

The Book of Zephaniah

Enough

I Zephaniah

- A. One of the last prophets to Judah before the Babylonians invaded
- B. Put into exile 70 years
- C. Zephaniah means 'the Lord Hides'; 'Jehovah has treasured/hidden'
- D. He is of royal blood
 - 1. Lineage traced back 4 generations to King Hezekiah
 - 2. Hezekiah was a good king

3. Two of his sons

- Manasseh—evil king
- Amariah—Zephaniah's great great grandfather
- Current King Josiah and Zephaniah are cousins; Zephaniah older

4. Contemporary of Jeremiah

II. "Object of the Spirit of Zephaniah"

- A. Warn Judah of impending judgement
- B. Encouragement and comfort to God's remnant

III. Zephaniah 1:2-3

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| <ul style="list-style-type: none">A. God will remove all things<ul style="list-style-type: none">1. Man and beast2. Birds and fish3. Reverse order of creation | <ul style="list-style-type: none">B. Creation<ul style="list-style-type: none">1. Birds and fish2. Beast; man3. Very good |
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IV. Stretch out My hand

- A. Things are not good anymore
- B. God will stretch out His hand; Zeph 1:4
 - 1. Judgement will come
- C. God has had enough; Zeph 1:7

1. Not since the flood
2. Visit the iniquities; *paqad (paw-kad)* meaning: to visit; to observe; to punish; to lay upon as a charge; to be called to account
3. Times up
4. Not allowing; initiating

V. Judah's evil

A. Manasseh: evil king; 2 Kings 21:2-16

1. Fallen away and replaced God

VI. Day of the Lord; time for the destiny of Judah to be revealed

A. God will judge; prepared sacrifice; honored guests

1. Princes and temple violators
2. Jerusalem and merchants
3. Cannot hide; stagnant and wealthy
4. Day of the Lord revealed

VII. The Remnant; God always spares a remnant

-Abraham; Noah and his sons

VIII. Judah's enemies judged

IX. Jerusalem addressed

A. God laments, mourns

B. God never changed

C. Jerusalem ignored God

-ignored what God was doing around them

-saw destruction and were eager to exploit

-nothing's changed—Romans 1:21-32

X. Future blessings

A. Take refuge in God

B. Rejoice; exult; be joyful

The God of the OT is the same God of the NT; Jesus is the reason God is enough

