



THE BOOK OF ZEPHANIAH

The day of the Lord is at hand

‘The Book Of Zephaniah’

Zephaniah lived during one of the worst times in the history of Judah, under the evil reign of King Manasseh. The good news is, for Judah it won't be long before Josiah begins his rule as king of the southern kingdom of Judah, and it was during his reformation when Zephaniah begins his work as a prophet, **Zephaniah 1:1**. This would date Zephaniah's book between 639-609 B.C.

Josiah, **1 Kings 13:2**, was only 8 years old when he began his reign, he was 15 years old when he studied the word of God and he was 20 years old when he started his religious reforms.

He did this in five areas.

1. The temple. He cleared out all the material used for Baal worship.
2. The high places. Altars to Baal, the sun, moon and stars etc.
3. Jerusalem. That had altars at all the gates. Molech, human sacrifices. **Zephaniah 1:10**.
4. In homes. The people had trephines, mediums and wizards in their homes.
5. The people themselves. But he didn't remove the idolatry from their hearts.

Josiah actually led Judah to religious and social reform, **2 Chronicles 34:1-3 / 2 Chronicles 34:29-34 / 2 Chronicles 35:1-19**, but Zephaniah announces that these spiritual changes wouldn't last very long. It would only be a matter of time when God's people would turn away from God and His ways once again.

The northern kingdom of Israel was already in captivity, taken by the Assyrians but God was about to use the mighty Babylonians to punish His own people, Judah. Zephaniah and his contemporaries, Jeremiah and Habakkuk, were some of the prophets God used to pronounce this warning message. Zephaniah condemns the idolatrous behaviour of the Canaanites and the Assyrians and announces judgment against the nations that surrounded Judah. Zephaniah also announces the destruction of Jerusalem but gives hope in terms that she will be restored again in the future.

The Prophet Zephaniah

Like most of the prophets, we don't know a whole lot about their personal lives, but we do know that the name Zephaniah means, **'hidden by God'**, he was probably a member of the royal family of Judah and as a prophet, he prophesied in the days of Josiah. We also know that King Hezekiah was his great, great, grandfather, **Zephaniah 1:1**, hence why some call him **'the royal prophet'**. The theme of his message is simply this, **'the day of the Lord is at hand'**.

Outline

- Judgment of the world, and the judgment upon Israel, because of their disobedience. **Zephaniah 1:1-6**
- The description of the judgment. **Zephaniah 1:7-18**
- An appeal to seek God while there is still time. **Zephaniah 2:1-3**
- The announcement of judgment on the unbelievers. **Zephaniah 2:4-15**
- The hopeless misery of Jerusalem. **Zephaniah 3:1-7**
- The promise of salvation. **Zephaniah 3:8-20**

The Text

Zephaniah 1

'The word of the LORD that came to Zephaniah son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the reign of Josiah son of Amon king of Judah.' **Zephaniah 1:1**

We can read all about Zephaniah's genealogy and beginnings in the following Scriptures, **1 Chronicles 6:36 / Jeremiah 21:1 / Zechariah 6:10 / Zechariah 6:14**. Like we noted earlier in the introduction, Zephaniah was born during the reign of Manasseh, who was an evil king ruling the southern kingdom of Judah but begun to prophesy during the reign of king Josiah.

He gives us a lot of information in terms of his genealogy, which is unusual for a prophet and because his genealogy mentions king Hezekiah, I believe he wants us to note that he is of royal blood.

'I will sweep away everything from the face of the earth,' declares the LORD. 'I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea—and the idols that cause the wicked to stumble.'
'When I destroy all mankind on the face of the earth,' declares the LORD.' **Zephaniah 1:2-3**

Judgment on the Whole Earth in the Day of the LORD

As with most of the Old Testament prophets, their messages were like what some would call, ‘hell fire sermons’ but the good news is that most of them ended with a promise from God. We could say that Zephaniah’s message falls into this category, as we will see as we go through his message.

‘It’s the end of the world’, we can hear the Judeans cry. Well, in a sense, it was going to be the end of their world as they knew it. To Judah it would certainly feel like the world as a whole was coming to an end as God pronounces His judgment upon them.

God is saying everything must go but we must remember that this is figurative because God did say that He wouldn’t destroy the earth again after the flood, **Genesis 9:11-15**. The earth was the known land at that time and it’s a picture of judgement on all the wicked, even the kings.

