



**The Dark Side of Love  
Zephaniah And the Judgement of God  
Zephaniah 1:1 – 9**

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We have arrived at the small three-chapter long book of Zephaniah. I have never heard anyone, outside of a survey class in Bible College, teach on this book. Use a verse or two from it? Yes. But anything more? No. Neglected? Yes. Important message for us? Yes. Easy message to hear? No, and that might be why no one likes teaching it.

The very first verse tells where this prophecy comes from, the time period the prophecy is received, the location of the prophet, as well as the detailed background of the prophet, Zephaniah. We even get a side message in the names and their definitions.

Zephaniah 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:” (NASB 2020)

Who came to Zephaniah and provided this message to him? The word of the Lord, the word of YAHWEH. When I see that phrase, I wonder if this is a preincarnate appearance of Jesus Christ or is this communication taking place while Zephaniah is in the divine council. The only difference being that it is while at the divine council the living Word talks to him and provides this entire prophecy to him.



We do know this, by identifying the prophecy this way, this prophecy claims “to be heir to the divine authority invested in the original covenant documents which were essential to the maintenance of the covenant relationship established at Sinai. As the Lord of the covenant dictated to Moses terms for covenant life, so now he inspires his prophetic mouthpiece to record against his own people their covenant violations and the fearful consequences of such transgression. Because these consequences were to stretch over the decades to come, the prophet had to record his declaration in order that future generations might attest to the truth or falseness of his words (cf. Deut. 18:22).” (Robertson 1990, 251-252)

In other words, these three chapters are important, they are the word of God. These words are being recorded so that the present generation, Zephaniah’s and ours, might be able to determine if the words of God’s judgement and blessing actually are fulfilled.

Zephaniah is the recipient. His name means “protected by the LORD; whom Jehovah hid; concealed of God; (roots = [1] to hide; to protect; [2] Jehovah). Watcher of the LORD. Treasured of Jehovah.” (Smith and Cornwall 1998, 250)

His name speaks to us a bit about what it is he will be discussing. The book is about judgement and in Zephaniah 2:3, how God will hide those who follow Him from His coming wrath. Yes, this is possibly another picture of the rapture here in the Old Testament.

This Zephaniah is not referenced anywhere in the Old Testament. But we do know a lot about him thanks to the genealogy placed here in the first verse.

His ministry overlaps that of Jeremiah’s. Zephaniah prophesies during the rule of King Josiah, one of the good Kings in Judah. This is also the same King Josiah that saw the discovery of the Torah in the Temple and a King led revival after the 50 plus years of Manasseh and Amon.

During the ministry of Zephaniah, Daniel and his friends would have been born.

### Minor Prophets

- Hosea – Israel 748 – 686 BC
- Joel – Judah 835 – 796 BC
- Amos – Israel 786 – 746 BC
- Obadiah – Edom 848 – 841 BC
- Jonah – Assyria 771 – 754 BC
- Micah – Judah 750 – 686 BC
- Nahum – Assyria 661 BC
- Habakkuk – Judah 625 – 597 BC
- **Zephaniah – Judah 640 – 608 BC**
- Haggai – Judah 520 BC
- Zechariah – Judah 520 – 480 BC
- Malachi – Judah 455 – 432 BC

We see four names in his genealogy. First is his father, Cushi whose name means “a black countenance; full of darkness;” (Smith and Cornwall 1998, 56)

His grandfather was Gedaliah, whose name means “magnified of the LORD; whom Jehovah has made great; Jehovah is great. Brought up by God.” (Smith and Cornwall 1998, 77)

His great-grandfather was Amariah, whose name means “Jehovah has said; Jehovah has promised; whom Jehovah spoke of; the speech of the LORD.” (Smith and Cornwall 1998, 13-14)



And his great great grandfather was King Hezekiah, whose name meant “the LORD my strength; the might of Jehovah; strength of the LORD; a strong support is Jehovah.” (Smith and Cornwall 1998, 103)

Based on the names, we are given a hint of the content of the prophesy. The one who is protected by the LORD; whom Jehovah hid from a black countenance; full of darkness. He was magnified of the LORD; whom Jehovah has made great; Jehovah is great. Brought up by God Jehovah has said; Jehovah has promised; whom Jehovah spoke of; the speech of the LORD the LORD my strength; the might of Jehovah; strength of the LORD; a strong support is Jehovah.

Then there is the reference to King Josiah and his dad, Amon.

