

# PEOPLE ARE FIREWOOD

## An Implicit Metaphor in Zephania 2.1

The Hebrew root *qšš*, usually rendered “gather”, occurs eight times in Biblical Hebrew.<sup>1</sup> Its six prose occurrences describe gathering firewood (Nu 15.32-33; 1 Kgs 17.10, 12) or straw for brickmaking (Ex 5.7, 12). In its only poetic occurrences YHWH summons the people of Judah and Jerusalem:

Table 1: Zephania 2.1	
הִתְקַשְׁשׁוּ	1a Gather yourselves
וְקַוְשׁוּ הַגּוֹי לֹא נִכְסֵף:	1b And wait, unwanted nation.

The rendering “wait” (1b) reflects the stative function of the *qal* of *qšš*,<sup>2</sup> the command being to “remain as you assembled<sup>3</sup> your selves”, i.e., that they should remain in the state or condition that was the result of their having gathered—they are to gather and then wait (together) for whatever comes.

The root *qšš* evokes the conceptual metaphor PEOPLE ARE FUEL. Zephania’s hearers would have heard him telling them to “gather [themselves] together” (reflexive use of the *hitpoel*)<sup>4</sup> as a pile of firewood,<sup>5</sup> because they and their land were about to be consumed by the fire of divine judgment (the metaphor JUDGMENT IS FIRE), a ravaging that would leave nothing but ash to be blown away by the wind.<sup>6</sup>

That *qšš* connotes gathering (or being gathered) in order to be burned is reinforced in the next four poetic lines by *mots*, “chaff” (2b)<sup>7</sup> and the metaphor ANGER IS HEAT (2c-d), which encourage us to set aside the neutral

<sup>1</sup>The lexica relate it to the noun *qas*, “chaff” (Ex 5.12; 15.7; Is 5.24; 33.11; 40.24; 41.2; 47.14; Jr 13.24; Jl 2.5; Ob 18; Mi 3.19; Na 1.10; Ps 83.14; Jb 13.25; 41.20-21 (all occurrences)).

<sup>2</sup>This follows the pattern of other verbal roots that occur only in these three stems, for which *qal* is stative, *piel* factitive/causative, and *hitpael* reflexive/reciprocal. Of the handful of verbal roots that occur only in these stems, three appear to function as stative, causative, and reflexive: *yph*, “be attractive”, *nbl*, “be crafty”, and *qšš*, “gather”; the relationship between the functions of the *binyanim* holds, regardless of the morphology (here *poel* and *hitpoel* rather than *piel* and *hitpael*).

<sup>3</sup>To “assemble” here and throughout this paper refers to the act of coming together into an assemblage, not to “putting something together”.

<sup>4</sup>In 1b the metaphor may be, *sensus strictu*, PEOPLE ARE GATHERERS OF WOOD—those who gather themselves (for one purpose) discover that they have gathered for their own destruction. (Will Ross, private communication, 25.x.MMVIII)

<sup>5</sup>Berlin prefers “... gather like straw, ...” (1994, 95-96), but also with the connotation of fuel for burning.

<sup>6</sup>The image is reinforced by the reference to “chaff” (2b); cf. Ps 1.4.

<sup>7</sup>The statement that “A day passes like chaff” (2b) suggests the conceptual metaphors TIME IS A PLANT and TIME IS WIND; chaff is blown away, never to be found, just as a day when it is passed does not return. Both also suggest the futility of trying to reclaim either chaff or past time(s).

connotation of “gather in order to be made into bricks” and to focus instead on the negative connotation “gather that you may burned”.<sup>8</sup>

Table 2: Zephania 2.2

בְּטָרִם לָדֶת חֶק	2a	Before the statute gives birth— <sup>9</sup>
כְּמוֹן עֵבֶר יוֹם	2b	A day passes like chaff—
בְּטָרִם לֹא־יָבֹא עֲלֵיכֶם חֲרוֹן אַף־יְהוָה	2c	YHWH’s burning anger has not yet come upon you
בְּטָרִם לֹא־יָבֹא עֲלֵיכֶם יוֹם אַף־יְהוָה	2d	The day of YHWH’s anger has not yet come upon you

