

Zephaniah 1:10–18

Translation, Logoprosodic Analysis, and Observations

II. The Day of YHWH—God’s Warfare against Judah

Zeph 1:10–18

A. *The Day of YHWH Brings Devastation to Jerusalem* (1:10–11)

[8.6]

1:10	And it shall come to pass on that day / ne’um YHWH /	<u>18 2</u>	<u>5 5 0</u>
		1:8–10a	33 23 10
	Hark ^a a cry of distress / from the Fish Gate /	<u>15 2</u>	<u>4 4 0</u>
		1:9–10b	22 17 5
	And howling / from the Second (Quarter) //	<u>10 2</u>	<u>3 3 0</u>
		1:6–10c	64 37 27
	And a noise of great crashing / from the hills //	<u>15 2</u>	<u>3 0 3</u>
		1:7–10	56 33 23
1:11	Howl / O inhabitants of the Mortar //	<u>15 2</u>	<u>3 3 0</u>
		1:7–11a	46 33 13
	For they will be destroyed / all the merchants /	<u>10 2</u>	<u>5 0 5</u>
		1:10–11b	23 15 8
	They will be cut off / all who weigh out silver //	<u>13 2</u>	<u>4 0 4</u>
		1:9–11	40 23 17

B. *YHWH will Search the City with Lamps and Punish Indifferent Ones* (1:12)

[6.6]

1:12	And it shall come to pass / at that time /	12 2	3 3 0
	I will search Jerusalem / with lamps //	17 2	4 4 0
	and I will punish / ^a the men /	<u>15 2</u>	<u>3 0 3</u>
		1:7–12c	78 43 35
	Those who are stagnant / upon their lees /	11 2	3 0 3
	who say / in their hearts /	13 2	2 0 2
	“YHWH will not do good / he will not do evil” //	<u>18 2</u>	<u>5 0 5</u>
		1:11–12	32 10 22

C. *Jerusalem will be Plundered in Battle* (1:13)

[4.5]

1:13	And their fortress will be / for plunder /	<u>13 2</u>	<u>3 3 0</u>
		1:12–13a	23 10 13
	And their houses / for a devastation //	<u>12 2</u>	<u>2 2 0</u>
		1:10–13a	52 27 25

And they will build houses /	1:9-13c	<u> 10 1_</u>	<u> 2 0 2</u>
			67 35 32
And they will not dwell in them /	1:9-13b	<u> 9 1</u>	<u> 2 0 2</u>
			69 35 34
And they will plant vineyards /	1:7-13e	<u> 11 1_</u>	<u> 2 0 2</u>
			99 48 51
And they will not drink / their wine //	1:12-13	<u> 11 2</u>	<u> 4 0 4</u>
			35 12 23

D. Middle: The Great Day of YHWH is Near (1:14) [4.4]

1:14 Near is the great day / of YHWH /		15 2	4 4 0
it is near /	1:12-14a	<u> 4 1_</u>	<u> 1 1 0</u>
			40 17 23
And it is speeding on apace //	1:12-14b	<u> 8 1_</u>	<u> 2 2 0</u>
			42 19 23
Hark / the Day of YHWH /	1:10-14	8 2	3 0 3
bitterly there / the Warrior cries out //		<u> 11 2</u>	<u> 4 0 4</u>
			76 34 42

E. The Day of YHWH is a Time of Dismal Disaster (1:15) [5.4]

1:15 A day of wrath / is that day //	1:12-14b	11 2	4 4 0
a day of distress and desolation /		<u> 13 1_</u>	<u> 3 0 3</u>
			56 23 33
(It is) a day of ruin (<i>šō'āh</i>) / and ruination (<i>ūmāšō'āh</i>) /	1:13-15b	<u> 13 2_</u>	<u> 3 0 3</u>
			39 16 23
A day of darkness / and gloominess /	1:12-15	11 2	3 0 3
a day of cloud-mass / and gloomy cloud //		<u> 11 2</u>	<u> 3 0 3</u>
			65 23 42

F. The Day of YHWH is a Time of Defeat and Universal Distress (1:16-17) [6.6]

1:16 It is a day of trumpet blast ^a and battle cry //	1:13-16b	13 1	3 3 0
against / the fortified cities /		<u> 12 2_</u>	<u> 3 0 3</u>
			51 19 32
And against / the towering bulwarks //	1:12-16	<u> 12 2_</u>	<u> 3 0 3</u>
			74 26 48

