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COVENANT THEOLOGICAL SEMINARY

EVERY NATION, KINDRED, AND TONGUE: THE INCLUSION OF THE GENTILES
IN ZECHARIAH 2:14-15 AND 8:20-23

A THESIS SUBMITTED TO
THE FACULTY OF COVENANT THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF EXEGETICAL THEOLOGY

BY
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ST. LOUIS, MISSOURI

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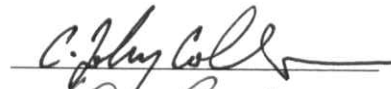
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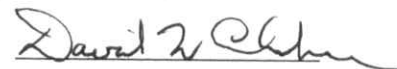
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ABSTRACT OF
EVERY NATION, KINDRED, AND TONGUE:
THE INCLUSION OF THE GENTILES IN ZEHCARIAH 2:14-15 AND 8:20-23
by Philip Ryan

Zechariah prophesied to the post-exilic restored community in Jerusalem from 520-518 B.C. Scholarship has largely viewed him and his contemporary, Haggai, primarily concerned with the construction of the second temple. This may be true for Haggai, but it is certainly not the primary emphasis for Zechariah.

This study examines Zechariah 2:14-15 (ET v. 10-11) and 8:20-23, which share many similarities. Most notably, they are explicitly hopeful that Gentiles will be incorporated into the covenant people. The study will look at the vocabulary, syntax, and themes shared between 2:14-15 (ET v. 10-11) and 8:20-23, as well as echoes and allusions to other parts of the Hebrew Bible. The primary methodology will be intertextuality and will follow the work of Richard Hays, Michael Fishbane, and C. John Collins in that area.

Findings include: (1) Zechariah 2:14-15 (ET vv. 10-11) and 8:20-23 had great knowledge of the prophetic corpus, especially Isaiah and Micah; (2) the inclusion of the Gentiles in Zechariah is grounded in the Abrahamic promise of Genesis 12:1-3; and (3) Zechariah builds up the restored community's identity in Israel's story, providing them a purpose and vocation, i.e. to be a light and blessing to the nations.

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Abbreviations

<i>BDB</i>	<i>Brown, Driver, Briggs Hebrew and English Lexicon</i>
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>

Chapter One: Introduction

Methodology

Before I can begin this study on Zechariah and Israel's story, I need to discuss my methodology; this is important for a number of reasons. First, it allows the reader to know exactly how I approached the relevant material. By presenting my methodology, one can hold me accountable if at any time I fail to follow it or somehow misrepresent the data. Dr. C. John Collins provides four criteria for an argument that, if followed, would lead one to consider the argument as most likely true. They are:

1. *Empirical adequacy*: Our case must cover all the data without fudging.
2. *Simplicity*: All things being equal, we prefer the case that has the fewest complicating assumptions, qualifications, and exceptions.
3. *Coherence*: A good case must be consistent with itself and with good logic.
4. *Fruitfulness*: A good case opens up fresh understanding for other topics.¹

The New Testament has numerous allusions, echoes, and direct quotes from the Septuagint. Several books, articles, handbooks, and a whole commentary² have been written on the subject. Most notable is Richard Hays' book, *Echoes of Scripture in the Letters of Paul*.

Hays provides seven "tests" for hearing echoes:

1. *Availability* – Was the proposed source of the echo available to the author and/or original readers?
2. *Volume* – The volume of an echo is determined primarily by the degree of explicit repetition of words or syntactical patterns.

¹ C. John Collins, "Echoes of Aristotle in Romans 2:14-15: Or, Maybe Abimelech Was Not So Bad After All," *Journal of Markets & Morality* 13, no. 1 (Spring 2010): 127. For a fuller discussion of each criterion see: Collins, *Science and Faith* (Wheaton, IL: Crossway), 2003, 26-27.

² D. A. Carson and G. K. Beale, *Commentary on the New Testament use of the Old Testament* (Grand Rapids: Baker, 2007).

3. Recurrence – How often does the author cite or allude to the same passage?
4. Thematic Coherence – How well does the alleged echo fit into the line of argument being developed?
5. Historical Plausibility – Could the author have intended the alleged meaning effect? Could his readers have understood it?
6. History of Interpretation – Have other readers, both critical and pre-critical, heard the same echoes?
7. Satisfaction – With or without clear confirmation from the other criteria listed here, does the proposed reading make sense?³

Hays obviously has Paul in mind but, *mutatis mutandis*, the criteria may easily apply to the Old Testament as well. I find Hays' criteria very helpful for determining echoes and allusions, however, there is a certain problem with its application for the Old Testament. It is the very first criterion, *availability*, while not an issue for most traditional biblical scholars, critical scholars may be uncomfortable with Zechariah alluding to or quoting Isaiah, especially chaps. 40-66.⁴ Critical scholars argue that Isaiah 40-66 was not written by Isaiah but a different prophet or school of prophets during the exile or later. While many today believe that Zechariah was written shortly after the dates identified in the superscriptions, if that is the case, then any allusion to Isaiah 40-66 would be suspect to

³ Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29-32. See also Timothy Berkley, *From a Broken Covenant to Circumcision of the Heart: Pauline Intertextual Exegesis in Romans 2:17-29* (Atlanta: Society of Biblical Literature, 2000): 60-65. Where he refines Hays' criteria as follows:

1. *Common vocabulary*: The passages share similar vocabulary.
2. *Vocabulary clusters*: There are significant vocabulary correspondences between texts.
3. *Links with other texts*: The vocabulary links with other OT texts that may also be in the author's mind.
4. *Explication*: The OT text meets these criteria and sheds light on the author's argument.
5. *Recurrence*: The author refers to this text (or its larger context) elsewhere.
6. *Common themes*: The passages share similar themes that are important in each context.
7. *Common linear development*: The themes develop in the one author in the same order as they appear in the alluded author.

The only criteria I find to add value to Hays is *links with other texts*. As I will show later, Zechariah, sometimes only with simply a phrase, alludes to multiple prior OT passages.

⁴ Rex Mason, "The use of earlier Biblical material in Zechariah 9-14: a study in inner Biblical exegesis," *Bringing out the Treasure*, ed. Mark Boda and Michael Floyd (London: Sheffield Academic Press, 2003): 5-6, "We cannot be sure of the date of Zech. 9-14 as a whole, or any particular section within it. So when we find parallels to it in some passage in the books of Isaiah, Jeremiah, Ezekiel, or Joe, how can the question of dependence be determined?"

the critical scholar. I am persuaded that Isaiah is a complete book and was written before the exile. Thus it was *available* to Zechariah, however, it is not only a belief but a valid argument given the evidence that Zechariah not only alludes to Proto and Deutero-Isaiah, but also various parts of Jeremiah and Ezekiel.⁵ Further, the allusions are not confined to only those portions definitively agreed as pre-exilic, e.g. Isaiah 1-39,⁶ but also passages critical scholars believe to be exilic or post-exilic, e.g. Isa. 56.⁷ My list of criteria will follow Hays' with the addition of *links with other texts* from Timothy Berkley but minus *history of interpretation* from Hays:⁸

1. *Availability*
2. *Volume*
3. *Recurrence*
4. *Links with other texts*
5. *Thematic Coherence*
6. *Historical Plausibility*

I chose to use criteria from New Testament scholars because the work thus far with the Old Testament is lacking in precision. For example, in *Bringing out the Treasure*, Rex Mason writes a long, thorough article on inner biblical exegesis in Zechariah 9-14; however, he is not concerned with allusions, as the subtitle of the book would suggest *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9-14*, but

⁵ E.g. the many allusions of Zechariah 8 to Jer. 30-33 (see appendix). Also, Zech. 2:14-15 and 8:20-23 both allude to Jer. 50. Zech 8:22 also alludes to Jer. 26:9. Ezekiel 11:20; 14:11; and 37:27 are all echoed in Zech. 2:15.

⁶ Of course even here there are issues. It is believed that chapters 1-39 "may" have been written by Isaiah before the exile, however, an editor went through the text, possibly around the time of Zechariah (6th century B.C.) and inserted certain universalistic passages like Isa. 2:1-5, which is echoed in Zech. 2:15.

⁷ C.f. Zech. 2:15. I will cover both of these occurrences in my discussion of Zech. 2:14-17 (MT).

⁸ I have a high regard for history of interpretation; however, I have found that while a few scholars note one or two of the echoes, very few discuss all of them together and some are completely original with me.

argues that Zechariah reinterpreted previous texts.⁹ He does provide a warning for any interpreter of biblical allusion – subjectivity. It is very easy for me to discover an analogy between a particular verse and one that precedes it and assume the author intended such an analogy. Once found, it is easy to find more and soon enough I have, in my mind, a persuasive book on various allusions that are in fact figments of my imagination. Other than his comments on subjectivity, Mason provides no explanation of his methodology. Michael Fishbane's in his groundbreaking work, *Biblical Interpretation in Ancient Israel*, discusses his methodology and procedures. Unfortunately, he forces the biblical text to conform to rabbinic exegetical methods and argues that later biblical authors were already exegeting, in some cases overturning, previous biblical authors. While studying the methods of the rabbis is helpful, it seems questionable to conclude that their predecessors, removed by several centuries in some cases, employed the same methods. Thus I have chosen to follow in Hays' footsteps. It is not necessary for every echo or allusion to meet all of the above; however, the measure of how many criteria the echo meets will help determine its legitimacy.

One final remark on methodology, the critical scholar always finds tensions within the biblical text, pouncing on those passages that seem hard or contradictory. In that approach, it is very rare to appreciate unified themes running like veins through the Bible and possibly providing clues to the composition of the text. When one reads Zech. 2:14-17, the language of nations joining themselves under YHWH's reign should call one to remember the promise made to Abraham; further along, in Zech. 8:20-23, another vivid depiction of nations grasping at the clothes of a Jew, begging to go to Jerusalem

⁹ Mason's work is comparable to the work of Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985).

because God was with them. Finally, in Zech. 14:16-19, all the *families* of the earth will go up and worship the King, the LORD of Hosts, in Jerusalem. These passages appear at significant points within Zechariah and possibly convey the central part of his message: the LORD is on the move, he will return to Zion, and all families of the earth will be blessed through Israel.

A Question of Timing

Since the main methodology behind this work is “intertextuality,” I think it necessary to briefly discuss some of the scholarship on the composition of prophetic books. I will begin with the date of Zechariah, but the majority of this section will focus on the date and composition of Isaiah, Jeremiah, and Micah. This section is needed because scholarship, especially critical scholarship, is in large agreement that the majority of the Bible was either written or heavily edited after the exile. The post-exilic books, since it is clear that they were written after the exile, are for whatever reason trusted as being closer to the time they claim to be from. This construct suffers from an important weakness, however. If a post-exilic book were to have echoes, allusions, inner-biblical exegesis, etc., from a work that is supposedly either contemporary with the author or even, in an example I will detail below, later than the author, that would be a serious challenge to current arguments for the date and composition various parts of the Hebrew Bible. I contend that Zechariah is a challenge to the historical-critical enterprise,¹⁰ because the way he uses the “former prophets” (1:4). As Joyce Baldwin put it in her excellent, but short commentary on Zechariah, “Zechariah was steeped in the

¹⁰ I realize that critical scholars disagree on a broad label for their enterprise, see James Barr, *History and Ideology in the Old Testament: Biblical Studies at the End of a Millennium* (Oxford; New York: Oxford Press, 2000), 32. He affirms Martin Hengel’s statement, “there are *methods* used by historical criticism but there is no such thing as *the* historical critical method.”

language of the pre-exilic prophets. He does not simply quote. It is rather that their language has become his own and bursts from him under the stress of the message welling up within him.”¹¹

For Zechariah, the arguments over dating and composition are usually reserved for chaps. 9-14. Due to space, I will not be dealing with those chapters, which the majority of scholars believe is actually a separate work. Today there is little argument that Zechariah 1-8 was written near the dates found in its superscriptions, i.e. the second year of Darius, 520 B.C. (1:1) and the fourth year of Darius, 518 B.C. (7:1).¹² Meyers and Meyers, for example, argue that Haggai-Zechariah 1-8 was written for the dedication of the temple.¹³ Recently, Mark Boda has argued that 9-14 was written very close to 1-8, and both were written during the Persian Period. So the evidence is there to place the whole of Zechariah completed around 510 B.C.¹⁴

The book of Isaiah is an excellent case study in historical criticism. Bruce Waltke in his commentary on Micah provides a succinct description of the break up of Isaiah: First Isaiah (chs. 1-39), pre-exilic (740-587/6); Second Isaiah (chs. 40-55), late exilic (550?); and Third Isaiah (chs. 56-66), post-exilic (520 – maybe as late as the

¹¹ Joyce Baldwin, *Haggai, Zechariah, Malachi* (Downers Grove, IL: InterVarsity Press, 1972), 61.

