

“The Day of YHWH” in The Prophetic Books and its Echo in The New Testament

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ABSTRACT. One of the most important clues the prophets have given us to interpret their texts is the repetition of some lines and themes. If someone repeats something in a speech or in a text, that probably means that those words are important for the one who speaks or writes. Moreover, if the writer is quoting someone who wrote about the same theme before, that means that the source of the quote is important for the one who writes, as it is the theme that the writer is bringing up again, and this process of passing culture on to the following generation is a process that we can verify in the prophetic books of the Old Testament. The form of interpretation *“Extending the Line”* is a proposal to track down those quotes and repetitions, so that we can understand better what the prophets are talking about. That’s why it’s important to pay attention carefully when the prophets extend other prophet’s lines or when they bring up old themes. After identifying the main themes the prophets wrote about, it is possible to track down their echo in the New Testament.

KEY WORDS. The day of YHWH, the army of the Lord, the final judgment, Zion, apocalypticism, eschatology, interpretation.

1. INTRODUCTION. As soon as we start reading any of the prophetic books many questions arise. For instance, Obadiah starts off by talking about God’s wrath against Edom, a small town whose habitants did something wrong in the past in dealing with the people of Judah (Obadiah 12-14), but, as readers in the 21st century, we don’t know exactly what it was. Then, the prophet says that after Edom’s punishment there will

be salvation for a few chosen in mount Zion and that mount Zion will be holy (Obadiah 17), but, again, we don't know who the prophet is referring to, and what he means by saying that Zion will be holy, because Zion has always been an important place in Jerusalem, the holy city for Jewish people. Is it going to be holier?

Moving to a different prophet, Joel writes about several different topics in a really small book to the point that the reader gets lost: a devastating plague of locusts (Joel 1,4) destroys everything in the countryside (Joel 1,6-12); a powerful army conquers the city in mount Zion (Joel 2,1-11); then, it turns out that the plague of locusts is the army sent by the Lord (Joel 2,25) and it destroyed both the countryside and the city; then the Lord says that the army that destroys the city is called the enemy from the north and the Lords sends finally away that enemy (Joel 2,20), to a desolate place like the one described in Joel's chapter 1, and, finally, fruitfulness is back and all the trees start blooming again (Joel 2,22-23). Some of the paragraphs we find in the prophetic books are paradoxical; for instance, according to Isaiah there's a messenger of peace who is coming (Isaiah 52,7), but that messenger —according to Nahum— is a warrior who sets free his people by fighting (Nahum 1). After a first reading of the prophetic books from cover to cover, we come to understand that their narrative is anything but straight forward. In order to make some sense of the prophetic books of the Bible we need to read them following the clues that the prophets and other authors of the sacred texts have left us in the texts. It is by following those clues that we can better understand the narrative that gives unity to such dark and difficult to understand and interpret texts. The clues that the prophets left us are texts linked to other texts; texts that repeat what was said before and at the same time develop the same theme. That's the first step we will take in the following pages. As Ratzinger says: *"I am convinced that good exegesis involves two stages. Firstly one has to ask what the respective authors intended to convey through their text in their*

own day -the historical component of exegesis. But it is not sufficient to leave the text in the past and thus relegate it to history.”¹

1.1. TRACKING DOWN CONNECTIONS IN THE PROPHETIC BOOKS. One of the most important clues the prophets have given to us to interpret their texts is the repetition of some lines and themes. If someone repeats something in a speech or in a text, that probably means that those words are important for the one who speaks or writes. Moreover, if the writer is quoting someone who wrote about the same theme before, that means that the source of the quote is important for the one who writes, as it is the theme that the writer is bringing up again, and this process of passing culture on to the following generation is a process that we can verify in the prophetic books. If we track down those quotes and repetitions, we will come to understand better what the prophets are talking about. That’s why it’s important to pay attention carefully when the prophets extend other prophet’s lines or when they bring up old themes.

1.2. EXPLAINING THE FORM OF INTERPRETATION “EXTENDING THE LINE”. The form of interpretation “extending the line” happens when someone quotes or paraphrases previous textual material and either he keeps on insisting on the same idea or develops it a bit further. Some examples from the prophetic books will be useful to understand this concept.

Isaiah 5,29 extends the line Am 1, 2 and Am 3,4. Indeed, Amos says that the Lord is a lion and he roars from Zion and Isaiah takes up that line and says that the army of the Lord is powerful like a lion. Probably, it is Isaiah who follows Amos, because Amos wrote before Isaiah.

¹ Joseph Ratzinger, *Jesus of Nazareth, The Infancy Narratives*, (New York: Image, 2012), xi.

Mic 5,1-4 extends the line Isaiah 9,6-7. It means that Micah takes up a topic that was first in Isaiah. Indeed, Isaiah speaks about a child who is going to govern, and Micah states what Isaiah states (that child will be the one who governs) and calls him the ruler of Israel; plus, Micah states that that child is going to be born in Bethlehem and he will shepherd the people of Israel. Isaiah wrote before Micah, therefore, most probably Micah is extending Isaiah's lines.

