

Annual Conference of the Evangelical Theological Society
ETS General Epistles Study Group
San Diego, CA
Nov 20, 2024

The Old Testament Background to the “Day of the LORD” in 2 Peter 3:10

J. Paul Tanner, ThM, PhD

INTRODUCTION

The Apostle Peter wrote his second epistle in expectation of the laying aside of his earthly dwelling and his imminent departure to be with the Lord (2 Pet 1:14-15). Concerned for his readers, he warned them of the rise of false teachers who would introduce destructive heresies, thereby bringing confusion and creating havoc within the body of Christ (2 Pet 2:1-22). Peter’s counter-offensive was to urge his readers to “remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles” (2 Pet 3:1-2).¹ One of the assaults on their faith would come from unbelieving “mockers” who would ridicule their faith and particularly the notion that Jesus Christ would return. True, even after several decades, the Lord Jesus had not yet returned, despite His promise to do so. The readers needed to realize that God had His reasons for the delay, and thus they must patiently wait. Along with the second coming of Christ, however, would be the onset of the “day of the Lord,” coming like a thief and catching the unrighteous unprepared for the destruction that it would surely bring (2 Pet 3:10).

By referring to the “day of the Lord,” Peter was obviously drawing upon a very familiar concept from the Old Testament. He gave particular emphasis to the matters of “destruction” and “burning heat.” Questions remain, however, as to how Peter saw these in relation to the second coming as well as to the “new heavens and new earth.” The purpose of this study is to survey the relevant Old Testament passages touching upon the day of the LORD” (DOL) to understand— from an Old Testament perspective—what could be expected by Peter’s reference to this.

CHALLENGES TO CONSTRUCTING A “DAY OF THE LORD” THEOLOGY

Although there are numerous references in the Old Testament to the DOL, trying to synthesize a theology of the DOL has proved to be a daunting challenge. First is the matter of terminology. The exact phrase “day of the LORD” (יְוֹם יְהוָה) occurs seventeen times in the OT.² The phrase occurs in the major prophets Isaiah and Ezekiel, and in five of the minor prophets: Joel, Amos, Obadiah, Zephaniah, and Malachi. Most scholars, however, would not limit the investigation to just this phrase. There are similar phrases utilizing the word “day” that are possibly related. Some examples are: “a day for the LORD of hosts” (יְוֹם לַיהוָה צְבָאוֹת), “the day of their

¹ Unless otherwise indicated, scriptural quotations are from the NASB95.

² Isa 13:6, 9; Ezek 13:5; 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18 (2x), 20; Obad 15; Zeph 1:7, 14 (2x); and Mal 4:5.

calamity" (יְוִם אִי יָזְמִי), "a day of vengeance for the LORD" (יְוִם נִקְמָה לַיהוָה), "the day of the LORD's anger" (יְוִם אַף־יְהוָה), as well as similar phrases involving the word "day" (יָמִים). So, decisions have to be made as to which of these similar phrases, if any, should be included in the data field.

Second, although most of the OT passages referring to the DOL can be dated rather accurately, some are more controversial, particularly the books of Joel and Obadiah. Suggested dates range from the ninth-century BC to the post-exilic period. In the case of Joel, for instance, four primary dates for the book have been suggested by conservative scholars: (1) an early preexilic date (9th or 8th century BC);³ (2) a mid-preexilic view (mid to latter half of the 8th century BC);⁴ (3) a late preexilic date (either the late Assyrian period or between 597 and 587 BC);⁵ and (4) a postexilic date (after 515 BC).⁶ This issue is relevant, if we are trying to trace how the DOL concept developed chronologically (especially the origin of the concept), or if we are interested in intertextual connections. If the books of Joel and Obadiah are dated late—probably the more common viewpoint—then the earliest explicit reference to the DOL is the brief mention in Amos 5:18.

Third, one must come to a conclusion as to whether the DOL is limited to a literal twenty-four-hour day or can refer to an extended period of time. The Hebrew word *yōm* (יָמִים) is capable of either (e.g., Gen 2:4 referring to the six days of creation as "the day that the LORD God made earth and heaven").

Fourth, most scholars acknowledge that there are multiple historical fulfillments in the past for the DOL as well as eschatological expectations of the DOL in the future (perhaps even multiple eschatological events). This presents a challenge of trying to discern which passages are historical and which are eschatological, especially since an OT author may easily slide from one to the other. Mayhue—who holds to an early dating of both Joel and Obadiah—identifies at least five historical fulfillments of the DOL:

DOL prophecies found fulfillment in various ways. These included (1) the Assyrian deportment of Israel ca. 722 BC (Amos 5:18, 20), (2) the Assyrian invasion of Judah ca. 701 BC (Joel 1:15; 2:1, 11), (3) the Babylonian exile of Judah ca. 605-586 BC (Isa 13:6; Ezek 13:5; Joel 1:15; 2:1, 11; Zeph 1:7), (4) the Babylonian defeat of Egypt ca. 568 BC (Ezek 30:3), (5) the demise of Edom ca. 845 BC (Obad 1-14).⁷

³See, for example, Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 147-49; and Gleason L. Archer, *A Survey of Old Testament Introduction*, rev. and expanded (Chicago: Moody Press, 2007), 285-88. Archer opts for a date of about 830-835 BC during the reign of King Joash of Judah.

⁴Richard D. Patterson, "Joel," in *The Expositor's Bible Commentary*, Volume 8, rev. ed. (Grand Rapids, MI: Zondervan Pub. House, 2008), 311-13.

⁵So A. S. Kapelrud, *Joel Studies* (Uppsala: Almqvist and Wiksells, 1948). Kapelrud sees Joel as Jeremiah's younger contemporary.

⁶Advocates of a post-exilic date include John Walton, *A Survey of the Old Testament*, 3rd ed. (Grand Rapids: Zondervan, 2009), 596-97; Leslie C. Allen, *Joel, Obadiah, Jonah, and Micah* (Grand Rapids: Eerdmans, 1976), 19-25; R. K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), 876-79; and Robert Chisholm, "Joel," in *The Bible Knowledge Commentary (Old Testament)*, ed. by John Walvoord and Roy Zuck (Wheaton, IL: Victor Books, 1985), 1409-10. The problem with the fourth alternative is that it seems unlikely that an announcement like "the day of the LORD is coming" would be made after Jerusalem had already been destroyed.

⁷Richard L. Mayhue, "The Bible's Watchword: Day of the LORD," *MSJ* 22/1 (Spring 2011), 66-67.

Fifth, in passages where the DOL is thought to occur, one must also determine the boundaries of the pericope in which it is found, since one must search the whole pericope if one hopes to identify the characteristic elements of the DOL. Yet drawing the boundary lines of each legitimate pericope is not always easily discernable.

Sixth, as one examines the relevant pericopes in an effort to identify the possible elements for the DOL, there is a challenge at times to discern whether an element is meant to be understood literally or metaphorically. For example, one common element is that of "fire" (or burning), but it is not always clear if literal flames are meant or whether this is simply a metaphor to describe the destructive nature of the DOL.

Seventh, in some passages describing an eschatological DOL, mention is made of a period of blessing or golden age that follows—what some would term a *salvation oracle*. In some cases, these are identified as "kingdom passages," i.e., the kingdom of God is in view. Most would readily agree that the DOL is primarily—if not exclusively—a time of destructive judgment. Is, then, the eschatological DOL limited to judgment or does it include the era of salvation blessing? A decision about this has a bearing on the extent of the DOL.

Eighth, even though destructive judgment is the essential nature of the DOL, is every recorded disaster in the OT a "day of the LORD"? Certainly not. Yet at times, it is difficult to distinguish a common disaster from a DOL disaster, particularly if DOL phraseology is absent.

Ninth, after construing a list of the characteristic elements of the DOL from passages containing the exact phrase or what is believed to be an alternative reference, it seems that there are passages in which such phraseology is *not* used at all, but yet the characteristic elements of the DOL are present to such an extent that these passages might also need to be included. Yet, again, we are presented with a challenge of where to draw the line for inclusion in our data field. A case in point is Micah 1:2-7:

² Hear, O peoples, all of you; Listen, O earth and all it contains, And let the Lord God be a witness against you, The Lord from His holy temple. ³ For behold, the Lord is coming forth from His place. He will come down and tread on the high places of the earth. ⁴ The mountains will melt under Him And the valleys will be split, Like wax before the fire, Like water poured down a steep place. ⁵ All this is for the rebellion of Jacob And for the sins of the house of Israel. What is the rebellion of Jacob? Is it not Samaria? What is the high place of Judah? Is it not Jerusalem? ⁶ For I will make Samaria a heap of ruins in the open country, Planting places for a vineyard. I will pour her stones down into the valley And will lay bare her foundations. ⁷ All of her idols will be smashed, All of her earnings will be burned with fire And all of her images I will make desolate, For she collected *them* from a harlot's earnings, And to the earnings of a harlot they will return.

Despite the absence of any reference to the "day of the LORD" (יְהוָה יִהְיֶה) or similar expressions, VanGemeren argues that this, too, is a DOL passage.⁸ First and foremost, the passage envisions a theophany of the LORD coming down to earth. VanGemeren elaborates:

The language of the Lord's coming also goes back to Mount Sinai where the Lord revealed his glory to Israel (Ex. 24:15-18; see 19:18-19). . . . At Mount Sinai Israel had been terrified of the coming of God, evident in the phenomena of thunder, lightning, darkness ("thick cloud"), smoke,

⁸ Willem A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids: Zondervan, 1990), 219.

fire, earthquake, and a loud noise (Ex. 19:16, 18-19; see Heb. 12:18-21. The prophets employed the imagery of theophany, associated with the historic deliverance from Egypt and the revelation at Mount Sinai, to communicate how awesome God's coming in judgment will be.⁹

In addition, there are other characteristic elements common to DOL passages: judgment resulting in destruction, the smashing of idols, and references to fire. A similar argument could be made for Hosea 9:5-9, especially when other clues throughout the book lend support to this (cf. Hos 1:4; 5:9; 10:10).

