HOLY TO THE LORD:
SANCTIFICATION AS A UNIFYING THEME IN ZECHARIAH

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INTRODUCTION

The Book of Zechariah has perplexed scholars from Jerome's day to present, sparking debates concerning its meaning, content, authorship, and unity. Dividing Zechariah into two parts is an approach that has dominated scholarship since the rise of the modern era. The dominance of this proposed division is evident in the numerous scholarly works that have grouped Zechariah 1-8 with Haggai, rather than with Zechariah 9-14.[2] This study will utilize discourse analysis to evaluate the structure and cohesion of canonical Zechariah, demonstrating that Zechariah displays a unified, tripartite structure (1:1-6, 1:7-6:15, 7:1-14:21).

In addition to discourse analysis, a thematic analysis will also be utilized to demonstrate the consistency and cohesion of themes across the proposed tripartite structure of Zechariah. The major theme that will receive primary attention is the theme of sanctification. Yahweh's work of sanctification is displayed in this book through narrative, prophetic utterances, prophetic sign acts, and oracles. This book addresses sanctification on multiple levels: ranging from the national stage to individual focus, offering both a rebuke to leadership and a charge to the common

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[2] Meyer & Meyer wrote, "The canonical Book of Zechariah, according to virtually all scholarly appraisals, consists of two separate prophetic works" Carol L. Meyers and Eric M. Meyers, *Zechariah 9-14: a New Translation with Introduction and Commentary*, (Garden City, N.Y: Doubleday, 1993)15. See also, Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1-8 : a New Translation with Introduction and Commentary*, First edition (Garden City, N.Y: Doubleday, 1987); David L.. Petersen, *Haggai and Zechariah 1-8: A Commentary*, The Old Testament Library (Philadelphia: The Westminster Press, 1984); David L. Petersen and Drew Stevens, *Zechariah 9-14 and Malachi : a Commentary,* First edition (Louisville, Kentucky: Westminster John Knox Press, 1995); Max Rogland, *Haggai and Zechariah 1-8: A Handbook on the Hebrew Text*, Baylor Handbook on the Hebrew Bible (Waco, TX: Baylor University Press, 2016).

person, and extending from Israel as the target of sanctification to a wider application for all nations. The emphasis on sanctification in Zechariah not only shows internal cohesion and unity, it also demonstrates that this book offers a dynamic message that can be contextualized for today's church.

METHODOLOGY

Background for Longacre's Approach to Discourse Analysis

Discourse analysis (DA) has risen in popularity and use in the sphere of biblical studies since the 1970s. With the publication of Robert Longacre's *Joseph: A Story of Divine Providence*, which gave an extensive example of the usefulness of this approach to the realm of biblical studies, this approach has gained an extensive number of scholars who have set out to utilize this method.[3] DA in biblical studies focuses on how the larger context of a passage influences how the writer makes choices at the word, phrase, clause, and sentence level, utilizing grammatical signals to present a message that is both cohesive and coherent. The goal in discourse analysis is to evaluate Scripture in an objective, rather than subjective way, enabling

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[3] Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids, MI: Zondervan Academic, 2020), 151ff.. Javier del Barco del Barco has demonstrated the use of tagmemics in the study of the Book of the Twelve with his monograph, *Profecía y Sintaxis: El uso de las formas verbales en los Profetas Menores preexílicos*. B.M. Rocine demonstrated the usefulness of Longacre's method in an introductory textbook to Biblical Hebrew, *Learning Biblical Hebrew: A New Approach Using Discourse Analysis*. David Allan Dawson serves as another example, commenting that Lonacre's *Joseph* is "...the most significant advancement in Hebrew textlinguistics seen to date" (David Allan Dawson, *Text-Linguistics and Biblical Hebrew* (Bloomsbury Publishing, 2015), 56.

There are extensive critiques from those who follow discourse approaches that differ from Longacre's tagmemic method. Jean-Marc Heimerdinger, who follows an Information Structure approach to discourse analysis, critiques Longacre's tagmemic method as "frustratingly rudimentary," finding issues with the very basis of Longacre's principles of foreground and background (Jean Marc Heimerdinger, *Topic, Focus, and Foreground in Ancient Hebrew Narratives*, 12). In a similar vein, Benjamin Noonan notes that the focus on pragmatics, at the expense of a consideration for semantic usage, demonstrates a weakness in evaluating the foreground and background of a text (Noonan, *Advances*, 155). These critiques are worth consideration, as is the following statement by Longacre, in which he acknowledges the limitations of his own method: "Actually, my over-riding concern is that people interest themselves in the study of discourse… Specifically, I am not claiming here that tagmemics is the best of all frameworks for the study of discourse. I am simply saying that this particular framework has insights which should not be forgotten (cf. Longacre 1977b)." Longacre, *The Grammar of Discourse,* 269.

the exegete to handle Scripture in a way that makes use of modern linguistic tools, while remaining faithful to the biblical text. While the major discussion concerning the parts of Zechariah usually focuses on the division between 1-8 and 9-14, discourse analysis demonstrates that the book is better seen as a single text. This study will utilize Longacre's tagmemic method of discourse analysis to identify the number of macro-segments in the book, mark the peaks of discourse present in each macro-segment, and demonstrate the elements of cohesion that exist across the macro-segments of the book.

Robert Longacre (1922-2014) was a leading voice in bringing the linguistic tool of discourse analysis to the realm of biblical studies. Longacre's broad research as a field-linguist and Bible translator is reflected through his extensive list of publications on the tagmemic approach from a general linguistic perspective; having published more than 200 linguistic books and articles from the 1950s through the 2010s, his career has yielded extensive interaction between biblical studies and the field of linguistics. His tagmemic approach to discourse analysis was laid out in several of his works, many of which have had a lasting impact on the study.[4] His most recent contribution published prior to his death is *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genres*, a volume co-authored with Andrew C. Bowling. Published by Summer Institute of Linguistics International in 2015, this volume fully expounds on the discourse types present in the Hebrew Bible, including narrative, predictive, procedural, instructional, *riyb*, *qinah*, expository, and hortatory. The authors demonstrate that a discourse type may be identified according to the verbal form that serves as the backbone of each

[4] Robert E. Longacre, *The Grammar of Discourse*, 2nd edition, Topics in Language and Linguistics (New York: Springer, 1996); Robert E. Longacre and Andrew C. Bowling, *Understanding Biblical Hebrew Verb Forms: Distribution and Function across Genres* (Dallas, TX: SIL International, 2015); Robert E. Longacre, *Joseph: a Story of Divine Providence : a Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48*, second edition (Winona Lake, Ind: Eisenbrauns, 2003).

respective type; for example, wayyiqtol serves as the backbone of the narrative discourse type, waqatal serves as the backbone for predictive, and *qatal* serves as the backbone of both the *riyb* and *qinah* types.

