

an unrelenting certainty to Jehovah's judgements in the ebb and flow of international relationships. There is the over-riding warning that a nation which does not turn from sin to God is "living on borrowed time."

On the other hand, we cannot overlook the Messianic and eschatological overtones of Zephaniah's "day of Jehovah." Dr. G. A. Smith is quoted by T. Miles Bennett in this regard: "In short, with Zephaniah the Day of the Lord tends to become the Last Day. His book is the relation of prophecy with apocalypse. That is the moment which it supplies in the history of Israel's religion." Nebular and undefined though it seems, Zephaniah's eschatology marks a definite step forward in the nature of prophecy.

Chapter XIX—Questions

Introduction to Zephaniah

1. Zephaniah is a companion book to _____.
2. Zephaniah probably wrote in the _____ half of Josiah's reign.
3. Discuss the relationship between Zephaniah's prophecy and Josiah's reform.
4. Why does Zephaniah mention Hezekiah particularly in listing his own ancestry?
5. Why does Zephaniah discuss the rise of Babylon rather than the Sythian threat?
6. In addition to the corruption of their worship by turning to Baal, the people of Judah also worshipped _____.
7. God's judgement against Judah, Zephaniah sees as accompanied by _____.
8. The two major ideas presented by Zephaniah are (1) _____ and (2) _____.
9. Two minor ideas never clearly defined by Zephaniah are (1) _____ and (2) _____.
10. Discuss the four characteristics of the fullness of the "day of Jehovah."

CHAPTER XX

JUDGEMENT OF GOD

SALUTATION . . . Zephaniah 1:1

RV . . . The word of Jehovah which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

LXX . . . The word of the Lord which came to Sophonias the son of Chusi, the son of Godolias, the son of Amorias, the son of Ezekias, in the days of Josias son of Amon, king of Juda.

COMMENTS

As in other prophetic writings, Zephaniah's opening verse leaves no room for doubt as to the origin of his message. He does not describe his call, as does Isaiah, nor claim to have seen a vision, as, for example, Nahum. But the claim to inspiration is never in doubt.

It is not in the scope of this work to prove the validity of this claim. The reader is referred to the Moody Press (1963) publication, *Can I Trust The Bible*, edited by Howard F. Vos for an excellent series of treatises on the subject as it pertains to the entire Bible.

We shall simply proceed on the presupposition that Zephaniah was among those described by Peter as "men (who) spoke from God, being moved by the Holy Spirit." *II Peter 1:21*)

The prophet's opening words "the word of Jehovah" are calculated to establish the authority of what he is about to say. He claims royal lineage and has easy access to the courts of Judah, but these are not the authority to which he appeals. He will write down the word of Jehovah God.

Zephaniah identifies himself as son of Cushi . . . of Gedaliah . . . of Amariah . . . of Hezekiah. We know virtually nothing of either Cushi or Gedaliah or Amariah. The important name here is Hezekiah, the last God-fearing king of Judah prior to Josiah with whom Zephaniah is contemporary. (See introductory Chapter 19 for discussion of ancestry and date of Zephaniah.)

UNIVERSAL JUDGEMENT PROCLAIMED . . . Zephaniah 1:2-3

RV . . . I will utterly consume all things from off the face of the ground, saith Jehovah. I will consume man and beast; I will consume the birds of the heavens, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the face of the ground, saith Jehovah.

LXX . . . Let there be an utter cutting off from the face of the land, saith the Lord, Let man and cattle be cut off; let the birds of the air

and the fishes of the sea be cut off; and the ungodly shall fail, and I will take away the transgressors from the face of the land, saith the Lord.

COMMENTS

I WILL UTTERLY CONSUME . . . v. 2

The apostle Paul reminds us that the ". . . whole creation groaneth and travaileth in pain together until now. . ." (*Romans 8:22*) as a result of man's sin. Peter informs us ". . . the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (*II Peter 3:10*) John adds, ". . . I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more." (*Revelation 21:1*) Whatever the chronological relationship of Zephaniah's "Day of Jehovah" to the final summing up of all history by God, it certainly prefigures the ultimate destruction of all the sinful works of man in preparation for the establishment of the universal reign of God.

