

Outline of the book of Zephaniah

“Woe to her that is rebellious and polluted!”

Zephaniah 3:1

Prophet and Date of Writing

Zephaniah was of a kingly bloodline. He begins his prophecy by tracing his heritage back to Hezekiah king of Judah. The date of Zephaniah’s prophecy is given as “*in the days of Josiah the son of Amon, king of Judah*” (Zeph. 1:1). Josiah reigned from 639 to 608 BC. Josiah came to power in Judah at the age of 8 and at the age of 16 he began to seek after Jehovah (II Chron. 34:1-3). During Josiah’s day Jeremiah, Nahum, Habakkuk, and Zephaniah prophesied against Judah. Josiah saw to it that many religious reforms took place; however, nothing could detour God’s purpose of punishing His wicked people for their sins (cf. II Kings 21:10-15).

Theme of Zephaniah

Zephaniah’s primary objective is to awaken Judah out of spiritual slumber. Judah was guilty of sin and thereby due God’s condemning judgment of fierce anger and wrath (Zeph. 1:17). Zephaniah refers to this time as the “*Great Day of Judgment*” (Zeph. 1:14-16; 2:2; 3:8).

Judah’s Sin

To look upon Judah was to look upon the world of heathens. Judah was clothed with “*foreign apparel*” and thereby the Lord could not distinguish them from other sinful peoples (Zeph. 1:8). Judah practiced idolatry (Zeph. 1:4), was rebellious, polluted, disobedient, and would not receive correction (Zeph. 3:1). Judah had no shame in committing sin (Zeph. 2:1). Every aspect of society was perverted. The **general populace** had a divided allegiance between their king, wealth, and God (Zeph. 1:5, 13). The people were ignorantly content in their ungodliness all the while thinking that God would not do them harm or good (Zeph. 1:12). **Servants** displayed disrespect toward their masters (Zeph. 1:9). Judah’s **princes, judges, prophets, and priests** were perverted as well (Zeph. 3:3-4).

The Remedy for Judah and the ungodly of all Times

God’s desired character in His people is spiritual meekness (cf. Zeph. 2:3). Said people will fear God and receive the correction He administers (Zeph. 3:7). Those who wait (trust) in Jehovah will not be disappointed (Zeph. 3:8). The Lord requires nothing less today. God desires His disciples to be meek (Matt. 5:5), God fearing (I Pet. 2:17), and willing to receive the Lord’s correction through His word (Heb. 12:9). So many today, like those of Judah, are corrected by God’s word yet in a spirit of rebellion reject all help.

What is at Stake?

There is much at stake when contemplating rebellion or acting with a spirit of humility and meekness when sin occurs. Zephaniah reveals forgiveness of sins as the first thing at stake (cf. Zeph. 3:11). To live with the guilt of sin is more that the human soul can bear. When we sin against Jehovah God it generally bothers us a great deal. Our hands may hang low in a disheartened state (cf. Zeph. 3:16-18). The second thing that Zephaniah reveals to be at stake is one’s level of happiness and contentment. Real happiness and rejoicing ought to come from the concept of being forgiven of our sins (Zeph. 3:14). The rebellious can fabricate happiness, through ignorance of sin and its consequences, yet true happiness is found in the Lord (cf. Zeph. 1:12).

The Christian today has the word of God that exposes sin (Rom. 3:20; 7:7). The expected outcome of sin in the Christian’s life is great sorrow of heart (II Cor. 7:10). The remedy for the Christian’s sin and guilt is humble repentance (Acts 17:30) and prayer (Acts 8:22; I Jn. 1:9). God continues to supply our every spiritual need!