¹² Mark Boda, *Haggai, Zechariah: The NIV Application Commentary* (Grand Rapids: Zondervan, 2004), 30.

¹³ Carol and Eric Meyers, *Haggai, Zechariah 1-8* (New York: Doubleday & Co., 1987), xlv.

¹⁴ Boda, *Haggai, Zechariah*, 32; “Fasts to Feasts: The Literary Function of Zechariah 7-8,” *Catholic Bible Quarterly* 65 (2003): 390-407; and “Reading Between the Lines: Zechariah 11.4-16 in its Literary Context,” in *Bringing out the Treasure: Inner Biblical Allusion in Zechariah 9-14*, ed. Mark J. Boda and Michael H. Floyd (New York: Sheffield Academic Press, 2003): 277-91. Boda believes that it is possible chapters 12-14 came after 510, maybe as late as 445 B.C.

Maccabees).¹⁵ Alec Motyer, agreeing with O.T. Allis, notes the breakup of Isaiah among multiple authors spanning centuries is largely a product of nineteenth-century rationalism, which believed the universe was closed and so any predictive elements must be *ex eventu*.¹⁶ For example, Klaus Baltzer sees good reasons for dating Deutero-Isaiah (40-55) sometime between 450-400 B.C. because Isa. 45 mentions Cyrus.¹⁷ Brevard Childs said on the composition of Isaiah, “I strongly doubt that the problem can be resolved by portraying the eight-century prophet as a clairvoyant of the future.”¹⁸ Childs is more conservative than either Baltzer or Blenkinsopp, since he dates chapters 40-66 as sometime after the deportation of Judeans (587) but apparently not as late as Baltzer and Blenkinsopp suggest. He also argues for a two-part division not three part.¹⁹ With that said, he appears to be comfortable using the term Third Isaiah when dealing with those chapters. When he deals with Isa. 56:3-7, if I am reading him correctly, he suggests that Zech. 2:11 (MT 15) is earlier than Isa. 56.²⁰ The oddest thing about Childs’ approach to

¹⁵ Bruce Waltke, *A Commentary on Micah* (Grand Rapids: William B. Eerdmans, 2007), 215. For the dating of most of Isaiah to the late Second Temple/Maccabees see, Joseph Blenkinsopp, *Isaiah 1-39* (New York: Doubleday, 2000), 88.

¹⁶ Alec Motyer J. *The Prophecy of Isaiah* (Downers Grove, Ill: IVP Academic, 1993), 25.

¹⁷ Klaus Baltzer, *Deutero-Isaiah*, trans. Margaret Kohl and ed. by Peter Machinist (Minneapolis: Fortress Press, 2001), 30. Curiously, one of the reasons is there is no mention of the temple being rebuilt. The “author” of Deutero-Isaiah mentions Cyrus and so it must have been written around the 530s or a bit later. Since that would put the date post-exile, there should be references to the rebuilding of the temple. The fact that Isa. 40-55 never claims to be post-exilic is never mentioned.

¹⁸ Brevard Childs, *Isaiah* (Louisville: Westminster John Knox, 2001), 3.

¹⁹ *Ibid.*, 289-90.

²⁰ *Ibid.*, 457.

the Bible is his attempt to hold his critical views while maintaining a version of classical Christian views of scripture.²¹

The above discussion is the standard critical reasoning for the composition of Isaiah. However, there is a significant glitch to the whole system - Isa. 2:1-5. First Isaiah, being closest to the original context and words of the prophet, cannot look for a hopeful future, especially one that incorporates foreigners and Gentiles. Further, it has an almost identical parallel in Micah 4:1-4. Most scholars, Blenkinsopp excluded, agree that Isaiah 1-39 was written before the exile. How do they account for this discrepancy? The solution is to come up with a new hypothesis or hypotheses to explain something already deemed impossible by their standards. Marvin Sweeney, for example, dates Isa. 2:2-5 to the Persian period, thus making it contemporaneous to Zech. 2:15 (ET 11) and 8:20-23.²² Blenkinsopp's view is hard to follow; he believes that the event that lies behind Isa. 2 and Mic. 4 was Cyrus' ascension, but notes that the "Zionist" passages throughout Isaiah fit

²¹ Brevard Childs, *Introduction to the Old Testament as Christian Scripture*, paperback edition (Philadelphia: Fortress Press, 2011). The cognitive dissonance may be felt in his statement on pg. 324, "Nevertheless, from the perspective of the community of faith and practice which confesses a special relationship to the Bible, the critical study of Isaiah has brought with it a whole set of new problems which have grown in size rather than diminished over the years. First of all, critical scholarship has atomized the book of Isaiah into a myriad of fragments, sources, and redactions which were written by different authors at a variety of historical moments. To speak of the message of the book as a whole has been seriously called into question...Again, critical exegesis now rests upon a very hypothetical and tentative basis of historical reconstructions. Since it is no longer possible to determine precisely the historical background of large sections of Isaiah, hypotheses increase along with the disagreement among the experts. Finally, the more the book of Isaiah has come into historical focus and has been anchored to its original setting, the more difficult it has become to move from the ancient world into a contemporary religious appropriation of the message." Childs provides his solution, on the next page, "It is a basic misunderstanding simply to disregard the present context as a historical fiction. Rather, the present non-historical setting into which the canon has placed these traditions is a highly reflective, theological context. Moreover, it was considered so important that the original historical context of Second Isaiah – whatever it was exactly – has been almost totally disregarded by those who transmitted the material."

²² Marvin Sweeney, *Isaiah 1-39*, Forms of the Old Testament Literature XVI (Grand Rapids: William B. Eerdmans, 1996), 95-96.

the Second Temple period and may be found elsewhere, e.g. Zech. 2:14-16 and 8:20-23.²³

There is a dissenting opinion found in Rex Mason, who argues that Isa. 2 and Mic. 4 are from a tradition even earlier than either prophet and both knew of it.²⁴ Thus, the way to solve the dilemma is to argue that the passage is an interpolation.

Zechariah does not rely on Isaiah alone but also makes numerous references to Jeremiah. Like Isaiah, there are several different views on dating Jeremiah. One approach may be found in Robert Carroll's commentary. He dates independent sections with the different intentions behind those sections, e.g., since Jer. 30-33 is concerned with the return of the exiles and reconstruction most likely it was written during the Persian period, as was a large portion of the book.²⁵ William McKane holds a similar view but also suggests that Jeremiah continually grew into a larger and larger work extending well into the post-exilic period. He also believed that the shorter text of the LXX is a more original source than the Masoretic Text.²⁶ As with Isaiah, those portions of Jeremiah that appear most in Zechariah are from the same period, e.g., Jer. 26 and 50.

Finally, there is Micah. That the present form of Micah was a post-exilic work was declared "beyond dispute" by Mason.²⁷ James Mays dates Micah 1-3 as original to

²³ Blenkinsopp, 190-91.

²⁴ Rex Mason, *Micah, Nahum, Obadiah* (Sheffield: JSOT Press, 1991), 43.

²⁵ Robert P. Carroll, *The Book of Jeremiah* (Philadelphia: Westminster Press, 1986), 70.

²⁶ William McKane, *A Critical and Exegetical Commentary on Jeremiah*, vol. 2 (Edinburgh: T&T Clark, 1996), clxxii.

²⁷ Mason, *Micah, Nahum, Obadiah*, 43.

the prophet who spoke them in Jerusalem in the 8th century B.C.; however, the rest of the book is post-exilic, dating from after the temple was rebuilt (515 B.C.).²⁸

All of this is relevant to the present work because of the frequency with which Zechariah alludes to all of these works. In Zech. 2:14-15 (ET 10-11) and 8:20-23, he is not aware of separate Isaiah's but of a complete work. He is able to allude to Isa. 2:2-4, 45:14, and 56:3-8 in the same paragraph.²⁹ The consensus appears to be that all these prophetic books were being finally formed or written around the same time and so there is a possibility that this was the environment Zechariah was familiar with, which would explain the shared themes; however, it is hard to see how that would account for the similar vocabulary and syntax.³⁰ What is surprising is when the critical approach to interpretation clearly fails but creates new modifications to explain the evidence, e.g. the interpretation of Isa. 2 discussed above. I was fascinated by how many scholars assume Isa. 56-66 was written in the 400's B.C, especially since most scholars argue Zech. 1-8, at the latest, was completed by 510 B.C. How could Zech. 2:14-15 or 8:20-23 make use of a work that did not exist? Unfortunately, when data is presented against the critical method, scholars will not change their theory but add qualifiers or modifiers to the theory in order to make it work. The noted philosopher of science Thomas Kuhn in his work *The*

²⁸ James Luther Mays, *Micah* (Philadelphia: Westminster Press, 1976), 21. He thinks that Mic. 4:1-4 assumes the existence of the second temple (28). For a defense of the pre-exilic interpretation of Micah, especially 4:1-5, see Waltke, 213-220.

²⁹ See the discussion on Zech. 8:20-23 below.

³⁰ Meyers, 169, on Zech 2:15 says, "A contemporary oracle in Third Isaiah (56:3-8) details the importance and nature of the eschatological acknowledgment by all nations of Yahweh's sovereignty in Jerusalem. The words 'joined to Yahweh,' for Third Isaiah as for Zechariah, mean that the foreign nations will be equivalent to Israel in their status before God. Both prophets employ covenant language following their use of 'join,' and both include temple language – Zechariah using *skn*, 'to dwell,' and Third Isaiah using a sequence of explicit terms of prayer and sacrifice, including a designation for the temple precinct as God's 'holy mountain.'"

Structure of Scientific Revolutions noted that when a researcher or theory is confronted with counter instances, an instance that shows the opposite of a given theory, “they will devise numerous articulations and *ad hoc* modifications of their theory in order to eliminate any apparent conflict.”³¹ For Isa 2:1-5, it would appear the critical argument creates complications and multiple theories to explain its composition. It would appear to fail the first two categories of a good argument outlined by Collins.³²

I hope my work in the text of Zechariah 2:14-15 (ET 10-11) and 8:20-23 will argue that Zechariah may have either had access to a prophetic library,³³ which he used in organizing his message and that this would be a simpler and more productive explanation of the biblical material.

Orientation

The methodology section provided the reader with my criteria for determining valid allusions within the biblical text. This section seeks to do just what its title suggests, orient. In the course of my research I found critical scholars very reluctant to connect Zech 2:15 (ET 11) and 8:20-23 with the promise given to Abraham, “in you all the families of the earth shall be blessed” (Gen 12:3).³⁴ However, if a later editor went through and masterfully wove a thematic tapestry throughout the whole of scripture, why not expect a continued reference to the Abrahamic promise, which is the guiding mission

³¹ Thomas Kuhn, *The Structure of Scientific Revolutions*, 2nd ed. (Chicago: University of Chicago Press, 1970), 78.

³² Collins, *Science and Faith*, 26-27.

³³ Baltzer, 25. He is bothered by the immense knowledge of scripture in Second Isaiah calling it a “continual problem,” because it presupposes a library where large parts of the Pentateuch, First Isaiah, Jeremiah, and Ezekiel were located.

³⁴ Unfortunately the line is drawn between theological views, critical scholars do not mention Abraham while Evangelicals do. I am not making a statement in either’s favor, but as will be shown, the critical scholars appear unwillingly to acknowledge the strong lexical and narrative evidence in favor of Abraham.

for the people of God. As Christopher Wright puts it, “The Bible renders to us the story of God’s mission through God’s people in their engagement with God’s world for the sake of the whole of God’s creation.”³⁵

This work seeks to demonstrate that Zechariah is intentionally using covenantal language from Israel’s past to remind and form the identity of the returned exiles. As Joyce Baldwin put it in her commentary,

It is clear from the messages, which accompany the visions that Zechariah was steeped in the language of the pre-exilic prophets. He does not simply quote. It is rather that their language has become his own and bursts from him under the stress of the message welling up within him.³⁶

This is significant because it likely implies that the author of Zechariah was very concerned about connecting the history of YHWH’s dealings with Israel with the newly returned post-exilic community. He tells the story of Israel by borrowing the language from her past and applying it to the present community, effectually calling them to embrace the covenant YHWH made with their ancestors and continue the mission he gave them. I will begin by examining if the traditional interpretation of Zechariah as primarily concerned with the temple is accurate. In chapter two, I will walk through Zech 2:14-15 (ET 10-11) and examine three key phrases that demonstrate the author intentionally forms the post-exilic community’s identity in covenantal language from Israel’s past. Once the broad vision of Zech. 2:14-15 (10-11) has been covered, chapter three will examine phrases, vocabulary, and themes that link Zech. 8:20-23 with 2:14-15 (ET 10-11) and the works of Isaiah, Micah, and Jeremiah. Finally, I will conclude by

³⁵ Christopher Wright, *Mission of God* (Downers Grove, Ill: IVP Press, 2006), 22.

