

The Relation of Zech 9—14 to Proto-Zechariah¹

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It was B. Stade who attempted the first comprehensive analysis of the references to earlier biblical material in Zech 9—14². The extensive use of such earlier biblical material in these chapters has since been widely recognized and has been alluded to in almost all subsequent commentaries. In this paper we shall limit ourselves to such dependence on the oracles of proto-Zechariah as may appear in these chapters. We shall seek to discover if any continuing lines of tradition between the two are discernible, or in what respects the traditions of proto-Zechariah are modified in ch. 9—14. Rather than offer a detailed examination of the earlier chapters, I propose to direct attention to some of the main emphases. We shall consider five: the prominence of the Zion tradition; the divine cleansing of the community; universalism; the appeal to the earlier prophets; and the provision of leadership as a sign of the new age.

1. *The Prominence of the Zion Tradition*

The opening oracle of deutero-Zechariah in 9 1-8 presents a formidable number of difficulties of interpretation. After a superscription of disputed length, there follows a prophetic oracle in which Yahweh is spoken of in the third person in the style of a messenger-proclamation in v. 1-6a. In v. 6b the form changes to that of a first person divine word (with a lapse back to the third person in 7aγ), while it is not clear if the last line (8bβ), though still cast in the first person, is the word of the deity or the prophet.

After an opening oracle concerning Aram in v. 1. 2a of such ambiguity that it is not clear whether it is threat or promise³, there follow oracles against Tyre (2b-4) and the Philistian cities (5-7). These oracles contain a number of apparent echoes from Ezekiel in relation to Tyre, and from Amos in relation to Philistia, to an extent which raises the

¹ A paper read at King's College, London, January, 1974.

² Deuteriosacharja. Eine kritische Studie, ZAW 1 (1881), 1—96; 2 (1882), 151—172. 275—309. The writer has examined the treatment of earlier biblical material in deutero-Zechariah in a doctoral thesis presented to the University of London entitled: The Use Of Earlier Biblical Material In Zech 9—14. A Study In Inner Biblical Exegesis, June, 1973.

³ P. J. van Zijl believes that the use of the term עַיִן in 9 1 is influenced by the variety and intensity of the eye-motif in the oracles of proto-Zechariah: A Possible Interpretation of Zech 9 1 And The Function Of "The Eye" ('Ayin) In Zechariah, JNWSL 1 (1971), 59—67.