Joel 2,1-11 extends the line Nahum 2,3-12. Indeed, it's not the first time that a prophet describes the army of the Lord. Most probably, Joel got inspiration from Nahum's version of the army of the Lord to write his, because Nahum wrote before Joel.

Joel 1,4 extends the line Nahum 3,15-17. Indeed, the idea of the destruction of nations by God (Nineveh in this case) is compared to a plague of locusts that destroys everything at his presence. That's exactly the topic that Joel will develop in the first chapter of his book.

Joel 1,19-20 extends the line Am 1,2. Amos had said that the pastures of the shepherds mourn, and Joel explains why: those pastures have been burnt.

Joel 1,4.7.10.12 extends Am 4,9. Amos had said that some trees were wasted and Joel explains the complete devastation of nature.

Joel 1,4 extends Am 7,2. Amos had said that locusts ate all the grass in the field. Joel describes the locusts in motion and in action.

Joel 3,10 extends Mi 4,3. Joel takes up an image used by Micah to call for peace, but he uses it to call for war before the imminence of the coming of the last judgement.

Tracking down quotes and repetitions about the day of YHWH throughout the prophetic books will be the methodology that I

will use in the following pages in order to have a big picture about what prophets meant by “the day of YHWH”. A further step to take will be to find in the New Testament texts that echo the descriptions given by the prophets. By taking that step, we will make the texts of the Old Testament to resonate in the “now” of the New Testament; as Ratzinger said: *“The second question posed by good exegesis must be: is what I read here true? Does it concern me? If so, how? With a text like the Bible, whose ultimate and fundamental author, according to our faith, is God himself, the question regarding the here and now of things past is undeniably included in the task of exegesis. The seriousness of the historical quest is in no way diminished by this: on the contrary, it is enhanced.”* (Ratzinger, 2012:xi).

2. THE EXPRESSION “THE DAY OF YHWH” IN THE PROPHETIC BOOKS.

One of the things the prophetic books have in common is the use of the expression “*the day of YHWH*”. It occurs 19 times in the Old Testament and all of them in the prophetic books. Again, when someone repeats an idea, expression, etc., we can take that expression as important. In the following pages I will try to show what happens in the day of YHWH according to the prophets by tracking down relevant connections between some prophetic texts —prophets extend other prophet’s lines speaking of the same things— and its echo in the New Testament.

The expression “*the day of YHWH*” in Amos. He is the first prophet using that expression. To him, day of YHWH is a day of battle against the town of Rabbah, in which the Lord will destroy the town with fire and send those in power and their heirs to exile (Amos 1,14-15); but it’s also a day of destruction of other nations with shouting and the sound of trumpet (Amos 2,2; 3,6). It is the Lord who will act on that day. According to Amos, the day of YHWH is also a day of darkness and despair, because everything is going to get worse and worse (Amos 5,18-20) and during that day the sun will go black and everybody

will lament, and there will be famine in all the earth (Amos 8,9-14).

The expression “*the day of YHWH*” in Hosea. To him, the day of YHWH is about God’s wrath shown in punishment of the tribes of Israel and specifically against Edom and Judah (Hosea 5, 8-10). He calls it a day of punishment.

The expression “*the day of YHWH*” in Isaiah. To him, the day of YHWH has two sides: vengeance —Isaiah 3,24 which extends the line Am 8,10— and recompense for the cause of Zion (Isaiah 34,8). There’s a very positive side of this day, that is the recompense for Zion (Isaiah 35,10). According to Isaiah the Lord will be exalted on that day (2,9-11.17.20-22) because he will beat pride forever and people will break or destroy their idols. Isaiah develops his idea of the exaltation of the Lord on that day by an action of elevation (Isaiah 33,2-6), plus the Lord elevates himself in order to be exalted (Isaiah 33,10). Isaiah picks up again that idea in Isaiah 52,13. Probably Isaiah takes from Am 9,14 his inspiration to develop the topic of the recompense of the day of the Lord (Isaiah 34,8) which is the positive side of the day of YHWH about which other prophets don’t talk.

The expression “*the day of YHWH*” in Zephaniah. Zephaniah points out that during the day of YHWH a sacrifice will take place (Zephaniah 1,7-8), a sacrifice made by the Lord, through which the Lord will punish the king of the nations; plus, the day of YHWH will be a day of desolation and a day in which God’s wrath will be manifested (Zephaniah 1,10-18).

The expression “*the day of YHWH*” in Ezequiel. Ezequiel (30,3) explains that the day of the Lord is going to be dark and doom for the nations.

The expression “*the day of YHWH*” in Zechariah. Zechariah explains the day of YHWH as the Lord’s battle against the nations. After that battle there will be light. (Chapter 14).

The expression “*the day of YHWH*” in Malachi. The day of YHWH in Malachi has two sides: punishment for evildoers and righteousness for those who fear the Lord (Malachi 4,1-3).

