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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 בַּחֹדֶשׁ הַשְּׁמִינִי בִּשְׁנַת שְׁתַּיִם לְדָרְיוֹשׁ הָיָה דְּבַר־  
יְהוָה אֶל־זַכְרְיָה בֶן־בְּרַכְיָה בֶן־עֲדֹן הַנְּבִיא לֵאמֹר:  
ב קֶצֶף יְהוָה עַל־אֲבוֹתֵיכֶם קֶצֶף: ג וְאָמַרְתָּ אֲלֵהֶם  
כָּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ אֵלַי נָאִם יְהוָה  
צְבָאוֹת וְאֲשׁוּב אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת: ד אֶל־  
תְּהִיו כְּאֲבֹתֵיכֶם אֲשֶׁר קִרְאוּ־אֲלֵהֶם הַנְּבִיאִים  
הָרָשׁוּנִים לֵאמֹר כָּה אָמַר יְהוָה צְבָאוֹת שׁוּבוּ נָא  
מִדְּרָכֵיכֶם הָרָעִים וּמֵעֲלִילֵיכֶם וּמֵעַלְלֵיכֶם הָרָעִים  
וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי נָאִם־יְהוָה:  
ה אֲבוֹתֵיכֶם אִי־הֵם וְהַנְּבִיאִים הַלְעוֹלָם יָחִיו: ו אָדָּן  
דְּבָרִי וְחֻקִּי אֲשֶׁר צִוִּיתִי אֶת־עַבְדִּי הַנְּבִיאִים הָלֹא  
הַשִּׁיגוּ אֲבֹתֵיכֶם וַיָּשׁוּבוּ וַיֹּאמְרוּ כַּאֲשֶׁר זָמַם יְהוָה  
צְבָאוֹת לַעֲשׂוֹת לָנוּ כְּדֶרְכֵינוּ וּכְמַעַלְלֵינוּ כֵּן 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 literal translation of ‘ancestors’ is ‘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' ביום עשרים וארבעה לעשתי-עשר חדש הוא-  
 חדש שבט בשנת שתים לדריגוש היה דברי-הזה  
 אל-זכריה בן-ברכיה בן-עדוא הנביא לאמר:  
 ה' ראיתי! הלילה והנה-איש רכב על-סוס אדם  
 והוא עמד בין ההדסים אשר במצלה ואחריו  
 סוסים אדמים שרקים ולבנים: וואמר מה-אלה  
 אדני ויאמר אלי המלאך הדבר בי אני אראך  
 מה-המה אלה: ויען האיש העמד בין ההדסים  
 ויאמר אלה אשר שלח יהוה להתהלך בארץ:  
 ויענו את-מלאך יהוה העמד בין ההדסים  
 ויאמרו התהלכנו בארץ והנה כל-הארץ ישבת  
 ושקטת: יב ויען מלאך-יהוה ויאמר יהוה צבאות  
 עד-מתי אתה לא-תרחם את-ירושלם ואת ערי  
 יהודה אשר זעמתה זה שבעים שנה: יג ויען יהוה  
 את-המלאך הדבר בי דברים טובים דברים

<sup>7</sup> 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, <sup>8</sup> “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. <sup>9</sup> I said, “What are these, my lord?” The angel who spoke to me said, “I will show you what they are.” <sup>10</sup> And the man standing among the myrtles replied, “Those are they whom Yahweh has sent to patrol the world.” <sup>11</sup> 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.” <sup>12</sup> 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?” <sup>13</sup> And Yahweh replied with kind and comforting words to the angel talking to me. <sup>14</sup> The angel who was talking to me then said to me,

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

<sup>8</sup> 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.

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

<sup>10</sup> The Hitpaël 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.

<sup>11</sup> 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.

<sup>12</sup> The ‘seventy years’ refers to the predicted period of Babylonian Exile.

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

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

נְחָמִים: <sup>ד</sup>וַיֹּאמֶר אֵלֵי הַמַּלְאָךְ הַדָּבָר בִּי קְרֹא  
 לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת קְנֵאתִי לִירוּשָׁלַם  
 וּלְצִיּוֹן קְנָאָה גְדוֹלָה: <sup>טו</sup>וְקֶצֶף גְּדוֹלֹ אֲנִי קֶצֶף עַל־  
 הַגּוֹיִם הַשְׂאֲנָנִים אֲשֶׁר אֲנִי קִצַּפְתִּי מֵעַט וְהֵמָּה  
 עָזְרוּ לָרָעָה: <sup>טז</sup>לָכֵן כֹּה־אָמַר יְהוָה שְׁבֹתִי לִירוּשָׁלַם  
 בְּרַחֲמִים בֵּיתִי יִבְנֶה בָּהּ נֶאֱמַר יְהוָה צְבָאוֹת וְקוֹה  
 וְקוֹ יִנָּטָה עַל־יְרוּשָׁלַם: <sup>יז</sup>עוֹד | קְרֹא לֵאמֹר כֹּה  
 אָמַר יְהוָה צְבָאוֹת עוֹד תִּפּוּצְנָה עָרֵי מְטוֹב וְנֶחֱם  
 יְהוָה עוֹד אֶת־צִיּוֹן וּבָחַר עוֹד בִּירוּשָׁלַם: {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.”

<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 וָאָרָא וְהִנֵּה אַרְבַּע קַרְנוֹת:  
<sup>ב</sup> וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה וַיֹּאמֶר  
אֵלַי אֵלֶּה הַקַּרְנוֹת אֲשֶׁר זָרוּ אֶת־יְהוּדָה אֶת־  
יִשְׂרָאֵל וִירוּשָׁלַם: {ס}

<sup>ג</sup> וַיֵּרְאֵנִי יְהוָה אַרְבַּעַה חֲרָשִׁים: <sup>ד</sup> וָאָמַר מַה אֵלֶּה  
בָּאִים לַעֲשׂוֹת וַיֹּאמֶר לֵאמֹר אֵלֶּה הַקַּרְנוֹת אֲשֶׁר־  
זָרוּ אֶת־יְהוּדָה כְּפִי־אִישׁ לֹא־נִשָּׂא רֹאשׁוֹ וַיָּבֹאוּ  
אֵלֶּה לְהַחֲרִיד אֹתָם לִידֹת אֶת־קַרְנוֹת הַגּוֹיִם  
הַנִּשְׂאִים קֶרֶן אֶל־אֶרֶץ יְהוּדָה לְזִרוּתָהּ: {ס}

<sup>ה</sup> וַאֲשָׁא עֵינַי וָאָרָא וְהִנֵּה־אִישׁ וּבִידּוֹ חֶבֶל מִדָּה:  
<sup>ו</sup> וָאָמַר אָנָּה אַתָּה הַלֵּךְ וַיֹּאמֶר אֵלַי לִמְד אֶת־  
יְרוּשָׁלַם לִרְאוֹת כִּמְה־רַחֲבָהּ וְכִמְה אַרְכָּהּ: <sup>ז</sup> וְהִנֵּה  
הַמַּלְאָךְ הַדֹּבֵר בִּי יָצָא וּמַלְאָךְ אֲחֵר יָצָא לִקְרֹאתוֹ:  
<sup>ח</sup> וַיֹּאמֶר אֵלָיו רֵץ דַּבֵּר אֶל־הַנֶּעֱר הַלֵּז לֵאמֹר פְּרוּזוֹת  
תֵּשֵׁב יְרוּשָׁלַם מִרַב אָדָם וּבְהֵמָה בְּתוֹכָהּ: <sup>ט</sup> וָאֲנִי

## 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 נֹאס־יְהוָה חֹמַת אֵשׁ סָבִיב וּלְכָבוֹד  
אֶהְיֶה בְּתוֹכָהּ: {פ}

י הוּי הוּי וְנָסוּ מֵאֶרֶץ צָפוֹן  
נֹאס־יְהוָה  
פ כִּי כָאֲרָבַע רוּחוֹת הַשָּׁמַיִם פִּרְשְׁתִּי אֶתְכֶם  
נֹאס־יְהוָה:  
יא הוּי צִיּוֹן הַמְּלִטִי  
יֹשֶׁבֶת בֶּת־בָּבֶל: {ס}  
יב כִּי כֹה אָמַר יְהוָה צְבָאוֹת  
אַחֲרֵי כָבוֹד  
שְׁלַחְנִי אֶל־הַגּוֹיִם הַשְּׁלָלִים אֶתְכֶם  
כִּי הִנֵּגְעַת בְּכֶם נִגְעַת בְּבִבְת עֵינֹו:  
יג כִּי הִנֵּנִי מִנִּיף אֶת־יָדִי  
עֲלֵיהֶם וְהָיוּ שְׁלָל לְעַבְדֵיהֶם  
וַיֵּדְעוּתֶם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי: {ס}  
יד רִנֵּי וְשִׂמְחֵי בֶת־צִיּוֹן  
כִּי הִנֵּנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ  
נֹאס־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.