1:17	And I will bring distress on humankind /	<u>14 1</u>	<u>2 2 0</u>
		1:9-17a	116 51 65
	And they will walk about ^a as the blind /	10 1	2 2 0
	for against YHWH / they have sinned //	<u>13 2</u>	<u>3 3 0</u>
		1:15-17c	32 14 18
	And their blood shall be poured out ^b like dust /	12 1	3 0 3
	and their carcasses / like dung //	<u>13 2</u>	<u>2 0 2</u>
		1:14-17	51 21 30

G. The Day of YHWH Brings Devastation to the Whole World (1:18) [6.8]

1:18	Neither their silver nor their gold /	10 1	4 4 0
	will be able to deliver them /	<u>11 1</u>	<u>3 3 0</u>
		1:16-18b	28 17 11
	On the day / of the wrath of YHWH /	9 2	3 3 0
	and with the fire / of his jealousy /	<u>10 2</u>	<u>2 2 0</u>
		1:15-18a	49 26 23
		1:1-18a	256 132 124
	It will be consumed / all the earth //	12 2	3 3 0
	for a complete destruction ^a (that is) utterly terrible /	<u>12 2</u>	<u>4 0 4</u>
		1:14-18f	70 36 34
	He will make / of all the inhabitants / of the earth /	16 2	5 0 5
	<ne'um YHWH > ^b //	ד {+2b} <u>7 2</u>	<u>2 0 2</u>
		1:18	26 15 11
		1:10-18	139 63 76
		1:1-18	270 135 135

Scansion in SAS Units: (8.6).(6.6) . (4.5).4.4.(5.4) . (6.6).(6.8)
= (14 + 12) + (9 + 8 + 9) + (12 + 14) = 26 + 26 + 26 = 78

Notes:

- 1:10^a Reading *yə'itb* in BHS as conjunctive.
- 1:12^a Reading *munah* preceded immediately by *ga'ya* (= *meteg*) in Letteris as disjunctive; BHS omits *ga'ya* (= *meteg*).
- 1:16^a Reading *tipħā* in BHS as conjunctive.
- 1:17^a Reading *pašta* followed immediately by *zāqēp qaton* in BHS as conjunctive.
- 1:17^b Reading *pašta* followed immediately by *zāqēp qaton* in BHS as conjunctive.
- 1:18^a Reading *məhuppāk* preceded immediately by *ga'ya* (= *meteg*) in BHS as disjunctive.
- 1:18^b Adding the words *nə'um yhwħ* ("utterance of YHWH") to achieve balance in terms of mora-count and word-count.

Summary of the Logoprosodic Analysis

1. Zephaniah 1:10–18 has 7 strophes: 1:10–11, 12, 13, 14, 15, 16–17 and 18.

A	1:10a	{opening rubric stands outside prosodic structure in terms of balance in mora-count}			
	1:10b–d	balanced dyad + pivot:	[15 + 10 + 15]	= 15 + 10 + 15	morae
	1:11	balanced dyad + pivot:	[15 + 10 + 13]	= 15 + 10 + 13	morae
B	1:12	2 balanced triads:	[12 + 17 + 15] + [11 + 13 + 18]	= 44 + 42	morae
C	1:13ab	balanced dyad:	[13 + 12]	= 13 + 12	morae
	1:13cd	balanced dyad:	[10 + 9]	= 10 + 9	morae
	1:13ef	balanced dyad:	[11 + 11]	= 11 + 11	morae

X	1:14	2 balanced dyads + pivot:	[(15 + 4) + 8 + (8 + 11)]	= 19 + 8 + 19	morae
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C'	1:15	2 balanced dyads + pivot:	[11 + 13] + 13 + [11 + 11]	= 24 + 13 + 22	morae
B'	1:16–17a	2 balanced dyads:	[13 + 12] + [12 + 14]	= 25 + 26	morae
	1:17b–e	2 balanced dyads:	[10 + 13] + [12 + 13]	= 23 + 25	morae
A'	1:18a	2 balanced dyads:	[10 + 11] + [9 + 10]	= 21 + 19	morae
	1:18b	2 balanced dyads:	[12 + 12] + [11 + 11]	= 24 + 22	morae