The expression “*the day of YHWH*” in Joel. It’s about destruction (Joel 1,15); the coming of the Spirit (Joel 2,31) and the final judgement (Joel 3,14-15).

3. THEMES IN THE PROPHETIC BOOKS RELATED TO “THE DAY OF YHWH”

3.1 THE SIGNS OF THE COMING OF “THE DAY OF YHWH”.

Throughout the prophetic books there are signs of the coming of the day of YHWH. According to Amos there’s going to be destruction, the sound of trumpet, and shouting (Amos 2,2; 3,6); and also darkness (Amos 5,18). Before the coming of the day of YHWH people will feel like running away, and it’s going to happen in an unexpected way, like the man who places his hand on a wall to rest a bit, and suddenly is bitten by a snake he didn’t see (Amos 5,19). Amos doesn’t give reasons for the coming of the day of YHWH.

Like Amos, Isaiah presents the day of YHWH as something near and destructive, but unlike the shepherd of Tekoa, Isaiah develops the topic of the day of YHWH by saying that it will come to destroy sin (Isaiah 13,9-16), and in which conditions it will happen; for instance, he mentions the trumpet as sign that will announce the coming of the day of YHWH (Isaiah 18,3) and after that sound there will be destruction of a town and shouting in the mountains (Isaiah 22,5), plus signs in the moon and the sun (Isaiah 30,25-28).

According to Joel, the day of YHWH will be absolutely destructive (chapter 1 and 2,1-11) and it will be introduced by the sound of the trumpet.

Finally, on that day the Lord will bring baldness to everybody (Amos 8,10 and Isaiah 3,24), because the day of YHWH is the

right time for men to convert, and because the old order will come to an end.

The echo of “the signs of the coming of the day of YHWH” in the New Testament. As mentioned in the introduction, a given passage of the OT is meant to speak to us as modern readers. The form of interpretation “*extending the line*” is useful in order to take that step in the process of interpretation. As Brown says in his Introduction to the New Testament: “*Although basic, the literal sense is not the only sense of the passage, just as correspondingly Historical Criticism is not the only form of interpretation.*”² Darkness in Zion is present in the New Testament in a few passages: Matthew 27,45; Mark 15,33; Luke 23,44. There’s also destruction of Jerusalem in Revelation 16,17-19 and there’s destruction of the temple in Matthew 27,51, Mark 15,38, Luke 23,45. Plus, the Lord talked about the unexpected coming of the day of YHWH in the eschatological speech (Mark 13,24-27).

3.2. RECOMPENSE AND RESTORATION. There’s a promise of redemption which is going to take place in the Day of YHWH. That redemption is understood as recompense after the punishment of the Lord (Isaiah 34,8). We know that the recompense Isaiah is talking about is about getting things back on track, so that the universe will recover its balance; the most important feature of that balance is that the redeemed will be filled with joy (Isaiah 35,3-10). In other words, the day of YHWH will see restoration, restoration of justice which will bring a new city (Isaiah 1,26-27).

The echo of “recompense and restoration” in the New Testament. The most important echo of the restoration and balance Isaiah writes about might be found in the description of the new Jerusalem in the book of Revelation (Revelation 21,9-27).

² Raymond E. Brown, *An Introduction to the New Testament* (New York: Doubleday, 1997), 41.

3.3 THE DEFEAT OF EVIL. On the day of YHWH there will be recompense and restoration because evil will be beaten. Evil will disappear, that's what restoration and recompense is all about. The Lord will punish the serpent and slay the dragon, that means the Lord on that day of YHWH will beat the evil and the devil (Isaiah 27,1).

The echo of "the defeat of evil" in the New Testament. A few texts in the NT about the defeat of evil are the following: Revelation 19,17-20 that is about the army of the Lord finally beating the beast and the false prophet and Revelation 20,7-15 that is about the destruction of Gog and Magog in Zion.

3.4. THE PROTAGONIST OF THE DAY OF YHWH.

3.4.1. The lion. According to Amos, the Lord is a lion and he's roaring and uttering his voice from Jerusalem, from Zion (Amos 1,2). According to Amos, lions roar either when they get a pray, or when they have had something (Amos 3,4); so the Lord roars as a consequence of a victory over everybody else. That's why everybody is afraid of him, because he's powerful (Amos 3,8).

Hosea develops the theme of the lion by saying that the pray of the lion is Ephraim and Judah (Hosea 5,14), which extends the line Am 3,4. A further development of this theme is Hosea 11,10, where the Lord roars like a lion; and that makes his sons from the West (Egypt) and Assyria tremble. The victory of the Lord expressed in the roar of the lion in Hosea 11,10 is explained throughout chapter 11. The pray of the lion is also Israel (Hosea 13,7-11), so the Lord destroys it and its old power will not be able to defend it. The Lord is more powerful. He is above the kings of Israel, he's the powerful one, he gives kings to the chosen people and takes them away.

Micah 5,7-9 develops the theme of the lion and reveals who the lion is: the remnant of Jacob that will beat his enemies.

