



**The Day of the Lord Is Near
Who Can Endure It?
Zephaniah 1:8 – 18**

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Last time we were together we began our study of this short but important book.

We have already been taken to the end of the Millennium and witnessed the judgement that will take place on all those who rebel against the rule of Jesus Christ per Revelation 20:7 – 10. We also learned of the promised destruction of earth just prior to the creation of the new heaven and earth we see in Revelation 21:1 – 4 and the beginning of the eternal state.

Then it was about the impending judgement on Judah.

I still find it amazing that most of what the Lord pointed out was a problem for Judah, is a problem for our culture today.

Distraction and compromise were what was happening in Judah, and that is what is happening today, only globally.

The church has been distracted by the enemy from its primary mission to secondary things. In other words, the Laodicean Church is now becoming more and more evident everywhere.



Lies of the enemy have impacted many ministries which used to stand for Biblical truth. Exercising Acts 17:11 has never become more important.

Acts 17:11

“These Jews were more open-minded than those in Thessalonica, for they eagerly received the message, examining the scriptures carefully every day to see if these things were so.” (NET 2nd ed.)

This is why we are committed to discipleship and the teaching of the word here at Calvary during these last days.

God readies himself to destroy all nations, including Judah, and who knows what mysterious agents he uses to bring his judgments upon them?...It signals not the end of the world but the transformation of it. (Achtmeier 1986, 68)

We are living in the days that Zephaniah is writing about.

Back to some of the issues in Judah.

Zephaniah 1:8–9

“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. And on that day I will punish all who leap on the temple threshold, Who fill the house of their lord with violence and deceit.” (NASB 2020)

We have already covered the clothing issue. But in Judah, this confusion, or rather syncretic way of thinking, was reflected not only in, as we have seen, worshipping YAHWEH as well as Molech or Baal, or even the stars, but also in certain practices also seen in the Temple.

Leaping on or over the Temple threshold seems a bit strange as a practice, but it does seem to point back to Psalm 15 and 24 where the question is asked who may enter the Temple. Based on what we have seen so far, many in Jerusalem have disqualified themselves from being able to do so. Here are the conditions required in Psalm 24 and 15.

Psalm 24:3–4

“Who shall ascend the hill of the LORD? And who shall stand in his holy place? **He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.**” (ESV)

Psalm 15:1–3

“O LORD, who shall sojourn in your tent? Who shall dwell on your holy hill? **He who walks blamelessly and does what is right and speaks truth in his heart; who does not slander with his tongue and does no evil to his neighbor, nor takes up a reproach against his friend;**” (ESV)

It does tend to remind us though of an action done by the priests of Dagon in 1 Samuel 5 after Eli made a serious error as it pertains to the Ark of the Covenant. Eli the priest “foolishly sent the ark of the covenant out to battle, and it fell into the hands of the Philistines, who took it to Ashdod and installed it in the temple of their god, Dagon. In a fascinating (and funny) incident of cosmic geography, Yahweh’s presence destroyed the statue of Dagon. First Samuel 5:5 describes the reaction of the Philistine priests: “Therefore the priests of Dagon and all who come into the house of Dagon do not tread on the threshold of Dagon in Ashdod until this very day.” This threshold was now Yahweh’s geography—they dared not walk on it.” (Heiser 2015, 223)

Cosmic geography, as we are using it, does not pertain to how the people living in the Ancient Near East saw the cosmos, but that is a branch of this.



We are talking more about their understanding of the spiritual/supernatural world. "The belief that certain locations were under the dominion of specific divine beings." (Mangum 2014)

This all stems from changes that took place at Babel in Genesis 11.

Genesis 11:7–9

"Come, let's go down and confuse the people with different languages. Then they won't be able to understand each other." In that way, the LORD scattered them all over the world, and they stopped building the city. That is why the city was called Babel, because that is where the LORD confused the people with different languages. In this way he scattered them all over the world." (NLT)

We covered this in detail in our unseen realm study. Long story short, the nations rebelled against YAHWEH and the instructions given to Noah in Genesis 9:7.

Because of that, God assigned the nations to members of His divine council and then turned to create a new people.