³⁶ Baldwin, 61.

examine the value of reading Zechariah as identify forming and what it adds to our understanding of Zechariah as a whole and our reading of the Bible.

Zechariah was not a master mason

The vast majority of modern scholarship has attached Zechariah 1-8 with Haggai. This is based on several features but usually rests on similar literary devices, e.g. the date formula before visions or sayings.³⁷ However, Mark Boda observed that if this was a sign for a single author or redactor, it is not convincing. The date formula does not follow the same pattern throughout the work. In Zechariah two of the three dates include the name of the month alongside the number, the other date only has the number. He compares this to Ezra where all the dates are uniform. If there was a single person at work in Haggai and Zechariah 1-8 why did they not make the dates uniform like Ezra?³⁸

There is also a thematic discontinuity between Haggai and Zechariah.³⁹ The two biggest thematic differences, and most pertinent to this discussion, are the role of the nations and the building of the temple. First, Haggai and Zechariah both speak judgment over the nations (Hag 2:6-9; 2:21-22; Zech 1:15; 2:4, 10-17). Yet, Haggai's judgment appears to be the final word, whereas Zechariah holds out a profound hope for the nations, once they have been judged, they will be incorporated into the covenant people of God (2:15 (ET 11); 8:20-23).⁴⁰ For Boda the most important discontinuity is the

³⁷ Cf. Ezra 5:1.

³⁸ Mark Boda, "Zechariah: Master Mason or Penitential Prophet?" in *Yahwism after Exile*, ed. Rainer Albertz and Bob Becking (Assen, The Netherlands: Royal Van Gorcum, 2003), 51-52. He also discusses the discontinuity in the messenger formulae, the editorial framework, particularly the difference between chapter 7 of Zechariah and previous chapters, and the waw conjunction at the beginning of 7:1 along with the messenger formula is not found in the rest of Zechariah or Haggai.

³⁹ Boda only goes so far as 1-8, I would argue that the entire work of Zechariah (1-14) has a different emphasis than Haggai.

⁴⁰ Ibid., 52-53.

rebuilding of the temple. Haggai is concerned exclusively with the rebuilding of the temple, while Zechariah references the rebuilding of the temple in 1:16; 4:9; and 6:15. Outside of these three explicit references to building the temple, there is no reference to the rebuilding project. Based on the textual evidence, Boda concludes the rebuilding of the temple is not the central message of Zechariah.⁴¹ He argues that the restoration is expanded beyond the temple to include the city and province (1:14, 16, 17, 2:2-5; 8:1-7), and the main focus for Zechariah, according to Boda, is identity,⁴² built around two important exilic traditions: the literary work of Jeremiah and the oral tradition of penitential prayer. This work intends to add to the discussion. Zechariah seeks to form the identity of the new province of Yehud⁴³ by molding her in the story and mission of Israel.

The impetus for writing on Zechariah and the nations comes from the scant coverage in scholarship. There is a large amount of literature on Zechariah, and the Haggai-Malachi corpus, but most of it is primarily concerned with the historical, literary, and form-critical approaches that are at best speculative in reconstructing an original situation, text, or source.⁴⁴ What we have is a finished literary project that was formed for a purpose.⁴⁵ Even the more recent coverage on themes within Zechariah, the Haggai-

⁴¹ Ibid.

⁴² Ibid., 51.

⁴³ Jon L. Berquist, *Judaism in Persia's Shadow: A Social and Historical Approach* (Minneapolis: Fortress Press, 1995), 10 footnote 1. Yehud was the Persian name for the province that included Jerusalem and the surrounding area. Yehud distinguishes Jerusalem and Judah during the post-exilic era from the independent monarchy of Judah before the exile.

⁴⁴ Childs, "The Canonical Shape of Prophetic Literature," in *"The Place Is Too Small for Us" The Israelite Prophets in Recent Scholarship* ed. by Robert P. Gordon (Winona Lake, IN: Eisenbrauns, 1995), 514. Childs while valuing historical criticism has some insightful critiques of various criticisms that do not appreciate the final form of the text.

⁴⁵ D. J. Clark, "Vision and Oracle in Zechariah 1-6," in *Biblical Hebrew and Discourse Linguistics* ed. by Robert D. Bergen (Winona Lake, IN: Summer Institute of Linguistics, 1994), 529.

Malachi Corpus, and the Book of the Twelve pay little attention to the hopeful inclusion of the Nations into the people of God.⁴⁶ When commentators deal with these passages in Zechariah, it is usually acknowledged that they are similar to other eschatological passages of the same time (Is. 56:3 and 6).⁴⁷ I will argue Zechariah does more than utilize a key word for his readers, does more than share a common eschatological vision, Zechariah includes the future incorporation of the nations into the people of God as a reminder of who they are called to be and what they are called to do, mainly be a kingdom of priests and a light to the nations.⁴⁸

Israel on a mission

First I must explain what I mean by “Israel on a mission.” I do not mean, “mission” in the sense of “missions” the activity of going out into the world and converting people. I mean that Israel was given a specific mission to accomplish – a purpose. This mission was not theirs but God’s. Christopher Wright in his book *The Mission of God* says, “The Bible renders to us the story of God’s mission through God’s people in their engagement with God’s world for the sake of the whole of God’s creation.”⁴⁹ That the Bible gives us a story needs hardly any qualification or further discussion. However, it must be stressed from the beginning that the Bible is the collective memory of the people of God. The stories, laws, songs, and prophecies

⁴⁶ James Nogalski, “Recurring Themes in the Book of the Twelve,” *Interpretation* 61:2 (2006): 125-136. Nogalski finds four recurring themes in the book of the 12: the Day of YHWH, fertility of the land, the fate of God’s people, and theodicy (125). The nations are discussed under “the Day of YHWH,” however; the discussion is limited to judgment. Even when discussing the judgment of nations in Zechariah, Nogalski does not mention that there are passages in Zechariah that go beyond judgment to hope for the nations inclusion in the people of God: 2:16; 6:15; 9:7; 8:20-23; and 14:16-19 (127).

⁴⁷ Meyers, 169; Petersen, 181; Boda, *Haggai, Zechariah, Malachi*, 238; Baldwin, 111.

⁴⁸ Exod. 19:4-6 and Is. 42:6; 49:6.

⁴⁹ Christopher Wright, 22.

contained within are not to be treated like a dictionary or scientific explanation of all things related to God, but God's relation to all things through his people in a grand story. This section will briefly cover the story of God's mission through Israel up to the age of the current discussion, post-exilic era. This will be important because one of the unasked questions of Zechariah is "what time is it in God's dealings with his people?"⁵⁰ It will be necessary then to sketch the story and then seek to answer that question.

As Jews and Christians have generally read the canonical story, it begins with Adam and his "sin." This fall from grace with all its consequences (Gen 3-11) is remedied in the calling of Abram.⁵¹ In Genesis 12:1-3, YHWH calls Abram out of Ur to a distant land. YHWH promises to bless Abram but he also promises that Abram will be a blessing (v. 2). Further, in Abram all the families of the earth will be blessed (v. 3). The purpose for Abram and his progeny is to be a blessing to the world. Later in Gen 17 YHWH tells Abram, "that I may make my covenant between me and you, and may multiply you greatly...my covenant is with you, and you shall be the father of a multitude of nations [גוים]...I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you" (17:2, 4, 6).⁵² Also in Gen 18:18 God has a conversation with himself that includes a statement that all nations will be blessed in Abraham. Finally in Gen 22:17-18 YHWH says, "Because you have done this...I will surely bless you...your offspring shall possess the gate of his enemies, and in your offspring shall all

⁵⁰ N. T. Wright, *Jesus and the Victory of God* (Philadelphia: Fortress Press, 1996), 443 n. 1.

⁵¹ Wright, *The New Testament and the People of God*, 216. He suggests that this view was dominant in 1st century Judaism, "Abraham was seen as the divine answer to the problem of Adam."

⁵² Unless otherwise indicated, all Scripture quotations are from the English Standard Version (ESV).

the nations of the earth be blessed.” In three covenant stories with Abraham there is the repeated emphasis that in him and in his family all nations of the earth will be blessed.

When Moses led the covenant people out of Egypt, he brought them to Sinai.

Before the Lord gives them his law, he commands Moses to say:

You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a *kingdom of priests* and a *holy nation* (Exod. 19:4-6, emphasis mine).

Israel, the whole people, function as priests in God’s creation. The primary purpose of the priests was to mediate between the people and God.⁵³ They are also called to be a holy nation. As such, by their very existence they assume a mediatorial role on behalf of the world before YHWH.⁵⁴ The priests were to preach the law (Lev 10:11; Deut 33:10) to the people and bring the sacrifices of the people to God (Lev 1-7; 16); but they were also responsible to bless the people (Num 6:22-27). Israel performs all three of these functions in relation to the nations. Exodus 19:4-6 is connected to Gen 12:1-3 because it links the lordship of YHWH over the entire world and the work it requires to include all peoples.⁵⁵

⁵³ E.g., the Day of Atonement in Leviticus 12 Aaron makes offerings for himself, his house, and makes sacrifices for the sins of the people (v. 15). In fact Lev 12:17 says, “No one shall be in the tent of meeting from the time he [Aaron] enters to make atonement in the sanctuary until he comes out and has made atonement for himself and for his house and for all the assembly of Israel.”

⁵⁴ Robert Achard-Martin, *A Light to the Nations: A Study of the Old Testament Conception of Israel’s Mission to the World*, trans. John Penney Smith (Edinburgh: Oliver and Boyd, 1962), 75. Also, “Israel lives under the sign of promise, its true business is simply to live; its presence in the world is a miracle which must in the end draw the Gentiles to Yahweh,” 77.

⁵⁵ John Goldingay, *Old Testament Theology*, vol. 1, *Israel’s Gospel* (Downer’s Grove, IL: InterVarsity Press, 2003), 374. For a different interpretation of Gen 12:1-3 from that of most scholarship see R. W. L. Moberly, *The Theology of the Book of Genesis* (Cambridge: Cambridge University Press, 2009), 148-156. Moberly asks the question, “May the real concern of the divine speech be not the benefit of the nations but rather the benefit of Abraham? May the nations constitute the backdrop *in spite of whom* Abraham will become a great nation, rather than *for the sake of whom* Abraham will become a great nation?” (149). A response to his questions may be found in C. John Collins, “Reading Genesis with the grain: Analogical days,” in J. Daryl Charles, ed., *Reading Genesis 1-2: An Evangelical Conversation* (Peabody, MA: Hendrickson, 2013), 75 footnote 6: “Wright’s [Christopher Wright] position does better justice than

Probably one of the most striking passages of Israel's mission outside of Genesis 12:1-3 is Deuteronomy 4:6-8,

Keep them and do them [statutes], for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him? And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

The surrounding nations will see the holiness and life of Israel and desire to know the God she serves. Israel was picked out of all the nations to be God's vehicle of blessing all of creation. They are distinct and excluded so they can demonstrate the proper way humanity is to function and attract the nations to YHWH.

Finally there are two passages in Isaiah that refer to Israel as a light for the nations. Isaiah 42:6, "I have given you as a covenant to the people, a light to the nations," and Isaiah 49:6, "I will give you as a light to the nations, that my salvation may reach to the end of the earth." These are part of the "servant songs" of Isaiah and explain the work the servant will perform. While scholarship debates whether the four songs (Is. 42:1-9; 49:1-6; 50:4-9; 52:13-53:12)⁵⁶ are collective or referring to a single servant, they are still relevant for the current discussion.

Moberly's to: (1) the likely sense of the passive or reflexive verb in Gen. 12:3 ("all the families of the earth shall be blessed/shall find blessing for themselves," rather than "shall bless themselves"); (2) the context of Gen. 12:1-3 in Genesis, with its evocation of 1:28 and other "blessing" texts addressed to Abraham's descendants; (3) the Biblical themes of blessing coming to the Gentiles by way of Abraham's family; (4) the way that Ps. 72:17 echoes Gen. 22:18. On points (2) and (4)...As for the sense of 'in you,' Moberly makes no place for covenant inclusion; but this seems to me to be the best explanation of the Hebrew term: people are 'in' someone when they are members of the people which that someone represents."