טו וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא  
וְהָיוּ לִי לְעָם  
וְשָׁכְנָתִי בְּתוֹכָךְ  
וַיֵּדַעַת כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי אֵלֶיךָ:  
טז וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ  
עַל אֲדָמַת הַקֹּדֶשׁ  
וּבָחַר עוֹד בִּירוּשָׁלַם:  
יז הִס כָּל־בָּשָׂר מִפְּנֵי יְהוָה  
כִּי יַעֲזוֹר מִמַּעוֹן קֹדֶשׁוֹ: {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 Old Testament (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

א וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי  
מַלְאָךְ יְהוָה וְהַשָּׁטָן עֹמֵד עַל־יְמִינוֹ לְשׁוֹטֵנוֹ:  
ב וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן יִגְעַר יְהוָה בָּךְ הַשָּׁטָן  
וַיִּגְעַר יְהוָה בָּךְ הַבָּחַר בִּירוּשָׁלַם הַלּוֹא זֶה אִוֵּד  
מִצֵּל מֵאֵשׁ: ג וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צֹאִים  
וְעֹמֵד לִפְנֵי הַמַּלְאָךְ: ד וַיַּעַן וַיֹּאמֶר אֶל־הַעֲמָדִים  
לִפְנָיו לֵאמֹר הֲסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר  
אֵלָיו רֹאֵה הָעֵבֶרְתִּי מֵעָלֶיךָ עֹנֶךָ וְהַלְבַּשׁ אֶתְךָ  
מִחֻלָּצוֹת: ה וַאֲמַר יִשְׁיִמוּ צָנִיף טְהוֹר עַל־רֹאשׁוֹ  
וַיִּשְׁיִמוּ הַצָּנִיף הַטְּהוֹר עַל־רֹאשׁוֹ וַיַּלְבִּשֻׁהוּ בְּגָדִים  
וּמַלְאָךְ יְהוָה עֹמֵד: ו וַיַּעַד מַלְאָךְ יְהוָה בְּיְהוֹשֻׁעַ  
לֵאמֹר: ז כֹּה־אָמַר יְהוָה צְבָאוֹת אִם־בְּדַרְכֵי תִלְךָ  
וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר וְגַם־אֶתָּה תִּדְּוִן אֶת־

## ZECHARIAH 3

<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’ (צֹאִים – 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.



בִּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצָרֵי וְנָתַתִּי לָךְ מִהֲלָכִים בֵּין  
הָעֹמְדִים הָאֵלֶּה: <sup>ח</sup> שְׁמַע־נָא יְהוֹשֻׁעַ | הַכֹּהֵן הַגָּדוֹל  
אֶתֶּל וְרַעֲיָךְ הַיֹּשְׁבִים לִפְנֶיךָ כִּי־אֲנֹשִׁי מוֹפֶת הֵמָּה  
כִּי־הִנְנִי מְבִיא אֶת־עַבְדִּי צֶמַח: <sup>ט</sup> כִּי | הִנֵּה הָאֶבֶן  
אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שִׁבְעָה  
עֵינַיִם הִנְנִי מִפְתָּח מִפְתָּח נָאִם יְהוָה צְבָאוֹת  
וּמִשְׁתִּי אֶת־עֵוֹן הָאֶרֶץ־הַזֹּאת בְּיוֹם אֶחָד: <sup>י</sup> בְּיוֹם  
הַהוּא נָאִם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־  
תַּחַת גֶּפֶן 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 וַיַּעֲרֵנִי כְּאִישׁ אֲשֶׁר-  
יַעְזֹר מִשְׁנָתוֹ: ב וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַיֹּאמֶר  
וַאֲמַר רְאִיתִי | וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל-  
רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיחַ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה  
מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עַל-רֹאשָׁהּ: ג וּשְׁנַיִם זֵיתִים  
עָלֶיהָ אֶחָד מִיְּמִין הַגִּלְגָּה וְאֶחָד עַל-שְׂמאלָהּ:  
ד וָאֲנִי וַאֲמַר 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 דְּבַר-יְהוָה אֶל-זֶרֻבָבֶל לֵאמֹר  
לֹא בַחֲלִי וְלֹא בְכֹחַ כִּי אֶסְבְּרוּחִי אֶמַר יְהוָה  
צְבָאוֹת: ז מִי־אַתָּה הַר־הַגָּדוֹל לִפְנֵי זֶרֻבָבֶל לְמִישֹׁר  
וְהוֹצִיא אֶת-הָאֶבֶן הָרֹאשָׁה תִּשְׂאוֹת חֵן חֵן  
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 (וָאֲמַר) 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  
הַבֵּית הַזֶּה וְיָדָיו תִּבְצַעְנָה וְיָדַעְתָּ כִּי־יְהוָה צְבָאוֹת  
שְׁלַחְנִי אֵלֵיכֶם: <sup>י</sup> כִּי מִי בֹז לַיּוֹם קִטְנוֹת וְשִׁמְחוּ  
וְרֹאוּ אֶת־הָאֶבֶן הַבְּדִיל בְּיַד זְרַבְבָּל שִׁבְעָה־אַלֶּה  
עֵינֵי יְהוָה הֵמָּה מְשׁוּטָטִים בְּכָל־הָאָרֶץ: <sup>יא</sup> וְאָעַן  
וָאָמַר אֵלָיו מִה־שְּׁנֵי הַיָּתִים הָאֵלֶּה עַל־יָמִין  
הַמְּנוֹרָה וְעַל־שְׂמֹאלָהּ: <sup>יב</sup> וְאָעַן שְׁנֵית וָאָמַר אֵלָיו  
מִה־שְּׁתֵּי שִׁבְלֵי הַיָּתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת  
הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזֶּהָב: <sup>יג</sup> וַיֹּאמֶר אֵלַי  
לֵאמֹר הֲלוֹא יָדַעְתָּ מִה־אַלֶּה וָאָמַר לֹא אֲדָנִי:  
<sup>יד</sup> וַיֹּאמֶר אֵלַי שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדָוָן  
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 (הַמְבְּדִיל, 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’ (בְּנֵי־הַיִּצְהָר, 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

<sup>א</sup> ואֲשׁוּב וְאֶשָּׂא עֵינַי וָאֵרָאָה וְהִנֵּה מְגִלָּה עֹפָה:  
<sup>ב</sup> וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר אֲנִי רֹאֶה מְגִלָּה  
עֹפָה אֲרָכָה עֲשָׂרִים בָּאַמָּה וְרֹחֶבָה עֶשֶׂר בָּאַמָּה:  
<sup>ג</sup> וַיֹּאמֶר אֵלַי זֹאת הָאֵלֶּה הַיּוֹצֵאת עַל־פָּנַי כָּל־  
הָאָרֶץ כִּי כָל־הַגִּזְבִּי מִזֶּה כְּמוֹהַ נִקָּה וְכָל־הַנִּשְׁבָּע  
מִזֶּה כְּמוֹהַ נִקָּה: <sup>ד</sup> הַיּוֹצֵאתֶיהָ נֹאֵם יְהוָה צְבָאוֹת  
וּבָאָה אֶל־בֵּית הַגִּזְבִּי וְאֶל־בֵּית הַנִּשְׁבָּע בְּשִׁמִּי  
לִשְׁקֹר וּלְנֶה בְּתוֹךְ בֵּיתוֹ וְכָלְתּוּ וְאֶת־עֵצָיו וְאֶת־  
אֲבָנָיו: <sup>ה</sup> וַיֵּצֵא הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי שָׂא  
נָא עֵינֶיךָ וָרֹאֶה מָה הַיּוֹצֵאת הַזֹּאת: <sup>ו</sup> וַאֲמַר מֶה־  
הִיא וַיֹּאמֶר זֹאת הָאִיפָה הַיּוֹצֵאת וַיֹּאמֶר זֹאת עֵינָם  
בְּכָל־הָאָרֶץ: <sup>ז</sup> וְהִנֵּה כֶּכֶר עֹפֶרֶת נִשְׂאת וְזֹאת אִשָּׁה  
אֶחָת יוֹשֶׁבֶת בְּתוֹךְ הָאִיפָה: <sup>ח</sup> וַיֹּאמֶר זֹאת הָרָשָׁעָה  
וַיִּשְׁלֹךְ אֹתָהּ אֶל־תּוֹךְ הָאִיפָה וַיִּשְׁלֹךְ אֶת־אֶבֶן  
הָעֹפֶרֶת 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 αὐτόν) 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'.