Deuteronomy 32:8–9

"When the Most High assigned lands to the nations, when he divided up the human race, he established the boundaries of the peoples according to the number in his heavenly court. For the people of Israel belong to the LORD; Jacob is his special possession." (NLT)

Those members of the divine council rebelled instead siding with the rebel Satan.

We discover that they are condemned by YAHWEH for this action in Psalm 82.

Psalm 82:6–8

"I say, 'You are gods; you are all children of the Most High. But you will die like mere mortals and fall like every other ruler.'" Rise up, O God, and judge the earth, for all the nations belong to you." (NLT)

Yes, that is a lot of background, but this is one of those places where we need to think like a Jew and this background is part of that.

"The cosmic geography that is the result of God's judgment of the nations at Babel is the backdrop for Israel's struggle. It also sets the stage for the gospel. The good news of Jesus' work on the cross is that the people of God are no longer only Jews but rather all who believe in Jesus (Gal. 3). As the disciples go out into the world, the domain of Satan is transformed into God's territory. The kingdom of God advances, regaining control of the nations. The lesson is that this world is not our home. Darkness has permeated the globe. Unbelievers are essentially hostages of spiritual forces. They need the gospel to be set free." (Heiser, *Supernatural: What the Bible Teaches about the Unseen World-And Why It Matters* 2015, 55)

By the way, this is all very real and part of understanding the Bible is a supernatural book. For the Philistines, this idea of cosmic geography was all very real.

They would leap over the threshold entering the Temple of Dagon because the threshold now belonged to YAHWEH, not Dagon.

Now fast forward to the time period of Zephaniah and this is a practice being seen in the Temple being done by some who say they are worshipping YAHWEH.

It appears that those who worshipped other gods, in addition to YAHWEH, practiced this same superstitious act there in Judah.



“Those who leap over the threshold” could be construed as persons who, for reasons outlined in Zephaniah 1, are not allowed to enter the sacred realm of the temple. The reason for the fact that they are not welcome is underscored by v. 9b. As a result of their moral and religious conduct, they will bring violence and deceit into the temple in a similar way as they have brought violence and destruction to the city of Jerusalem. (Becking 2014, 10)

In the world of cosmic geography, which may be involved in the leap over the threshold, by doing this, since YAHWEH owns the threshold, they are entering into the Temple when they have seriously disqualified themselves through the other activities they are doing. It could also, thanks to the clothing reference, being that folks see nothing wrong with wearing their Baal or Molech worshipping clothes to Temple, so they leap over the threshold for the same reasons. And this is predominately about the Levitical priests as offenders.

The Priests are the offenders? For the most part that would be a yes.

Only the Priests could enter into the Temple proper, the Holy Place, where the Table of Shewbread was as well as the Altar of Incense. The door inside the porch would be where the threshold is. On the other side of the curtain was the Holy of Holies and the Ark of the Covenant. They would be entering the Holy Place several times a day, and they thought no one was watching.

Everyone else would be in the courtyard outside.

The issue of compromise then and now, winds up in a discussion of the Day of the Lord.

Judah, like our modern society in this so-called “post-Christian era,” believed that a new situation demanded new ways of getting along in the world. She had to be practical. She had to compromise. She had to adjust to reality. After all, Assyria ruled the day; and if one is wise, one will be as pleasant and as accommodating as possible to those who hold the reins of power—to one’s boss, to one’s social leaders, to one’s organization, to one’s government officials. Ancient commandments, delivered by an unseen God, hold little force and importance in a world that is clearly run by other, human powers. (Achtemeier 1986, 68-69)

The differences between us and the people of Judah are not that far apart.

Zephaniah 1:10–11

““And on that day,” declares the LORD, “There will be the sound of a cry from the Fish Gate, Wailing from the Second Quarter, And a loud crash from the hills. Wail, you inhabitants of the Mortar, Because all the people of Canaan will be destroyed; All who weigh out silver will be eliminated.”” (NASB 2020)

This picture is of an invading army coming from the north. We are talking about the entry point into and path through the interior of Jerusalem. Judgement will not spare anyone in the city. Economic status will be a benefit to any economic class.

