### Zephaniah

## Chapter 3

1‘And you, O great city of [‘And you, O great city of [<span class="placename">JeruSalem‘And you, O great city of [<span class="placename">JeruSalem</span>]…  
 O my dove, whom I’ve repurchased;  
 2To His voice, you just wouldn’t listen,  
 And you chose not to follow His orders…  
 Upon Jehovah, you wouldn’t rely…  
 You refused to turn back to your God.  
  
 3‘So your rulers are like roaring lions,  
 And your judges are like And your judges are like <span class="placename">Arabian And your judges are like <span class="placename">Arabian</span> wolves  
 That leave nothing over ‘til morning.  
  
 4‘Your prophets are all wanton liars  
 [Whose words] are blown by the winds.  
 And [God’s] Holy Things are profaned by your priests  
 Who have no respect for His Laws.  
  
 5‘But among you, Jehovah’s been righteous…  
 No way has He been unjust…  
 Each morning, He sends you justice and light.  
 But, nothing is hidden from Him,  
 And He doesn’t put up with injustice.  
  
 ‘So the wicked will all come to shame,  
 6And He will tear down your proud,  
 Then destroy all the places where they hide.  
  
 ‘He’ll also wipe away all your roads,  
 So that no one will pass through your cities.  
 Then all of your towns will be wiped away…  
 No one will dwell there, because they’ll be gone!  
  
 7[‘For God says:]  
  
 ‘I told you to fear Me and do as I say,  
 So I wouldn’t have to destroy you.  
 But now, prepare for the vengeance  
 That I’ll be bringing upon you.  
 For, I’ll rise early and reap,  
 And even your gleanings, I’ll ruin, said Jehovah.  
  
 8‘Then, upon the gathering of nations,  
 I’ll thereafter pass judgment,  
 And I’ll pour out My rage on their kings…  
 Yes, all of My anger and rage  
 And the fire of My zeal will consume them.  
  
 9‘Then, to that generation, I’ll bring just one language  
 So that all can call on the name of the Lord  
 And serve him under one yoke.  
  
 10‘From the ends of ‘From the ends of <span class="placename">Ethiopia‘From the ends of <span class="placename">Ethiopia</span>’s rivers  
 I’ll welcome back those who were scattered,  
 And to Me, they’ll bring sacrifices.  
  
 11‘In that Day, you won’t be disgraced  
 By the disrespect that you’ve shown Me.  
 For I’ll remove your insolent ways  
 And the careless attitudes that you’ve shown…  
 Then about My Holy Mountain, you’ll boast once again.  
  
 12‘But among you, I’ll leave the humble and meek  
 (Those who respect the name of the Lord).  
 13And this remnant of IsraEl won’t be unrighteous…  
 Of vain things, they’ll not speak,  
 And no way will their tongues then deceive.  
 Then they’ll eat as they lie in their beds,  
 And no one will make them afraid.’  
  
14[And the messenger of the Lord continues:]  
  
 ‘So rejoice, O daughter of ‘So rejoice, O daughter of <span class="placename">Zion ‘So rejoice, O daughter of <span class="placename">Zion</span>…  
 O O <span class="placename">JeruSalem O <span class="placename">JeruSalem</span>’s daughter, shout loudly…  
 Whole-heartedly [cry out in] joy…  
 <span class="placename">JeruSalem <span class="placename">JeruSalem</span>’s daughter, yell in delight!  
 15For Jehovah has removed your offenses  
 And ransomed you from your enemy’s hands.  
 For For <span class="placename">IsraEl For <span class="placename">IsraEl</span>’s King, Jehovah, is with you,  
 So you’ll no longer see any evil!  
  
 16‘To ‘To <span class="placename">JeruSalem‘To <span class="placename">JeruSalem</span>, I’ll say at that time:  
  
 ‘Be courageous, O ‘Be courageous, O <span class="placename">Zion‘Be courageous, O <span class="placename">Zion</span>,  
 And don’t let your hands become weak!  
 17For Jehovah your God is among you…  
 The Almighty has brought you salvation!’  
  
 ‘Then, He will spread gladness among you,  
 And because He cares, He’ll revive you.  
 He will be as glad and delighted with you  
 As He was in the days of your holiday feasts.  
  
 18‘Then I’ll gather back those who are broken,  
 And bring woe upon any that scorn you!  
 19{Look!} In that time, I’ll act on your behalf…  
 I’ll save all those who were pressured,  
 And I’ll welcome back those whom I once pushed away.  
 Then I’ll make them [a people] of boasting and fame  
 In every place throughout the whole earth.  
  
 20‘At that time, your enemies will all be disgraced  
 And I’ll do whatever you think to be good;  
 Because, in that time, I’ll accept you…  
 I’ll make you famous and reasons to boast  
 Before the rest of the nations on earth.  
 For in front of their eyes, I’ll return you  
 From the places where they once held you captive,’  
  
 ‘...said Jehovah.’

# Haggai

Haggai is the record of the prophecy given to the Prophet Haggai.  
  
It’s a message to the people of JeruSalem, given about 22 years after the first batch of refugees returned to the land of IsraEl after the deportation to Babylon. It concerns the need to rebuild God’s Temple.  
  
  
Most of this book is poetry  
  
Something that only a Bible translator would notice is when words are in the form of Hebrew poetry. There’s a definite cadence that can be seen in the original language. Therefore, because this is the chosen style of God, we’ve tried to recreate it as it was originally intended: in poetic verse.  
  
  
Why use poetry?  
  
Poetry must conform to a certain rhythm and style. These act as memory aids, helping you to recall the words, making it easier for messages to be spread via the most common communication method of the time: song.  
  
  
Who was talking?  
  
When translating the words of the prophets, you can’t help but notice the constant changing personal pronouns (I, you, he, they, etc.) used in the text. It makes it very confusing to figure out exactly who’s talking.  
  
However, we now realize one reason for the confusion that’s usually overlooked: God didn’t speak to the prophets personally. Rather, He sent His messages through a mediator, either referred to as a messenger (an angel), or sometimes as ‘The Word’ (which some interpret to mean Jesus).  
  
So there are actually three voices speaking:  
  
 1. That of the prophet, who sometimes quotes himself,  
  
 2. That of the angelic messenger who’s bringing the message from God,  
  
 3. The words of God Himself (which we put in italics).  
  
How can we tell the difference? From the context, the pronouns, and the tenses:  
  
 1. When the prophet speaks, he’s either clearly reporting what he said or did, or is simply saying what was happening.  
  
 2. When the angelic messenger speaks, he talks about God in the third person.  
  
 3 When God is speaking, all references to God are naturally spoken in the first person.  
  
Did we get it all right? Probably not, but it’s an honest attempt. If you think you’ve spotted a place where our choice is incorrect, please let us know and we’ll reconsider it.