Isaiah speaks also about the roaring of the lion, but this time it's not the Lord who roars, but his army. The Lord leads an

army that is powerful and roaring (Isaiah 5,25-29). I will come back to deal with the topic of the army of the Lord. Isaiah also speaks about the growls of the lion over his pray when the Lord comes down to fight upon Zion and upon its hill (Isaiah 31,4-9). I will come back to deal with the theme of mount Zion, the place where the Lord will fight with his army. Isaiah also says that the Lord and his army win a battle and give birth to a new nation (Isaiah 66,6-14). Indeed, the prophet says that Zion is in labour and brings forth her sons. I will come back to deal with the topic of the new nation born in Zion. It is by extending the lines of previous prophets that topics expand and new topics are built up in the prophetic books. There's a combination of elements in Isaiah's prophecy. On one hand, he extends other prophets' lines, and on the other he starts new themes.

Jeremiah states that there's a lion, a wolf, and a leopard ready to destroy the habitants of Jerusalem, because their apostasies are great (Jeremiah 5,6). This time it's not about lions in plural, but lion in singular, a wolf in singular, and a leopard in singular which probably brings us back to the interpretation of the lion as the Lord, who also punishes Israel. Jeremiah actually speaks about it in Jeremiah 4,7. For Jeremiah the lion is clearly the Lord who has an accusation for all the nations (Jeremiah 25,30-31). If there's an accusation, there's a case in court. The beginning of the connection between the day of YHWH and the judgement of the nations begins here, in Jeremiah's prophecy. Jeremiah also mentions earthquakes and other changes in earth as a sign of the day of YHWH (Jeremiah 10,10), something that Isaiah had already started to talk about (Isaiah 5,25). Haggai will also talk about that as a result of the Lord's fight against human power on earth (Haggai 2,20-23).

The echo of the theme of "the lion" in the New Testament.

There are not too many connections between the lion roaring in Zion of the prophets and the New Testament. However, we can point out several Matthew 27,50; Mark 15,37; Luke 23,46; Revelation 5,5. In the quote from the book of Revelation the lion

is not roaring, but has conquered, which connects with the quotes from the prophets which we have mentioned in previous pages. Jesus of Nazareth belongs to Judah's tribe. He was acclaimed as king in his entrance to Jerusalem, so he's the powerful one, and he cried a loud voice before dying in mount Calvary, which is next to the area called Mount Zion, in Jerusalem. According to the book of Samuel, Zion was conquered by David (2 Sam 5,7; 1 Chronicles 11,5) and now the heir of David —Jesus of Nazareth (Ratzinger, 2021:6)— is conquering it again for ever; for ever, because everything Jesus of Nazareth does has an eternal echo, because his kingdom will have no end (Luke 1,32-33). Mount Zion's location has shifted throughout history. Mount Zion was the name given to the Jebusite fortified city on the lower part of ancient Jerusalem's Eastern Hill, also known as the City of David. According to the Book of Samuel, Mount Zion was the site of the Jebusite fortress called the "stronghold of Zion" that was conquered by King David, then renamed and partially rebuilt by him as the "City of David", where he erected his palace. According to Rev. W. F. Birch, M.A.:

“There are many reasons for establishing a link between Calvary and Zion, the most important one is a strong tradition among the Latin fathers of the Church, who favoured the connexion of Golgotha with Zion, and the second one is that many of the first Christians accepted the SW hill of Jerusalem as Zion, and the Calvary is slightly north from it.”³

3.4.2. The army of the Lord. As we have already pointed out, Isaiah says that the lion roaring is an army and that the Lord is leading an army that is coming (Isaiah 5,26). By saying that Isaiah is the first prophet who talks about the coming of YHWH as an army that punishes his people (Isaiah 5,25-30) by

³ W. F. Birch, “Golgotha on Mount Zion”, *Palestine Exploration Quarterly* 39, no. 1 (1907): 75.

destroying its town. After Isaiah, other prophets developed this theme of the army of the Lord.

Why does the Lord destroy the city? The answer is because of the sins of his people. Probably Isaiah takes up that idea from Amos (Amos 6,8) who mentioned that first. Isaiah is developing the topic of the delivering of the city in a new way, but he's — once again— extending Amos' lines. Isaiah will talk again about the Lord's army that destroys the city and he points out this time one of the generals of the army (Isaiah 28,2). The army in motion is mentioned also in Isaiah 22,7.10; 24,10-12; 25,2; 30,25-26; 66,15-16.

Nahum describes with detail the army of the Lord, but first he talks about who is the Lord: the one who brings good news and prevents the chosen people from being destroyed by the wicked (Nahum 1,15). According to Isaiah there's a messenger of peace (Isaiah 52,7), but for Nahum that messenger of peace is also a warrior who sets free his people, then he describes the army in Nahum 2,3-12; 3,1-7; 3,13.15-17. Nahum's version of the theme "*The Army of The Lord*" includes details about the weapons and the chariots (Nahum 2,3-4).

Zephaniah announces that the Lord will destroy a few cities and then his remnant will inherit the land (Zephaniah 2,1-15).