METHODOLOGY USED IN THIS STUDY

Having identified a number of challenges that must be considered in an attempt to understand the meaning of the DOL in the OT, we must proceed in some rational way of going about our investigation of the data.¹⁰ The methodology that I propose is to first identify the pericopes in which the precise phrase "the day of the LORD" (יְוֹם יְהוָה) occurs. These passages will then be considered the primary data field. Following that, related expressions involving the word "day" (יָמִים) will then be taken into account as our secondary data field. Admittedly, there could be—and no doubt are—other DOL passages that do not have phrases involving the word "day" (יָמִים), especially those in an eschatological context.¹¹ However, if our goal is to identify the characteristic elements of the DOL, these primary and secondary data fields should receive first consideration.

Having identified the relevant verses and the pericopes in which they occur, each pericope will then be carefully examined to ascertain the characteristic elements of the DOL. A distinction will be made between the characteristic elements stemming from the passages that mention the exact phrase, "day of the LORD" (יְוֹם יְהוָה), and those derived from the secondary data field. From the list of characteristic elements that emerge from this investigation, the *dominant elements* will then be determined (those occurring at least five times or more in all the relevant passages).

IDENTIFICATION OF THE RELEVANT PERICOPES TO INVESTIGATE

Primary Passages Involving the Phrase "the day of the LORD" (יְוֹם יְהוָה)

Reference	Pericope	Contextual Description
Isa 13:6, 9	Isa 13:1-16	An introduction to the oracles against the nations, depicting worldwide judgment to come in the "Day." The first oracle is against Babylon, with all the oracles of Isa 13–23 setting the

⁹ Ibid.

¹⁰ On the importance of methodology as it pertains to the DOL, see Y. Hoffman, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," *Zeitschrift für die alttestamentliche Wissenschaft* 93 (1987), 37-38. Three crucial areas are: what phrases we limit the study to, with which biblical passage should the study begin, and whether usage in a latter passage influences the interpretation of the DOL from an earlier passage. Regarding the latter, Hoffman noted, "The possibility that the concept of DOL did change and develop in the course of time must not be disregarded" (39).

¹¹ See, for instance, K. J. Cathcart, "The Divine Warrior and the War of Yahweh in Nahum" (in *Biblical Studies in Contemporary Thought*, edited by M. Ward, 68–76 [Somerville, MA, 1975]), who argues that Nahum must be included in a study of Day of Yahweh texts.

		stage for the eschatological worldwide judgment in Isa 24–27.
Ezek 13:5	Ezek 13:1-16	Denouncement of false prophets within Judah
Ezek 30:3	Ezek 30:1-19	Lamenting how the "Day" will affect Egypt and her allies
Joel 1:15	Joel 1:13-15 (under 1:1-20)	Call to repent in light of the invading locust plague
Joel 2:1, 11	Joel 2:1-17	Warning that the "Day" will bring an invading army
Joel 2:31	Joel 2:28-32	The pouring out of God's Spirit will result in deliverance for a spared remnant at Jerusalem
Joel 3:14	Joel 3:1-16	Judgment upon nations hostile to Israel
Amos 5:18 (2x), 20	Amos 5:18-27	Hypocritical worship is no substitute for true repentance; judgment and exile will come
Obad 15	Obadiah 15-21	God's anger at Edom will conclude in the "Day"
Zeph 1:7	Zeph 1:7-13	God will use the "Day" to punish those who scoff at His judgment
Zeph 1:14 (2x)	Zeph 1:14-18	The "Day" will bring divine wrath to all sinners of the earth; one's wealth will not deliver
Mal 4:5	Mal 4:1-6	Vindication of the godly and the promise to send Elijah before the "Day"

Secondary Passages Involving Phrases Referring to "the day"

Reference	Pericope	Phrase	Contextual Description
Deut 32:35	Deut 32:34-43	"the day of their calamity" (יִוִּם אֲיָדִים)	God will eventually execute both judgment and compassion on Israel, as well as vengeance on His adversaries.
Ps 110:5	Ps 110:1-7	"in the day of His wrath" (בְּיוֹם אַפָּוֹ)	God will exercise His wrath upon the nations, so as to eliminate all enemies of His king-priest.
Isa 2:12	Isa 2:5-22	"a day for the LORD of hosts" (יּוֹם לַיהוָה צְבָאוֹת)	The LORD will alone be exalted in the day He arises to put down the pride of mankind and destroy their idols.
Isa 22:5	Isa 22:1-14	"the sovereign LORD has a day of panic, subjugation, and confusion" (יּוֹם ... לְאֲרֵצֵי יְהוּדָה צְבָאוֹת)	A rebuke of Judah for not relying on the LORD during the days of Assyrian oppression.
Isa 34:8	Isa 34:1-17	"the LORD has a day of vengeance" (יּוֹם נִקְמָה לַיהוָה)	God's vengeance will be poured out on the nations of the world, with Edom particularly singled out.
Isa 61:2	Isa 61:1-11	(to proclaim) "the day of vengeance for our God" (וַיְיָוִם נִקְמָה לְאֱלֹהֵינוּ)	The Spirit-anointed Messiah, following vengeance, will bring in an era of blessing, peace and righteousness, thus comforting those in Zion.
Isa 63:4	Isa 63:1-6	"the day of vengeance was in My heart" (יּוֹם נִקְמָה בְּלִבִּי)	The LORD is depicted as coming from Edom, having exercised His fierce anger on the nations in preparation for His "year of redemption."

Jer 46:10	Jer 46:1-12	"a day of vengeance" (יּוֹם נִקְמָה)	Egypt was defeated by the Babylonian army at Carchemish in 605 BC. Jer 46:10 says, "that day belongs to the Lord God of hosts."
Jer 46:21	Jer 46:13-26	"the day of their calamity" (יּוֹם אִיָּדָם)	The LORD announces that He is sending Nebuchadnezzar of Babylon to invade and punish Egypt (possibly 568/567 BC).
Ezek 7:10; Ezek 7:19 (cf. vs. 7)	Ezek 7:1-27	"Behold the day! Behold, it is coming!" (הִנֵּה הַיּוֹם הַנֶּהָ בָּאָה) "in the day of the wrath of the LORD" (בְּיוֹם עֲבָרַת יְהוָה)	Judah's punishment is soon coming (said in anticipation of Jerusalem's destruction by the Babylonians in 587 BC).
Amos 6:3	Amos 6:1-14	"you put off the day of disaster" (הַמְנַדִּים לְיוֹם רָע)	God will destroy the cities of Israel to remove their false sense of security (recall the reference to the "day of the Lord" in Amos 5:18, 20; and note the threat of "exile" in 5:27 and 6:7).
Zeph 2:2-3	Zeph 2:1-3	"the day of the LORD's anger" (יּוֹם אַף־יְהוָה)	In light of the coming judgment upon Judah, repentance is urged with the hope that the "humble" will be spared.
Zeph 3:8	Zeph 3:8-10	"for the day of My rising up as a witness" (לְיוֹם קוּמִי לְעֵד)	The LORD will pour out His anger on all the earth, in order to bring about a universal worship of the LORD.
Zeph 3:16	Zeph 3:11-20	"In that day" (בְּיוֹם הַהוּא)	A remnant will remain in Judah after the LORD's purifying judgment to enjoy the LORD's restoration and blessings.
Mal 3:2	Mal 3:1-5	"the day of His coming" (יּוֹם בּוֹאֵוֹ)	There will be a time when the LORD comes that will result in judgment upon the wicked of the land and purification of the priesthood.
Zech 14:1	Zech 14:1-11	"a day is coming for the LORD" (יּוֹם־בָּא לַיהוָה)	Although the inhabitants of Jerusalem will suffer from enemy attackers, the LORD will return, deliver them, and reign as King over all.
Lam 1:12	Lam 1:1–2:22	"the day of His fierce anger" (בְּיוֹם חֲרוֹן אַפּוֹ)	Repeated emphasis on Jerusalem's destruction in 587 BC. Cf. Lam 1:21; 2:1, 16, 21.

IDENTIFYING THE CHARACTERISTIC ELEMENTS OF THE "DAY OF THE LORD"

In the following table, verses from the primary data field (passages containing the exact phrase יּוֹם יְהוָה) are distinguished from the verses found in the secondary data field by the use of italics. Verses listed in italics are drawn from the secondary data field.