THE STUMBLING BLOCK . . . v. 3

Along with the wicked, God will wipe out those things which have *caused* man to sin. This is, no doubt, an allusion to the idolatrous worship of the beasts, fishes and birds mentioned here. (cp. *Romans 1:18-ff*) Ezekiel uses similar language in condemning idol worship. (*Ezekiel 14:3-7*)

SAITH JEHOVAH . . . v. 2-3

Zephaniah will allow none of the nonsense current in our time regarding his prophetic insight. Those who today would tell us that this insight came from an informed political prognosticator, do so only by ignoring the prophet's claim, "(thus) saith Jehovah." Here is the watchword of all Old Testament prophecy. The message is from God.

JUDGEMENT OF JUDAH . . . Zephaniah 1:4-2:3)

RV . . . And I will stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarim with the priests; and them that worship the host of heaven upon the housetops; and them that

worship, that swear to Jehovah and swear by Malcam; and them that are turned back from following Jehovah; and those that have not sought Jehovah, nor inquired after him. Hold thy peace at the presence of the Lord Jehovah; for the day of Jehovah is at hand; for Jehovah hath prepared a sacrifice, he hath consecrated his guests. And it shall come to pass in the day of Jehovah's sacrifice, that I will punish the princes, and the King's sons, and all such as are clothed with foreign apparel. And in that day I will punish all those that leap over the threshold, that fill their master's house with violence and deceit. And in that day, saith Jehovah, there shall be the noise of a cry from the fish gate, and a wailing from the second quarter, and a great crashing from the hills, Wail, ye inhabitants of Maktesh; for all the people of Canaan are undone; all they that were laden with silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with lamps; and I will punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will he do evil. And their wealth shall become a spoil and their houses a desolation: yea, they shall build houses, but they shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof. The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy; for he will make an end, yea, a terrible end, of all them that dwell in the land. Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek ye righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.

LXX . . . And I will stretch out mine hand upon Juda, and upon all the inhabitants of Jerusalem; and I will remove the names of Baal out of this place, and the names of the priests; and them that worship the

host of heaven upon the housetops; and them that worship and swear by the Lord, and them that swear by their king; and them that turn aside from the Lord, and them that seek not the Lord, and them that cleave not to the Lord. Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared his sacrifice, and has sanctified his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will take vengeance on the princes, and on the king's house, and upon all that wear strange apparel. And I will openly take vengeance on the porches in that day, on the men that fill the house of the Lord their God with ungodliness and deceit. And there shall be in that day, saith the Lord, the sound of a cry from the gate of men slaying, and a howling from the second gate, and a great crashing from the hills. Lament, ye that inhabit the city that has been broken down, for all the people has become like Chanaan; and all that were exalted by silver have been utterly destroyed. And it shall come to pass in that day, that I will search Jerusalem with a candle, and will take vengeance on the men that despise the things committed to them; but they say in their hearts, The Lord will not do any good, neither will he do any evil. And their power shall be for a spoil, and their houses for utter desolation; and they shall build houses, but shall not dwell in them; and they shall plant vineyards, but shall not drink the wine of them. For the great day of the Lord is near, it is near, and very speedy; the sound of the day of the Lord is made bitter and harsh. A mighty day of wrath is that day, a day of affliction and distress, a day of desolation and destruction, a day of gloominess and darkness, a day of cloud and vapour, a day of the trumpet and cry against the strong cities, and against the high towers. And I will greatly afflict the men, and they shall walk as blind men, because they have sinned against the Lord; therefore he shall pour out their blood as dust, and their flesh as dung. And their silver and their gold shall in nowise be able to rescue them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he will bring a speedy destruction on all them that inhabit the land. Be ye gathered and closely joined together, O unchastened nation; before ye become as the flower that passes away, before the anger of the Lord come upon you, before the day of the wrath of the Lord come upon you. Seek ye the Lord, all ye meek of the earth; do judgement, and seek justice, and answer accordingly; that ye may be hid in the day of the wrath of the Lord.

