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# זכריה • ZECHARIAH

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## INTRODUCTION

Zechariah, whose prophecies date from 520 to 518 BCE, and are found in Chs 1–8, was contemporary with Haggai (Ezr 5:1, 6:14). He shared Haggai's zeal for a rebuilt Temple, a purified community, and the coming of the Messianic Age. Like Haggai also, Zechariah forms a link between earlier prophecy (especially Ezekiel) and mature apocalyptic thought (Dn 7–12). However, Zechariah differs from his contemporary in the form and presentation of his message, employing the literary style of night visions and dialogues between God, seer, and interpreting angel. With him, therefore, both the form and imagery of Jewish apocalyptic thought are significantly developed.

The *Book of Zechariah* is 11<sup>th</sup> among the 12 'Minor Prophets' in both the *Masoretic Text* and the *Septuagint*. Parts of the Hebrew text are preserved in *Qumran MSS*, 4QXII<sup>a</sup>, 4QXII<sup>e</sup> & 4QXII<sup>g</sup>.

## AUTHORSHIP AND DATES

Chs 1–8 are likely the work of Zechariah or one of his close associates. Chs 9–14, which nowhere claim to be from Zechariah, portray nothing of the early Persian period but speak rather of the Greeks (9:13). Instead of Joshua and Zerubbabel, unnamed shepherds lead the community. Instead of peace and rebuilding, there are expectations of universal warfare and the siege of Jerusalem. Style, vocabulary, and theological ideas differentiate these chapters from Zechariah's work. Although they may contain some earlier fragments, they were written during the Greek period, principally in the 4<sup>th</sup> and 3<sup>rd</sup> Centuries BCE, by unknown authors. Since the eschatological and messianic themes found in the first section are here further elaborated, the authors are spiritual disciples of Zechariah.

## זכריה פרק א

א בַּחֲדָשׁ הַשְּׁמִינִי בְּשַׁנַּת שְׁתַּיִם לְדָרוֹשׁ הָיָה דְבַר־  
יְהוָה אֶל־זַכְרְיָה בֶן־בְּרַכְיָה בֶן־עֲדוֹ הַנְּבִיא לֵאמֹר:  
ב קָצַף יְהוָה עַל־אֲבוֹתֵיכֶם קָצַף: <sup>1</sup> וְאָמַרְתָּ אֲלֵהֶם  
כָּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ אֵלַי נְאֻם יְהוָה  
צְבָאוֹת וְאָשׁוּב אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת: <sup>2</sup> אֶל־  
תְּהִיוּ כְּאֲבוֹתֵיכֶם אֲשֶׁר קָרְאוּ־אֲלֵיהֶם הַנְּבִיאִים  
הַרְשָׁנִים לֵאמֹר כָּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נְאֻם  
מְדַרְכֵיכֶם הָרָעִים וּמַעֲלֵלֵיכֶם וּמַעֲלָלֵיכֶם הָרָעִים  
וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי נְאֻם־יְהוָה:  
ה אֲבוֹתֵיכֶם אֵי־הֵם וְהַנְּבִיאִים הַלְעוֹלָם יָחִיו: <sup>3</sup> אֲדָן  
דְּבַרִי וְחֻקִי אֲשֶׁר צִוִּיתִי אֶת־עַבְדֵי הַנְּבִיאִים הַלּוֹא  
הַשִּׁיגוּ אֲבוֹתֵיכֶם וַיָּשׁוּבוּ וַיֹּאמְרוּ כַּאֲשֶׁר זָמַם יְהוָה  
צְבָאוֹת לַעֲשׂוֹת לָנוּ כְּדַרְכֵינוּ וּכְמַעֲלָלֵינוּ כִּן עָשָׂה  
אֲתָנוּ: {ס}

## ZECHARIAH 1

<sup>1</sup> In the second year of Darius, in the eighth month, the word of Yahweh came to the prophet Zechariah, the son of Berechiah, the son of Iddo, saying, <sup>2</sup> “Yahweh was deeply angry with your fathers. <sup>3</sup> Therefore, say this to them, “Yahweh Sabaoth says this: Return to me – Yahweh Sabaoth says – and I will return to you, says Yahweh Sabaoth. <sup>4</sup> Do not be like your fathers, to whom the prophets of former times proclaimed, saying: Yahweh Sabaoth says this: Turn back from your evil ways and from your evil deeds. However, they would not listen to me or pay attention to me, Yahweh says. <sup>5</sup> Where are your fathers now? And the prophets, do they live forever? <sup>6</sup> But did not my words and statutes, with which I had commanded my servants the prophets, overtake your fathers just the same?”” So, they repented and said, “Yahweh Sabaoth has treated us as he resolved to do, and as our ways and deeds deserved.”

### ZECHARIAH 1

- <sup>1</sup> The date is October/November 520 BCE, 2 months after the first prophecy of Haggai. The *NJB* parenthesises ‘son of Berechiah’ (as in v. 7), a gloss suggested by Is 8:2. According to Ezr 5:1, 6:14, Ne 12:16, Zechariah (the name means ‘Yahweh is renowned’) was the son of Iddo.
- <sup>2</sup> The *NJB* has ‘ancestors’ in place of ‘fathers’ (as also in vv. 4–5).
- <sup>3</sup> The epithet ‘Yahweh Sabaoth’ (traditionally, ‘Lord of Hosts’), very common in Zechariah (53 times), emphasises the majestic sovereignty of Yahweh, an especially important concept in the post-Exilic world of great human empires and rulers.
- <sup>4</sup> The prophets had continually invited repentance (Is 1:16–20, 30:15, 55:6–9, Jr 3:12, 22, 4:3–4, Ho 10:12, 14:1–7, Am 5:4, 6, 14). The *Kethib/Qere* difference here would benefit from an explanation.
- <sup>5</sup> In place of ‘do they’, here following the *NJB* & *NRSV*, *NETB* has ‘did they’.
- <sup>6</sup> Human beings die but the word of God remains (here personified as in Ps 147:15, Ws 18:14–15, Is 55:11), cf. Is 40:7–8.

ז' בַּיּוֹם עֲשָׂרִים וָאַרְבָּעָה לַעֲשֵׂת־יַעֲשֵׂר חֹדֶשׁ הוּא־  
 חֹדֶשׁ שְׁבַט בְּשַׁנַּת שְׁתַּיִם לְדַרְיוֹשׁ הִיָּה דְבַר־יְהוָה  
 אֶל־זְכַרְיָה בֶן־בְּרַכְיָהוּ בֶן־עֲדוּיָה הַנְּבִיא לֵאמֹר:  
 ה' רָאִיתִי | הַלִּילָה וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדָם  
 וְהוּא עֹמֵד בֵּין הַהַדְסִים אֲשֶׁר בַּמַּצְלָה וְאַחֲרָיו  
 סוּסִים אֲדָמִים שְׂרָקִים וּלְבָנִים: ט' וְאָמַר מֶה־אֵלֶּה  
 אֲדַגֵּי וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי אֲנִי אֲרֹאֵךְ  
 מֶה־הֵמָּה אֵלֶּה: י' וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין־הַהַדְסִים  
 וַיֹּאמֶר אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהַתְּהַלֵּךְ בָּאָרֶץ:  
 י"א וַיַּעֲנוּ אֶת־מַלְאָךְ יְהוָה הָעֹמֵד בֵּין הַהַדְסִים  
 וַיֹּאמְרוּ הַתְּהַלְכָנוּ בָּאָרֶץ וְהִנֵּה כָּל־הָאָרֶץ יֹשֶׁבֶת  
 וְשִׁקְטָת: י"ב וַיַּעַן מַלְאָךְ־יְהוָה וַיֹּאמֶר יְהוָה צְבָאוֹת  
 עַד־מַתִּי אֶתְּהָ לְאַתְּרַחֵם אֶת־יְרוּשָׁלַם וְאֶת עָרֵי  
 יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה: י"ג וַיַּעַן יְהוָה  
 אֶת־הַמַּלְאָךְ הַדֹּבֵר בִּי דְבָרִים טוֹבִים דְּבָרִים

7 On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of Yahweh came to the prophet Zechariah son of Berechiah, son of Iddo, saying, 8 “I had a vision in the night and behold, a man was riding a red horse standing among the deep-rooted myrtles; behind him were horses: red, chestnut, and white. 9 I said, “What are these, my lord?” The angel who spoke to me said, “I will show you what they are.” 10 And the man standing among the myrtles replied, “Those are they whom Yahweh has sent to patrol the world.” 11 They reported to the angel of Yahweh as he stood among the myrtles, “We have patrolled the world and, see, the whole world is still and at peace.” 12 The angel of Yahweh then spoke and said, “Yahweh Sabaoth, how long will you wait before taking pity on Jerusalem and the cities of Judah, on which you have inflicted your anger these seventy years?” 13 And Yahweh replied with kind and comforting words to the angel talking to me. 14 The angel who was talking to me then said to me,

7 The date corresponds to mid-February 519 BCE. In all eight visions, there is a standard pattern: (a) vision, (b) question, and (c) answer.

8 For ‘myrtles’, the LXX has ‘mountains’ – ὄρηων. The horses, representing the angels who have the world under their surveillance, probably form four groups (6:2ff); the LXX adds ‘black’ (ψαφοί) to the list of colours – associated with the four points of the compass.

9 The ‘angel’ (מַלְאָךְ – some translated as ‘messenger’) appears to serve as an interpreter to the prophet (cf. vv. 13–14).

10 The Hitpael stem used here with the verb ‘patrol’ (הִלָּךְ) suggests the exercise of dominion (cf. Gn 13:17, Job 1:7, 2:2–3, Ezk 28:14, Zc 6:7). God is here about to claim sovereignty over the nations.

11 In the ancient texts (see #Gn 16:7), the ‘angel of Yahweh’ was Yahweh himself in visible form; subsequently, the angel became, as here, a separate individual to whom humans and angel must have recourse for access to God.

12 The ‘seventy years’ refers to the predicted period of Babylonian Exile.

13 In place of ‘angel’, here following the NJB & NRSV, NETB has ‘angelic messenger’.

14 The meaning of ‘burning with jealousy’ is that Jerusalem/Zion is the special object of God’s grace and purposes.

נחמים: "ויאמר אלי המלאך הדבר בי קרא  
לאמר כה אמר יהוה צבאות קנאתי לירושלם  
ולציון קנאה גדולה: <sup>טו</sup> וקצף גדול אני קצף על-  
הגוים השאננים אשר אני קצפתי מעט והמה  
עזרו לרעה: <sup>טז</sup> לכן כה-אמר יהוה שבת לירושלם  
ברחמים ביתי יבנה בה נאם יהוה צבאות וקוה  
וקו ינטה על-ירושלם: "עוד | קרא לאמר כה  
אמר יהוה צבאות עוד תפוצנה ערי מטוב ונחם  
יהוה עוד את-ציון ובחר עוד בירושלם: {ס}

"Make this proclamation: Yahweh Sabaoth says this: I am burning with jealousy for Jerusalem and Zion <sup>15</sup> but am deeply angry with the nations now at ease; before, I was only mildly angry, but they contributed to the disaster. <sup>16</sup> Therefore, now Yahweh says this: In compassion, I have returned to Jerusalem; my Temple will be rebuilt there, Yahweh Sabaoth says, and the measuring line will be stretched over Jerusalem. <sup>17</sup> Make this proclamation too: Yahweh Sabaoth says this: My cities are once more to be very prosperous. Yahweh will comfort Zion once again and validate his choice of Jerusalem."

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<sup>15</sup> The 'nations' concerned were principally Israel's neighbours.

<sup>16</sup> The *Kethib*/*Qere* difference here would benefit from an explanation.

<sup>17</sup> The *NJB* ends this verse, here following *NETB*, with, "and again make Jerusalem his choice."

## זכריה פרק ב

<sup>א</sup> וַאֲשָׁא אֶת־עֵינַי וָאֲרָא וְהִנֵּה אַרְבַּע קַרְנֹת:  
<sup>ב</sup> וַאֲמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה וַיֹּאמֶר  
אֵלַי אֵלֶּה הַקַּרְנֹת אֲשֶׁר זָרוּ אֶת־יְהוּדָה אֶת־  
יִשְׂרָאֵל וִירוּשָׁלַם: {ס}

<sup>ג</sup> וַיִּרְאֵנִי יְהוָה אַרְבַּעַה חַרְשֵׁים: <sup>ד</sup> וַאֲמַר מָה אֵלֶּה  
בְּאֵים לַעֲשׂוֹת וַיֹּאמֶר לֵאמֹר אֵלֶּה הַקַּרְנֹת אֲשֶׁר־  
זָרוּ אֶת־יְהוּדָה כְּפִי־אִישׁ לֹא־נִשְׂא רֹאשׁוֹ וַיָּבֹאוּ  
אֵלֶּה לְהַחְרִיד אֹתָם לִידֹת אֶת־קַרְנֹת הַגּוֹיִם  
הַנְּשָׂאִים קַרְן אֶל־אַרְצָה יְהוּדָה לְזִרוּתָהּ: {ס}

<sup>ה</sup> וַאֲשָׁא עֵינַי וָאֲרָא וְהִנֵּה־אִישׁ וּבִידּוֹ חֶבֶל מִדָּה:  
<sup>ו</sup> וַאֲמַר אָנָּה אַתָּה הַלֵּךְ וַיֹּאמֶר אֵלַי לְמַד אֶת־  
יְרוּשָׁלַם לְרֵאוֹת כַּמֶּה־רְחִיבָהּ וְכַמֶּה אַרְכָּהּ: <sup>ז</sup> וְהִנֵּה  
הַמַּלְאָךְ הַדֹּבֵר בִּי יֵצֵא וּמַלְאָךְ אַחֵר יֵצֵא לְקִרְאוֹתוֹ:  
<sup>ח</sup> וַיֹּאמֶר אֵלָיו רֵץ דַּבֵּר אֶל־הַנָּעַר הַלֵּז לֵאמֹר פְּרוּזֹת  
תֵּשֵׁב יְרוּשָׁלַם מִרַב אָדָם וּבְהִמָּה בְּתוֹכָהּ: <sup>ט</sup> וַאֲנִי

## ZECHARIAH 2

<sup>1</sup> Then, raising my eyes, I had a vision. It was this: There were four horns. <sup>2</sup> I said to the angel who was talking to me, "What are these?" He said to me, "These are the horns that scattered Judah, Israel and Jerusalem."

<sup>3</sup> Yahweh then showed me four smiths; <sup>4</sup> and I said, "What are these coming to do?" He said to me, "Those horns scattered Judah so completely that no one dared to raise his hand; but, these have come to terrify them, to throw down the horns of the nations who raised their horns over the land of Judah to scatter it."

<sup>5</sup> Then, raising my eyes, I had a vision. There was a man with a measuring line in his hand. <sup>6</sup> I asked him, "Where are you going?" He said, "To measure Jerusalem, to calculate her width and length." <sup>7</sup> Then, while the angel who was talking to me walked away, another angel came out to meet him. <sup>8</sup> He said to him, "Run, and tell that young man this, "Jerusalem is to remain without walls, because of the great number

### ZECHARIAH 2

<sup>1</sup> The NRSV includes vv. 1-4 as 1:18-21; all other verse numbers of this chapter are therein accordingly lower.

<sup>2</sup> The NJB parenthesises 'Israel', which seems to be an addition (cf. v. 4).

<sup>3</sup> The 'four smiths' symbolise the angelic powers (cf. Is54:16-17, Hg 2:21-22).

<sup>4</sup> The NJB parenthesis part of this verse ('those horns ... but').