The fish gate is what is known today as the Damascus Gate. It was the gate through which they brought the fish from the Sea of Galilee and the Jordan River. It is located on the north side of the city of Jerusalem. (McGee 1997, 867)

This is the gate that Nebuchadnezzar used to enter the city.



(Bolen 2012, Used with Permission)

The Second Quarter is the area northwest of the Temple. It is the newest part of Jerusalem at the time. The progression of the army that entered via the fish gate. “The fish gate opened into the northern end of the Tyropoeon Valley (cf. Neh 3:3; 12:39). This was the direction from which the news of the approaching Chaldean army would come. The sound of the approach of the enemy is described as a great crashing from the hills.” (Pfeiffer 1962, Zep 1:10)

The next location, the Mortar, is possibly the small valley that is between the Second Quarter and the Temple Mount. “This area fits the context since the action moves from a northern gate to the second quarter on the way to the temple mount. This area served as a thoroughfare on the way to the temple, and it makes sense that it would be a commercial site...” (Nogalski 2011, 720)

Why the comment about the people of Canaan? It could be a reference to the citizens of Jerusalem who live in the shadow of the Temple yet have nothing to do with YAHWEH, so He does not even refer to them as His. It could also be a term for merchants and traders doing business at the same location. That makes more sense in the context of this verse. Merchants in the scriptures are those who love money.

Merchants and those with money trusted in their riches, and now God promises to cut down those steeped in that kind of idolatry. (Guzik 2001, Zep 1:10-11)

The merchants will be totally wiped out. The word used is נִכְרָתוּ (nikratu). This is the same word used by Daniel when he is told by Gabriel, Messiah will be cut off in Daniel 9:26. The word means “to cut off...to cut down...to cut out...exterminate.” (Koehler, et al. 1994-2000, 500)

This is a promise from YAHWEH to personally deal with those who through less than honest financial activity have taken advantage of His people.

They will be executed as the army being pictured moves from the Fish Gate to the Temple Mount. Will there be any escape for those who are determined to be subjected to this?

Zephaniah 1:12–13

““And it will come about at that time That I will search Jerusalem with lamps, And I will punish the people Who are stagnant in spirit, Who say in their hearts, ‘The LORD will not do good nor harm!’ 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.”” (NASB 2020)



The Lord now makes clear that when He is the one who is bringing judgement on Judah, He will be thorough. No one will be missed. He will search diligently for those who are wicked.

The image is one of God carefully searching into every dark corner. None can hide from God; all sinners will be discovered. (Berlin 2008, 87)

This idea of searching out those who try to escape is a theme seen in the prophets. There is no hiding from YAHWEH.

Psalm 139:11–12

“If I were to say, “Certainly the darkness will cover me, and the light will turn to night all around me,” even the darkness is not too dark for you to see, and the night is as bright as day; darkness and light are the same to you.” (NET 2nd ed.)

This thoroughness in judgement is reflected by the actions of the Roman Legions when they destroyed Jerusalem in 70 AD.

The Romans were incredibly brutal when they took Jerusalem killing most and taking some as prisoners for the triumph back home. But “others they made search for underground, and when they found where they were, they broke up the ground and slew all they met with.” (Josephus and Whiston 1987, 749)

This will also be the case on the Day of the Lord as well.

Here in verse 12, the Lord also makes clear that those who are apostate, stagnant in spirit, again thinking about those leaping over the threshold, will not escape. Throughout the scripture, apostasy among His people is always severely dealt with. For us today, an apostate would be someone who at one time had all the outward appearances of being a believer. A term becoming popular today in progressive Christianity is deconstructing one's faith. It leads to apostasy and a rejection of the faith. Alisa Childers wound up being involved with a group progressive “believers.”

But it was clear that this group of people wanted to “progress” beyond the Christianity they had known. They were going through what would practically become a rite of passage in this new and flourishing movement: deconstruction. In the context of faith, deconstruction is the process of systematically dissecting and often rejecting the beliefs you grew up with. Sometimes the Christian will deconstruct all the way into atheism. Some remain there, but others experience a reconstruction. But the type of faith they end up embracing almost never resembles the Christianity they formerly knew. Traditional understandings of the Cross, the Bible, and the gospel get taken out with the trash. (Childers 2020, 24)

In other words, just as confused as the people in Judah who were mixing YAHWEH with false gods.