MY HAND UPON JUDAH . . . v. 4

Unlike some others (Amos) whose pronouncements of judgement begin with Judah's neighbors and then focus on her, Zephaniah begins

at home. All the world is wicked. The sin of God's people is worst of all, precisely because they are God's people. As Peter has it, "Judgment must begin at the house of God." (*I Peter, 4:17*).

The prophet immediately turns to listing those specifics which have brought God's judgement against Judah. At the top of the list is Baal worship. (See introductory chapter on Baal worship.)

The last vestige, or remnant, of Baal worship is going to be obliterated from "this place" *ie.* Jerusalem.

If this prophecy is indeed related to Josiah's reform, the obliteration of Baalism proceeded a pace before the Babylonian scourge actually executed judgement against Judah. However, thorough though the reform was, it did not remove *all* the remnants of Baal worship. This was accomplished only by the destruction of Jerusalem by Nebuchadnezzar.

CHEMARIM WITH THE PRIESTS . . .

Chemarim in Aramaic means priests. Its literal meaning is "black." It applied to the priests because of their black robes.

Probably both the priests of Baal and the apostate priests of Jehovah are meant here. Just as Zephaniah begins his pronouncement of universal judgement by focusing on Judah, within Judah the focus is on Jerusalem, within Jerusalem "this place" or the temple, within the temple the priesthood. The prophet obviously believes in coming directly to the source of Baalism among God's people.

THE HOSTS OF HEAVEN ON THE HOUSETOPS . . . v. 5

In addition to Baal, the perennial blight on Judah's faith, the Assyrian worship of the planets, has also infected the people of God. This despicable practice, enjoying an American revival in modern preoccupation with horoscopes, was imported from Nineveh in the days of the wicked Manasseh. (cf. *II Kings 21:3*) It continued to the last in Judah. (cf. *Jeremiah 32:29*)

The housetops mentioned here are the flat roofs of Palestinian homes which were the ideal vantage point from which to worship "the hosts of heaven."

SWEAR TO JEHOVAH . . . SWEAR BY MALCOM . . .

Malcom (Milcom) here means literally "their king." It is etomologically related to Moloch, the Phoenician name for Baal. As sun god, Baal was king of all the heavenly hosts!

Those who swear to Jehovah and swear by Malcom are practicing a religious syncretism similar to that advocated in our day. In Zephaniah's day religious syncretism was a mixture of Jehovah worship and Baal worship. Both "Baal" and "Jehovah" mean "Lord." The worshippers, by appealing (swearing) to the authority of both, were attempting to serve two masters.

This same approach is advocated today as Christianity searches for some peaceful co-existence with Islam, Judaism, Buddhism, etc. W. A. Visser-Hooft, in his book *No Other Name*, 1963, makes an heroic effort to call attention to this influence. His efforts seem to have been in vain, possibly because of his stance as a former general secretary of the World Council of Churches, which is itself a form of religious syncretism.

Colin W. Williams, dean of Yale Divinity School, is quoted as saying, ". . . I hold open that what is true for the Buddhist in his situation may be as valid for him as mine is for me."

Max Therian, speaking before the World Council in New Delhi, echoed this same approach to Islam on the ground that truth and charity were taught by both Mohammed and Jesus and that both are recognized as Master and Prophet.

In both Zephaniah's day and ours the problem of syncretism is a problem of authority. In Judah there was a willing compromise of Jehovah's authority with that of Baal. In our time the premise is situationalism in which the presupposition of absolute authority is summarily dismissed. In either case, the Biblical answer is "*thus saith the Lord!*"

THEM THAT . . . TURN BACK . . .
HAVE NOT SOUGHT . . . NOR INQUIRED . . . v. 6

Indifference to and unconcern for Jehovah are described here. Then as now, there were those who, surrounded by evil heinous enough to merit the judgement of God, were simply satisfied to live out their lives without considering God at all.