<sup>5</sup> This verse is numbered 2:1 in the NRSV, and many other English translations (see #1).

<sup>6</sup> As in Ezk 41:13, the measurements are taken with a view to rebuilding; the measurer is an angel.

<sup>7</sup> See #1:9 on the 'angel' (מַלְאָךְ).

<sup>8</sup> The 'young man' is probably Zechariah, although some consider it to be the angel with the measuring line.

אֶהְיֶה־לָּהּ נְאֻם־יְהוָה חוֹמַת אֵשׁ סָבִיב וּלְכַבֹּד  
אֶהְיֶה בְּתוֹכָהּ: {פ}

הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן

נְאֻם־יְהוָה

כִּי כָאֲרַבֵּעַ רוּחֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם

נְאֻם־יְהוָה:

הוֹי צִיּוֹן הַמְּלֻטִי

יֹשֶׁבֶת בֵּת־בָּבֶל: {ס}

כִּי כֹה אָמַר יְהוָה צְבָאוֹת

אַחַר כְּבוֹד

שְׁלַחְנִי אֶל־הַגּוֹיִם הַשְּׁלָלִים אֶתְכֶם

כִּי הִנֵּגַע בְּכֶם נִגַּע בְּבֵת עֵינָיו:

כִּי הִנְנִי מִנִּיף אֶת־יָדִי

עֲלֵיהֶם וְהָיוּ שְׁלָל לְעִבְדֵיהֶם

וַיִּדְעֹתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי: {ס}

רְנִי וּשְׂמַחִי בֵּת־צִיּוֹן

כִּי הִנְנִי־בָא וְשֹׁכֵנִתִּי בְּתוֹכְךָ

נְאֻם־יְהוָה:

of men and cattle inside. <sup>9</sup> For I – Yahweh declares – shall be a wall of fire all round her and I shall be the Glory within her.”

<sup>10</sup> Look out! Look out! Flee from the land of the north, says Yahweh; for, I have scattered you to the four winds of heaven, says Yahweh.

<sup>11</sup> Look out! Make your escape, Zion, now living with the daughter of Babylon!

<sup>12</sup> For, Yahweh Sabaoth says this, since the Glory commissioned me, about the nations who plundered you, “Whoever touches you touches the apple of my eye.

<sup>13</sup> Now look, I shall wave my hand over them and they will be plundered by those they have enslaved.” Then you will know that Yahweh Sabaoth has sent me!

<sup>14</sup> Sing, rejoice, daughter of Zion! For, now I am coming to live among you, says Yahweh!

<sup>9</sup> The messianic Jerusalem will be defended by Yahweh himself, having returned to his Temple (see Ezk 43:1ff).

<sup>10</sup> The ‘land of the north’ is Babylonia (6:6,8, Jr 3:18, 46:20, cf. Jr 51:45–49)

<sup>11</sup> ‘Zion’ here means the Exiles, as in Is 51:16.

<sup>12</sup> In place of ‘my eye’, the MT has ‘his eye’, a scribal correction to eliminate the anthropomorphism of the original text, here restored.

<sup>13</sup> The phrase ‘wave my hand over them’ implies punishment – indeed, NETB translates ‘I am about to punish them’.

<sup>14</sup> This individualizing of ‘Zion’ as a ‘daughter’ draws attention to the corporate nature of the covenant community.

וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא טו  
 וְהָיוּ לִי לְעָם  
 וְשָׁכְנֹתַי בְּתוֹכְךָ  
 וַיִּדְעַתָּ כִּי־יְהוָה צְבָאוֹת שְׁלַחַנִי אֵלֶיךָ:  
 וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ טז  
 עַל אֲדָמַת הַקֹּדֶשׁ  
 וּבָחַר עוֹד בִּירוּשָׁלַם:  
 הֲס כָּל־בָּשָׂר מִפְּנֵי יְהוָה זז  
 כִּי יַעֲזוֹר מִמְּעוֹן קִדְשׁוֹ: {ס}

- 15 On that day, many nations will be converted to Yahweh.  
 Yes, they will become his people,  
 and they will live among you.  
 Then you will know that Yahweh Sabaoth has sent me to you!
- 16 Yahweh will take possession of Judah,  
 his portion in the Holy Land,  
 and again make Jerusalem his choice.
- 17 Let all people be silent before Yahweh,  
 now that he is stirring from his holy Dwelling!

<sup>15</sup> 'His people' and 'they will live' follow the LXX (*αὐτῷ εἰς λαόν*, literally 'to him a people' and *κατασκηνώσουσιν*), Peshitta & NJB; the MT (& NRSV) has 'my people' and 'I will live'.

<sup>16</sup> This is the only occurrence of the expression 'Holy Land' in the canonical Hebrew Bible (cf. 2M 1:7, Ws 12:3).

<sup>17</sup> God in heaven is about to undertake an occupation of his earthly realm (v. 16) by restoring his people to the Promised Land.

## זכריה פרק ג

## ZECHARIAH 3

א וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינוֹ לְשֹׁטְנוֹ: ב וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יִגְעַר יְהוָה בָּךְ הַשָּׁטָן וַיִּגְעַר יְהוָה בָּךְ הַבַּחַר בִּירוּשָׁלַם הַלּוֹא זֶה אִוֵּד מִצֵּל מֵאֵשׁ: ג וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צוּאִים וְעֹמֵד לִפְנֵי הַמַּלְאָךְ: ד וַיַּעַן וַיֹּאמֶר אֶל־הַעֲמֻדִים לִפְנֵי לְאֹמֶר הֲסִירוּ הַבְּגָדִים הַצּוּאִים מֵעָלָיו וַיֹּאמְרוּ אֵלָיו רְאֵה הָעֵבֶרְתִּי מֵעָלֶיךָ עֹנֶךָ וְהַלְבַּשׁ אֶתְךָ מִחֻלְצוֹת: ה וַאֲמַר יִשְׁיִמוּ צָנִיף טְהוֹר עַל־רֹאשׁוֹ וַיִּשְׁיִמוּ הַצָּנִיף הַטְּהוֹר עַל־רֹאשׁוֹ וַיַּלְבִּשֵׁהוּ בְּגָדִים וּמַלְאָךְ יְהוָה עֹמֵד: ו וַיַּעַד מַלְאָךְ יְהוָה בְּיְהוֹשֻׁעַ לֵאמֹר: ז כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמְרֵתִי תִשְׁמֹר וְגַם־אֶתָּה תִּדְּוֶן אֶת־

<sup>1</sup> He then showed me the High Priest Joshua, standing before the angel of Yahweh, with Satan standing on his right to accuse him. <sup>2</sup> The angel of Yahweh said to Satan, “May Yahweh rebuke you, Satan! May Yahweh rebuke you, since he has made Jerusalem his choice. Is not this man a brand snatched from the fire?” <sup>3</sup> Now Joshua was dressed in dirty clothes as he stood before the angel. <sup>4</sup> The angel said to those who were standing before him, “Take off his filthy clothes.” To him he said, “See, I have taken your guilt away from you, and I will clothe you with festal apparel.” <sup>5</sup> I said, “Let them put a clean turban on his head.” So, they put a clean turban on his head and clothed him with the clean apparel, and the angel of Yahweh was standing by. <sup>6</sup> The angel of Yahweh then made this declaration to Joshua, <sup>7</sup> “Yahweh Sabaoth says this, “If you walk in my ways and keep my ordinances, you shall govern my house,

### ZECHARIAH 3

- <sup>1</sup> The opening ‘He’ stands for Yahweh. At the gate of heaven, the angel of Yahweh presides over a court of justice; at the right hand of the High Priest Joshua stands a malevolent angel, Satan (הַשָּׁטָן - literally, ‘the Accuser’) who is the enemy of humanity (see #Job 1:6).
- <sup>2</sup> The MT (and NRSV) lacks ‘the angel of’, here following the Peshitta (and NJB). Joshua here represents the Jewish people.
- <sup>3</sup> The ‘dirty clothes’ (צוּאִים - literally, ‘excrement’) were a sign of mourning, either for one dead or for a national calamity.
- <sup>4</sup> Vv. 4-5 here follow the NRSV; the NJB breaks up v.4 and rearranges as follows: <sup>4a</sup> The latter then spoke as follows to those who were standing before him, “Take off his dirty clothes <sup>4c</sup> and dress him in splendid robes <sup>5</sup> and put a clean turban on his head.” So, they put a clean turban on his head and dressed him in clean clothes, while the angel of Yahweh stood by <sup>4b</sup> and said, “You see, I have taken your guilt away.”
- <sup>5</sup> ‘Clean apparel’ follows the Peshitta; the MT has ‘apparel’. The period of national mourning, lasting from 587 BCE, is now over.
- <sup>6</sup> In place of ‘made this declaration to Joshua’, here following the NJB, NETB has ‘exhorted Joshua solemnly’.
- <sup>7</sup> The statement, ‘you shall govern my house’, is a hint of the increasingly important role the High Priest played in the post-Exilic Jewish community.

בֵּיתִי וְגַם תִּשְׁמַר אֶת-חֲצָרֵי וּנְתַתִּי לָךְ מִהַלְלִים בֵּין  
הָעַמְדִים הָאֵלֶּה: <sup>ח</sup> שִׁמְעֵנָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל  
אֶתְהָ וְרַעֲיָךְ הַיֹּשְׁבִים לְפָנֶיךָ כִּי-אֲנָשֵׁי מוֹפֶת הֵמָּה  
כִּי-הִנְנִי מְבִיא אֶת-עַבְדֵי צֶמַח: <sup>ט</sup> כִּי | הִנֵּה הָאֶבֶן  
אֲשֶׁר נָתַתִּי לְפָנַי יְהוֹשֻׁעַ עַל-אֶבֶן אַחַת שִׁבְעָה  
עֵינַיִם הִנְנִי מִפְתַּח פְּתָחָהּ נְאֻם יְהוָה צְבָאוֹת  
וּמִשְׁתִּי אֶת-עֵוֹן הָאָרֶץ-הַזֹּאת בְּיוֹם אֶחָד: <sup>י</sup> בְּיוֹם  
הַהוּא נְאֻם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל-  
תַּחַת גִּפְנוֹ וְאֶל-תַּחַת תְּאֵנָה:

you shall watch over my courts, and I will give you free access among those in attendance here. <sup>8</sup> So, listen, High Priest Joshua, you and the colleagues over whom you preside – for they are an omen of things to come – for now I shall bring in my servant the Branch. <sup>9</sup> For, this is the stone that I have put before Joshua, a stone on which are seven eyes; and I myself shall cut the inscription on it – Yahweh Sabaoth says – and I shall remove this country’s guilt in a single day. <sup>10</sup> On that day – Yahweh Sabaoth says – invite each other to come under your vine and your fig tree.”

<sup>8</sup> For ‘Branch’, the LXX reads ‘rising One’ (Ἀνατολήν – cf. Lk 1:78); the messianic title ‘Branch’ (Jr 23:5) does not yet seem to be applied to Zerubbabel, as it is in 6:12.

<sup>9</sup> The NJB splits this verse, placing the part up to ‘Yahweh Sabaoth declares’ before v. 8. The ‘stone’ presumably stands for the Temple (or possibly Joshua’s High Priesthood: 6:9–15, Ex 28:9–12); the ‘seven eyes’ are symbolic of the watchful presence of Yahweh (4:10). The inscription, perhaps ‘Sacred to Yahweh’ (cf. 14:21–22) has not yet been cut: the building is not finished.

<sup>10</sup> The two possessive pronouns (‘your’ – some have ‘his’) translate definite articles in the MT.

## זכריה פרק ד

א וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִנֵנִי כְּאִישׁ אֲשֶׁר-  
יַעֲזֹר מִשְׁנָתוֹ: ב וַיֹּאמֶר אֵלַי מַה אַתָּה רֹאֶה וַיֹּאמֶר  
וַאֲמַר רְאִיתִי | וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וּגְלָה עַל-  
רֹאשָׁהּ וּשְׁבַעַה נִרְתִּיחָה עָלֶיהָ שְׁבַעַה וּשְׁבַעַה  
מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֹאשָׁהּ: ג וּשְׁנַיִם זֵיתִים  
עָלֶיהָ אֶחָד מִיְמִין הַגְּלָה וְאֶחָד עַל-שְׂמֹאלָהּ:  
ד וָאֲנִי וָאֲמַר אֶל-הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה-  
אֵלֶּה אֲדֹנָי: ה וַיֹּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי  
הֲלוֹא יָדַעְתָּ מִה־הֵמָּה אֵלֶּה וַאֲמַר לֹא אֲדֹנָי: ו וַיֹּעַן  
וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְבַר-יְהוָה אֶל-זֵרֻבָּבֶל לֵאמֹר  
לֹא בַחֲלִיל וְלֹא בְכֹחַ כִּי אֶסְבְּרוּחֵי אֲמַר יְהוָה  
צְבָאוֹת: ז מִי־אַתָּה הַר־הַגְּדוֹל לִפְנֵי זֵרֻבָּבֶל לְמִישֵׁר  
וְהוֹצִיא אֶת-הָאֶבֶן הָרֹאשָׁה תְּשֹׂאוֹת תָּן תָּן  
לָהּ: {פ}

## ZECHARIAH 4

<sup>1</sup> Then the angel who was talking to me came back and roused me, as though rousing someone who was asleep. <sup>2</sup> And he said to me, “What do you see?” And I replied, “As I look, there is a lampstand entirely of gold with a bowl at the top of it; and it holds seven lamps, with seven opening for the seven lamps on it. <sup>3</sup> And, by it, there are two olive trees, one to the right of the bowl and the other to the left of it.” <sup>4</sup> And I answered and said to the angel who was talking to me, “What are these things, my lord?” <sup>5</sup> The angel who was talking to me answered me, “Do you not know what they are?” I said, “No, my lord.” <sup>6</sup> He then gave me this answer, “This is the word of Yahweh with regard to Zerubbabel: Not by might and not by power, but by my Spirit – says Yahweh Sabaoth. <sup>7</sup> What are you, great mountain? Beside Zerubbabel, you shall become a plain! He will bring out the keystone while it is cheered ‘Grace, Grace!’”

### ZECHARIAH 4

- <sup>1</sup> This fifth vision emphasises the important positions held by Joshua and Zerubbabel (v. 14) in the restored Jewish community.
- <sup>2</sup> ‘And I replied’ follows the *Qere* (וַאֲמַר) and the *LXX* (εἶπα); the *Ketiv* has ‘And he replied’ (וַיֹּאמֶר).
- <sup>3</sup> The *NJB* omits ‘of the bowl’, here following the *MT* (and *NRSV*).
- <sup>4</sup> Here ‘these things’ must refer to the lamps, since the identification of the olive trees is left to vv. 11–14.
- <sup>5</sup> In place of ‘my lord’, here following the *MT* (& *NJB/NRSV*), *NETB* has ‘sir’.
- <sup>6</sup> In the *NJB*, vv. 6<sup>b</sup>–10<sup>a</sup> are placed after v. 14; here, we follow the *NRSV*.
- <sup>7</sup> The ‘great mountain’ is possibly the mountain of debris from which the keystone of the old Temple was to be recovered (see vv. 9–10). In place of ‘grace’ (twice), here following the *NRSV* & *NETB*, the *NJB* has ‘hurrah’ (twice); ‘grace’ is a fitting response to the idea that it was ‘not by might and not by power’ but by God’s gracious Spirit that the work could be done (cf. v. 6).