This interpretation of *qšš* also underlines the metaphor JUDGMENT IS FIRE, which is implicit in 2.1-2 but becomes explicit later in the book (3.8), where the verbal roots ‘*sp* (8c) and *qbt*s (8d) announce and describe the divine work of gathering nations and realms:

Table 3: Zephania 3.8

8a	לָכֵן חִבּוֹלִי נֹאֵם־יְהוָה	Therefore wait for me - YHWH’s doom:
8b	לְיוֹם קוּמִי לְעַד	For the day when I rise for booty;
8c	כִּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם	Because [it is] my judgment to gather nations,
8d	לְקַבְּצֵי מַמְלָכוֹת	For me to assemble kingdoms
8e	לְשַׁפֵּךְ עֲלֵיהֶם זַעֲמִי	In order to pour out on them my wrath—
8f	כָּל חֲרוֹן אַפִּי	All my burning anger—
8g	כִּי בְּאֵשׁ קִנְאָתִי תֹאכַל כָּל־הָאָרֶץ:	Because by the fire of my zeal all the land will be consumed.

In Zp 2.1-2, the metaphor JUDGMENT IS FIRE is implied by the use of *qšš*; in Zp 3.8, where the metaphor is explicit (8g), generic terms for “assemble/gather” can be used unambiguously—the context tells us that the NATIONS ARE FUEL, so there is no need to invoke the connotations of *qšš*. We must not miss the subtlety of the poet’s craft: when the metaphor is explicit, the prophet uses generic terms (3.8), but the implicit metaphor requires a more specific lexeme lest the metaphor be missed (2.1-2).

<sup>8</sup>The ability to determine which aspects of a metaphor’s expression applies to a given situation seems to be innate; we are able to “map” the halves of a metaphor onto each other by aligning their salient features almost without effort or deliberate thought. Having to ponder a metaphor suggests that the metaphor does not really “work”, i.e., that it does not help understand the thing that the metaphor is intended to “illuminate”.

<sup>9</sup>I note without further comment the metaphor A STATUTE IS A PERSON; although explicit in the clause “... a statute gives birth (*gld*)” (2a), it does not affect the subject of this paper.

Table 4: Zephania 2.1-2 & 3.8 : Conceptual Metaphors

Zp	Conceptual Metaphors	Nature	
2.1	PEOPLE ARE FUEL	implied	“Gather yourselves ... be gathered ...” ( <i>qšš</i> )
2.2b	TIME IS A PLANT TIME IS WIND	explicit	“A day passes like chaff”
2.2c-d	ANGER IS HEAT JUDGMENT IS FIRE	explicit	“... burning anger ...”
3.8	NATIONS ARE FUEL <sup>10</sup> ANGER IS HEAT JUDGMENT IS FIRE	explicit	“wrath ... burning anger ... fire of my zeal”

Is all of this reading too much into a single lexical choice? Probably not, since the significance of any lexical choice is directly proportionate to the range of options from which that choice could be made.<sup>11</sup> If, in other words, *qšš* were the only verbal root that means “gather”, there could be no significance to Zephania’s use of *qšš*—he could not choose to use it, since he had no other option. Since, however, the lexicon of Biblical Hebrew includes other words that describe the action of “gathering”, “compiling”, or “assembling” (e.g., *šp*, *qbt*, *qhl*, *qns*),<sup>12</sup> we may conclude that the metaphoric connotation of the root *qšš* is the point of the prophet’s message.