To inquire of God is to desire formal worship, particularly the hours of prayer. (cf. *Psalm 10:4*)

In pronouncing punishment against such indifference (v. 12) the prophet describes it as "men that are settled on their lees that say in their heart Jehovah will not do good, neither will He do evil." This amounts to spiritual stagnation just as fermented wine was left for a time on the "lees" to allow solid matter suspended in it to settle, so the unfeeling indifference of some in Judah has left them with a

congealing of the soul. Perhaps God's judgement will surprise none so much as these.

HOLD THY PEACE . . . v. 7

As the indifferent have had nothing meaningful to say for, to, or about God, they are to be dumb in the presence of His judgement.

The Lord has prepared these evil backsliders as a sacrifice. (cp. *Isaiah 34:6, Jeremiah 46:10, Ezekiel 39:17*) The despised Chaldeans are called to be His guests. They will feast on the remains of Judah as the priests feasted on the remains of sacrifices on feast days. Nebuchadnezzar was invited to come to take vengeance on Jerusalem. (*Jeremiah 25:9*)

SUCH AS ARE CLOTHED IN FOREIGN APPAREL . . . v. 8

Jehovah had regulated the attire of His people in a measure. (*Numbers 15:38-f, Deuteronomy 22:11-f, cp. Matthew 23:5*) Special dress was designed to remind them they were in a special relationship to God.

Beyond the mere copying of foreign dress is the implied aping of foreign customs which inevitably accompanies it. The adopting of foreign dress and customs led to the acceptance of foreign religions. There was a gradual blending of Judah with her neighbors until there was little to distinguish the one from the other.

ALL THOSE THAT LEAP OVER THE THRESHOLD . . . v. 9

Several possible implications are suggested here. The priests of the Philistine god, Dagon, avoided stepping on the threshold of their temple because their god had fallen across it (*1 Samuel 5:5*). When the Judeans emulated this practice, they were yielding to idolatry.

Household deities may have entered into this leaping over the threshold. Sacrifices of food were left on the threshold for such gods so that the threshold constituted an altar. As such, it was not to be desecrated by stepping directly on it.

Perhaps Zephaniah intends rather to single out by this phrase those who in their haste to intrude on the privacy of their neighbors or to rob and ransack their houses, leaped across the threshold.

In any of these cases, the offense is worthy of punishment.

THAT FILL . . . WITH DECEIT . . .

The house of the master refers to the household in which one was employed. Those who are disloyal to their employers, who enrich themselves at their employer's expense are to suffer God's judgment.

THERE SHALL BE THE NOISE OF A CRY . . . v. 10-13

The fish gate was located in the north wall of Jerusalem. When the invading Babylonians came against Jerusalem they would come from the north. From that direction the alarm would sound throughout the city.

The second quarter was a northern suburb of Jerusalem, new in Josiah's day. It also would be in the line of Babylonian march.

"The hills" likely refers to the hills immediately north of Jerusalem. Scopus, northeast of the city has long been inhabited as a section of Jerusalem, but without the city walls. Invading armies captured this hill and, because of its commanding view of the city, made it their field headquarters.

YE INHABITANTS OF MAKTESH . . . v. 11

Between the eastern and western hills on the northern outskirts of Jerusalem is the valley of Maktesh. The name means "hollow place." (*Judges 15:19*) Those who dwelt there would be directly in the path of any invader from the north.

"People of Canaan" here probably means merchants. Not only those who lived in the northern outskirts of the city, but those who came there to trade would be caught in the judgemental onslaught.

Zephaniah describes the sudden anguished cry of all who stood in the path of the Babylonians.