<sup>ח</sup> וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: <sup>ט</sup> יְדֵי זְרַבְבָּל יִסְדּוּ  
הַבַּיִת הַזֶּה וַיִּדְּו תִבְצַעְנָה וַיִּדְעַתְּ כִּי־יְהוָה צְבָאוֹת  
שְׁלַחְנִי אֵלֵיכֶם: <sup>י</sup> כִּי מִי בִז לְיוֹם קִטְנוֹת וְשָׂמַחוּ  
וְרָאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרַבְבָּל שְׂבַע־הָאֱלֹהִים  
עֵינָי יְהוָה הֵמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ: <sup>יא</sup> וְאָעַן  
וְאָמַר אֱלֹו מֵה־שְׁנַי הַיְזִיתִים הָאֵלֶּה עַל־יָמִין  
הַמְּנוֹרָה וְעַל־שְׂמֹאלֶיהָ: <sup>יב</sup> וְאָעַן שְׁנֵית וְאָמַר אֱלֹו  
מֵה־שְׁתֵּי שְׂבָלֵי הַיְזִיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת  
הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזֶּהָב: <sup>יג</sup> וַיֹּאמֶר אֵלַי  
לֵאמֹר הֲלוֹא יָדַעְתָּ מֵה־אֵלֶּה וְאָמַר לֹא אֲדָנִי:  
<sup>יד</sup> וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדָוֶן  
כָּל־הָאָרֶץ:

<sup>8</sup> And the word of Yahweh came to me, saying, <sup>9</sup> “The hands of Zerub-  
babel have laid the foundation of this Temple; his hands will finish it.  
Then you will know that Yahweh Sabaoth has sent me to you. <sup>10</sup> A day  
of little things, no doubt, but who would dare despise it? How they will  
rejoice, when they see the chosen stone in the hands of Zerubbabel!  
These seven are the eyes of Yahweh, which patrol the whole world.”  
<sup>11</sup> Then I went on to ask him, “What are the two olive trees, to the right  
and left of the lampstand?” <sup>12</sup> I went on to ask him further, “What are  
the two olive branches discharging golden oil through the two golden  
openings?” <sup>13</sup> He replied, “Do you not know what they are?” I said, “No,  
my lord.” <sup>14</sup> He said, “These are the two anointed ones who attend the  
Lord of the whole world.”

<sup>8</sup> In place of ‘saying’, the NJB has ‘as follows’.

<sup>9</sup> The NJB places the last sentence (probably a gloss) in parentheses.

<sup>10</sup> The day Zerubbabel re-lays the foundations (Hg 2:3), he will also complete the building by placing the stone of v. 7. ‘Chosen stone’ is a conjectural translation (הַמְבְדִיל, literally ‘separated’); the MT has ‘the lead’ (הַבְּדִיל - the NRSV reading ‘plummet’). The ‘seven eyes’ are symbols of the omniscience and watchfulness of God.

<sup>11</sup> The literal translation of ‘lamp stand’ is ‘menorah’ (מְנוֹרָה), as throughout this chapter.

<sup>12</sup> ‘Oil’ is a conjectural translation (following NJB -NETB has ‘golden oil’); the MT has ‘gold’. The NJB places this entire verse in parentheses; it is probably a gloss: no ‘openings’ (the NRSV has ‘pipes’) have been previously mentioned.

<sup>13</sup> Alternative readings for ‘they’ (following the NJB) are ‘these’ (NRSV) and ‘these things’ (NETB).

<sup>14</sup> Human beings are frequently compared to trees (Job 29:19, Ps 1:3, Jr 11:19, Ezk 31). The two ‘anointed ones’ (בְנֵי־הַיִצְהָר, literally ‘sons of the oil’) are Joshua and Zerubbabel, representing the spiritual and temporal power respectively. Joshua is anointed to the priesthood (Lv 4:3, 5, 16) and Zerubbabel, it is hoped, will be anointed king. This will fulfil Jr 33:14-18: the spiritual and the temporal power are to be closely associated in the Messianic Age.

## זכריה פרק ה

א וְאָשׁוּב וְאֶשָׂא עֵינַי וְאָרָאָה וְהִנֵּה מְגִלָּה עֹפֶה:  
ב וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר אֲנִי רֹאֶה מְגִלָּה  
עֹפֶה אַרְכָּה עֶשְׂרִים בְּאַמָּה וְרַחְבָּהּ עֶשֶׂר בְּאַמָּה:  
ג וַיֹּאמֶר אֵלַי זֹאת הָאֵלֶּה הַיּוֹצֵאת עַל־פְּנֵי כָל־  
הָאָרֶץ כִּי כָל־הַגִּזְבִּים מִזֶּה כְּמוֹהַ נִקְּה וְכָל־הַנִּשְׁבָּע  
מִזֶּה כְּמוֹהַ נִקְּה: ד הַיּוֹצֵאתֶיהָ נֹאֵם יְהוָה צְבָאוֹת  
וּבָאָה אֶל־בַּיִת הַגִּזְבִּים וְאֶל־בַּיִת הַנִּשְׁבָּע בְּשְׁמִי  
לְשִׁקֵּר וּלְנֹהֵל בְּתוֹךְ בֵּיתוֹ וְכִלְתּוֹ וְאֶת־עֵצָיו וְאֶת־  
אֲבָנָיו: ה וַיֵּצֵא הַמַּלְאָךְ הַדֹּבֵר בֵּי וַיֹּאמֶר אֵלַי שָׂא  
נָא עֵינֶיךָ וּרְאֵה מָה הַיּוֹצֵאת הַזֹּאת: ו וַאֲמַר מֶה־  
היא וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינָם  
בְּכָל־הָאָרֶץ: ז וְהִנֵּה כֶּכֶר עֹפֶרֶת נֹשֵׂאת וְזֹאת אִשָּׁה  
אַחַת יוֹשֶׁבֶת בְּתוֹךְ הָאֵיפָה: ח וַיֹּאמֶר זֹאת הַרְשָׁעָה  
וַיִּשְׁלֹךְ אֶתָּה אֶל־תּוֹךְ הָאֵיפָה וַיִּשְׁלֹךְ אֶת־אֶבֶן  
הָעוֹפֶרֶת אֶל־פִּיהָ: {ס}

## ZECHARIAH 5

<sup>1</sup> Again, raising my eyes, I had a vision. There was a flying scroll. <sup>2</sup> He said to me, "What do you see?" I said, "I see a flying scroll; it is twenty cubits long and ten cubits wide." <sup>3</sup> And he said to me, "This is God's curse sweeping across the face of the whole land; for, by what it says on one side, every thief will be banished; and, by what it says on the other, everyone who swears will be banished from it. <sup>4</sup> I am going to release it, says Yahweh Sabaoth, for it to enter the house of the thief and of anyone who commits perjury in my name, for it to settle deep within his house and consume it, timber, stone, and all." <sup>5</sup> The angel who was talking to me appeared and said to me, "Raise your eyes, and see what this is, coming out." <sup>6</sup> I said, "What is it?" He said, "It is an ephah measure going along." He went on, "This is their guilt throughout the country." <sup>7</sup> At this, a lead cover was raised, and I saw a woman sitting inside the barrel. <sup>8</sup> He said, "This is Wickedness," and he rammed her back into the barrel and jammed its mouth shut with the mass of lead.

### ZECHARIAH 5

- <sup>1</sup> In this sixth vision, the 'scroll' represents the word of God materialised (Ezk 2:9–3:3, Rv 10:8–11 and see Jr 36:1–3).
- <sup>2</sup> In place of 'He said to me' (following the MT and NRSV), the NJB has the conjectural, 'The angel who was talking to me said'.
- <sup>3</sup> The NJB expands 'swears' (following the MT) to 'commits perjury in my name', following v. 4.
- <sup>4</sup> 'Going to release' follows the LXX (ἐξοίσω αὐτό) and NJB; the MT (and NRSV) has 'have released'.
- <sup>5</sup> In place of 'coming out' (here following the NRSV), the NJB has 'going along'.
- <sup>6</sup> 'Guilt' (the NRSV has 'iniquity') follows the LXX (ἀδικία) and Peshitta; the MT has 'eyes'.
- <sup>7</sup> The literal translation of 'lead cover' (here following the NRSV) is 'disc of lead' (as NJB).
- <sup>8</sup> For 'this is Wickedness', here following the MT, NJB & NRSV, NETB has 'this woman represents wickedness'.

וַאֲשָׁא עֵינַי וָאֲרָא וְהִנֵּה שְׁתֵּי נָשִׁים יּוֹצְאוֹת  
 וְרוּחַ בְּכַנְפֵיהֶם וְלִהְנֶה כְּנָפִים כְּכַנְפֵי הַחֲסִידָה  
 וַתִּשְׂאֲנָה אֶת־הָאִיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם:  
 וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בֵּי אֵנָה הֵמָּה מּוֹלְכוֹת  
 אֶת־הָאִיפָה: <sup>10</sup> וַיֹּאמֶר אֵלַי לְבַנוֹת־לָהּ בַּיִת בְּאֶרֶץ  
 שִׁנְעָר וְהוֹכֵן וְהִנִּיחָה שָׁם עַל־מְכַנְתָּהּ: {ס}

9 Then I lifted up my eyes and there were two women coming forth. The wind caught their wings – they had wings like the wings of a stork’s; they raised the barrel midway between earth and heaven. <sup>10</sup> I then said to the angel who was talking to me, “Where are they taking the barrel?” <sup>11</sup> He replied, “To build a temple for it in the land of Shinar and make a pedestal on which to put it.”

<sup>9</sup> Here ‘two women’ appear as the agents of Yahweh because the whole scene is feminine in nature: the Hebrew word for ‘wickedness’ in v. 8 (רְשָׁעָה) is grammatically feminine, so feminine imagery is appropriate throughout.

<sup>10</sup> Here, and in v. 7, the NRSV has ‘basket’ in place of ‘barrel’ (following the NJB).

<sup>11</sup> This verse follows the LXX (καὶ Ἐγγισουσιν αὐτὸ ἐκεῖ ἐπὶ τῆν ἐτοιμασίαν αὐτοῦ) and NJB; the MT (and NRSV) ends with, “... once that is ready, to put it on a pedestal there.” In the Messianic Age, the Holy Land will be rid of Wickedness (impiety personified), who now becomes a false goddess for whom a temple is built in Shinar (Babylon, Gn 10:10, 11:2), which here symbolises the centre of the gentile world.

## זכריה פרק ו

א וְאָשַׁב וְאָשָׂא עֵינַי וְאָרְאָה וְהִנֵּה אַרְבַּע מְרֻכְבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהַהָרִים הָרִי נְחֹשֶׁת: בּ בַּמְרֻכְבָּה הָרְאֵשׁוֹנָה סוּסִים אֲדָמִים וּבַמְרֻכְבָּה הַשְּׁנִיָּת סוּסִים שְׁחֹרִים: גּ וּבַמְרֻכְבָּה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמְרֻכְבָּה הָרְבִיעִית סוּסִים בְּרָדִים אֲמָצִים: דּ וְאָעַן וְאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה אֲדֹנָי: ה' וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי אֵלֶּה אַרְבַּע רוּחוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהַתִּיצֵב עַל־אֲדוֹן כָּל־הָאָרֶץ: ו' אֲשֶׁר־בָּהּ הַסּוּסִים הַשְּׁחֹרִים יֹצְאִים אֶל־אֶרֶץ צָפוֹן וְהַלְבָּנִים יֹצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרָדִים יֹצְאוּ אֶל־אֶרֶץ הַתִּימֹן: ז' וְהָאֲמָצִים יֹצְאוּ וַיִּבְקְשׁוּ לָלֶכֶת לְהַתְּהַלֵּךְ בְּאֶרֶץ וַיֹּאמֶר לָכֵן הַתְּהַלְכוּ בְּאֶרֶץ וַתְּהַלְכֵנָה בְּאֶרֶץ: ח' וַיִּזְעַק אֹתִי וַיְדַבֵּר אֵלַי לֵאמֹר

## ZECHARIAH 6

<sup>1</sup> Again, I lifted up my eyes, and this is what I saw: there were four chariots coming out from between two mountains, and the mountains were mountains of bronze. <sup>2</sup> Harnessed to the first chariot were red horses, and the second chariot had black horses, <sup>3</sup> and the third chariot had white horses, and the fourth chariot had vigorous, piebald horses. <sup>4</sup> Then I answered and said to the angel who was talking to me, "What are these, my lord?" <sup>5</sup> The angel replied, "They are the four spirits of heaven now leaving, after presenting themselves before the Lord of the whole world. <sup>6</sup> The chariot with the black horses is leaving for the land of the north; the white ones are following them, and the piebald ones are leaving for the land of the south." <sup>7</sup> The horses came out vigorously, eager to patrol the world. He said to them, "Go and patrol the world," and they patrolled the world. <sup>8</sup> He called to me and said, "Look, the ones

### ZECHARIAH 6

- <sup>1</sup> The cleft between the two mountains might be related to the eschatological triumph of Yahweh, who will return to the Mount of Olives and divide it into two, one on the north and the other on the south (cf. Zc 14:1-8, Ezk 47:1-12).
- <sup>2</sup> 'Harnessed to' follows NETB; the NJB & NRSV open with "The first chariot had."
- <sup>3</sup> In place of 'vigorous' (אֲמָצִים), here following the MT, Aquila and the Peshitta read 'red', thus giving the red horse an assignment and eliminating the problem of a 5<sup>th</sup>, 'piebald' horse; the 4<sup>th</sup> would be a mottled red horse according to this view but there is no manuscript support for it.
- <sup>4</sup> On the 'angel' (מַלְאָךְ), see #1:9.
- <sup>5</sup> The term translated 'spirits' (as NETB) here may also be translated 'winds' (as NJB, NRSV, NAB).
- <sup>6</sup> It is tempting to read 'are going toward the land of the west' (as in the NRSV) instead of 'are following them' (as in the MT) and to add 'and the red horses are leaving for the land of the east', thus completing the picture of the 'four winds of heaven' but no MS bears this out.
- <sup>7</sup> The present translation takes 'vigorously' to be a descriptive of all the horses - white, black, red, and piebald.
- <sup>8</sup> The 'land of the north' is where the exiles are; impelled by the Spirit of Yahweh, these will return and rebuild the Temple.

רָאָה הַיּוֹצְאִים אֶל־אֶרֶץ צְפוֹן הַנִּיחוּ אֶת־רוּחִי  
בְּאֶרֶץ צְפוֹן: {ס}

ט וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 'לְקוּחַ מֵאֵת הַגּוֹלָה  
מִחִלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבֵאת אֵתְהָ  
בַּיּוֹם הַהוּא וּבֵאת בֵּית יֹאשִׁיָּה בֶן־צְפַנְיָה אֲשֶׁר־  
בָּאוּ מִבָּבֶל: יא וְלָקַחְתָּ כֶּסֶף־זָהָב וְעָשִׂיתָ עֲטֹרֹת  
וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:  
יב וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת  
לֵאמֹר הִנֵּה־אִישׁ צֹמַח שָׁמוֹ וּמִתְחַתֵּיו יֵצֵא וּבְנָה  
אֶת־הַיְכָל יְהוָה: יג וְהוּא יִבְנֶה אֶת־הַיְכָל יְהוָה  
וְהוּא־יֵשֵׂא הוֹד וְיֵשֵׁב וּמִשָּׁל עַל־כְּסֹאוֹ וְהָיָה כֹהֵן  
עַל־כְּסֹאוֹ וְעֵצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:  
יד וְהָעֲטֹת תִּהְיֶה לְחֹלֶם וּלְטוֹבִיָּה וּלְיְדַעְיָה וּלְחָן  
בֶּן־צְפַנְיָה לְזִכְרוֹן בְּהַיְכָל יְהוָה: טו וְרַחוּקִים יָבֹאוּ

going to the land of the north have brought my spirit to rest on the land of the north.”