<sup>9</sup> וְאֶשָּׂא עֵינַי וְאָרָא וְהִנֵּה שְׁתֵּי נָשִׁים יוֹצְאוֹת  
 וְרוּחַ בְּכַנְפֵיהֶם וְלִהְנֶה כְּנָפִים כְּכַנְפֵי הַחֲסִידָה  
 וַתִּשְׂאֵנָה אֶת־הָאִיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם:  
 'וְאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי אָנָּה הֵמָּה מוֹלְכוֹת  
 אֶת־הָאִיפָה: 'וַיֹּאמֶר אֵלַי לְבָנוֹת־לָהּ בַּיִת בָּאָרֶץ  
 שְׁנַעַר וְהוֹכֵן וְהִנִּיחָה שָׁם עַל־מִכְנָתָה: {ס}

<sup>9</sup> 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 (רָשָׁעָה) 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 θήσουσιν αὐτὸ ἐκεῖ ἐπὶ τῇ ἐτοιμασίᾳ 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 וְאָרָאָה וְהִנֵּה אַרְבַּע מִרְכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהַהָרִים הָרִי נְחֹשֶׁת: בּ בַּמִּרְכָּבָה הָרִאשׁוֹנָה סוּסִים אֲדָמִים וּבַמִּרְכָּבָה הַשְּׁנִיתָ סוּסִים שְׁחֹרִים: גּ וּבַמִּרְכָּבָה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמִּרְכָּבָה הָרְבִיעִית סוּסִים בְּרָדִים אֲמָצִים: דּ וְאָעַן וְאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מֶה־אֵלֶּה אֲדֹנָי: ה' וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי אֵלֶּה אַרְבַּע רוּחוֹת הַשָּׁמַיִם יֹצְאוֹת מִהִתְיָצֵב עַל־אֲדוֹן כָּל־הָאָרֶץ: ו' אֲשֶׁר־בָּהּ הַסּוּסִים הַשְּׁחֹרִים יֹצְאִים אֶל־אֶרֶץ צָפוֹן וְהַלְבָּנִים יֹצְאוּ אֶל־אַחֲרֵיהֶם וְהַבְּרָדִים יֹצְאוּ אֶל־אֶרֶץ הַתִּימָן: ז' וְהָאֲמָצִים יֹצְאוּ וַיִּבְקְשׁוּ לָלֶכֶת לְהַתְּהַלֵּךְ בָּאָרֶץ וַיֹּאמֶר לָכֵן הִתְּהַלְכוּ בָּאָרֶץ וְתִתְּהַלְכֶנָּה בָּאָרֶץ: 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 צָפוֹן הֵנִיחוּ אֶת־רוּחִי  
בְּאֶרֶץ צָפוֹן: {ס}

ט וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 'לְקוֹחַ מֵאֵת הַגּוֹלָה  
מִחִלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה וּבֵאת אֶתָּה  
בַּיּוֹם הַהוּא וּבֵאת בֵּית יֹאשִׁיָּה בֶן־צַפְנִיָּה אֲשֶׁר־  
בָּאוּ מִבָּבֶל: י' וְלָקַחְתָּ כֶּסֶף־זָהָב וַעֲשִׂיתָ עֲטֹרֹת  
וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹצָדָק הַכֹּהֵן הַגָּדוֹל:  
יב וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת  
לֵאמֹר הִנֵּה־אִישׁ צֶמַח שְׁמוֹ וּמִתְחַתֵּיו יֵצֵא וּבְנֶה  
אֶת־הַיֵּכָל יְהוָה: יג וְהוּא יִבְנֶה אֶת־הַיֵּכָל יְהוָה  
וְהוּא־יֵשֵׁא הוֹד וְיֵשֵׁב וּמִשָּׁל עַל־כִּסְאוֹ וְהָיָה כֹהֵן  
עַל־כִּסְאוֹ וַעֲצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:  
יד וְהָעֲטוֹת תִּהְיֶה לְחֹלֶם וּלְטוֹבִיָּה וּלְיֹדְעִיָּה וּלְחֹן  
בֶּן־צַפְנִיָּה לְזִכְרוֹן בְּהֵיכַל 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.

וּבְנוֹ בְּהִיבֵל יְהוָה וַיֵּדְעֻם כִּי־יְהוָה צְבָאוֹת שְׁלַחְנִי  
אֲלֵיכֶם וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוֹן 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 וַיְהִי בַשָּׁנָה אַרְבַּע לְדָרְיוֹשׁ הַמֶּלֶךְ הָיָה דְבַר־  
יְהוָה אֶל־זְכַרְיָה בְּאַרְבַּעָה לַחֹדֶשׁ הַתְּשַׁעִי בְּכִסְלֹוֹ:  
ב וַיִּשְׁלַח בֵּית־אֵל שְׂרָאָצֶר וְרֶגֶם מֶלֶךְ וְאֲנָשָׁיו  
לְחַלּוֹת אֶת־פְּנֵי יְהוָה: ג לֵאמֹר אֶל־הַכֹּהֲנִים אֲשֶׁר  
לְבֵית־יְהוָה צְבָאוֹת וְאֶל־הַנְּבִיאִים לֵאמֹר הֲאִבְכָּה  
בַּחֹדֶשׁ הַחֲמִשִּׁי הַנֶּזֶר כַּאֲשֶׁר עָשִׂיתִי זֶה כַּמָּה  
שָׁנִים: {פ}

ד וַיְהִי דְבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר: ה אָמַר אֵל־  
כָּל־עַם הָאָרֶץ וְאֶל־הַכֹּהֲנִים לֵאמֹר כִּי־צִמְתֶּם  
וְסָפֹד בַּחֲמִישִׁי וּבִשְׁבִיעִי זֶה שְׁבָעִים שָׁנָה הָצוֹם  
צִמְתָּנִי אֲנִי: ו וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ הֲלֹא אַתֶּם  
הָאֹכְלִים וְאַתֶּם הַשְׂתִּים: ז הֲלֹא אֶת־הַדְּבָרִים  
אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרֵאשֹׁנִים בְּהִיֹּת  
יְרוּשָׁלַם יֹשֶׁבֶת וּשְׁלֹוֹה וְעָרֶיהָ סְבִיבֹתֶיהָ וְהַנֶּגֶב  
וְהַשְׁפֵּלָה יֹשֵׁב: {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 Chislew. <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'.