Macrostructure

Longacre's methodology takes into account the macrostructure of a text, positing that DA is useful in determining the various boundaries and movements that comprise and separate larger narratives or stories into individual episodes. For Longacre, the link between the macrostructure and smaller units of text indicate "the design of the whole."[5] Longacre's description acknowledges that an author typically demonstrates organization and purpose in writing. Rather than consisting of bits of information haphazardly arranged, proper literature will reflect an intentional and purposeful design from the author. B.M. Rocine described the significance of a text's *macrostructure* with the following comment: "The over-all meaning and plan of a discourse, called its *macrostructure*, has effects on how a story is told all the way down to the level of word choices and grammar."[6] Authorial purpose may be seen in the choices that an author makes, not only on a large scale, but down to the smaller units of text.

Before one can understand the significance of each individual episode or segment, it is necessary to evaluate how a particular episode fits into the larger macrostructure of the book. Smith commented, "Whereas macrosegmentation reveals the structural framework and contours of the FA, or how it is put together, the macrostructure considers why it is organized this way and what it fundamentally communicates."[7] Individual episodes or segments do not exist in isolation;

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[5] Longacre, *Joseph*, 3.
[6] Rocine, *Learning Biblical Hebrew*, 305.
[7] Douglas Kent Smith, Jr. "A Comparative Discourse Analysis of The Genesis Flood Account in the Hebrew Masoretic Text and the Greek Septuagint" (Phd diss, Columbia Biblical Seminary of

contrarily, they are carefully constructed by the biblical author to further the unified message of the book. This paper argues that discourse analysis provides helpful tools to objectively identify the macrostructure of Zechariah, along with the macrosegments, or main sections of the discourse. The importance of understanding a text's macrostructure in relation to smaller units within a text may be discerned from Longacre's pragmatic advice; he stated, "My experience in doing this analysis has led me to posit a practical rule-of-thumb for the discourse analyst: Whenever one is bogged down in the analysis of the details of a text she/he needs to back off from it and remind herself/himself of the main thrust and intent of the text."[8] This statement demonstrates the usefulness of the macrostructure of a text to guide the student of Scripture as he or she breaks down the minute sections of the biblical text.

Outlining the Macrosegments of a Discourse

This paper argues that Zechariah, whether by author or redactor, is intended to be received as a single unit of discourse. There is a unified message or macrostructure that may be identified throughout the book. A lengthy discourse, such as Zechariah, may be composed of multiple segments, within which local macrostructures may exist. An example of this is the Joseph narrative in Genesis; Longacre argues that the Joseph story contains its own macrostructure, but that it is a unit that exists within the broader Jacob story.[9] The *toledot* segments of Genesis are well-attested within scholarship. Such discourse markers may be observed throughout the Hebrew canon. For example, the regal evaluative paradigms that are

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Columbia International University, 2023), 400.

[8] Longacre, *Joseph*, 17.

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found in Chronicles. The necessity of discerning discourse markers to determine the structure of an Old Testament book may be seen in the contrast between ANE and modern Western literary conventions. While modern written literature conveys emphasis with italics, underlining, highlighting, font varieties, paragraph breaks, and various punctuation marks, ANE literature lacked these conventions.[10] The lack of visual conventions to indicate emphasis or stress is not due to a lack of sophistication of ANE, or biblical literature specifically; rather, it must be noted that biblical literature was intended to be read aloud to the congregation of Israel (Deuteronomy 31:9-11, Nehemiah 8:3-6). This was not a feature limited to the Israelite community, as reading aloud communally was a common practice in antiquity.[11] Because of the link between the written page and communal reading of Scripture, it is not surprising that various structural formulas would abound throughout the BH text to mark various units from large chunks to small subsections in a readily observable manner.[12] Particularly relevant to the oral nature of prophetic announcements within prophetic literature, Möller stated, "…since the prophetic books are more than just collections of originally oral traditions, it seems reasonable to conclude that in composing the prophetic writings, the oral indicators were deliberately retained, as the books were meant to be read out loud."[13] Thus, these oral indicators, or discourse markers, are useful in

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[10] Karl Möller et al, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, *Journal for the Study of the Old Testament Supplement Series 372*, David J.A. Clines and Philip R. Davies, eds. (London: Sheffield Academic Press, 2009), 54.

[11] Due largely to a passage in Augustine's *Confessions* in which Augustine critiqued Ambrose's habit of reading to himself silently, there has been a general scholarly consensus that reading privately, and especially silently, was nearly unheard of in antiquity (Möller, 50). However, recent scholarship has argued that, while public reading aloud largely dominated the use of written literature, private and silent reading was practiced (R. W. McCutcheon, "Silent Reading in Antiquity and the Future History of the Book." *Book History* 18, 9-12). Likewise, Knox observed, "Ancient books were normally read aloud, but there is nothing to show that silent reading of books was anything extraordinary except the famous passage from Augustine's *Confessions*, and that is countered by the phrase of Cicero which makes sense only if understood as a reference to silent reading of lyric poets" (Bernard M. W. Knox, "Silent Reading in Antiquity," *Greek, Roman and Byzantine Studies* 9, no. 4, 435).

[12] Möller, 54.

[13] Möller, 55.

objectively defining the structure of biblical Hebrew texts.[14] This paper will explore the levels of discourse markers used by the biblical author, as these are key to identifying the structure and segmentation of the book.

Verb Rank

Longacre's methodology presents the Hebrew verb as the primary tool that carries a text forward. He acknowledges multiple forms of discourse within biblical Hebrew: narrative, predictive, hortatory, procedural, instructional, juridicial, riyb/indictment, qinah/lament, and exposition.[15] The following sections will illustrate how verb rank differs based on discourse type.