<sup>9</sup> The word of Yahweh came to me, saying, <sup>10</sup> “Collect silver and gold from the exiles, from Heldai, Tobijah and Jedaiah, then you yourself go the same day, to the house of Josiah son of Zephaniah, who has arrived from Babylon. <sup>11</sup> Then, taking the silver and gold, make a crown and place it on the head of the High Priest Joshua son of Jehozadak; <sup>12</sup> and say this to him, “Yahweh Sabaoth says this: Here is a man whose name is Branch; where he is, there will be a branching out and he will rebuild Yahweh’s sanctuary. <sup>13</sup> Yes, he is the one who will rebuild Yahweh’s sanctuary; he will wear the royal insignia, and sit on his throne and rule, with a priest on his right. Perfect peace will reign between these two. <sup>14</sup> The crown will serve Heldai, Tobijah, Jedaiah, and the son of Zephaniah as a memorial in Yahweh’s sanctuary; <sup>15</sup> and those now far

<sup>9</sup> In place of ‘saying’, the NJB has ‘as follows’.

<sup>10</sup> ‘Has arrived’ follows the LXX (ἤλθοντος) and NJB; the MT (and NRSV) has ‘have arrived’. The NJB parenthesises ‘you yourself go the same day’.

<sup>11</sup> ‘A crown’ follows some LXX MSS (στεφάνον), the Peshitta & Tg; the MT has ‘crowns’ but what follows is in the singular (as in v. 14). It is evident from vv. 12–13 that the original text read ‘Zerubbabel’ and ‘the High Priest Joshua son of Jehozadak’ was substituted at a later period when the High Priest had become head of the community.

<sup>12</sup> Note the play on the messianic title ‘Branch’ (see #Jr 23:5), now promising successors to Zerubbabel who is now associated with the dynastic messianism of 2S 7 (but see #Hg 2:23). The NJB places the end of this verse (from ‘and he will’) in parentheses.

<sup>13</sup> ‘On his right’ follows the LXX (ἐκ δεξιῶν αὐτοῦ) and NJB; the MT (and NRSV) repeats ‘on his throne’.

<sup>14</sup> ‘Heldai’ follows the Peshitta (cf. v. 10); the MT has ‘Helem’ (חֵלֶם). ‘Son of ... memorial’ is a conjectural translation (following the NRSV – the NJB adds ‘of favour’); the MT is ambiguous.

<sup>15</sup> The new age will see the return of the Exiles, conversion of the Gentiles and the completion of the Temple. This verse is probably an addition.

וּבְנֹוּ בְהִיכָל יְהוָה וַיִּדְעֻתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי  
אֵלֵיכֶם וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּן בְּקוֹל יְהוָה  
אֱלֹהֵיכֶם: {ס}

away will come and work on the building of Yahweh's sanctuary. Then you will know that Yahweh Sabaoth has sent me to you. It will happen if you diligently obey the voice of Yahweh your God."

## זכריה פרק ז

א ויהי בשנת ארבע לדריוש המלך היה דבר-  
יהוה אל-זכריה בארבעה לחדש התשעי בכסלו:  
ב וישלח בית-אל שראצר ורגם מלך ואנשיו  
לחלות את-פני יהוה: ג לאמר אל-הכהנים אשר  
לבית-יהוה צבאות ואל-הנביאים לאמר האבכה  
בחדש החמשי הנזר כאשר עשיתי זה כמה  
שנים: {פ}

ד ויהי דבר-יהוה צבאות אלי לאמר: ה אמר אל-  
כל-עם הארץ ואל-הכהנים לאמר כי-צמתם  
וספוד בחמישי ובשביעי וזה שבעים שנה הצום  
צמתני אני: ו וכי תאכלו וכי תשתו הלוא אתם  
האכלים ואתם השתים: ז הלוא את-הדברים  
אשר קרא יהוה ביד הנביאים הראשונים בהיות  
ירושלם ישובת ושלום ועריה סביבתי והנגב  
והשפלה ישוב: {פ}

## ZECHARIAH 7

<sup>1</sup> In the fourth year of King Darius, the word of Yahweh came to Zechariah on the fourth day of the ninth month, which is the month of Chislev. <sup>2</sup> Bethel sent Sharezer and Regem-Melech with a deputation to entreat Yahweh's favour <sup>3</sup> and to ask the priests in the Temple of Yahweh Sabaoth and the prophets, "Ought I to go on mourning and practising abstinence in the fifth month as I have been doing for so many years past?"

<sup>4</sup> Then the word of Yahweh came to me, saying, <sup>5</sup> "Say to all the people of the country and to the priests, "While you have been fasting and mourning in the fifth and seventh months for the past seventy years, have you really been fasting for my sake? <sup>6</sup> And when you eat and drink, do you not eat and drink for your own sake? <sup>7</sup> Do you not know the words that Yahweh proclaimed through the prophets in the past, when Jerusalem was inhabited and secure, as were her surrounding towns, and when the Negeb and the Shephelah were inhabited?"

### ZECHARIAH 7

<sup>1</sup> The date corresponds to December 518 BCE, 22 months after the previous eight visions.

<sup>2</sup> The NJB omits 'and Regem-Melech', which could indicate the official's title.

<sup>3</sup> The destruction of Jerusalem and of the Temple in June-July 587 BCE was commemorated by a fast in the month of July. Now that the rebuilding has begun, fasting seems out of place, hence the question put to the authorities in Jerusalem.

<sup>4</sup> In place of 'saying', the NJB has 'as follows'.

<sup>5</sup> This prophecy seems to have been arbitrarily attached to the incident of the deputation because of the mention of fasting.

<sup>6</sup> Both fasting and feasting were motivated by self-interest.

<sup>7</sup> The 'Shephelah' is the region from the Mediterranean coastal plain to the Judean hills; the term can be translated 'lowlands', 'foothills', or 'steppes'.

ה וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה לֵאמֹר: ט כֹּה אָמַר  
 יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפָּט אָמַת שְׁפֹטוּ וְחֹסֵד  
 וְרַחֲמִים עֲשׂוּ אִישׁ אֶת־אָחִיו: י וְאֶל־מִנְהַ וַיְתוֹס גָּר  
 וְעַנִּי אֶל־תַּעֲשֶׂקוּ וְרַעַת אִישׁ אָחִיו אֶל־תַּחֲשְׁבוּ  
 בְּלִבְבְּכֶם: יא וַיִּמָּאֲנוּ לְהִקְשִׁיב וַיִּתְּנוּ כֶּתֶף סָרְרַת  
 וְאָזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ: יב וְלִבָּם שָׁמוּ שְׁמִיר  
 מִשְׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח  
 יְהוָה צְבָאוֹת בְּרוּחֹו בְּיַד הַנְּבִיאִים הַרְאֲשָׁנִים וַיְהִי  
 קֶצֶף גָּדוֹל מֵאֵת יְהוָה צְבָאוֹת: יג וַיְהִי כֹאֲשֶׁר־קָרָא  
 וְלֹא שָׁמְעוּ בֵּן יִקְרָאוּ וְלֹא אֲשַׁמְעַ אָמַר יְהוָה  
 צְבָאוֹת: יד וְאֶסְעָרֶם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם  
 וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מֵעַבֵּר וּמִשָּׁב וַיִּשְׁימוּ  
 אֶרֶץ־חֲמֻדָּה לְשָׁמָה: {פ}

8 The word of Yahweh came to Zechariah, 9 “Yahweh Sabaoth says this. “Apply the law fairly and show faithful love and compassion towards one another. 10 Do not oppress the widow, the orphan, the foreigner, and the poor, and do not secretly plan evil against one another.” 11 But they would not listen; they turned a stubborn shoulder; they stopped their ears rather than hear; 12 they made their hearts adamant rather than listen to the teaching and the words that Yahweh Sabaoth had sent – by his spirit – through the prophets in the past; and consequently the fury of Yahweh Sabaoth overtook them. 13 So, since when I called, they would not listen, “I would not listen when they called,” says Yahweh Sabaoth, 14 “but scattered them among all the nations unknown to them. Hence, after they had gone, the country was deserted, and no one came or went. They had turned a pleasant land into a desert.””

8 At the end of this verse, the NJB adds ‘as follows’ (literally, ‘saying’); here, we follow NETB.

9 Vv. 9-10 summarise the essence of prophetic moral teaching (Is 1:16-17, 55:6-9, 58:6-12, Jr 7:5-7, Am 5:14-15,21-24, Mi 6:8).

10 An alternative reading for ‘foreigner’ (following the NJB) is ‘alien’ (as NRSV).

11 In place of ‘stubborn’, here following the NRSV, the NJB has ‘rebellious’.

12 The term שְׁמִיר (‘adamant’) means literally ‘hardness’ and, since it is said in Ezk 3:9 to be harder than flint, many scholars suggest that it refers to diamond; it is unlikely that diamond was known to ancient Israel, however, so probably a hard stone like emery or corundum is in view.

13 In place of ‘I called’, the MT has ‘he called’, but English does not readily accept such switches of pronoun in the immediate context.

14 In place of ‘pleasant land’, here following the NRSV, the NJB has ‘land of delights’.

## זכריה פרק ח

א וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר: ב כֹּה אָמַר יְהוָה צְבָאוֹת קִנְאָתִי לְצִיּוֹן קִנְאָה גְדוֹלָה וְחַמָּה גְדוֹלָה קִנְאָתִי לָהּ: ג כֹּה אָמַר יְהוָה שְׁבֹתִי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם וְנִקְרְאָה יְרוּשָׁלַם עִיר הָאֱמֻת וְהָרִי־יְהוָה צְבָאוֹת הַר הַקֹּדֶשׁ: {ס}

ד כֹּה אָמַר יְהוָה צְבָאוֹת עַד יֵשְׁבוּ זְקֵנִים וּזְקֵנוֹת בְּרַחֲבֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנֵתוֹ בִּידוֹ מֵרַב יָמִים: ה וּרְחֵבֹת הָעִיר יִמְלֵאוּ יְלָדִים וְיִלְדוֹת מִשְׁחָקִים בְּרַחֲבֹתֶיהָ: {ס} ו כֹּה אָמַר יְהוָה צְבָאוֹת כִּי יִפְלֵא בְעֵינַי שְׂאֲרֵית הָעָם הַזֶּה בְּיָמֵים הָהֵם גַּם־בְּעֵינַי יִפְלֵא נְאֻם יְהוָה צְבָאוֹת: {פ}

ז כֹּה אָמַר יְהוָה צְבָאוֹת הִנְנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאֲרָץ מִזְרַח וּמֵאֲרָץ מְבֹא הַשֶּׁמֶשׁ: ח וְהִבֵּאתִי אֹתָם וְשָׁכְנוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים בְּאֱמֻת וּבְצַדִּיקָה: {ס}

## ZECHARIAH 8

<sup>1</sup> The word of Yahweh Sabaoth came as follows: <sup>2</sup> “Yahweh Sabaoth says this: I have been burning with jealousy for Zion, with furious jealousy for her sake.” <sup>3</sup> Yahweh says this: “I am coming back to Zion and shall live in the heart of Jerusalem. Jerusalem will be called Faithful City and the mountain of Yahweh Sabaoth, the Holy Mountain.”

<sup>4</sup> Yahweh Sabaoth says this: “Aged men and women once again will sit in the squares of Jerusalem, each with a stick to lean on because of their great age; <sup>5</sup> and the square of the city will be full of boys and girls playing there.” <sup>6</sup> Yahweh Sabaoth says this: “If this seems impossible to the remnant of the people in those days, will it seem impossible to me, says Yahweh?”

<sup>7</sup> Yahweh Sabaoth says this: “Look, I shall rescue my people from the countries of the east and from the countries of the west. <sup>8</sup> I shall bring them back to live in the heart of Jerusalem, and they will be my people and I shall be their God, faithful and just.”

### ZECHARIAH 8

<sup>1</sup> There is a remarkable concentration of the name ‘Yahweh Sabaoth’ (יְהוָה צְבָאוֹת) in this section of the book.

<sup>2</sup> For God’s speech, NETB has, “I am very much concerned for Zion; indeed, I am so concerned for her that my rage will fall on those who hurt her.”

<sup>3</sup> In place of ‘Faithful City’, here following the NJB (the NRSV does not capitalise the name), NETB has ‘truthful city’.

<sup>4</sup> Alternative readings for ‘squares’ (as NJB) are ‘streets’ (NRSV) and ‘plazas’ (NETB).

<sup>5</sup> The references to longevity and to children living and playing in peace is eschatological in tone.

<sup>6</sup> In place of ‘impossible’, following the NRSV, the NJB has ‘a miracle’ (and omits the 2<sup>nd</sup> instance, having simply ‘so’); NETB has ‘to be difficult’.

<sup>7</sup> In place of ‘countries of the east’ and ‘countries of the west’, following the NJB, the NRSV has, respectively, ‘east country’ and ‘west country’.

<sup>8</sup> The people here are not, as in 2:10ff, the Exiles from Babylon only, but the Jews scattered throughout the world.

ט כֹּה־אָמַר יְהוָה צְבָאוֹת תַּחֲזֹקְנָה יְדֵיכֶם הַשְּׁמַעִים  
 בַּיָּמִים הָאֵלֶּה אֵת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים  
 אֲשֶׁר בָּיִוֶם יִסֹּד בַּיִת־יְהוָה צְבָאוֹת הַהֵיכָל  
 לְהַבְנֹת: י כִּי לִפְנֵי הַיָּמִים הָהֵם שָׂכַר הָאָדָם לֹא  
 נְהִיָּה וּשְׂכָר הַבְּהֵמָה אֵינְנָה וְלִיּוֹצֵא וּלְבָא אִיךְ־  
 שָׁלוֹם מִן־הַצָּר וְאֲשַׁלַּח אֶת־כָּל־הָאָדָם אִישׁ  
 בְּרֵעֵהוּ: יא וְעַתָּה לֹא כִיָּמִים הָרֵאשִׁנִּים אֲנִי  
 לְשֹׂאֲרֵית הָעָם הַזֶּה נְאֻם יְהוָה צְבָאוֹת: יב כִּי־זָרַע  
 הַשָּׁלוֹם הַגֶּפֶן תִּתֵּן פְּרִיָּה וְהָאֲרֶז תִּתֵּן אֶת־יְבוּלָהּ  
 וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם וְהַנְּחֹלְתֵי אֶת־שֹׂאֲרֵית הָעָם  
 הַזֶּה אֶת־כָּל־אֵלֶּה: יג וְהָיָה כַּאֲשֶׁר הָיִיתֶם קָלְלָה  
 בְּגוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כֵּן אוֹשִׁיעַ אֶתְכֶם  
 וְהִיִּיתֶם בְּרָכָה אֶל־תִּירְאוּ תַּחֲזֹקְנָה יְדֵיכֶם: {ס}

יד כִּי כֹה אָמַר יְהוָה צְבָאוֹת כַּאֲשֶׁר זָמַמְתִּי לְהַרְע  
 לְכֶם בְּהַקְצִיף אֲבֹתֵיכֶם אֹתִי אָמַר יְהוָה צְבָאוֹת  
 וְלֹא נִחַמְתִּי: טו כֵּן שָׁבַתִּי זָמַמְתִּי בַיָּמִים הָאֵלֶּה  
 לְהִיטִיב אֶת־יְרוּשָׁלַם וְאֶת־בַּיִת יְהוּדָה אֶל־תִּירְאוּ:

9 “Yahweh Sabaoth says this, “Take heart, you who today hear these promises uttered by the prophets since the day of the founding of the Temple of Yahweh Sabaoth, that the sanctuary would indeed been built.  
 10 For, up to now, men were not paid their wages and nothing was paid for the animals either; and it has not been safe for anyone to come and go, because of the enemy, since I had set each one against everyone else.  
 11 But, from now on, I shall not treat the remnant of this people as I have treated them in time past – declares Yahweh Sabaoth. 12 Now they will sow in peace; the vine will give its fruit, the soil will give its produce and the heavens will give their dew. I shall bestow all of these on the remnant of this people. 13 Just as once you were a curse among the nations, House of Judah and House of Israel, so now, I shall save you, and you will be a blessing. Do not be afraid. Take heart!”  
 14 “For, Yahweh Sabaoth says this, “Just as I resolved to bring disaster upon you when your ancestors provoked me to anger and did not relent – says Yahweh Sabaoth – 15 therefore, I have changed my mind and intend, in these days, to treat Jerusalem and the House of Judah well.