Habakkuk describes the army of the Lord in motion destroying everything "*for the salvation of your people, for the salvation of your anointed*" (Habakkuk 1,7-11; 3,8-13). Therefore, it's not only a battle against nations or against a specific city; the battle takes place for the salvation of nations and it is God who fights. Habakkuk's version of the theme "*The Army of The Lord*" includes descriptions of the horses and the soldiers in motion (Habakkuk 1,8-10).

According to Jeremiah, the army of the Lord, the army from the North, and the lion refer to YHWH, and all of them are the protagonists of the day of YHWH, but he focuses on the army from the North. That army —which is God's army— will fight

against Jerusalem, but after the battle there will be some relief (Jeremiah 1,14-19). Jeremiah describes how the army and the invasion from the North proceeds by describing the blowing of the trumpet (Jeremiah 4,5), the destroying of Zion with the consent of the Lord (Jeremiah 4,6) and the presence of a lion destroying around (Jeremiah 4,7). Furthermore, according to Jeremiah, the destruction which the army brings goes against human power in general: princes, priests, and the king (Jeremiah 4,9-11). Lastly, according to Jeremiah, the army of the North destroys Jerusalem (Jeremiah 4,11-13) because of their sins (Jeremiah 4,16-31). Jeremiah also says at what time the army of the Lord —the army from the North— is going to attack: at noon (Jeremiah 6,1-4). Jeremiah also describes the army from the North: they will roar like the sea and they will come riding horses (Jeremiah 6,22-26). Jeremiah 25,9 is explicit in stating that the Lord is who has the power over the army from the North.

Ezekiel states that the Lord will beat the army of the North, which is Gog and Magog (Ezekiel 39,1-10).

Zechariah states that the army is the king of Zion-Jerusalem riding on a donkey and beating Jerusalem and Ephraim's armies (Zechariah 9,9-10). Zechariah states as well that the army is the Lord who fights in Mount Olive (Zechariah 14,1-5).

Joel develops the theme of the army of the North and says that the army of the North is the army of the Lord, because the Lord leads that army (Joel 2,11). Joel's version of the army of the Lord includes cosmic imagery (Joel 2,2.10); theophany (Joel 2,3); chariots in line (Joel 2,5); soldiers scale the city walls (Joel 2,7); soldiers enter the houses (Joel 2,9); and the Lord thunders at the head of his army (Joel 2,11). That army assaults the holy city —Jerusalem— and specifically Zion (Joel 2,1-11). Joel says also that the Lord will drive away the army of the North (Joel 2,20) which is the plague he sent (Joel 2,25). Therefore, the locusts of chapter 1 and the army of chapter 2 are involved in the same process, but the description of the army of the Lord

in 2,1-11 is not necessarily a continuation of the locust plague described in chapter 1 as many commentators suggest (Brown 1991:299). Both the plague of locusts and the army of the Lord are very different literary themes, but at the same time they are connected, because they are part of the same process. It is possible that Joel presents in chapter 1 the consequences of the destruction of the passing of the army of YHWH (devastation of the land) and then he explains in the first segment of chapter 2 the cause of that devastation (the army of the Lord destroying the city). As we know, the book of Psalms and the Prophetic books often describe a land that was laid waste after the battle of the army of the Lord. Joel could be doing the same by using cosmic imagery (radical devastation of nature) to mean that the passing of this world is happening (a plague of locusts destroys everything), because the coming of the new world is here (the army of the Lord conquers Zion). Collins was right when he wrote: *“the prophets often used cosmic imagery –i.e., they spoke of particular historical crises as if they involved the destruction or renewal of the world.”*⁴ Indeed, if the army of the Lord hits Zion, there will be consequences worldwide.

The echo of “the army of the Lord” in the New Testament. According to the New Testament, the Lord’s army follows him after his resurrection (Matthew 27,51-53), and, according to the book of Revelation, the Lord will destroy God and Magog in a big battle in Zion (Jerusalem) (Revelation 20,8-10).

3.4.2.1. The Lord as the General of the Army of YHWH and women representation in that army. The Lord is the general of the army of YHWH (Joel 2, 11). Is there women representation in that army?

There is no explicit mention of a woman that fights in the context of the army of the Lord in the prophetic books, except for the Queen of Nineveh which occurs in Nahum 2,7 after the

⁴ John J. Collins, in *“Old Testament Apocalypticism and Eschatology”*, in *The New Jerome Biblical Commentary* (London: Geoffrey Chapman, 1991), 299.

destruction of the city, and we are told that she's taken captive after the city of Nineveh is flooded. However, there is a mention of a woman in Jeremiah 6,2-3 in the context of the army of the North coming to the city: I have likened the daughter of Zion to a lovely and delicate woman; shepherds with their flocks shall come to her. There is a metaphor here which allows two different interpretations: firstly, this delicate woman could be Jerusalem, the daughter of Zion; in that case, the army of the North comes to the city to fight against it; secondly, this delicate woman could be an actual woman, which gets involved in the fight. If we follow the second interpretation, the question is, who is this woman?