Verb Rank in Narrative:

The waw-consecutive, also known as the wayyiqtol or preterite, serves as the storyline or backbone of the narrative discourse according to Longacre.[16] The preterite verb within the narrative is often accompanied by other offline, background, or subsidiary elements, but the main events of a narrative are carried forward by a chain of preterites.[17] He illustrates verb rank by five bands. Band 1 is the Storyline, and it consists only of preterite verbs. Band 2 is the

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[14] Möller stated, "many structural investigations lack theoretical and methodological rigour. In particular, the current fascination with chiasms raises many questions" (49). His approach goes beyond a mere structural approach, as he posits that "the interrelation of form and content, structure and message" is essential to effective communication (59). Thus, for Möller, formal structure, apart from the content, is not sufficient alone to determine the intended message of the author; however, due to instances where the form and content seem to contradict one another, reconciling these conflicting methods can be difficult (59). The approach of this dissertation acknowledges the use of content and message as a check on the primary emphasis of structural analysis.

[15] Robert Longacre, "Complementarity: verb types and discourse types in biblical Hebrew." *LACUS Forum* 29 (2002): 123+. *Gale Literature Resource Center*, 1.

[16] Ibid.

[17] Longacre, *Joseph*, 66.

Secondary band; while it is also action-oriented, the verbs within this band are considered to occur off the main storyline. As opposed to preterite verbs, this band includes perfect verbs without a *waw* (2.1), as well as a fronted noun followed by a perfect verb (2.2). Band 3 consists of backgrounded activities, with the הִנֵּה followed by a participle (3.1), the participle (3.2), and a fronted noun followed by a participle (3.3). Band 4 is the Setting + terminus band, including the preterite of הָיָה (4.1), perfect of הָיָה (4.2), a nominal, or verbless, clause (4.3), or an existential clause with יֵשׁ. Lastly, Band 5 includes the negation of a verb clause, (irrealis).[18]

This paper will adhere to Longacre's verb rank for narrative discourse with the following adaptation. While Longacre includes the Noun + perfect on Band 2, he does not include fronted pronouns. While noun + perfect rests on Band 2.2, this paper adds pronoun + perfect will rest on Band 2.3. Likewise, pronoun + participle will occupy Band 3.4 of this approach. The chart below is an adapted version of Longacre's Verb Rank in Narrative Discourse:

[18] Longacre, *Joseph,* 79. Robar acknowledges Longacre's argument concerning the waw-consecutive, but she departs from an insistence in the consistency of verb type. Instead, she argues that any verb type may initiate and continue a narrative's mainline, while it is the verb's alterations that demonstrate a departure from the mainline. (Elizabeth Robar, *The Verb and the Paragraph in Biblical Hebrew : A Cognitive-Linguistic Approach*. 1st ed (Leiden, Netherlands: Brill., 2015), 101). Echoing this perspective, Issakson denies argues against what he describes as the "special consecutive wa-," positing that within a text, the adherence to any verb type expresses continuity, while a departure illustrates discontinuity (Bo Isaksson, *The Verb in Classical Hebrew : The Linguistic Reality Behind the Consecutive Tenses.* 1st ed. Cambridge, UK: Open Book Publishers, 2024, 498).

However, Robar and Isaksson fail to address an essential cornerstone to Longacre's methodology: peak marking. Longacre presents a list of 9 elements that are utilized in BH to mark the peak of a narrative (Longacre, *Joseph*, 79). Generally, these elements are a departure from the "norm" observed in the text. One element that creates a zone of turbulence, which in turn marks the peak of a narrative, is the change in verb tense that has been consistently used throughout the episode or section. Thus, Longacre's method does not deny that there are departures from the model that is typically observed; on the contrary, such a departure is not only expected, but it is intentionally employed by the biblical author to mark tension and climactic events within a narrative.

Table #1: Verb Rank in Narrative Discourse

Band	Type	Content
1	Storyline	Preterite (Clause Initial)
2	Secondary	2.1 Perfect Momentous Negation of a Verb Clause 2.2 Fronted Noun + Perfect Non-Initial Preterite 2.3 Fronted Pronoun + Perfect
3	Backgrounded Activities	3.1 הִנֵּה + Participle 3.2 Participle 3.3 Noun + Participle 3.4 Pronoun + Participle
4	Setting + Terminus	4.1 Preterite of הָיָה 4.2 Perfect of הָיָה 4.3 Nominal/Verbless Clause 4.4. Existential Clause with יֵשׁ
5	Irrealis	Negation of any verb clause* (A momentous negation will promote the verb to Band 2.1)

Verb Rank in Predictive:

Several of the elements of Longacre's verb rank in predictive discourse reflect the pattern put forth for narrative discourse. A notable difference is the inverse of the backbone verb; while narrative features the preterite or wayyiqtol, predictive discourse features the waw consecutive perfect as the backbone verb. A conspicuous missing element to Longacre's verb rank chart for predictive discourse is a consistent treatment of negative verbs (לֹא + verb). Negative verbs in narrative are labeled Band 5 by Longacre, marking an irrealis function. However, a footnote is added to his predictive salience chart, indicating that לֹא demotes a mainline verb to Band 2 in predictive discourse. He later contradicts this classification by stating, "I have rather assumed that since predictive discourse is per se projected and hence in a sense irrealis, negated verbs rank much as their affirmative counterparts."[19] In his adaptation of Longacre's method, Rocine

[19] Longacre, *Joseph*, 109.

places the negation of any verb by לֹא lowest on the levels of salience in historical narrative, predictive narrative, and instructional discourse. He classifies clauses that contain negative verbs as Irrealis scene setting clauses in each of these genres.[20] The weakness inherent in Rocine's classification is the broadness of its application. In predictive discourse, the negation of a mainline verb could reflect a predicted negative reality. For example, Zechariah 11:9 includes predictive discourse within embedded speech: וָאֹמַר לֹא אֶרְעֶה אֶתְכֶם (Then I said, "I will not feed you"). The verb in question in this clause ought to be labeled Band 1, or on the line of prediction. It is also clause initial, as the particle לֹא is a modifier that necessarily precedes the verb. A prediction of what *will not happen* is employed here. Elsewhere in Zechariah, this verb form in predictive discourse is used to emphasize the reality of judgment (e.g., 10:6, וְהָיוּ כַּאֲשֶׁר לֹא־זְנַחְתִּים; 11:6, וְלֹא אַצִּיל מִיָּדָם). While Rocine would classify these verbs as irrealis, Longacre would typically, but not always, place it on Band 2, a backgrounded prediction. The method followed in this dissertation will place this on Band 1.2, following Longacre's observation that the negated forms may rank similarly to their affirmative counterparts.