General Ominous and Destructive Nature of the "Day of the LORD"	
Announcement that the "day of the LORD" is coming, or is said to be near, or has come	Isa 13:6, 9; Ezek 30:3; Joel 1:15; 2:1; 3:14; Obad 15; Zeph 1:7, 14; Mal 4:1; <i>Deut 32:35; Jer 46:21; Ezek 7:7, 10, 12, 19; Amos 6:3; Zeph 2:2; Mal 3:2; Zech 14:1; Lam 1:12, 21</i>
Theophany Involved	<i>Isa 2:10, 19, 21; Zech 4:3-5; Mal 3:1-2; Hab 3?</i>

God executing His anger/wrath	Isa 13:3, 9, 13; Ezek 13:13; 30:15; Zeph 1:15, 18; <i>Isa 34:2; 63:3, 5-6; Ezek 7:3, 8, 14; Zeph 2:2; 3:8; Lam 2:1-4</i>
Destruction said to come from the LORD/Almighty	Isa 13:6; Joel 1:15
Destruction and/or desolation of the land/earth	Isa 13:5; Ezek 30:11-12; Joel 2:3; Zeph 1:15; <i>Jer 46:19; Ezek 7:26; Zech 14:11; Lam 2:5-6, 8, 11</i>
Cities being devastated	Ezek 30:7; <i>Zech 14:2</i>
Mention of locust plague	Joel 1:4
Agricultural devastation and/or famine	Joel 1:5, 7, 10-12, 17; <i>Ezek 7:15; Lam 2:12</i>
Devastation of livestock	Joel 1:18
God's judgment likened to "fire"	Ezek 30:8, 16; Joel 1:19-20; 2:3, 30; Obad 18; Zeph 1:18; Mal 4:1; <i>Jer 46:19; Zeph 3:8; Mal 3:2; Lam 1:13; 2:3-4</i>
God's judgment likened to treading a wine press	Joel 3:13; <i>Isa 63:2-3; Lam 1:15</i>
God's judgment likened to a sickle at harvest	Joel 3:13
Accounts of people put to death	Isa 13:15; Ezek 30:11, 17; Zeph 1:17-18; <i>Ps 110:6; Isa 34:2-3; 63:6; Jer 46:10; Lam 2:21-22</i>
The wicked/sinners are said to be exterminated	Isa 13:9, 11; Zeph 1:17; <i>Zeph 3:11; Mal 3:5</i>
God abasing the proud and haughty	Isa 13:11; Ezek 30:18; <i>Isa 2:12-17; Amos 6:8; Zeph 3:11</i>
Little ones dashed to pieces	Isa 13:16
Human Responses to the Onset of the "Day of the LORD"	
Question raised: who can <i>endure</i> the "day"	Joel 2:11; <i>Joel 3:2</i>
A call to be <i>silent</i> before the LORD	<i>Zeph 1:7; Zeph 2:17; Hab 2:20?</i>
Wailing on account of the "day"	Ezek 30:2; Joel 1:8, 13; Zeph 1:10-11; <i>Isa 22:12</i>
A time of sackcloth and/or lamenting	Joel 1:13, 14; <i>Isa 22:12; Ezek 7:16, 18; Lam 1:4, 16; 2:5, 10</i>
Disturbances in the Physical Realm	
Trembling of heavens and/or shaking of earth	Isa 13:13; Joel 2:10; 3:16; <i>Isa 2:19, 21</i>
Cosmic upheaval in the heavens; physical darkness	Isa 13:10; Joel 2:10, 31, 2:31; 3:15; <i>Isa 34:4; Zech 14:6</i>
Gloom and metaphorical darkness	Joel 2:2; Amos 5:18, 20; Zeph 1:15
Israel Singled Out for Judgment	
Judgment to come on God's people, Israel	<i>Deut 32:36; Ezek 7:3, 8, 24, 27; Zeph 3:15; Mal 3:5</i>
Destruction and elimination of idols	Ezek 30:13; <i>Isa 2:18, 20; Ezek 7:20</i>
False prophets proclaim peace instead of calamity	Ezek 13:10; <i>Lam 2:14</i>
Denouncing of false prophets and their lies	Ezek 13:2-7
Little ones dashed to pieces	Isa 13:16
Women being ravished or going into captivity	Isa 13:16; Ezek 30:17-18; <i>Zech 14:2</i>
Threat of exile for Israel	Amos 5:27; 6:7; <i>Zech 14:2; Lam 1:3, 18; 2:14</i>
Repentance and Restoration of Israel	
Possibility of God relenting of evil (if repentance)	Joel 2:13-14
Call to repent and/or cry out to the LORD	Joel 1:14; 2:12-13, 15-17; <i>Lam 2:19</i>
Deliverance & survival for remnant turning to the LORD	Joel 2:32; Obad 17, 21; <i>Zeph 2:3; 3:12-13</i>

LORD will have compassion on His people	<i>Deut 32:36</i>
God avenging the blood of His people	<i>Deut 32:43; Isa 34:8</i>
The LORD as a warrior, fighting on Israel's behalf	<i>Zeph 3:17; Zech 14:3</i>
Pouring out of God's Spirit	<i>Joel 2:28-29</i>
Promise of sending Elijah the prophet first	<i>Mal 4:5-6</i>
Mention made of the kingdom of God (LORD ruling)	<i>Obad 21; Zech 14:9</i>
Restoring the fortunes of Judah/Jerusalem	<i>Joel 3:1; Zeph 3:20</i>
Gentile Nations Singled Out for Judgment	
Judgment on various Gentile nations specified	<i>Ezek 30:4-5, 9; Jer 46:9</i>
Judgment specifically on Egypt	<i>Ezek 30:4, 6, 10-19; Jer 46:2, 13-14, 21, 25</i>
Judgment specifically on Edom	<i>Obad 15, 18, 21; Isa 34:5-6; 63:1</i>
People to know "I am the LORD"	<i>Ezek 13:14; 30:19; Joel 3:17; Ezek 7:27</i>

THE DOMINANT CHARACTERISTIC ELEMENTS OF THE "DAY OF THE LORD"

Based on the preceding table listing the characteristic elements of the DOL, the following bullet-list indicates the *dominant elements*. Obviously if passages had been included that did not have the DOL or "day" terminology, the tallies would be different. This would be all the more true for such passages that are clearly eschatological but which appear to reflect the DOL. In this vein, attention should also be given to the oft-repeated phrase "in the latter days" (בְּאַחֲרֵית הַיָּמִים). The criteria for this list, however, is for those passages from the preceding table and in which an element occurs five or more times. Effort has also been made to list these according to frequency.

- Announcement that the "day of the LORD" is coming, or is said to be near, or has come (22x)
- God executing His anger/wrath (20x)
- God's judgment likened to "fire" (15x)
- Destruction and/or desolation of the land/earth (12x)
- Accounts of people put to death (12x)
- God abasing the proud and haughty (10x)
- A time of sackcloth and/or lamenting (9x)
- Theophany Involved (8 or 9x)
- Agricultural devastation and/or famine (8x)
- Judgment specifically on Egypt (8x+)
- Cosmic upheaval in the heavens; physical darkness (7x)
- Judgment to come on God's people, Israel (7x)
- Call to repent and/or cry out to the LORD (7x)
- Threat of exile for Israel (6x)
- Wailing on account of the "day" (6x)
- Deliverance & survival for a remnant of Israel turning to the LORD (6x)
- Judgment specifically on Edom (6x)
- The wicked/sinners are said to be exterminated (5x)

THE ORIGIN OF THE "DAY OF THE LORD" CONCEPT

Much scholarly attention has been given to identifying the *origin* of the DOL concept. Despite the varied conclusions by conservative scholars regarding the dating of Joel and Obadiah, scholarship has been prone to date both books later than Amos. If that is true, then the reference

to the DOL in Amos would be the earliest attestation of the phrase, יוֹם יְהוָה, as Yair Hoffman has affirmed: "Of the verses that use the exact phrase יוֹם יְהוָה the most natural one with which to start the investigation seems to be Am 5 18-20, the most ancient source that uses the phrase."¹² The relevant paragraph in Amos 5:18-20 reads:

18 Alas, you who are longing for the day of the LORD (יוֹם יְהוָה), For what purpose will the day of the LORD be to you? It will be darkness and not light; 19 As when a man flees from a lion And a bear meets him, Or goes home, leans his hand against the wall And a snake bites him. 20 Will not the day of the LORD be darkness instead of light, Even gloom with no brightness in it?

For what reason were some among Amos's people "longing for the day of the LORD"? Writing in 1901, J. M. P. Smith understood from Amos 5:18-20 that there was a *popular* conception of the DOL in Amos's time as a great day of battle in which Yahweh would lead the armies of Israel to an overwhelming victory over their enemies.¹³ Although Smith may very well be correct in that conclusion, he reasoned (erroneously I would argue) that Amos then *transformed* the concept from a day of Yahweh's glorification to that of chastisement of the people at the hands of Yahweh. He wrote, "The new conception of the day introduced by Amos was the outgrowth of the new idea of Yahweh which had taken possession of him."¹⁴ Chastisement was indeed an element of the DOL, but to say that this arose as a "new conception" in which Amos had transformed the concept is certainly questionable.

Sigmund Mowinckel attempted to explain this oddity of the people's faulty view of the DOL in light of his theory of an autumn new year festival in which the cult of Yahweh celebrated the enthronement of Yahweh during the festival.¹⁵ Supposedly this would give God's people confidence of prosperity and victory over enemy powers. Amos, then, was warning them that they were holding to a false hope. Ladislav Černý, however, rejected Mowinckel's theory outright.¹⁶ For Černý, the DOL was a day of divine decree that promised to bring disaster.¹⁷ At the same time as Mowinckel's 1956 article, Rowley published his theory that although judgment was a fundamental notion to the DOL, there was a positive side to this, namely, that following judgment there would be the establishment of the *golden age*, which he equated as the Kingdom of God.¹⁸

In 1959, Gerhard von Rad published a noteworthy article on the DOL. Somewhat uniquely, he argued that we should limit ourselves to the passages in which the term is found "expressis

¹² Y. Hoffman, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," 38. By way of contrast, G. von Rad's starting point was the passages in Isa 13:6ff.; 34:8ff., Ezek 7, and Joel 2:1ff.

¹³ J. M. P. Smith, "The Day of Yahweh," *American Journal of Theology* 4 (1901), 512.