9 ‘Since the day’ follows the LXX (ἀφ’ ἧς ἡμέρας); the MT has ‘on the day’.

10 ‘Had set’ is a conjectural translation following the NJB; the MT has ‘shall set’.

11 In place of ‘this people’, here following the MT, LXX (λαοῦ τούτου), NJB & NRSV, NETB has ‘my people’.

12 The term שָׁמַיִם (‘skies’, as NRSV & NETB), may also be translated ‘heavens’ (as NJB), depending on the context.

13 NETB omits the two occurrences of ‘House of’ and places [both] Judah and Israel’ in parentheses.

14 In place of ‘bring disaster upon’, here following the NRSV, the NJB has ‘ill-treat’: the verb זָמַם usually means ‘plot to do evil’, but with a divine subject (as here), and in light of v. 15 where it means to plan good.

15 The NJB lacks ‘in these days’, here following the NRSV, but rather adds ‘now’ after the initial ‘therefore’.

טו אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ דְבַרְוּ אֱמֶת אִישׁ  
אֶת־רֵעֵהוּ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שְׁפֹטוּ בְּשַׁעְרֵיכֶם:  
ז ואִישׁ | אֶת־רַעַת רַעְהוּ אֶל־תַּחֲשְׁבוּ בְּלִבְבְּכֶם  
וּשְׁבַעַת שֶׁקֶר אֶל־תֶּאֱהָבוּ כִּי אֶת־כָּל־אֱלֹהֵי אֲשֶׁר  
שָׁנֵאתִי נֹאֵם־יְהוָה: {ס}

יח וַיְהִי דְבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר: יט כֹּה־אָמַר  
יְהוָה צְבָאוֹת צֹם הָרְבִיעִי וְצֹם הַחֲמִישִׁי וְצֹם  
הַשְּׁבִיעִי וְצֹם הָעֲשִׂירִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׁוֹן  
וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֱמֶת וְהַשְּׁלוֹם  
אֶהְבּוּ: {פ}

כ כֹּה אָמַר יְהוָה צְבָאוֹת עַד אֲשֶׁר יָבֹאוּ עַמִּים  
וַיֵּשְׁבוּ עָרִים רַבּוֹת: כא וְהָלְכוּ יוֹשְׁבֵי אַחַת אֶל־אַחַת  
לֵאמֹר גַּלְכָּה הַלּוֹךְ לְחַלּוֹת אֶת־פְּנֵי יְהוָה וּלְבַקֵּשׁ  
אֶת־יְהוָה צְבָאוֹת אֱלֹהֵי אֲלֵכָה גַם־אֲנִי: כב וּבָאוּ עַמִּים  
רַבִּים וְגוֹיִם עֲצוּמִים לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת  
בִּירוּשָׁלַם וּלְחַלּוֹת אֶת־פְּנֵי יְהוָה: {ס}

Do not be afraid! <sup>16</sup> These are the things that you must do: Every man must speak the truth to his neighbour; at your gates, administer fair judgement conducive to peace; <sup>17</sup> do not devise evil in your hearts against one another; do not love a false oath, since all these are things that I hate, says Yahweh.”

<sup>18</sup> And the word of Yahweh Sabaoth came to me, saying, <sup>19</sup> “Yahweh Sabaoth says this, “The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, are to become glad, joyful, happy festivals for the House of Judah; therefore, love truth and peace!”

<sup>20</sup> “Yahweh Sabaoth says this, “In the future, peoples and inhabitants of many cities will come; <sup>21</sup> and the inhabitants of one city will go to the next and say: We must certainly go to entreat the favour of Yahweh and seek out Yahweh Sabaoth; I am going myself. <sup>22</sup> Yes, many peoples and powerful nations will seek out Yahweh Sabaoth in Jerusalem and entreat Yahweh’s favour.”

<sup>16</sup> For a similar reference to ‘fair judgement conducive to peace’, see Mi 6:8.

<sup>17</sup> In place of ‘a false oath’, here following the NRSV & NETB, the NJB has ‘perjury’.

<sup>18</sup> In place of ‘saying’, the NJB has ‘as follows’.

<sup>19</sup> To the fasts of the 5<sup>th</sup> and 7<sup>th</sup> months (see 7:3, 5), there are here added those of the 4<sup>th</sup> and 10<sup>th</sup>, which commemorated the breaching of the walls of Jerusalem (2K 25:1, 4, Jr 39:2, 52:4–5) and the beginning of the siege.

<sup>20</sup> In place of ‘inhabitants’, here following the NRSV, the NJB has ‘citizens’.

<sup>21</sup> In place of ‘we must certainly go’, here following the NJB, the NRSV has ‘come, let us go’ and NETB has ‘let’s go up at once’.

<sup>22</sup> The opening ‘yes’ (following the NJB) acts as a conjunction, translating the MT ‘and’; it is omitted by the NRSV & NETB.

בְּכֵן־אָמַר יְהוָה עֲבֹדוֹת בַּיָּמִים הָהֵמָּה אֲשֶׁר  
יִחַזְקוּ עֲשָׂרָה אַנְשֵׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם וַיִּחַזְקוּ  
בְּכַנְף אִישׁ יְהוּדִי לֵאמֹר נֵלְכָה עִמָּכֶם כִּי שָׁמַעְנוּ  
אֱלֹהִים עִמָּכֶם: {ס}

<sup>23</sup> “Yahweh Sabaoth says this, “In those days, it shall come to pass, that ten men from nations of every language will take hold of the sleeve of a Jew and say to him: We want to go with you, since we have learnt that God is with you.””

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<sup>23</sup> The prophecy of Zechariah ends on a note of universalism (cf. 2:11, Is 2:3, 45:14, 24). This scene of universal and overwhelming attraction of the nations to Israel's God finds initial fulfilment in the establishment of the church (Acts 2:5–11) but ultimate completion in the Messianic Age (Is 45:14, 24, 60:14, Zc 14:16–21).

## זכריה פרק ט

## ZECHARIAH 9

**משא** <sup>א</sup> 1 An oracle:

דְּבַר־יְהוָה בְּאַרְץ חֲדָדָךְ וּדְמַשֶּׁק מִנְחָתוֹ כִּי לַיהוָה עֵין אָדָם וְכָל שְׁבֵטֵי יִשְׂרָאֵל: וְגַם־חֲמַת תְּגַבֵּל־בָּהּ צָר וְצִידוֹן כִּי חֲכָמָה מְאֹד: וּתְבִן צָר מְצֹר לָהּ וּתְצַבֵּר־כֶּסֶף כְּעָפָר וְחָרוּץ כְּטִיט חוֹצוֹת: הִנֵּה אֲדֹנָי יוֹרְשָׁנָה וְהִכָּה בַיָּם חֵילָהּ וְהִיא בְּאֵשׁ תֵּאָכֵל: תִּירָא אֲשֶׁקְלוֹן וְתִירָא וְעָזָה וְתַחֵיל מְאֹד	2 3 4 5	The word of Yahweh is against Hadrach; it has come to rest on Damascus. For, the eye of man belongs to Yahweh no less than all the tribes of Israel. On Hamath too, which borders on it, and on Tyre and Sidon, despite her acumen. Tyre had built herself a fortress, has heaped up silver like dust and gold like dirt of the streets. Now, the Lord is going to dispossess her; at sea, he will break her fortifications, and she herself will go up in flames. Seeing this, Ashkelon will be terrified, Gaza too, and writhe with grief,
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### ZECHARIAH 9

- <sup>1</sup> In place of 'eye of man' (עֵין אָדָם), following the MT, the NJB has the conjectural 'source of Aram'; the line could mean 'Yahweh has his eye on men'.
- <sup>2</sup> In place of 'despite her acumen', here following the NJB, the NRSV has 'though they are very wise'.
- <sup>3</sup> In place of 'fortress', here following the NJB, the NRSV has 'rampart'.
- <sup>4</sup> The word חֵיל ('strength', 'wealth') can, with certain suffixes, look like חָל ('fortress'); the chiasmic pattern here suggests that not Tyre's riches but her defences will be cast into the sea, thus the translation uses 'fortifications' rather than 'wealth' (NASB, NRSV) or 'power' (NJB, NIV).
- <sup>5</sup> The translation takes הִבִּישׁ to be a Hiphil perfect of יָבַשׁ ('be dry') rather than the usually accepted Hiphil of בּוֹשׁ ('be ashamed'), a sense that is less suitable with the removal of hope.

<p>וְעַקְרוֹן כִּי־הִבִּישׁ מִבְּטָה וְאֶבֶד מִלֶּלֶךְ מֵעֵזָה וְאַשְׁקֵלֹן לֹא תֵשֵׁב: וַיֵּשֶׁב מִמֹּזַר בְּאַשְׁדּוֹד ו וְהִכְרַתִּי גְאוֹן פְּלִשְׁתִּים: וְהִסְרַתִּי דַמְיוֹ מִפִּי ו ז וְשִׁקְצִיו מִבֵּין שִׁנָּיו וְנִשְׂאָר גִּם־הוּא לְאֱלֹהֵינוּ וְהָיָה כְּאֶלֶף בֵּיהוּדָה וְעַקְרוֹן כִּיבוֹסִי: וְחָנִיתִי לְבֵיתִי מִצְּבָה מֵעֶבֶר וּמִשֵּׁב ח וְלֹא־יַעֲבֹר עֲלֵיהֶם עוֹד נִגָּשׁ כִּי עֲתָה רָאִיתִי בְעֵינָי: {ס} גִּילִי מְאֹד בַּת־צִיּוֹן ו ט הֲרִיעִי בַּת יְרוּשָׁלַם הִנֵּה מִלְכָּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשֵׁעַ הוּא</p>	<p>Ekron too, at the ruin of her prospects; the king will vanish from Gaza and Ashkelon be uninhabited, 6 while a half-breed will live in Ashdod! Yes, I shall destroy the pride of the Philistine. 7 I shall snatch his blood from his mouth, his abominations from between his teeth; but, his remnant too will belong to our God, becoming like a clan in Judah, and Ekron will become like a Jebusite. 8 I shall guard my home to defend it against all comers, and no oppressor will overrun them ever again; for, now I am on the alert. 9 Rejoice heart and soul, daughter of Zion! Shout for joy, daughter of Jerusalem! Look, your king is approaching, he is vindicated and victorious,</p>
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<sup>6</sup> The 'half-breed' alludes to a mixed population resulting from forced colonisation.

<sup>7</sup> The 1<sup>st</sup> line is an allusion to the non-Jewish practice of eating meat with blood in it (Lv 1:5) and of eating forbidden meat such as pork.

<sup>8</sup> 'I shall stand guard' (literally 'like a post') is a conjectural translation (מִצְּבָה); the MT has 'before an army' (מִצְּבָה), which occurs only here in the Bible; the context favours the idea of Yahweh as a protector.

<sup>9</sup> The literal translation of 'vindicated' (צַדִּיק) is 'upright' or 'just', not just in the sense that he dispenses justice (see Is 11:3-5) but that he is the recipient of God's saving justice, that is, his vindication and powerful protection (see Is 45:21-25). The NJB lacks the last line (here following the NRSV).

<p>עָנִי וְרֹכֵב עַל־חֲמוֹר  וְעַל־עֵיר בֶּן־אֲתָנּוֹת:  וְהִכְרַת־יִרְכָב מֵאֲפָרַיִם  וְסוֹס מִירוּשָׁלַם  וְנִכְרַתָּה קֶשֶׁת מִלְחָמָה  וְדִבֶּר שָׁלוֹם לַגּוֹיִם  וּמְשָׁלוֹ מִיַּם עַד־יָם  וּמִנְהַר עַד־אֲפְסֵי־אָרֶץ:  גַּם־אֵת בְּדָם־בְּרִיתְךָ  שָׁלַחְתִּי אֲסִירֶיךָ מִבּוֹר  אֵין מַיִם בּוֹ:  שׁוּבוּ לְבַצְרוֹן אֲסִירֵי הַתְּקוּהָ  גַם־הַיּוֹם מִגִּיד מְשֻׁנָּה אָשִׁיב לָךְ:  כִּי־דָרַכְתִּי לִי יְהוּדָה  קֶשֶׁת מִלְּאֲתֵי אֲפָרַיִם  וְעוֹרַרְתִּי בְּנֵיךָ צִיּוֹן  עַל־בְּנֵיךָ יָוָן  וְשִׁמְתִּיךָ כְּחֶרֶב גְּבוֹר:  וַיִּהְיֶה עֲלֵיהֶם יְרָאָה</p>	<p>י</p> <p>יא</p> <p>יב</p> <p>יג</p> <p>יד</p>	<p>humble and riding on a donkey,  on a colt, the foal of a donkey.</p> <p>10 He will banish chariots from Ephraim  and horses from Jerusalem;  the bow of war will be banished.  He will proclaim peace to the nations;  his empire will stretch from sea to sea,  from the River to the limits of the earth.</p> <p>11 As for you, because of the blood of your covenant,  I have released your prisoners from the pit  in which there is no water.</p> <p>12 Come back to the fortress, you prisoners waiting in hope.  Today, I vow, I shall make it up to you twice over.</p> <p>13 For, I have strung Judah as a bow for myself,  laid Ephraim on the string as an arrow,  have roused your sons, Zion,  against your sons, Javan,  and have made you like a warrior's sword.</p> <p>14 Then Yahweh will appear above them</p>
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<sup>10</sup> 'He will banish' follows the LXX (ἐξολοθρεύσει); the MT has 'I shall banish'.

<sup>11</sup> The 1<sup>st</sup> line alludes to either the ceremony at Sinai (Ex 24:5ff) or to the sacrifices offered in the Temple. The 'pit' represents Babylon.

<sup>12</sup> In place of 'today', here following the NRSV, the NJB has 'this very day'; and, in place of 'vow' (following the NJB), the NRSV has 'declare'.

<sup>13</sup> 'Javan' (יָוָן) refers to the Greeks; the Persian Empire was then crumbling under the blows of Alexander.

<sup>14</sup> The NRSV has 'whirlwinds' in place of 'storm-winds', here following the NJB.

