

Outline of
Zephaniah



Introduction

Writer

Zephaniah identified himself better than any of the other minor prophets. As Habakkuk concealed himself in silence, Zephaniah went to the opposite extreme more than is ordinary. He traced his lineage back to his great-great-grandfather, who was Hizkiah, whom we know as Hezekiah, king of Judah. Zephaniah was of the royal line (Zephaniah 1:1).

Time

He located the time of his writing just as clearly as he did his identification — “In the days of Josiah, the son of Amon, king of Judah” (Zephaniah 1:1). According to the arrangement of the Hebrew Scriptures, Zephaniah was the last of the prophets before the captivity. He was contemporary with Jeremiah and probably with Micah. His was the swan song of the Davidic kingdom. He is credited with giving impetus to the revival during the reign of Josiah.

Theme

The dark side of love. Sweetness and light are associated with love on every level, and rightly so, but this aspect does not exhaust the full import of love. Love expresses itself always for the good of the one who is loved. This is the reason that it is difficult to associate love with the judgment of God. The popular notion of God is that He is a super Dr. Jekyll and Mr. Hyde. One nature of His is expressed by love, and the other nature is expressed in wrath by judgment. These two attributes appear to contradict one another to the extent that they seem to be describing two different gods. Zephaniah is filled with the wrath and judgment of God (Zephaniah 1:15; 3:8), but there is the undertone of the love of God (Zephaniah 3:17). It is love that prompts a parent to take the child out of the home to a hospital and to deliver him to the surgeon who endangers the life by pressing a scalpel into the vitals. This act is as much an expression of love as are the candies that are brought to the bedside the next week.

Source: Dr. John Vernon McGee (1904 – 1988), THRU THE BIBLE RADIO NETWORK

ZEPHANIAH

THE MESSENGER (1¹) THE MESSAGE (1²⁻³)

A. FOREIGN RELIGION (1⁴-2³)

- 1. DESERVED (4-6)
- 2. DECLARED (7-9)
- 3. DESCRIBED (10-17)
- 4. DEFLECTED (1-3)

B. FOREDOOMED REGION (2⁴-1⁵)

- 1. WEST ~ Philistia (4-7)
- 2. EAST ~ Moab, Ammon (8-11)
- 3. SOUTH ~ Egypt, Ethiopia (12)
- 4. NORTH ~ Assyria (13-15)

C. FUTURE REDEMPTION (3¹-2⁰)

- 1. CURSE ~ divine justice (1-8)
 - a. NATIONAL OBSTINACY (1-7)
 - i. Rebelling (1-4) ii. Resisting (5-7)
 - b. INTERNATIONAL OBLITERATION (8)
- 2. BLESSING ~ divine mercy (9-20)
 - a. INTERNATIONAL GODLINESS (9)
 - b. NATIONAL GLADNESS (10-20)
 - i. Rejoicing (10-17) ii. Returning (18-20)

	<u>ZEPHANIAH</u>	<u>REVELATION</u>
Judgement on God's people	1 ¹ -2 ³	1-3
Judgements on nations	2 ⁴ -1 ⁵	4-19
Day of judgement	3 ¹ -8	20
Final bliss	3 ⁹ -2 ⁰	21-22
	(old Jerusalem)	(new Jerusalem)
	GOD	JESUS
	comes	comes again
	as King	as King

I. Judgment of Judah and Jerusalem

Chapter 1



II. Judgment of the earth and of all nations

Chapters 2:1 – 3:8



III. Judgments removed; kingdom established

Chapter 3:9-20



Quiz on Zephaniah

1. During the reign of what king of Judah did Zephaniah prophesy?

2. What does Zephaniah say people of Judah must seek, to be sheltered from the lord's anger?

3. According to the Book of Zephaniah, what kind of a day is the 'day of the Lord'?

4. What should a nation do before the Lord's fierce anger comes on it?

5. In Chapter 2, it is mentioned that a city shall become desolate and a home for wild animals. Which city is this?

6. In Chapter 3, why did God say he will give his people a pure speech or language?

7. In Chapter 3, God is described as a mighty warrior that does what?

8. How is the Lord described as in Chapter 3 Verse 5?

9. In Chapter 3, what has the Lord done to those he invited?

10. At the end of Chapter 3, Zephaniah tells the Jews that God will one day make their name worthy of what?

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