In a similar vein, while Rocine would consider the clause וְאַשְׁקְלוֹן לֹא תֵשֵׁב (and Ashkelon will not be inhabited) in Zechariah 9:5 to be Irrealis scene setting, this clause contains another negative prediction. In this instance, it occupies Band 2.2, a backgrounded prediction that is given with a noun + imperfect. While Longacre's salience chart demotes a negated mainline prediction verb to Band 2, no instruction is given concerning a negated Band 2 verb. Following Longacre's concession that negated predictions can rank in a similar way to affirmative

[20] Rocine, *Learning Biblical Hebrew,* 103.

predictions, the salience chart below, which will place negated verbs as a subsection within the respective verb rank or band.

Table #2: Verb Rank in Predictive Discourse

Band	Type	Content
1	Line of Prediction	1.1 Waw-consecutive Perfect 1.2 Waw-consecutive Perfect negated by לֹא
2	Backgrounded Predictions	2.1 Imperfect 2.2 Noun + Imperfect 2.3 Imperfect negated by לֹא
3	Backgrounded Activities	3.1 הִנֵּה + Participle 3.2 Participle 3.3 Noun + Participle
4	Setting	4.1 Waw-consecutive Perfect form of הָיָה 4.2 Imperfect form of הָיָה 4.3 Nominal/Verbless Clause 4.4. Existential Clause with יֵשׁ

APPLICATION OF LONGACRE'S DISCOURSE ANALYSIS METHOD

Macrostructure of Zechariah

There is a unifying theme or idea that may be observed throughout Zechariah 1-14. This theme is introduced in 1:1–6, continued in 1:7–6:15, and concluded in 7:1–14:21. While Boda rejects the compositional unity of Zechariah, he acknowledges that the message of Zechariah includes four themes observed throughout the book: God. Leadership, Sin, and Restoration.[21] He posits that the theme of repentance is observed throughout Zechariah 1-14. The overall theme of repentance in Zechariah relates to Boda's suggestion that the redactors who fused the Book of Zechariah together also edited Haggai, Zechariah, and Malachi into a conglomerate corpus, further stating that there is "evidence of a penitential redaction of the Book of the Twelve as a

[21] Boda, *Zechariah*, 41–44.

whole."[22] While Boda argues for non-divinely-inspired redaction of Scripture, the position the authorship of Zechariah is a position taken in this paper.

This paper argues that the macrostructure is best summarized as Yahweh's sanctifying purposes on behalf of his covenant people. A prominent focus of the macrostructure is Yahweh's zeal for Jerusalem. Conrad noted, "While Zechariah contains what some see as bizarre imagery in the opening scenes, my reading has understood this imagery in relation to the temple under construction and the restoration of Jerusalem. This imagery itself, associated with the seeing-sayings, constructs a world-view of Jerusalem, inhabited by the LORD, as the centre of the whole earth."[23] Zechariah's first macrosegment provides a historical review of this theme, and it includes a prophetic call to return to Yahweh in spite of the nation's history. Zechariah Section 2 elucidates this theme primarily, yet not exclusively, in relation to Zechariah's contemporary setting. Zechariah Section 3 looks to the ultimate fulfillment of Yahweh's sanctifying work on behalf of the covenant people, as well as the nations. This paper will demonstrate how these themes intersect.

Segmentation of Zechariah

The structure of Zechariah is a matter that has been hotly debated, with critical scholarship arguing for a split in authorship and time of composition between the two major sections of the book, labeled by critical scholarship as *First Zechariah* (1-8) and *Second Zechariah* (9-14). This division is seen as representing a split between the hopeful desires that

[22] Boda, *Zechariah*, 31.
[23] Conrad, 22.

were present during the prophet's lifetime (1-8), including a finished temple and the establishment of a powerful nation that was no longer under the oversight of a pagan government, and the deferment of hope to a later time that is seen in 9-14.[24] Undoubtedly, there is a diversity of points of focus that are observed within the book, as it reflects an arranged anthology of prophetic literature, specifically delineated by the dated deictic markers that are found within the text. It will be argued that Zechariah is a highly-structured book, with consistent discourse markers that delineate the macrosegmentation of the book. This argument for a tripartite division to the book is a departure from the general consensus in Zechariah scholarship, as the great majority of scholarship retains the traditional two-part division of the book.[25]

Temporal Deictic Markers Drawing the Lines of the Macrostructure Boundaries

David J. Clark wrote that the dates listed in 1:1, 1:6, and 7:1 are "the highest level of discourse marker(s) in Zechariah 1-8."[26] While he argues that these are the major divisions in the first half of the book, it may be argued that the deictic date markers are the highest level

[24] Myers and Myers argue that a time gap between the composition of these two parts is around fifty years (Carol L. Meyers and Eric M. Meyers. *Haggai, Zechariah 1-8 : a New Translation with Introduction and Commentary*. First edition. Garden City, N.Y: Doubleday, 1987, ix). See also, Hervé Gonzalez, "Zechariah 9-14 and the Continuation of Zechariah During the Ptolemaic Period," *Journal of Hebrew Scriptures*, vol. 13, Article 9 (2013): 1-3, DOI: 10.5508/jhs.2013.v13.a9.; George Livingstone Robinson, "The Prophecies of Zechariah with Special Reference to the Origin and Date of Chapters 9-14," *The American Journal of Semitic Languages and Literatures*, vol: 12:1/2 (1895): 11-2.