¹⁴ *Ibid.*, 513.

¹⁵ S. Mowinckel, *He That Cometh; The Messiah Concept in the Old Testament and Later Judaism* (Oxford: Blackwell, 1956). This a further development of the theory that Mowinckel had earlier proposed in a 1917 work, *Tronstigningssalmerne og Jahwes tonstigningsfest. Norsk teologi til reformatjonsjubileet* [The Ascension Psalms and Jahwe's Ascension Feast. Norwegian Theology for the Reformation Anniversary. Special booklet for *Nieuw theologisch Tijdschrift*, 13-79].

¹⁶ Mowinckel's contention has been highly criticized by modern scholars, because no direct proofs for a New Year festival on a Babylonian model in Israel have been substantiated.

¹⁷ L. Černý, *The Day of Yahweh and Some Relevant Problems* (Prague: Nákl. Filosofické fakulty Univ. Karlovy, 1948), 73-77.

¹⁸ H. H. Rowley, "The Day of the Lord," in *The Faith of Israel: Aspects of Old Testament Thought*, 177-201 (London: SCM Press, 1956). See esp. pp. 180-87.

verbis" (*expressed in words*), of which he found twenty.¹⁹ For von Rad, the origin of the DOL was in the Holy War tradition in which the enemies of Israel would be defeated in the end by Yahweh. VanGemereren summarizes von Rad's position:

Von Rad expanded Mowinckel's conclusions by connecting the Day of the Lord with Israel's traditions of holy war. He contends that Israel celebrated Yahweh's involvement in her wars and that his involvement in war assured them of victory. Hence, the Day of the Lord was originally not an eschatological concept, but was transformed by the prophets to this end.²⁰

In 1966, Meir Weiss reacted quite strongly to von Rad's thesis of a Holy War tradition, as this did not figure in with either Amos 5:18-20 or Isaiah 2:5-22. Furthermore, several of the DOL texts did not refer to war. Weiss then drew two conclusions from his own study:

First, the DL has a wider meaning and context than a pure event of war, as had already been maintained by H. Gressmann. Secondly, the factor common to *all* the prophecies about the DL, i.e., the essential element in them, is the theophany. In other words the DL "is a day on which the Lord reveals himself in some way, on which he acts in some way and which is characterized by him in some manner."²¹

Weiss took the position that it was Amos who coined the phrase:

In the light of the relevant data and the various considerations mentioned, it seems plausible, not indeed proved, that the phrase 'יהוה יום' was coined by Amos who uses it for the first time in his prophecy in 5:18-20. This would imply that Amos' audience heard this expression for the first time from this prophecy.²²

In particular, Weiss pointed to the *darkness motif* as supportive of his emphasis upon theophany:

First and foremost it should be noted that our chapter takes up the most ancient motif known to us from the motif-complex of the DL, i.e., "darkness" which is not to be taken literally, but metaphorically. In theophany-descriptions . . . this metaphorical sense of darkness depicts the weirdness which terrorizes man on confronting an all-perceiving invisible being.²³

As a result of his extensive study, Weiss, summed up his hypothesis in the following way:

. . . the concept of DL is *not* pre-prophetic but has actually originated in a phrase coined by Amos in the course of his polemic with his contemporaries about the self-manifestation of the Lord. By the way, this survey has also shown that the DL motif-complex does not hark back to an ancient "HW tradition" but has its roots in the ancient motif-complex of the theophany-descriptions. It is in this sphere that Amos on one occasion stumbled on the designation 'יהוה יום' "the day of the Lord."²⁴

In the following year (1967), F. Charles Fensham published the results of his own investigation. He reacted against von Rad's insistence that *holy war* best explains the DOL concept, though acknowledging that the holy war tradition was certainly an aspect of the DOL (as evident in such passages as Ezek 13:5; Jer 46:10, and Zeph 1:16). However, the description of the DOL in Amos

¹⁹ von Rad's "twenty" are: Is. 2:12, 13:6, 9, 22:5, 34:8; Jer. 46:10; Ezek. 7:19, 13:5, 30:3; Joel 1:15, 2:1, 11, 31, 3:14; Amos 5:18-20; Ob. 15; Zeph. 1:7, 8, 14-18; Zech. 14:1.

²⁰ W. A. VanGemereren, *Interpreting the Prophetic Word*, 214.

²¹ M. Weiss, "The Origin of the 'Day of the Lord'—Reconsidered," *HUCA* 37 (1966), 40. He refers to Hugo Gressmann, *Der Ursprung der judisch-israelitischen Eschatologie* (Göttingen, 1905). Gressmann had tried to connect the DOL concept to Babylonian mythology, dating it back to early times (even as pre-historic eschatology).

²² *Ibid.*, 46.

²³ *Ibid.*, 51.

²⁴ *Ibid.*, 60.

5:18-20 makes no reference to war or battle. Other factors must certainly be taken into account. Fensham points out, "The most important aspect seems to be the coming of the Lord in wrath to place the guilty or transgressor in an ordeal."²⁵ Furthermore, the coming of the Lord—theophany—not only may mean judgment and punishment, but also blessing and salvation. Hence, the DOL may be a day of punishment for the enemies of Israel, but a day of blessing and victory for Israel. Fensham went on to explain the connection of the DOL to ANE treaties and curses for breach of covenant. Violation of treaty agreement (covenant) would result in punishment. Fensham explains:

The Day of the Lord, the day of visitation by the Lord on the sins and unfaithful conduct of his people Israel, may be a day of war in which the curses against unfaithfulness will be executed. The instrument of this war may be a foreign nation like Assyria or Babylonia.²⁶

Fensham concluded his study by pointing out that the fundamental notion of the DOL concept was more than holy war (so von Rad) or theophany (so Weiss).²⁷ Rather, it is a time when *curses* are being exacted by a holy God, both on Israel and on Israel's enemies. He writes, "Fact is that the war-curses and the idea of the holy war only form part of it. The real background of this concept is a day of visitation and execution of curses."²⁸

Finally, Yair Hoffman took a different position altogether. While acknowledging that the DOL may at times include holy war, theophany, or covenant curses, these were insufficient in and of themselves to explain the meaning and development of the concept. For Hoffman, יוֹם יְהוָה is a phrase which developed and passed through a metamorphosis. According to him, the phrase appears for the first time in Amos 5:18, although that is not necessarily the origin of the concept. That is, there are earlier roots for the concept, even though the exact terminology had not been used. He bases this argument on the fact that the prophet's words in Amos 5:18 would have had no significant meaning, had his audience not had some notion of the DOL. When Amos corrects their expectation of a coming DOL by pointing out that it will be *darkness* and *not light*, this would only be intelligible if the DOL was

not merely a completely unknown quality but a phrase directing the hearers towards a certain semantic field, and it can be attributed to a familiar *concept* even though it may not necessarily be a commonplace *term*. Hence I assume that though Am 5 18-20 does not indicate that יוֹם יְהוָה was a current *term*, it does indicate that there was a common well known *concept*, which, on this occasion, was called by Amos יוֹם יְהוָה.²⁹

²⁵ F. C. Fensham, "A Possible Origin of the Concept of the Day of the Lord," in *Biblical Essays: Proceedings of the Ninth Meeting of "Die Ou-Testamentiese Werkgemeenskap in Suid-Afrika," Held at the University of Stellenbosch, 26th–29th July 1966*, 90-97 (Stellenbosch: Potchefstroom Herald, 1967), 91.

²⁶ *Ibid.*, 93.

²⁷ K. J. Cathcart, too, sees the DOL as more than Yahweh's coming in theophany as a divine warrior. For him, these serve to assert Yahweh's kingship as He establishes His sovereignty and exalts Himself over all illegitimate rivals ("Kingship and the 'Day of YHWH' in Isaiah 2:6-22," *Hermathena* 125 [1978], 57).

²⁸ *Ibid.*, 96. Based on a careful study of the DOL in Zephaniah, Greg A. King writes, "An additional aspect of the day of the Lord proclaimed in Zephaniah is that it will implement the terms of the covenant between Yahweh and Israel. In other words the events that await Israel on the day of the Lord comport closely to curses and blessings delineated in the Mosaic Covenant, and the sins that prompted the onset of these curses parallel sins condemned therein" ("The Day of the LORD in Zephaniah," *BSac* 152 [Jan-Mar 1995], 26).

²⁹ Y. Hoffmann, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," 41.

Hoffman also points out that Amos used the phrase as a *noneschatological concept*. The people apparently thought of the DOL as a theophany in which God would appear in an act of salvation. Amos warns them that such a view was deficient. Even his frightening and destructive appearance at Sinai suggests that something more than salvation must form part of their expectation. Since Amos ministered during the reigns of Uzziah and Jeroboam II, the book would have been written prior to the Assyrian exile of 722 BC. Already Assyria was putting pressure on God's people, especially the northern kingdom. Part of Amos's preaching was to put the nation on notice that God was about to send them into exile (Amos 5:27; 7:17). However, some of the people apparently thought that things would not come to this, believing that God would *intervene* to defeat the nation's enemies. Amos clarified that the DOL could also have a dark side in which God's people would be punished. Thus it was capable of expressing both salvation and calamity.³⁰

For Hoffman, only later as the expression DOL continued to be used (e.g., in Isaiah 2 and especially by Zephaniah) did it gain an eschatological perception. The eschatological notion became all the more apparent in prophecies after the destruction of 587 BC. Then, once it had crystallized as a term having eschatological significance, similar phrases involving the "day" (יְדִי) could be used both in eschatological and noneschatological scriptures.