<sup>ח</sup> וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה לֵאמֹר: <sup>ט</sup> כֹּה אָמַר  
יְהוָה צְבָאוֹת לֵאמֹר מִשְׁפָּט אָמַת שְׁפֹטוּ וְחֶסֶד  
וְרַחֲמִים עֲשׂוּ אִישׁ אֶת־אָחִיו: <sup>י</sup> וְאַל־מִנָּה וִיתּוֹם גֵּר  
וְעָנִי אֶל־תַּעֲשֹׁקוּ וְרַעַת אִישׁ אָחִיו אֶל־תַּחֲשְׁבוּ  
בְּלִבְבְּכֶם: <sup>יא</sup> וַיִּמָּאֲנוּ לְהִקְשִׁיב וַיִּתְּנוּ כֶּתֶף סָרְרַת  
וְאַזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ: <sup>יב</sup> וְלִבָּם שָׁמוּ שְׁמִיר  
מִשְׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים אֲשֶׁר שָׁלַח  
יְהוָה צְבָאוֹת בְּרוּחֹו בְּיַד הַנְּבִיאִים הָרְאשֹׁנִים וַיְהִי  
קֶצֶף גָּדוֹל מֵאֵת יְהוָה צְבָאוֹת: <sup>יג</sup> וַיְהִי כֹאֲשֶׁר־קָרָא  
וְלֹא שָׁמְעוּ בֵּן יִקְרָאוּ וְלֹא אֲשַׁמֵּעַ אָמַר יְהוָה  
צְבָאוֹת: <sup>יד</sup> וְאֶסְעָרֵם עַל כָּל־הַגּוֹיִם אֲשֶׁר לֹא־יָדְעוּם  
וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם מִעֲבָר וּמִשָּׁב וַיִּשְׁימוּ  
אֶרֶץ־חֲמֻדָּה לְשָׁמָה: {פ}

<sup>8</sup> The word of Yahweh came to Zechariah, <sup>9</sup> “Yahweh Sabaoth says this. “Apply the law fairly and show faithful love and compassion towards one another. <sup>10</sup> Do not oppress the widow, the orphan, the foreigner, and the poor, and do not secretly plan evil against one another.” <sup>11</sup> But they would not listen; they turned a stubborn shoulder; they stopped their ears rather than hear; <sup>12</sup> 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. <sup>13</sup> So, since when I called, they would not listen, “I would not listen when they called,” says Yahweh Sabaoth, <sup>14</sup> “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.””

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

<sup>9</sup> 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).

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

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

<sup>12</sup> 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.

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

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

## ZECHARIAH 8

## זכריה פרק ח

<sup>א</sup> וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר: <sup>ב</sup> כֹּה אָמַר יְהוָה צְבָאוֹת קִנְאָתִי לְצִיּוֹן קִנְאָה גְדוֹלָה וְחִמָּה גְדוֹלָה קִנְאָתִי לָהּ: <sup>ג</sup> כֹּה אָמַר יְהוָה שְׁבֹתִי אֶל־צִיּוֹן וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם וְנִקְרְאָה יְרוּשָׁלַם עִיר הָאֱמֻת וְהַר־יְהוָה צְבָאוֹת הַר הַקֹּדֶשׁ: {ס}

<sup>ד</sup> כֹּה אָמַר יְהוָה צְבָאוֹת עַד יֵשְׁבוּ זָקְנִים וְזִקְנוֹת בְּרַחֲבֹת יְרוּשָׁלַם וְאִישׁ מְשַׁעֲנֵתוֹ בִּידוֹ מֵרֶב יָמִים: <sup>ה</sup> וְרַחֲבֹת הָעִיר יִמְלְאוּ יְלָדִים וְיִלְדוֹת מְשַׁחֲקִים בְּרַחֲבֹתֶיהָ: {ס} <sup>ו</sup> כֹּה אָמַר יְהוָה צְבָאוֹת כִּי יִפְלֹא בְּעֵינַי שְׁאֲרִית הָעָם הַזֶּה בְּיָמֵם הָהֵם גַּם־בְּעֵינַי יִפְלֹא נָאִם יְהוָה צְבָאוֹת: {פ}

<sup>ז</sup> כֹּה אָמַר יְהוָה צְבָאוֹת הַנְּנִי מוֹשִׁיעַ אֶת־עַמִּי מֵאֶרֶץ מִזְרָח וּמֵאֶרֶץ מְבֹא הַשֶּׁמֶשׁ: <sup>ח</sup> וְהִבֵּאתִי אֹתָם וְשָׁכְנוּ בְּתוֹךְ יְרוּשָׁלַם וְהָיוּ־לִי לְעָם וְאֲנִי אֶהְיֶה לָּהֶם לֵאלֹהִים בְּאֵמֶת וּבְצִדְקָה: {ס}

<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.

<sup>ט</sup> כֹּה־אָמַר יְהוָה צְבָאוֹת תַּחֲזֹקְנָה יְדִיכֶם הַשְׁמָעִים  
 בַּיָּמִים הָאֵלֶּה אֶת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים  
 אֲשֶׁר בָּיֹם יֹסֵד בֵּית־יְהוָה צְבָאוֹת הַהֵיכָל  
 לַהֲבָנוֹת: י כִּי לִפְנֵי הַיָּמִים הָהֵם שָׁכַר הָאָדָם לֹא  
 נָהִיָּה וּשְׁכָר הַבְּהֵמָה אֵינָנָה וְלִיּוֹצֵא וּלְבָא אֵין־  
 שָׁלוֹם מִן־הָעֵר וְאֶשְׁלַח אֶת־כָּל־הָאָדָם אִישׁ  
 בְּרֵעֵהוּ: יא וְעַתָּה לֹא כִיָּמִים הָרִאשֹׁנִים אֲנִי  
 לְשֹׂאֲרֵית הָעָם הַזֶּה נָאֻם יְהוָה צְבָאוֹת: יב כִּי־זָרַע  
 הַשָּׁלוֹם הַגֶּפֶן תִּתֵּן פְּרִיָּה וְהָאֲרֶץ תִּתֵּן אֶת־יְבוּלָהּ  
 וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם וְהִנְחִלְתִּי אֶת־שֹׂאֲרֵית הָעָם  
 הַזֶּה אֶת־כָּל־אֱלֹהִים: יג וְהָיָה כְּאֲשֶׁר הָיִיתֶם קָלָלָה  
 בְּגוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כֵּן אוֹשִׁיעַ אֶתְכֶם  
 וְהִיִּיתֶם בְּרָכָה אֶל־תִּירָאוּ תַּחֲזֹקְנָה יְדִיכֶם: {ס}

<sup>יד</sup> כִּי כֹה אָמַר יְהוָה צְבָאוֹת כְּאֲשֶׁר זָמַמְתִּי לַהֲרֹעַ  
 לָכֶם בְּהַקְצִיף אֲבֹתֵיכֶם אֹתִי אָמַר יְהוָה צְבָאוֹת  
 וְלֹא נִחַמְתִּי: טו כֵּן שִׁבֵּתִי זָמַמְתִּי בַיָּמִים הָאֵלֶּה  
 לְהִיטִיב אֶת־יְרוּשָׁלַם וְאֶת־בֵּית יְהוּדָה אֶל־תִּירָאוּ:

<sup>9</sup> “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.

<sup>10</sup> 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.

<sup>11</sup> But, from now on, I shall not treat the remnant of this people as I have treated them in time past – declares Yahweh Sabaoth. <sup>12</sup> 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. <sup>13</sup> 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!”

<sup>14</sup> “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 – <sup>15</sup> therefore, I have changed my mind and intend, in these days, to treat Jerusalem and the House of Judah well.

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

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

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

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

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

<sup>14</sup> 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.

