day of the Lord, God will search through Jerusalem with candles to look for evildoers so He can punish them.
- God is angry when people make heretical claims about Him.

Zephaniah 1:13: "Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof."

- Because people claimed that God wouldn't intervene in history, God was going to make their houses desolate.
- Because people claimed that God wouldn't intervene in history, God would take away the houses that people had built and not allow them to live in them.
- Because people claimed that God wouldn't intervene in history, God would take away the vineyards that people had planted and not allow them to enjoy its fruits.
- Because people claimed that God wouldn't intervene in history, God would take away their possessions and give them as loot to their enemies.
- One of the punishments that God sends upon people is

taking away the things they've built before they have a chance to enjoy them.

- God considers it a curse to take a newly planted vineyard away from someone so that person can't enjoy its wine. In other words, wine is a blessing and taking it away is a curse.

Zephaniah 1:14: "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly."

- The great Day of the Lord is near.
- In the Day of the Lord, even the mighty man will cry bitterly.
- The Day of the Lord will be a day of terrible pain and anguish. Even the mighty won't be able to endure it.

Zephaniah 1:15: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,"

- The Day of the Lord is a day of wrath.
- The Day of the Lord is a day of trouble.
- The Day of the Lord is a day of distress.
- The Day of the Lord is a day of making things waste.
- The Day of the Lord is a day of making things desolate.
- The Day of the Lord is a day of darkness.
- The Day of the Lord is a day of gloominess.
- The Day of the Lord is a day of clouds.

- The Day of the Lord is a day of thick darkness.
- God does intervene in the events of this world. The day is coming when He will pour out terrible wrath upon the world, and send great distress upon even its mightiest inhabitants.

Zephaniah 1:16: "A day of the trumpet and alarm against the fenced cities, and against the high towers."

- In the Day of the Lord, He will send trouble upon the fortified cities of Judah. In that time the trumpet will sound and an alarm will be raised.
- In the Day of the Lord, He will send trouble against the high towers of Judah.
- In the tribulation period, the nation of Judah will have walled cities.
- In the tribulation period, the nation of Judah will have high towers.
- In the Day of the Lord, the fortified cities of Judah and its high towers won't be able to save it.
- The judgments and distress of the tribulation are the wrath of God. He's the one who is sending these things upon the nation of Judah. It's all His wrath, poured out upon the world.

Zephaniah 1:17: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung."

- In the Day of the Lord, He will bring distress upon the

people of Judah.

- In the Day of the Lord, the people of Judah will stagger around like blind men.
- The reason that God will send so much wrath upon the people of Judah is because they sinned against Him.
- God punishes both individuals and nations for sin.
- God has reserved the tribulation period as a time of His wrath, when He punishes the people and nations of this world for their sin and their idolatry.
- In the Day of the Lord, God will slaughter the wicked and pour out their blood upon the ground in large quantities.
- In the Day of the Lord, the ground will be covered with unburied dead bodies.
- Many people will die in the Day of the Lord.
- The wages of sin is death.

Zephaniah 1:18: "Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."

- Silver won't be able to save people during the Day of the Lord.
- Gold won't be able to save people during the Day of the Lord.
- The Day of the Lord is the day of the Lord's wrath.
- The wrath of the tribulation period is the Lord's wrath. He is the one who's pouring out pain and distress upon the

world.

- God is a jealous God. He hates idolatry and paganism
- In the Day of the Lord, He will devour the whole land of Judah.
- In the Day of the Lord, He will make a speedy end to all those who dwell in the land of Judah.
- The reason God is going to pour out His wrath upon the nation of Judah is because He is a jealous God, and the inhabitants of the land have been worshiping false gods and idols.
- The wrath of the tribulation period is a punishment for Judah's idolatry.

Zephaniah 2

Zephaniah 2:1: "Gather yourselves together, yea, gather together, O nation not desired;"

- In the context of an end-times prophecy, God commands a nation that wasn't desired to gather themselves together.
- The Day of the Lord will bring distress upon Gentile nations. Its scope will include nations beyond Judah.

Zephaniah 2:2: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you."

- In the Day of the Lord, He will pour out His fierce anger upon Gentile nations. They will be included in the

judgment.

Zephaniah 2:3: "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger."