### Zephaniah 2.1-2 in LXX

Like English versions of the Bible (apart from Berlin, above), the LXX translator of Zephaniah seems to have ignored or overlooked the metaphor implicit in the Hebrew root *qšš*, using two “generic” terms, *sunagw*, “gather/assemble”, and *sundeo*, “bind/tie together”:<sup>13</sup>

Table 5: Zephania 2.1-2 : LXX

L.	LXX (Rahlfs)	
1a	συνάχθητε	Gather yourselves
1b	καὶ συνδέθητε τὸ ἔθνος τὸ ἀπαιδέυτον	And band together, impious nation.
2a	πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενοι	Before you become like a withered flower
2b	πρὸ τοῦ ἐπελθεῖν ἐφ’ ὑμᾶς ὀργὴν κυρίου	Before the Lord’s anger comes upon you
2c	πρὸ τοῦ ἐπελθεῖν ἐφ’ ὑμᾶς ἡμέραν θυμοῦ κυρίου	Before the day of the Lord’s wrath comes upon you

<sup>10</sup>The metaphor NATIONS ARE FUEL is a corollary of PEOPLE ARE FUEL, since nations consist of people (and land).

<sup>11</sup>This statement applies to every linguistic choice, including morphosyntax and discourse-level elements, not merely to the lexical.

<sup>12</sup>Two of these roots occur elsewhere in Zp: *קסא* (1.2(bis), 3(bis); 3.8a, 18) and *קבג* (3.8b, 19, 20); the root *קהל* occurs across the narrative portions of the canon, but only once in poetry (Job 11.10); both are far more common in Biblical Hebrew than *ששק* (*קסא* (c. 190x), *קבג* (c. 120x)); *קהל* (c. 30x) and *כנס* (c. 11x) are relatively infrequent.

<sup>13</sup>James P. Mulrone suggests that this use of two different lexemes (*συνάγω* ... *συνδέομαι*) to represent the same Hebrew root (*qšš*) may be “an instance of *variatio*, or ‘elegant variation’;” he doubts that the lexemic change represents a semantic difference “in this case.” (personal communication, 25.x.MMXIII).

LXX renders *qšš* by *sunago* in two other verses, where it refers to gathering the straw required for brickmaking (Ex 5.7, 12).<sup>14</sup> Although this suggests that by the time Zephania was translated, the metaphoric force of *qšš* had been lost, it may also imply that the translator of Zephania took his lead from the Hebrew and Greek texts of Exodus. On the other hand, *sundeo* occurs only eight times in LXX, and only here renders *qšš*.

James Mulroney also notes that by rendering *mots*, “chaff”, as *anthos*, “flower”,<sup>15</sup> the LXX translator changed the metaphor in v. 2 from being destroyed by fire to perishing due to the passage of time (cf., e.g., Is 40.6-8); this rendering does not, however, change the conceptual metaphor PEOPLE ARE PLANTS on which the statement is based.

Although LXX of Zp 2.1 falls within what we might consider the general parameters of “normal” translation, we need to ask if LXX suggests a different *Vorlage* in 2.2a:

MT (BHS)	Morphosyntax	LXX	
בְּטָרָם	pp	pp	πρὸ τοῦ
לֵדֶת	P/v	P/v	γενέσθαι
חֵק	S	S	ὑμᾶς
כְּמוֹץ	pp	pp	ὡς ἄνθος
עֵבֶר	P/v	P/ptc	παραπορευόμενον
יּוֹם	S		lacking

The apparent use of *genesthai*, “to become”, to render *ledet*, “to give birth”, could represent haplography, a later scribe misreading *gennesthai*, “to be born” as *genesthai*—the minuscule difference between –ננ– and –נ–. The parallel of *choq*, “statute, ordinance, law” with *humas*, “you [plural]” is lexically inexplicable.

The lack of a term in LXX corresponding to *yôm* reflects the choices made in the previous part of the line; Gk *hemera* would be superfluous in LXX, especially if the translator interpreted *yôm* as “when” and so “included” it within the participle.<sup>16</sup> The rest of LXX’s rendering seems to flow from this rendering; once it was chosen, the rest of the line had to be rendered in a way that would make sense of it.