‘I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests—those who bow down on the roofs to worship the starry host, those who bow down and swear by the LORD and who also swear by Molek, those who turn back from following the LORD and neither seek the LORD nor inquire of him.’ Zephaniah 1:4-6

It would be those who have and are committing idolatry who were to be judged, they were the ones who turned their back on God and His ways.

Baal worship was being practiced everywhere, Baal was an ancient Canaanite and Mesopotamian deity associated with agriculture. He was believed to be the ‘giver of life’ and mankind was dependent upon him for providing what was necessary to sustain the farms, flocks and herds. He was also called the ‘son of Dagon’, who was in control of the grain, and ‘Hadad’ the storm god who would provide plentiful rains after hearing his voice in the thunder.

‘The starry hosts’ is a reference to the Assyrian worship of heavenly bodies; the Assyrians were astrologers **Deuteronomy 4:19 / Deuteronomy 17:3 / 2 Kings 21:3 / Job 31:26-28 / Ezekiel 8:15-18**. Molech was the national god of the Ammonites, **Leviticus 18:21**, he is associated with child sacrifice, **Leviticus 20:2-5 / 2 Kings 23:10 / Jeremiah 32:35**. Molech represents the most repulsive of acts in God’s eyes, the ritual sacrifice of children to a pagan god, which was condemned by the Lord, including punishment by death.

God’s people had become spiritual adulterers and because of all this there will be judgment. God now needs to punish them, in order to cleanse them from this idolatrous filth.

‘Be silent before the Sovereign LORD, for the day of the LORD is near. The LORD has prepared a sacrifice; he has consecrated those he has invited. ‘On the day of the LORD’s sacrifice I will punish the officials and the king’s sons and all those clad in foreign clothes. On that day I will punish all who avoid stepping on the threshold, who fill the temple of their gods with violence and deceit.’ Zephaniah 1:7-9

Here we have a courtroom scene, where God basically says, ‘silence in my courtroom’. Enough has been heard, enough has been seen, no more time to complain, no more time for debate, God is bringing judgment against all those who aren’t right before Him.

‘The day of the Lord is near’, this will be the day when those who have been disobedient will be punished but those who have been obedient will be saved. God is inviting people to a feast and the guests are going to be the sacrifice, God is going to punish the unrighteous, especially those who live in Jerusalem.

As with most of God’s judgments, He begins with His own people, those who are the top of the leadership chain, **1 Peter 4:17**. These ‘officials and king’s sons’ should have known better, they were God’s leaders. Although the king himself isn’t mentioned, the judgment would come upon them all because they were all full of ‘violence and deceit’.

The ‘foreign clothes’ are a reference to their idolatry, their influence from other nations. We can imagine them dressing up like the Assyrians to the point where they not only looked like them but fully embraced their culture and religious practices.

‘The threshold’, **1 Samuel 5:5**, could be a reference to a place of superstition, or it could mean robbers, with the idea of them coming in through the window.

One thing is clear, God's people were trusting in themselves and trusted in other kings to fix their problems, but they refused to listen to God or ask Him for guidance.

'On that day,' declares the LORD, 'a cry will go up from the Fish Gate, wailing from the New Quarter, and a loud crash from the hills. Wail, you who live in the market district; all your merchants will be wiped out, all who trade with silver will be destroyed. At that time, I will search Jerusalem with lamps and punish those who are complacent, who are like wine left on its dregs, who think, 'The LORD will do nothing, either good or bad.' Their wealth will be plundered, their houses demolished. Though they build houses, they will not live in them; though they plant vineyards, they will not drink the wine.' Zephaniah 1:10-13

God declares, when His day comes, all the merchants and all the international traders would be cut off. The **'Fish Gate'** was one of the entrances into Jerusalem on the north side, **Nehemiah 3:1-6**. This is the gate the Babylonians would approach Jerusalem before destroying the city. The **'New Quarter'** where the wailing will happen is possibly a new part of the city of Jerusalem, built on the northside, **2 Chronicles 33:14 / 2 Kings 22:14**. The **'market district'** possibly refers to some kind of resort which the merchants used.

Zephaniah mentions four sections of Jerusalem, the **'Fish Gate'**, the **'New Quarter'**, the **'hills'** and the **'market district'**, this tells us that the whole place is going to be affected. God is saying that the judgement coming upon Jerusalem is going to affect not only everyone who trades with Jerusalem, but also it will affect all those who live in Jerusalem. God is effectively cutting off Jerusalem's economy supply.