EXPECTATIONS FOR AN ESCHATOLOGICAL "DAY OF THE LORD"

Although we cannot be absolutely certain that Amos 5:18-20 is the earliest use of the specific phrase, "day of the LORD" (יְדִי יְהוָה), Hoffman's analysis is very helpful in suggesting that *the concept* of the DOL preceded Amos's reference to the DOL. That much of his argument is reasonable, although I beg to differ that the eschatological aspect of the concept only developed gradually after the time of Amos. Most scholars today acknowledge that the DOL is used in both noneschatological situations as well as eschatological ones. Noneschatological usage, of course, pertains to historic fulfillments in the past. We see, for example, *a DOL* for Israel in Joel 1 and Ezek 7:10, 19, *a DOL* for Babylon in Isa 13:17, and *a DOL* for Egypt in Ezek 30:3-4.³¹ Years ago, Beecher stated, "The prophets thought of the day of Yahweh as generic, not occasions which would occur once for all, but one which might be repeated as circumstances called for it."³² Kaiser helpfully explained the connection between the past and future fulfillments: "That final time would be climactic and the sum of all the rest. Though the events of their own times fitted the pattern of God's future judgment, that final day was nevertheless immeasurably larger and more permanent in its salvific and judgmental effects."³³ Admittedly, the line between the historical and eschatological fulfillment is often difficult to discern. Yet as VanGemeren has

³⁰ Hoffman argues that the idea of *theophany* had more of a neutral connotation. According to him, a "theophany is a special and exceptional intervention in the current stream of events, which could be defined as a miracle" ("The Day of the Lord as a Concept and a Term in the Prophetic Literature," 44).

³¹ The DOL predicted for Babylon in Isa 13:17-22 is said to come at the hands of the Medes, yet there is some tension in that verse 20 says that Babylon "will never be inhabited or lived in from generation to generation." A possible way of seeing the fulfillment of this passage is that the prophecy *began to be fulfilled* in 539 BC when the Median armies (allied with the Persians and under the command of Cyrus the Great) conquered Babylon. The demise of Babylon, however, happened gradually over the centuries. Cf. J. Paul Tanner, "Ancient Babylon: From Gradual Demise to Archaeological Rediscovery," *Near East Archaeological Society Bulletin* 47 (2002): 11-20.

³² W. J. Beecher, *The Prophets and the Promise* (New York: Thomas Y. Crowell, 1905), 311.

³³ Walter C. Kaiser, Jr., *Toward an Old Testament Theology* (Grand Rapids, MI: Zondervan, 1978), 191.

noted, "Each judgment in history is an intrusion of the eschatological judgment, whether on Israel, Judah, or the nations."³⁴

We turn our attention now to usage of the DOL *concept* in eschatological passages, as this issue would have the most bearing on 2 Peter 3:10. We have examples in both our primary passages (where יהוה יום is explicitly used) as well as in secondary passages. From the primary passages, we could cite Joel 2:28-32, Joel 3:1-16, Zephaniah 1:14-18, and Malachi 4:1-6 as examples. From the secondary passages, we could cite (among others) Mal 3:1-5 and Zechariah 14:1-11.

In surveying the eschatological passages from the pool of those we have already identified to be DOL passages, there are certainly other passages not already included that would have similar characteristic elements and which are no doubt descriptive of the DOL. In other words, there are most likely DOL passages that have neither the precise phrase יהוה יום nor the similar phrases found in our secondary passage list. This is a very logical conclusion, because Zechariah 14:1-11 includes the LORD descending to the Mt. of Olives, followed shortly by His universal kingship: "And the LORD will be king over all the earth; in that day the LORD will be *the only* one, and His name *the only* one" (Zech 14:9). This would have to be, then, the climax of the Great Tribulation . . . that period of time in which the Antichrist troubles the world just prior to the second coming of Christ. If the DOL is concurrent with the Great Tribulation (or at least a part of it), then there are undoubtedly other OT passages that find their fulfillment in the DOL and which should be taken into consideration.

Returning now to Yair Hoffman's suggestion that *the concept* of the DOL preceded this precise phraseology (יהוה יום), we can now explore possibilities of where the roots of the DOL might lie. If the audience to whom Amos wrote had a mistaken notion of the DOL, the historical context would assuredly have had something to do with this. According to Amos 1:1, the prophet ministered in the days of Uzziah (the king of the southern kingdom; r. 767-740 BC) and in the days of Jeroboam II (the king of the northern kingdom; r. 782-753). Since much of the book is addressed to the northern kingdom, it is clear that the book was written prior to the Assyrian invasion and exile of 722 BC. The prediction of Jeroboam's death in Amos 7:11 further suggests that the book was written before 753 BC, the year that he died.³⁵ By the time of the reign of the Assyrian king, Tiglath-Pileser III, who reigned 745-727 BC, Assyria clearly had begun military campaigns against the western kingdoms of Syria and Israel. His predecessor, Ashur-nirari V (r. 755-745 BC) is not known to have made any major excursions to these western states. However, from Amos's own warnings of invasion and exile (Amos 1:15; 5:27; 6:7; 7:11, 17; 9:4), it would

³⁴ W. VanGemeren, *Interpreting the Prophetic Word*, 175.

³⁵ Hill dates the book of Amos about 750-748 BC, but before the death of Jeroboam II (see Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd ed. [Zondervan, 2009], 607). However, the date of Jeroboam II's death is 753 BC (see Leslie McFall, "A Translation Guide to the Chronological Data in Kings and Chronicles," *BSac* 148:589 [Jan-Mar 1991]: 3-45). Chisholm suggests that Amos's ministry took place between 767-753 BC (Robert B. Chisholm, *Handbook on the Prophets* (Grand Rapids: Baker, 2002), 377. Yigael Yadin has suggested on the basis of archaeological excavations at Hazor that the earthquake mentioned in Amos 1:1 may have occurred between 765 and 760 BC (*Hazor*, Schweich Lectures, 1970 [London: Oxford, 1972], 151; cf. Yohanan Aharoni, "The History of the City and Its Significance," in *Beer-Sheba I: Excavations at Tel Beer-Sheba, 1969-1971 Seasons* [Tel Aviv Univ.: Givatayim-Ramat Gan, 1973], 107-8). More recently, Carroll has reasoned that a date ca. 760 BC (or more broadly, between 765 and 750) is a plausible conclusion (M. Daniel Carroll R., *The Book of Amos*, ed. E. J. Young, R. K. Harrison, and Robert L. Hubbard Jr., NICOT (Grand Rapids: Eerdmans, 2020), 10.

have been very natural to think of Assyria as a threatening foe on the horizon, especially in light of the mention in Amos 5:27 that those of the northern kingdom would "go into exile beyond Damascus."

The ominous prophesying of Amos was met by the scoffing of some in Israel. They apparently held to the notion that the DOL insured security for them, as though its purpose was for Yahweh to defeat Israel's enemies. To this, Amos replied, "Alas, you who are longing for the day of the Lord, For what purpose *will* the day of the Lord *be* to you? It *will be* darkness and not light" (Amos 5:18). Robert Chisholm elaborates,

. . . the Israel of Amos's time anticipated the arrival of the day of the Lord. They expected it to be a glorious day when the Lord would defeat the surrounding nations, ushering in a new era of prosperity for Israel. Indeed, Jeroboam II, the king of Israel during this time, set out to revive Israel's fortunes and, with the Lord's approval, achieved great success in this regard (see 2 Kings 14:25-28). But, as Amos made clear, this era of renewed divine blessing would be short-lived. The "day of the Lord" was coming, but for Israel it would be a dark day of inescapable destruction, not a sunny day of salvation (vv. 18, 20).³⁶

The idea that Yahweh was Israel's defender was anchored in the Abrahamic covenant itself. In Genesis 12:3, the LORD promised Abraham and his descendants, "I will bless those who bless you, and the one who curses you I will curse." This promise was tested by the attempts Balaam made to curse Israel (Num 22-24). No matter what Balak wanted Balaam to do, God intervened to put words of blessing in the prophet's mouth. In Balaam's third oracle, he declared of Israel, "God brings him out of Egypt; He is for him like the horns of the wild ox. He will devour the nations *who are* his adversaries, and will crush all their bones in pieces. . . . Blessed is everyone who blesses you, and cursed is everyone who curses you" (Num 24:8-9). In Balaam's fourth oracle, several nations were singled out for defeat. For instance, "Edom shall be a possession, Seir, its enemies, also will be a possession, while Israel performs valiantly" (Num 24:18). Even Asshur (the Hebrew name for Assyria) would suffer defeat: "But ships *shall come* from the coast of Kittim, and they shall afflict Asshur (אַשּׁוּר) and will afflict Eber; so they also *will come* to destruction" (Num 24:24). Although these prophecies were not aimed at Amos's generation (note the messianic prediction in Num 24:17), we can understand how these prophecies (or ones like them) might have been mistakenly applied by the unrepentant of Amos's day.

Amos countered their false sense of security, declaring that the DOL "*will be* darkness and not light." Although the notion that Yahweh was a defender of Israel was rooted in the nation's early history, so was the idea of Yahweh bringing judgment upon His own people. A key passage to this effect was Deuteronomy 4:24-29:

²⁵ "When you become the father of children and children's children and have remained long in the land, and act corruptly, and make an idol in the form of anything, and do that which is evil in the sight of the Lord your God *so as* to provoke Him to anger, ²⁶ I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but **will be utterly destroyed** (הַשְׁמֵד הַשְׁמֵד). ²⁷ "The Lord will scatter you among the peoples, and you will be left few in number among the nations where the Lord drives you. ²⁸ "There you will serve gods, the work of man's hands, wood and stone, which neither see nor hear nor eat nor smell. ²⁹ "But from there you will seek the Lord

³⁶ Robert B. Chisholm, Jr., *Handbook on the Prophets* (Grand Rapids: Baker, 2002), 392.

your God, and you will find *Him* if you search for Him with all your heart and all your soul.³⁰
 "When you are in distress and all these things have come upon you, **in the latter days** (בְּאַחֲרֵי הַיָּמִים) you will return to the Lord your God and listen to His voice.