Despite their differences, the two versions have roughly parallel meanings, both using the metaphor X IS A PLANT/ARE PLANTS, and both saying that something is going to happen (MT) or change (LXX):

<sup>14</sup>The verb *συνάγω*, *sunago* occurs hundreds of times in LXX, rendering more than forty different Hebrew lexemes.

<sup>15</sup>The noun *mots*, “chaff”, which occurs only in similes (prefixed by *k*, “like”, “as”), and always describes the wicked or guilty, or an enemy (Is 17.13; 29.5; 41.15; Ho 13.3; Zp 2.2; Ps 1.4; 35.5; Jb 21.18), is usually rendered by Greek *kalame* or *chnous*; the Greek noun *anthos*, “flower”, usually represents Hebrew *tsits*.

<sup>16</sup>This would be a syntactically anomalous use of *yôm* (alone) to express “when”.

Table 7: Zephania 2.2a : MT & LXX	
MT (BHS)	LXX (Rahlfs)
The statute has not yet given birth—	
A day passes like chaff—	Before you become like a withered flower

Perhaps LXX changed the focus of the line because this is the only biblical occurrence of the metaphor TIME IS A PLANT (“a day passes like chaff”), whereas PEOPLE ARE PLANTS is ubiquitous. Perhaps this suggests that the translator of LXX changed a unique biblical metaphor to a more familiar one, a decision that forced him to render of the rest of the line to fit, “collapsing” two clauses into one. If this was the case, there is no reason to posit a *Vorlage* other than MT (BHS).

### Conclusion

Recognizing the conceptual metaphor implied by the root *qšš* encourages us to read the opening of Zp 2 as a call to YHWH’s coming judgment of fire upon Judah and Jerusalem (cf. Zp 1.4); a fire for which their citizens would themselves form the pyre. Zephaniah’s hearers would have heard him saying

Gather yourselves *as wood for the burning*,  
And as *firewood* awaits the flame, wait, you unwanted nation.<sup>17</sup>

Or, more crudely, “Prepare to be burned!”<sup>18</sup>

-fcp

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<sup>17</sup>Cleon Rogers agrees: “The idea [in Zp 2.1-2] seems to be ‘gather yourselves together as straw, recognizing your poor condition, for the burning wrath of God is coming and will consume you as a fire does chaff.’” (1997, 1003)

<sup>18</sup>To spell out the implicit conceptual metaphor PEOPLE ARE FIREWOOD—obvious though it may have been to Zephaniah and his hearers—probably exceeds the writ of most versions of the Bible (including LXX). We might ask how well the English “gather” or “assemble”, which are rather “neutral” in tone, represent the original, but that discussion is beyond the scope of this paper.

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<sup>19</sup>TDOT does not discuss the root qšš.

## APPENDIX

### I. Zephania 2.1-2 : Prosody

L.	MT (BHS)	Semantics		Morphosyntax	
1a	הַתְּקוּשׁוּ	a	1: 1	P/v	2mp HtPoV
1b	וְקוּשׁוּ הַגּוֹי לֹא נִכְסְף׃	a <sup>1</sup> . b	4: 1.3	w+P/v - S[S - adv - P/ptc]	2mp QV
2a	בְּטָרִם לֶדֶת חֶק	a . b	3: 2.1	pp[p - P/v - S]	Q NC
2b	כְּמִזְעַר יוֹם	c . d . e	3: 1.1.1	pp - P/v - S	3ms QP
2c	בְּטָרִם לֹא-יָבוֹא עֲלֵיכֶם חֲרוֹן אַף-יְהוָה	a . b . c	7: 3.1.3	pp[p - adv - P/v - pp - S]	3ms QF
2d	בְּטָרִם לֹא-יָבוֹא עֲלֵיכֶם יוֹם אַף-יְהוָה	a . b . c <sup>1</sup>	7: 3.1.3	pp[p - adv - P/v - pp - S]	3ms QF
1a	Gather yourselves				
1b	And be gathered, unwanted nation.				
2a	Before the statute gives birth—				
2b	A day passes like chaff—				
2c	YHWH's fierce anger has not yet come upon you				
2d	The day of YHWH's anger has not yet come upon you				