Notice that God is going to search Jerusalem with lamps, there's no hiding place from God, all will be judged. God is going to use the Babylonians to expose His own people's idolatry. The word **'dregs'** is used as a metaphor; the dregs continue to ferment, and it becomes thick and useless, in other words, God's people had become absolutely useless because of their idolatrous behaviour.

They believed that God was so far away from them, they become totally complacent, they carried on living without thinking about their relationship to God. They thought they didn't need God anymore. As a result, everything the wealthy had acquired without God, would be taken away from them by the Babylonians.

'The great day of the LORD is near—near and coming quickly. The cry on the day of the LORD is bitter; the Mighty Warrior shouts his battle cry. That day will be a day of wrath—a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness—a day of trumpet and battle cry against the fortified cities and against the corner towers. 'I will bring such distress on all people that they will grope about like those who are blind, because they have sinned against the LORD. Their blood will be poured out like dust and their entrails like dung. Neither their silver nor their gold will be able to save them on the day of the LORD's wrath.' In the fire of his jealousy the whole earth will be consumed, for he will make a sudden end of all who live on the earth.'
Zephaniah 1:14-18

Zephaniah says God's wrath is coming. it will happen within their lifetime, within 19 years, it's going to be a day of wrath. The Judeans got the wrong impression of God's wrath, they thought that judgment was for other nations, not them. They were wrong, God is going to use the Babylonians to bring judgment upon His own people.

God says the people are useless and their blood will be poured out like dust. Dust is worthless and the entrails are dung. When this day comes, it's going to be a day of devastation, desolation, darkness, and distress, it's going to be a day where all the gold and silver of the world won't deliver them from God's wrath, **Haggia 2:8**.

Coffman suggests the following for **verse 18**, he writes, **'it's clear that the final judgment is in view here, for the totality of men will be involved in it. It is a marvel to some that Zephaniah seems to confuse the end of Judah and the end of the world; but, as Carson noted: The near and the distant often merge as the prophets survey the horizon of events. Events which are historically separate are often seen in a timeless sequence.'**

Application

Although God's people were guilty of idolatry and would be taken into captivity by the Babylonians as a form of punishment. It seems that they learned their lesson, they never committed idolatry again after being freed from captivity, it took seventy years, **Jeremiah 29:10**, for them to learn this lesson, but they learned.

As Christians we must learn from God's people of old, **Romans 15:4**, if we don't learn from them, we will make the same mistakes and end up with the same fate. Idolatry is still a huge problem today, it just has a different name, today it's called wealth, health, and fame and we must be on our guard that none of these take the place of the importance of God in our lives, **Matthew 22:37 / Luke 4:8**.

God never brings judgment upon anyone without first explaining to them why He is about to judge them. When the judgment day comes, those who will be condemned will know exactly why they are being condemned, they have no relationship with God, and they refused to obey the Gospel.

'He will punish those who do not know God and do not obey the gospel of our Lord Jesus.' 2 Thessalonians 1:8

Zephaniah 2

'Gather together, gather yourselves together, you shameful nation, before the decree takes effect and that day passes like windblown chaff, before the LORD's fierce anger comes upon you, before the day of the LORD's wrath comes upon you. Seek the LORD, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD's anger.' Zephaniah 2:1-3

Judah Summoned To Repent

Here we find God warning His people again and they are called upon to seek three things, the Lord, righteousness and humility. The word **'seek'** in Hebrew is the word, **'baqash'** and it means to search out, to strive after but it also carries with it the idea of continuous seeking. In other words, they were to continually seek the Lord, they were to continually seek righteousness and continually seek humility.

Judah had gone so far away from God and His ways, they had become almost useless to God as a nation. It was God who made them into a nation, **Exodus 19:5-6**, but it seems they have forgotten this and forgotten God. Zephaniah pleads with the righteous few to get their act together, so that they can be identified with God. He asks them look around at what is about to happen to them, indicating that some in Judah have a chance to escape the coming judgment.

Zephaniah says there is no humility in Judah, and so, in order to avoid the coming judgment, they needed to be obedient to the Lord, they needed to repent. Repentance simply means to **'reconsider'** your ways, and after reconsidering, change the direction of your life and start living God's way.

Sadly, Judah failed to repent, when Jerusalem finally fell and the city was destroyed by the Babylonians, some were taken into captivity, and so, in 586 B.C. Judah stopped being a nation but continued to be a kingdom until AD 70 when the Romans totally destroyed Jerusalem and the temple.