Although the ultimate fulfillment of this passage would come "in the latter days," the idea that God would judge His idolatrous people and remove them from the land was applicable to all stages of their history. At the end of Deuteronomy with the stipulations of the blessings for faithfulness to the Mosaic covenant and curses for disobedience, this was clarified (Deut 28:15-68). Yahweh's use of foreign invasion, national defeat, and exile from the land were made clear. It is this background in Deuteronomy that enabled Amos to understand that a DOL could mean destructive judgment for Israel from Yahweh.

Furthermore, the temporal specification "in the latter days" (בְּאַחֲרֵי הַיָּמִים) would connect Yahweh's judgment upon His covenant people with the ultimate eschatological DOL and with Jeremiah 30 in particular. The phrase בְּאַחֲרֵי הַיָּמִים is used 14 times in the OT.³⁷ Seebass concludes that the phrase can be used in a general sense of "some future time" or in a technical sense for "the end time."³⁸ It would be difficult to prove that all the references were used in the technical eschatological sense of the "end time," but that possibility certainly exists for Deuteronomy 4:30. Other passages (many of which are in the context of kingdom blessedness) are certainly looking at that period closely connected with the return of Christ at the end of this age (e.g., Isa 2:2, Jer 30:24; Dan 2:28).³⁹

In particular, the close affinities of Deuteronomy 4:25-31 with Jeremiah 30:1-24 not only confirm the eschatological nature of both passages, but connect them both with the DOL in light of shared characteristic elements:

- Both passages find their fulfillment "in the latter days," בְּאַחֲרֵי הַיָּמִים (Deut 4:30; Jer 30:24)
- Israel is said to have provoked the LORD to anger (Deut 4:25; Jer 30:24)
- Israel will be held accountable for her sinfulness (Deut 4:25; Jer 30:12-15)
- Israel will experience a *time of distress* (Deut 4:30; Jer 30:7)
- Israel will experience Yahweh's destructive judgment (Deut 4:26; Jer 30:11)
- In her time of distress, Israel will "return to the LORD" (Deut 4:29-30; Jer 30:10)
- Israel will experience exile from the land but ultimately regathering (Deut 4:27; Jer 30:3, 10)
- In the final analysis, Yahweh will have compassion on Israel and deliver His people (Deut 4:31; Jer 30:7, 10, 11, 18)

In addition to these shared traits, both passages have other characteristic elements in common with other DOL passages. In Deuteronomy, for instance, mention is made of the nation's idolatry

³⁷ Gen 49:1; Num 24:14; Deut 4:30; 31:29; Isa 2:2; Jer 23:20; 30:24; 48:47; 49:39; Ezek 38:16; Dan 2:28; 10:14; Hos 3:5; and Mic 4:1.

³⁸ Horst Seebass, "אַחֲרֵי," ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis, *Theological Dictionary of the Old Testament* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 1977), 210–211.

³⁹ Shimon Bakon, the renowned Jewish scholar and former editor of the *Jewish Bible Quarterly*, connected the DOL to the אַחֲרֵי הַיָּמִים and the future messianic era. He wrote, "The *aharit ha-yamim* of Isaiah (2:2), of Micah (4:1), and Daniel (12:13) are visions of a glorious time of universal peace. Daniel, though not included in the Prophets, even prophesied the resurrection of the dead of the righteous: . . . (12:2). In the prophetic vision, it would seem that The Day of the Lord would usher in a new and ideal era in history" ("The Day of the LORD," *Jewish Bible Quarterly* 38:3 [Jul-Sep 2010], 156).

(Deut 4:25). Jeremiah 30 has even more characteristic elements in common with the DOL passages:

- Reference is made of "that day," הַיּוֹם הַהוּא (Jer 30:7-8) as in Zephaniah 1:15.
- There is God's promise to "restore the fortunes" (שָׁבַתִי אֶת־שְׁבוּתָם) of His people (Jer 30:3, 18).⁴⁰
- There is the sense of gloom, terror, and dread (Jer 30:5)
- This is said to be a "time of distress" (עַת־צָרָה) for Jacob (Jer 30:7; cf. Dan 12:1)
- Israel will be "saved" (delivered) from that "day" (Jer 30:7, 10, 11)
- Israel will be delivered from Gentile oppressors (Jer 30:8)
- Once "saved," Israel will enjoy the blessedness of the kingdom of God under Messiah's rule (Jer 30:9)
- God will afflict the "wicked" (Jer 30:23)

In addition to these observations, at the time of fulfillment of Jeremiah 30, God declares to Israel, "You shall be My people, and I will be your God" (Jer 30:22). These are the exact words that we find in Jeremiah's passage announcing the new covenant (see Jer 31:33). The implication is that in these "latter days" when they experience "the time of Jacob's distress," after being chastened by the LORD, they will then be "saved" from that day and experience the ultimate fulfillment of the new covenant as a nation.⁴¹ Care should be taken, however, to recognize that this hopeful note is for a surviving remnant who humbly turn to the Lord in faith (Isa 10:20-23; Obad 17; Joel 2:32; Zeph 3:12-13).

What I conclude from this is that there are other passages either not having the full phrase "day of the LORD" (יּוֹם הַיְהוָה) or related phrases, but which are nevertheless DOL passages. Arguably Deuteronomy 4:25-31 and Jeremiah 30:1-24 are among these. That being the case, then a very significant aspect of the DOL is Israel's future "distress" and salvation, when Israel *as a nation* is brought into the bond of the new covenant. This "time of Jacob's distress" (עַת־צָרָה הַיּאֵל) mentioned in Jeremiah 30:7 must be what the New Testament labels "the Great Tribulation" (Matt 24:21, 29; Rev 7:14).

PRIMARY VIEWS OF THE ESCHATOLOGICAL "DAY OF THE LORD"

Conservative Christianity has long believed that an eschatological "day of the LORD" still remains in the future. Understandably, what one believes about this is very dependent upon one's millennial view. Most of church history has been dominated by Augustine's concept of the DOL, which is amillennial. Blaising noted,

For Augustine the future day of the Lord is a complex of events that will mark the close of the present age and the beginning of the age to come. It may extend over many days in order to

⁴⁰ This phrase is rendered differently in other translations. The NIV2011 has "I will bring my people Israel and Judah back from captivity," while the NET2 has "I will reverse the plight of my people."

⁴¹ I see the new covenant of Jeremiah 31:31-34 being progressively fulfilled. Jesus clearly indicated that it has its basis in His shed blood at calvary (Lk 22:20). The spiritual benefits of the covenant (especially the forgiveness of sins) is available to *individuals* now who are part of the Church, whether Jews or Gentiles. But there is a time in the future—at the second coming—when the new covenant will be fulfilled at a *national* level with those Jews who have turned to Christ for salvation. This is what Jer 30:22 has in view.

accomplish its main features, which, as noted, will include the second coming of Christ, the resurrection of the dead, and the final judgment.⁴²

In more recent times, Douglas Stuart has come out in favor of a very short period by focusing on several examples from the ANE where a boast would be made of carrying out a conquest (not merely a battle) in a single day as a way of exalting a sovereign's power. He concluded, "This idea of the sovereign's total victory in a single, decisive day of conquest seems to us notable not only in itself, but also as a parallel to the biblical idea of the Day of Yahweh."⁴³

Among premillennial scholars, the consensus is that the DOL is an extended period, although there is great latitude as to how extensive a period it is. Some would include the millennium, while others would not. In the early twentieth century, the common premillennial view was that expressed in the notes of *The Scofield Reference Bible*: "The day of Jehovah (called, also, 'that day' and the 'great day') is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65:17-19; 66:22; 2 Peter 3:18; Rev. 21:1)."⁴⁴ Ensuing discussion, however, debated how much of Daniel's 70th "week" to include as part of the DOL. For instance, should it include a pre-tribulational rapture of the church that some held to? Pentecost advocated a position that has come to be known as the *long view* of the DOL. He wrote, "It is thus concluded that the Day of the Lord is that extended period of time beginning with God's dealing with Israel after the rapture at the beginning of the tribulation period and extending through the second advent and the millennial age unto the creation of the new heavens and new earth after the millennium."⁴⁵ Walvoord, long the president of Dallas Seminary at which Pentecost taught, held to a similar view but included a pre-tribulational rapture as part of the DOL:

The future period of God's intervention in the world will begin at the Rapture and will include the period of trouble preceding the second coming of Christ and the establishment of God's kingdom in the earth. The Day of the Lord also will include the millennial kingdom. The entire period before and after the second coming of Christ will constitute a special divine intervention and rule of righteousness on the earth in the way that is not being experienced in the present age.⁴⁶

Richard Mayhue, also a dispensational premillennialist, has nevertheless insisted that the DOL excludes the millennium. He writes,

Unquestionably, the Millennium is a time of blessing and the time before and after are times of judgment. However, there is no explicit basis in either the OT or NT to include blessing as a part of DOL. Blessing comes sometimes as a result of DOL but is never included in the DOL.⁴⁷

For him, the DOL is judgment only. He sees the eschatological DOL as happening in two phases. Although he holds to a pre-tribulational rapture, he believes the primary DOL begins at the very end of the Tribulation period with the second coming of Christ. Then a second phase of the DOL

⁴² C. Blaising, "The Day of the Lord: Theme and Pattern in Biblical Theology," *BSac* 169:673 (Jan-Mar 2012), 4.