Josiah means “Jehovah supports; given of the LORD; whom Jehovah heals; the fire of the LORD; the spared of God.” (Smith and Cornwall 1998, 150)

His father’s name was Amon, which means “a nourisher; a nurse or a multitude. Faithful. Security. A workman.” (Smith and Cornwall 1998, 15)

In other words, the spared of God, son of faithful, security.

The manner in which the names are arranged tells us those who love YAHWEH will be protected by Him, hidden by Him and protected by Him. They are the spared of God and kept by the son in security.

Hmmm.

As Zephaniah ministers, geopolitically there is peace. Assyria has already taken the Northern Kingdom and has not yet been overthrown. Babylon has not yet asserted power.

In Judah, most of the people’s true hearts are in favor of idolatry. Josiah instituted numerous reforms to restore the worship of YAHWEH but remember, Jerusalem had become home to many who fled Israel when it fell and brought their idolatry with them. There is a formalized religion, but very few true believers and followers of YAHWEH. The remnant is not large even though outward appearances would state otherwise.

Zephaniah’s message of impending judgment would be appropriate for those who spurned the religious revival under Josiah. Thus his prophecy was given sometime after the time of Josiah’s revival in 622, but before the destruction of Nineveh in 612—which Zephaniah indicated was still in existence then (Zeph. 2:13) as the capital of the Assyrian Empire. (Hannah 1985, 1523)

The theme of this short book is stated for us in the first half of verse 7. “Be silent before the Lord GOD! For the day of the LORD is near.” (Zephaniah 1:7a, NASB 2020) The same theme as Joel.

The day of the Lord and judgement is always a tough topic to listen to. We think it means, as we watch the culture melt down around us, that God may have forgotten us. This is exactly what the people of Judah would be thinking in the very near future. But here is the thing, this is also a book about the dark side of God’s love, the side we tend to forget about and not discuss. Many times, we call it discipline.

But God’s “love places the eternal security and permanent welfare of the object of love above any transitory or temporary comfort or present pleasure down here upon this earth. Love seeks the best interests of the beloved.” (McGee 1997, 861)

I love my kids and my grandkids. Do I love them enough to rush one of them to a stranger in another part of town so that stranger could then cut on them? Yes, if the stranger is a doctor, and it is needed in order to restore their health.



Romans 8:28

“And we know that all things work together for good for those who love God, who are called according to his purpose,” (NET 2nd ed.)

His goal is for us to become more like Jesus. Sanctification hurts every so often. There are things we have grown accustomed to in our lives that, once we become believers, must be cut out. That surgery might involve stopping some activity we enjoyed but wasn't really in our best interests per the Father. Or it could be a friendship we have relied on for years, but now we love Jesus, and our friend doesn't and is doing everything to turn us from Him.

This is what Zephaniah will be talking about. Tough love. Seven times he will mention the topic of the day of the Lord. In other words, this little book, is about current issues for Judah, as well as other nations, and it also is all about the Tribulation and the end of the Millennium.

Zephaniah spells out the true meaning of this time of His coming wrath. (Olander 2009, 91)

This is a short book and once again a rather uncomplicated outline is in order.

I like the way that Kiel and Delitzsch state it in their commentary. “The Book of Zephaniah does not contain two or three prophetic addresses, but the quintessence of the oral proclamations of the prophet condensed into one lengthened prophecy, commencing with the threat of judgment (Zeph. 1), proceeding to an exhortation to repentance (Zeph. 2–3:8), and concluding with a promise of the salvation which would flourish for the remnant of Israel after the termination of the judgment (Zeph. 3:9–20).” But this is not just about Judah. (Keil and Delitzsch 1996, 435)

### Outline

1. The threat of global judgement – 1
2. Why there is a need for repentance – 2:1 – 3:8a
3. The future for the globe – 3:8b – 20

Zephaniah 1:1–6

“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: “I will completely remove all things From the face of the earth,” declares the LORD. “I will remove human and animal life; I will remove the birds of the sky And the fish of the sea, And the ruins along with the wicked; And I will eliminate mankind from the face of the earth,” declares the LORD. “So I will stretch out My hand against Judah And against all the inhabitants of Jerusalem. And I will eliminate the remnant of Baal from this place, And the names of the idolatrous priests along with the other priests. And those who bow down on the housetops to the heavenly lights, And those who bow down and swear to the LORD, but also swear by Milcom, And those who have turned back from following the LORD, And those who have not sought the LORD nor inquired of Him.”” (NASB 2020)

No time is wasted at all, immediately after the introduction, strong language from the Lord. Universal and total judgement from God is coming. Isaiah also wrote about this.