וַיֵּצֵא כְּבֹרֶק חֶצֵּוֹ  
וְאֵדְנִי יְהוָה בְּשׁוֹפָר יִתְקַע  
וְהִלְךְ בְּסַעְרוֹת תִּימָן:  
יְהוָה צְבָאוֹת יִגֵּן עֲלֵיהֶם  
וְאָכְלוּ וּכְבָּשׁוּ אֲבִי-קָלֶעַ  
וְשָׁתוּ הֵמוֹ כְּמוֹ-יַיִן  
וּמְלֵאוּ כַּמִּזְרֵק בְּזֵוִיֹּת מִזְבֵּחַ:  
וְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם  
בַּיּוֹם הַהוּא  
כַּצֹּאֵן עֵמוֹ  
כִּי אֲבִי-נִזְרֹר  
מִתְנוֹסְסוֹת עַל-אֲדָמָתוֹ:  
כִּי מֵה-טוֹבוֹ וּמֵה-יִפְיֹן  
דָּגַן בַּחֹרִים וְתִירוֹשׁ  
יִנּוּבֵב בְּתַלּוֹת:

and his arrow will flash out like lightning.  
The Lord Yahweh will sound the trumpet  
and advance in the storm-winds of the south.

- 15 Yahweh Sabaoth will protect them!  
They will devour, trample on the sling-stones,  
they will drink their blood like wine,  
awash like bowls, like the corners of the altar.
- 16 Yahweh their God will give them victory  
when that day comes,  
like the sheep who are his people;  
yes, the stones of a diadem  
will sparkle over his country.
- 17 How fine, how splendid that will be,  
with wheat to make the young men flourish,  
and new wine the maidens!

15 'Their blood' (*αἷμα αὐτῶν*) follows some LXX MSS; the MT has 'they will make a noise' (*הִמְנוּ*). The line can also be understood, "they will drink and make a noise as though (under the influence) of drink," which might suggest the sound of a flock (cf. Ezk 34:36-38, Mi 2:12).

16 The text of the last line is obscure and the translation is conjectural.

17 The expostulation of this verse best fits the whole preceding description of God's eschatological work on behalf of his people. His goodness is especially evident in his nurturing of the young men and women of his kingdom.

## זכריה פרק י

## ZECHARIAH 10

- א שאלו מיהוה מטר  
בעת מלקוש  
יהוה עשה חזיונים  
ומטר-גשם יתן להם  
לאיש עשב בשדה:  
ב כי התרפים דברו-און  
והקוסמים חזו שקר  
וחלמות השוא ידברו  
הבל ינחמון  
על-כן נסעו כמו-צאן  
יענו כי-אין רעה: {פ}  
ג על-הרעים חרה אפי  
ועל-העתודים אפקוד  
כי-פקד יהוה צבאות את-עדרו  
את-בית יהודה  
ושם אותם כסוס הודו במלחמה:
- 1 Ask Yahweh for rain in autumn  
and at the time of the spring rains.  
Yahweh is the one to make the storm clouds.  
He will give them showers of rain;  
to each, grass in his field.
- 2 Since the domestic idols have talked nonsense,  
the diviners have seen false signs,  
and dreams have purveyed delusions,  
affording empty comfort,  
that is why they have strayed like sheep,  
in distress for want of a shepherd.
- 3 My anger is hot against the shepherds  
and I shall vent it on the he-goats.  
When Yahweh Sabaoth comes to visit his flock,  
the House of Judah,  
he will make it his royal war-horse.

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### ZECHARIAH 10

- <sup>1</sup> The literal translation of 'spring rains' is 'latter rain'; this expression refers to the last concentration of heavy rainfall in the spring.
- <sup>2</sup> The domestic idols (תרפים) - 'Teraphim' and diviners also occur in juxtaposition in 1S 15:23; here, the idols are instruments of divination (cf. Ezk 21:26).
- <sup>3</sup> The literal translation of 'vent it on' is 'visit' (פקוד), as in the next line, where the visit will be a favourable one. Foreign monarchs are ruling Yahweh's people; the term 'shepherd' is applied to them in Jr 25:34ff and Na 3:18 (see also Is 44:28). The first visit is punitive, the second favourable.

<p>מִמֶּנּוּ פָּנָה מִמֶּנּוּ יִתָּד  מִמֶּנּוּ קֶשֶׁת מִלַּחְמָה  מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׁ יַחֲדוּ:  וְהָיוּ כַּגִּבּוֹרִים בּוֹסִים בְּטֵיט חוּצוֹת  בַּמִּלְחָמָה וְנִלְחָמוּ  כִּי יִהְיֶה עִמָּם  וְהִבִּישׁוּ רֹכְבֵי סוּסִים:  וְגִבַּרְתִּי   אֶת־בֵּית יְהוּדָה  וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ  וְהוֹשִׁבוֹתִים כִּי רַחֲמֹתַי  וְהָיוּ כַּאֲשֶׁר לֹא־זָנַחְתִּים  כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם:  וְהָיוּ כַּגִּבּוֹר אֶפְרַיִם  וְשִׂמַח לִבָּם כַּמֹּוִיִן  וּבְנֵיהֶם יֵרְאוּ וְשִׂמְחוּ  יִגְלֵ לִבָּם בִּיהוָה:  אֲשַׁרְקָה לָהֶם וְאֶקְבָּצֵם  כִּי פָדִיתִים</p>	<p>ד ה ו ז ח</p>	<p>4 From it will emerge cornerstone and tent peg, from it, bow ready for battle, from it, every type of leader.</p> <p>5 Together, they will be like warriors trampling the dirt of the streets in battle; when they fight, because Yahweh is with them, they will put mounted men to rout.</p> <p>6 Then I shall make the House of Judah mighty and the House of Joseph victorious. I shall restore them, because I have taken pity on them, and they will be as though I had never cast them off; for, I am Yahweh their God and shall answer their prayer.</p> <p>7 Ephraim will be like a warrior. Their hearts will be cheered as though by wine. Their children will see this and rejoice; their hearts will exult in Yahweh.</p> <p>8 I shall signal for them and gather them in; for, I have redeemed them</p>
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4 The word here translated 'leader' (נוֹגֵשׁ) is not the usual word to describe a king of Israel or Judah and could be read 'dictator'; the author is asserting that, in the messianic age, God's rule will be by force.

5 Literally translated, the last line reads, "and the riders on horses will be put to shame."

6 'Joseph' is mentioned here instead of Israel (cf. 2S 19:20, Ezk 37:16, Am 5:6, 15, 6:6) because of the Exodus motif of vv. 8-11.

7 In place of 'Ephraim', here following the MT & NJB, the NRSV has 'the people of Ephraim' and NETB has 'the Ephraimites'.

8 In place of 'signal for', here following the NRSV, the NJB has 'whistle to'.

וּרְבוּ כְמוֹ רְבוּ:  
וְאֶזְרַעֶם בְּעַמִּים ט  
וּבְמַרְחָקִים יִזְכְּרוּנִי  
וַחֲיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ:  
וְהִשְׁבוֹתִים מֵאֶרֶץ מִצְרַיִם י  
וּמֵאֲשׁוּר אֶקְבְּצֵם  
וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אָבִיָּאם  
וְלֹא יִמָּצֵא לָהֶם:  
וְעָבְרוּ בַיָּם צָרָה יא  
וְהִכָּה בַיָּם גְּלִים וְהִבִּישׁוּ  
כָּל מְצוּלוֹת יָאֵר  
וְהוֹרֵד גָּאוֹן אֲשׁוּר  
וְשָׁבַט מִצְרַיִם יִסּוֹר:  
וְגִבְרַתִּים בִּיהוָה יב  
וּבְשֵׁמוֹ יִתְהַלְכוּ  
נְאֻם יְהוָה: {פ}

and they will be as numerous as they used to be.  
9 I shall scatter them among the peoples  
but, in distant countries, they will remember me,  
they will instruct their children and then return.  
10 I shall bring them home from Egypt  
and gather them back from Assyria;  
I shall lead them into Gilead and the Lebanon,  
and even that will not be large enough for them.  
11 They will cross the sea of distress  
and the waves of the sea will be struck;  
all the depths of the River will be dried up.  
The arrogance of Assyria will be cast down  
and the sceptre of Egypt taken away.  
12 I shall make them mighty in Yahweh,  
and they will march in my name,  
says Yahweh.

9 'Instruct' is a conjectural translation following the NJB; the MT has 'live (with)' (וַחֲיוּ) and the LXX (ἐκτρέφουσιν) and NRSV have 'nourish'.

10 'Gilead' was the first territory to be conquered after the Exodus (see #Is 40:3); the 'Lebanon' was to supplement the original territory.

11 'They will cross' follows the LXX (διελεύσονται); the MT has 'he will cross'. In place of 'distress' (צָרָה), following the MT, the NJB has 'Egypt'.

12 In place of 'they will march' (יִתְהַלְכוּ), the LXX (κατακαυχῆσονται) & Peshitta have 'they will glory'; since walking about is a common idiom in Zechariah (cf. 1:10-11, 6:7) to speak of dominion, and dominion is at the heart of the present passage, there is no reason to reject the MT reading.

## זכריה פרק יא

## ZECHARIAH 11

א	פֶּתַח לְבָנוֹן דִּלְתִיךָ וּתְאָכַל אֵשׁ בְּאַרְזֶיךָ: הַיֵּלֶל בְּרוֹשׁ כִּי־נָפַל אֶרֶז אֲשֶׁר אֲדָרִים שִׁדְדוּ הַיֵּלִילוּ אֱלוֹנֵי בָשָׁן כִּי יִרְדַּע יַעַר הַבְּצוּר הַבְּצִיר: קוֹל יִלְלַת הָרֹעִים כִּי שִׁדְדָה אֲדָרְתָם קוֹל שֹׁאֲגַת כְּפִירִים כִּי שִׁדְדָה גְּאוֹן הַיַּרְדֵּן: {פ}	א	1 Open your gateways, Lebanon, and the fire shall burn down your cedar trees!
ב		ב	2 Wail, juniper, for the cedar tree has fallen, the majestic ones have been ravaged! Wail, oaks of Bashan, for the impenetrable forest has been felled!
ג		ג	3 The sound of the wailing of shepherds: Their majesty has been ravaged! The sound of the roaring of young lions: the pride of the Jordan has been ravaged!
ד	כֹּה אָמַר יְהוָה אֱלֹהֵי רַעַה אֶת־צֹאן הַהֲרָגָה: הָאֲשֶׁר קִנְיָהּ יִהְרָגוּ וְלֹא יִאָּשְׁמוּ וּמְכַרְיָהּ יֹאמְרוּ בְּרוּךְ יְהוָה וְאֵעֲשֶׂר וְרַעִיָּהֶם לֹא יַחְמוֹל עֲלֵיהֶן: וְכִי לֹא אַחְמוֹל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה וְהִנֵּה אֲנִי מִמְּצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מֶלֶכְו וּכְתַתּוּ אֶת־הָאָרֶץ וְלֹא אֲצִיל מִיָּדָם: וְאֶרְעָה	ד	4 Yahweh my God says this, “Feed the flock of slaughter, <sup>5</sup> whose buyers kill them and go unpunished, whose sellers say, “Blessed be Yahweh; now I am rich,” and whose own shepherds show them no pity. <sup>6</sup> For, I shall show no more pity for the inhabitants of the land, Yahweh says! Instead, I shall put everyone into the hands of a neighbour, into the hands of the king. They will crush the land and I shall not rescue anyone

### ZECHARIAH 11

- <sup>1</sup> The ‘cedar trees’ are symbols of the great powers (cf. Is 10:33ff, Ezk 31) or of their kings.
- <sup>2</sup> The ‘junipers’ represent the smaller fry in power politics. The *Kethib/Qere* difference here would benefit from an explanation.
- <sup>3</sup> In place of ‘pride’ (here following the *NJB*), the *NRSV* has ‘thickets’.
- <sup>4</sup> This section on the shepherds (see Ezk 34:1) ends with a messianic prophecy, in 13:7-9.
- <sup>5</sup> The buyers and the sellers are the Jewish ruling classes (or the Ptolemaic overlords); money gave them control over the ‘shepherds’.
- <sup>6</sup> This verse is often regarded as a gloss inspired by the words ‘show pity’ in v. 5 but alien to the context.

אֶת־צֹאן הַהֲרֵגָה לְכֹן עֲנִיִּי הַצֹּאֵן וְאֶקְחֶלֶי שְׁנֵי  
מִקְלוֹת לְאֶחָד קִרְאֹתִי נְעִם וְלְאֶחָד קִרְאֹתִי חֲבָלִים  
וְאַרְעָה אֶת־הַצֹּאֵן: <sup>ח</sup> וְאֶכְחַד אֶת־שְׁלֹשֶׁת הָרָעִים  
בִּירַח אֶחָד וְתִקְצֹר נַפְשִׁי בָהֶם וְגַם־נַפְשָׁם בַּחֲלָה  
בִּי: <sup>ט</sup> וְאָמַר לֹא אֶרְעָה אֶתְכֶם הַמָּתָה תָמוֹת  
וְהַנִּכְחָדֹת תִּפְחָד וְהַנְּשֹׂארוֹת תֹּאכְלֶנָּה אֲשֶׁה אֶת־  
בְּשַׂר רַעוּתָהּ: <sup>י</sup> וְאֶקַּח אֶת־מִקְלִי אֶת־נְעִם וְאֶגְדַּע  
אֹתוֹ לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־  
הָעַמִּים: <sup>יא</sup> וְתִפַּר בַּיּוֹם הַהוּא וַיִּדְעוּ כֹן עֲנִיִּי הַצֹּאֵן  
הַשְּׂמֵרִים אֹתִי כִּי דִבַּר־יְהוָה הוּא: {ס}

<sup>יב</sup> וְאָמַר אֲלֵיהֶם אִם־טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי וְאִם־  
לֹא | חֲדָלוּ וַיִּשְׁקְלוּ אֶת־שְׂכָרִי שְׁלֹשִׁים כֶּסֶף:  
<sup>יג</sup> וַיֹּאמֶר יְהוָה אֵלַי הַשְּׁלִיכֶהוּ אֶל־הַיּוֹצֵר אֶדְר  
הַיָּקָר אֲשֶׁר יִקְרָתִי מֵעֲלֵיהֶם וְאֶקְחָה שְׁלֹשִׁים  
הַכֶּסֶף וְאֶשְׁלִיךְ אֹתוֹ בַּיִת יְהוָה אֶל־הַיּוֹצֵר:

from their hands.” <sup>7</sup> So, I fed the flock of slaughter belonging to the dealers. I took two staves: the one I called ‘Goodwill’, the other ‘Unity’; and I pastured the sheep myself, <sup>8</sup> getting rid of three shepherd in one month. However, I lost patience with them, and they equally detested me. <sup>9</sup> I then said, “I am not going to pasture you any more; the one doomed to die can die; the one doomed to perish can perish; and the rest can devour one another.” <sup>10</sup> I then took my staff, ‘Goodwill’, and broke it in half, to break my covenant, which I had made with all the peoples. <sup>11</sup> When it was broken, that day the dealers, who were watching me, realised that this had been a word of Yahweh.

<sup>12</sup> I then said to them, “If you see fit, give me my wages; if not, never mind.” Therefore, they weighed out my wages: thirty shekels of silver.

<sup>13</sup> Yahweh said to me, “Throw it to the potter, this princely sum at which they have valued me!” Taking the thirty shekels of silver, I threw them into the Temple of Yahweh, for the potter. <sup>14</sup> I then broke my second

<sup>7</sup> ‘Unity’ follows the NRSV; the NJB uses the name ‘Couplers’ (as also in v. 14). The literal translation of ‘dealers’ is ‘Canaanites’ (famous as merchants), following the LXX (Χαναανῖται); the MT has ‘the poorest’, as also in v. 11.