### II. The Root *qšš* (“gather”) in BH (all occurrences)

Conj.	Stem	Obj.	Sbj.	MT (BHS)	Ref.
w+P	Po	תָּבֵן	[הָעָם]	הֵם יֵלְכוּ וְקִשְׁשׁוּ לָהֶם תָּבֵן׃	Ex 5.7b
l+NC	Po	קִשׁ לְתָבֵן	הָעָם	וַיִּפֹּץ הָעָם בְּכָל-אֶרֶץ מִצְרַיִם לְקִשֵּׁשׁ קִשׁ לְתָבֵן׃	Ex 5.12
Ptc	Po	עֲצִים	אִישׁ	וַיִּמְצְאוּ אִישׁ מִקִּשֵּׁשׁ עֲצִים בַּיּוֹם הַשְּׁבִיט׃	Nu 15.32
Ptc	Po	עֲצִים	אִישׁ	וַיִּקְרִיבוּ אֹתוֹ הַמִּצְאִים אֹתוֹ מִקִּשֵּׁשׁ עֲצִים אֶל מוֹשֶׁה	Nu 15.33
Ptc	Po	עֲצִים	אֶלְמִנָּה	וַהֲנִיחַ אִשָּׁה אֶלְמִנָּה מִקִּשֵּׁשׁ עֲצִים	1 Kgs 17.10c
Ptc	Po	עֲצִים	[אֲנָכִי]	וַהֲנִי מִקִּשֵּׁשׁ שְׁנַיִם עֲצִים	1 Kgs 17.12d
V	HtPo	[הַגּוֹי]	הַגּוֹי	הַתְּקוּשׁוּ	Zp 2.1a
V	Q	[הַגּוֹי]	הַגּוֹי	וְקוּשׁוּ הַגּוֹי לֹא נִכְסְף׃	Zp 2.1b

### III. Zephania 2.1-2; 3.8 : Conceptual Metaphors

Zp	Conceptual Metaphors	Nature	
2.1	PEOPLE ARE FIREWOOD (< ... PLANTS)	implied	“Gather yourselves ... be gathered ...” ( <i>qšš</i> )
2.2a	A STATUTE IS A [FEMALE] PERSON	explicit	“Before the <i>statute gives birth</i> ”
2.2b	TIME IS A PLANT TIME IS WIND	explicit	“ <i>A day passes like chaff</i> ”
2.2c-d	ANGER IS HEAT JUDGMENT IS FIRE	explicit	“... <i>burning anger</i> ...”
3.8	NATIONS ARE FUEL ANGER IS HEAT JUDGMENT IS FIRE	explicit	“ <i>wrath ... burning anger ... fire of my zeal</i> ”

### IVa. Zephania 2.1-2 : LXX

L.	LXX (Rahlfs)	Semantics		Morphosyntax	
1a	συνάχθητε	a	1: 1	P/v	2p APV
1b	καὶ συνδέθητε τὸ ἔθνος τὸ ἀπαίδευτον	a <sup>1</sup> .b	6: 2.4	cj - P/v - S	2p APV
2a	πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον	a.b	7: 4.3	p - P/inf - S - cj - P/a]	AMN
2b	πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ὀργὴν κυρίου	a <sup>1</sup> .c.d	7: 3.2.2	p - P/inf - pp - S	AAN
2c	πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ἡμέραν θυμοῦ κυρίου	a <sup>1</sup> .c.d <sup>1</sup>	8: 3.2.3	p - P/inf - pp - S	AAN
1a	Gather yourselves				
1b	And band together, impious nation.				
2a	Before you become like a withered flower				
2b	Before the Lord's anger comes upon you				
2c	Before the day of the Lord's wrath comes upon you				