'Gaza will be abandoned, and Ashkelon left in ruins. At midday Ashdod will be emptied and Ekron uprooted. Woe to you who live by the sea, you Kerethite people; the word of the LORD is against you, Canaan, land of the Philistines.

He says, 'I will destroy you, and none will be left.' The land by the sea will become pastures having wells for shepherds and pens for flocks. That land will belong to the remnant of the people of Judah; there they will find pasture. In the evening they will lie down in the houses of Ashkelon. The LORD their God will care for them; he will restore their fortunes.' Zephaniah 2:4-7

Philistia

The word **'Philistia'** means the land of strangers. The Philistines first appear in the southern coastal area of Canaan, hence why sometimes they were called the **'sea people'**. The sea coast in the west of the territories of the tribes of Dan and Simeon, **Psalms 60:8 / Psalm 87:4 / Psalm 108:9**. They ruled the five city states of Gaza, Ashkelon, Ashdod, Ekron and Gath, from the Wadi Gaza in the south to the Yarkon River in the north, but with no fixed border to the east.

The Philistines knew no shame, they have no conscience and God calls them a shameless nation. It was the Assyrians who first conquered them but later, the Babylonians would come and bring them to an end. Because of their location, as a nation, they were always under threat, and so, in the final days of national Israel, they would suffer.

Its cities will be made desolate, and the inhabitants will be destroyed, the land will only be useful for sheep and shepherds but eventually, the land will be for the remnant of Judah, when God brings them back from Babylonian captivity around 536 B.C.

'I have heard the insults of Moab and the taunts of the Ammonites, who insulted my people and made threats against their land. Therefore, as surely as I live,' declares the LORD Almighty, the God of Israel, 'surely Moab will become like Sodom, the Ammonites like Gomorrah—a place of weeds and salt pits, a wasteland forever. The remnant of my people will plunder them; the survivors of my nation will inherit their land.' This is what they will get in return for their pride, for insulting and mocking the people of the LORD Almighty. The LORD will be awesome to them when he destroys all the gods of the earth. Distant nations will bow down to him, all of them in their own lands.'

Zephaniah 2:8-11

Moab and Ammon

Moab and Ammon will become like Sodom and Gomorrah because of their pride, and for the way they treated God's people, [Amos 1:13-15](#) / [Amos 2:1-3](#). They continually mocked the Israelites, especially when the nations around were attacking them and they took full advantage of this when they moved into the land of Reuben and Gad. Because of this they would be punished to such an extent that they would cease to be a nation.

If you destroy a nation's gods, you destroy their identity as a nation, the good news is that one day, the One true God will be worshipped by people from all nations.

'You Cushites, too, will be slain by my sword.' Zephaniah 2:12

Cush

The Cushites were from Ethiopia, the land of Cush which was situated in the south of Egypt. We know that God's sword was put in the hand of Nebuchadnezzar in order to punish Tyre, [Ezekiel 29:17-20](#) / [Ezekiel 30:24-25](#). The king of Assyria was called God's razor by Isaiah, [Isaiah 7:20](#).

The sword is God's way of venting His wrath and if we learn anything from this, it's knowing that God can use anyone He likes to bring about judgment against any nation He chooses who refuse to repent and follow His ways.

'He will stretch out his hand against the north and destroy Assyria, leaving Nineveh utterly desolate and dry as the desert. Flocks and herds will lie down there, creatures of every kind. The desert owl and the screech owl will roost on her columns. Their hooting will echo through the windows, rubble will fill the doorways, the beams of cedar will be exposed. This is the city of revelry that lived in safety. She said to herself, 'I am the one! And there is none besides me.' What a ruin she has become, a lair for wild beasts! All who pass by her scoff and shake their fists.'

Zephaniah 2:13-15

Assyria

During the time of Zephaniah, the Assyrian Empire was coming to an end. Because they had already taken the northern kingdom of Israel into captivity in 722/21 B.C., they proved to be a real threat to the southern kingdom of Judah.

Although the capital city of Nineveh was well fortified, it eventually fell into the hands of the Babylonians in 612 B.C. The city was destroyed so much by the Babylonians, it would never be built again.

The 'desert owl' and the 'screech owl', some other translations use other animals, the KJV uses the word, 'cormorant' which is possibly a pelican and the word, 'bittern' which is a species of bird. Whatever animals they are, they are used as examples of wild creatures who would take over this once proud city, [Nahum 3:19](#).

Nineveh claimed to be like God, saying 'I am the one! And there is none besides me.' Oh, how wrong she was [Revelation 18:7](#) / [Isaiah 47:8](#).