We know there is no explicit mention of a woman that fights in the context of the army of the Lord in the prophetic books. The question now is: is there a woman somewhere in the Old Testament that goes to meet the shepherds in the context of a fight as Jeremiah describes her in Jeremiah 6,3? Isaiah there a text connected with Jeremiah 6,2-3? The answer is yes, there is a text connected to Jeremiah 6,3, that is Song of Solomon 1,7: *"Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday."* In this text the beloved is looking for her lover who is depicted as a shepherd. The answer to her question comes in Song of Solomon 1,8 where the chorus responds to the beloved: *"If you do not know, most beautiful of women, follow the tracks of the sheep, and graze your young goats by the tents of the shepherds"*, which extends the line Jeremiah 6,2-3.

As the research for the lover unfolds in the Song of Solomon of Solomon we learn that the beloved fights (Song of Solomon 5,7) like the lover does (Song of Solomon 6,10.12). Actually, the lover presents the beloved as a warrior (Song of Solomon 6,4), and both do the same things; she wants to go and see the fields in bloom (Song of Solomon 7,12) as he does (Song of Solomon 6,11). Both of them do the same things (to fight and to see the fields in bloom) because they belong to each other (Song of Solomon 2,16; 6,3; 7,10); both are carrying out the same

mission (Song of Solomon 8,5). Up to this point, the connections of these verses in the Old Testament. Now, is there an echo of these ideas in the New Testament, that is, two warriors that fight together for the same goal of seeing the fields in bloom, or what is the same, to see the new heavens and the new earth established? The answer is yes; *“a sword shall pierce your soul”* (Luke 2,35); *“near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene”* (John 19, 25); and *“When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, behold your son,” and to the disciple, “behold your mother.” From that time on, this disciple took her into his home”* (John 19,26-27).

3.5. THE LAND IS LAID WASTE AFTER THE BATTLE OF THE LORD’S ARMY. From the very beginning of his book, Amos states that the Lord’s victory has a manifestation in nature going waste (Amos 1,2). The Lord has a victory, and it causes nature to lay waste. Amos also states that the Lord masters nature (Amos 4,7.9; 7,2.4). From those lines other prophets will develop this theme of nature to lay waste.

Hosea describes a great devastation in the land (Hosea 2,5-20) and he extends the devastation to the beasts of the field and to the birds of the air (Hosea 4,3) and he will mention that the wine shall fail (Hosea 9,2).

Isaiah states that all kinds of trees withered and it was the Lord who has done it; then he links the chaos in a destroyed city with the destruction of the fields and the trees (Isaiah 24,1.4-5.7-12). Isaiah introduces new elements in the description of the chaos in town and in the countryside: lack of wine, lack of joy, elements which Joel will take up in his version of the theme “the land goes wasted after the battle of the Lord’s army”.

Micah talks about the Lord coming like fire, everything melts before him like wax and the Lord breaks valleys in two (Micah 1,3-5).

Habakkuk doesn't develop this theme too much (Habakkuk 3,17).

Ezekiel writes about an unfruitful vineyard when he refers to the collapse of Jerusalem (Ezekiel 19,10-14).

Jeremiah introduces a new element in this theme of nature to lay waste: the drought (Jeremiah 14,3-6). The land is laid waste (Jeremiah 4,20) after the invasion of the army of the North; and as a consequence a fruitful land turns into a desert (Jeremiah 4,26), the vine is destroyed (Jeremiah 5,10), and in general nature is destroyed (Jeremiah 5,14-17).

Probably in chapter 1, Joel is extending Isaiah and Jeremiah's lines creating one of the most beautiful versions of the theme 'nature is laid waste' in prophetic books.

The echo of "the land is laid waste" after the battle of the Lord's army in the New Testament. The following texts from the New Testament are echoing the old theme "the land is laid waste" which is linked to the destruction of the great city since Isaiah and Joel's prophecy as we have seen: Matthew 27,51, Mark 15,38, Luke 23,45, and Revelation 16,17-19.

3.6. THE FINAL JUDGEMENT. How will the day of YHWH take place? It's going to be a judgement and justice will be restored.

According to Amos, the Lord claims for justice. Justice is what people should be living according to, that's what the Lord will bring (Amos 5,23-24).

Hosea mentions that the Lord has a controversy with his people, because its works are evil (Hosea 4,1) and states that punishment and recompense have come (Hosea 9,7).

Isaiah is very prolific in giving details about the final judgement: a) The Lord establishes justice in Zion during a judgment to the nations, so people should look for peace and justice, not for war and evil doings (Isaiah 2,1-4). The Lord also will judge people

for other evil doings, not only war (Isaiah 3,13-14). b) The Lord beats sin and by doing that he's saying that the works of men are evil, that's judgement; and it will take place in Zion on the day of YHWH (Isaiah 4,4). c) When the Lord comes on that day, his actions will affect everybody (Isaiah 24,2). d) That judgment is going to happen, first, by putting everybody together; then, after several days, some of those people will be punished; the sun and the moon will be darkened, because it's the Lord who shows his glory in his judgement (Isaiah 24,21-23). e) There's going to be fire in the final judgment (Isaiah 4,4).