### IVb. Zephania 2.1-2 : MT – LXX

L.	MT (BHS)		LXX (Rahlfs)	Comment
1a	הַתְּקַשְׁשׁוּ	=	συνάχθητε	
1b	וַתְּקַשְׁשׁוּ	=	καὶ συνδέθητε	<i>variatio(?)</i>
	הַגּוֹי	=	τὸ ἔθνος	
	לֹא נִכְסְפָה:	≈	τὸ ἀπαίδευτον	H focuses on YHWH; G focuses on nation
2a	בְּטָרְם	=	πρὸ τοῦ	
	לָדַת	??	γενέσθαι	γίνομαι / γεννᾶω; copyist mis-heard/read (haplography)
	חַק	??	ὑμᾶς	
	כְּבוֹץ	≈	ὡς ἄνθος	
	עֵבֶר	≈	παραπορευόμενον	
	יּוֹם	+/-		
2b	בְּטָרְם לֹא-	=	πρὸ	
	יְבוֹא	=	τοῦ ἐπελθεῖν	
	עֲלֵיכֶם	=	ἐφ' ὑμᾶς	
	חֲרוֹן	+/-		G could represent MT's "double noun"; the opposite parallel in 2c may suggest <i>variatio</i> .
	אַף-	≈	ὀργὴν	
	יְהוָה	=	κυρίου	
2c	בְּטָרְם לֹא-	=	πρὸ	
	יְבוֹא	=	τοῦ ἐπελθεῖν	
	עֲלֵיכֶם	=	ἐφ' ὑμᾶς	
	יּוֹם	=	ἡμέραν	
		-/+	θυμοῦ	(above)
	אַף-	=	ὀργὴν	
	יְהוָה	=	κυρίου	

### Va. Zephania 3.8 : Prosody

L.	MT (BHS)	Semantics		Morphosyntax	
8a	לְכֵן חִכּוֹ-לִי	a.b.c	5: 2.1.2	cj - P/v - pp	2mp DV
8b	נִאֲמַיְהוּה	d	2: 2	[absolute?]	
8c	לְיוֹם קוּמִי לְעֵד	a.b	3: 2.1	pp[p - P/v+S] - pp	QNC
8d	כִּי מִשְׁפָּטִי לְאַסֵּף גּוֹיִם	a.b.c	4: 2.1.1	cj - S - P/v - O	QNC
8e	לְקַבְּצֵי מַמְלָכוֹת	b <sup>1</sup> .c <sup>1</sup>	2: 1.1	P/v - O	QNC
8f	לְשַׁפֵּךְ עֲלֵיהֶם זַעַמִּי	a.b.c	3: 1.1.1	P/v - pp - O	QNC
8g	כָּל חֲרוֹן אַפִּי	c <sup>1</sup>	3: 3	O	
8h	כִּי בְאֵשׁ קִנְאָתִי תֵאָכַל כָּל-הָאָרֶץ:	c <sup>3</sup> .a <sup>1</sup> .b <sup>1</sup>	6: 3.1.2	cj - pp - P/v - S	3fs NF
8a	Therefore wait for me-				
8b	YHWH's doom:				
8c	For the day when I rise for booty;				
8d	Because [it is] my judgment to gather nations,				
8e	For me to assemble kingdoms				
8f	In order to pour out on them my wrath-				
8g	All my burning anger-				
8h	Because by the fire of my zeal all the land will be consumed.				