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



טז אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ דְּבָרוֹ אֱמֶת אִישׁ  
 אֶת־רֵעֵהוּ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שְׁפֹטוּ בְּשַׁעְרֵיכֶם:  
 יז וְאִישׁ אֶת־רַעַת רֵעֵהוּ אַל־תַּחֲשְׁבוּ בְּלִבְבְּכֶם  
 וּשְׂבַעַת שֶׁקֶר אַל־תִּאָּהֲבוּ כִּי אֶת־כָּל־אֱלֹהֵי אֲשֶׁר  
 שָׂנֵאתִי נֹאֵם־יְהוָה: {ס}

יח וַיְהִי דְּבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר: יט כֹּה־אָמַר  
 יְהוָה צְבָאוֹת צֹם הָרְבִיעִי וְצֹם הַחֲמִישִׁי וְצֹם  
 הַשְּׁבִיעִי וְצֹם הָעֲשִׁירִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׂוֹן  
 וּלְשִׂמְחָה וּלְמַעֲדִים טוֹבִים וְהָאֱמֶת וְהַשְׁלוֹם  
 אֶהְיֶה: {פ}

כ כֹּה אָמַר יְהוָה צְבָאוֹת עַד אֲשֶׁר יָבֹאוּ עַמִּים  
 וְיֹשְׁבֵי עָרִים רַבּוֹת: כא וְהָלְכוּ יוֹשְׁבֵי אַחַת אֶל־אַחַת  
 לֵאמֹר גֵּלְכָה הַלּוֹךְ לַחֲלוֹת אֶת־פָּנַי יְהוָה וּלְבַקֵּשׁ  
 אֶת־יְהוָה צְבָאוֹת אֵלֶיךָ גַּם־אֲנִי: כב וּבָאוּ עַמִּים  
 רַבִּים וְגוֹיִם עַצּוּמִים לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת  
 בִּירוּשָׁלַם וּלַחֲלוֹת אֶת־פָּנַי 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 בְּיָמִים הָהֵמָּה אֲשֶׁר  
יִחַזְקוּ עֲשָׂרָה אַנְשִׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם וַיַּחֲזִיקוּ  
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

<sup>א</sup> <sup>1</sup> **משא** An oracle:

דְּבַר־יְהוָה בְּאַרְץ חֲדָד:  
וְדַמְשֶׁק מִנְחָתוֹ  
כִּי לַיהוָה עֵין אָדָם  
וְכָל שְׁבֵטֵי יִשְׂרָאֵל:  
וְגַם־חֲמַת תְּגַבֵּל־בָּהּ <sup>ב</sup>  
צָר וְצִידוֹן כִּי חֲכָמָה מְאֹד:  
וְתִבֵּן צָר מְצֹר לָהּ <sup>ג</sup>  
וְתִצְבֵּר־כֶּסֶף כַּעֲפָר וְחָרוֹץ  
כְּטִיט חוֹצוֹת:  
הִנֵּה אֲדֹנִי יוֹרֵשָׁנָה <sup>ד</sup>  
וְהִכָּה בַיָּם חֵילָהּ  
וְהִיא בָאֵשׁ תֵּאָכֵל:  
תִּירָא אֲשֶׁקְלוֹן וְתִירָא <sup>ה</sup>  
וְעֵזָה וְתַחִיל מְאֹד

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.

<sup>2</sup> On Hamath too, which borders on it,  
and on Tyre and Sidon, despite her acumen.

<sup>3</sup> Tyre had built herself a fortress,  
has heaped up silver like dust  
and gold like dirt of the streets.

<sup>4</sup> Now, the Lord is going to dispossess her;  
at sea, he will break her fortifications,  
and she herself will go up in flames.

<sup>5</sup> Seeing this, Ashkelon will be terrified,  
Gaza too, and writhe with grief,

---

### 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 בִּוֵּשׁ ('be ashamed'), a sense that is less suitable with the removal of hope.

וְעֶקְרוֹן כִּי־הִבִּישׁ מִבְּטָה  
 וְאֶבֶד מִלֵּךְ מֵעֵזָה  
 וְאַשְׁקֶלֶן לֹא תֵשֵׁב:  
 וְיֹשֵׁב מִמֹּזַר בְּאַשְׁדּוֹד י  
 וְהִכְרַתִּי גֵאוֹן פְּלִשְׁתִּים:  
 וְהִסְרֹתִי דַמּוֹ מִפִּי ז  
 וְשִׁקְצִיו מִבֵּין שָׁנָיו  
 וְנִשְׁאַר גִּם־הוּא לֵאלֹהֵינוּ  
 וְהָיָה כְּאֶלֶף בִּיהוּדָה  
 וְעֶקְרוֹן כִּיבוֹסִי:  
 וְחָנִיתִי לְבֵיתִי מִצֶּבֶה מֵעֶבֶר וּמִשֵּׁב ח  
 וְלֹא־יַעֲבֹר עֲלֵיהֶם עוֹד נֶגֶשׁ  
 כִּי עֲתָה רָאִיתִי בְעֵינַי: {ס}  
 גִּילִי מְאֹד בֵּת־צִיּוֹן ט  
 הֲרִיעִי בֵּת יְרוּשָׁלַם  
 הִנֵּה מֶלֶכְךָ יָבוֹא לָךְ  
 צְדִיק וְנוֹשֵׁעַ הוּא

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,

6 The 'half-breed' alludes to a mixed population resulting from forced colonisation.

7 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.

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

9 The literal translation of 'vindicated' (צְדִיק) 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).

עֲנִי וְרֹכֵב עַל־חֲמֹר  
 וְעַל־עֵיר בֶּן־אֲתָנֹות:  
 וְהִכְרַת־יִרְכָב מֵאֲפָרַיִם י  
 וְסוֹס מִירוּשָׁלַם  
 וְנִכְרַתָּה קֶשֶׁת מִלַּחְמָה  
 וְדִבֶּר שָׁלוֹם לַגּוֹיִם  
 וּמִשְׁלוֹ מִיָּם עַד־יָם  
 וּמִנְהַר עַד־אֲפִסִּי־אַרְצָה:  
 גַּם־אַתָּה בְּדָם־בְּרִיתְךָ יא  
 שְׁלַחְתִּי אֲסִירֶיךָ מִבּוֹר  
 אֵין מַיִם בּוֹ:  
 שׁוּבוּ לִבְצֻרֹן אֲסִירֵי הַתְּקוּהָ יב  
 גַּם־הַיּוֹם מִגִּיד מִשְׁנֵה אָשִׁיב לָךְ:  
 כִּי־דִרְכָּתִי לִי יְהוּדָה יג  
 קֶשֶׁת מִלְּאֲתִי אֲפָרַיִם  
 וְעוֹרֶרְתִּי בְּנִיךָ צִיּוֹן  
 עַל־בְּנֵיךָ יוֹן  
 וְשִׁמְתִּיךָ כְּחֶרֶב גִּבּוֹר:  
 וַיִּהְיֶה עֲלֵיהֶם יִרְאָה יד

humble and riding on a donkey,  
 on a colt, the foal of a donkey.

- 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.
- 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.
- 12 Come back to the fortress, you prisoners waiting in hope.  
 Today, I vow, I shall make it up to you twice over.
- 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.
- 14 Then Yahweh will appear above them

10 'He will banish' follows the LXX (ἐξολοθρεύσει); the MT has 'I shall banish'.

11 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.

12 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'.

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

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

וַיֵּצֵא כְּבֹרֶק חֶצֶוֹ  
וַאֲדָנִי יְהוָה בְּשׁוֹפָר יִתְקַע  
וְהִלָּךְ בְּסַעֲרוֹת תִּימָן:  
יְהוָה צְבָאוֹת יִגֵּן עֲלֵיהֶם  
וַאֲכָלוּ וּכְבָּשׁוּ אַבְנֵי-קֶלֶעַ  
וּשְׁתּוּ הֵמוּ כְּמוֹ-יַיִן  
וּמָלְאוּ כַּמְזָרְק כְּזֵוִיּוֹת מִזְבֵּחַ:  
וְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם  
בַּיּוֹם הַהוּא  
כְּצֹאן עֶמֶו  
כִּי אַבְנֵי-נֹזֶר  
מִתְנוֹסְסוֹת עַל-אֲדָמָתוֹ:  
כִּי מֶה-טוֹבֹ וּמֶה-יִפְיוֹ  
דָּגָן בַּחוּרִים וְתִירוֹשׁ  
יְנוּבֵב בַּתְּלוֹת:

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

א שֶׁאֲלוּ מִיְהוָה מָטָר  
בְּעֵת מַלְקוֹשׁ  
יְהוָה עֹשֶׂה חֲזִיזִים  
וּמִטְר־גֶּשֶׁם יִתֵּן לָהֶם  
לְאִישׁ עֹשֵׁב בַּשָּׂדֶה:  
ב כִּי הַתְּרָפִים דִּבְרוּ־אֶוֹן  
וְהַקּוֹסְמִים חָזוּ שֶׁקֶר  
וְחִלְמוֹת הַשְּׁוֹא יִדְּבְרוּ  
הֵבֵל יִנְחֲמוֹן  
עַל־כֵּן נִסְעוּ כְמו־צֹאן  
יַעֲנוּ כִּי־אֵין רֹעֶה: {פ}  
ג עַל־הָרָעִים חָרָה אַפִּי  
וְעַל־הָעֲתוּדִים אֶפְקֹד  
כִּי־פָקֵד יְהוָה צְבָאוֹת אֶת־עֶדְרוֹ  
אֶת־בֵּית יְהוּדָה  
וְשָׂם אוֹתָם כְּסוֹס הַדָּוָר בַּמִּלְחָמָה:

## ZECHARIAH 10

- 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 (תְּרָפִים - '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' (פָּקֹד), 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.