I WILL SEARCH . . . WITH LAMPS . . . v. 12

God's judgement will be exhaustive; none will escape. This searching is directed against those whose sin was indifference. (See above on v. 6) By their non-commitment they have sought to escape from responsibility for the sins against which God's wrath is directed. They have remained obscure . . . the "silent majority" will not be held unaccountable for the evil all about them. God will search them out for their own punishment.

THEIR WEALTH SHALL BECOME . . . SPOIL . . . v. 13

Indifference not only is no assurance of lack of moral responsibility. It actually becomes a danger in itself. Non-commitment cannot protect property from an invading army.

Because these have remained indifferent to God and to conditions about them, they will not be allowed to reap what they produced by their labor. Others will lay waste their vineyards. (Cp. *Deuteronomy 28:30, Amos 5:11, Micah 6:15*)

The indifferent are self-content in their suburban homes. They have escaped the immediate consequence of the evil of the city. But in God's judgement against the city all they have secured by their indolence will be lost. Modern suburbia take heed!

THE GREAT DAY OF JEHOVAH IS NEAR . . . v. 14

Here again is the prophetic "Day of the Lord," the day in which Jehovah would directly intervene in the affairs of man's history in such a way as to reveal His judgement and redemption. The Jews, smug in their racial identity, were prone to view the day as one of extreme gladness for themselves and of extreme discomfiture for the Gentiles.

Zephaniah's warning is that the day will be one of anguish for the unfaithful among God's people.

Perhaps the most important idea just here is the nearness of the day. This same urgency was evident in the first century church. Both in regard to the prophets and to the New Testament church, modern theologians have insinuated that those who felt such a nearness of the "Day of Jehovah" were mistaken. The passage of time, it is said, proves that mistake.

No so! In every age of history, God works in human affairs on the basis of the same principles. Hence there is evidence in every age of the impending judgements of God. One need only visit the lands of the Bible and walk among the ruins of twenty-two fallen civilizations to realize that urgency concerning God's judgement is well-founded. When the final curtain is about to fall on the history of humanity, and the last "Day of the Lord" is indeed imminent, the "signs of the times" will be the same.

We live in a time when these "signs" are all about us. Whether they portend the declining days of our culture and the beginning of another era, or the soon coming of the final "last Day" is irrelevant. In either case, we would be fools not to share with the prophets and the New Testament church the sense of urgent need for repentant preparation. We, as Zephaniah, need desperately to know the day is so near that the "voice" of it can already be heard.

THAT DAY IS A DAY OF WRATH . . . v. 15-18

In his powerful book, *Death In The City* (Inter-Varsity Press, 1969). Francis Schaeffer says ". . . anyone who is unwilling to speak of the wrath of God does not understand the Christian faith." If we allow "the Christian faith" to include those covenant people who looked

forward to His coming as well as those who look to it as a *fait accompli*, Mr. Schaeffer's statement could have been directed to Zephaniah's readers. It is precisely because they, and we, are under God's wrath that the judgement must come. It is because we stand guilty and unfit for His presence that He must come to us. As Dr. Schaeffer points out ". . . there is a moral law of the universe and that basic law is the character of God Himself." So then, whether it is Zephaniah or Paul (eg. *Roman 1:18-f*) or a twentieth century preacher who speaks of judgement day and God's wrath, he is discussing the inevitable. Whether the syncretistic denial of this truth comes from a Baal worshipper or a modern existentialist, it is false prophecy and needs to be denounced as such.

Zephaniah's description of the day of wrath in these verses pictures the physical destruction occasioned by God's wrath implemented by Nebuchadnezzar. It may describe what lies in our own future. Figuratively, it certainly depicts the spiritual suffering in the last judgement day by those who know not God.

CALL TO REPENTANCE . . . 2:1-3

God's threatenings are always designed to call men back to Him. Even though He knows few will repent, He is "not willing that any should perish." (*II Peter 3:9*)

Probably these three verses belong to chapter one. They form the usual high note upon which the prophets close a section of threatenings. The purpose of such denunciations as we have just considered is always to bring about repentance and cleansing. Therefore the prophet concludes with a note of hope.

