

The day(s) – [“yom” in Hebrew]. The Day fo the Lord – Yom Elohim – was the day of judgment, of deliverance of justice and deliverance by Adonai.

**“¹⁵ That day will be a day of wrath,
a day of distress and anguish,
a day of ruin and devastation,
a day of darkness and gloom,
a day of clouds and thick darkness,”**

Zephaniah 1:15

**“¹⁸ Alas for you who desire the day of the Lord!
Why do you want the day of the Lord?
It is darkness, not light;
¹⁹ as if someone fled from a lion,
and was met by a bear;
or went into the house and rested a hand against the wall,
and was bitten by a snake.
²⁰ Is not the day of the Lord darkness, not light,
and gloom with no brightness in it?”**

Amos 5:18-20

Yhvh Tsidqenu: "the LORD is our righteousness," a symbolic name for Jer. and for Messiah.
Original Word: יהוה
Part of Speech: Proper Name Masculine
Transliteration: Yhvh Tsidqenu
Phonetic Spelling: (ye-ho-vaw' tsid-kay'-noo)
Short Definition: righteousness

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ADVENT 1C

Jeremiah 33:14-16

New Revised Standard Version (NRSV)

¹⁰ Thus says the Lord: In this place of which you say, "It is a waste without human beings or animals," in the towns of Judah and the streets of Jerusalem that are desolate, without inhabitants, human or animal, there shall once more be heard ¹¹ the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing, as they bring thank offerings to the house of the Lord:

"Give thanks to the Lord of hosts,

for the Lord is good, for his steadfast love endures forever!"

For I will restore the fortunes of the land as at first, says the Lord.

¹² Thus says the Lord of hosts: In this place that is waste, without human beings or animals, and in all its towns there shall again be pasture for shepherds resting their flocks. ¹³ In the towns of the hill country, of the Shephelah, and of the Negeb, in the land of Benjamin, the places around Jerusalem, and in the towns of Judah, flocks shall again pass under the hands of the one who counts them, says the Lord.

¹⁴ **The days** are surely coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. ¹⁵ In **those days** and at that time I will cause a righteous [Branch to spring up for David](#); and he shall execute justice and righteousness in the land. ¹⁶ In **those days** Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: **"The Lord is our righteousness."**

¹⁷ For thus says the Lord: David shall never lack a man to sit on the throne of the house of Israel, ¹⁸ and the levitical priests shall never lack a man in my presence to offer burnt offerings, to make grain offerings, and to make sacrifices for all time.

¹⁹ The word of the Lord came to Jeremiah: ²⁰ Thus says the Lord: If any of you could break my covenant with the day and my covenant with the night, so that day and night would not come at their appointed time, ²¹ only then could my covenant with my servant David be broken, so that he would not have a son to reign on his throne, and my covenant with my ministers the Levites. ²² Just as the host of heaven cannot be numbered and the sands of the sea cannot be measured, so I will increase the offspring of my servant David, and the Levites who minister to me.

Branch to spring up for David; (v15) : expresses a paradigm : life out of death. A seemingly long dead grape vine branch, when planted and cared for can re-sprout.

See Isaiah 11:1(-5)

¹A shoot shall come out from the stump of Jesse,

and a branch shall grow out of his roots.

² The spirit of the Lord shall rest on him,

the spirit of wisdom and understanding,

the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord.

³ His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see,

or decide by what his ears hear;

⁴ but with righteousness he shall judge the poor,

and decide with equity for the meek of the earth;

he shall strike the earth with the rod of his mouth,

and with the breath of his lips he shall kill the wicked.

⁵ Righteousness shall be the belt around his waist,

and faithfulness the belt around his loins.

This seems to resonate with the prayer for the king to come in **Psalm 72**: "1Give the king your justice, O God,

and your righteousness to a king's son.

2 May he judge your people with righteousness,

and your poor with justice.

3 May the mountains yield prosperity for the people,

and the hills, in righteousness.

4 May he defend the cause of the poor of the people,

give deliverance to the needy, and crush the oppressor."

The expression “Son of Man” is first used in Daniel 7:13 – an apocalyptic vision. Our passage clearly is in conversation with that of Daniel

¹ In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying in bed. He wrote down the substance of his dream.

² Daniel said: “In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. ³ Four great beasts, each different from the others, came up out of the sea....

⁹ “As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.

¹⁰ A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

¹¹ “Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.

¹² (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

¹³ “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Luke 21:25-36

New Revised Standard Version (NRSV)

²⁵ “There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. ²⁶ People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. ²⁷ Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. ²⁸ Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.”

²⁹ Then he told them a parable: “Look at the fig tree and all the trees; ³⁰ as soon as they sprout leaves you can see for yourselves and know that summer is already near. ³¹ So also, when you see these things taking place, you know that the kingdom of God is near. ³² Truly I tell you, this generation will not pass away until all things have taken place. ³³ Heaven and earth will pass away, but my words will not pass away.

³⁴ “**Be on guard** so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and **THAT DAY** does not catch you unexpectedly, ³⁵ like a trap. For it will come upon all who live on the face of the whole earth. ³⁶ **Be alert** at all times, praying that you may have the strength to escape all these things that will take place, and to stand before **the Son of Man.**”

signs (25): this phrase harkens back to Luke 21:10-11 “¹⁰ Then he said to them: “Nation will rise against nation, and kingdom against kingdom. ¹¹ There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven.”

THAT DAY (v 34) THE EXPRESSION POINTS BACK TO THE EXPRESSION “THE DAY OF THE LORD” FOUND THROUGHOUT THE FIRST TESTAMENT... AMOS 5:18, ZEPHANIAH 1:15

The overlying message for the apocalyptic language, the parable and the teaching is a warning: to only look at the things close at hand is to miss seeing the larger picture – and by implication what is actually happening.

Be on guard (34) | Be alert (36) :: both phrases are similar in meaning, and in the imperative. The text moves from apocalyptic language, to a parable, to imperatives, or orders.