Micah states that; a) the final judgement will take place in Zion and from it law will come out (Micah 4,1-4), so Micah extends Isaiah's line (Isaiah 2,4); b) after the judgment a new order begins, with no war, walking in the name of the Lord (Micah 4,4); c) the Lord is angry at his people for he has done many things for them, but they went astray (Micah 6,1-5); d) corruption—which generates division—is denounced (Micah 7,6); but the real division that lasts for ever is the one that is going to come after judgement when God separate the good from the evil.

Zephaniah speaks about the destiny of the good after the final judgement: they will go back home; they will be restored (Zephaniah 3,18-20).

Jeremiah says that the Lord will call out all the nations of the North to Jerusalem to be judged. They will be judged for their beliefs in other gods. The nations represent of course human power. The judgment will bring forth a new age (Jeremiah 1,14-19). Jeremiah also speaks about the judge: a righteous branch that comes out from David; he will reign; he will bring justice and righteousness (Jeremiah 23,5-6).

According to Joel, the Lord punishes and threatens the nations and calls them for battle because he's going to punish them (Joel 3,1-17), that's why he speaks about turning ploughshares into swords (unlike Isaiah 2,4), but still, Joel extends Isaiah 2,4.

In general, Joel takes up many of the themes of other prophets and develops them on his own: sun and moon, stairs of heaven, ploughshares, the Lord roars from Zion, and the new order.

The echo of “the final judgement” in the New Testament. The new order which will begin after the final judgment comes up in several passages in the New Testament. For the new order — warless and walking in the name of the Lord— you can check out John 1,48-51. On an accurate description of the final judgment, you can check out Matthew 10,21.25-36. On the judge that brings fire and division rather than peace, because he will condemn those who work evil you can check Luke 12,49-53. On the fact that there’s going to be fire in the judgment you can check Luke 12,49-53 and Revelation 20,14.

3.6.1. The nations to be judged and their crimes. From the very beginning in the prophetic books, Amos says that there is going to be a punishment of nations for their crimes, and he mentions several cities: Hazael (and its stronghold Ben-Hadad), Gaza, Tyre, Teman (Bozrah), Rabbah, Moab (Keriot), Judah (Jerusalem), and Israel. Notice that this list of nations includes Israel and pagan nations.

Hoseas focuses on Efrain and Israel and he lists the crimes.

Isaiah mentions Efrain, Assyria, Babilon, Moab, Ethiopia, Duma, Arabia, Shebna, Tyre; so, he mostly focuses on pagan nations.

Micah speaks of the destruction of Samaria, Zion, and also mentions the destruction of nations in general (Micah 5,10-15); so he focuses on the chosen people.

Nahum focuses on pagan nations: Nineveh, Thebas, Assyria.

Zephaniah mentions the East, the West, the South, the North, so all the nations will be judged.

Habakkuk writes about the Chaldeans and he states that all the nations will be destroyed by the Lord because their power has become their god (Habakkuk 1,5-11).

Jeremiah mentions Egypt, Judah, Edom, the sons of Ammon, Moab, but at a certain point he says that all the nations will drink the wine of the wrath of the Lord (Jeremiah 25,15-29). The wrath of the Lord is going to fall on the wicked like a storm (Jeremiah 30,23-24).

Zechariah mentions many cities: Hadrach, Damascus, Aram, Hamath, Tyre, Sidon, Ashkelon, Gaza, Ekron, Ashdod and the nation of Philistia. After the judgment, the Lord will control everything again (Zechariah 9,8).

Joel mentions only Egypt and Edom, and Obadiah mentions only Edom. So it seems that at the end of the day the judgment of the nations has to do with all the nations; and their crimes are basically idolatry: to love human power rather than the Lord.

The echo of "the crimes of the nations" in the New Testament. On the wine of the wrath of the Lord that is going to be poured on earth as a punishment you can check out (Revelation 10,18-20; 16,1-18). Everybody will be judged at the end of time, all the nations according to Revelation 20,11-15.

3.6.2. The judge. What do we know about the judge of the final judgement according to the prophetic books? According to Isaiah, the righteous one who will judge the nations is a powerful child (Isaiah 9,6-7) who comes from Jesse and has wisdom to judge (Isaiah 11,1-5). He will bring justice to nations (Isaiah 42,1-9). A further development of Isaiah 42,1-9 is Isaiah 43,15-17.19-21.25-28. We also know that he will restore the tribes of Israel and that he's the one whose mouth is a sharp sword (Isaiah 49,1-6). We also know that the judge is on the side of the one who suffers (Isaiah 50,4-9); and all the nations will fall before him when he's exalted so that everybody can see

him and he is supported by someone powerful (Isaiah 52,13-15). He heals with his wounds and from Zion the chosen one will bring law and prosperity for everybody (Isaiah 53,4-12) and God has shown the power of his arm in him, exalted before the nations (Isaiah 11,8-12). Regarding Isaiah 52,13-15, it is not the first time that Isaiah talks about the exaltation of the judge that brings law; check out, for instance, Isaiah 2,9-11.17.20-22; 32,2-6; 33,10.