Apostasy.

Those who do not know the Lord assume they know what He is doing, but they do not.

Zephaniah 1:12b

“...Who say in their hearts, ‘The LORD will not do good nor harm!’” (NASB 2020)

Those who are thinking this, honestly believe that the Lord won't do anything. They aren't worried about YAHWEH's demands and they are confident that nothing is going to happen to them.

This attitude is observable around us today. Yes, there are those around us today saying the Lord will do nothing. Peter even warned that this would be something that would become more widespread as we came to the end of the age.



2 Peter 3:3–9

“Above all, understand this: In the last days blatant scoffers will come, being propelled by their own evil urges and saying, **“Where is his promised return? For ever since our ancestors died, all things have continued as they were from the beginning of creation.”** For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water. Through these things the world existing at that time was destroyed when it was deluged with water. But by the same word the present heavens and earth have been reserved for fire, by being kept for the day of judgment and destruction of the ungodly. Now, dear friends, do not let this one thing escape your notice, that a single day is like a thousand years with the Lord and a thousand years are like a single day. The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance.” (NET 2nd ed.)

This verse wraps up apostasy and unbelief into the structure of the church in the last days. Yes, another picture of the Laodicean Church. We know we are in the last days by the increase of those who “say” they are believers but denying that Jesus is coming soon.

These are not Spirit led believers. “Far from being led by the Spirit of God, they are governed by their own passions. Note that the mockers are within the church. This is not the taunting of those outside the congregation—unbelievers disinterested in the Christian faith—but it comes from those who profess to be followers of Christ. They are the ones denying that he will return. By rejecting the doctrine of Christ’s return they thought they had made a case for immoral conduct. Why not sow your wild oats since the reaper will never return? In all of this they are following the evil inclinations of their fallen natures. (Mounce 2005, 139)

This can be seen with the shift to syncretism as the overall guiding worldview even among those who say they are born again. This is a road that leads to apostasy eventually. Once we become the determiner of our conscience based on our feelings rather than objective truth, we have entered a rather slippery playing field.

In contrast to heresy, which would constitute an aberration of doctrine, apostasy refers to the total renunciation of Christianity through either word or deed. Apostasy may take the form of outright renunciation or the abandonment of a recognizably Christian life style. The concept presupposes that the person who commits apostasy appeared to be a genuine believer at one time. (Reid, et al. 1990)

It is the abandonment of true Christian faith. It is the Laodicean Church.

Establishing that point, when asked to identify the nation’s most appropriate determinant of right and wrong, regardless of people’s religious faith, a plurality (42%) suggested that “what you feel in your heart” is the best guide, compared to much lower numbers who said we should base morality on majority rule (29%) or principles taught in the Bible (29%). Stated differently, seven out of 10 adults (71%) now contend that human beings rather than God should be the judge of right and wrong. (Barna 2022)

For those who hold the view that the Lord is no longer in the business of judgement, the Lord has a message for them.

Zephaniah 1:13

“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.” (NASB 2020)

I find it interesting that as the Lord outlines the consequences to those who are comfortable with the things of this world, He specifically talks about those things that they would have accumulated and placed their confidence in.



Their wealth will become plunder and those nice homes they built, no one will be around to live in them. Functionally speaking, they lived for themselves, making themselves the master of their own domain. They could attempt to claim spiritual neutrality, but they were far from neutral. (Fries, Rummage and Gallaty 2015, 9-10)

The only option left to those who had taken this path was radical. They would have to abandon their duplicity in worship, but that is more than just throwing away Molech or Baal or astrology, what we have just been shown is where their hearts are...things.

The radical work needed is to repent and acknowledge God and abandon all the other gods. Extreme measures are required. For Judah and for us living in these last days.

For those in Judah, everything they are building up they will never be able to enjoy.