⁵⁶ I have extended Is. 42 to include verses 5-9. I base this off the textual evidence of the 3rd masculine singular suffix in vv. 1-4 and the second masculine singular suffix in verses 5-9. See, Moyter, 318, "in verses 1-4 the Lord speaks *of* his servant, describing his task; in verses 5-9 he speaks *to* his servant, confirming his task." See also, Baltzer, 124-125. He argues that vv. 1-4 provide the calling of the servant where as vv. 5-9 is the installment of the Servant marked by direct address (2nd masculine sing. suffix).

Chapter Two: Zechariah 2:14-15 (ET 2:10-11)

My exegetical work on this passage will focus around the phrases וּשְׁכַנְתִּי בְּתוֹכְךָ (“I will dwell in your midst”) in verse 14; וְנָלוּ גוֹיִם רַבִּים (“and many nations will join themselves”) in verse 15; and וְהָיוּ לִי לְעָם (“and they will be my people”) also in verse 15. The beginning words of 2:14 are two imperatives followed by a vocative, which usually marks the beginning of a new discourse unit.⁵⁷ This is a sub-section of the larger unit beginning with verse 10 and concluding with verse 17. The phrase “oracle of YHWH” (נְאֻם־יְהוָה) already occurs twice at the beginning in verse 10, and since it does not occur at the close of the section D. J. Clark believes that this serves a secondary purpose, signaling the climax of this unit. What is the purpose for starting a new sub-section here? The first three verses (10-13) deal with YHWH’s judgment of the nations, calling the exiles to flee from “the land of the north” and from the “daughter of Babylon,” with the promise,

כִּי הִנְנִי מִנִּיף אֶת־יָדִי עֲלֵיהֶם וְהָיוּ שָׁלָל לְעַבְדֵיהֶם

(“Behold, I will shake my hand over them, and they will become plunder to those they served”). Here it appears that Zechariah borrows language from Ezekiel 39:10, where Ezekiel says, וְשָׁלְלוּ אֶת־שָׁלְלֵיהֶם (“and will plunder those who plundered them”). This is language one would expect from a recently freed people. YHWH has delivered them and now will punish their enemies, something he says he will do in Zech. 1:15. The nations

⁵⁷ Clark, 539. See also, Petersen, 174.

will be thoroughly punished and the exiles will plunder their oppressors, similar to Israel's experience leaving Egypt.⁵⁸

שכן in Zechariah 2:14-15

Zechariah continues to speak comforting words to the community by calling them to “sing and rejoice, O daughter Zion!” (v.14). The climax of this unit occurs in our particular section (14-17) in verse 14 YHWH declares he is returning to Zion,

כי הנני־בא ושכנתי בתוֹכך נא־יְהוָה

(“For behold, I am coming and I will dwell in your midst,” declares the LORD”).

YHWH is on the move and will once again dwell with his people. The verb שכן (“to dwell”) was used in the same form, weqatal 1st person common singular, in Exod 25:8, where God requests a sanctuary so that he may dwell with the people. It also occurs in Leviticus 26:11 in the noun form מִשְׁכְּנִי (“my dwelling”), and with the 2nd plural masculine suffix attached to בתוך (“in the midst”), בתוֹכְכֶם (“in your (2nd, masc, pl) midst”).⁵⁹ Further parallels may be found in Exod. 29:44-45 and 1 Kgs 6:12-13. All of these passages describe the reality that YHWH dwells with his people. This reflects the unique role Israel plays in the world. The God of all creation dwells with his chosen people Israel and his presence is a defining characteristic of Israel's identity. When she loses it (Ezek 11:22-23), Ezekiel looks forward to the return of the Lord's *dwelling* with Israel, “My dwelling (מִשְׁכְּנִי) place shall be with them; and I will be their God, and they shall be my people. Then the *nations* will know that I am the LORD who sanctifies Israel,

⁵⁸ Francis Brown, S. Driver, and Charles A Briggs, *Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: 1996), 664. See Exod. 12:36, there the word for plunder is not שלל but נצל it is in the Piel which translates as “strip off, spoil, and plunder.”

⁵⁹ The suffix is the 2nd singular feminine in Zech 2:14 (10).

when my sanctuary is in their midst (בתוכם) forevermore” (Ezek 37:27-28, italics mine).⁶⁰

The return of YHWH’s presence in his sanctuary will be a sign for the nations.

לֹוֹה in Zechariah 2:14-15

After YHWH promises to return to Zion and dwell with her again, Zechariah reveals the significance of this event in redemptive history, וְנָלוּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא, (“And many nations will join themselves to YHWH on that day”). What exactly does the verb לֹוֹה (“to join”), here in the Niphal, mean and what does it mean that the nations will join YHWH?⁶¹

The Hebrew verb לֹוֹה (“to join”) has two senses according to Brown, Driver, and Briggs.⁶² The secondary sense is “to borrow, to lend” e.g. in Proverbs 22:7, “The rich rule over the poor, and the borrower (לֹוֹה Qal masc. part.) is the slave of the lender;” and in Exod 22:24 (25), “If you lend (תִּלְוֶה Hiphil impf. 2nd masculine sg) money to my people...” In the secondary sense the verb only occurs in the Qal and Hiphil.

In its first sense it means, “to join,” in the Qal, or “be joined,” in the Niphal. The only occurrence, in the first sense, of לֹוֹה in the Qal occurs in Ecclesiastes 8:15 after Qoheleth encourages his readers to eat and drink, “for this will go with them (יָלוּנוּ), *lit.* “will join”) in their toil through the days of life that God gives them under the sun.”

⁶⁰ I will discuss the phrase “my people” (לִי לַעַם) later in this chapter.

⁶¹ While most commentators cover the word לֹוֹה and its use here, it is shocking that Carl Keil does not think the word worthy of coverage. His exegesis and interpretation of this passage is particularly shocking since he does not see the promise of YHWH’s return as referring to the Temple but anticipating a messiah, see Carl Keil, *The Twelve Minor Prophets*, vol. 2, trans by Rev. James Martin, 6th printing (Grand Rapids: Eerdmans, 1967), 248-249.

⁶² Brown, Driver, and Briggs, 530-531.

In the Niphal the verb occurs eleven times⁶³ and can be broken into three categories:⁶⁴ wordplay, negative association, and, the most common, positive association with a community.⁶⁵ Under wordplay is the occurrence in Gen 29:34. Levi receives his name because of Leah's statement, "Now this time my husband will be joined (ילוה) to me...therefore he was named Levi (לוי). The second occurrence under the word play category is in Num 18:2 and 4, where the tribe of Levi is "joined" with Aaron and his sons to be responsible for the sanctuary.

The second category of the Niphal form shows a negative association. In Psalm 83:8 (ET 9) Assyria "joined themselves" (גלוה) to the coalition against Israel. In Daniel 11:34 he states that many will insincerely "join" (וגלוו) the people of God.

The third, and by far most common, category of the Niphal describes a positive association with or within a community.⁶⁶ In this category five out of six times it is used for foreigners *joining* themselves to the Lord or to the people of God.⁶⁷ The sixth actually has Israel and Judah as the subjects. They will come together and seek their God that they may *join* themselves to the LORD.⁶⁸ I will thoroughly review these verses to demonstrate

⁶³ D. Kellermann, "לוה I," in *TDOT*, ed. by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans David E. Green (Grand Rapids: Eerdmans, 1995), 476.

⁶⁴ These categories are not part of the sense but are inferred from the referential context of the verb.

⁶⁵ George J. Brooke, "והל I," in *NIDOTTE*, ed. by Willem A VanGemeren (Grand Rapids: Zondervan, 1992), 767.

⁶⁶ Ibid.

⁶⁷ Est. 9:27; Is. 14:1; 56:3, 6; and Zech. 2:15 (11).

⁶⁸ Jer. 50:5 – in LXX it is 29:5, there the word used to translate לוה is καταφεύξονται "will flee," or "will take refuge." The nations will take refuge in the Lord, which is reflected in Didymus the Blind's commentary. See, Didymus the Blind, *Commentary on Zechariah*, trans Robert C. Hill (Washington, D.C: Catholic University of America Press, 2006), 61. I would like to point out that Israel and Judah join themselves in an everlasting covenant to the LORD (וגלוו אליהוה ברית עולם). Zech. 8:23 possibly alludes to Jer. 50 again, which will be discussed in the next chapter.

that when this word is used in the prophetic corpus it envisions nothing less than the Gentiles becoming part of the people of God, and Zech. 2:15 may be considered the zenith of that future hope.

The verb appears three times in Isaiah (14:1; 56:3 and 6). Isaiah 14:1 says, “For the LORD will have compassion on Jacob and will again *choose* (בחר) Israel, and will set them in their own land; and *aliens* (הגר) *will join* (נלוה) *them and attach themselves to the house of Jacob.*”⁶⁹ There is a contrast between “aliens (הגר)” and “the nations (עמים)” at the beginning of verse two. In the verses following, Israel will possess the nations and will take captive those who were their captors. Notice how similar Isa. 14:1 is to Zech. 2:15-16 (ET 11-12), “And *many nations* (גוים רבים) *shall join themselves* (ונלוו) to the LORD in that day, and shall be my people...And the LORD will inherit Judah as his portion in the holy land, and will again *choose* (בחר) Jerusalem.” Isaiah envisions a day when many foreigners will join YHWH, however, it still falls short of Zechariah’s vision, where the nations will be declared part of the people of God. In Isa. 14:1, “foreigner” or “alien” is not synonymous with nations. The sojourner (גר) has abandoned his homeland for any variety of reasons and sought asylum in another community, as Abraham in Hebron (Gen. 23:4), Moses in Midian (Exod. 2:22), Elimelech in Moab (Ruth 1:1), and the Israelites in Egypt (Exod 22:20).⁷⁰

In Isaiah 56:3 and 6, YHWH comforts anxious foreigners, “Do not let the foreigner (בן־הנכר) *joined* (הנלוה) to the LORD say, ‘The LORD will surely separate me from his people (עמו).’” The LORD goes on to say that the foreigner and the eunuch who

⁶⁹ Cf. Zech 1:17; 2:16 (ET 12).

⁷⁰ A. H. Konkel, “גור” in *NIDOTTE*, ed. by Willem A VanGemeren (Grand Rapids: Zondervan, 1992), 837.

keep the Sabbath and hold fast the covenant will be blessed and not cut off. In verse six YHWH says, “And the foreigners (ובני הנכר) who join themselves to the LORD (על־יהוה) (הגלויים), to minister to him, to love the name of the LORD, and to be his servants, all who keep the Sabbath, and do not profane it, and hold fast my covenant – these I will bring to my holy mountain...” The foreigner apparently can keep the Sabbath and participate in the life of the covenant people, since it is stated that they should try to “hold fast the covenant.”⁷¹ The language of participation and covenant faithfulness is explicitly stated to be available for foreigners but they do not seem to be part of the people, even though it is implied in verse 3. All this suggests that in the theological language of the prophetic witness, there is a notion of foreigners participating in the life of the covenant people even maintain parts of the covenant themselves.

Finally, Esther 9:27 suggests that people outside the covenant may join in worshipping YHWH and observing his feasts. However, in all of these verses the nations are still “the other.” They still have designations separating them from Israel. They may hold fast the covenant but they are yet to be called the people of God on a level with Israel. This leads to the occurrence of לֹוֹה in the Niphal in Zech 2:15.

Zechariah 2:15 reads, וּגְלוּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לָעַם, (“Many nations will *join themselves* to the LORD on that day, and *will be my people*”). Here the identifying term for the nations is גוֹיִם, there is no mention of nations observing holy days or holding fast to the covenant, worshipping in the temple is not even mentioned here.⁷² Zechariah makes explicit what other prophets seem to imply that the daughter of Zion

⁷¹ The Hebrew for “hold fast my covenant” is וּמַחֲזִיקוֹ בְּבְרִיתִי and will receive a detailed discussion in chapter three. The root of the Hiphil participle is חָזַק, which occurs twice in Zech. 8:20-23.

⁷² Worshipping in the temple is implied in 8:20-23 and explicitly stated in 14:16-19.