[25] Meyer & Meyer wrote, "The canonical Book of Zechariah, according to virtually all scholarly appraisals, consists of two separate prophetic works" Carol L. Meyers and Eric M. Meyers, *Zechariah 9-14: a New Translation with Introduction and Commentary*, (Garden City, N.Y: Doubleday, 1993)15. See also, Carol L. Meyers and Eric M. Meyers, *Haggai, Zechariah 1-8 : a New Translation with Introduction and Commentary*, First edition (Garden City, N.Y: Doubleday, 1987); David L.. Petersen, *Haggai and Zechariah 1-8: A Commentary*, The Old Testament Library (Philadelphia: The Westminster Press, 1984); David L. Petersen and Drew Stevens, *Zechariah 9-14 and Malachi : a Commentary,* First edition (Louisville, Kentucky: Westminster John Knox Press, 1995); Max Rogland, *Haggai and Zechariah 1-8: A Handbook on the Hebrew Text*, Baylor Handbook on the Hebrew Bible (Waco, TX: Baylor University Press, 2016). Conversely,

[26] David J. Clark, "Vision and Oracle in Zechariah 1-6," 531.

discourse marker used to mark the major breaks in the entire corpus, rather than Chapters 1-8 alone. This suggestion is based on the primacy that the deictic date markers occupy in other prophetic works. Mayfield's study of prophetic formulas utilized in Ezekiel demonstrated that date markers are the highest structural marker in the book, and secondary to the date markers in Ezekiel are the prophetic word formulas (i.e., נְאֻם אֲדֹנָי יהוה or כֹּה אמר אֲדֹנָי יהוה).[27] The levels of discourse indicated by these markers in Ezekiel may be seen in Zechariah as well.

Chapters 9-11 and 12-14, referenced as the *massa* (מַשָּׂא) sections due to the cataphoric markers that head these respective sections, are often seen as the two macrosegments of the second half of the book. However, they are treated in this paper as mediostructures within the third macrosegment. The rationale for this includes the position that the deictic date markers are the consistently highest level of discourse marker in the book, whether this structure was organized by author or inspired redactor. While diversity of oracles may be observed throughout macrosegment 3, there are strong parallels that will be further expounded in this paper. The macrosegmentation of the proposed tripartite division of the book is illustrated in the table below:

Macro Segment	Marker Type	Text	Summary
1:1-6	Temporal Deictic	**בַּחֹדֶשׁ** הַשְּׁמִינִי בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה	Introduction to the Book
1:7-6:15	Temporal Deictic	עֶשְׂרִים וְאַרְבָּעָה לְעַשְׁתֵּי־עָשָׂר חֹדֶשׁ הוּא־חֹדֶשׁ **בְּיוֹם** שְׁבָט בִּשְׁנַת שְׁתַּיִם לְדָרְיָוֶשׁ הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה	Night Vision Section
7:1-14:21	Temporal Deictic	אַרְבַּע לְדָרְיָוֶשׁ הַמֶּלֶךְ הָיָה דְבַר־יְהוָה אֶל־ **בִּשְׁנַת** וַיְהִי זְכַרְיָה	Various Oracles

[27] Mayfield commented, "Ezekiel falls into macro-units circumscribed by chronological formulas and sixty-one circumscribed by the prophetic word formulas. This analysis is consistent in that it takes into account all the occurrences of the prophetic word and ascribes precisely the same structural role." Tyler D. Mayfield, "A Re-Examination of Ezekiel's Prophetic Word Formulas" *Hebrew Studies* 57, no. 1, 139.

Discourse Analysis of Vision 1 in Zechariah 1:8-17

To demonstrate the use of the verb rank charts, the graphical discourse analysis below will illustrate the movement of the narrative in Night Vision #1 in Zechariah.

Discourse Boundary: Vision#1

Band 2 Narrative: Secondary

8 רָאִיתִי֙ הַלַּ֣יְלָה

Band 3.1 Narrative: Backgrounded Activities

וְהִנֵּה־אִישׁ רֹכֵב֙ עַל־סוּס֙ אָדֹ֔ם וְה֥וּא עֹמֵ֖ד בֵּ֣ין הַהֲדַסִּ֑ים אֲשֶׁ֣ר בַּמְּצֻלָ֗ה וְאַחֲרָיו֙ סוּסִ֣ים אֲדֻמִּ֔ים שְׂרֻקִ֖ים וּלְבָנִֽים׃

Band 1 Narrative: Storyline – Embedded Speech – Question

9 וָאֹמַ֕ר מָה־אֵ֖לֶּה אֲדֹנָ֑י

Band 1 Narrative: Storyline – Embedded Speech – Response

וַיֹּ֨אמֶר֙ אֵלַ֔י הַמַּלְאָ֖ךְ הַדֹּבֵ֣ר בִּ֑י אֲנִ֣י אַרְאֶ֔ךָּ מָה־הֵ֖מָּה אֵֽלֶּה׃

Band 1 Narrative: Storyline – Embedded Speech – Quotative Frame

10 וַיַּ֗עַן הָאִ֤ישׁ הָעֹמֵד֙ בֵּין־*הַהֲדַסִּ֔ים*

Band 1 Narrative: Storyline – Embedded Speech – 3rd Party Answer

וַיֹּאמַ֕ר אֵ֖לֶּה אֲשֶׁ֣ר שָׁלַ֣ח יְהוָ֔ה לְהִתְהַלֵּ֖ךְ בָּאָֽרֶץ׃

Band 1 Narrative: Storyline – Embedded Speech – Quotative Frame

11 וַיַּעֲנ֗וּ אֶת־מַלְאַ֤ךְ יְהוָה֙ הָעֹמֵ֣ד בֵּ֔ין הַהֲדַסִּ֖ים

Band 1 Narrative: Storyline – Embedded Speech

וַיֹּאמְר֗וּ הִתְהַלַּ֙כְנוּ֙ בָּאָ֔רֶץ וְהִנֵּ֛ה כָּל־הָאָ֥רֶץ יֹשֶׁ֖בֶת וְשֹׁקֶֽטֶת׃