⁴³ D. Stuart, "The Sovereign's Day of Conquest," *BASOR* 221 (1976), 163.

⁴⁴ C. I. Scofield, ed., *The Scofield Study Bible* (New York: Oxford University Press, 1917), 1349 n. 1.

⁴⁵ J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids: Zondervan, 1958), 230-31.

⁴⁶ John F. Walvoord, *The Prophecy Knowledge Handbook* (Wheaton, IL: SP Publications, 1990), 486-87.

⁴⁷ Richard L. Mayhue, "The Bible's Watchword: Day of the Lord," *Master's Seminary Journal* 22/1 (Spring 2011), 82.

occurs after the millennium involving the final judgment on Satan and the great white throne judgment.

Robert H. Gundry, also a dispensational premillennialist but holding to a post-tribulational rapture, excludes the Great Tribulation from the DOL. He takes the position that the DOL involves Armageddon and the Parousia of Christ after the Tribulation.⁴⁸ George E. Ladd, who held to historic premillennialism and a post-tribulational rapture, also placed the DOL after the Tribulation. Based on his study of the DOL in 2 Thessalonians 2, he wrote, "Certainly this language suggests that the day of the Lord whose coming Paul warns about in chapter five is the same as the parousia of Christ for the Rapture and the resurrection."⁴⁹ Alan Kurschner, a premillennialist holding to the pre-wrath view of the rapture, places the DOL "late" in the Tribulation but before the parousia. According to him, it begins at least five months before the end of the seven-year period and extends for thirty days following the seven-year period.⁵⁰ The breaking of the seventh seal begins the DOL, which will include the seven trumpet judgments, the seven bowl judgments, and Armageddon.⁵¹ For Kurschner, the seventh bowl marks the end of the DOL, and Armageddon occurs just before the seventh bowl judgment.⁵²

This brief survey reveals that conservative scholars see a connection of the DOL to the Great Tribulation, but differ on how much it overlaps with the Tribulation (if at all), what relationship it has to the rapture of the church, and for premillennialists whether or not it includes the millennium. A problem for those who take the position that the DOL begins late or after the Tribulation is that it is difficult to understand why those of the non-Christian world would be saying "peace and safety" if some of the judgments (e.g., the seal judgments) or the reign of Antichrist had already been well underway. That would seem to conflict with 1 Thessalonians 5:2-3:

² For you yourselves know full well that the day of the Lord will come just like a thief in the night.

³ While they are saying, "Peace and safety!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

Finally, there is the question of whether or not the DOL includes the millennium. Based on a study of the DOL in the OT alone, this is not clear. The OT does make clear that DOL judgment will be followed by a time of *salvation blessing*, but whether or not the latter is regarded as part of the DOL is subject to debate. That issue may need to be decided on the basis of NT revelation, 2 Peter 3:3-13 being at the forefront of the discussion.

CONCLUSIONS

This paper has sought to synthesize a theology of the DOL from relevant OT passages. First and foremost are those passages utilizing the precise phrase "the day of the LORD" (יְוֹם יְהוָה), and then secondarily passages having similar phrases such as "the day of the LORD's anger" (יְוֹם אֵתְנָתוֹ)

⁴⁸ Robert H. Gundry, *The Church and the Tribulation; A Biblical Examination of Posttribulationism* (Grand Rapids: Zondervan, 1973), 91.

⁴⁹ George E. Ladd, *The Blessed Hope* (Grand Rapids: Wm. B. Eerdmans, 1956), 93

⁵⁰ Alan Kurschner, *Antichrist Before the Day of the Lord* (Pompton Lakes, NJ: Eschatos Publishing, 2013), 147, 165.

⁵¹ *Ibid.*, 139, 165.

⁵² *Ibid.*, 163.

אִי־יְהוָה) or “a day of vengeance for the LORD” (יּוֹם נִקְמָה לַיהוָה). Having identified such passages, a survey was made of the contextual pericope of each to determine the *characteristic elements* known to be associated with the DOL. A total of at least forty-four characteristic elements were identified. These were carefully documented in a table, and from this a frequency list of the most common characteristics (those occurring five times or more) was constructed. The most frequent element was an announcement that the “day of the LORD” was coming, or was said to be near, or had come. Other prominent elements were the mention of God executing His anger or wrath, His judgment being likened to “fire,” and the resulting destruction of the land or earth. The survey of passages also bears out the understanding that the DOL refers not merely to a twenty-four-hour day, but to an extended time of indeterminate length. Based on this survey, I submit the following definition for the DOL from an OT perspective:

The “day of the LORD,” as revealed in the Old Testament, refers to a period of time when God intervenes at select moments in history to execute His righteous anger as He renders destructive “fiery” judgment upon the nations of the earth—both Gentiles and Israel—on account of their sinful ways, in order to slay the wicked, abase the proud, avenge His holy name, and ultimately (eschatologically) to purify the earth as well as deliver a remnant of Israel after first humbling her in preparation for the LORD’s theophany and inauguration of the kingdom of God.

In doing so, the DOL demonstrates Yahweh’s universal sovereignty and unrivaled superiority. As king of His creation, He will brook no rivals or fail to defend His intentions of establishing His rule over a redeemed world characterized by holiness, justice, and everlasting peace.

Much scholarly effort in the past has gone into identifying the *origin* of the DOL concept. Typically, the assumption has been made that the mention of יוֹם יְהוָה in Amos 5:18-20 is the earliest reference to the DOL (though a few conservative scholars would place Joel and Obadiah earlier than Amos). Then the debate focused on what might be the fundamental essence that would have given rise to the DOL concept. Suggestions include the Holy War tradition, theophany, curses for covenant violation, and eschatological intervention to defeat the nation’s enemies. Certainly all these suggestions have a bearing on the DOL concept, but the survey of relevant passages bears out that the DOL is primarily a time of divine intervention bringing destructive judgment. In this regard, the DOL has had multiple historic fulfillments in the past (both with Israel as well as with Gentile nations), and at times also refers to a future eschatological DOL.

Regarding the eschatological cases of the DOL, the conclusion was reached that there are a number of OT passages in which the typical DOL phrases do not occur, i.e., יוֹם יְהוָה and similar related phrases. This is not really surprising. If the DOL involves universal judgment and destruction upon the whole earth that leads to the LORD’s theophany in preparation for the inauguration of the kingdom of God, then there are certainly other passages in the OT that can be and ought to be considered DOL passages. Representative examples include Micah 1:2-7, Deuteronomy 4:25-31, Jeremiah 30:1-24, and Daniel 11:36–12:2. We could refer to these as a *tertiary level* of DOL passages beyond that of the primary and secondary passages identified earlier in this paper. In contrast to Yair Hoffman, however, I contend that the eschatological notion of the DOL did not evolve late in Israel’s history (i.e., after Amos’s time) but was already there—latently at least—from the earliest days when Israel was constituted a covenant people for Yahweh at Mt. Sinai. Deuteronomy 4:25-31 bears witness to this, especially in light of its

affinities with Jeremiah 30:1-24. Usage of the OT phrase “in the latter days” (בְּאַחֲרֵי הַיָּמִים)—found in both Deut 4:30 and Jeremiah 30:24, as well as other eschatological passages—supports this contention.

In validating this tertiary level of DOL passages, the conclusion is inescapable that not only is the eschatological aspect of the DOL its most prominent focus, but that the nation of Israel has a major role to play in the outworking of the DOL. Although the DOL will mean a time of God’s fiery destructive judgment on the nations of the earth, its highlighted feature will be the humbling of Israel, the removal of the wicked from her midst, and the survival of a believing remnant that will experience the theophany of the LORD as He comes to remove all enemy opposition to His rule and establish His kingdom on earth with a restored Jerusalem as its epicenter. Zechariah 14:1-11 bears this out, as well as a host of other passages such as Isaiah 2:1-4; 9:6-7; 11:1-12; 24:21-23; 25:6-9; Jeremiah 30:1-24; Ezekiel 36:22-28; 37:11-28; Joel 2:28-32; 3:18-21; Amos 9:13-15; and Daniel 12:1-3.