Chapter 1

I. All Creation affected by God's Judgment against the Wicked (1:1-6):

- A. *"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"* (1:1).
1. Zephaniah was the great great grandson of Hezekiah king of Judah.
 2. The "*word of Jehovah*" comes to Zephaniah during the days of King Josiah. God may have spoken to Zephaniah through a dream (Dan. 7:1; Joel 2:28), vision (Obad. 1:1; Joel 2:28ff; Amos 1:1), or direct communication (Numb. 7:89).
- B. *"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 stumblingblocks with the wicked; and I will cut off man from off the face of the ground, saith Jehovah"* (1:2-3).
1. Zephaniah waste no time with pleasantries of introduction. The prophet gets right to his message of fierce judgment upon the entirety of creation for the wickedness of Judah.
 2. The condemning judgment is against man, beasts, birds, fishes, and the stumbling-blocks with the wicked (i.e., things that cause sin such as idols and false prophets along with those who accept these things).
 3. Note the universal consuming of all creation. The explanation is simple. God occupies the position of universal sovereignty as the creator and thereby all things are subject to His wrath (cf. Nah. 1:3ff). Sinful man affects the rivers, mountains, beasts, birds, fish, and even kingdoms of man in that God uses these parts of nature to punish man's wickedness.
- C. *"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"* (1:4-6).
1. A specific prophecy is levied against Jerusalem and Judah. The worship of Baal (the Canaanite god) had taken a prominent place in the minds of God's people. Baal worshippers were led by the "*Chemarim*" (i.e., idolatrous priests / cf. II Kg. 23:5). All those who worshipped Baal would have the wrathful hand of God stretched out over them. Worshippers of the skies would also be judged. God's wrath would be stretched out against those who swear to Malcam while swearing to Jehovah. Malcam could be one of two things. The ISBE tells us that Malcam was a Hebrew word meaning "their king" but also "the national deity of Ammon, usually called Molech or Milcom" (ISBE v. 3, pp. 228-229). God's hand would be against those who left off following Him and those who never did follow Him. No one who rejects the totality of God's word will escape His condemning punishment.
 2. The Lord would have no part of divided allegiance (cf. Matt. 12:30). Many of God's people wanted to have part in the popular idolatrous worship of the surrounding heathen nations while claiming a belief in God.

II. The Foolish and Unsuspecting will be caught off guard by the Lord's Day of Judgment (1:7-13):

- A. *"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"* (1:7-8).
1. Habakkuk had written, "*let all the earth keep silence before him*" (Hab. 2:20). The point was that all of creation is to fear and give reverence to Jehovah due to His great power and sovereign rule over earth. Religious ideology apart from divine revelation was to be silenced (see study # 1; Bible Authority). Zephaniah now tells the creation to "*Hold thy peace at the presence of the Lord Jehovah.*" The reason for the silence and holding of one's thoughts is that "*the day of Jehovah is at hand.*" The day that would see all of God's warnings upon the wicked fulfilled.

2. The Day of Judgment is depicted as a day of sacrifice where guests are invited to come and partake of the flesh. The guest called to the sacrifice can be none other than the Chaldeans of Habakkuk 1:6.
 3. The Day of Judgment will see Jerusalem and Judah's princes and king's sons punished because they clothed themselves with "[foreign apparel](#)." To look upon Judah and Jerusalem was to look upon the foreign nations. They had taken on the practices of the heathen from the clothes that they wore to the deities they worshiped. God's people are to be sanctified from the interest of the world (i.e., success, riches, the glory of men, and the lust of the flesh / cf. I Jn. 2:16-17). God's people today need to make the distinction between sin and righteousness. The way I approach many things in this life tell the Lord what my disposition to the world is. Those whose regard in this life is for the glory of this world will not have the glory of God for eternity. Why not seek to bring glory to God by keeping His commandments (cf. Jn. 15). Christians can involve themselves in many events of the world such as camping, fishing, competing in the contest of 4H and various sporting events and still bring God glory. The moment; however, these events become the focus of my life I have clothed myself "[with foreign apparel](#)." While the world looks to achievement in this life the Christian ought to have his or her sight fixed on eternity (see study # 2; Worldliness).
- B. *"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"* (1:9-11).
1. Further signs of Judah and Jerusalem's wickedness were that servants were not loyal to their masters (see also Eph. 6:5ff; Col. 3:22ff) (see study # 3; Servant Master Relationship). They deceived them and acted in violent ways. Servants may have robbed and even killed their masters. The second class of people of Judah and Jerusalem were the merchants who used deceitful balances and received gain by ways of cheating (cf. Hos. 12:7; Amos 8:5).
 2. The gate areas of Jerusalem where trade and commerce took place would hear wails of anguish due to the horrific punishment that comes to the cheaters and those who despise justice.
- C. *"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 shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof"* (1:12-13).
1. The sovereign God of creation will send His searching light throughout the city of Jerusalem that He may find "[the men that are settled on their lees](#)." The "[lees](#)" of wine was the pulp and other unstrained parts such as skin and seeds that are a byproduct of the wine production. When the grapes were squeezed they were generally separated from the "[lees](#)" for drinking purposes. Wine left on the lees was unstrained. To be "[settled on lees](#)" would be wine that sat in an unstrained state. The meaning of this is to be discovered in Zephaniah's use when he said, "[they say in their heart, Jehovah will not do good, neither will he do evil](#)." To be "[settled on lees](#)" is thereby an expression that means to be somewhat indifferent to things. There were obvious warnings from the prophets during Josiah's days; however, some people simply ignored them saying, "God will not do anything these negative prophets are saying" (cf. Isa. 30:10). Judah was ignorantly content to continue in their ungodliness while their souls were lost. They did not see that God would condemn them (see study # 4; Spiritual Delusion).
 2. Part of the reason many of Jerusalem were indifferent and did not think anything bad was going to happen was their current wealth. They had beautiful homes, vineyards, and servants and considered it a blessing that meant God's approval. Let us learn the valuable lesson here. Just because we have homes, automobiles, plenty of food, and drink does not mean that God's favor is with us. The obvious ought to be noted by even the simplest person in our society. Look to the money giants of our society and trace out their lifestyles. Can we say that God is with these