Band 1 Narrative: Storyline – Quotative Frame

12 וַיַּ֣עַן מַלְאַךְ־יְהוָ֗ה

Band 1 Narrative: Storyline – Embedded Speech – Question

וַיֹּאמַ֡ר יְהוָה֩ צְבָאוֹת֙ עַד־מָתַ֣י אַתָּ֔ה לֹ֥א־תְרַחֵ֖ם אֶת־יְרוּשָׁלַ֑͏ִם וְאֵת֙ עָרֵ֣י יְהוּדָ֔ה אֲשֶׁ֥ר זָעַ֖מְתָּה זֶ֥ה שִׁבְעִ֖ים שָׁנָֽה׃

Band 1 Narrative: Storyline – Summary of the Response

13 וַיַּ֣עַן יְהוָ֔ה אֶת־הַמַּלְאָ֖ךְ הַדֹּבֵ֣ר בִּ֑י דְּבָרִ֥ים טוֹבִ֖ים דְּבָרִ֥ים נִחֻמִֽים׃

Band 1 Narrative: Storyline – Embedded Speech

14 וַיֹּ֨אמֶר֙ אֵלַ֔י הַמַּלְאָ֖ךְ הַדֹּבֵ֣ר בִּ֑י

Band 1(Embedded) Hortatory Discourse:

קְרָ֣א לֵאמֹ֔ר

Oracle Part 1a: Background

כֹּ֥ה אָמַ֖ר יְהוָ֣ה צְבָאוֹת֑

* We read or understand L differently than BHS (1983 Edition). Often this notation indicates a typographical error in BHS.

Band 2.1 Narrative: Secondary
קִנֵּאתִי לִירוּשָׁלַ͏ִם וּלְצִיּוֹן קִנְאָה גְדוֹלָה׃
Band 3.3 Narrative: Backgrounded Activities – Noun + Participle
15 וְקֶצֶף גָּדוֹל֙ אֲנִ֣י קֹצֵ֔ף עַל־הַגּוֹיִ֖ם הַשַּׁאֲנַנִּ֑ים
Band 2.3 Narrative: Secondary – Fronted pronoun + verb
אֲשֶׁר אֲנִי֙ קָצַ֣פְתִּי מְעָ֔ט
Band 2.3 Narrative: Secondary – Fronted pronoun + verb
וְהֵ֖מָּה עָזְר֥וּ לְרָעָֽה׃

Oracle Part 1b: Result + Predictive
16 לָכֵ֞ן כֹּֽה־אָמַ֣ר יְהוָ֗ה
Band 2.1 Narrative: Secondary – Embedded Speech
שַׁ֙בְתִּי֙ לִירוּשָׁלַ֔͏ִם בְּרַחֲמִ֑ים
[SWITCH] Band 2.2 Predictive Discourse: Fronted noun + imperfect
בֵּיתִ֤י יִבָּנֶה־בָּהּ֙ נְאֻ֣ם יְהוָ֣ה צְבָא֔וֹת
Band 2.2 Predictive Discourse: Fronted noun + imperfect
וְקָוָ֥ה יִנָּטֶ֖ה עַל־יְרוּשָׁלָֽ͏ִם׃

Zone of Turbulence: Episode Peak and Denouement

Band 1(Embedded) Hortatory Discourse:
17 עֽוֹד־קְרָ֣א לֵאמֹ֔ר
Oracle Part 2
כֹּ֥ה אָמַ֛ר יְהוָ֥ה צְבָא֖וֹת
Band 1 Predictive: Line of Prediction
עֽוֹד תְּפוּצֶ֣ינָה עָרַ֔י מִטּ֑וֹב
Band 1 Predictive: Line of Prediction
וְנִחַ֤ם יְהוָה֙ עוֹד֙ אֶת־צִיּ֔וֹן
Band 1 Predictive: Line of Prediction
וּבָחַ֖ר עֽוֹד בִּירוּשָׁלָֽ͏ִם׃ ס

This vision commences a pattern that will be observed in the successive visions throughout 1:7–6:15. The use of רָאָה + הִנֵּה to commence the vision, as the prophet describes what is seen. Here, he lifted his eyes, and he observed a man riding upon a red horse. He begins asking questions of an angel in 1:9. The addressee receives no formal introduction aside from the direct address אֲדֹנָי. This angel responds to Zechariah in 1:10, and he is often identified henceforth as הַמַּלְאָךְ הַדֹּבֵר בִּי (the angel who speaking with me). This angel continues a back-and-forth conversation with Zechariah throughout the Night Vision section of the book.

It is interesting to contrast this angel's response to Zechariah's question; the angel states that he will show Zechariah (1:9). However, it is not the angel that answers Zechariah; rather, it is the one who was previously introduced as "the man standing in the midst of the myrtle trees." This man, subsequently referenced as מַלְאַךְ יְהוָה, described those whom Yahweh had sent to walk throughout the earth (1:10). The multi-layered element of the dialogue reported in Vision 1 is further demonstrated by the response that comes in 1:11. These individuals bring a response to the מַלְאַךְ יְהוָה: "We traversed in the earth. Behold! The whole earth is resting and peaceful." According to Naude and van der Merve's descriptions of mirativity, this use of הִנֵּה is an example of the speaker bringing attention to "a person, place, or event.[28] The particle הִנֵּה brings an emphasis to the object observed, in this case it was the other nations of the earth that were dwelling peacefully.

1:12 includes a quotative frame, which is followed by a question from מַלְאַךְ יְהוָה to Yahweh. The response in 1:13 is a departure from the pattern that has been observed thus far in the vision. Whereas the preceding verses record direct speech, 1:13 summarizes the response from Yahweh to the angel; he was answered with good and comforting words. This departure from the pattern sets the stage for a switch to a prophetic oracle that is delivered to Zechariah, as reported in 1:14-17 via embedded speech. In the words of Longacre, "the rhythm of the text is picking up" in this narrative.[29]

Part 1 of this oracle is divided in two portions. After commencing with the formula, כֹּה אָמַר יְהוָה צְבָאוֹת, Part 1a furnishes background to the oracle. Dominated by offline details, 1:14-15 provides rationale for the prophecies that would follow, namely, Yahweh's burning zeal for

[28] Naude and van der Merve, 60-75.
[29] Longacre, *Joseph*, 18.