Application

Seeking is something which we do continuously, whether it be seeking the Lord, seeking righteousness or seeking humility. A person who is truly repentant will do whatever it takes to please the Lord, because they know their eternal destiny depends upon it, [2 Corinthians 7:10](#).

Seeking the Lord must be at the forefront of everyone's mind, we will never know what God wants unless we earnestly seek Him through reading our Bibles and studying it, [Deuteronomy 4:29](#) / [Isaiah 55:6-7](#). Seeking righteousness, righteousness basically means being right with God, but this can only come when He is first in our lives and when we trust Him to take care of our daily needs, [Matthew 6:33-34](#).

Humility is something that God looks for in all people, especially His own people, [2 Chronicles 7:14](#) / [1 Peter 5:6](#) / [James 4:10](#) / [Philippians 2:3-4](#).

There's no escaping the fact that God will judge the nations, every nation that rebels against God will be judged. In the New Testament, it's very clear, every individual will also be judged.

'For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead.' [Acts 17:31](#)

Zephaniah 3

'Woe to the city of oppressors, rebellious and defiled! She obeys no one, she accepts no correction. She does not trust in the LORD, she does not draw near to her God. Her officials within her are roaring lions; her rulers are evening wolves, who leave nothing for the morning. Her prophets are unprincipled; they are treacherous people. Her priests profane the sanctuary and do violence to the law. The LORD within her is righteous; he does no wrong. Morning by morning he dispenses his justice, and every new day he does not fail, yet the unrighteous know no shame. 'I have destroyed nations; their strongholds are demolished. I have left their streets deserted, with no one passing through. Their cities are laid waste; they are deserted and empty. Of Jerusalem I thought, 'Surely you will fear me and accept correction!' Then her place of refuge would not be destroyed, nor all my punishments come upon her. But they were still eager to act corruptly in all they did.' [Zephaniah 3:1-7](#)

Jerusalem

Zephaniah now turns his attention to Jerusalem, especially those who live in the city who were the evil civil and religious leaders. The city has defied the Lord, it hasn't obeyed the Lord or drawn near to Him. They just did their own thing and created their own standards which resulted in the poor being oppressed.

Zephaniah describes the officials as 'lions' preying on the poor for financial gain and the rulers were like 'wolves', the wolf, after killing its prey, will leave enough meat for it to chew on the remains during the next day until nightfall, the time for another kill. They are audacious and doing violence to the Law which means the priests couldn't see the difference between something which was holy and something which was defiled, [Mark 7:1-9](#). The priests had two basic functions, serve in the temple and instruct in the law. They were unconcerned about the law and they didn't serve, as they should have done.

It appears that those who should have known better knew no shame, all they were interested in was themselves and satisfying their own desires. The good news was that God is righteous and He was working among them so that He could bring justice to those who were being mistreated, [Hosea 4:6](#).

God's laws of nature come to light every morning without fail, but Jerusalem failed to be obedient to her Creator. They had forgotten all about God and His laws. They should have feared the Lord, and kept His laws, after all, He's been working in and through them as nation for years reminding them of who He is and what He desires. God gave them chance after chance to repent and turn to Him, but they refused to obey, [2 Kings 18:13-19:37](#).

Judah will be punished because they were rebellious, the city was defiled ceremonially and there was no obedience. She totally ignored God's judgment upon the other nations, which should have got their attention. God did everything He could to get His message across, Judah was supposed to learn from the fall of Jerusalem by the Assyrians in 721 B.C. but instead the people went into being corrupt.

'Therefore, wait for me,' declares the LORD, 'for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them—all my fierce anger. The whole world will be consumed by the fire of my jealous anger. 'Then I will purify the lips of the peoples, that all of them may call on the name of the LORD and serve him shoulder to shoulder. From beyond the rivers of Cush my worshipers, my scattered people, will bring me offerings. On that day you, Jerusalem, will not be put to shame for all the wrongs you have done to me, because I will remove from you your arrogant boasters. Never again will you be haughty on my holy hill. But I will leave within you the meek and humble. The remnant of Israel will trust in the name of the LORD. They will do no wrong; they will tell no lies. A deceitful tongue will not be found in their mouths. They will eat and lie down, and no one will make them afraid.' [Zephaniah 3:8-13](#)

Zephaniah asks God's people to be patient because God will at some point in the not too distant future, bring judgment on all those nations who made them suffer, [Isaiah 66:6](#) / [Jeremiah 25:31-33](#) / [Ezekiel 38-39](#) / [Joel 3:11-16](#) / [Micah 7:7-9](#).