rich and famous people? Those that are minded to be rich shall surely suffer earthly and eternal pain (cf. I Tim. 6:9-10).

III. **The Great day of Jehovah will be a Time of Horrid Distress for the inhabitants of Jerusalem and Judah (1:14-18):**

- A. *“The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man cries there bitterly”* (1:14).
1. While many cannot see that God would possibly do such horrible things to Judah and Jerusalem the prophet Zephaniah proclaims that the day draws very near.
 2. The *“mighty man cries bitterly”* on this horrid day because all of his valiant efforts are vanity. No matter how hard he fights he shall not prevail against Jehovah. Jeremiah said that it was useless to resist Babylon (Jer. 38:2) because it is Jehovah fighting against them (Jer. 21:5).
- B. *“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”* (1:15-16).
1. A vivid picture of the siege of Jerusalem and utter defeat is given.
 2. God’s wrath shall be poured out upon Jerusalem and the city will be laid waste. Upon this day there will be darkness, clouds of smoke from the burning of the walls and city, trumpets are sounding out alarms, the fortified city is falling and the high battlements (i.e., the corner towers) are no match for the invading Chaldeans. Jeremiah writes, *“The Lord hath trodden as in a winepress the virgin daughter of Judah”* (Lam. 1:15b). Again, the prophet writes, *“The hands of the pitiful women have boiled their own children; they were their food in the destruction of the daughter of my people. Jehovah hath accomplished his wrath, he hath poured out his fierce anger...”* (Lam. 4:10-11).
- C. *“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”* (1:17-18).
1. The *“distress”* that accompanies the *“great day of Jehovah”* is due to man’s sin. The people’s sin brings *“grievous deaths”* to all of Jerusalem (cf. Jer. 16:4). Their end will be *“terrible.”* Jeremiah recorded God’s words saying, *“And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and in the distress, wherewith their enemies, and they that seek their life, shall distress them”* (Jer. 19:9).
 2. The people of Jerusalem will find no savior in their riches when God’s wrath is poured out over Jerusalem.

Chapter 2

I. **The Universality of Jehovah’s wrath against the Ungodly (2 all):**

- A. *“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”* (2:1-2).
1. Nahum wrote, *“Who can stand before his indignation? And who can abide in the fierceness of his anger? His wrath is poured out like fire, and the rocks are broken asunder by him”* (Nah. 1:6). Sin is no laughing matter (Jer. 15:17-18). God calls the nation of Judah together to receive her punishment because she has *“no shame”* (see Jer. 6:15).
 2. The day of Jehovah is a day in which the power of God will be unleashed in such a way that He will be seen as actually fighting against Judah (cf. Jer. 21:5).
- B. *“Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah’s anger”* (2:3).