BIBLIOGRAPHY

- Bakon, Shimon. "The Day of the Lord." *Jewish Bible Quarterly* 38:3 (Jul-Sep 2010): 149-56.
- Barker, J. D. "Day of the Lord." In *Dictionary of the Old Testament: Prophets*, edited by Mark J. Boda and J. Gordon McConville, 132-43. Downers Grove, IL; Nottingham, England: IVP Academic; Inter-Varsity Press, 2012. [Logos].
- Barton, John. "The Day of Yahweh in the Minor Prophets." In *Biblical and Near Eastern Essays: Studies in Honour of Kevin J. Cathcart*, ed. Carwel McCarthy and John F. Healey, 68-79. London: Clark, 2004.
- Beecher, Willis J. "The Day of Jehovah in Joel." *The Homiletic Review* 18:4 (Oct 1889): 355-58.
_____. *The Prophets and the Promise*. New York: Thomas Y. Crowell, 1905.
- Blaising, Craig A. "The Day of the Lord: Theme and Pattern in Biblical Theology." *BSac* 169:673 (Jan-Mar 2012): 3-19.
_____. "The Day of the Lord and the Seventieth Week of Daniel." *BSac* 169:674 (Apr-Jun 2012): 131-142.
_____. "The Day of the Lord and the Rapture." *BSac* 169:675 (Jul-Sep 2012): 259-70.
_____. "The Day of the Lord will Come: An Exposition of 2 Peter 3:1-18." *BSac* 169:676 (Oct-Dec 2012): 387-401.
- Brown, Colin. "Day of the LORD (Yahweh)." *Zondervan Pictorial Encyclopedia of the Bible*, 2:46-47. Grand Rapids: Zondervan, 1978.
- Cannon, W. W. "The Day of the LORD in Joel." *The Church Quarterly Review* 103 (1927): 32-63.
- Cathcart, K. J. "Day of Yahweh." In *The Anchor Yale Bible Dictionary*, edited by David Noel Freedman, 2:84-85. New York: Doubleday, 1992.
_____. "The Divine Warrior and the War of Yahweh in Nahum." In *Biblical Studies in Contemporary Thought*, edited by M. Ward, 68-76. Somerville, MA, 1975.
_____. "Kingship and the 'Day of YHWH' in Isaiah 2:6-22." *Hermathena* 125 (1978): 48-59.
- Černý, Ladislav. *The Day of Yahweh and Some Relevant Problems*. Prague: Nákl. Filosofické fakulty Univ. Karlovy, 1948.
- Cole, R. Dennis. "The Day of the Lord is Coming: Mal 2:17-3:5, 4:1-6." *The Theological Educator* 36 (Fall 1987): 126-37.
- Cross, F. M., Jr. "The Divine Warrior in Israel's Early Cult." In *Biblical Motifs: Origins and Transformations*, ed. A. Altmann, 11-30. Cambridge, MA: Harvard Univ. Press, 1966.
- Dean, David A. "Does 2 Thessalonians 2:1-3 Exclude the Pretribulational Rapture?" *BSac* 168 (Apr-Jun 2011): 196-216.
- Deist, F. E. "Parallels and Reinterpretation in the Book of Joel: A Theology of Yom Yahweh?" in *Text and Context: Old Testament and Semitic Studies for F. C. Fensham*, JSOTSup 48, ed. W. Claassen, 63-80. Sheffield: JSOT, 1988.
- DeRouchie, Jason S. "The Day of the Lord." An online essay for The Gospel Coalition.
< <https://www.thegospelcoalition.org/essay/the-day-of-the-lord/> >
- Everson, A. J. "The Days of Yahweh." *JBL* 93 (1974): 329-37.
- Fensham, F. C. "A Possible Origin of the Concept of the Day of the Lord." In *Biblical Essays: Proceedings of the Ninth Meeting of "Die Ou-Testamentiese Werkgemeenskap in Suid-Afrika," Held at the University of Stellenbosch, 26th-29th July 1966*, 90-97. Stellenbosch: Potchefstroom Herald, 1967.
- Gray, J. "The Day of Yahweh in Cultic Experience and Eschatological Prospect." *Svensk Exegetisk Årsbok* 39 (1974): 5-37.
- Gundry, Robert H. "The Day of the Lord." In *The Church and the Tribulation; A Biblical Examination of Posttribulationism*, 89-99. Grand Rapids: Zondervan, 1973.
- Hart, Mark D. Vander. "The Transition of the Old Testament Day of the Lord into the New Testament Day of the Lord Jesus Christ." *Mid-America Journal of Theology* 9/1 (1993): 3-25.

- Hiers, Richard H. "Day of the Lord." In *The Anchor Yale Bible Dictionary*, edited by David Noel Freedman, 2:82-83. New York: Doubleday, 1992.
- Hoffman, Thomas A. "The Origin of the Concept of the Day of Yahweh; A Survey of Modern Opinions." M. A. Essay, Marquette University, 1969.
- Hoffman, Yair. "The Day of the Lord as a Concept and a Term in the Prophetic Literature." *Zeitschrift für die alttestamentliche Wissenschaft* 93 (1987): 37-50.
- House, Paul R. "Endings as New Beginnings: Returning to the Lord, the Day of the Lord and Renewal in the Book of the Twelve." In *Thematic Threads in the Book of the Twelve*, ed. Paul L. Redditt and Aaron Schart, 258-84. Berlin: de Gruyter, 2003.
- Ishai-Rosenboim, Daniella. "Is Yom H' (the day of the Lord) a Term in Biblical Language?" *Biblica* 87:3 (2006): 395-401.
- Juza, Ryan P. "Echoes of Sodom and Gomorrah on the Day of the Lord: Intertextuality and Tradition in 2 Peter 3:7-13." *Bulletin for Biblical Research* 24:2 (2014): 227-45.
- King, Greg A. "The Day of the Lord in Zephaniah." *BSac* 152:605 (Jan-Mar 1995): 16-32.
- Klein, Ralph W. "The Day of the LORD." *Concordia Theological Monthly* 39 (1968): 517-25.
- Kurschner, Alan. "The Day of the Lord's Wrath," in *Antichrist Before the Day of the Lord*, 103-66. Pompton Lakes, NJ: Eschatos Publishing, 2013.
- LaRocca-Pitts, Mark A. "The Day of Yahweh as a Rhetorical Strategy among Hebrew Prophets." PhD diss., Harvard University, 2000.
- Mason, Clarence E., Jr. "The Day of Our Lord Jesus Christ." *BSac* 125 (Oct-Dec 1968): 352-59.
- Mayhue, R. L. "The Prophet's Watchword: Day of the Lord." *Grace Theological Journal* 6 (1985): 231-46.
- _____. "The Prophet's Watchword: Day of the Lord." *Master's Seminary Journal* 22/1 (Spring 2011): 65-88.
- Medd, E. G. *A Historical and Exegetical Study of the 'Day of the Lord' in the OT, with Special Reference to the Book of Joel*. Diss., St. Andrews, 1968/69.
- Miller, P. D., Jr. "The Divine Council and the Prophetic Call to War." *Vetus Testamentum* 18 (1968): 100-107.
- _____. *The Divine Warrior in Early Israel*. HSM 5. Cambridge, MA: Harvard Univ. Press, 1973.
- Moore, Michael S. "Yahweh's Day." *Restoration Quarterly* 29:4 (1987): 193-208.
- Mowinkel, S. *He That Cometh; The Messiah Concept in the Old Testament and Later Judaism*. Trans. G. W. Anderson. Oxford: Blackwell, 1956.
- Nogalski, James D. "The Day(s) of YHWH in the Book of the Twelve." In *Society of Biblical Literature Seminar Papers 1999*, 617-42. Atlanta: Scholars, 1999. The same author and title also appears in *Thematic Threads in the Book of the Twelve*, BZAW 325, ed. P. L. Redditt and A. Schart, 192-213. Berlin: de Gruyter, 2003.
- Rendtorff, Rolf. "Alas for the Day! The 'Day of the Lord' in the Book of the Twelve." In *God in the Fray: A Tribute to Walter Brueggemann*, ed. Tod Linafelt and Timothy K. Beal, 186-97. Minneapolis: Fortress, 1998.
- Rowley, H. H. "The Day of the Lord." In *The Faith of Israel: Aspects of Old Testament Thought*, 177-201. London: SCM Press, 1956.
- Sæbø, M. "יֹם יְהוָה; יוֹמָם; יוֹם יְהוָה *yôm YHWH*," in *Theological Dictionary of the Old Testament*, ed. G. H. Botterweck and H. Ringgren, 6:7-32 (esp. 28-31). Grand Rapids, MI: Eerdmans Pub. Co., 1990.
- Smith, J. M. P. "The Day of Yahweh." *American Journal of Theology* 4 (1901): 505-33.
- Snyman, S. D. "Yom (YHWH) in the Book of Obadiah," in *Goldene Äpfel in silbernen Schalen: Collected Communications from the XIIIth Congress of the International Organization for the Study of the Old Testament, Leuven, 1989*, ed. K. D. Schunck and M. Augustin (BEATAJ 20), 81-91. Frankfurt: Peter Lang, 1992.
- Stuart, Douglas. "The Sovereign's Day of Conquest." *BASOR* 221 (1976): 159-64.

- Udoekpo, M. U. *Re-thinking the Day of YHWH and the Restoration of Fortunes in the Prophet Zephaniah: An Exegetical and Theological Study of 1:14-18; 3:14-20*. Outline of an Old Testament Dialogue 2. Frankfurt: Peter Lang, 2010.
- VanGemeren, Willem A. *Interpreting the Prophetic Word*, 214-25. Grand Rapids: Zondervan, 1990.
- van Leeuwen, C. "The Prophecy of the *Yōm YHWH* in Amos v 18-20." *Oudtestamentische Studiën*, Old Testament Studies 19 (1974): 113-134.
- von Rad, Gerhard. "The Origin of the Concept of the Day of Yahweh." *Journal of Semitic Studies* 4:2 (April 1959): 97-108.
- Webb, R. L. "Day of the Lord." In *Dictionary of the Later New Testament & Its Developments*, edited by Ralph P. Martin and Peter H. Davids, 264-267. Downers Grove, IL: InterVarsity Press, 1997.
- Weinfeld, Moshe. "'The Day of the Lord': Aspirations for the Kingdom of God in the Bible and Jewish Liturgy." In *Studies in Bible*, ed. Sara Japhet, 341-72. Scripta Hierosolymitana 31. Jerusalem: Magnes, 1986.
- Weiss, M. "The Origin of the 'Day of the Lord'—Reconsidered." *HUCA* 37 (1966): 29-71.
- Werse, Nicholas R. "Obadiah's 'Day of the Lord': A Semiotic Reading." *JSOT* 38:1 (Sep 2013): 109-124.