(2:14 ET 10) and the nations are declared to be the one people (לעם) of God. This future event of nations joining YHWH will signal the time when Jew and the other may be identified as the united people of God. But surely from a psychological point of view this is absurd. Why would a previously oppressed people care about those who oppressed her or any other nation? The argument could be made that this bit of friendliness was later included to appease the Persian overlord, especially in light of Cyrus' edict. This is almost convincing except the future universal hope is not limited to the current context but reaches into the past to declare that the ancient enemy of Israel, Philistine, will be like a clan in Judah, "it shall be like a clan in Judah" (Zech 9:7, וְהָיָה כְּאֶלֶף בִּיהוּדָה).

לעם לי in Zechariah 2:15

The construction of יהיו לי לעם is simple, but it contains a history of God's covenant faithfulness to his people. After Moses' first failed visit with Pharaoh, YHWH reassures Moses that he will deliver Israel out of bondage. To comfort the people YHWH says through Moses, "I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. *I will take you to be my people* (לי לעם), and I will be your God" (Exod. 6:6-7). In Leviticus 26:11 YHWH says, "I will place *my dwelling in your midst*, (מִשְׁכְּנִי בְתוֹכְכֶם) and I shall not abhor you. And I will walk among you, and I will be your God, *and you shall be my people* (וְאַתֶּם לִי־תִהְיוּ לְעָם)."

Here YHWH's dwelling with his people is directly connected with their identity as the people of God. This is exactly what we find in Zech. 2:14-15, YHWH promises to dwell in the midst of his people, except now the definition of the people of God has been expanded to include the nations. Zechariah may be emphasizing this by placing the

inclusion of the Gentiles between the initial promise of dwelling and the declaration of peoplehood. In 2 Sam 7:24, David reminds YHWH that he has chosen Israel from all the nations of the world and established them to be his people forever (לך לעם עד-עלום). In Jeremiah 31:33, his famous passage on the new covenant, YHWH says, “and I will be their God, *and they shall be my people* (יהי-לי לעם).” Finally, Ezekiel 37:27-28, a description of a new covenant YHWH will make with Israel, he says, “My dwelling place (לי לעם) shall be with them, and I will be their God, and *they shall be my people* (לי לעם). Then the *nations* (הגוים) will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.”⁷³ The evidence suggests that לי לעם (“my people”) functions as an identity marker for the covenant status of the people of God.⁷⁴ This identity comes with responsibilities, most importantly to be a kingdom of priests and a holy nation (Exod 19:4-6) mediating God’s grace to the world and presenting an attractive life to be desired by the nations.

The relationship between שכנתי בתוכם (“I will dwell in your midst”), ונלוו גוים (“and nations will join themselves”), and והיו לי לעם (“They will be my people”) demonstrates that Zechariah sees God’s returning presence as an expression of his grace to his people, which now extends to drawing the nations into the people of God. These words are grounded in the history of YHWH’s dealings with Israel, so when Zechariah mentions God’s dwelling with the returned exiles they remember God’s dwelling with their ancestors in the Tabernacle and later the Temple. They also would remember

⁷³ Here a few passages I have skipped over for brevity: Deut 26:17-19; 27:9; 28:9; 29:22; Jer 7:23; Hos 1:9; 2:1; and Zech 8:8.

⁷⁴ Boda, *Haggai, Zechariah*, 46.

Ezekiel's vision of God abandoning it.⁷⁵ The verb לִוּה here and in the other passages covered above suggest a worldview shift. Isaiah sees the hostile foreigner (נֹכַר) joining the people by observance of the Sabbath and other rituals. There is no mention of their being declared the people of God. However, in Zechariah, that is what happens. The nations that join themselves to YHWH are declared the people of God. On a particular day in the future, using the eschatological phrase *on that day* (בַּיּוֹם הַהוּא), the defining characteristic of the people of God will be embracing the covenant and not whether one is an Israelite or not.⁷⁶

Conclusion

Michael Stead says, "Zech 1-8 is not just a mere repeater of the prophetic tradition, but offers its own unique development of the 'prophetic trajectory'- that is, Zech 1-8 combines elements of its prophetic forebears to make explicit what is only implicit in those earlier works."⁷⁷ This chapter has sought to demonstrate, at least in Zech 2:14-17, the author is utilizing covenantal language to form the post-exilic Jewish identity. The question is whether this was a self-conscious decision made by the author. I believe the evidence suggests that it is a possibility. This would be very appropriate and fitting for the post-exilic era. The people of God return to the home they were ejected from. They are eager to rebuild the temple; the defining symbol of their identity as God's people. Symbols, though, are worthless if they do not mean anything. Behind what the temple symbolizes is the Story of Israel. The author of Zechariah recognizes that it is not enough

⁷⁵ Petersen, 180. The insistence on YHWH coming to dwell is powerful and more emotional in Zechariah's time than before the exile. This is because Ezekiel saw YHWH leave the temple. His coming now would be not only a momentous occasion but a restoration of the people.

⁷⁶ Ibid., 181.

⁷⁷ Michael Stead, *The Intertextuality of Zechariah 1-8* (New York: T & T Clark, 2009), 120.

to simply rebuild the temple; it is necessary that the people have a story to carry them forward. N. T. Wright defines the story of Israel in this way, “The basic story concerned the creator god and the world, and focused upon Israel’s place as the covenant people of the former placed in the midst of the latter.”⁷⁸

⁷⁸ Wright, *The New Testament and the People of God*, 216.

Chapter Three: Zechariah 8:20-23

In the previous chapter I explored the covenantal echoes of Zech 2:14-15. In this chapter I will evaluate the next explicitly universal section of Zechariah, 8:20-23.⁷⁹ They both allude to Isa. 2:1-5 and Mic. 4:1-4; however, Zech. 8:20-23's account provides a fuller image of nations coming to YHWH than Zech. 2:14-15. Since chaps. 7-8 are different from 1-6 and 9-14 there is debate about their purpose in the text.⁸⁰ Mark Boda argues that chaps. 7-8 forms a literary bridge between 1-6, primarily visions and oracular material that had a positive view of the present time, with 9-14, which has an eschatological hope for a better future and warnings for the current age. Boda contends that chaps. 7-8 help prepare the reader for 9-14 by explaining that the New Age has not yet arrived.⁸¹ These verses come at the end of the discourse on fasting that started in 7:2. The people of Bethel sent a delegation to the priests at Jerusalem to ask if they should still fast and mourn as they did in exile. In prophetic fashion, Zechariah turns their question of fasting on its head. He responds, "Thus says the LORD of hosts: Render true judgments, show kindness and mercy to one another."⁸² He then reminds the Bethelites of

⁷⁹ Paul Redditt, *Haggai, Zechariah, and Malachi*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1995), 84. There are several links between 2:15 and 8:23. This chapter will explore some of those links and evaluate how 8:23 provides fuller details of the vision in 2:15.

⁸⁰ Elie Assis, "The Structure of Zechariah 8 and Its Meaning," *Journal of Hebrew Scriptures* 12, no. 12 (2012): 1-19, http://www.jhsonline.org/Articles/article_174.pdf (accessed September 5, 2013).

⁸¹ Mark Boda, "From Fasts to Feasts: Literary Function of Zechariah 7-8," 393.

⁸² These imperatives sound very similar to Micah's famous ethical statement in Mic. 6:8. They even share similar vocabulary מִשְׁפָּט and חֶסֶד. An even better echo is the one detected by Stead (231-235) between Zech. 7:9-13 with Jer. 7:5-29. For example compare Zech. 7:9-10, "Render true judgments, show kindness and mercy, to one another; do not oppress the widow, the orphan, the alien, or the poor..." with Jer. 7:5-

the disobedience of their ancestors (7:11-14), including that it lead to their exile from the land. Zechariah 8:2 echoes 1:14, where YHWH conveys his jealousy for Zion and promises that he is returning to Jerusalem. The beginning of chapter 8 paints a beautiful utopian vision calling the city “the faithful city” (v. 3), envisioning women and men growing old, children playing, and call that this future is not impossible with God (8:3-7). YHWH even declares the ancient covenant formula over this future with language that should now be familiar,

אתם ושכנו בתוך ירושלם
והיו־לי לעם והבאתי
ואני אהיה להם לאלהים באמת ובצדקה

(“and I will bring them to dwell in the midst of Jerusalem. And they shall be my people, and I will be their God, in faithfulness and in righteousness” Zech. 8:8).

In verses 9-17, YHWH promises to reverse the fortunes of Jerusalem, “And as you have been a byword of cursing among the nations, O house of Judah and house of Israel, so will I save you, and you shall be a blessing (8:13).” In verse 18, Zechariah comes back to the original question about fasting. He begins with the standard introductory formula, with which he first responded to the Bethlites in 7:4, ויהי דבר־יהוה צבאות אלי לאמר (“And the word of the LORD of hosts came to me, saying...”) YHWH proclaims the fasts will now be, “seasons of joy and gladness, and cheerful festivals for the house of Judah: therefore love truth and peace” (v. 19). The mourning period is over YHWH has again chosen Jerusalem (1:18) and he is coming (2:14 MT) to dwell with his people; however, as I showed in the previous chapter, the definition of the people of God will be radically changed to accommodate the inclusion of the Gentiles.

6a, “if you truly *act justly one with another, if you do not oppress the alien, the orphan, and the widow...*” (Italics highlight the similarities in vocabulary and theme).

Zechariah 8:20-23 reads:

כה אמר יהוה צבאות
עד אשר יבאו עמים וישבי ערים רבות
והלכו ישבי אחת אל־אחת לאמר
נלכה הלוך לחלות את־פני יהוה
ולבקש את־יהוה צבאות אלכה גם־אני
ובאו עמים רבים גוים וצומים
לבקש את־יהוה צבאות בירושלם ולחלות את־פני יהוה
כה אמר יהוה צבאות בימים ההמה אשר יחזיקו עשרה
אנשים מכל לשנות הגוים והחזיקו בכנף איש יהודי לאמר
נלכה עמים כי שמענו אלהים עמכם

“Thus says the LORD of hosts: Peoples shall yet come, even the inhabitants of many cities. The inhabitants of one city shall go to another, saying, ‘Let us go at once to entreat the favor of the LORD and to seek the LORD of hosts; I myself am going.’ Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”

This short paragraph has two sections identified by the introductory formula,

כה אמר יהוה באותצ (“Thus says the LORD of hosts.”)

located at the beginning of v. 20 and v. 23. Verses 20 and 22 are connected by the weqatal of verse 22, ובאו עמים רבים (“Many peoples shall come”), which is similar to the beginning of v. 20, יבאו עמים (“Peoples shall come”). The first section, vv. 20-22, envisages *peoples*, probably people of other races given the following verses, coming to worship YHWH in Jerusalem.⁸³ The pilgrims say to one another, נלכה הלוך לחלות את־פני יהוה (“Let us go at once to entreat the favor of the LORD,” v. 21). I will argue that there are two echoes in this part of verse 21: the first is נלכה הלוך (“Let us go at once”); the second is לחלות את־פני יהוה (“to entreat the favor of the LORD”). I will

⁸³ Baldwin, 155; For an alternative view, see Meyers and Meyers 436-437. They argue that וישבי ערים רבות (“Peoples shall yet come, even the inhabitants of many cities”) refers to Samaritans or other ethnicities.

deal with the latter first, since the former needs to wait until I discuss Zech. 8:22. The phrase, “to entreat the favor of the LORD,” occurs twelve times, three times in Zech. 7-8 alone,⁸⁴ occurring for the first time in Exodus 32:11, ויחל משה את־פני יהוה אלהיו (“But Moses implored the LORD his God...”), Moses begs YHWH not to destroy the people for worshipping the golden calf. It is interesting that all twelve occurrences have to do with entreating YHWH in order to avoid affliction, even Saul’s sad excuse in 1 Sam. 13:12 has behind it a fear that if the army did not seek the favor of YHWH, they may lose the battle. Once again, Jeremiah is found within Zech. 7-8.⁸⁵ This particular echo is particularly exciting because of where it occurs in Jeremiah. In Jer. 26:19, Jeremiah is brought before the officials of Judah in the house of the LORD for prophesying its destruction like that of Shiloh (Jer. 26:5-6). Those who heard were outraged and called for his execution. Fortunately, some of the priests and prophets (v. 16) defended Jeremiah by reminding the people of Micah’s prophecy,

Micah of Moresheth, prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: ‘Thus says the LORD of hosts (לאמר כה־אמר יהוה צבאות), “Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.’ Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD (חלו את־פני יהוה), and did not the LORD relent of the disaster that he had pronounced against them? But we are about to bring great disaster on ourselves” (Jer. 26:18-19).