- The 1st strophe (1:10–11) has 3 parts with 7 subdivisions: 1:10a, 10b, 10c, 10d, 11a, 11b and 11c.
 - 1:7–10 **23** words after *atnach*
 - 1:9–11 **40 = 23 + 17** [compositional formula]
 - 1:7–11 **69** (= 23 x 3) words and **32** words after *atnach*
- The 2nd strophe (1:12) is a single part with two subdivisions: 1:12a–c and 12d–e.
 - 1:9–12b **23** words after *atnach*
 - 1:11–12 **32** words
- The 3rd strophe (1:13) has two parts with six subdivisions: 1:13a, 13b, 13c, 13d, 13e and 13f.
 - 1:12–13 **23** (= 17 x 2) words after *atnach*
- The 4th strophe (1:14) is a single part with three subdivisions: 1:14a, 14b and 14cd.
 - 1:10–14 **34** (= 17 x 2) words before *atnach*
- The 5th strophe (1:15) is a single part with three subdivisions: 1:15ab, 15c and 15de.
 - 1:12–15 **23** words before *atnach*
- The 6th strophe (1:16–17) has two parts with five subdivisions: 1:16ab, 16c, 17a, 17bc and 17de.
 - 1:12–16 **26** words before *atnach*
 - 1:14–17 **51** (= 17 x 3) words
- The 7th strophe (1:18) has two parts with four subdivisions: 1:18ab, 18cd, 18ef and 18b.
 - 1:18 **26** words

Observations

1. The 5 strophes in Zeph 1:10–18 may be outlined in a menorah pattern on prosodic grounds:

The Day of YHWH—God’s Warfare against Judah (1:10–18)

A	The Day of YHWH brings devastation to Jerusalem	[8.6]	1:10–11
B	YHWH will search the city with lamps and punish indifferent ones	[6.6]	1:12
C	Jerusalem will be plundered in battle	[4.5]	1:13
X	The great Day of YHWH is near	[4.4]	1:14
C’	The Day of YHWH is a time of dismal disaster	[5.4]	1:15
B’	The Day of YHWH is a time of defeat and universal distress	[6.6]	1:16–17
A’	The Day of YHWH brings devastation to the whole world	[6.8]	1:18

2. In terms of the 139 words in Zephaniah 1:10–18, the **arithmological center** falls on the word קול (“voice”) in the second half of 1:14, with 69 words on either side. The **meaningful center** is found by including six words on either side of the **arithmological center**, as follows:

14	יום יהוה הגדול קרוב	The great day of YHWH is near;
	ומהר מאד	It hastens apace;
	יום יהוה קול	Hark! The day of YHWH!
	מר צרה שם גבור	Bitterly there the Warrior cries out.

In this instance the **concentric compositional formula** becomes:

$$139 = 63 + 13 + 63 \quad [\text{word count— for Zephaniah 1:10–18}]$$

The **meaningful center** may be expanded still further to include 22 words on either side of the **arithmological center** (i.e., the whole of vv. 13–15 exactly) as follows:

13	והיה חילם למשסה	And their fortresses will be for plunder;
	ובתיהם לשממה	And their houses for a devastation.
	ובנו בתים ולא ישבו	And they will build houses and they will not dwell in them;
	ונטעו כרמים	And they will plant vineyards;
	ולא ישתו את יינם	And they will not drink their wine.
14	קרוב יום יהוה הגדול	The great day of YHWH is near;
	קרוב ומהר מאד	It hastens apace—
	יום יהוה קול	Hark! The day of YHWH!
	מר צרה שם גבור	Bitterly there the Warrior cries out.
15	יום עברה היום ההוא	A day of wrath is that day—
	יום צרה ומצוקה	A day of distress and desolation,
	יום שאה ומשואה	A day of ruin and ruination,
	יום חשך ואפלה	A day of darkness and gloominess,
	יום ענן וערפל	a day of cloud-mass and gloomy cloud.

