

# Zephaniah 1:2

Authorized King James Version (KJV)

I will utterly consume all things from off the land, saith the LORD.

## Analysis

**I will utterly consume all things from off the land, saith the LORD**—The Hebrew intensifies the verb: asoph aseph (אֲסַפֵּ אֲסַפֵּ), literally "gathering I will gather" or "sweeping away I will sweep away." This grammatical construction (infinitive absolute with finite verb) expresses emphatic totality—complete, thorough, utter consumption. The verb asaph (אָסַף) means to gather, remove, take away, destroy—like sweeping a floor clean or harvesting a field bare.

This opening verse announces universal judgment with devastating scope. **All things** (kol, כֹל) indicates comprehensive destruction without exception or remainder. The phrase **from off the land** (me-al pene ha-adamah, מֵעַל פְּנֵי הָאָדָםָה) recalls Genesis 6:7, where God promised to destroy humanity from the face of the earth (adamah) before the Flood. Zephaniah evokes creation-reversal imagery—God who created will uncreate, returning the world to chaos if sin persists unchecked.

**Saith the LORD** (ne'um Yahweh, נְאֻם־יְהָוָה) adds prophetic authority—this isn't human speculation but divine decree. The phrase ne'um appears 365 times in the Old Testament, almost exclusively in prophetic oracles, marking direct divine speech. Zephaniah's opening salvo establishes the book's dominant theme: the Day of the LORD brings comprehensive, inescapable judgment against all sin. Only those who seek the LORD, pursue righteousness, and embrace humility will be hidden in that day (2:3).

## Historical Context

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Zephaniah prophesied during Josiah's reign (640-609 BC), likely before his reforms intensified (622 BC). Judah had endured over fifty years of Manasseh's idolatry—the most wicked and longest reign in Judah's history. He filled Jerusalem with innocent blood, erected altars to Baal and Asherah in the temple courts, practiced child sacrifice in the Valley of Hinnom, and consulted mediums and spiritists (2 Kings 21:1-16). Though Manasseh eventually repented in Assyrian captivity (2 Chronicles 33:12-19), his spiritual damage proved nearly irreversible.

The language of total consumption would have resonated with Judah's historical memory of the Flood (Genesis 6-9) and more recent Assyrian brutality. In 722 BC, Assyria destroyed the Northern Kingdom of Israel, deporting its population and ending the ten tribes' national existence. Judah witnessed this catastrophic judgment and should have learned from Israel's fate. Yet by Zephaniah's time, Judah had replicated Israel's apostasy, syncretism, and social injustice—making similar judgment inevitable.

The prophecy found fulfillment when Babylon invaded in waves (605, 597, 586 BC), culminating in Jerusalem's destruction, temple burning, and mass exile. The land lay desolate for seventy years (Jeremiah 25:11-12, 29:10), fulfilling Zephaniah's warning of total consumption. However, the judgment also foreshadows eschatological Day of the LORD when God will judge the entire earth (Zephaniah 3:8; 2 Peter 3:10-13; Revelation 20:11-15).

## Related Passages

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**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does Zephaniah's imagery of creation-reversal demonstrate the seriousness of sin and its cosmic consequences?

2. What does the emphatic Hebrew construction ("sweeping away I will sweep away") teach about the thoroughness of divine judgment?
3. How should the certainty of comprehensive judgment affect our understanding of God's holiness and our urgency in evangelism?

## Interlinear Text

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תֹּאמֶר אָסָר אָסָר מְעַל כָּל גַּת אֶלְעָלָה בְּאָדָם הַנָּאֵם  
I will utterly consume all things from off the land saith  
H622 H5486 H3605 H5921 H6440 H127 H5002

הָיְהּ:  
the LORD  
H3068

## Additional Cross-References

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**Micah 7:13** (Parallel theme): Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

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