### Vb. Zephania 3.8 : LXX

L.	LXX (Rahlfs)	Semantics		Morphosyntax	
8a	διὰ τοῦτο ὑπόμεινόν με	a.b.c	4: 2.1.1	pp - P/v - O	3p AAV
8b	λέγει κύριος	a.b	2: 1.1	P/v - S	3s PAI
8c	εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον	a.b	6: 4.2	pp - pp	
8d	διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν	b <sup>1</sup> .c	7: 4.3	cj - [S] - pp	
8e	τοῦ εἰσδέξασθαι βασιλεῖς	d.c <sup>1</sup>	3: 2.1	P/v - O	APN
8f	τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου		8: 2.2.4	P/v - pp - O	AAN
8g	διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ		9: 5.1.3	cj - pp - P/v - S	3s FPI
8a	Therefore wait for me				
8b	Says the Lord,				
8c	For the day when I rise as a witness				
8d	Because of my judgment upon the gathering of the nations				
8e	To gather kings				
8f	In order to pour upon them all my burning wrath				
8g	Because in the fire of my zeal all the earth will be consumed.				

Vc. Zephania 3.8 : MT – LXX

L.	MT (BHS)		LXX (Rahlfs)	Comment
8a	לְכֵן	=	διὰ τοῦτο	
	חֲכוּ	=	ὑπόμεινόν	
	לִי	=	με	
	נֹאמֵר	=	λέγει	
	יְהוָה	=	κύριος	
8b	לְיוֹם	=	εἰς ἡμέραν	
	קוֹמִי	=	ἀναστάσεώς μου	
	לְעַד	≠	εἰς μαρτύριον	G read עַד as עָד
8c	כִּי	=	διότι	
	מִשְׁפָּטִי	=	τὸ κρίμα μου	
	לְאַסֹּף	≈	εἰς συναγωγὰς	H P/v; G pp
	גוֹיִם	=	ἔθνων	
8d	לְקַבְּצֵי	=	τοῦ εἰσδέξασθαι	
	מַמְלָכוֹת	≈	βασιλεῖς	H “kingdoms” (βασιλείας); G “kings” (מְלָכִים)
8e	לְשַׁפֵּךְ	=	τοῦ ἐκχέαι	
	עֲלֵיהֶם	=	ἐπ’ αὐτούς	
	זַעֲמִי	+/-		G elided; made “all ...” the object of “pour out”
8f	כָּל	=	πάσαν	
	חַרוֹן	=	ὄργην	
	אַפִּי	=	θυμοῦ μου	
8g	כִּי	=	διότι	
	בְּאֵשׁ	=	ἐν πυρὶ	
	קִנְאָתִי	=	ζήλους μου	
	תֹּאכַל	=	καταναλωθήσεται	
	כָּל־	=	πάσα	
	הָאָרֶץ:	=	ἡ γῆ	

There is no reason to posit a *Vorlage* other than MT/BHS; the differences are insignificant, G reflecting MT as it stands in BHS.

VIa. Other Roots for “gather” in Zephania (all occurrences)<sup>20</sup>

Parse	√	Object	Sbj		Zp
QNC 1cs HF	אסף	כל	יהוה	אָסַף אָסַף כָּל מֵעַל פְּנֵי הָאָדָמָה נְאֻם־יְהוָה:	1.2
1cs HF	אסף	אָדָם וּבְהֵמָה	יהוה	אָסַף אָדָם וּבְהֵמָה	1.3a
1cs HF	אסף	עוֹף־הַשָּׁמַיִם וּדְגֵי הַיָּם	יהוה	אָסַף עוֹף־הַשָּׁמַיִם וּדְגֵי הַיָּם	1.3a
1cs HP	כרת	הָאָדָם	יהוה	וְהִכַרְתִּי אֶת־הָאָדָם מֵעַל פְּנֵי הָאָדָמָה	1.3c
QNC	אסף	גוֹיִם	יהוה	לְאָסַף גוֹיִם	3.8a
QNC	קבץ	מַמְלָכוֹת	יהוה	לְקַבְּצִי מַמְלָכוֹת	3.8b
1cs QP	אסף	נוֹגִים	יהוה	נוֹגֵי מִמוּעַד אֶסְפֵתִי	3.18
1cs HP	ישע	הַצִּלְעָה	יהוה	וְהוֹשַׁעְתִּי אֶת־הַצִּלְעָה	
1cs DF	קבץ	הַנִּדְחָה	יהוה	וְהִנְדַחְתָּה אֶקְבֹץ	3.19
1cs QPb	שים	מִתְהַלְכֵי	יהוה	וְשִׁמְתִים לְתִהְלֵה	
1cs HF	בוא	אֲתָכֶם	יהוה	בָּעֵת הַהִיא אָבִיא אֲתָכֶם	
DNC	קבץ	אֲתָכֶם	יהוה	בָּעֵת קַבְּצִי אֲתָכֶם	3.20
QNC	שוב	שְׁבוּתֵיכֶם	יהוה	בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם	

