

## Zephaniah Handout #7

### The Day of the Lord

Geerhardus Vos, *Biblical Theology*, 313-15

*The Eschatology of the Old Testament*, 35-45

*The Pauline Eschatology*, 80-83, 336-37

*Redemptive History and Biblical Interpretation*, 281-82.

1. Day of the Lord comes = God the Lord comes (advent of God)

2. Day of the Lord comes (8<sup>th</sup> century B.C.) = \_\_\_\_\_ (Am 5:18, 20)

Day of the Lord comes (7<sup>th</sup>-6<sup>th</sup> century B.C.) = \_\_\_\_\_ (Zeph 1:7)

Day of the Lord is: (1) a temporal day in the history of divine judgment; and (2) the eschatological day of final judgment (17<sup>th</sup> century author).

3. Day of \_\_\_\_\_ (Zeph 1:15; Am 5:18, 20; Joel 2:2, 31; 3:11-12)

It is not \_\_\_\_\_ (Am 5:18; Zech 14:7; Isa 13:10)

Day is opposite \_\_\_\_\_ (Rom 13:11-12; 1 Thess 5:5)

Day is \_\_\_\_\_

Night is \_\_\_\_\_

### 1:12-13

12—reflexive references

“at that time” with \_\_\_\_\_

“Jerusalem” with \_\_\_\_\_

“punish” with \_\_\_\_\_

“on” לַעֲלֵ (al, “upon”) clauses with \_\_\_\_\_ לַעֲלֵ (“upon”) clauses

Rhetorical symmetries

Duplicate לַעֲלֵ (“upon”) clauses

Duplicate לֹא (lô = “not”) clauses

5 words between beginning and end of al clauses have terminal “m” sound = ?

My paraphrase of the difficult expression (“stagnant in spirit,” NASB): “men (as it were) thickened/settled to/on the dregs”

### *Sandwich*

לֹא־יִטִּיב (“not good”)

יְהוָה (“YHWH”)

וְלֹא יִרְעַ (“not evil”)

13—concatenation =

Reflexive reference

“wealth” with \_\_\_\_\_

Rhetorical symmetries

Duplicate לְ (*lamedh* = preposition “to”)

Both above preceded by objects devoted “to plunder” and “to desolation”:

(1) \_\_\_\_\_ ; (2) \_\_\_\_\_

Duplicate לֹא (*lo* = “not”) clauses

Both above followed by *ysh.* words (“not inhabit” ... “not drink”)

Duplicate “houses”

Zephaniah in graphic illustration

Prophetic narrative biographical interface