Verse 2 makes it clear though; God fully intends to remove everything from the surface of this planet.

In terms of timing, this is an event that has not yet taken place and it is not something contemplated for the Tribulation period either. It is to take place during the Day of the Lord though.

The Day of the Lord, as we have covered before, begins with the removal of the church in the rapture and ends with the Great White Throne Judgement and the establishment of the new heaven and the new earth after the 1000-year rule of Jesus Christ here on earth.



The day of the Lord is a major doctrine of the Bible.

Yes, "the day of the Lord is a major doctrine of the Old Testament and an extremely important teaching in all Scripture. It describes an unparalleled time when the Lord Himself will directly bring about defined judgments and desolations on the entire planet. Nothing and no one will be spared in all His creation including the heavens and the angelic world during the day of the Lord. The day of the Lord is so central that a thorough understanding is essential for any proper interpretation of eschatology. While Scripture clearly teaches the premillennial pretribulational rapture of the church, the terminology pretribulational rapture might be better phrased and more biblical using the term 'pre-day-of-the-Lord rapture.'" (D. E. Olander 2008, 269)

We are living in the church age at this present moment. When Jesus takes the church to be with Him, that signals the beginning of the day of the Lord.

What is being announced is a prediction of cosmic destruction and one that is more thorough than at the time of Noah. The Lord walks backwards from the order in which He created. He promises to remove human life, animal life, birds and fish.

We also get a hint of how widespread the rebellion is that takes place at the end of the Millennium. We are not provided a lot of detail of this period. Indeed, what would the population of the planet be after 1,000 years of perfect conditions if only 200 million enter the Kingdom in human bodies? The number is in the hundreds of billions or even in the trillions.

Just consider, perfect conditions, no disease, no birth control, every pregnancy is to term and the baby is always healthy. There is no worry over affordability of children and no concern any longer over the size of a family. No poverty, no unemployment; Edenic conditions globally. Also, consider this, with life spans back to antediluvian timeframes, each couple might possibly be able to have children for hundreds of years, perhaps indefinitely since we have no idea what the conditions were like in Eden.

Revelation 20:7-9

"And when the thousand years are ended, **Satan will be released from his prison and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.** And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them," (ESV)

And from what we see in Revelation 20:7-9, billions, perhaps trillions will be part of the rebellion.

Here in Zephaniah 1:3, the Lord tells us He will remove the ruins of the cities destroyed in the rebellion and eliminate mankind from the surface of the planet. All preparatory to making a new heaven and a new earth on which the New Jerusalem will come down from heaven to reside as well as all of those who did not rebel.

"God is trying to tell us something about His nature as displayed during the Millennium. His grace and goodness will be on display continually. But at the end of the 1000 years, He will have zero tolerance for rebellion. When it happens, He will show no mercy and offer no "second chances." At that time He will be quick to judge, and the final rebellion of Satan and sinful man will be over in a flash of fire." (Got Questions Ministries 2002-2013)

After starting off with a discussion of a picture of judgement at the end of the millennium, the Lord comes back to the near future.



## Zephaniah 1:4–6

“So I will stretch out My hand against Judah And against all the inhabitants of Jerusalem. And I will eliminate the remnant of Baal from this place, And the names of the idolatrous priests along with the other priests. “And those who bow down on the housetops to the heavenly lights, And those who bow down and swear to the LORD, but also swear by Milcom, And those who have turned back from following the LORD, And those who have not sought the LORD nor inquired of Him.” (NASB 2020)

Even though Josiah has worked hard to be as thorough as possible in rooting out idolatry, there was still a basic problem.

The problem was the heart of the people. They liked to worship idols because it was appealing to their flesh. “God’s judgement would fall on Judah at the hands of the Babylonians, who would come and destroy the temple and take God’s people into exile; it was a foretaste of God’s final judgement to come. Here Zephaniah simply looks ahead to God’s judgements all as one picture.” (Pakula 2014, 142-143)

The heart of the people was with Baal, Milcom who also went by Molech, and all of the stars. Just as God stated He intends to cut off mankind from the earth, He is saying He will do the same for the people of Judah regarding Jerusalem. He will also do the same for the idolatrous priests who had wandered into town after the fall of Israel.