- God says that Gentiles who seek Him *now* (before the tribulation) can be hidden in the Day of the Lord, so they won't have to endure that time. This seems to be a reference to the rapture of the church.
- Gentiles have been given an opportunity to escape the tribulation period and be hidden during that time, if they repent before it's too late.
- In order to be included in the rapture you must seek the Lord and seek after righteousness. (In other words, you must repent and be saved.)
- God commanded the Gentiles to seek Him.
- God commanded the Gentiles to seek righteousness.
- God commanded the Gentiles to seek meekness.
- God values meekness. That's a quality He requires Christians to have.
- God calls out to the meek of this world to repent and seek after righteousness, so they can be hidden during the wrath of the tribulation period.
- There are some who will be hidden during the Day of the Lord, when God pours out His anger upon this entire world. Since they'll be hidden, they won't have to endure that terrible time. (This may be a reference to the rapture of the church.)

- God says that the meek of this world have "wrought his judgment". (The word "wrought" means "work".)

Zephaniah 2:4: "For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up."

- In the Day of the Lord, the city of Gaza will be forsaken.
- In the Day of the Lord, the city of Askhelon will be desolate.
- In the Day of the Lord, the inhabitants of Ashdod will be driven out at noon.
- In the Day of the Lord, the city of Ekron will be uprooted.
- The territory mentioned in verse 4 was possessed by the Philistines in ancient times.

Zephaniah 2:5: "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant."

- God pronounced woe upon the inhabitants of the coast by the sea (the nation of the Cherethites).
- God pronounced woe upon the land that was held by the Philistines in ancient times. In the Day of His wrath He will destroy that land and remove all of its inhabitants.
- The nation of the Cherethites was by the sea coast.

Zephaniah 2:6: "And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks."

- After the Day of the Lord, the sea coast will be a dwelling place for shepherds.
- After the Day of the Lord, the sea coast will be a dwelling place for flocks.
- After the seven-year tribulation period there will be shepherds and flocks.
- After the Day of the Lord, the sea coast will be turned into a pasture.

Zephaniah 2:7: "And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity."

- After the Day of the Lord, the sea coast will become the territory of Judah.
- The nation of Judah will survive the Day of the Lord.
- A remnant of Jews will survive the Day of the Lord.
- After the Day of the Lord, the remnant of Jews will use the territory of the sea coast as pasture for their flocks.
- After the Day of the Lord, the shepherds of Judah will live in the houses of Ashkelon, and will lie down there in the evening.
- In the millennium there will still be evenings and mornings.
- In the millennium people will still live in houses.
- In the millennium people will still lie down and sleep at night.
- After the seven-year tribulation people, God will visit His

people and rescue them from captivity.

Zephaniah 2:8: "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border."

- God heard the way that the Moabites reproached the Jews, and it angered Him.
- God heard the way the Ammonites reviled the Jews, and it angered Him.
- God is against those who are against His people. This is true even in times when God is punishing His people for their sins.
- God saw the way the Moabites encroached on Judah's territory, and it angered Him.
- God saw the way the Ammonites encroached on Judah's territory, and it angered Him.
- God is against those who take away territory from the Jews. This is true even in times when God is punishing his people for their sins.
- God believes in national borders. He doesn't believe that nations should be borderless.
- God has given territory to Israel and He is angered when other nations try to take it for themselves.
- God notices when nations oppress Israel and He punishes them for it.

Zephaniah 2:9: "Therefore as I live, saith the LORD of hosts,

the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them."

- The Lord is the Lord of hosts. He has an army of powerful angels at His command.
- God is the God of Israel.
- God said that because Moab oppressed Israel, Moab would be as utterly destroyed as Sodom.
- God said that because Ammon oppressed Israel, Ammon would be as utterly destroyed as Sodom.
- Sodom was utterly destroyed.
- After God destroys Moab it will be a breeding ground for nettles, a place of saltpits, and a perpetual desolation.
- After God destroys Ammon it will be a breeding ground for nettles, a place of saltpits, and a perpetual desolation.
- After God destroys Moab, the remnant of the Jews will loot their territory and possess it.
- After God destroys Ammon, the remnant of the Jews will loot their territory and possess it.
- Moab and Ammon will be destroyed, but the Jews will not. A remnant of the Jews will survive.
- There are times when God utterly destroys a nation because of its sin, and turns its land into a perpetual desolation.