Micah states that the ruler in Israel comes from Bethlehem (Micah 5,2-4).

Zechariah talks about the king of peace who comes to Zion (Zechariah 9,9-10).

The echo of “the judge” in the new testament. Isaiah’s prophecy about the child that is going to be the judge for the nations finds an echo in Matthew 28,18 and Luke 2,11. Micah’s prophecy on the origin of that child finds an echo in Matthew 2,6-8. The judge whose mouth is sharp like a sword echoes in Revelation 19,15. The suffering servant of YHWH which receives the mockery of nations and that is lifted up echoes, for instance, in Luke 24,25f; John 12,32; Romans 4,24; Ephesians 1,20-21; Philippians 2,6-11. There are also a few echoes of the final judgement in the New Testament: Matthew 25,31-46 and Revelation 20,11-15.

3.7 RESTORATION. The restoration the prophetic books are talking about is restoration both from exile and from the exile caused by sin (Jeremiah 31,18-22). What does this restoration consist of? It consists of a resurrection to a new life (Hosea 6,1-2) and this new life will come through a new covenant (Jeremiah 31,31-34; Ezekiel 11,17-21). New covenant means a new order, which will be established for ever (Isaiah 59,20-21) after Gog and Magog’s destruction, and it includes a new temple, a new altar, a new worship, a new calendar (Ezekiel 40-48 and Haggai 2,6-9). This new covenant also includes a new town, a new Jerusalem (Jeremiah 31,38-40) and a new land (Ezekiel 34,11-

16.25-31; 37,1-14). The one who performs this new covenant is a shepherd (Ezekiel 34,23-24). The sign of the presence of the new covenant is fruitfulness in nature (Amos 9,11-15; Hosea 14,5-8; Isaiah 4,2; 11,6-9; 36,6.17; 41,17-20; 44,3-4 —where you can understand that fruitfulness spreads around because of the presence of the Spirit—; Jeremiah 31,3-6.10-14, Haggai 2,18-19, and Joel 2,18-32).

The result of this restoration is a new creation. The prophets describe the new creation. It is Isaiah the prophet which reports the best one. What do we know about the new creation?

The new creation begins in Zion, where the shepherd will gather everybody together (Isaiah 40,9-11). Zion becomes the place where the ruler triumphs from Amos (Amos 1,2) down to Jeremiah (Jeremiah 31,23-25), Ezequiel (Ezekiel 20,40-44), Obadiah (Obadiah 17-21) and Joel (2,1.23; 3,17).

Earthquakes will take place at the beginning of this new creation (Isaiah 29,6-7). Joel develops this theme in Joel 2,10; 3,16. The earthquake is the sign of the coming of a new order: after the passion and before the final judgement.

There will be a foundation of a new city (Isaiah 28,16) in a new covenant (Isaiah 28,18).

There will be a new Jerusalem (Isaiah 60,1-9. 19-20; Isaiah 66,6).

There will be new heavens and new earth (Isaiah 65,17-19; 40,1-5; 65,4-25).

The life in the new order comes through the Spirit (Isaiah 32,14-20; 57,16; Joel 2,28-32).

Life which comes through the Spirit makes everything look beautiful, it's going to be like a banquet with the constant sound of music. For the banquet check out Isaiah 25,6-7 and for the music check out Isaiah 12,1-6 (songs of joy), Isaiah 26,1-6 (the lyrics of the song right after the banquet), and Isaiah 30,29-31.

The echo of “restoration” in the New Testament. Before dying in the cross, the Lord gathers everybody together under the protection of Mary (John 19,26-27). There are earthquakes as a sign of the presence of the Spirit in the New Testament (Acts 4,31). St. Paul speaks about a new creation (Romans 8,22), St Peter speaks of it also (2 Pet 3,11-13) and in the book of Revelation John speaks about new heavens and new earth (Revelation 21,1-8). Of course, there’s a description of the new city in the book of Revelation (Revelation 21 and 22). The banquet the prophets refer to is the Eucharist, because in the Eucharist we eat the real important meat —the body of the Lord— and we drink the real important chalice —the blood of the Lord—. You can check any of the narrative of the last supper in the synoptic gospels. The music in the banquet is referred to in Revelation 4,8.

4. CONCLUSION. The prophetic book’s narrative is not straight forward. The methodology “extending the line” has proven itself useful to find in those books relevant connections between texts that help to better understand the message the prophets wanted to pass on.

The form of interpretation “extending the line” and its application to the day of YHWH in the prophetic books and its echo in the New Testament allows us to conclude that what the prophets referred to by the expression “day of YHWH” is God’s actions in the history of human race to work out our salvation, actions that can be tracked down from the prophetic books to the New Testament.

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