Jeremiah 26 served as a warning to Judah, encouraging them to “entreat the favor of the LORD” so the coming storm of God’s wrath would relent; they didn’t and were sent into exile. In Zech. 8:21, the people are encouraged to “entreat the favor of the LORD” so that

⁸⁴ Exod 32:11; 1 Sam. 13:12; 1 Kgs. 13:6 (x2); 2 Kgs. 13:4; 2 Chr. 33:12; Jer. 26:19; Dan. 9:13; Zech. 7:2; 8:21, 22; and Mal. 1:9.

⁸⁵ Due to space I am not able to cover the use of Jer. 30-33 in Zech. 7-8. Please see appendix one of this work for the numerous allusions found between these two works.

he will turn away from his anger. In Zechariah, it is “peoples,” i.e. foreigners, who want to “entreat the LORD” out of reverence, this is the only occurrence of **לחלות את־פני יהוה** (“to entreat the favor of the LORD”) where those entreating YHWH are not trying to be spared from a disaster or his wrath. What’s more, the people who speak up for Jeremiah reference the prophet Micah, particularly Micah 3:12. It may be reading into the text or it may be a legitimate observation, but Micah 3:12 is the last verse before the start of chapter 4, which along with Isaiah 2:1-5 form the base of the classic pilgrimage texts. I find it fascinating because I am arguing that Zech. 8:22 echoes Mic. 4:14. Right now I can only call this fascinating. The evidence at least suggests that Micah was available to Jeremiah and both were likely available to Zechariah. This would meet Hays’ criterion of availability discussed in the introduction.

Zechariah 8:20-22 and the Pilgrim Passages

For this section it will be important to first present the agreed upon pilgrimage passages and then add the corresponding Zechariah passages. The pilgrimage passages are: Isa. 2:3-4; 60-62; 66:18-24; Mic. 4:1-5; and Hag. 2:1-9. The two most prominent are Isa. 2:3-4 and Mic. 4:1-5 so those are the two I will compare first and then add in the corresponding Zechariah passages. The times where Isaiah and Micah differ are noted in bold. For the most part the Hebrew is identical with the exception of a minor change in word order between Isa. 2:2 and Mic. 4:1.⁸⁶

⁸⁶ Isaiah 2:2, **בראש ונשא מגבעות**, והיה באחרית הימים נכון יהוה הר יהוה־בית בראש ההרים ונשא מגבעות, Micah 4:1, **בראש ונשא הוא מגבעות**, והיה באחרית הימים יהוה הר יהוה־בית נכון.

<p>Isaiah 2:2-4 In days to come the mountain of the LORD's house Shall be established as the highest of the mountains, And shall be raised above the hills; All the nations shall stream to it. Many peoples shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, And the word of the LORD from Jerusalem. He shall judge between the nations, and shall arbitrate for many peoples; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more.</p>	<p>Micah 4:1-3 In days to come The mountain of the LORD's house Shall be established as the highest of the mountains, And shall be raised up above the hills. Peoples shall stream to it, And many nations shall come and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. He shall judge between many peoples, and shall arbitrate between strong nations far away; They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.</p>
<p>והיה באחרית הימים נכון יהיה הר בית־יהוה בראש ההרים ונשא מגבעות ונהרו אליו כל־הגוים והלכו עמים רבים ואמרו לכו ונעלה אל־הר־יהוה אל־בית אלהי יעקב וירנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר־יהוה מירושלם ושפט בין הגוים והוכיח לעמים רבים וכתתו תסחרבו לאתים וחניתותיהם למזמרות לא־ישא גוי אל־גוי חרב ולא־ילמדו עוד מלחמה</p>	<p>והיה באחרית הימים יהיה הר בית־יהוה נכון בראש ההרים ונשא הוא מגבעות ונהרו עליו עמים והלכו גוים רבים ואמרו לכו ונעלה אל־הר־יהוה אל־בית אלהי יעקב וירנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר־יהוה מירושלם ושפט בין עמי רבים והוכיח לגוים עצמים עד־רחוק וכתתו חרבותם לאתים וחניתותיהם למזמרות לא־ישא גוי אל־גוי חרב ולא־ילמדו עוד מלחמה</p>

Below, there are the Isaiah and Micah passages plus Zechariah 2:11 and 8:22. I have noted the similarities in bold and italics.

<p>Isaiah 2:2-4 In days to come the mountain of the LORD's house shall be established as the highest of the mountains, And shall be raised above the hills; All the <i>nations</i> shall stream to it. <i>Many peoples shall come and say, "Come, let us go</i> up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, And the word of the LORD from Jerusalem. He shall judge between <i>the nations</i>, and shall arbitrate for <i>many peoples</i>; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more.</p>	<p>Micah 4:1-3 In days to come The mountain of the LORD's house shall be established as the highest of the mountains, And shall be raised up above the hills. <i>Peoples</i> shall stream to it, <i>And many nations shall come and say: "Come, let us go</i> up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem. He shall judge between <i>many peoples</i>, and shall arbitrate between <i>strong nations</i> far away; They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.</p>	<p>Zechariah 2:15 <i>Many nations</i> shall join themselves to the LORD on that day, and shall be my people; and I will dwell in your midst. And you shall know that the LORD of hosts has sent me to you.</p>	<p>Zechariah 8:20-22 Thus says the LORD of hosts: <i>Peoples</i> shall yet come, the inhabitants of many cities; the inhabitants of one city shall go to another, <i>saying, "Come, let us go</i> to entreat the favor of the LORD, and to seek the LORD of hosts; I myself am going." <i>Many peoples and strong nations shall come</i> to seek the LORD of hosts in Jerusalem, and to entreat the favor of the LORD.</p>
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Zechariah paints a detailed and vivid picture, urging the reader to imagine the scene of nations streaming to Jerusalem. As in Zech. 2:15 (ET 11) the stress is on *nations*, repeated twice, and *peoples*, assumed to be foreign peoples,⁸⁷ coming to Jerusalem in order to worship YHWH. The image here is of centrifugal universalism – the nations are coming, or being drawn, to Israel to worship YHWH.⁸⁸

Isaiah and Micah have very few differences, while Zechariah 2:15 includes the phrase “many nations (גוים רבים),” which is found in Isa. 2:2. One briefly shared phrase would not be enough to justify this as an actual echo to Isaiah or Micah;⁸⁹ however, it is not only the phrase but also the theme of the passage that suggests a conscious echo to the former prophets. Zech. 8:22 uses “many peoples and strong nations” (עמים רבים וגוים עצומים), which is similar to Mic. 4:3, “He shall judge between many peoples, and shall decide for strong nations (עמים רבים והוכיח לגוים עצומים).” Some scholars, e.g. Sweeney, suggest that this combination in Zech. 8:23, while acknowledging Zechariah’s dependence on Isaiah, relies on more on Micah.⁹⁰

Also, נלכה הלוך (“Let us go”), is very similar to Isa. 2:3 and Mic. 4:2, לכו ונעלה אל־הר־יהוה (“Come, let us go up to the mountain of the LORD”). Obviously Zech. 8:21, lacks ונעלה אל־הר־יהוה (“up to the mountain of the LORD”); however, there are similarities, for example, the form of הלך (“to go”) in Zech. 8:21 is a combination of

⁸⁷ See Meyers, 436-437.

⁸⁸ Walter Vogels, *God’s Universal Covenant* (Ottawa: University of Ottawa Press, 1979), 115.

⁸⁹ A fact noted by J. E. Tollington, *Tradition and Innovation in Haggai & Zechariah 1-8* (JSOTS 150; Sheffield: JSOT, 1993), 236. Tollington sees no relationship between these texts and downplays the repetition of the otherwise common words עמים and גוים. As I will discuss, an echo is not determined by repetition alone but also thematic occurrence (Hays, 30).

⁹⁰ Sweeney, 655-656. He also notes that what follows in Zechariah 9-14 is more characteristic of Micah 4-5, violence by YHWH towards the nations, than the peaceful existence with the nations pictured in Isa. 40-55.

the Qal cohortative plural followed by the Qal infinitive absolute (נלכה הלוך); where as, the Isaiah and Micah passages use the Qal imperative plural followed by the Qal cohortative plural of עלה (לכו ונעלה). Most English Bible translations do not include “come” before the cohortative in Zech 8:21, but even in the English you can see the similarities between these three passages:

Isaiah 2:3	NIV “Come, let us go...”	ESV “Come, let us go...”	NRSV “Come, let us go...”	NASB “Come, let us go...”
Micah 4:2	NIV “Come, let us go...”	ESV “Come, let us go...”	NRSV “Come, let us go...”	NASB “Come <i>and</i> let us go...” ⁹¹
Zechariah 8:21	NIV: “Let us go...”	ESV “Let us go...”	NRSV “Come, let us go...”	NASB “Let us go...”

The question is was Zechariah following Isaiah or Micah? Zechariah may have had access to Micah but not Isaiah, he may have had access to both, but something that is not discussed at all is the possibility that Zechariah might have written from memory.⁹² It is reasonable to believe that Micah and Isaiah were available to Zechariah, since he shows clear evidence of being familiar with their books. That does not mean that he had to have them right in front of him while dictating these oracles. Lately there have been surveys done on biblical literacy that demonstrate a profound ignorance of the Bible. In Zechariah’s day this would be inconceivable. Scholars are forced to presuppose that Zechariah must have had some text in front of him in order to know what he was talking about. What I would like to suggest is an issue of historical dissonance. In today’s world of high biblical illiteracy we are forced to conclude that Zechariah had to have some text

⁹¹ Italics are mine; though the phrase is identical in Isa. 2:3 and Mic. 4:2, לכו ונעלה, the NASB decides to include the translation of the vav conjunction in Micah.

⁹² Motyer, 53. He suggests that Micah quoted the Isaiah passage from memory.

in front of him if he were to quote from Isaiah and Micah. What is more likely is that during his experience of exile, Zechariah was steeped in the Torah, possibly the prophetic books or at least their traditions. It would be second nature to Zechariah to make connections from memory that we would have to make with concordances, commentaries, and lexicons. Zechariah was able to combine the *nations*, *peoples*, and *strong nations* because he would have heard these terms, read the prophets, and remembered Isaiah and Micah's prophecies. Zechariah does not regurgitate Isaiah and Micah, he makes their vision his and expands upon it. This is very similar to Michael Fishbane's *aggadic* exegesis.⁹³

A third means of isolating aggadic exegesis depends on a more subjective text-critical judgment. In these cases a *tradtum* is incorporated into a *tradtio* – which transforms it or re-employs it. Of particular aid and importance in this judgment is the dense occurrence in one text of terms, often thoroughly reorganized and transposed, found elsewhere in a natural, uncomplicated form. This is not an absolute requirement, though it is a heuristic – even essential – methodological guideline.⁹⁴

Even though I do not agree with Fishbane's entire argument on inner-biblical exegesis, I have found this category helpful to understand Zechariah's use of the pilgrimage tradition. He does not repeat verbatim Isaiah and Micah; he takes key words and themes and makes it his own. Speaking in literary terms he makes the characters of the *nations* and *people* fuller by describing the ten-men's actions of grabbing hold and begging to go with the Jew to worship YHWH.

⁹³ Fishbane, 6. There are two elements within inner-biblical exegesis: *tradtum*, the content of tradition, and *tradtio*, the process of transmission of the tradition. One-way of identifying aggadic exegesis is when "the second text (the putative *tradtio*) uses a segment of the first (the putative *tradtum*) in a lexically reorganized and topically rethematized way (285)."

⁹⁴ Ibid., 291.

Zechariah 8:23 –

Zechariah 8:23 is unlike any other passage of scripture. Here the prophet provides a picture of desperation on the part of the nations. Unlike Isaiah and Micah, the foreigners are desperate as may be seen in their physicality and begging,

כה אמר יהוה צבאות בימים ההמה אשר יחזיקו עשרה אנשים מכל לשנות הגוים והחזיקו בכנף יהדי לאמר

נלכה עמכה כי שמענו אלהים עמכה

(“Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, ‘Let us go with you, for we have heard that God is with you.’”) There is a lot to unpack in this verse. I will begin by examining the phrase מכל לשנות הגוים (“from the nations of every tongue”), then the verb חזק (“to be strong”), and lastly deal with אלהים עמכה (“God is with you”).