In this instance the **concentric compositional formula** becomes:

$$139 = 47 + 45 + 47 \quad [\text{word count— for Zephaniah 1:10–18}]$$

3. Another **meaningful center** is found counting from the beginning of Zephaniah (1:1–18). In this instance the **arithmological center** falls on the word נאם (“utterance [of YHWH]”) in 1:10a, with 135 words on either side. The **meaningful center** may be expanded to include three words on either side of the **arithmological center**, as follows:

וְהָיָה בַּיּוֹם הַהוּא And it shall come to pass on that day,
 יְהוּה קוֹל צַעֲקָה נאם Utterance of YHWH, (there is) a cry of distress.

In this instance, the **concentric compositional formula** is:

$$271 = 132 + 7 + 132 \quad [\text{word count— for Zephaniah 1:1–18}]$$

The **meaningful center** in both 1:10 and 1:14 focuses on the cry of distress associated with the Day of YHWH, in which the word *qol* (“voice” or “sound”) carries the specialized meaning of “hark!” The bitter cry of the “warrior” (*gibbor*) is summarized in this word *qol*, which is the **arithmological center** of 1:10–18. In this instance, however, that cry is uttered by the Divine Warrior (YHWH), as argued by J. Alec Motyer [“Zephaniah,” in *The Minor Prophets: An Exegetical and Expository Commentary* (Baker Books, 1998), p. 922]. The **arithmological center** of 1:1–18 [in v 10], is the word *ne’um* (“utterance” [of YHWH]). The actual “cry” of distress, however, is that of “howling from the Second Quarter and a noise of great crashing from the hills.” It is interesting to note that the **arithmological center** of 2:1–15 [in v 9], is also the word *ne’um* (“utterance” [of YHWH]).

4. The 46-word **meaningful framework** (with the 28-word framework highlighted in gray) reads as follows:

10	וְהָיָה בַּיּוֹם הַהוּא נֹאֵם יְהוּה	And it shall come to pass on that day, utterance of Yhwh,
	קוֹל צַעֲקָה מִשַׁעַר הַדְּגַיִם	Hark a cry of distress from the Fish Gate,
	וַיִּלְלֶה מִן־הַמִּזְשָׁנָה	And howling from the Second (Quarter),
	וְשֹׁבֵר גְּדוֹל מִהַגְּבָעוֹת	And a noise of great crashing from the hills.
11	הִילִילוּ יוֹשְׁבֵי הַמִּכְתָּשׁ	Howl, O inhabitants of the Mortar,
	כִּי נִדְמָה כָּל־עַם כֹּנְעַן	For they will be destroyed all the merchants;

זָהָבָם לֹא־יֹכֵל לְהַצִּילֵם	Their gold will be able to deliver them.
בַּיּוֹם עֲבַרְתָּ יְהוּה	On the day of the wrath of Yhwh
וּבָאֵשׁ קִנְאָתוֹ	And with the fire of his jealousy
תֹּאכַל כָּל־הָאָרֶץ	all the earth will be consumed,
כִּי־כֹלָה אֶרֶץ־נִבְהָלָה	For a complete destruction (that is) utterly terrible
יַעֲשֶׂה אֶת־כָּל־יֹשְׁבֵי הָאָרֶץ	He will make of all the inhabitants of the earth,
נֹאֵם יְהוּה	utterance of Yhwh,

5. Summary of the concentric compositional formulae for Zeph 1:10–18:

139 = 63 + 13 + 63 word-count

139 = 47 + 45 + 47

{with others in between}

139 = 23 + 93 + 23

139 = 14 + 111 + 14

78 = **26** + **26** + **26** SAS (syntactic accentual-stress) units

42 = 14 + 14 + 14 **briques** (primary SAS units)

6. In the prosodic structure of Zephaniah 1:10–18, the basic building blocks in each poetic verset are the **briques** (primary SAS units). These sub-units are delineated by the Masoretes, who marked most of the boundaries with one of the following:

- **Soph Pasuq** A large colon following a word signifies the end of a verse, which does not always coincide with the end of a sentence.
- **Atnach** A small caret-like mark (like ^) beneath the consonantal text, pointing upward, is used to divide most verses. Its primary importance for our purposes concerns its use in the matter of numerical composition—i.e., the total word-count in each line is divided into the number of words before and after *atnach*.