The word for priests that is used here, “the word kemārîm, “priests,” is only used for pagan or idolatrous priests in the OT (2 Kings 23:5; Hos. 10:5).” (Roberts 1991, 172)

The “idolatrous priests” are those specifically serving idols. But where the Lord says, “along with the other priests,” He is now including those involved in Temple worship, the כֹּהֲנִים (kohanim). These are the Levites, and they were not very “in” to their jobs. They did even know a Torah was in the Temple for the first 18 years of his reign (2 Chronicles 34).

What is being described by Zephaniah is the same situation that had been seen going on in the Northern Kingdom before Assyria took them away, they had mixed the worship of YAHWEH with the worship of other Gods as well. This is called syncretism. We see this clearly in verse 5.

## Zephaniah 1:5

“And those who bow down on the housetops to the heavenly lights, And those who bow down and swear to the LORD, but also swear by Milcom,” (NASB 2020)

The people of Judah had mixed the worship of false gods in with the worship of YAHWEH, they were no longer acting in accordance with what Torah said. They had blended several incompatible things together. This would be like walking into a believers home today and finding little buddhas everywhere in the house, a horoscope on the coffee table and yoga being practiced by those who live there.

Those who profess to believe in God are accountable to him. The privilege of belonging, at least outwardly and nominally, to the people of God does not save us from God’s judgment of our sinful behaviour. (Bridger 2010, 196)

The prevailing worldview in the United States today is similar to what was evident in Judah at the time of Zephaniah. They had mixed in the worship of different gods along with the worship of YAHWEH and as a result were considered to be idolators by the Lord. Confusion reigned.

This is a pathway we are on in this nation. Just as in Judah, the Levites turned from teaching truth to going along with the culture, they lost the Torah, we have lost the Bible. We are seeing churches all around us today doing the same.

Dr. Mohler touched on this pattern in his book, *The Gathering Storm*.



In talking about the secularization of the church, he states “the secular age exerts a subtle but constant influence on churches and Christians. If not careful, churches will look less and less like churches and more and more like the secular world around them. In a sense, liberal theology begins to slowly replace orthodox faith. Or, in other cases, churches simply stop talking about or teaching important truths revealed in the Bible. The demand is to just be quiet. This is what happened to the doctrine of hell, which is clearly revealed in the Bible. As history revealed, hell just disappeared from the preaching of many churches, and no one seemed to notice. The same is true when it comes to many biblical teachings, ranging from divorce to the exclusivity of the gospel. In this respect, silence is decidedly not golden. The failure to teach truth eventually leads to failure of Christ’s people even to know the truth. (Mohler Jr. 2020, 22)

Almost nine out of 10 U.S. adults (88%) have an impure, unrecognizable worldview that is nothing more than a customized, personal blend of disparate ideas adopted from multiple philosophies of life. This worldview is called Syncretism. People who are driven by this unique, highly individualized mishmash of ideas simply combine them into what is usually an inconsistent, sometimes internally contradictory, hot mess of a worldview. Syncretism reflects the superficial thinking and feelings-based decision-making that prevails in our cut-and-paste society. (Barna 2022, 18-19)

Paul ministered in a city that had believers struggling with following Jesus while also trying to blend into the culture. The city was Corinth. He told those who live there to examine themselves and see if they were living by what Christ taught or they had allowed other things in to confuse them.

2 Corinthians 13:5

“Put yourselves to the test to see if you are in the faith; examine yourselves! Or do you not recognize regarding yourselves that Jesus Christ is in you—unless, indeed, you fail the test!” (NET 2nd ed.)

In our culture today, it is very easy for us to get caught up in the latest political or social cause before we examine it in the light of the scriptures. It really is confusing. Our ever-increasing challenge is to examine everything in the light of what the Bible says, before deciding to either take a side, or even determine if it is even necessary to take a side. I find Acts 17:11 is fast becoming a way of living.

Some of the causes are good ones, but they would distract us from what it is Jesus said is our primary reason for being here, to make disciples.

As a church, our goal is to “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.” (2 Timothy 4:2–4, ESV)

Matthew 28:19

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” (ESV)

The end stage though for those who move to a confused view of doing life, mixing in various god’s and ‘isms, as was the case in Judah, was simple. It became evident as they turned away from God.

Zephaniah 1:6

“And those who have turned back from following the LORD, And those who have not sought the LORD nor inquired of Him.” (NASB 2020)

Judah, or more specifically those who lived in Jerusalem, had been mixing two lifestyles for over 50 years by this time. Under King Manasseh, at least until he repented, idolatry was politically correct.