VIIb. Renderings of VIa

	Zep.	fcp
אָסַף אָסַף כָּל מֵעַל פְּנֵי הָאָדָמָה	1.2	I will <i>surely gather</i> all [of them?] from the face of the ground
אָסַף אָדָם וּבְהֵמָה	1.3a	I will <i>gather</i> man and livestock
אָסַף עוֹף־הַשָּׁמַיִם וּדְגֵי הַיָּם	1.3a	I will <i>gather</i> the birds of the sky and the fish of the sea
וְהִכַרְתִּי אֶת־הָאָדָם מֵעַל פְּנֵי הָאָדָמָה	1.3c	And I will cut off mankind from the face of the ground
לְאָסַף גוֹיִם	3.8a	to <i>gather</i> nations
לְקַבְּצִי מַמְלָכוֹת	3.8b	to <i>assemble</i> kingdoms <sup>21</sup>
נוֹגֵי מִמוּעַד אֶסְפֵתִי	3.18	I will <i>gather</i> those who grieve because of the set times
וְהוֹשַׁעְתִּי אֶת־הַצִּלְעָה		And the lame I will save
וְהִנְדַחְתָּה אֶקְבֹץ	3.19	And the outcast(s) I will <i>assemble</i>
וְשִׁמְתִים לְתִהְלֵה		And I will make them into praise
בָּעֵת הַהִיא אָבִיא אֲתָכֶם		At that time I will bring you
בָּעֵת קַבְּצִי אֲתָכֶם	3.20	At the time of my <i>assembling</i> you <sup>22</sup>
בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם		when I return your captivity before your eyes

<sup>20</sup>The verbal root, *kns*, “gather” does not occur in Zp. Its objects are people (Ezk 22.21; 39.28; Ps 147.2; Est 4.16; 1 Chr 22.2), silver and gold (Ec 2.8), unspecified material goods (Ec 2.26, where it is paired with ‘*sp*’), stones (Ec 3.5, where it is contrasted with *hifil* of *šlk*, “throw [away]” or “discard”), and offerings (Ne 12.44); in a creational reference, it describes the gathering of the waters of the sea (Ps 33.7). In Is 28.20, the *nifal* seems to describe a blanket too small (“narrow”) to wrap oneself in. It also occurs once in an oracle of divine judgment by fire; the oracle found in Ezk 22.18-22 uses the metaphor web PEOPLE ARE DROSS, YHWH IS A METALSMITH, JUDGMENT IS FIRE, &c. The people will be gathered into Jerusalem as silver [ore] is collected and placed into a crucible or furnace, in which they—the dross—will melt and separate from the metal (*keseš*, “silver”), with the implication that they—or at least the wicked among them—will then be discarded as worthless.

<sup>21</sup>The immediate context mentions both YHWH’s “burning anger” (3.8f) and his “zealous fire” (3.8g).

<sup>22</sup>In these lines, the verbal root *qbt*s parallels *bó*, “bring [in]” (in *hifil*; 20a) and *šub*, “return” (20c), both fientive verbs of motion; “assembling” here refers to gathering the people from many places into one.