The meek, *ie.* the humble before God, those with the moral courage to see the truth of the prophet's preaching are called to act in concert, to gather together. Here is the remnant on the eve of judgement, drawn together in a common repentance which bespeaks the truth that even the faithful have not always acted according to their faith.

The word "gather" describes a stooping such as is done in the gleaning of fields. It is to be done "before the day pass as the chaff." The day of judgement is a time of harvest. Not only are the unfaithful punished but the faithful are rewarded.

The nation, *per se*, has no shame, Judah's submission to the wooing of Baal marks her as no different from other nations. However, the meek within her still may find hope in gleaning themselves from the whole.

Verse three is a bridge between the pronouncements against Judah in chapter one and the following declaration of judgement against Judah's neighbors. All the meek of the earth are called upon to seek Jehovah. Peter's discovery that ". . . in every nation he that feareth him, and worketh righteousness, is acceptable to Him," (*Acts 10:35*) is the discovery of eternal truth.

The "meek of the earth" are presented by Zephaniah as they "that have kept His ordinances." This same concept is found in Paul's Roman letter. *Romans 2:14-15* states, "When Gentiles that have not the law do by nature the things of the law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

The Jews' own Bible was indeed the answer to the Jews' narrowness. *Micah 6:8 (b-c)* has been lived by others. In all the prophets, escape from God's wrath, and conversely the receiving of His mercy are matters of ethics and morality rather than nationality. The admonition is to seek meekness.

Meekness, we repeat, is the moral courage to be humble before God. Jesus' statement is that the meek shall inherit the earth. (*Matthew 5:5*) The achievements of those who are haughty before God are always temporary because they will not stand in the day of Jehovah.

Chapter XX—Questions

Judgement of God

1. Discuss Zephaniah's claim to inspiration.
2. Trace the idea of judgement by fire.
3. What are the stumbling blocks which cause man to sin? (1:3)
4. Who are "the hosts of heaven on the housetops?"
5. Discuss the religious syncretism of Zephaniah's day as seen in Judah's compromise with strange gods as it typifies modern religious syncretism.
6. Who will likely be most surprised by God's judgement? (1:6)
7. Discuss Zephaniah's pronouncement of judgement against Judah in light of the principle set down in *I Peter 4:17*.
8. Who are those "clothed in foreign apparel?" (v. 8)
9. Who are "those that leap over the threshold?" (v. 9)
10. When the invading Babylonians came against Jerusalem they came from the _____.

11. Discuss "I will search with lamps." (v. 12)
12. Were the apostles and the prophets mistaken as to the soon coming of the final Day of the Lord? Explain.
13. How do you reconcile the wrath of God and the love of God?
14. God's threatenings are always a call to _____.
15. Who are "the meek?"
16. Meekness is _____.

CHAPTER XXI

THE JUDGMENT OF GOD IS UNIVERSAL

ZEPHANIAH 2:4-15

RV . . . For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the seacoast, the nation of the Cherethites! The word of Jehovah is against you, O Canaan, the land of the Philistines; I will destroy thee, that there shall be no inhabitant. And the sea-coast shall be pastures, with cottages for shepherds and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed their flocks thereupon; in the houses of Ashkelon shall they lie down in the evening; for Jehovah their God will visit them, and bring back their captivity. I have heard the reproach of Moab, and the revilings of the children of Ammon, wherewith they have reproached my people, and magnified themselves against their border. Therefore as I live, saith Jehovah of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and saltpits, and a perpetual desolation; the residue of my people shall make a prey of them, and the remnant of my nation shall inherit them. This shall they have for their pride because they have reproached and magnified themselves against the people of Jehovah of hosts. Jehovah will be terrible unto them; for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the nations. Ye Ethiopians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and destroy Assyria and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the capitals thereof; their voice shall sing in the windows; desolation shall be in the thresholds; for he hath laid bare the cedar-work. This is the joyous