1. Jehovah makes a plea to the “*meek of the earth.*” The meek keep God’s ordinances and seek after righteousness. The great character trait that distinguished Moses (Numb. 12:3) and Jesus (Matt. 11:29; 21:5) from others was meekness. Jesus said that the meek shall inherit the earth on the Sermon on the Mount (Matt. 5:5). To be “*meek*” (*praus*) = “meek, gentle, kind, forgiving” (Moulton 340). “Mild, soft, gentle, meek” (LS 666). “Showing patience and humility; gentle” (AHD 782). The thought seems to be that one who is meek knows his or her place. They have the uncanny ability to recognize the heinous nature of sin, they (not Christ) recognize their own sin and weakness of the flesh, they beg God to forgive them, they have deep sorrow over their sins, and they are thereby humbled by the human experience of sin. Such a one is thereby meek in the sense that he or she is brought low by their sin. They realize that all sin and thereby have a gentle and kind disposition toward others. Humanity has a common plight and that is that we sin. The meek have a proper disposition or spirit in this experience (see study # 5; A Meek Character).
 2. The meek recognize the sovereign rule of God and voluntarily subject themselves to his ordinances have a glimmer of hope that they may be spared the heinous day of God fierce anger and judgment.
- C. *“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 sea-coast, 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”* (2:4-7).
1. Zephaniah delivers a prophecy against the **Philistines**. The inhabitants of Philistia will not escape the fierce wrath of God.
 2. The four principle cities of Philistia are named with the exclusion of Gath (cf. Amos 1:6-8). Their land shall be taken and given to the captives of Judah who return under Zerubbabel.
- D. *“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 nations 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”* (2:8-11).
1. Zephaniah delivers a prophecy against **Moab** due to her pride and magnifying herself against Judah and Jerusalem.
 2. Jeremiah reveals Moab’s sin to be that of pride, idolatry, faith in their mighty fortresses and treasures. Moab had no concern or fears of Jehovah in relation to their sinful ways (cf. Jer. 48).
- E. *“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 city that dwelt carelessly, that said in her heart, I am, am there is none besides me: how is she become a desolation, a place for beasts to lie down in? Every one that passes by her shall hiss, and wag his hand”* (2:12-15).
1. Jehovah would put His sword of victory into the hands of the Babylonians and they would utterly destroy the Ethiopians and or **Egypt**.
 2. During the days of Josiah **Assyria** had not yet been defeated by the Babylonians. They are foretold as having been defeated by the hand of Jehovah as well. Those who heard this prophecy may have been in disbelief and utter surprise that the great city of Nineveh would fall

to anyone or power. The Lord depicts Nineveh's defeat so thoroughly that it will only be a place for wild animals to dwell.

Chapter 3

I. The Righteous and Rebellious Examined (3:1-13):

- A. *“Woe to her that is rebellious and polluted! To the oppressing city! She obeyed not the voice; she received not correction; she trusted not in Jehovah; she drew not near to her God”* (3:1-2).
1. Zephaniah gets back to Jerusalem and Judah's spiritual problems. Judah is *“rebellious and polluted.”*
 2. To be rebellious is to be an unbeliever (Numb. 20:10-12). Zephaniah equates rebellion to being morally polluted. Together the terms are defined as:
 - a. Oppressive (likely the use of deceitful balances and being cheaters in general).
 - b. Would not obey the voice of God.
 - c. Would not receive correction (like a stubborn heifer cf. Hos. 4:16).
 - d. Would not trust in God (i.e., turned to others such as Egypt and Assyria for help in times of need / cf. Hos. 7:11).
 - e. Would not draw near to God.
- B. *“Her princes in the midst of her are roaring lions; her judges are evening wolves; they leave nothing till the morrow. Her prophets are light and treacherous persons; her priests have profaned the sanctuary they have done violence to the law”* (3:3-4).
1. The **princes** of the people (i.e., heads of the families) devoured the poor and weak like a lion her prey (cf. Amos 4:1).
 2. The **judges** of Judah are likened unto the evening wolves that devour sheep in that they loved not justice (Micah 3:9).
 3. The **prophets** of Judah are *“light and treacherous”* in that they teach false doctrines and do so for financial gain (cf. Micah 3:5, 11).
 4. The **priests** have profaned the sanctuary of the Lord and have done violence to the law in that they *“teach for hire”* (Micah 3:11).
- C. *“Jehovah in the midst of her is righteous; he will not do iniquity; every morning doth he bring his justice to light, he faileth not; but the unjust knoweth no shame”* (3:5).
1. Zephaniah compares Jehovah God's actions and character to that of the sinful people of Judah.
 2. The Lord is righteous and without sin whereas the wicked of Judah knows no shame.
- D. *“I have cut off nations; their battlements are desolate; I have made their streets waste, so that none passeth by; their cities are destroyed, so that there is no man, so that there is no inhabitant. I said, Only fear thou me; receive correction; so her dwelling shall not be cut off, according to all that I have appointed concerning her: but they rose early and corrupted all their doings”* (3:6-7).
1. Jehovah has clearly told Israel and Judah what He desires of them:
 - a. Fear Jehovah.
 - b. Receive correction.
 2. Furthermore the Lord desires His people:
 - a. To acknowledge their sins (Hos. 5:15).
 - b. To seek Jehovah God that they may live (Amos 5:4).
 - c. Seek Jehovah, keep his ordinances; seek righteousness and meekness (Zeph. 2:3).
 - d. Do justly, love kindness, and walk humbly with thy God (Micah 6:8).
- E. *“Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy”* (3:8).
1. The idea of waiting upon Jehovah is to put all of one's trust in the Lord. The judgments are true and thereby I must continue in faith until and through the dreaded Day of Judgment (see Isa. 64:4).