<sup>8</sup> As an alternative to three guilty kings (see #6), the ‘shepherds’ may perhaps be a succession of High Priests whom Yahweh, in the person of his prophet, expelled from office.

<sup>9</sup> Here, Zechariah is only dramatizing what God had done historically.

<sup>10</sup> Alternative readings for ‘Goodwill’ (as NJB) are ‘Favour’ (NRSV) and ‘Pleasantness’ (NETB).

<sup>11</sup> On the translation ‘dealers’, see #7.

<sup>12</sup> A ruler has a right to remuneration (see Ne 5:15).

<sup>13</sup> The NRSV, following the Peshitta, has ‘treasury’ in place of ‘potter’, here following the MT (הַיּוֹצֵר) & NETB (the NJB has ‘smelter’).

<sup>14</sup> This verse may be the earliest evidence we have of the Samaritan schism.

וְאֶגְדַּע אֶת־מִקְלֵי הַשָּׂנִי אֶת הַחֲבָלִים לְהַפֵּר אֶת־  
הָאֲחֻזָּה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: {פ}

וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח־לִךָ בְּלִי רֹעֵה אֲוִלִי:  
כִּי הִנֵּה־אָנֹכִי מִקִּים רֹעֵה בְּאֶרֶץ הַנִּכְחָדוֹת לֹא־  
יִפְקֹד הַנָּעֵר לֹא־יִבְקֹשׁ וְהַנִּשְׁבָּרִת לֹא יִרְפָּא  
הַנִּצָּבָה לֹא יִכְלֹל וּבִשָּׂר הַבְּרִיאָה יֹאכַל וּפְרָסִיהֶן  
יִפְרָק:

ז' הוֹי רֹעֵי הָאֲלִיל עֲזְבִי הַצֹּאן  
חָרַב עַל־זְרוּעוֹ וְעַל־עֵין יְמִינוֹ  
זָרְעוּ יְבוּשׁ תִּיבֹשׁ  
וְעֵין יְמִינוֹ כָּהָה תִּכְהָה: {פ}

staff, 'Unity', in half, to rupture the brotherly relationship between Judah and Israel.

<sup>15</sup> And Yahweh said to me, "Now, take the gear of a worthless shepherd.

<sup>16</sup> For, I will raise a shepherd in this land, who will not care for the lost, who will not go in search of the stray, who will not heal the injured, who will not support the swollen, but who will eat the meat of the fat ones, tearing off their hoofs.

<sup>17</sup> "Disaster to the shepherd who deserts his flock!

Let the sword attack his arm and his right eye!

Let his arm shrivel completely

and his right eye be totally blinded!"

<sup>15</sup> The grammar and overall sense of vv. 15–17 give the incident a future orientation; Zechariah once more is role-playing but this time he is a 'worthless shepherd' (one who does not know God and who is opposed to him – cf. Pr 1:7, 15:5, 20:3, 27:22).

<sup>16</sup> The meaning of the word translated as 'stray' (NRSV has 'wandering') is uncertain, though it is possibly connected with 'bleating' (for help).

<sup>17</sup> Alternative openings for this verse (here following the NJB) are 'O, my worthless shepherd' (NRSV) and 'Woe to the worthless shepherd' (NETB).

## זכריה פרק יב

א מִשָּׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה נֹטָה שָׁמַיִם וַיִּסַּד אֶרֶץ וַיַּצֵּר רוּחַ־אָדָם בְּקִרְבּוֹ: ב הִנֵּה אֲנֹכִי שֹׂם אֶת־יְרוּשָׁלַם סֶף־רֵעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַמָּצוֹר עַל־יְרוּשָׁלַם: ג וְהָיָה בַיּוֹם־הַהוּא אֲשֵׁים אֶת־יְרוּשָׁלַם אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסִיהָ שָׁרוּט יִשְׁרָטוּ וְנֶאֱסָפוּ עָלֶיהָ כָּל־גּוֹיֵי הָאָרֶץ: ד בַּיּוֹם הַהוּא נְאֻם־יְהוָה אֶבֶה כָּל־סוֹס בַּתְּמָהוֹן וּרְכָבוֹ בְּשֹׁגְעוֹן וְעַל־בֵּית יְהוּדָה אֶפְקַח אֶת־עֵינָי וְכָל־סוֹס הָעַמִּים אֶבֶה בְּעוֹרוֹן: ה וְאָמְרוּ אֲלֵפֵי יְהוּדָה בְּלִבָּם אֲמַצְהָ לִי יֹשְׁבֵי יְרוּשָׁלַם בִּיהוָה צְבָאוֹת אֱלֹהֵיהֶם: ו בַּיּוֹם הַהוּא אֲשֵׁים אֶת־אֲלֵפֵי יְהוּדָה כְּכִיזֹר אֵשׁ בְּעֵצִים וְכַלְפִּיד אֵשׁ בְּעַמִּיר וְאָכְלוּ עַל־יָמִין וְעַל־שְׂמֹאל אֶת־כָּל־הָעַמִּים סָבִיב וַיִּשְׁבְּהָ יְרוּשָׁלַם עוֹד תַּחֲתֶיהָ בִּירוּשָׁלַם: ז וְהוֹשַׁע יְהוָה אֶת־אֹהֲלֵי יְהוּדָה

## ZECHARIAH 12

<sup>1</sup> An oracle. The word of Yahweh about Israel. Yahweh, who spread out the heavens and founded the earth, and formed the human spirit within, says: <sup>2</sup> “Look, I shall make Jerusalem a cup to set all the surrounding peoples reeling. It is also about Judah, in the siege of Jerusalem. <sup>3</sup> “On that day, I shall make Jerusalem a heavy stone for all the people; all those who lift it will be sorely hurt and all the nations of the world will be massed against her. <sup>4</sup> On that day, says Yahweh, I shall strike all the horses with panic and their riders with madness, but I shall watch over Judah when I strike every horse of the peoples with blindness. <sup>5</sup> And the rulers of Judah will say to themselves, “The strength of the inhabitants of Jerusalem lies in Yahweh Sabaoth their God.” <sup>6</sup> On that day, I shall make the rulers of Judah like a brazier burning in a pile of wood, like a torch flaming in a sheaf; and they will devour all the peoples round them to right and left; and Jerusalem will be full of people as before, where she stands in Jerusalem. <sup>7</sup> Yahweh will first save the tents of

### ZECHARIAH 12

- <sup>1</sup> The literal translation of ‘human spirit within’ is ‘spirit of man within him’.
- <sup>2</sup> The NJB places the phrase ‘it is also about Judah’ (probably a gloss) at the end of the first sentence of v. 1.
- <sup>3</sup> In Israel’s and Judah’s past they had been plucked up by various conquerors such as the Assyrians and the Babylonians; in eschatological terms, however, they will be so ‘heavy’ with God’s glory and so rooted in his promises that no nation will be able to move them.
- <sup>4</sup> The NJB omits ‘horses of the’, here following the NRSV.
- <sup>5</sup> For this verse, NETB reads, “The inhabitants of Jerusalem are a means of strength to us through the sovereign LORD, their God.”
- <sup>6</sup> On the Day of Yahweh, the Davidic monarchy will be restored and God’s people will again recognise its legitimacy and divine sanction.
- <sup>7</sup> In place of ‘tents’, here following the MT, NJB & NRSV, NETB has ‘homes’.

בְּרֵאשֵׁינָה לְמַעַן לֹא־תִגְדַּל תְּפָאֲרַת בֵּית־דָּוִד  
וּתְפָאֲרַת יוֹשֵׁב יְרוּשָׁלַם עַל־יְהוּדָה: <sup>ח</sup> בַּיּוֹם הַהוּא  
יִגַן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשָׁל בְּהֵם  
בַּיּוֹם הַהוּא כְּדָוִד וּבֵית דָּוִד כְּאֱלֹהִים כְּמִלְאָךְ  
יְהוָה לְפָנֵיהֶם:

<sup>ט</sup> וְהָיָה בַּיּוֹם הַהוּא אֲבִקֵּשׁ לְהִשְׁמִיד אֶת־כָּל־הַגּוֹיִם  
הַבָּאִים עַל־יְרוּשָׁלַם: <sup>י</sup> וְשִׁפְכֹתִי עַל־בֵּית דָּוִד וְעַל־  
יוֹשֵׁב יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת  
אֲשֶׁר־דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיָּחִיד וְהִמְר  
עָלָיו כְּהִמְר עַל־הַבְּכוֹר: <sup>יא</sup> בַּיּוֹם הַהוּא יִגְדַּל  
הַמִּסְפַּד בִּירוּשָׁלַם כְּמִסְפַּד הַדְּד־רִמּוֹן בְּבַקְעַת  
מִגְדּוֹן:

<sup>יב</sup> וְסָפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד  
מִשְׁפַּחַת בֵּית־דָּוִד לְבָד  
וּנְשֵׂיהֶם לְבָד  
מִשְׁפַּחַת בֵּית־נָתָן לְבָד  
וּנְשֵׂיהֶם לְבָד:

Judah, so the glory of the House of David and the glory of the people of Jerusalem do not increase at Judah's expense. <sup>8</sup> On that day, Yahweh will protect the people of Jerusalem; and the frailest of them will be like David on that day, and the House of David will be like God, like the angel of Yahweh, at their head.

<sup>9</sup> "On that day, I shall seek to destroy all the nations who come against Jerusalem. <sup>10</sup> But, over the House of David and the people of Jerusalem, I shall pour out a spirit of grace and prayer, and they will look to me. They will mourn for the one whom they have pierced as though for an only child, and weep for him as people weep for a first-born child. <sup>11</sup> On that day, the mourning in Jerusalem will be as great as the mourning for Hadad-Rimmon in the Plain of Megiddo.

<sup>12</sup> "The country will mourn, clan by clan:  
The clan of the House of David by itself,  
and their women by themselves;  
the clan of the House of Nathan by itself,  
and their women by themselves.

<sup>8</sup> In the messianic age, the Davidic dynasty will be restored; the statement 'the House of David will be like God' is hyperbole to show the remarkable enhancements that will accompany the inauguration of the millennial age.

<sup>9</sup> An alternative reading for 'nations' is 'peoples'.

<sup>10</sup> Following the NJB, we preserve the tradition of the MT (which has תָּא as a 'grammatical marker') by making a clear break after 'to me'. Theodotion understood 'to the one whom they have pierced', and this reading is followed by the NRSV.

<sup>11</sup> 'Hadad-Rimmon' was a popular fertility god whose seasonal death was widely mourned (cf. Ezk 8:14, Ho 7:14).

<sup>12</sup> 'Nathan' was the son of David (2S 5:14ff).

ג  
מִשְׁפַּחַת בֵּית־לֵוִי לְבָד  
וּנְשֵׂיהֶם לְבָד  
מִשְׁפַּחַת הַשִּׁמְעִי לְבָד  
וּנְשֵׂיהֶם לְבָד:  
ד  
כָּל הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת  
מִשְׁפָּחַת מִשְׁפָּחַת לְבָד  
וּנְשֵׂיהֶם לְבָד:

13 The clan of the House of Levi by itself,  
and their women by themselves;  
the clan of the House of Shimei by itself,  
and their women by themselves.

14 All the rest of the clans,  
every clan by itself,  
and their women by themselves.”

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<sup>13</sup> ‘Shimei’ was a descendant of Gershon son of Levi (Nb 3:21).

<sup>14</sup> In place of ‘women’, here following the *NJB*, the *NRSV* has ‘wives’ (as also in vv. 12–13).

## ZECHARIAH 13

## זכריה פרק יג

א ביום ההוא יהיה מקור נפתח לבית דָּוִד וְלִישְׁבֵי יְרוּשָׁלַם לְחַטָּאת וְלִנְדָה: ב וְהָיָה בַיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעַצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ: ג וְהָיָה כִּי־יִנְבֵּא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדִּיו לֹא תַחֲיֶה כִּי שִׁקֵּר דְּבַרְתָּ בְשֵׁם יְהוָה וְדַקְרָהוּ אָבִיהוּ וְאִמּוֹ יִלְדִּיו בַּהֲנַבְּאוֹ: ד וְהָיָה | בַּיּוֹם הַהוּא יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחֻזֵּינוּ בַּהֲנַבְּאוֹתָו וְלֹא יִלְבְּשׁוּ אֲדָרֶת שֶׁעַר לְמַעַן פְּחָשׁ: ה וְאָמַר לֹא נָבִיא אֲנִכִי אִישׁ־עַבְדֹּ אֲדַמָּה אֲנִכִי כִּי אָדָם הִקְנִי מִנְּעוּרַי: ו וְאָמַר אֵלָיו מַה הַמְּכוֹת הָאֵלֶּה בֵּין יָדֶיךָ וְאָמַר אֲשֶׁר הַכִּיתִי בֵּית מְאֵהָבִי: {פ}

ז חָרַב עוֹרֵי עַל־רַעֲוִי  
וְעַל־גְּבֵר עַמִּיתִי

1 "On that day, a fountain shall be opened for the House of David and the inhabitants of Jerusalem, to purify and cleanse. 2 On that day, says Yahweh, I shall cut off the names of the idols from the land, and they will no longer be remembered; I shall also rid the land of the prophets and of the spirit of impurity. 3 And, if any still prophesy, his parents, his father and mother, will say to him, "You shall not live, since you utter lies in Yahweh's name." Even while he prophesies, his parents, his father and mother, will pierce him through. 4 On that day, the prophets will all be ashamed of their visions when they prophesy and no longer put on hair cloaks to deceive. 5 But they will say, "I am no prophet; I am a tiller of the soil; for, the land has been my living since I was a boy." 6 If anyone asks him, "What are those gashes on your chest?" he will reply, "I got them when I was with my friends."

7 Awake, sword, against my shepherd,  
against the man who is close to me,

## ZECHARIAH 13

- 1 On the 'fountain' or spring that will water Jerusalem in the messianic age, see Is 12:3, Ezk 47:1.
- 2 Prophecy as an institution is to cease, the false prophets having discredited it by their abuses (see Jr 23:9ff, Ezk 13).
- 3 Death (in this case being 'pierced through' with a sword was the penalty required in the HB for prophesying falsely (Dt 13:6-11, 18:20-22).
- 4 The 'hair cloak' (אֲדָרֶת שֶׁעַר) of a prophet was the rough clothing of Elijah (1K 19:13) & Elisha (1K 19:19, 2K 2:14). Yet, אֲדָרֶת alone suggests something of beauty and honour (Jos 7:21).
- 5 'The land has been my living' is a conjectural translation (אֲדָמָה קִינִי) following the NJB; the MT has 'a man has brought me' (אָדָם הִקְנִי).
- 6 The literal translation of 'on your chest' is 'between your hands'.
- 7 Vv. 7-9 form a messianic poem, possibly independent (cf. Mt 26:31, Mk 14:27).

נֹאֵם יְהוָה צְבָאוֹת  
 הִךְ אֶת־הַרְעָה וְתַפּוּצִין הַצֹּאֵן  
 וְהִשְׁבֹּתִי יָדִי עַל־הַצְעָרִים:  
 וְהָיָה בְּכֹל־הָאָרֶץ ח  
 נֹאֵם־יְהוָה פִּי־שָׁנַיִם  
 בָּהּ יִכָּרְתוּ יְגוּעוּ  
 וְהִשְׁלֹשִׁית יֹתֵר בָּהּ:  
 וְהִבֵּאתִי אֶת־הַשְּׁלֹשִׁית בְּאֵשׁ ט  
 וְצִרְפָּתִים כְּצִרְף אֶת־הַכֶּסֶף  
 וּבְחִנּוּתִים כְּבַחֵן אֶת־הַזָּהָב  
 הוּא | יִקְרָא בְשִׁמִּי  
 וְאֲנִי אֶעֱנֶה אֹתוֹ  
 אֲמַרְתִּי עַמִּי הוּא  
 וְהוּא יֹאמֵר יְהוָה אֱלֹהֵי: {פ}

says Yahweh Sabaoth!