Zephaniah 2:10: "This shall they have for their pride, because they have reproached and magnified themselves

against the people of the LORD of hosts."

- The reason God is going to destroy Moab and Ammon and turn their land into a perpetual desolation is because in their pride they reproached and magnified themselves against the people of God.
- God becomes angry at nations that magnify themselves against the Jews.
- God becomes angry at nations that reproach the Jews.
- God becomes angry at nations when they become proud.
- God curses nations that are a curse to the Jews.
- The Jews are the people of God. This is true even when they're rebelling against Him.
- God hasn't cast off the Jews for their sins. He is still protective of them and is against their enemies.

Zephaniah 2:11: "The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

- The Lord will be terrible to Moab and Ammon because they magnified themselves against the Jews.
- God is going to destroy all the idols of this world.
- In the days to come all people will worship the Lord. This even includes the Gentiles.
- In the days to come even the people on remote islands will worship the Lord.

Zephaniah 2:12: "Ye Ethiopians also, ye shall be slain by my sword."

- God is going to kill the Ethiopians with the sword.
- In the day of God's judgment upon the Gentile nations, God will also punish the Ethiopians.

Zephaniah 2:13: "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness."

- In the day of God's judgment upon the Gentile nations, God will destroy Assyria.
- In the day of God's judgment upon the Gentile nations, God will destroy the city of Nineveh and make it desolate.
- In the day of God's judgment upon the Gentiles, God will make the city of Nineveh as dry as the wilderness.
- God punishes cities and nations for their sin.
- One of the judgments that God pours out upon cities and nations is drought.
- God has the power to destroy cities and nations, and He wields that power.

Zephaniah 2:14: "And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work."

- After God makes Nineveh desolate, the city will no longer be inhabited.

- After God makes Nineveh desolate, flocks will lie down in the ruins of the city.
- After God makes Nineveh desolate, birds (the comorant and the bittern) will roost in the ruins of the city.
- At the time God makes Nineveh desolate, at least part of the city was made with cedar wood.

Zephaniah 2:15: "This is the rejoicing city that dwelt carelessly, that said in her heart, 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 hiss, and wag his hand."

- Nineveh was a powerful city, but God is going to make it desolate and turn it into a place where only wild animals live.
- Nineveh rejoiced against her enemies, and was so strong that she became careless. However, God is going to destroy the city and make it desolate.
- Nineveh will be so destroyed that all those who pass by will hiss and wag their hand.
- The powerful city of Nineveh will become an object of scorn and ridicule.

Zephaniah 3

Zephaniah 3:1: "Woe to her that is filthy and polluted, to the oppressing city!"

- God pronounces woe upon the oppressing city. (This seems to be a reference to Jerusalem.)

- God is against cities that are morally filthy and polluted.
- God is against cities that are oppressive.
- God recognizes the sins of cities and punishes them for what they have done.
- God holds cities accountable for their actions.

Zephaniah 3:2: "She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God."

- The oppressing city didn't obey the voice of God.
- The oppressing city refused the correction of God.
- The oppressing city refused to trust in the Lord.
- The oppressing city refused to draw near to God.
- The Lord is against cities that refuse to obey Him.
- The Lord is against cities that refuse his correction.
- The Lord is against cities that don't trust in Him.
- The Lord is against cities that refuse to draw near to Him.
- God requires cities to worship and obey Him. He will punish cities that reject Him.

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

- The princes of the oppressing city are vicious. God compares them to roaring lions.
- Throughout the Bible, God compares people to animals of

various types.

- The judges of the oppressing city are vicious. God compares them to wolves.
- God will punish the oppressing city because of its vicious princes.
- God will punish the oppressing city because of its vicious judges.
- God holds princes and judges accountable for their actions. They aren't allowed to do as they please.
- God is against princes who are vicious.
- God is against judges who are vicious.

Zephaniah 3:4: "Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law."

- The prophets of the oppressing city are treacherous.
- God is against treacherous prophets.
- God holds prophets accountable for their actions. They aren't allowed to do as they please.
- The priests of the oppressing city have polluted the temple.
- At the time this prophecy is fulfilled, a temple exists in Jerusalem.
- The oppressing city has a temple.
- God is against priests who pollute His temple.
- The priests have done violence to God's Law. They have abused it.