מכל לשנות הגוים – *from the nations of every tongue*

The standard interpretation of “ten men from nations of every language” is that it is a symbolic representation of a large number of foreigners coming to worship YHWH.⁹⁵ There is a dissenting voice in Marvin Sweeney, who argues that the reference to ten men from all the languages should remind the reader of Isaiah 6:13. Isaiah 6 is Isaiah’s call to the office of a prophet. YHWH describes how he will totally destroy Judah to the point that, “even if a *tenth* part remain in it, it will be burned again...” The tenth that remains is the holy seed of the future restoration of the covenant people. Sweeney says, “In Zechariah, the notion that Judah constitutes a remnant of one tenth apparently refers to Judah’s relationship with the nations so that Jews will constitute the tenth that will lead to

⁹⁵ Keil, 318; Eugene Merrill, *An Exegetical Commentary: Haggai, Zechariah, Malachi* (Chicago: Mood, 1994), 235; E. B. Pusey, *The Minor Prophets*, vol. II, 13th printing (Grand Rapids: Baker Books, 1979), 392; Baldwin, 156; Boda, *Haggai, Zechariah*, 398.

YHWH's recognition by the nations of the world."⁹⁶ It appears that Zechariah is reversing previous proclamations from the prophets to make his point. I am grateful for Sweeney's observation, but there is another allusion that several scholars see in this phrase and that is to Isa. 66:18.⁹⁷ While not the same form as Zech. 8:23, where it is in construct, Isaiah 66:18 says,

וּאֲנִי מַעֲשִׂיהֶם הַמּוֹמָחֵשֶׁבֶתִי בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשֹׁנוֹת וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי

("For I know their works and their thoughts, and the time is coming to gather all nations and tongues (אֶת־כָּל־הַגּוֹיִם וְהַלְשֹׁנוֹת). And they shall come and shall see my glory...").

YHWH will gather *all nations and tongues* and they will bring all their friends and relations (v. 20) to worship YHWH in Jerusalem. Here there is shared vocabulary and thematic emphasis, the nations coming to Jerusalem to worship YHWH, with Zech. 2:15 and 8:20-23. Further, in the penultimate verse of Isa. 66, v. 23, YHWH says, "*all flesh* (כָּל־בֶּשֶׂר) shall come to worship before me, says the LORD." The same phrase is used in Zech 2:17 (13), "Be silent, *all flesh* (רֶשֶׁב־לֶכ),⁹⁸ before the LORD."

⁹⁶ Sweeney, 656. For a traditional, symbolic interpretation see, Meyers and Meyers, "The symbolic nature of ten in this context is evident from the way in which these gentiles are related to a single Yehudite. The prophet is not talking about a single Yehudite any more than he is talking about ten foreign individuals. Rather, he is dealing with a ratio of ten to one. For every ten foreigners there will be one Yehudite for the former to attach himself to, the general idea being that the many will seek out the few in order to go to Yahweh. Not only do the 'ten' say 'Let us go' in the first person plural, but also the pronoun used with the preposition 'with' in the statement made by the foreigners is plural. 'With you' refers to more than one person, that is, to more than one Yehudite. Together, ten foreigners for every Yehudite, they proceed toward Yahweh" (440).

⁹⁷ Sweeney, 656; Keil, 318-19; Meyers, 440.

⁹⁸ In both instances, the ESV identifies the similar vocabulary between Isa. 66:23 and Zech. 2:17 (13) by translating כָּל־בֶּשֶׂר as "all flesh." The NRSV would be unhelpful in connecting the two passages for it reads, "all flesh," in Isa. 66:23 but "all people" in Zech. 2:17 (13).

The verb חזק

The verb חזק (“to be strong”) occurs twice in Zech. 8:23, emphasizing the urgency of the peoples desire to worship YHWH. In the Qal, חזק usually means, “be strong; make strong; overpower.” In the Hiphil, it can mean, “strengthen; lay old of, hold fast; adhere to, devote to; *join*, associate with.” Finally, in the Hithpael, it can mean, “act with resolution; urge; be, become strengthened.”⁹⁹ In the most general sense, the Hiphil references a person or group who are strengthened in some way. In Daniel 11:1, the interpreting angel tells Daniel that he supported (למחזיק) Darius the Mede. In Lev. 25:35, the Israelites are to support (והחזקת) fellow Israelites in hard times.

When the ב preposition is used following the Hiphil it almost always means, “seize, lay hold of, and grasp.”¹⁰⁰ The two angels who visit Sodom *seize* Lot and his family by the hand (ויהזקו האנשים בידו Gen. 19:16). Hagar is told to *hold fast* to the boy Ishmael (והחזיקי את־ידיך בו Gen. 21:18). At YHWH’s command Moses *seizes* the snake, formerly his staff (ואחז בזנבו Exod. 4:4). There is also a very colorful use of the Hiphil in Deut. 25:11. If men get into a fight and the wife of one of the opponents *seizes* the other’s genitals, her hand shall be cut off (והחזיקה במבשיו). The two closest parallels to Zech. 8:23 are found in 1 Sam. 15:27 and Isaiah 4:1.

In 1 Samuel 15 Saul takes spoil from his victory over the Amalekites that was owed to YHWH. He pleads with Samuel to return with him so that he may be forgiven and *worship* YHWH. Samuel refuses and as he turns to leave, Saul *seizes* Samuel’s robe

⁹⁹ Robin Wakely, “חזק,” in *NIDOTTE*, ed. Willem A. VanGemeren (Grand Rapids, MI: Zondervan, 1997), 64. In light of my discussion of the Niphal form of ליה in Zech. 2:15, it is fascinating that one of the possible meanings of חזק in the Hiphil is “to join.” The root can be found in Aramaic and Arabic. In both languages the verb means “to tie firmly” and the noun means “to fetter, chain, shackle.”

¹⁰⁰ Ibid., 73.

(ויחזק בכנף). This is the same construction found in Zech. 8:23; the ten men of the nations will take hold of the robe (והחזיקו בכנף) of a Jew. Isaiah 4:1 reads, “Seven women shall take hold (והחזיקו... אחד באיש) of one man...” While these two passages are the most frequently cited parallels to the image here in Zechariah, there are other passages that not only share חזק but also share the theme of Zech. 8:23, which also goes for Zech 2:15 (ET v.11).

During the discussion on Zech. 2:15 (ET v.11), I reviewed the occurrence of the Niphal form of the verb ליה (“to join”). That verb occurred twice in Isa. 56 (vv. 3 and 6). There the prophet forbids the foreigner “joined” (הנלוה) to YHWH from thinking that he would be separated from God’s people. Further YHWH promises that those foreigners who “join themselves” (הנלויים) to YHWH (v. 6) will be brought to his holy mountain. There the breadth of YHWH’s love is shown that he will welcome those usually outside the covenant people into the family.¹⁰¹ The root חזק also occurs in Isa. 56:4 and 6. In both instances it is the same construction, ומחזיקים בבריתי, “hold fast to my covenant.” The eunuch and the foreigner may join the covenant people by “holding fast” to the covenantal promises. While the verb ליה (“to join”) does not occur in Zech. 8:23, the force behind its appearance in Isa. 56:4 and 6 is still felt by the use of חזק. The nations willingly come to join and identify with the people of God by grasping on and joining in the procession to Jerusalem. Zechariah is always expanding and elucidating previous visions and oracles. From the very beginning (Zech. 1:11) Zechariah’s visions have been concerned with the whole earth (כל-הארץ). He begins cosmically, YHWH’s patrols are concerned with the whole earth but the focus shifts to Jerusalem and Judah (1:12). Thus

¹⁰¹ Cf. Deut. 23:1

in 2:15, the broad paint-stroke of many nations (גוים רבים) that will join themselves (ונלוו) to YHWH, echoing Isa. 2:2-4 and 56:3 and 6, becomes in 8:23, many peoples and strong nations, and ten men of every tongue *seizing* (החזיק) the garment of a Jew begging to go with them to worship YHWH. Isaiah shows in 56:3 and 6 that a foreigner may embrace the covenant, in Zech. 8:23 it is possible to see how that plays out. Zechariah uses חזק twice with only a few words separating them. The ten men from nations of every tongue *will seize* (יחזיקו) a Jew, and *seize* (והחזיקו בכנף) *his garment*. In Zech. 2:15 it is said nations will simply “join” the people of God. In 8:23, the nations are determined to join, so much so, that they will grab hold of a Jew and beg. As the eunuch may hold fast to YHWH’s covenant, so the nations here may seize a person of the covenant showing they want to align with the people of God.¹⁰² Zechariah magnifies his image in 2:15 and reinforces the connection to Isaiah 56.

There is one other passage that I would like to mention. I am less certain whether this is an intentional echo, like I believe Isa. 56 is, but I would like to discuss it before moving on to the last part of Zech. 8:23. Zechariah knows of the “former prophets” (1:4, 6) and at the beginning of his ministry calls the people to remember their words. Thus it is no surprise that he relies heavily on their message and incorporates their words into his preaching. Of the prophets it would appear that Isaiah, Jeremiah, and Micah are best known given the frequency of shared themes and vocabulary. The last passage I want to cover shares the word I have already been discussing חזק in the Hiphil, Jeremiah 50:33.

¹⁰² Baldwin, 156. “They could not afford to let go! The spread *robe* was a symbol of the protection of marriage (Ru. 3:9; Ezk. 16:8), while to clutch the robe of Samuel was for Saul a bid for reconciliation (1 Sa. 15:27). Evidently their intention was to be accepted in the covenant alongside the Jew.” She also notes that the word Jew used in apposition to all other nations, occurs first in Jer. 34:9 a book I have shown that was important to Zechariah.

Jeremiah 50:33

הַכֹּהֵן אָמַר יְהוָה צְבָאוֹת יְהוָה צְבָאוֹת¹⁰³
עֲשׂוּקִים בְּנֵי־יִשְׂרָאֵל וּבְנֵי־יְהוּדָה יַחְדָּו
וְכָל־שְׁבִיָּה הַחֲזִיקוּ בָם מֵאֲנוּ שְׁלָחָם

“Thus says the LORD of hosts: The people of Israel are oppressed, and the people of Judah with them; all their captors have *held them fast* (הַחֲזִיקוּ בָם), they refuse to let them go.” I have shown that Zech. 2:14-15 (ET vv.10-11) and 8:20-23 rely on Isa. 2:1-4, 56:3-6, and Mic. 4:1-4. I mentioned in the previous chapter that there is a sixth occurrence of the verb לִוּה (“to join”) where Israel and Judah are the subjects. That is found in Jer. 50:5 where Israel and Judah join themselves to YHWH in an everlasting covenant (וְנָלוּ אֶל־יְהוָה בְּרִית עוֹלָם). Given the texts that Zech. 2:14-15 (ET vv.10-11) and Zech. 8:20-23 share it may be possible that Zechariah had Jer. 50 in mind again as he expands on his previous statements in Zech. 2. Is it possible that Zechariah envisions a time when Jer. 50:33 will be reversed. Once the nations held on to Israel and Judah for captivity, in the future, they will hold on for deliverance.¹⁰⁴

¹⁰³ Zechariah uses the same introductory formula in 8:23, “Thus says the LORD of hosts,” as he does in: 1:3, 4, 14, 17; 2:12 (ET 8); 3:7; 6:12; 7:9; 8:2, 4, 6, 7, 9, 14, 19, and 20. Jeremiah uses this formula here and in: 6:6, 9; 7:3, 21; 9:6, 14, 16; 11:22; 16:9; 19:3, 11, 15; 23:15, 16; 25:8, 27, 28, 32; 26:18; 27:4, 19, 21; 28:2, 14; 29:4, 8, 17, 21, 25; 31:23; 32:14, 15; 33:12; 35:13, 18, 19; 39:16; 42:15, 18; 43:10; 44:2, 11, 25; 48:1; 49:7; 50:18; 51:33, and 58. No other books use this formula as much as Zechariah and Jeremiah. It is only used in two other prophetic books: Haggai 1:2, 5, 7; 2:6, 11 and Malachi 1:4. It occurs three times in the historical books: 1 Sam. 15:2; 2 Sam 7:8; and 1 Ch. 17:7. I would like to point out that 1 Sam. 15, 2 Sam. 7, and Jer. 50 have been covered already in this paper. 1 Sam 15:27 also has the Hiphil form of חִזַּק and was dealt with above, and 2 Sam. 7:24 was covered in the discussion of Zech. 2:15. Finally, Jer. 50:4 was covered during the discussion on 2:15.