Jerusalem and Zion. This is a central theme that dominates much of the book (e.g.,). Yahweh's displeasure with the nations due to their ease and rest backreferences the report that was given by those who had traversed the earth in 1:10. 1:16 commences with לָכֵן, which serves as a switch cue to the second portion of the oracle. This particle is followed by the shortened introductory formula כֹּה אָמַר יְהוָה, which along with לָכֵן, links this portion of the oracle to 1a. Oracle 1b provides the result of Yahweh's zeal and anger: Yahweh states that he has returned to Jerusalem, his house will be built within the city, and the city would be measured with a line. The prediction that his house would be built in Jerusalem was marked by the oracle-closing device, נְאֻם יְהוָה צְבָאוֹת. The placement of this device to close the second of three predictions serves as a prominence-marking device in this instance. Thus, the promise of Yahweh's house being built is the prominent focus in this portion of the oracle.

Part 2 of the oracle is dominated by Band 1 verbs. This demonstrates the highest prominence of the entire oracle. This is first seen by a restatement for Zechariah עוֹד קְרָא לֵאמֹר. There have been no shifts of participant or speaker; this restatement simply serves to draw attention to the message that would follow. The higher-level oracle formula, כֹּה אָמַר יְהוָה צְבָאוֹת, is utilized once again, separating it from oracle 1, which was neatly divided into two parts. Each of the three predictions that would follow are mainline. Just as the adverbial marker עוֹד was used as a preface to Part 2 of the oracle, it is used to modify each of the three predictions that follow in 1:17. The prominence-marking verbs, along with the adverbial modifiers are an indication that this is a zone of turbulence, which marks the peak of this vision:

Band 1 Hortatory: Again, cry out and say,

Oracle Marker: "Thus says Yahweh of Armies,

Band 2 Predictive: My cities will overflow with good again

Band 1 Predictive: and Yahweh will comfort Zion again

Band 1 Predictive: and He will choose Jerusalem again."

The verbal rankings of both narrative and predictive discourse as utilized in this analysis helped to objectively demonstrate both the height of the events that transpired, as well as the prominent message of the highly-structured oracle. The prominent message of the vision is encapsulated in the words of Yahweh in 1:17: "My cities will overflow with good again/Yahweh will comfort Zion again/and He will choose Jerusalem again."

SANCTIFICATION AS A UNIFYING THEME IN ZECHARIAH

While space in this paper will not permit a full-scaled discourse analysis of the book, certain prominence markers may be evaluated to discern points of emphasis at major points in the structure of Zechariah. Macrosegment 2 (1:7-6:15) is perhaps the most well-known part of Zechariah, containing the Night Visions. Within this macrosegment, there are eight mediostructure sections. These visions commence in 1:8, 2:1, 2:5, 3:1, 4:2, 5:1, 5:5, and 6:1. The delineation of these sections is marked by a formula that includes the verb *raah*, often accompanied by the mirative marker *hinneh*.[30] Discourse analysis is a useful tool in drawing the boundaries of these visions, as Visions 2 and 3 have generated debate concerning whether they

[30] Mirativity is a linguistic term that references the marking of surprise or the introduction of new information to characters or speakers in a narrative (Naude and van der Merve, 57). *Hinneh* is a particle that has generated conversation among Hebrew scholars, and it was explored in an article by Naude and van der Merwe. In *hinneh* and Mirativity in Biblical Hebrew, Naude and van der Merwe explore the entire Tanakh's usage of this particle, and they concluded that it is employed in three categorical uses in biblical Hebrew. These three categories for *hinneh* include: the narrator or speaker pointing to a person, place, or event; the narrator or speaker expressing surprise; A speaker points to a proposition that relates to another proposition; i.e., "Listen…" or "You must realize…" (Naude and van der Merve, 60-75).

are a combined single vision or separate. Because of the verb *raah* and the discourse cue *hinneh*, there is a separation observed between the prophet's observations. Thus, these ought to be treated as separate mediosections.

Yahweh's sanctifying purposes for His people remains a major theme in these visions (2:16 – they would be a holy land – אַדְמַת הַקֹּדֶשׁ; 5:1–4, the vision of the flying scroll; 5:5–11, the vision of the woman in the basket). The peak of this macrosegment, is found within Vision 4 (3:1-10). That this is the peak of the section may be observed by the following objective details. In Longacre's method, the peak of discourse takes place with a "zone of turbulence." This narrative phenomena takes place when there is a major shift in verbals, an uncommon shift in discourse types, or even when events of thematic significance take place; these examples "speed the action up." An increase in participants, or packing the stage with characters, is one example of thematic significance. This takes place in Vision 4, as the participants include Zechariah, Yahweh, the angel of Yahweh, Satan, and the High Priest Joshua.

In this heavenly courtroom, Satan brings an accusation against Joshua. This is because the High Priest was wearing polluted and dirty garments (בְּגָדִים צוֹאִים). The failure to keep his garments clean was an indictment on the sinfulness of the nation and its representative spiritual head. This was a disgraceful condition in which the High Priest found himself. However, a clear picture of redemption is seen, as Zechariah's garments are traded for clean ones at the command of the angel of Yahweh (מַלְאַךְ יְהוָה). This action was followed by the angel's statement, "Look! I have caused your sins to pass from you and I will clothe you with garments" (3:4b). Of great significance is the prop of the mitre or turban that the High Priest was prone to wear. Zechariah participates in the discourse, as he calls out for a clean turban to be placed upon Joshua's head (צָנִיף טָהוֹר). This is of great significance, as the High Priest's turban bore a gold plate with the

inscription “Holy to the Lord” (Exodus 28:26). This was attached to the turban with blue ribbon. The replacement of Joshua the High Priest’s clothing, along with the replacement of his turban is a clear picture of sanctification. This episode continues with a discourse switch to prophetic oracle (3:8-10). This commences with a single phrase of hortatory discourse, followed by a stream of predictive discourse (3:8-10). There is one Band 1 prediction in the oracle: “Behold! I will engrave the graving thereof, says Yahweh of Armies, and I will remove the iniquities of that land in one day” (3:9).

Unity in Hope: The Intersection Between Hope Oracles across the Macrosegments

Part 1 of Macrosegment 3 This is preceded by a hope oracle that stands as a callback to content, and even specific phrases, contained in Vision 1 (Macrosegment 2).