The Temple fell into disrepair and idol worship had actual moved into the grounds of the Temple. He also introduced the worship of the stars and built altars to them in the Temple (2 Chronicles 33).

The people of Judah reconciled it all by simply adopting it all as the new normal. It wasn't new and it sure wasn't normal.

YAHWEH's assessment is here in verse 6, they have turned back from following the Lord, have not sought Him or even inquired of Him.

They have become no better than the nations around them.

Or, if we look back at verse four, we now understand why God will stretch out His hand against Judah. "When God says, through Zephaniah, I will stretch out my hand against Judah and against all who live in Jerusalem, he was going beyond 'God permitting' to 'God directing'." (Bridger 2010, 197)

Jeremiah tells us what seeing this does to YAHWEH.

Jeremiah 2:12–13

"Be amazed at this, O heavens! Be shocked and utterly dumbfounded," says the LORD. "Do so because my people have committed a double wrong: they have rejected me, the fountain of life-giving water, and they have dug cisterns for themselves, cracked cisterns that cannot even hold water." (NET 2nd ed.)

God is shocked that His people have turned from the truth to follow lies. They are on the outside looking in, just like the Laodicean church that Jesus wrote a letter to in Revelation 3. Judah thought they were good because they were Jews after all, God's chosen people. The Laodicean church believed the same.

Revelation 3:19–20

"All those I love, I rebuke and discipline. So be earnest and repent! Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me." (NET 2nd ed.)

God, in His grace, is calling His people to repent and return.

So what appears to be terrifying is indeed terrifying because it's the God of the universe, and He is angry, but it also represents great grace and even hope. Because God does not leave them to die in their sin, He is showing grace by calling them back to Himself. (Fries, Rummage and Gallaty 2015, 6)

Zephaniah 1:7

"Be silent before the Lord GOD! For the day of the LORD is near, Because the LORD has prepared a sacrifice, He has consecrated His guests." (NASB 2020)

The command from the Lord is actually, in the Hebrew, hush. This is the command to keep silent before YAHWEH. It is the Day of the Lord, time to prepare for an encounter with Him. Here, the Lord is pointing to that time in the yet future for us, when all evil here on earth is dealt with at the end of the Tribulation. The Kingdom is being made manifest in the appearance of the return of Jesus Christ.

The Lord has prepared a sacrifice for this day, and He has specific guests in mind. This is rather ironic since the guests being invited, are the sacrifice. "The following material in vv. 8–13 and 14–18 indicates, however, that those who are invited to the sacrifice are those who will be punished and destroyed if they are evil, thereby becoming the sacrifices themselves. This represents quite a play on the notion of purification or consecration for sacrifice. Normally, such persons would have consecrated themselves properly for such a ritual occasion, but Zephaniah apparently chooses to portray those in Judah who are guilty of the apostasy portrayed throughout chap. 1 as ritually defiled and therefore in need of purification. Since sacrifice is the culminating action of the process of purification, the prophet conceives of the



punishment and destruction of such persons as the purification or consecration of the people at large.” (Sweeney 2003, 81)

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. (Achte-meier 1986, 68)

Zephaniah 1:8–10

“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. 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.” (NASB 2020)

Why the judgement on Judah. We understand this picture is global, but here we focus back in on Judah.

For most of the reign of King Manasseh and Amon, Judah has been a vassal of the Assyrian Empire. In order to get along with the requirements of the foreign power they are answerable to, Judah’s culture began the process of accommodation.

This, as we have already stated, is no different than what is happening in the church today. The church is beginning to look more like the world. During the reign of King Josiah, the Law was rediscovered, read and followed. Most of the nation gave it lip service and remained committed idolators, but at least most of the altars were gone. But following the Law?

During that time, there were those who were born who followed Torah and it would be necessary for the future of Judah when you consider Daniel and Ezekiel were part of that number. But just because they found the Torah, doesn’t mean the hearts of the people turned back to the Lord. As we see here, they didn’t all make that trip.

Many had already begun to dress and act like the world. After all, as vassals of Assyria, they would see how they dressed and acted, and they began to act the part. They had lost their uniqueness.

Defenders of traditional culture often regard the importation of foreign styles in clothing as both a sign and a cause of corruption in the society’s fundamental values, and conservative reform movements are often somewhat xenophobic in restoring traditional modes of dress. (One need only look at radical Islamic fundamentalism in modern Iran to see this tendency at work.) On the other hand, it is possible that there is a more directly religious concern in the prophet’s words. Special clothing was sometimes worn in the worship of Baal (2 Kings 10:22), and it may be that Zephaniah’s reference to foreign apparel is concerned more specifically with this kind of religious syncretism, in which foreign apparel was donned for religious purposes. (Roberts 1991, 178-179)

I am one of those people who quietly observes trends. Music, clothing, attitudes, politics and the like.