ד	מִמֶּנּוּ פָנָה מִמֶּנּוּ יִתְּד מִמֶּנּוּ קֶשֶׁת מִלְחָמָה מִמֶּנּוּ יֵצֵא כָּל־נוֹגֵשׁ יַחֲדוּ: וְהָיוּ כְּגִבּוֹרִים בּוֹסִים בְּטֵיט חוּצוֹת בַּמִּלְחָמָה וְנִלְחֲמוּ כִּי יִהְיֶה עִמָּם וְהִבִּישׁוּ רֶכֶב־י סוּסִים: וְגִבְרָתִי   אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף אוֹשִׁיעַ וְהוֹשִׁבוֹתִים כִּי רַחֲמָתִים וְהָיוּ כְּאִשֶּׁר לֹא־זָנְחָתִים כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם וְאֶעֱנֶם: וְהָיוּ כְּגִבּוֹר אֶפְרַיִם וְשִׂמַּח לִבָּם כְּמוֹ־יַיִן וּבְנֵיהֶם יֵרְאוּ וְשִׂמְחוּ יִגְלֵ לִבָּם בִּיהוָה: אֲשַׁרְקָה לָהֶם וְאֶקְבָּצֵם כִּי פָדִיתִים	ה
ו	4 From it will emerge cornerstone and tent peg, from it, bow ready for battle, from it, every type of leader. 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. 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. 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. 8 I shall signal for them and gather them in; for, I have redeemed them	ז
ח		

<sup>4</sup> 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.

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

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

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

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

וְרָבוּ כְּמוֹ רָבוּ:  
 ט וְאֶזְרַעֵם בְּעַמִּים  
 וּבְמַרְחָקִים יִזְכְּרוּנִי  
 וְחִיוּ אֶת־בְּנֵיהֶם וְשָׁבוּ:  
 י וְהִשְׁבוֹתִים מֵאֶרֶץ מִצְרַיִם  
 וּמֵאֲשׁוּר אֶקְבְּצֵם  
 וְאֶל־אֶרֶץ גִּלְעָד וּלְבָנוֹן אָבִיָּאם  
 וְלֹא יִמָּצָא לָהֶם:  
 יא וְעָבְרוּ בַּיָּם צָרָה  
 וְהִכָּה בַּיָּם גָּלִים וְהִבִּישׁוּ  
 כָּל מְצֻלֹת יָאֵר  
 וְהוֹרֵד גָּאוֹן אֲשׁוּר  
 וְשָׁבַט מִצְרַיִם יִסּוֹר:  
 יב וְגִבְרֹתֵים בִּיהוָה  
 וּבִשְׁמוֹ יִתְהַלְכוּ  
 נֹאם 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)' (וְחִיוּ) 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 דִּלְתִּיךָ  
וְתֹאכַל אֵשׁ בְּאַרְזֶיךָ:  
ב הִלֵּל בְּרוֹשׁ כִּי־נָפַל אֶרֶז  
אֲשֶׁר אֲדָרִים שָׁדְדוּ  
הִלִּילוּ אֱלוֹנֵי בָשָׁן  
כִּי יָרַד יַעַר הַבְּצוּר הַבָּעִיר:  
ג קוֹל יִלְלַת הָרָעִים  
כִּי שָׁדְדָה אֲדָרְתָם  
קוֹל שֹׁאֲגַת כְּפִירִים  
כִּי שָׁדַד גְּאוֹן הַיַּרְדֵּן: {פ}
- ד כֹּה אָמַר יְהוָה אֱלֹהֵי רַעַה אֶת־צֹאן הַהֲרָגָה:  
ה אֲשֶׁר קִנְיָהּ יַהֲרֹג וְלֹא יִאָּשְׁמוּ וּמִכְרֶיהֶן יֹאמְרוּ  
בְּרוּךְ יְהוָה וְאֵעָשֶׂר וְרַעֲיָהֶם לֹא יַחֲמוֹל עֲלֵיהֶן: וְכִי  
לֹא אֶחְמוֹל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נְאֻם־יְהוָה וְהִנֵּה  
אֲנִכִּי מִמְּצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד  
מֶלֶכָּו וְכִתְּתוּ אֶת־הָאָרֶץ וְלֹא אֶצִּיל מִיָּדָם: ז וְאֶרְעָהּ
- 1 Open your gateways, Lebanon,  
and the fire shall burn down your cedar trees!  
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!  
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!  
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 הַהֶרְגָּה לִכֹּן עֲנִי הַצֹּאן וְאֶקְחֶלִי שְׁנֵי  
מִקְלוֹת לְאַחַד קִרְאֹתִי נָעַם וּלְאַחַד קִרְאֹתִי חֲבָלִים  
וְאַרְעָה אֶת־הַצֹּאן: <sup>ח</sup> וְאֶכְתֹּד אֶת־שְׁלֹשֶׁת הָרָעִים  
בִּירַח אֶחָד וְתִקְצֹר נַפְשִׁי בָהֶם וְגַם־נַפְשִׁם בַּחֲלָה  
בִּי: <sup>ט</sup> וְאָמַר לֹא אֶרְעָה אֶתְכֶם הַמָּתָה תָּמוּת  
וְהַנִּכְחָדֹת תִּכָּחֹד וְהַנִּשְׁאָרוֹת תֹּאכְלֶנָּה אֲשֶׁה אֶת־  
בָּשָׂר רַעוּתָהּ: <sup>י</sup> וְאֶקַּח אֶת־מִקְלִי אֶת־נָעַם וְאֶגְדַּע  
אֹתוֹ לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־  
הָעַמִּים: <sup>יא</sup> וְתִפַּר בַּיּוֹם הַהוּא וַיֵּדְעוּ כֵּן עֲנִי הַצֹּאן  
הַשֹּׁמְרִים 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 הַשְׁלִיכֵהוּ אֶל־הַיּוֹצֵר אֲדָר  
הַיָּקָר אֲשֶׁר יִקְרָתִי מַעְלֵיהֶם וְאֶקַּחֵה שְׁלֹשִׁים  
הַכֶּסֶף וְאֲשַׁלֵּיךְ אֹתוֹ בֵּית 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.

י<sup>ד</sup> וְאַגִּדֵּעַ אֶת־מִקְלֵי הַשֹּׁנִי אֶת הַחֲבָלִים לְהַפִּיר אֶת־  
הָאֲחֻזָּה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל: {פ}

טו וַיֹּאמֶר יְהוָה אֵלַי עוֹד קַח־לָךְ כָּלִי רָעָה אֲוִלִי:  
טז כִּי הִנֵּה־אֶנְכִּי מִקִּים רָעָה בָּאָרֶץ הַנִּכְחָדוֹת לֹא־  
יִפְקֹד הַנֶּעֱר לֹא־יִבְקֹשׁ וְהַנִּשְׁבֶּרֶת לֹא יִרְפָּא  
הַנִּנְצָבָה לֹא יִכְלֹכַל וּבֶשֶׁר הַבְּרִיאָה יֹאכַל וּפְרִסְיָהּ  
יִפְרֹק:

ז<sup>י</sup> הוּא רָעִי הָאֲלִיל עֲזָבִי הַצֹּאן  
חָרַב עַל־זְרוּעוֹ וְעַל־עֵין יְמִינוֹ  
זָרְעוֹ יִבּוֹשׁ 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).