Strike the shepherd, scatter the sheep,  
and I shall turn my hand against the young!

8 So it will be, throughout the land,

says Yahweh Sabaoth,

two thirds in it will be cut off, be killed,  
and the other third will be left.

9 I shall pass this third through the fire,

refine them as silver is refined,

and test them as gold is tested.

He will call on my name

and I shall answer him;

I shall say, "He is my people,"

and he will say, "Yahweh is my God!"

8 The fractions mentioned here call to mind the affliction of God's people described by Ezekiel, though Ezekiel referred to his own times whereas Zechariah is looking forward to an eschatological age. Ezekiel spoke of cutting his hair at God's command (Ezk 5:1-4) and then of burning a third of it, striking a third with a sword, and scattering the rest. From this last third, a few hairs would survive to become the nucleus of a new Israel. It is this 'third' Zechariah speaks of (v. 9), the remnant who will be purified and reclaimed as God's covenant people.

9 'I shall say' follows the LXX (ἐγὼ); the MT has 'I said'. The last two lines are reminiscent of the restoration of Israel predicted by Hosea, who said that those who had been rejected as God's people would be reclaimed and once more become his sons and daughters (Ho 2:23).

## זכריה פרק יד

## ZECHARIAH 14

אֲהַיְהוּה יוֹם־בָּא לַיהוָה וְחָלַק שְׁלָלְךָ בְּקִרְבְּךָ׃  
בַּיּוֹם־הַהוּא אֶגְרָדְךָ אֶת־כָּל־הַגּוֹיִם | אֶל־יְרוּשָׁלַם לְמַלְחָמָה׃  
וְנִלְכְּדָה הָעִיר וְנִשְׁסוּ הַבָּתִּים וְהַנְּשִׁים תִּשְׁגַּלְנָה׃  
תִּשְׁכַּבְנָה וַיֵּצֵא חֲצֵי הָעִיר בְּגוֹלָה וַיִּתֵּר הָעָם לֹא  
יִכְרַת מִן־הָעִיר׃ גַּ וַיֵּצֵא יְהוָה וְנִלְחַם בַּגּוֹיִם הַהֵם׃  
כִּיּוֹם הַלְחָמֹו בַּיּוֹם קָרַב׃ דַּ וְעָמְדוּ רַגְלָיו בַּיּוֹם־  
הַהוּא עַל־הַר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם׃  
מִקְדָם וְנִבְקַע הַר הַזֵּיתִים מִחֲצָיו מִזְרָחָה וּמִמָּה גֵיא  
גְדוֹלָה מְאֹד וּמֵשׁ חֲצֵי הָהָר צְפוֹנָה וְחֲצִי־נִגְבָּה׃  
ה וְנִסְתָּם גֵיא־הָרִי כִי־יִגִיעַ גֵיא־הָרִים אֶל־אֶצֶל־  
וְנִסְתָּם כַּאֲשֶׁר נִסְתָּם מִפְּנֵי הָרַעַשׁ בַּיּוֹם עֲזִיָּה׃  
וּמְלֶךְ־יִהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדוֹשִׁים עִמָּו׃

<sup>1</sup> Look, a Day of Yahweh is coming, when your spoils will be divided among you. <sup>2</sup> For, I shall gather all the nations to Jerusalem for battle. The city will be taken, the houses plundered, the women ravished. Half the city will go into exile but the rest of the people will not be ejected from the city. <sup>3</sup> Then Yahweh will sally out and fight those nations as he fought on the day of battle. <sup>4</sup> On that day, his feet will rest on the Mount of Olives, which faces Jerusalem on the east, and the Mount of Olives will be split from east to west, forming a huge valley; half the Mount will move northwards and half southwards. <sup>5</sup> The valley between the hills will be filled in, yes, blocked as far as Jasol, and it will be filled in as it was by the earthquake in the days of Uzziah king of Judah. Then Yahweh my God will come, and all the holy ones with him. <sup>6</sup> That Day,

### ZECHARIAH 14

- <sup>1</sup> The eschatological 'Day of Yahweh' described here (and through v. 8) is considered by many to refer to the period known as the great tribulation, a seven-year time of great suffering by God's (Jewish) people culminating in the establishing of the millennial reign of Yahweh (vv. 9-21).
- <sup>2</sup> The literal translation of 'ejected' is 'cut off'. The *Kethib/Qere* difference here would benefit from an explanation.
- <sup>3</sup> The image of Yahweh going into battle introduces the conflict known elsewhere as the 'battle of Armageddon'.
- <sup>4</sup> This seismic activity provides a means of escape from Jerusalem so that the Messiah (Yahweh), whose feet will stand on the Mount of Olives, may destroy the wicked nations in the Kidron without harming the inhabitants of the city.
- <sup>5</sup> This verse follows the LXX (*καὶ ἐμφοραχθήσεται φάραγξ ὀρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ιασολ καὶ ἐμφοραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ σεισμοῦ ἐν ἡμέραις Οἰζίου βασιλείως Ἰουδα· καὶ ἥξει κύριος ὁ θεός μου καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ.*) and NJB; the MT (and NRSV) is obscure, literally, "You will flee from the valley of my mountain, for the valley of my mountain shall reach Azal; you will flee as you have fled." Amos (Am 1:1) refers to the earthquake in the time of Uzziah (at Hazor in 760 BCE and mentioned by Flavius Josephus).
- <sup>6</sup> 'Cold and frost' follows the LXX (*ψυχὸς καὶ πάγος*), Tg and Peshitta (and NJB); the MT is obscure. For this verse, the NRSV reads, "On that day

וְהָיָה בַיּוֹם הַהוּא לֹא־יְהִיָּה אֹר יִקְרוּת יִקְפֹּאוֹן  
 וְקִפְאוֹן: וְהָיָה יוֹם־אֶחָד הוּא יוֹדַע לִיהוּה לֹא־יוֹם  
 וְלֹא־לַיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אֹר: וְהָיָה  
 בַּיּוֹם הַהוּא יֵצְאוּ מִיַּם־חַיִּים מִירוּשָׁלַם חֲצִים אֶל־  
 הַיָּם הַקְּדָמוֹנִי וְחֲצִים אֶל־הַיָּם הָאַחֲרוֹן בְּקִיץ  
 וּבְחֶרֶף יִהְיֶה: וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ  
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד: יִסּוּב  
 כָּל־הָאָרֶץ כְּעֶרְבָה מִגִּבְע לְרִמּוֹן נֶגֶב יְרוּשָׁלַם  
 וְרֵאמָה וְיִשְׁבָּה תַחֲתֶיהָ לְמִשְׁעַר בְּנֵימָן עַד־מִקְוֹם  
 שַׁעַר הָרֵאשׁוֹן עַד־שַׁעַר הַפְּנִים וּמִגִּדֵּל חֲנֻנְיָל עַד  
 יִקְבֵי הַמֶּלֶךְ: יֵאָ וְיִשְׁבוּ בָּהּ וְחָרֵם לֹא יִהְיֶה־עוֹד  
 וְיִשְׁבָּה יְרוּשָׁלַם לְבִטָּח: {ס}

יב וְזָאת | תְּהִיָּה הַמַּגֵּפָה אֲשֶׁר יִגַּף יְהוָה אֶת־כָּל־  
 הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם הַמֶּקֶם | בְּשָׂרוֹ וְהוּא  
 עֹמֵד עַל־רַגְלָיו וְעֵינָיו תִּמְקַנָּה בְּחֶרְיָהֶן וּלְשׁוֹנָן  
 תִּמְקַ בְּפִיהֶם: יג וְהָיָה בַיּוֹם הַהוּא תְהִיָּה מְהוּמַת־  
 יְהוָה רַבָּה בָּהֶם וְהִחְזִיקוּ אִישׁ יָד רֵעֵהוּ וְעִלְתָּה יָדוֹ

there will be no light, only cold and frost.<sup>7</sup> It will be one continuous day, Yahweh knows, there will be no more day and night and it will remain light to the evening.<sup>8</sup> On that Day, living waters will issue from Jerusalem, half towards the eastern sea, half towards the western sea; they will flow summer and winter.<sup>9</sup> Then Yahweh will become king of the whole world. On that Day, Yahweh will be the only one and his name the one name.<sup>10</sup> The whole land will be turned into plain, from Geba to Rimmon in the Negeb, but Jerusalem will stand high in her place and be full of people, from the Benjamin Gate to the site of the earlier gate, to the Corner Gate, and from the Tower of Hananel to the king's winepresses.<sup>11</sup> People will make their homes there. The curse of destruction will be lifted; Jerusalem will be safe to live in.

<sup>12</sup> This is the plague with which Yahweh will strike all the nations who have fought against Jerusalem; their flesh will rot while they are standing on their feet; their eyes will rot in their sockets; their tongues will rot in their mouths.<sup>13</sup> When that Day comes, a great terror will fall on them from Yahweh; each man will grab his neighbour's hand and

*there shall not be either cold or frost."* The *Kethib/Qere* difference here would benefit from an explanation.

<sup>7</sup> In a sense, the universe will be de-created in order to be re-created.

<sup>8</sup> The 'eastern sea' is the Dead Sea and the 'western sea' is the Mediterranean (Jl 2:20).

<sup>9</sup> The repetition here is for the sake of solemnity: the 'name' of Yahweh is Yahweh himself.

<sup>10</sup> 'To Rimmon ... stand high' is a conjectural translation; the MT reads, "to Rimmon, to the Negeb (south) of Jerusalem but she will stand high."

<sup>11</sup> An alternative reading for 'the curse of destruction' is 'the threat of divine extermination'.

<sup>12</sup> In place of the 3 instances of the word 'rot' (here following the NJB & NRSV), NETB has, in order, 'decay', 'rot' and 'dissolve'.

<sup>13</sup> The NRSV has 'panic' in place of 'terror', here following the NJB.

עֲלֵי־ד רַעְהוּ: <sup>ד</sup> וְגַם־יְהוּדָה תִּלָּחֵם בִּירוּשָׁלַם וְאֶסְףֹ  
 חֵיל כָּל־הַגּוֹיִם סָבִיב זָהָב וְכֶסֶף וּבַגְדִים לְרַב מְאֹד:  
<sup>טו</sup> וְכֵן תִּהְיֶה מִגַּפַּת הַסּוּס הַפֶּרֶד הַגָּמֶל וְהַחֲמֹר  
 וְכָל־הַבְּהֵמָה אֲשֶׁר יִהְיֶה בַּמַּחֲנוֹת הַהֵמָּה כַּמִּגַּפָּה  
 הַזֹּאת: <sup>טז</sup> וְהָיָה כָּל־הַנּוֹתֵר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־  
 יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהִשְׁתַּחֲוֹת לְמֶלֶךְ  
 יְהוָה צְבָאוֹת וּלְחַג אֶת־חַג הַסְּכּוֹת: <sup>יז</sup> וְהָיָה אֲשֶׁר  
 לֹא־יַעֲלֶה מֵאֵת מִשְׁפַּחַת הָאָרֶץ אֶל־יְרוּשָׁלַם  
 לְהִשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וְלֹא עָלִיָּהֶם יִהְיֶה  
 הַגָּשֶׁם: <sup>יח</sup> וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תַעֲלֶה וְלֹא  
 בָּאָה וְלֹא עָלִיָּהֶם תִּהְיֶה הַמִּגַּפָּה אֲשֶׁר יִגַּף יְהוָה  
 אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּכּוֹת:  
<sup>יט</sup> זֹאת תִּהְיֶה חֲטָאת מִצְרַיִם וְחֲטָאת כָּל־הַגּוֹיִם  
 אֲשֶׁר לֹא יַעֲלוּ לְחַג אֶת־חַג הַסְּכּוֹת: <sup>כ</sup> בַּיּוֹם הַהוּא  
 יִהְיֶה עַל־מִצְלוֹת הַסּוּס קֹדֶשׁ לִיהוָה וְהָיָה הַסִּירוֹת  
 בְּבַיִת יְהוָה כַּמִּזְרָקִים לִפְנֵי הַמִּזְבֵּחַ: <sup>כא</sup> וְהָיָה כָּל־

they will fight among themselves. <sup>14</sup> Even Judah will fight against Jerusalem. The wealth of all the nearby nations will be heaped together: gold, silver, and clothing, in abundance. <sup>15</sup> The plague afflicting the horses, mules, camels, donkeys and all the other animals in those armies will be the same. <sup>16</sup> After this, all the survivors of the nations that have attacked Jerusalem will come up year after year to worship the King, Yahweh Sabaoth, and to keep the Feast of Shelters. <sup>17</sup> Should one of the races of the world fail to come up to Jerusalem to worship the King, Yahweh Sabaoth, there will be no rain for that one. <sup>18</sup> Should the race of Egypt fail to come up and pay its visit, on it will fall the plague that Yahweh will inflict on each of those nations that fail to come up to keep the Feast of Shelters. <sup>19</sup> Such will be the punishment for Egypt and the punishment for all the nations that fail to come up to keep the Feast of Shelters. <sup>20</sup> When that day comes, the very bells on the horses will be inscribed with the words, 'Sacred to Yahweh', and the cooking pots of the House of Yahweh will be as holy as the sprinkling bowls before the

<sup>14</sup> The phrase בִּירוּשָׁלַם with the verb תִּלָּחֵם ('fight') would ordinarily suggest that Judah is fighting against Jerusalem; while this could happen accidentally, the context here favours the idea that Judah is fighting alongside Jerusalem against a common enemy: the preposition כִּי, then, should be construed as locative.

<sup>15</sup> The NJB places this verse between vv. 12 & 13.

<sup>16</sup> The 'Feast of Shelters' was presumably chosen because it celebrated Yahweh's sovereignty.

<sup>17</sup> The reference to any who 'fail to come up to Jerusalem' shows that the nations are not 'converted' to Yahweh but are under his domination.

<sup>18</sup> 'Will fall' follows the LXX (ἔσται ἡ πῶσις) and Peshitta; the MT has 'will not fall'.

<sup>19</sup> Throughout this section, the NRSV has 'festival of booths' in place of 'Feast of Shelters' (as NJB), and NETB has 'Feast of Tabernacles'.

<sup>20</sup> In the glory of the messianic age there will be no differences between the sacred and the profane – all will be dedicated to God's use.

סִיר בִּירוּשָׁלַם וּבִיהוּדָה קֹדֶשׁ לַיהוָה צְבָאוֹת וּבְאֹר  
כָּל־הַזְּבָחִים וְלִקְחוּ מֵהֶם וּבְשָׁלוּ בָהֶם וְלֹא־יִהְיֶה  
כְּנַעֲנֵי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:  
{ש}

altar. <sup>21</sup> Yes, every pot in Jerusalem and in Judah shall be sacred to Yahweh Sabaoth; and all who come to sacrifice will help themselves and do their cooking in them and there will be no more traders in the Temple of Yahweh Sabaoth, when that Day comes.

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<sup>21</sup> The author, remembering Ezekiel, foresees the sanctification of everything in Israel in the messianic age.