The day is coming when God's people will be cleansed in their speech, no more speaking about idols in any shape or form, [Isaiah 6:5-7](#). When idolatry is driven out of their hearts, they could become pure and be one with the Lord again, fully obeying and trusting Him.

Because Zephaniah mentions Cush which is Ethiopia, some exiles would return to Jerusalem from there, but he seems to be looking further into the future, not just the destruction of Jerusalem but the return of the exiles after captivity in 536 B.C. [Ezra](#) / [Nehemiah](#).

It's without any doubt that those who would return from captivity would be very humble, they would no longer rely on themselves but on God. Any who return who are still filled with themselves will be dealt with by God. The good news is that those who do humble themselves will be blessed as they trust and rest in the Lord.

'Sing, Daughter Zion; shout aloud, Israel! Be glad and rejoice with all your heart, Daughter Jerusalem! The LORD has taken away your punishment, he has turned back your enemy. The LORD, the King of Israel, is with you; never again will you fear any harm. On that day they will say to Jerusalem, 'Do not fear, Zion; do not let your hands hang limp. The LORD your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you but will rejoice over you with singing.' 'I will remove from you all who mourn over the loss of your appointed festivals, which is a burden and reproach for you. At that time, I will deal with all who oppressed you. I will rescue the lame; I will gather the exiles. I will give them praise and honour in every land where they have suffered shame. At that time, I will gather you; at that time, I will bring you home. I will give you honour and praise among all the peoples of the earth when I restore your fortunes before your very eyes,' says the LORD.'
Zephaniah 3:14-20

Here God gives a promise of redemption, Judah will be given a remnant, to show God's faithfulness. Although Jerusalem was going to be destroyed, God was going to bring back a remnant to the land after their captivity. God once again would be their God and they will be His people and live among them.

All those judgments which God proclaimed against all those who were unrighteous in Judah, wouldn't be held against them in the future. God would cleanse them and forgive them, [Isaiah 40:2](#) / [1 John 1:9](#). The greatest enemy of God's people in Old and New testament times, remains the same today, and that is sin, but under this new covenant God will forget and forgive, [Jeremiah 31:31-34](#).

Their hands wouldn't hang limp anymore because God is going to be among them, this itself would help them to be strong and make God rejoiceful. God will gather those who mourn over the criticism of His people, He will deal with those who afflicted His people and gather those who have been driven out and give them honour and praise, [Romans 1:16](#).

When we take the verses before, along with these verses, we notice seven amazing promises of God concerning His people.

1. They will have pure speech. [Zephaniah 3:9](#).
2. They will serve the Lord everywhere. [Zephaniah 3:10-11](#).
3. They will be a humble people, a trusting people. [Zephaniah 3:12](#).
4. They will be an honest people. [Zephaniah 3:13-14](#).
5. Their enemies will be taken care of. [Zephaniah 3:15](#) / [Zephaniah 3:19](#).
6. God will glory again. [Zephaniah 3:17](#).
7. The remnant will be brought home. [Zephaniah 3:20](#).

Application

Patience is a lesson we all must learn, especially when it come to be patient with God. As Christians we want things sorted now, we want answers to our prayers as soon as possible but we need to learn that God has His own timetable, [Ecclesiastes 3:1-8](#) and we need to trust that He knows what best for us, [Romans 8:28](#).

If anyone wants to be purified and cleansed of their sins, they must obey the Gospel, the salvation of our souls ought to be in the front of all of our minds. There are things that the Bible tells us that we must do in order to be saved.

We must hear God's Word, **Romans 10:17**, we must believe that Jesus is the Christ, the Son of God, **John 3:36**, we must confess His name before men, **Romans 10:9-10**, we must repent of whatever sin that is in our lives, **Luke 13:3**, and we must be baptised for the forgiveness of our sins, **Acts 2:38**.

Conclusion

Zephaniah is basically declaring that judgment is coming, but the good news is that blessings will follow for those who obey God's warning to repent. Today as Christians we enjoy God's blessing in His spiritual kingdom, **Hebrews 12:22-24** but there's even more blessings to enjoy in the future, **Revelation 21:1-22:5**.

The question we need to ask ourselves is simply this, **are we willing to remain faithful to God and His Word, until He delivers us from this earth to take us to heaven?**

'Be faithful, even to the point of death, and I will give you life as your victor's crown.' Revelation 2:10