In the prosodic analysis presented with the translation (above), the presence of these two primary disjunctive markers is indicated with a double slash (/). Zephaniah 1:10–18 has 42 **briques** (primary SAS units), 37 of which are marked by:

- *soph pasuq* 9 times, at the end of each verse
- *atnach* 9 times, in each verse
- *zāqēp qatan* 19 times (vv 10, 11, 12 [thrice], 13 [thrice], 14 [bis], 15 [bis], 16, 17 [bis], 18 [four])

The boundaries of the remaining five **briques** are marked by:

- *rəbīa^c* 3 times (vv 10, 12, 15)
- *tīpḥā* 1 time (v 12)
- *gereš* 1 time (v 18)

7. The prosodic structure of Zephaniah 1:10–18, in terms of its **briques** [primary SAS (syntactic accentual stress) units], may be displayed as follows [^ represents atnach; ; represents soph pasuq; and † is any other such boundary marker].

A ¹⁰ *wəḥāyāh ḥayyôm hahū[?] nə[?]ūm yhw^h†* *qôl šə^cāqāh mišša^car haddāgîm†*
wîlālāh min hammišneh ^ *wəšeber gādôl mēhaggəbā^cô^t :*
¹¹ *hélîlû yōšəbê hammaḳēš ^* *kî nidmāh kol ʿam kəna^can†* *ikrə^tûkol nə^tîlê kăsep :*

B ¹² *wəhāyāh bā‘ēṭ hahî[†]* *ʔāḥappeš ʔeṭ yərûšālam bannērôt[^]*
ûpāqadṭî ‘al hāʔanāšîm[†] *haqqōpəʔîm ‘al šimrêhem[†]*
hāʔomərîm biləḥābām[†] *lōʔ yêṭîḥ yhw[†]* *wəlōʔ yārēa[˘]* :

C ¹³ *wəhāyāh ḥêlām limšussāh[†]* *ûḥottêhem lišmāmāh[^]*
ûbānû ḥottîm wəlōʔ yēšēbû[†] *wənāṭə‘û kərāmîm[†]* *wəlōʔ yišṭû ʔeṭ yēnām[˘]* :

X ¹⁴ *qārôḥ yôm yhw[†] haggādôl[†]* *qārôḥ ûmahēr məʔōḏ[^]*
qôl *yôm yhw[†]* *mar šorēah šām gibbôr[˘]* :

C' ¹⁵ *yôm ‘ebrāh hayyôm hahû[˘]* *yôm šārāh ûməšûqāh[†]*
yôm šōʔāh ûməšōʔāh[†] *yôm ḥōšek waʔāpēlāh[†]* *yôm ‘ānān wa‘ārāpēl[˘]* :

B' ¹⁶ *yôm šōpār ûṭərû‘āh[^]* *‘al he‘ārîm habbəšûrôt[†]* *wə‘al happinnôt haggəḥōḥôt[˘]*
¹⁷ *wahəšērōṭî lāʔādām wəhāləḳû ka‘iwrîm[†]* *kî la-yhw[†] ḥāṭāʔû[^]*
wəšuppaḳ dāmām ke‘āpār[†] *ûləḥûmām kaggəlālîm[˘]* :

A' ¹⁸ *gam kaspām gam zəhāḥām[†]* *lōʔ yûkal ləhaššîlām[†]*
bəyôm ‘ebrat yhw[†] *ûḥəʔēš qinʔātô[†]* *tēʔākēl kol hāʔarēš[^]*
kî kālāh ʔaḳ niḥālāh ya‘āšeh[†] *ʔēṭ kol yōšəḥê hāʔarēš <nəʔûm yhw>[˘]* :

8. The 42 **briques** are distributed in five strophes in Zephaniah 1:10–18 as follows:

$$(7 + 7) + (5 + \boxed{4} + 5) + (7 + 7) = 14 + 14 + 14 = 42$$

9. The **arithmological center** of Zeph 1:10–18 falls on the word *qôl* (“voice, sound”) in the second half of v 14, with 69 words on either side. There are 78 SAS units, 42 briques, 13 versets, and 7 strophes. The **arithmological center** is in the middle strophe, the middle verset, the middle two **briques**, and the middle two SAS units.

10. Bibliography {to be added later}

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