- God is against wicked priests.
- God holds priests accountable for their actions. They aren't allowed to do as they please.
- God is against those who do violence to His law.
- At this time this prophecy is fulfilled, the oppressive city has princes, judges, prophets, and priests, and they're all wicked and oppressive.
- God becomes angry when His holy sanctuary is polluted.

Zephaniah 3:5: "The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame."

- The Lord is just.
- At the time this prophecy is fulfilled, the Lord is in the midst of the oppressive city.
- The Lord won't do iniquity. He's not an evil God, nor is He is a God who does evil.
- God brings His judgment to light every morning.
- God never fails.
- The unjust aren't ashamed of what they've done.
- One of the characteristics of the unjust is that that they aren't ashamed.

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

- At the time this prophecy is fulfilled, God has cut off the nations.
- At the time this prophecy is fulfilled, God has destroyed the defenses of the nations.
- At the time this prophecy is fulfilled, God has destroyed the streets of the cities of the nations and has emptied them of people.
- At the time this prophecy is fulfilled, God has destroyed the cities of the nations.
- One of the punishments that God sends upon cities is making them desolate and emptying them of people.
- God has the ability to utterly destroy cities and nations, and depopulate them. This is something God does as punishment for sin

Zephaniah 3:7: "I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings."

- If the nations had feared the Lord then God wouldn't have destroyed them, but they didn't fear the Lord.
- If the nations had received instruction from God and obeyed Him then God wouldn't have destroyed them, but they refused to receive instruction from the Lord.
- God holds nations accountable for their actions and requires them to obey Him. He will destroy nations that rebel against Him.
- The nations were wicked and rose up early to corrupt themselves.

- God destroys corrupt nations.
- God punishes nations for their sins.
- It should have been obvious to the nations that they needed to fear the Lord and obey Him if they didn't want to be destroyed, but instead of doing that they corrupted themselves, and so God punished them.

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

- God commands the righteous to wait upon Him, for the day is coming when He will gather the nations and destroy them for their wickedness.
- One day God is going to gather the nations and pour out His fierce anger against them.
- The day of the judgment of the nations is still in the future.
- God has fierce anger against the nations because of all their wickedness.
- God is going to devour all of the earth because of the wickedness of the nations.
- God is a jealous God.
- God has power over the nations, and one day He will use that power to destroy them.
- God has power over this world, and one day He will use that power to destroy the whole world.

- The reason God is going to destroy this world is because of the sins of the nations.
- The saints of God must wait patiently for the day when God will judge the nations and destroy them.

Zephaniah 3:9: "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."

- One day all the nations of the world will speak the same language. God refers to this as a pure language. (This seems to be a reference to the millennium.)
- The languages that the nations speak is a corrupt language. One day God will replace it with a different one.
- God is going to give the nations a pure language so they can all call upon Him. This is a reversal of Babel, which was built in rebellion against God.
- One day all the nations will willingly serve the Lord.
- God is the one who will give all the nations the same language.
- One day God is going to reverse the curse upon languages that God imparted at Babel.

Zephaniah 3:10: "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

- In the coming era (the millennium), people will travel from beyond the rivers of Ethiopia to bring offerings to God.

- In the coming era (the millennium), even people in remote places will fear the Lord and travel great distances to bring Him offerings.
- In the coming era (the millennium), people will travel to bring offerings to God.
- The people who are beyond the rivers of Ethiopia are called the daughter of His dispersed people. They seem to be related to the Jews in some way.

Zephaniah 3:11: "In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain."

- In the future the Jews won't be ashamed of their sins against God, because He will take away their shame.
- In the future the Jews will no longer be haughty because the holy mountain of God is in their midst.
- In the future the Jews will no longer be proud.
- God hates pride.
- In the future the holy mountain of God will be in the midst of Israel's territory.
- God is going to remove all those who are proud from the midst of the Jews.
- The joy that the Jews will experience in the coming era of peace and righteousness (the millennium) won't be overshadowed by shame over their past actions.

Zephaniah 3:12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD."