2. When the Great Day of Judgment comes it will be an outpouring of God's indignation, anger, and fire of His jealousy.
- F. *"For then will I turn to the peoples a pure language, that they may all call upon the name of Jehovah, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be put to shame for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee thy proudly exulting ones, and thou shalt no more be haughty in my holy mountain"* (3:9-11).
1. Verses 9 – 11 appear to be referring to the time when Christ would come into the world and offer man the forgiveness of sins. At this time people shall *"call upon the name of Jehovah"* in that they shall invoke Him for help in their time of need (i.e., the need for the forgiveness of sins).
 2. Those who so call upon the name of Jehovah to be forgiven of their iniquities shall come to the holy mountain of God (i.e., the church of Jesus Christ / cf. Isa. 2:2ff; Heb. 12:18-24). Within this holy mountain shall be no place for the haughty and proud stricken exulting ones.
- G. *"But I will leave in the midst of thee an afflicted and poor people, and they shall take refuge in the name of Jehovah. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid"* (3:12-13).
1. The peoples who wait upon Jehovah, fear him, and seek him will certainly take refuge in the name of Jehovah.
 2. The Israel of old were sinful men and women who had forgotten God; however, the new spiritual Israel will be comprised of people who have a mind to not sin against the law of God, nor speak lies, and neither shall they use a deceitful tongue.

II. A Time of Great Rejoicing (3:14-20):

- A. *"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even Jehovah, is in the midst of thee; thou shalt not fear evil any more"* (3:14-15).
1. The great joy of those who wait and seek after Jehovah with a spirit of meekness is now depicted. Their calling upon the name of Jehovah has resulted in the forgiveness of their sins under the reign of their king (Jesus / Jehovah).
 2. God's people would not have to fear evil nor enemies any longer under the Messianic King because He will give them the power to be forgiven of sins!
- B. *"In that day it shall be said to Jerusalem, Fear thou not; O Zion, let not thy hands be slack. Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that sorrow for the solemn assembly, who were of thee; to whom the burden upon her was a reproach"* (3:16-18).
1. Hands that hang down are hands that indicate an exasperated and downtrodden heart. The God fearing people who are saved from the judgments of sins through the Messiah are to now lift up these hanging hands and rejoice in their salvation.
 2. The Lord shall assemble the meek of the earth that fear Him and they shall sing in joy for their burden of sin has been removed.
 3. Great sorrow is produced within the heart of the meek and they that fear Jehovah. When I sin I not only disappoint God but my self and others. The guilt of sin has a way of making a man's hands hang down in discouragement. Thanks be to God that He will forgive those who faithfully wait for him (see study # 6; The Guilt of Sin).
- C. *"Behold, at that time I will deal with all them that afflict thee; and I will save that which is lame, and gather that which was driven away; and I will make them a praise and a name, whose shame hath been in all the earth. At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, saith Jehovah"* (3:19-20).
1. *"At that time"* would be the time of man's redemption. Jehovah would *"deal with all that afflict"* the meek and humble. The faithful will thereby be made a praise and no longer viewed as a shameful people.

2. The redeemed will wear the name Christian or saint and shall be “*a praise*” among all the peoples of the earth.