Where the trends move against what the Bible teaches, then it is something to stand against or at the least disagree with.

What people choose to wear to church has always been, at least to me, a reflection of where they are with the Lord and how much is the world influencing them. I have watched over the years as young ladies who are unsaved, come to church with a friend dressed in a manner that would be more appropriate for a bar, then become a believer.



You would watch over the weeks, and still can see even today, that the dress length begins to grow longer, the dress fit become a little looser than skintight and the neckline begins to move up. Evidence that the Holy Spirit is doing a work in their life? Perhaps.

With guys it is a bit harder to see with clothing, but you see it more in their actions and questions.

Here is a problem I have begun to see in the last 20 years though, folks who profess to be believers in Jesus Christ, who show up and dress and act like the world.

I thought being counter cultural as a teen was tough when I grew up, today, thanks to social media, it is totally worse. Trying to remain pure because of Christ while young ladies throw themselves at you is one thing, but now they discover your phone number and text photos of themselves to you. Compromise is the path of least resistance and many today have opted for that path. We call it the church at Laodicea, the last days church. What was going on in Judah was simply an example for us of the results of compromise.

Just like Judah, we have accepted elements of occult practices into our everyday lives.

I know more than one believer who checks their horoscope out each day. Many in the church still practice yoga, even after being told it is a Hindu practice. I still remember hearing a superb Bible teaching that flat nailed yoga as Hinduism. There was no doubt left that this was not a Biblical practice and if you were involved in it, you were involved in a form of idolatry.

I then overheard many outside afterward, poopoo the study because they enjoyed yoga as a practice and had no intent to quit. They now knew the truth and rejected it.

“The goal of all types of yoga is moksha, a state of union with the spirit of Brahman, the Universal Supreme Self. According to this philosophy, the self is inseparable from God because God is the impersonal substance of reality (see chapter on Pantheism). Therefore, when we self-realize, we enter paripurna-brahmanubhava, a union with Brahman.” (Bancarz and Peck 2018, 355)

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Short answer, yoga is Hinduism.

In the past few months I have received several calls from journalists around the country seeking my views on the question of whether the newly minted “Christian Yoga ” is really yoga. My response is, “The simple, immutable fact is that yoga originated from the Vedic or Hindu culture. Its techniques were not adopted by Hinduism, but originated from it.” These facts need to be unequivocally stated in light of some of the things being written to the contrary by yoga teachers. The effort to separate yoga from Hinduism must be challenged because it runs counter to the fundamental principles upon which yoga itself is premised, the yamas (restraints) and niyamas (observances). These ethical tenets and religious practices are the first two limbs of the eight-limbed ashtanga yoga system which also includes asana (postures), pranayama (breath control), pratyahara (sense withdrawal), dharana (concentration), dhyana (meditation) and samadhi (contemplation/Self Realization). Efforts to separate yoga from its spiritual center reveal ignorance of the goal of yoga. (Tiwari 2006)

We need to rediscover the Bible. Here at Calvary, since we teach chapter by chapter and verse by verse, we cover the whole counsel of God. If it was up to me, I would not be teaching from the book of Zephaniah, it is too much a downer.



What happened with Josiah after the discovery of the Torah. He led the nation in repentance, but the problem was deep. There was even an Asherah pole in the Temple and prostitution (2 Kings 23:6 – 7).

“Compromise has a way of blinding our eyes, and we get used to the situation in which we find ourselves, comparing our own lives with the lives of others—until we rediscover the Word of God. Laid Bare by the Holy Word This is what happens to us when we experience true revival. Our eyes are opened, and we are undone. We are far more sinful than we realized. Far more worldly. Far more compromised. Far more polluted. Far more disobedient and dishonest and disloyal. That also means that God is far more displeased with us than we understood. We thought we were so strong, so secure, so special. Now we realize we are hanging by a thread. The Word of God speaks to us afresh.” (Brown 2021, 35)

Zephaniah 1:9

“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)

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 seen in the Temple. Leap on the Temple threshold seems a bit strange, 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.

“Those who leap over the threshold” could be construed as persons who, for reasons outlined in Zeph 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 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, be that folks see nothing wrong with wearing their Baal or Molech worshipping clothes to Temple.

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

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