- In the coming era of peace and righteousness (the millennium), God is going to leave an afflicted and poor race of people in the midst of the Jews. This group of people will trust in the name of the Lord.
- In the coming era of peace and righteousness (the millennium), a separate group of people who aren't Jews will also live among the Jews.

Zephaniah 3:13: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

- In the coming era of peace and righteousness (the millennium), a remnant of the Jews will survive.
- In the coming era of peace and righteousness (the millennium), the Jews will no longer do iniquity.
- In the coming era of peace and righteousness (the millennium), the Jews will no longer speak lies.
- In the coming era of peace and righteousness (the millennium), the Jews will no longer be deceitful.
- God is against those who do iniquity.
- God is against those who speak lies.
- God is against those who are deceitful.
- In the coming era of peace and righteousness (the millennium), God will bless the Jews. They will lie down in peace.

- In the coming era of peace and righteousness (the millennium), no one will make the Jews afraid. God will give the great peace.
- In the coming era of peace and righteousness (the millennium), God will protect the Jews.

Zephaniah 3:14: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."

- God commands the Jews to sing and shout because of the great future that He's promised them.
- God wants His people to sing and shout because of the promises He's made for them. Even though we haven't yet received these promises, God still wants us to rejoice over them and praise Him for them.
- It's a good thing to praise the Lord for the promises He's given us, even though we haven't yet received those promises.
- It's a good thing to sing and shout to the Lord.
- God commands the Jews to be glad and rejoice with all their heart, because of the good things He's promised to give them in the future.
- God wants us to be glad and rejoice with all our heart.
- God connects the Jews with Jerusalem.

Zephaniah 3:15: "The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more."

- In the future (the millennium), God is going to take away the punishments that He's put upon the Jews.
- In the future (the millennium), God is going to cast out the enemy of the Jews. This "enemy" is singular, which means God has a specific person in mind (perhaps the antichrist or the devil).
- In the future (the millennium), the king of Israel will be the Lord.
- In the future (the millennium), the Lord will be in the midst of the Jews and will reign as king over them.
- In the future (the millennium), the Jews will no longer experience evil things. The evil times will be over and done.

Zephaniah 3:16: "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack."

- In the future (the millennium), the city of Jerusalem will no longer have to be afraid.
- In the future (the millennium), God will command the Jews to work. There will be work for them to do and God will bless their work .
- The city of Jerusalem will exist in the future.

Zephaniah 3:17: "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

- God is a mighty God.
- God is going to save the Jews.

- God is going to rejoice over the Jews.
- God loves the Jews.
- God will rejoice over the Jews with singing.
- God isn't going to afflict the Jews forever. One day He will greatly bless them and will rejoice over them.

Zephaniah 3:18: "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."

- In the future (the millennium), when these things are fulfilled, there will be a solemn assembly.
- In the future (the millennium), when these things are fulfilled, God will gather the sorrowful to the solemn assembly.
- God is going to gather those who were burdened by the evil things that befell the Jews.
- In that day (the millennium), there will be some among the Jews who were sorrowful.

Zephaniah 3:19: "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."

- In the future (the millennium), when these things are fulfilled, God is going to undo everything that afflicts the Jews.
- God won't always afflict the Jews. One day their time of affliction will end.

- In the future (the millennium), God is going to save the weak and crippled among the Jews.
- In the future (the millennium), God is going to gather the Jews who were driven out.
- In the past the Jews were put to shame throughout the world. In the future God will give the Jews praise and fame in all of those same places.
- The Jews won't always be put to shame by the nations. One day God will cause the nations to give the Jews praise and fame instead.
- God has the ability to cause people to be praised by others, or to be shamed by others.

Zephaniah 3:20: "At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD."

- In the future (the millennium), when these things are fulfilled, God will bring the Jews back to the promised land.
- God is the one who will one day gather the Jews back to the promised land.
- In the future (the millennium), God will give the Jews a great name.
- In the future (the millennium), God will cause the Jews to be praised by all nations of the world.
- In the future (the millennium), the Jews will no longer be hated by the nations. Instead the nations will love the Jews.

- The ultimate destiny of the Jews is to be blessed, not cursed.
- The ultimate destiny of the Jews is to be at peace, not afflicted.
- The ultimate destiny of the Jews is to be loved by all nations, not hated by all nations.