Zephaniah 1:14

“The great day of the LORD is near, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly.” (NASB 2020)

Zephaniah now makes it clear what he is talking about. The coming judgement for Judah at the hands of Babylon will be a type of the day of the Lord. So will be the future destruction at the hands of Rome.

The theme of this book, the day of the Lord, is not only coming, but here we are told it is coming very quickly. Its timing is near.

We know that the great day of the Lord cannot and will not start until His brothers and sisters are removed from this planet.

1 Thessalonians 5:9–10

“For God chose to save us through our Lord Jesus Christ, not to pour out his anger on us. Christ died for us so that, whether we are dead or alive when he returns, we can live with him forever.” (NLT)

Once the rapture of the church takes place, the day of the Lord begins and will then continue for a little over 1,000 years. It begins and ends with judgement.

This great Day of the Lord is the time of the Great Tribulation in the future. In Zephaniah’s day, after Josiah ruled, there never arose in the southern kingdom another good king. Every one of them was bad. Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah—every one of them was a corrupt king. Now judgment is going to come upon the nation and upon the people for their departure from God. But they are going to experience only a very small portion of what is in the future in the great Day of the Lord. (McGee 1997, 868)

We are told to “listen, the day of the Lord!” Two reasons, the first is the Lord’s voice will be heard, not of grace and mercy, but of judgement. Secondly, “the warrior cries out bitterly.” This is not the sound of those who are attacking and taking the city. This is the cry of those in the city who have been charged with the defense of Jerusalem. The might men, seeing the city destroyed and broken up crying bitterly like women and children.

In other words, the concept of the Wailing Wall would come into existence. And it is going to be there until after the Great Tribulation Period because Israel will never know peace until the Prince of Peace comes and they acknowledge their Messiah. (McGee 1997, 868)



Zephaniah 1:15–16

“That day is a day of anger, 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, A day of trumpet and battle cry Against the fortified cities And the high corner towers.” (NASB 2020)

We do not pick up in the English the play on words going on here in the Hebrew.

The day is one of wrath, trouble, distress, wasteness, desolation (the Hebrew words for wasteness and desolation—*sho'ah* and *umesho'ah*—are alike in sound to convey the monotony of the destruction), darkness, gloominess, clouds, thick darkness, trumpet, alarm against fortified cities and high towers. (Feinberg 1990, 225)

The key is the day will be marked by emotional distress, physical destruction and desolation. It is a day of anger, a day of wrath.

It is a day of wrath because man continues to fight and rebel. A quick look at the seventh bowl judgement in Revelation 16:17-21 shows that even with definitive judgement taking place, people continue to blaspheme the Lord.

It is a day that will feel like the Jew's first encounter with YAHWEH on Mount Sinai. It is a day of battle and Jerusalem will indeed fall. It is a day of darkness.

The darkness of the day of the Lord was present in the darkness at the crucifixion of Jesus from noon to 3pm.

Mark 15:33

“And when the sixth hour had come, there was darkness over the whole land until the ninth hour.” (ESV)

There on the cross, sin was judged and paid for by Jesus. That is a part of the day, a preview for three hours. Because we believe that He died on that cross for our sin taking the penalty on our behalf and then rose again, we find ourselves no longer under the wrath and judgement Zephaniah is talking about.

The darkness though was very real “and that is similar to John's understanding of the cross as God's judgment on this world, with its darkness (John 12:31–32, 35–36).” (Achteimer 1986, 73) A preview of coming events.

Now the Lord switches back to first person and is talking about the day of the Lord on the entire planet, not just Judah.

Zephaniah 1:17–18

“I will bring distress on mankind So that they will walk like those who are blind, Because they have sinned against the LORD; And their blood will be poured out like dust, And their flesh like dung. Neither their silver nor their gold Will be able to save them On the day of the LORD'S anger; And all the earth will be devoured By the fire of His jealousy, For He will make a complete end, Indeed a horrifying one, Of all the inhabitants of the earth.” (NASB 2020)

“I will bring distress” means “to cause trouble, bring to dire straits,” but it is also possible to see here a play on the word *nšr*, “besieged” (cf. Isa 1:8). (Berlin 2008, 90)

Note who is the object of the wrath of God, mankind. The word in the Hebrew means human beings “and is often used to distinguish humans from non-humans. Its usage is somewhat strange here.” (Berlin 2008, 90)



Here in Zephaniah, in a discussion on the day of the Lord, the Lord uses words that state He will besiege human beings. As we have seen in our study of Revelation, it will be a unique time. There will be humans, augmented humans, genetically enhanced proto-humans, Nephilim, demons, and fallen angels all showing up at Armageddon. Is there a reason why the Lord focuses just on the humans? Are they the only ones who still have a chance to experience God's grace and as such the only ones who would feel distressed?