1:14 (Macrosegment 2)	8:2 (Macrosegment 3)
Oracle Marking Device Thus says Yahweh of Armies, **Band 2.1 Narrative: Secondary Action** I am zealous for Jerusalem and for Zion with a great zeal!	**Oracle Marking Device:** Thus says Yahweh of Armies, **Band 2 Narrative: Secondary Action** I am zealous for Zion with a great zeal! **Band 2.2 Narrative:** With great rage I am zealous for her!”

The parallel between 8:2 and 1:14 is apparent. While 1:14 focuses on the zeal for Jerusalem and Zion, 8:2 expands this emphasis to include rage against the enemies of Yahweh’s covenant people. The parallel continues with a comparison between 8:3 and 1:16:

1:16 (Macrosegment 2)	8:3 (Macrosegment 3)

Oracle Marking Device On account of this, thus says Yahweh, **Band 2.2 Narrative:** I have returned to Jerusalem with compassion; **[SWITCH] Band 2.2 Predictive:** My house will be built within her, says Yahweh of Armies, **Band 2.2 Predictive:** and a measuring line will be stretched upon Jerusalem.	**Oracle Marking Device** Thus says Yahweh, **Band 2 Narrative:** "I have returned to Zion, **[SWITCH] Band 1 Predictive:** and I will dwell in the midst of Jerusalem. **Band 1 Predictive:** Jerusalem will be called, *the City of Truth*, and the mountain of Yahweh of armies will be *the Holy Mountain*.

The parallels between these segments not only give evidence for the unity of the book; it also demonstrates the progress of Yahweh's actions on behalf of His people. This series of oracles (8:1-17) continues with a message concerning the future prosperity of Jerusalem. While 2:9 pictures the protection Yahweh would bring to Jerusalem, as the wall of fire around it (חוֹמַת אֵשׁ סָבִיב), 8:4-6 pictures the consequence of this protection: old men and women could venture freely in the streets of the city, while the streets will be filled with young boys and girls playing. This theme is mirrored in 12:8, the peak of mediosections 3 in Macrosection 3: "Yahweh will defend the inhabitants of Jerusalem; the feeblest (crippled) among them will be like David on that day, and the house of David will be like God – as the angel of Yahweh before them."

This stands in tremendous contrast to the fearful danger Israel faced in the immediate context of Zechariah's message, as well as in today's grim reality. Even beyond the exuberant joy and hope expressed by these physical blessings, is the hopeful prediction in 8:8: "Then I will bring them, and they will dwell in the midst of Jerusalem. They will be my people, and I will be their God in truth and righteousness."

The series of oracles in 8:1-17 peaks with the proliferation of hortatory discourse. Much is said throughout the book about the action of Yahweh on behalf of His people. However, there

is also a pointed stream of hortatory discourse weaved throughout, that also speaks to the responsibility of personal sanctification. 8:14 draws remembrance to Macrosegment 1, as Yahweh challenged the people to remember the spiritual failures of their fathers, and hear (shema) the voice of Yahweh. The zone of turbulence occurs in this collection of oracles with the switch to hortatory discourse in 8:16, which includes Band 1 hortatory discourse. In light of the benevolent promises issued in the prior oracles, an expectation for adherence to Yahweh's ways and a departure from wickedness is required. Two positive commands are given, while two negative commands are issued:

(+) speak truth to your neighbors
(+) execute judgment, truth, and peace
(-) do not imagine evil in your hearts
(-) do not love false oaths

Klein notes a connection between the themes of this chapter and the themes expressed in Chapter 7, with an especially strong parallel in the exhortation to render true judgment.[31] About the link between the corporate and individual elements of these exhortations, Boda noted, **"**The reciprocal construction *each with his neighbor* emphasizes the importance of obedience by the entire community on the individual level. The actions outlined in these verses are not merely abstract concepts, but practical responses which must be embraced in the specific experiences of everyday life.[32] The negative oracles are especially highlighted, as (1) the follow up statement in 17 includes a reflective comment from Yahweh: "because all these are [things] which I hate" and (2), it is closed with the discourse cue, "An oracle of Yahweh."

[31] Klein, *Zechariah*, 244.
[32] Boda, 504.

Denouement of Zechariah: Holiness to the Lord

The message conveyed by the macrostructure of Zechariah focuses on the covenant people. This begins in Jerusalem and Zion, continues through Judah and the expanse of the nation. However, Jerusalem is not seen as the center of Israel, but as the center of the entire world in Zechariah. The blessings of sanctification and renewal extend to all nations. This is perhaps most explicitly seen in the severe judgment of the enemies of Israel in 9:1-6. There is an unexpected shift in the following verse: "." This theme is expanded in 14:9-19, where Yahweh reigns as the king of the earth. Mirroring the judgment/blessing of 9:1-7, this mediosegment pictures the enemies of Israel disintegrating on their feet; however, this is followed by the inclusion of all nations within the Messianic kingdom. Their status is seen in their requirement to attend חַג הַסֻּכּוֹת (Feast of Sukot). Israel serves as a dynamic participant in Zechariah (1:2-6, 5:5-11, 8:8, 12:10-14, 14:16-20). The nations serve as an equally dynamic participant, collectively and individually ()

While Vision 4 (Zechariah 3) alludes to the inscription "Holy to the Lord," as the High Priest's turban was a central prop in the narrative, the book's denouement explicitly references this motif. While it was understood that this was inscribed on a gold plate on the aforementioned turban, 14:20 places it on the most unlikely of places – it would be written on the bells on the bridles of horses. The closing of the book emphasizes the sanctification of the people and the entire land's contents, down to even the common pots in the homes in Jerusalem would be "holy to the LORD" (14:21).

CONCLUSION

From the introduction of the book to the closing statements, the sanctification of the covenant people is a key theme, or the prevailing macrostructure of the book. The various visions, oracles, challenges, and commands all are tied to this central message. For some, the claims of the book are nothing more than fantastical, increasingly describing unachievable goals as the story of the book progresses. For example, Conrad stated, “As the portrayal of the LORD in the days to come appears increasingly incredible it exposes the unreality of the claims about the power of the LORD over all the earth encountered in temple imagery.” Conversely, the message of blessing, redemption, and sanctification is a foundational promise of the book. In response, another promise of the kingdom reality is found in Isaiah 9:7: “”

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