## ZECHARIAH 12

## זכריה פרק יב

<sup>א</sup> מֵשָׂא דְבַר־יְהוָה עַל־יִשְׂרָאֵל נְאֻם־יְהוָה נֹטָה שָׁמַיִם וַיְסֵד אֶרֶץ וַיַּצֵּר רוּחַ־אָדָם בְּקִרְבּוֹ: <sup>ב</sup> הִנֵּה אֲנִכִּי שֵׁם אֶת־יְרוּשָׁלַם סֶף־רַעַל לְכָל־הָעַמִּים סָבִיב וְגַם עַל־יְהוּדָה יִהְיֶה בַּמָּצוֹר עַל־יְרוּשָׁלַם: <sup>ג</sup> וְהָיָה בַּיּוֹם־הַהוּא אֲשֵׁים אֶת־יְרוּשָׁלַם אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים כָּל־עֹמְסֶיהָ שָׁרוּט יִשְׁרָטוּ וְנֶאֱסָפוּ עָלֶיהָ כָּל־גִּזְיֵי הָאָרֶץ: <sup>ד</sup> בַּיּוֹם הַהוּא נְאֻם־יְהוָה אֶבֶה כָּל־סוֹס בַּתְּמָהוֹן וּרְכָבוֹ בִּשְׁגָעוֹן וְעַל־בֵּית יְהוּדָה אֶפְקַח אֶת־עֵינָי וְכָל־סוֹס הָעַמִּים אֶבֶה בַּעֲוֹנוֹן: <sup>ה</sup> וְאָמְרוּ אֲלֵפֵי יְהוּדָה בְּלִבָּם אֲמָצָה לִי יֹשְׁבֵי יְרוּשָׁלַם בִּיהוָה צְבָאוֹת אֱלֹהֵיהֶם: <sup>ו</sup> בַּיּוֹם הַהוּא אֲשֵׁים אֶת־אֲלֵפֵי יְהוּדָה כְּכִזּוֹר אֵשׁ בַּעֲצִים וְכַלְפִּיד אֵשׁ בַּעֲמִיר וְאֵכְלוּ עַל־יָמִין וְעַל־שְׂמֹאל אֶת־כָּל־הָעַמִּים סָבִיב וַיֵּשְׁבָה יְרוּשָׁלַם עוֹד תַּחְתֶּיהָ בִּירוּשָׁלַם: <sup>ז</sup> וְהוֹשַׁע יְהוָה אֶת־אֲהֲלֵי יְהוּדָה

<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’.

בְּרֹאשָׁנָה לְמַעַן לֹא־תִגְדֹּל תִּפְאָרֶת בֵּית־דָּוִיד  
וְתִפְאָרֶת יוֹשֵׁב יְרוּשָׁלַם עַל־יְהוּדָה: <sup>ח</sup> בַּיּוֹם הַהוּא  
יִגָּן יְהוָה בְּעַד יוֹשֵׁב יְרוּשָׁלַם וְהָיָה הַנִּכְשֵׁל בֵּהֶם  
בַּיּוֹם הַהוּא כְּדָוִיד וּבֵית דָּוִיד כְּאַלֹהִים כְּמִלְאָךְ  
יְהוָה לִפְנֵיהֶם:

<sup>ט</sup> וְהָיָה בַּיּוֹם הַהוּא אֲבִקֵּשׁ לְהַשְׁמִיד אֶת־כָּל־הַגּוֹיִם  
הַבָּאִים עַל־יְרוּשָׁלַם: <sup>י</sup> וְשִׁפְכֹתִי עַל־בֵּית דָּוִיד וְעַל  
יוֹשֵׁב יְרוּשָׁלַם רוּחַ חַן וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת  
אֲשֶׁר־דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיָּחִיד וְהִמָּר  
עָלָיו כְּהִמָּר עַל־הַבְּכוֹר: <sup>יא</sup> בַּיּוֹם הַהוּא יִגְדֹּל  
הַמִּסְפָּד בִּירוּשָׁלַם כְּמִסְפַּד הַדֹּד־רִמּוֹן בְּבִקְעַת  
מִגְדּוֹן:

<sup>יב</sup> וְסָפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד  
מִשְׁפָּחַת בֵּית־דָּוִיד לְבָד  
וּנְשֵׁיהֶם לְבָד  
מִשְׁפָּחַת בֵּית־נָתָן לְבָד  
וּנְשֵׁיהֶם 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 אֶת 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  
 וּנְשֵׁיהֶם לְבָד  
 מִשְׁפַּחַת הַשִּׁמְעִי לְבָד  
 וּנְשֵׁיהֶם לְבָד:  
 ד' כָּל הַמִּשְׁפָּחוֹת הַנִּשְׁאָרוֹת  
 מִשְׁפַּחַת מִשְׁפַּחַת לְבָד  
 וּנְשֵׁיהֶם 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

<sup>א</sup> בַּיּוֹם הַהוּא יִהְיֶה מְקוֹר נִפְתָּח לְבֵית דָּוִיד וּלְיִשְׂבֵי יְרוּשָׁלַם לְחַטָּאת וּלְנִדָּה: <sup>ב</sup> וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת אֶכְרִית אֶת־שִׁמּוֹת הָעִצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעֱבִיר מִן־הָאָרֶץ: <sup>ג</sup> וְהָיָה כִּי־יִנְבֵּא אִישׁ עוֹד וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדִּיו לֹא תַחֲיֶה כִּי שֶׁקֶר דִּבַּרְתָּ בְּשֵׁם יְהוָה וְדִקְרָהוּ אָבִיהוּ וְאִמּוֹ יִלְדִּיו בַּהֲנִיבָאוּ: <sup>ד</sup> וְהָיָה בַּיּוֹם הַהוּא יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחֻזֵּינוֹ בַּהֲנִיבָאוֹ וְלֹא יִלְבְּשׁוּ אֲדָרֶת שַׁעַר לְמַעַן כְּחֹשׁ: <sup>ה</sup> וְאָמַר לֹא נָבִיא אֲנִכִּי אִישׁ־עֶבֶד אֲדַמָּה אֲנִכִּי כִּי אָדָם הִקְנִי מִנְעוּרַי: <sup>ו</sup> וְאָמַר אֵלָיו מַה הַמַּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ וְאָמַר אֲשֶׁר הִכִּיתִי בֵּית מֵאֵהָבִי: {פ}

<sup>ז</sup> חָרֵב עוֹרִי עַל־רַעֲיִי  
וְעַל־גִּבְרַת עַמִּיתִי

<sup>1</sup> "On that day, a fountain shall be opened for the House of David and the inhabitants of Jerusalem, to purify and cleanse. <sup>2</sup> 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. <sup>3</sup> 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. <sup>4</sup> On that day, the prophets will all be ashamed of their visions when they prophesy and no longer put on hair cloaks to deceive. <sup>5</sup> 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." <sup>6</sup> If anyone asks him, "What are those gashes on your chest?" he will reply, "I got them when I was with my friends.""

<sup>7</sup> Awake, sword, against my shepherd,  
against the man who is close to me,

## ZECHARIAH 13

- <sup>1</sup> On the 'fountain' or spring that will water Jerusalem in the messianic age, see Is 12:3, Ezk 47:1.  
<sup>2</sup> Prophecy as an institution is to cease, the false prophets having discredited it by their abuses (see Jr 23:9ff, Ezk 13).  
<sup>3</sup> Death (in this case being 'pierced through' with a sword) was the penalty required in the OT for prophesying falsely (Dt 13:6-11, 18:20-22).  
<sup>4</sup> The 'hair cloak' (אֲדָרֶת שַׁעַר) 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).  
<sup>5</sup> 'The land has been my living' is a conjectural translation (אֲדַמָּה קִי־נִי) following the NJB; the MT has 'a man has brought me' (אָדָם הִקְנִי).  
<sup>6</sup> The literal translation of 'on your chest' is 'between your hands'.  
<sup>7</sup> Vv. 7-9 form a messianic poem, possibly independent (cf. Mt 26:31, Mk 14:27).