At the very least, it points to this being a global event.

But those who are distressed, and that would not include the remnant or any remaining Tribulation saints, would encounter what is going on and walk around oblivious, blind to what it all means. Just as we saw reflected in Revelation 16. They are not being guided by the Lord, unlike those who are the remnant and are Tribulation believers. Their blindness is due to their sin which they refuse to repent of.

Again, this is humans only as outlined for us at the beginning of the verse.

Humans may categorize their sins into the serious, the mediocre, and the insignificant. To Zephaniah (see James 2:10–11) the mere fact of sin excited and merited the whole weight of divine rage. The simple statement "they have sinned" is sufficient. (Motyer 2009, 924)

Zephaniah 1:17b

"...And their blood will be poured out like dust, And their flesh like dung." (NASB 2020)

Normally, blood is poured out like water, but like dust is rather unusual, that along with their fleshy parts being strewn all over the ground. This sounds like what happens to those who confront Messiah when He returns.

Zechariah 14:12–13

"This shall be the plague with which the LORD will strike all the peoples who wage war against Jerusalem: their flesh shall rot while they are still on their feet, their eyes shall rot in their sockets, and their tongues shall rot in their mouths. On that day a great panic from the LORD shall fall on them, so that each will seize the hand of a neighbor, and the hand of the one will be raised against the hand of the other;" (NRSVue)

Revelation 14:20

"And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for a distance of about one thousand six hundred stadia." (NRSVue)

The massacre will be so great that corpses will not be left intact; the remains will be in small fragments—specks and clumps—scattered over the landscape. (Berlin 2008, 91)

Psalms 18:43

"I ground them fine as windswept dust; I trod them flat as dirt of the streets." (Jewish Publication Society of America 1917, Psalm 18:43) (Tanakh) (Psalm 18:42 NASB2020)

Or in other words, Revelation 19:11 – 19 and the Second Coming of Jesus Christ.

Zephaniah 1:18

"Neither their silver nor their gold Will be able to save them On the day of the LORD'S anger; And all the earth will be devoured By the fire of His jealousy, For He will make a complete end, Indeed a horrifying one, Of all the inhabitants of the earth." (NASB 2020)

This is not something that you can buy your way out of.



Based on the context, we see the Second Coming of Jesus Christ, as well as the judgement that takes place at the end of the Millennial reign of Christ.

We started with the judgement of YAHWEH in verse 2 at the end of the millennium and we conclude chapter 1 with the end of the Tribulation, Armageddon and then once again out to the destruction of earth prior to the new heavens and the new earth in Revelation 21.

Chapter 1 has been about the nations as well as Judah. Some has been specific to Judah and some specific to the nations just prior to the beginning of the eternal state.

If you have been listening to all of this and the idea of judgment horrifies you, join the club, it horrifies me to. Sin is a blight on the universe. Paul points out for us in Romans:

Romans 8:19–22.

“For all creation is waiting eagerly for that future day when God will reveal who his children really are. Against its will, all creation was subjected to God’s curse. But with eager hope, the creation looks forward to the day when it will join God’s children in glorious freedom from death and decay. For we know that all creation has been groaning as in the pains of childbirth right up to the present time.” (NLT)

Sin, of course, would be no more than a pity (in that it blights life) were it not that God is what he is. Were he complacent or, like the gods of Canaan, morally neutral, no harm would threaten the sinner. But he is the God of fiery (actively holy) jealousy, and therein lies our problem. Salvation is not, in the first instance, doing something for the sinner (i.e., expiation) but satisfying the holiness of God (propitiation). (Motyer 2009, 924)

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.



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