¹⁰⁴ Also in Jer. 50:43 the king of Babylon will hear of danger in the north and “anguish seized him (הַחֲזִיקָהּ).” This means there could be as many as three allusions to Jeremiah 50 between Zech. 2:15 (ET v.11) and 8:23. The occurrence in 8:23 would refute Elie Assis, “The Structure of Zechariah 8 and Its

אלהים עמכם “God is with you”

Now, I will move on to discuss the second half of v. 23. Again the verse in Hebrew reads:

יחזיקו עשרה אנשים מכל לשנות הגוים והחזיקו בכנף יהדי לאמר נלכה עמכה כי שמענו מאלהי עמכה
 (“ten men from the nations of every tongue shall take hold of the robe of a Jew, saying,
 ‘Let us go with you, for we have heard that god is with you’”). Notice the repeated
 cohortative נלכה (“let us go”) found in verse 21 and possibly echoing Isa. 2:3 and Mic.
 4:2. The end two words, however, have not occurred in Zechariah but are familiar and
 suggestive. What does it mean that the nations have heard that God is with you (עמכה
 יםאלה), i.e. the restored community? The combination of אלהים עמכם (“God is with you”) occurs in only one other place in the Old Testament, Gen. 48:21. In Genesis 48, Jacob is dying and blesses his grandsons, Joseph’s sons. As he begins his speech, he repeats the covenant God made with him years ago, “God almighty appeared to me at Luz in the land of Canaan, and he blessed me, and said to me, ‘I am going to make you fruitful and increase your numbers; I will make of you a company of peoples, and will give this land to your offspring after you for a perpetual holding’” (vv. 3-4). Then Jacob blesses Ephraim and Manasseh, raising the younger, Ephraim, above Manasseh. He said that Ephraim would be even greater than Manasseh, saying that his offspring will become a multitude of *nations* (גוים, v. 19). When he was finished, Jacob said to Joseph, “God will

Meaning,” *Journal of Hebrew Scriptures* 12, no. 12 (2012), 2-3
http://www.jhsonline.org/Articles/article_174.pdf (accessed September 5, 2013), where he says that there are no parallels to Jeremiah at all in 8:20-23.

be with you (אלהים עמכם, v. 21).” It would appear that this is not a likely source for an echo. While the construction is shared with Zech. 8:23, there is no thematic connection or further shared vocabulary; however, it is peculiar that in Gen. 48:21 עם is in the plural and not the singular, which would be עמך.

David Petersen sees parallels to Isa. 7:14; 41:10; 45:14; 1 Sam. 17:46; and 2 Kgs. 1:16. Of these I think the Isaiah passages provide the best possible texts for an echo. Isaiah 7:14 is the classic announcement of the promised child whose name will be עמנו אל (“God with us”) a close resemblance to אלהים עמכם. The syntax of 41:10 is much different from 7:14, אל־תִּירָא כִּי עִמָּךְ־אֲנִי אֱלֹהִים, a shared theme may be heard “I am with you...I am your God.” Isaiah 7:14 and 41:10 share the same vocabulary as Zech. 8:23, but lack a shared theme. Isaiah 45:14, on the other hand, is strong lexically and thematically, which is probably why others mention it as well.¹⁰⁵ The oracle is to YHWH’s anointed, Cyrus, “whose right hand I have grasped (אֲשֶׁר־חִזַּקְתִּי בְיָמִינוֹ),” which is similar to the language describing YHWH’s action over his servant in Isa. 42:6, וְאֶחֱזַק בְּיָדְךָ (“I will take you by the hand”). As the oracle continues, YHWH promises to go before Cyrus, giving him land and treasures along the way. Cyrus would conquer Babylonia and set the exiles free (v. 13). After this happens, verse 14, the nations will “come over” (עֲלֶיךָ יֵעָבְרוּ), they will “follow you” (אֲחֲרֶיךָ), they will “bow down to you” (וְאֵלֶיךָ יִשְׁתַּחֲווּ), and they will “plead with you” (אֵלֶיךָ יִתְפַּלְלוּ). When they finally bow before the restored community they say, “surely God is with you, and there is no other, no god besides him” (אֲךָ בְּךָ אֵל וְאֵין עוֹד אִסַּף אֱלֹהִים). Here Isaiah projects the experience of the exodus into the future, the nations that once subjected Israel will come to her and seek the

¹⁰⁵ Baldwin, 156.

blessings Israel has in YHWH.¹⁰⁶ As in Zechariah, there is no clear reason given for the pilgrimage. The language suggests the reason may be religious, the nations recognize Israel as *the* people of the God. In Isaiah 45 and in 2:2-4, the nations are drawn to the people of God.¹⁰⁷ There are several similarities to Zech. 8:23. First, like Isa. 45:14, Zech. 8:23's context is a pilgrimage of the nations to the people of God, aligning itself with the greater pilgrimage tradition found in Isa. 2:2-4 and Mic. 4:1-4. Second, the nations speak to the people of God. Finally, the content of both speeches is similar, "God is with you," with the addition of a request in Zech 8:23, "Let us go with you."

The significance of "God is with you" may also be felt outside of direct allusion. In all the pilgrimage passages it is the nations who come to Israel not Israel to the nations. The reason for this may be in the Abrahamic promise that through Abram's offspring all the families of the earth will be blessed (Gen. 12:3). It may be found in the Sinai narrative where YHWH calls Israel a "kingdom of priests and a holy nation" (Exod. 19:5), or the blessings of Deut. 28:9-10, "The LORD will establish you as a people holy to himself...and all the peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you." Fear may be lie behind the nations coming to worship YHWH, but there may be hope as well. Isaiah 42:6 says that the servant will be a light for the nations (cf. 9:1-2; 49:6). When one reads Zechariah 8:20-23, the prophet is telling a story that goes back to Abraham, as Mark Boda describes it, "This renewed

¹⁰⁶ Motyer, 363-64. Alternatively see Childs, *Isaiah*, 355, "in light of the deliverance by Cyrus, not only of the Jewish exiles but of African tribes as well, these nations acknowledge Yahweh's sovereignty revealed above all in Israel's liberation. The description of their arriving in chains should not be construed as if they voluntarily enslaved themselves anew to Israel, but only that the once captive peoples acknowledge the role of Israel in their liberation."

¹⁰⁷ Ibid.

community will fulfill the role promised to Abraham by becoming a blessing to the nations as these are drawn to the city of God's presence."¹⁰⁸

¹⁰⁸ Boda, *Haggai, Zechariah*, 399. Cf. Ps. 68:29-32 (ET 28-31).

Chapter Four: Conclusion

This work argues that Zechariah 2:14-15 and 8:20-23 contain a biblical promise that through Abraham's offspring all the families of the earth will be blessed. Israel was the vehicle of that blessing, they were called to be a kingdom of priests (Exod. 19:4-6) and a light to the nations (Isa. 42:6; 49:6), by their very existence they would draw the nations to YHWH. I also contend that the evidence of the echoes and allusions challenges critical interpretations of the Bible. The latter was an accidental result of my research, but I think it adds weight to the central argument that Zechariah should not be viewed as centrally concerned with the rebuilding of the temple. His biggest concern was that the restored community maintains their identity as the people of God. An identity steeped in the Abrahamic promise, the servant songs of Isaiah, and the pilgrimage traditions.

The main question I ask of Zechariah is why the concern for the nations? Many reasons have been provided by scholars: the exilic community's experience in Babylon softened their view of God's electing covenant to extend to all the nations;¹⁰⁹ that there is no explanation just a phenomenon that developed after the exile;¹¹⁰ that the renewed community will usher in the Abrahamic promise by blessing the nations who come to her.¹¹¹ I agree with the latter view and it seems to me that any view that goes around a connection with the Abrahamic promise is deficient.

¹⁰⁹ Meyers, 169.

¹¹⁰ Petersen, 181.

¹¹¹ Boda, *Haggai, Zechariah*, 399.

Throughout this paper I have argued that Zechariah, borrowing Mark Boda's term, was not a "master mason."¹¹² He was more concerned with building the identity of the restored community, and he did that by grounding his preaching and oracles in Israel's story. Zechariah 2:14-15 (ET vv. 10-11) and 8:20-23 are incomprehensible without prior familiarity with Israel's scriptures and story. In its simplest form the story may be told like this, "the basic story concerned the creator god and the world, and focused upon Israel's place as the covenant people of the former placed in the midst of the latter."¹¹³ That still held true for the restored community. The fact that Zechariah continues to see a day when all nations, kindred, and tongues will come and worship YHWH is proof that the restored community wanted to carry on the mission of God. The inclusion of the Gentiles was not a compromise or some spontaneously odd development, but the goal of Israel's vocation.¹¹⁴

Zechariah begins with a cosmic focus. The first visions display YHWH's concern for the whole world. As the book progresses the concern is still for the whole world but it is focused more and more on the restored community's role in that process. Zechariah 2:14-15 (10-11), provides the big picture of nations coming to join the people of God. In 8:20-23 the details become sharper and we see men of every language grabbing onto a Jew begging to take them along to worship YHWH. Finally, in Zech. 14:17 the vision is narrowed further so that individual families (משפחות) of the nations, who align themselves with YHWH, will be blessed. Zechariah at the beginning, middle, and end of his work

¹¹² Boda, "Master Mason."

¹¹³ Wright, *New Testament and the People of God*, 216.

¹¹⁴ Ibid., 267.

(chaps. 1-14) carries on the hope that the restored community will fulfill the Abrahamic blessing that in Abraham's offspring all the families (משפחת) will be blessed (Gen. 12:3).

APPENDIX

As mentioned in the thesis above, Zechariah alludes to Jeremiah at several points through out his work (Zechariah 1:6, 2:15, 8:20-23). I was not able to cover the verses immediately preceding 8:20-23. This chart, found in Michael Stead's work, *The Intertextuality of Zechariah 1-8*,¹¹⁵ I found very helpful. I share it with you both as a resource and a support for my argument.

Blessings of Jeremiah 30-33 in Zechariah 8

<i>Zechariah</i>	<i>Jeremiah</i>
8:3 ...Jerusalem shall be <i>called the faithful city</i> , and the mountain of Yahweh of Hosts shall be <i>called the holy mountain</i>	31:23 Once more they shall use these words..."Yahweh bless you, <i>O abode of righteousness, O holy mountain</i> "
8:4-5 Thus says Yahweh of Hosts: Old men and old women shall again sit in the streets of Jerusalem, each with staff in hand because of their great age. And the streets of the city shall be full of boys and girls rejoicing in its streets	30:19 From them will come songs of thanksgiving and the sound of rejoicing. I will make them many, and they shall not be few. (30:20) Their children will be as in days of old. (31:13) Then shall the young women rejoice in the dance, and the young men and the old shall be merry
8:6 Thus says Yahweh of Hosts: Even though it seems impossible to the remnant of this people in these days, should it also seem impossible to me	(Cf. Jer 32:17: Nothin is impossible for God)
8:7 Thus says Yahweh of Hosts: I will <i>save my people from</i> the east country and from the west country 8:8 <i>I will bring them</i> to live in Jerusalem <i>They shall be my people and I will be their God</i> , in faithfulness and in righteousness	31:7 Save, <i>O Yahweh, your people</i> , the remnant of Israel 31:8 See, I am going to <i>bring them from</i> the land of the north 31:1 <i>I will be the God</i> of all the families of Israel, and they shall be my people
8:10 there were no wages for <i>man or beast</i> ... 8:11-12 But now I will not deal with the <i>remnant of this people as in the former days</i> , For <i>the seed of peace</i> , the vine shall yield its fruit	31:16 there are wages for your work 31:7 <i>your people, the remnant</i> of Israel 31:27 <i>The days are surely coming</i> , says Yahweh, when I will sow the <i>house of Israel and the house of Judah with the seed of man and the seed of beast</i>

¹¹⁵ Michael Stead, 241-242.

<p>8:13 Just as you have been a cursing among the nations, <i>O house of Judah and house of Israel</i>, so I will save you and you shall be <i>a blessing</i>. <i>Do not be afraid...</i></p>	<p>30:10 <i>Do not be afraid</i></p>
<p>8:14 For thus says Yahweh of Hosts: Just as I <i>purposed</i> to bring disaster and <i>did not relent...</i>(8:15) so again I have purposed in these days to do good to Jerusalem and to the house of Judah; do not be afraid.</p>	<p>30:24 The fierce anger of Yahweh will <i>not turn back</i> until he has executed and accomplished the <i>purposes</i> of his mind</p> <p>31:28 And just as I have watched over them to pluck up and break down, to overthrow, destroy, and bring evil, so I will watch over them to build</p>

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