נֹאֲם יְהוָה צְבָאוֹת  
 הִךְ אֶת־הַרְעָה וּתְפוּצִין הַצֹּאן  
 וְהִשְׁבֹּתִי יָדִי עַל־הַצֹּעֲרִים:  
 וְהָיָה בְּכָל־הָאָרֶץ ח  
 נֹאֲם־יְהוָה פִּי־שְׁנַיִם  
 בָּהּ יִכָּרְתוּ יִגְעוּ  
 וְהִשְׁלֹשִׁית יֹתֵר בָּהּ:  
 וְהִבֵּאתִי אֶת־הַשְּׁלֹשִׁית בָּאֵשׁ ט  
 וְצִרְפָּתִים כְּצֹרֶךְ אֶת־הַכֶּסֶף  
 וּבְחִנּוּתִים כְּבָחֹן אֶת־הַזָּהָב  
 הוּא | יִקְרָא בְּשִׁמִּי  
 וְאֲנִי אֶעֱנֶה אֹתוֹ  
 אֲמַרְתִּי עַמִּי הוּא  
 {פ} וְהוּא יֹאמֶר יְהוָה אֱלֹהֵי:

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

אֲהֵנָּה יוֹם־בָּא לַיהוָה וְחָלַק שְׁלָלְךָ בְּקִרְבְּךָ:  
בִּואֲסַפְתִּי אֶת־כָּל־הַגּוֹיִם | אֶל־יְרוּשָׁלַם לַמִּלְחָמָה  
וְנִלְכְּדָה הָעִיר וְנִשְׁסוּ הַבָּתִּים וְהַנָּשִׁים תִּשְׁגַּלְנָה  
תִּשְׁכַּבְנָה וַיֵּצֵא חֲצֵי הָעִיר בְּגוֹלָה וַיֵּתֶר הָעָם לֹא  
יִכָּרֶת מִן־הָעִיר: ג וַיֵּצֵא יְהוָה וְנִלְחָם בַּגּוֹיִם הָהֵם  
בַּיּוֹם הַלְחָמָם בַּיּוֹם קָרֵב: ד וְעָמְדוּ רַגְלָיו בַּיּוֹם־  
הַהוּא עַל־הָר הַזֵּיתִים אֲשֶׁר עַל־פְּנֵי יְרוּשָׁלַם  
מִקֶּדֶם וְנִבְקַע הָר הַזֵּיתִים מִחֲצִיּוֹ מִזְרָחָה וְיָמָה גֵּיא  
גְּדוֹלָה מְאֹד וּמֵשׁ חֲצֵי הָהָר צָפוֹנָה וְחֲצִי־נִגְבָּה:  
ה וְנִסְתָּם גֵּיא־הָרִי כִּי־יִגְיעַ גֵּי־הָרִים אֶל־אֶצֶל  
וְנִסְתָּם כַּאֲשֶׁר נִסְתָּם מִפְּנֵי הָרָעַשׁ בַּיָּמִי עֲזִיָּה  
מִלֵּךְ־יְהוּדָה וּבָא יְהוָה אֱלֹהֵי כָל־קְדוֹשִׁים עִמָּו:

## ZECHARIAH 14

<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 ὁρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὁρέων ἕως Ιασολ καὶ ἐμφοραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ σεισμοῦ ἐν ἡμέραις Οἰζίου βασιλείας Ιουδα· 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 בַּיּוֹם הַהוּא לֹא־יִהְיֶה אֹר יִקְרוּת יִקְפֹּאון וְקִפְאֹון: וְהָיָה יוֹם־אֶחָד הוּא יוֹדַע לִיהוֹה לֹא־יוֹם וְלֹא־לַיְלָה וְהָיָה לְעַת־עָרֵב יִהְיֶה־אֹר: וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מִיַּם־חַיִּים מִירוּשָׁלַם חֲצִים אֶל־הַיָּם הַקִּדְמוֹנִי וְחֲצִים אֶל־הַיָּם הָאַחֲרוֹן בְּקִיץ וּבְחֶרֶף יִהְיֶה: וְהָיָה יְהוֹה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוֹה אֶחָד וְשְׁמוֹ אֶחָד: יִסּוֹב כָּל־הָאָרֶץ כְּעֶרְבָה מְגַבֵּעַ לְרִמּוֹן נֶגֶב יְרוּשָׁלַם וְרֵאמָה וְיִשְׁבָּה תַּחְתֶּיהָ לְמִשְׁעַר בְּנִימִן עַד־מִקְוֵם שַׁעַר הָרֵאשׁוֹן עַד־שַׁעַר הַפְּנִים וּמִגִּדֵּל חֲנָנְאֵל עַד יִקְבֵי הַמֶּלֶךְ: וְיִשְׁבוּ בָּהּ וְחָרֵם לֹא יִהְיֶה־עוֹד וְיִשְׁבָּה יְרוּשָׁלַם לְבֶטֶח: {ס}

יב וְזֹאת תִּהְיֶה הַמִּגָּפָה אֲשֶׁר יִגָּף יְהוֹה אֶת־כָּל־הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם הַמֶּלֶךְ בְּשָׂרוֹ וְהוּא עֹמֵד עַל־רַגְלָיו וְעֵינָיו תִּמְקְנָה בְּחִרְיָהֶן וּלְשׁוֹנָן תִּמְקַּךְ בְּפִיהֶם: יג וְהָיָה בַּיּוֹם הַהוּא תִּהְיֶה מְהוֹמֶת־יְהוֹה 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 three 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.

עַל־יָד רָעָהוּ: י' וְגַם־יְהוּדָה תִּלָּחֶם בִּירוּשָׁלַם וְאַסְף  
חֵיל כָּל־הַגּוֹיִם סָבִיב זָהָב וְכֶסֶף וּבִגְדִים לָרֹב מְאֹד:  
ט' וְכֵן תִּהְיֶה מִגֶּפֶת הַסּוּם הַפֶּרֶד הַגָּמֶל וְהַחֲמֹר  
וְכָל־הַבְּהֵמָה אֲשֶׁר יִהְיֶה בַּמַּחֲנוֹת הַהֵמָּה כַּמִּגֶּפֶה  
הַזֹּאת: ט' וְהִיָּה כָּל־הַנּוֹתָר מִכָּל־הַגּוֹיִם הַבָּאִים עַל־  
יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהִשְׁתַּחֲוֹת לַמֶּלֶךְ  
יְהוָה צְבָאוֹת וְלַחֹג אֶת־חַג הַסִּכּוֹת: י' וְהִיָּה אֲשֶׁר  
לֹא־יַעֲלֶה מֵאֵת מִשְׁפַּחַת הָאָרֶץ אֶל־יְרוּשָׁלַם  
לְהִשְׁתַּחֲוֹת לַמֶּלֶךְ יְהוָה צְבָאוֹת וְלֹא עָלִיהֶם יִהְיֶה  
הַגֶּשֶׁם: י' וְאִם־מִשְׁפַּחַת מִצְרַיִם לֹא־תַעֲלֶה וְלֹא  
בָּאָה וְלֹא עָלִיהֶם תִּהְיֶה הַמִּגֶּפֶה אֲשֶׁר יִגַּף יְהוָה  
אֶת־הַגּוֹיִם אֲשֶׁר לֹא יַעֲלוּ לַחֹג אֶת־חַג הַסִּכּוֹת:  
י' זֹאת תִּהְיֶה חֲטָאת מִצְרַיִם וְחֲטָאת כָּל־הַגּוֹיִם  
אֲשֶׁר לֹא יַעֲלוּ לַחֹג אֶת־חַג הַסִּכּוֹת: כ' בַּיּוֹם הַהוּא  
יִהְיֶה עַל־מִצְלוֹת הַסּוּם קֹדֶשׁ לִיהוָה וְהִיָּה הַסִּירוֹת  
בְּבֵית יְהוָה כַּמִּזְרָקִים לִפְנֵי הַמִּזְבֵּחַ: כ' וְהִיָּה 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 תִּלָּחֶם ('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 (ἐσται ἡ πτῶσις) 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 וּבְאוֹ  
כָּל־הַזִּבְחִים וְלִקְחוּ מֵהֶם וּבִשְׁלוּ בָהֶם וְלֹא־יִהְיֶה  
כֹּנַעַנִי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא:  
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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.